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Clergymen and City Editors.

BY ARTHUR REED KIMBALL.

AMOS. P. WILDER, a well known newspaper man of New York, not long ago read a paper before the Congregational State Conference of Maine, on the personal relations which ought to exist between clergymen and the city editors of the local papers. Probably few clergymen have ever thought that perhaps it might be a duty, or an opportunity, to cultivate the acquaintance of the city editor. The general view of the average clergyman is that the city editor ought to cultivate his acquaintance. It is a popular maxim with many clergymen that if a sermon is worth reporting at all, it is worth detailing a reporter to hear it. It is true that many clergymen are good natured, and when they find that a reporter assigned "to do" one of their sermons, has by some chance missed it, will, tired as they are, give him a synopsis of its main points. This is regarded by them as simple benevolence, an act of supererogation, quite beyond what can be reasonably expected of them. But to go out of their way to cultivate the city editor, and to secure for their sermon—not simply for some unusual sermon on a "live subject," a "topic of the day," such as the Briggs case, or the Sunday opening of the World's Fair—regular publication in Monday issues, that is a view of it quite apart from anything included in the usual conception of clerical opportunity. They would even criticize it as seeking newspaper puffery—as bordering on a sensationalism. Now, Mr. Wilder's point of view is just the reverse of this. He believes that a report of the ordinary sermon has its place in the ordinary news of the day, and when it finds that place, will prove an influence for good. Mr. Wilder understands the natural clerical disgust with the kind of sermon usually selected by the city editor for his biggest display type, and hence with all idea of utilizing the city editor for the dissemination of religious truth. As Mr. Wilder pointedly put it in addressing the disgusted clergyman:

"Your sermon on 'The Influence of the Spirit,' which may represent years of thought, and which the Andover Review would be glad to print, fails to impress the wise man who conducts your newspaper, while an able effort by the preacher down the street on 'Shall we Dance?' or 'The World, the Flesh and the Progressive Euchre Party,' is given columns of space, with a 'scare' head, picturesquely ornamented with a cut of the gifted orator, conveniently labelled."

"But," as Mr. Wilder makes haste to add, "the editor looks at the matter very practically." He has an eye to the "circulation." That is his business—that is what he occupies the editorial chair for. There is no use in fighting facts. The "scare" head and the sensational sermon fit each other and will for an indefinite future.

City editors appreciate that good, short reports of Sunday sermons interest a large part of a newspaper's constituency. City editors may not think it worth while to detail reporters to hear these non-sensational sermons. But it does not follow that they would not be glad to give space to the right sort of reports of sermons, secured without the trouble of sending reporters to hear them. Indeed, the

average reporter is not a theological expert, and is not fitted to make a good report—condensed—of what a preacher desires in particular to say. He is almost sure to give prominence to the wrong part of a sermon, to distort it, if not actually misreport it. I recall with amusement the indignation of a clerical friend of mine who found on Monday morning that his text had been taken from "the Epistle of Christ to His Apostle"—which one was not specified. The reporter who made this truly wonderful blunder was a young Catholic, who had probably never before in his life entered a Protestant church. A Protestant reporter, assigned for the first time to give an account of a ceremonial in a Catholic Church, might, perhaps, have equalled that. But where were the city editor and the proof reader? It "being only a sermon" they were both careless in reading the copy. That clerical friend of mine, the reporter's victim, belongs to that class of clergymen who disbelieve in the propriety of self-reporting. This leads naturally to the rule Mr. Wilder laid down to the clergymen of the Maine State conference in regard to "sermon copy" for the city editor. Said Mr. Wilder:

"I know some preachers who each week inclose to the editor an abstract of the most effective part of their discourse. It is neatly written on one side of the paper, properly punctuated, with space left at the top for a heading, and is in ready shape to go to the hands of the printer. Copy that has to be patched up and made legible usually goes where it belongs—into the waste paper basket. Study the style of the paper and follow it. And finally don't be discouraged if the abstract is occasionally omitted. It may have been crowded out on account of the pressure of a Home Rule debate, or possibly by an interview with the lately vanquished Mr. Sullivan, of Boston. Put your pride under your feet and try again. Some very commendable people have been willing to appear foolish for the truth's sake. I would have the students of every theological school instructed in the best way to utilize the secular press in building up the Kingdom of God."

Now, this last strikes the keynote of Mr. Wilder's address. He feels, as every experienced newspaper man must appreciate, how much might be accomplished by a clergyman in touch with the city editor, toward making the secular paper a purveyor of significant religious news in the same way that it is of financial or social news. The mere printing of abstracts of sermons may seem to many clergymen a matter of small importance—although it saves the paper from a monopoly by the sensational and misreported sermon, and this to no small extent cheapens religious teaching in the eyes of the newspaper reading masses. It is certainly something to bring that teaching before these masses week after week in a dignified and appropriate form. It is a quiet assertion of the right of religion to its own place in the news of the day which, persisted in, cannot fail of an effect. There are a thousand and one Church activities, from matters of special interest in the foreign missionary field to matters of the most direct interest in local work, to which the city editor can be induced to give wide publicity when rightly approached. The active, working clergy man can appreciate how numerous are the possibilities here suggested, the hearty co-operation of the city editor being once secured.

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"I am in the place where I am demanded of Conscience to speak the truth, and therefore the truth I speak, impugn it whoso list."—JOHN KNOX.

Toronto, October 12, 1893.

The College Openings.

THE deep interest deservedly manifested in our colleges was once more seen at the openings of the Toronto and Montreal institutions last week. It is well that the membership of the Church should be in close touch with the ceremonies from which our future ministers come forth. The Presbyterian Church has a record peculiarly her own in this respect. From the days of John Knox down particular emphasis has been laid on the need of the best possible education available and the universities and colleges have been real seats of learning. It is gratifying to know that this idea is more firmly held in our day than ever, yet it is wedded to the belief in that fundamental essential to the ministry, the spiritual fitness of candidates for the ministry. There is every indication that the colleges are spiritualizing centres, as they ought to be. One has only to glance at the features of the openings referred to, to find evidence of this. In the one case, that of Montreal, so well presided over by Principal MacVicar, the theme of the day was Chinese Missions, the account of which so graphically given by Rev. J. H. MacVicar, found a most interested audience. That the power of the evangelizing Gospel of Christ should be magnified at the opening of a theological college is as it should be, and it is gratifying that the "feast of reason and the flow of soul" on such an occasion should have been so directly from that source. The topic at Knox College was not less significant, "the permanence of the Sabbath in relation to the Mosaic law and the Gospel economy," a practical theme, especially opportune at present when much discussion on Sabbath observance is indulged in and many diverse views promulgated. The lecturer was Professor MacLaren, and it is needless to say that that deep sincerity which characterizes him shone out in his exposition of the theme. The missionary spirit is strong in our Colleges. Let us be thankful for it. It is the true spirit of the Gospel and as long as it prevails and predominates our institutions so long there will be an inspiration priceless and pure influencing the student mind.

Knox College is entering a most interesting period of its history. Last week it entered upon the fiftieth year of its work. The words of the reverend principal of the College with reference to the semi-jubilee will make an impression on the Church deep enough to cause good results. The auspicious event could not be more fittingly celebrated than by an expression of liberality on the part

of the friends of the College, which would enable the Church to strengthen all the departments of work already undertaken and to provide efficiently for the teaching requirements of the Church. Briefly and modestly Dr. Caven hints at what might be done. But there is no reason why the Alumni and their friends should not speak out, and appeal to the liberality of friends. Money cannot be better invested than in the thorough education of our ministry, and it should be the pride as well as the privilege of those whom God has blessed with enough and to spare to contribute to that end. An increase in the teaching staff is needed, a debt has to be wiped off, and a library to be added to. If the matter should be enthusiastically undertaken there should be but little difficulty in raising a fund as a jubilee offering, which would go far to place Knox College in the position she is so justly entitled to.

Professor Campbell.

STEP by step the case of Prof. Campbell is progressing through the various stages called for by the procedure of the Church. Without discussion the following reply to the professor's reason of appeal was agreed to at the last meeting of the Montreal Presbytery: "The Presbytery had before it all the arguments and Scriptural references, written and oral, used by Prof. Campbell in his defence before coming to a judgment in the courts in the libel, but it was unable to discover in them any material modification of the views set forth in the printed address which occasioned the process against him. Besides, when asked whether he withdrew or modified the views complained of Prof. Campbell declined to do so, and therefore all his pleadings before the court were properly regarded as an attempt to justify the statements of the printed lectures founded in the libel rather than the manifestation of a desire to withdraw or modify them."

For Central India.

IT is always an interesting scene, the bidding God-speed, good-bye to missionaries leaving for far parts of the vineyard. The occasion is one that stirs the best feelings of the heart. Here are devoted individuals, leaving home, parting from friends, breaking up old and sacred associations, to give themselves, body and soul, for the heathen. The self-sacrifice in many cases is truly heroic, it is consecration of the highest order. Such a scene was that witnessed in St. James' Square Presbyterian church last week, when a number of men and women were bidden farewell, prior to their departure for Central India. Their names are, Rev. W. A. Wilson and his wife; Dr. and Mrs. Woods; Rev. F. H. Russell, Winnipeg; Miss White, Miss Douggan of Thornhill, and they will sail on the Nepigon in a few days. The proceedings were appropriately impressive, and the vivid interest manifested by the large audience showed the deep hold the foreign work has taken on the Church. A characteristic address was delivered by Rev. D. J. Macdonnell, who deemed it an honour of the highest order to address such a gathering on such an occasion. The farewell was like an induction of half a dozen ministers to congregations too extensive to be expressed in figures. When Mr. Macdonnell said that though Canadian Presbyterians had the most magnificent home mission field in the world, they were not thereby prevented from energetically prosecuting the work of spreading in foreign lands the Gospel of Christ, he adroitly brought the important fields of missionary effort together to the minds of the audience. The two should

never be separated from the thoughts of the givers to the missionary fund. The home must not be forgotten. Our work in the west and in the east is of the very utmost importance to the country in which our lot has been cast, our native land. Yet of the abundance of our gifts we must not deny those still groping their way in the darkness of eastern superstition. Thus, at home and abroad the good seed is sown, and sown in tears and trials, the harvest will yield many sheaves.

Not a Total Abstainer. This is the position Lady Aberdeen takes on the temperance question. Addressing the W. C. T. U. at Quebec she said: "Let me frankly admit, ladies, that whilst we have always earnestly striven to uphold any efforts which seemed to us to promote temperance amongst the people, yet we cannot claim to be total abstainers, and I suppose that we should not always find ourselves in accord with all the methods used in the endeavours to attain the object of your union."

A Christian Governor. THE refusal of Sir Henry Norman to accept of the position of Viceroy of India is much regretted by the Christian community of that land. Sir Henry and Lady Norman's reputation stands very high in the minds of those interested in pure, Christian government. It was expected that they would be of great service to Christian missionaries, and that their influence would tend greatly to render the work of the churches easier in India. As showing the character of Sir Henry a contemporary says that "during the Spurgeon Memorial service last year in the Brisbane Baptist Tabernacle, he entered the building without the Governor's usual paraphernalia of aides-de-camp, etc., and being invited to the platform, gave an address that made a deep impression."

Lady Ushers. Canadian churches as a rule do not care for innovations, but we think a new feature recently put in practice in the Duryea Presbyterian church, Brooklyn, N.Y., might be tried with good results. Gentlemen ushers were replaced by four young ladies, and those attending the service are gracefully shown to their seats by one of these. The effect has been an increased attendance of young people, especially young men, and it is not a bad line to throw out to the latter after all. Going a step farther, wouldn't it be a good scheme to let the young ladies pass around the collection plate. Here, again, the young man would come in, for he would far rather give up to a pretty young lady than to a man, and I guess this does not refer altogether to young men.—*Exchange.*

Two Hundred and Fifty Years. THE 250th anniversary of the founding of the Scotch Church in Rotterdam has been commemorated by special services in St. Sebastian's Chapel, originally the Coventers' place of worship, and in the present church of the denomination in Vasteland, where a largely attended meeting was held under the presidency of the Rev. Irwin Brown, the pastor. Among others present were the Burgomaster and sheriffs of Rotterdam, and representatives of various Churches. Addresses were delivered by the Rev. J. M. Robertson, M.A., of St. Ninian's, Stirling, who with Rev. James Ballingal, of Perth, was commissioned by the Church of Scotland to attend the Jubilee; the Rev. J. P. Lilley, M.A., of Arbroath, delegate of the Free Church; the Rev. Mr. Ironside, of the English Reformed Church, Amsterdam, and members of deputations from the Walloon and Dutch Lutheran Churches. The Burgomaster of Rotterdam con-

gratulated the Scotch Church on its past and present vitality and the proceedings closed with the singing of the British and Dutch National Hymns.

A Co-Worker Welcomed. WE welcome with pleasure the first number of a new Presbyterian journal, named The Presbyterian Messenger, published at Pittsburg, Pa. In form it is of the modern pattern, after the style of the PRESBYTERIAN REVIEW. In arrangement of departments it covers the ground usually aimed at by a religious journal, but if more space were devoted to Church intelligence and less to essays and homilies, which, however interesting, should be sparingly used by a newspaper, the new venture would leave nothing to be desired. The articles are well written, the selection of topics appropriate to current needs, and the record of Church events is tersely expressed. Although there are more than twenty to one Presbyterian journals in the United States as against Canada, there seems to be always room for one more. May it go on and prosper.

Rev. Dr. Mackay's Arrival. Rev. Dr. Mackay has arrived safely at his old Canadian home in Oxford County. His arrival has already caused a stir in Church circles. He will have an exceedingly busy time should he accept a tenth of the number of invitations which are awaiting him for addresses from all quarters of the Dominion. On the first Sunday of the month, just after landing, he preached twice in Vancouver, and according to a telegraphic dispatch he referred in the course of one of his sermons to the treatment he received at the hands of the Customs authorities, declaring it to be shameful that officials so ignorant and insolent should be in the service of the government. He was ordered back on shipboard and detained for several hours, his wife being only released on the interference of the Canadian Pacific railway officials. Dr. Mackay brought a Chinese student with him, and he expects that the treatment he received will cause considerable harm to the Chinese missionary work.

It Pays to Read the Bible. AN esteemed gentleman in the Government employ, Toronto, is a careful reader of the Word. Recently he became possessed of a large sized edition of the Oxford Bible, which is considered to be of perfect typographical accuracy. He was reading the 19th chapter of 1 Chronicles, and when he came to the ninth verse, his keen eye detected a printer's slip. In the word "themselves" the final "s" was wanting. He communicated the fact to the University Press, Oxford, not thinking he would hear more about it, but in due course received the following gratifying reply:—"George Kennedy, Esq., 147 Bloor Street West, Toronto, Canada. Bible, pica, 4to, refs. Dear Sir,—Your letter of the 14th has come safely to hand. As the error which you point out has not previously been discovered, I have pleasure in enclosing you cheque for one guinea, being the gratuity given to the person who first discovers an error in the text portion of any edition of the authorized version of the Bible issued from this press. Kindly let me have an acknowledgement. Yours faithfully, HORACE HART."

THE spirit of the teacher is reflected in the pupil, hence the former should come to his Sabbath morning's work in cheerful earnestness.

THERE are times in life when all things seem to work together for evil. But that can not be. Let faith rebuke sight and always—wait.

Classroom and Hall.

Christian Living.

S. S. LESSON IV.—OCTOBER 22.—ROM. XII. 1-15.

HELPS OVER HARD PLACES—1. "Present your bodies:" the instruments of the soul. Religion extends to the body as well as the soul. "A living sacrifice:" not slain as were the Jewish sacrifices, but alive, active, ready for service. "Your reasonable service," your rational, spiritual service—a heart service. 2. "Not conformed to this world:" Revised Version, this age, the current of influence around us, whose aims, hopes, rewards are outward and for the present. "Be transformed:" as Christ was on the transfiguration mount. "Renewal of your mind:" your whole inward nature, including emotions, thoughts, affections and will. "May prove:" test, appreciate, only a renewed heart that does God's will, can fully understand what God's will is. "The measure of faith:" the gift that sees and accepts the duties God lays upon us. 4. "Many members:" see 1 Cor. xii. 12-27. 6. "Gifts:" all our talents, powers and faculties are gifts from God. "Prophecy:" speak under the inspiration of God. 7. "Ministry:" any service, active work. 8. "Simplicity:" singleness of motive, without selfishness. 9. "Abhor:" not only avoid doing evil, but let it be loathsome, repulsive. Sin is not only wicked, but mean. 11. "In business:" rather in zeal, diligence. 12. "Instant" urgent, pressing. 14. "Bless them which persecute you:" see vs. 20, 21. The Christian must do right and feel right, no matter what others may do. Enemies give him the opportunity to exercise some of the highest Christian graces. To do evil to them is to make two evils, instead of doing away with the first one.

SUBJECT: CHRISTIANITY APPLIED TO DAILY LIFE.

I. CONSECRATION (v. 1).—What should God's goodness in redeeming us lead us to do for Him? What is "a living sacrifice?" Why is it acceptable to God? Why is it our reasonable service?

II. NONCONFORMITY (v. 2).—What is it to be conformed to this world (1 John ii. 15-17; Matt. vi. 25; Luke xii. 19; 2 Tim. iii. 4; Col. iii. 2)? What should all Christians avoid? In what must they not conform? What is it that will transform us? How will this help us to know and do the will of God?

III. HONEST JUDGMENT OF OURSELVES (v. 3). How ought we to think of ourselves? Is there danger of thinking too highly of ourselves? What are the evils of self-conceit? Is it conceit to know and recognize our own abilities? Do some think too little of their abilities?

IV. CHRISTIAN UNITY (vs. 4, 5).—How does Paul illustrate the unity of Christians? Where does he explain this more fully (1 Cor. xii. 12-27)? Who is the head? What is the real unity? Why should not all parts be alike? Does this show the value of different denominations and societies? In what ways should they be one? (See John xvii. 21-23.)

V. VARIOUS GIFTS (vs. 6-8).—What are some of the different gifts bestowed on disciples? Why are they called gifts? How should each one treat his gift? Does each person have at least one gift? How are we to find out what it is? What is the advantage in different persons having different talents? How can we increase their power (Matt. xxv. 14-29)?

VI. DUTIES TO OTHERS (vs. 9, 10).—How should we feel toward others? Why should we "abhor that which is evil"? Why should we "in honour prefer one another"? What evils would this prevent?

VII. HEART VIRTUES (vs. 11-13).—Why should we be diligent and fervent in serving the Lord? What is there in the Christian's hope to make him rejoice? Meaning of "instant in prayer"? What is said of liberality? of hospitality? Read Heb. xiii. 2, and see the examples in Gen. xviii. 16, 17-19; 1 Kings xvii. 10, etc., 2 Kings iv. 8-10. See 1 Tim. iii. 2; v. 10; 1 Peter iv. 9.

VIII. DUTIES TO ENEMIES (v. 14).—Do most people have those who do evil to them or speak evil of them?

How should we treat them? What does Paul say further on (vs. 20, 21)? How does doing good to enemies heap coals of fire on their heads? Should we do them good for this purpose? Is good the only thing that can overcome evil?

Christian Endeavor.

MORE than twelve hundred new Christian Endeavor Societies have been added to the rapidly growing hosts of this organization since the convention at Montreal in July last, so that there are now fully 27,600 societies in all parts of the world, with a membership of over 1,600,000.

THE Endeavor society has been adopted and endorsed by no less than eleven different evangelical denominations in the United States, by several in Canada, four in England and by as many more in the different colonies of Australia, while many other denominations which have not in any formal way adopted have practically no other young people's organization in their Church. The circle of the denominations which have adopted the Christian Endeavor society is constantly widening, an omen which augurs well for the practical co-operation of Christians the world around in future years.

A WRITER in the Home Mission Monthly which is published by the Woman's Executive Committee of Home Missions of the Presbyterian Church rejoices in the absorption of some mission bands into the Christian Endeavor Society. She says that this is practically answering the question of "How to interest the boys in missions?" They are in the Endeavor Society in large numbers, and through the missionary department of the society their interest is aroused as quickly as that of the girls who formerly were alone members of these bands. Far more will be given to the denominational boards than ever before it is confidently believed.

A SOCIAL under the auspices of the Y. P. S. C. E., was held in the lecture room of St. Andrew's church, Napanee, Ont., at which a large number of young people were present. In the early part of the evening all joined in playing games of various kinds, which had been furnished for the occasion by members of the society. Later in the evening Mr. W. K. T. Smellie gave a reading which was rendered in good style. About ten o'clock lunch was served, after which Mr. Matthewson, secretary of the society, made a few remarks concerning the object of the society. Then followed an address by Rev. Mr. Knowles, of Ottawa, which was acceptable and pleasing to all. A vote of thanks was tendered the ladies of the Endeavor and after a short address Rev. Mr. Gracey closed with prayer. The evening was very pleasantly spent and at eleven o'clock all returned to their respective homes highly pleased with the evening's entertainment.

Questions for C. E. Prayer Meeting.

WHAT is it to have faith in a father? Is it simply to believe that he is the son of Mr. A. or Mr. B. and that he is your father? Does faith in a parent differ from faith in God or Christ?

What feelings does faith in a father or mother beget? What feelings should faith in Christ beget? Could there be a true faith without these?

What outward acts follow faith in our parents or teachers? How does the story of William Tell illustrate this?

Why does not the person of little faith receive as large a blessing as the one of great faith? How is the blessing measured (Matt. ix. 29)?

How many illustrations of faith given in Hebrews, chap. xi.? What to you is the most forcible?

What is the difference between mere intellectual belief in Christ and faith in Christ? Why does the Bible attach such great importance to faith? What one of three principle things does Paul make it?

What does faith in our fellowmen have to do with success in business? What would become of society and home life without faith?

Of how many reasons can you think for having faith in Christ?

For what should we pray (Mark ix. 25; Luke xvii. 5)?

Canadian Pulpit.

No. 13.

Glorying in the Gospel.

BY THE REV. J. ARCHIBALD MORRISON, B.A., MINISTER OF KYOX
CHURCH, LISTOWEL, ONT.

TEXT.—"For I am not ashamed of the Gospel of Christ, for it is the power of God unto salvation to every one that believeth."

The power of God and the power of Rome are the two powers in the apostle's mind as he writes to the Christians at Rome. Rome was the centre of power. She was mistress of the world; Nero, the tyrant of tyrants, was seated upon the imperial throne. The power of world-wide conquest belonged to Rome, for her eagled legions had been victorious in every land. The power of wealth belonged to Rome. The port of Ostia was crowded with the navies of the world that daily brought the wealth of gold, merchandise, jewels, and precious stuffs to Rome. The power of intellect belonged to Rome. There were the Academicians, the Epicureans, and the Stoics. Seneca now flourished, both tutor and friend of the Emperor. The power of priestcraft belonged to Rome, for still did pagan priests victimize the people with heathen rites and sacrifice. Power there was in the age-long superstitions of the populace, in the corrupt habits of society, voluptuousness, pomp, pleasure, cruelty, games and gladiatorial shows. Rome was full of power; such power as had scarce ever heretofore been known. And all this mighty power of Rome was arrayed against that other power—Christianity. Thus it was that those who dared be followers of the "Christus" were driven to the dens and caves of the earth, if there, perchance, they could escape the iron heel of Roman persecution. "The Christus," said Nero, "who is He?" Who, but a despised Jew whom Pontius Pilate condemned and crucified far off in Palestine! Yet, O Rome! behold in His death a mighty power—a power on which you counted not. It is that power that encourages His most humble follower, even in the midst of fiery persecution, exultingly to cry "Christianus sum." "For I am not ashamed of the Gospel of Christ."

Rome shall decrease but Christ shall increase, till not only from pagan Rome, but also "from every nation and kindred and people and tongue," one grand Doxology shall burst forth—

"All hail the power of Jesus name!
Let angels prostrate fall!
Bring forth the royal diadem
And crown Him lord of all."

Rome has fallen and in her downfall I hear the voices of her atheist Emperor confess—"Thou Galilean, thou hast conquered." Thus did the Gospel of Christ conquer Rome, for it was the power of God.

Here is the secret of the progress and power of Christianity. The Gospel is not the power of man but of God.

JESUS CHRIST IS DIVINE.

Many novelists of the present day, and others as well, would have us believe otherwise, —that the power of Christianity in the world is due merely to the beautiful story of Christ's life and tragic martyr's death. These would have us believe that while Christ was a good and perfect man, yet he was merely a man. How flimsy and insufficient the argument! Did not Socrates also die a martyr's death, a martyr to truth, yet where is the power of the Socratic teaching as compared with the words of Him who spoke the Sermon on the Mount? There is one trenchant point of difference between Christ and every other martyr to truth, —it is that *Christ is Divine*.

Is Christ divine? *Divine*—The Old Testament makes answer holding up to the gaze a portrait of the Messiah before He appeared, so like Him that it was said by those who sought Him "we have found the Messiah which is the Christ." *Divine*—The New Testament replies, "That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon and our hands have handled of the word of life. That which we have seen and heard declare we unto you." *Divine*—The church of God declares as for nineteen hundred years by her apologists, and councils, and martyrs who has jealously guarded this sacred truth. *Divine*—Science replies, for there is no other explanation of the life of Christ on earth. *Divine*—Common sense replies, for otherwise what is Christian faith but mockery, Christian inspiration an imposture, Christian self-sacrifice vain! *Not Divine*—Then destroy all the churches and cathedrals of Christendom, they indicate a lie. *Not Divine*—Sweep out of existence the paintings of Raphael and Hoffman and Leonardo di Vinci, they perpetuate a lie. *Not Divine*—Then banish to the regions of darkness the sweet strains of Mozart, Beethoven, Handel, and Mendelssohn, their suggestion a base subterfuge. *Not Divine*—Then let the last ray of comforting hope be snatched from the gaze of the dying saint.

The Christian's hope and comfort is gone
Come darkness, come despair.

It cannot be. The Gospel of Christ is the power of God because Jesus is Divine.

Then read on. Learn what this means. The Gospel of Christ is

the power of God unto salvation. Think of it all this divine power energized for one specific aim—Salvation.

Salvation—The one overwhelming necessity of fallen man, for the fall brought mankind into an estate of sin and misery. Here is atonement for sin and reconciliation to God. Here is power to convince men of lives mispent—that they have lived contrary to the very purpose for which they were created. Here is deliverance from the misery of sin, the bondage of sin, the fascination of sin, the practice of sin, the destruction of sin, the death of sin. Instead of being the slaves of every evil desire, you, by the power of God, go free. *Salvation*—The one necessity of the heart, for without this salvation the heart has no enduring peace. It is separated forever from God, the peace and consolation. *Salvation*—The one necessity of the conscience, for without this salvation the conscience is fettered by an eternal chain of remorse. *Salvation*—The one necessity of the mind, for without this salvation the mind has nothing upon which to fix its uncertain speculation; it wanders aimlessly from doubt to doubt. *Salvation*—The one necessity of the soul! In the Gospel of Christ alone is the assurance of life. All other gospels fail. The gospel of art can please the senses and fire the imagination, but can never satisfy the soul. The soul is conscious of sin. Sin must be dealt with. Art speaks of no pardon. This the Divine Christ alone can bring. "There is none other name under Heaven given among men whereby we can be saved." Blessed be the Father, this name is all-sufficient sufficient for every one that believeth.

Heaven is now opened. Hail pardon, purity, and peace streaming forth from the east three gates, the north three gates, the south three gates, the west three gates. "The Spirit and the Bride say come, and let him that heareth say come, and whosoever will let him come and take of the water of life freely."

Immortal man, whosoever you are, this is for you—for you who have broken every good resolution; yes, for you who have even forgotten that solemn vow made to Heaven as you stood around the open grave of your beloved dead. For you in whose ear even now Satan is crying, no pardon, no peace, no heaven.

Believe in Christ. Resist not the Holy Spirit who now would have you declare "I am not ashamed of the Gospel of Christ." Why should you be ashamed? Paul was not. He saw in it the mightiest power in the universe directed towards the most beneficent end. Even the eternal salvation of every one that believeth. Let it but thus appeal to you, transform your will, control your will, consecrate your life, with Paul declare

"I am not ashamed to own my Lord
Or to defend His cause,
Maintain the glory of His cross
And honor all His laws.

"Then will He own His servant's name
Before His Father's face,
And in His New Jerusalem
Appoint my soul a place."

SHORT SKETCH OF THE PREACHER.

This week's preacher, Rev. J. Archie Morrison, B.A., owes no small debt to the manse for his early training. Deprived by death of a mother's love and influence, he was fortunate in being sent, at an early age, to his uncle's family at Ormstown, Presbytery of Montreal, of which his uncle, Rev. D. W. Morrison, was the pastor. Here he found a home, and inspiration for his studies. After a season spent in the common school, he was sent to Huntingdon Academy, and there prepared for McGill University, reading the classics with his uncle. At the university he was very successful, taking his degree with flying colours. He studied theology at the Presbyterian College, Montreal, afterwards taking a post-graduate course in Edinburgh. While still a student he did excellent mission work in the North-West, in Calgary and Alexander. At the latter place he was largely instrumental in having a church erected.

During his stay in the old country he preached in Edinburgh, Glasgow and London for his kinsman, Rev. Dr. Edmond. Since his settlement at Listowel his work has been prospering very satisfactorily, and being a young minister of energy his future is full of promise.

The old Jewish altar was the centre of the national worship, and as such it was carefully guarded from profanation, both priest and people being equally concerned in its sanctity. The history of the temple altar is the history of the Israelites themselves. Were the altar fires kept brightly burning? Then depend upon it the tide of national piety was at its flood, and all was well with the people. Was the altar broken down and covered with thorns and thistles? Then look for idleness to flourish, the people divided, spiritless and a prey to their enemies. What the altar service was to the Jewish Church of old, that is the pulpit to the Protestant Church of to-day. It focuses all the rays of spiritual light in the congregation, and sends them forth again in living flames of divine power. The pulpit, even more than the prayer-meeting, is the thermometer of the religious life of the Church. There is something about a genuine religious service that transcends intellectual worth and aesthetic culture, which we call spiritual power and unction, which saint and sinner alike recognize and miss when it is absent. A successful religious service is unlike any other kind of meeting; the singing, however excellent, is not for artistic but for devotional purposes, the speaking is never to a muse, often to instruct, and always to edify. Rev. Joseph F. Flint.



REV. J. ARCHIBALD MORRISON, B.A.

Church News.

In Canada.

Meetings of Presbyteries.

BROCKVILLE—Brockville, First church, Dec. 12th, 2.30 p.m.
CALGARY—Calgary, first Tuesday of March, 1894.
CHATHAM—Chatham, St. Andrew's church, Dec. 12th, 10 a.m.
GUELPH—Guelph, St. Andrew's church, Nov. 21st, at 10.30 a.m.
HURON—Brucefield, Nov. 14th, 10.30 a.m.
LINDSAY—Cannington, Oct. 17th, 11 a.m.
LONDON—London, First Presbyterian church, November 14th, 1 p.m.
MAITLAND—Wingham, Nov. 21st, 11.30 a.m.
ORANOKVILLE—Oranokville, Nov. 14th, 10.30 a.m.
OTTAWA—Ottawa, Bank street church, Nov. 7th, 10 a.m.
OWEN SOUND—Owen Sound, Knox church, Oct. 17th, at 10 a.m.
QUEBEC—Richmond, Chalmers' church, Nov. 14th, 5 p.m.
RZOINA—Indian Head, 2nd Tuesday in March, 1894.
SARNIA—Sarnia, Dec. 11th, 10 a.m.
SAUGERN—Clifford, Dec. 12th, at 10 a.m.
STRATFORD—Knox church, Stratford, Nov. 14th, 10.30 a.m.
SYDNEY—North Sydney, Nov. 1st, 11.30 a.m.
WHITBY—Oshawa, Oct. 17th, 10 a.m.

Presbytery of London.

THE London Presbytery held a bi-monthly meeting in Knox church, St. Thomas, on September 12th. The following is a synopsis of the business transacted. Elders' commissions were given in. Committees were appointed to examine the session records of Rodney and New Glasgow, South Westminister, Glouce, First Presbyterian church, London; Belmont, Wardaville, Tait's Corners, North Caradoc and Kilmartin. Messrs Aylward and Bealt being present, were invited to correspond. Rev. Mr. Henderson was appointed Moderator for next six months. Mr. I. Ballantyne presented a call from London East congregation in favour of Mr. T. Wilson, Dutton. The call was signed by 127 members and seventy-three adherents promising \$600 stipend and manse, with four weeks holidays; and asking a grant from the Augmentation Fund, the call was quite unanimous. After the conduct of Mr. Ballantyne was approved, and the call regularly sustained, the clerk intimated that he had duly cited the congregations interested, in anticipation of the call being sustained, and that representatives from Dutton and London East were present to prosecute their respective interests. The Presbytery approved of the action of the clerk, and resolved to hear the parties. The following commissioners from London East, Messrs. Chesaboro, L. Parkins, J. Stewart and Douglas Forsythe; and Messrs. Hollingshead, Beaty, R. S. McMillan, Dr. Ruthven and St. Clair Leitch, from Dutton. These addressed the Court in the above order, the former in favour of translation, and the latter against. After Mr. Parkins had replied to the pleadings from Dutton, parties were removed, and the call put into Mr. Wilson's hands by the Moderator for decision. After reviewing the pleading on both sides, Mr. Wilson intimated that so far as he could see the Lord's will in the matter, he felt it his duty to remain in Dutton. On motion of Mr. D. Kelso, duly seconded by Dr. Proudfoot, the Presbytery resolved—while expressing sympathy with London East—not to translate. The committee appointed to examine session records reported the same as carefully and correctly kept. The reports were received, and the records attested accordingly. An application from Mr. R. Aylward, minister in good standing in the Congregational Church in Canada, to be a minister of this Church, was next taken up. The clerk read the letter of application. The Presbytery appointed Dr. Proudfoot, Messrs. John Currie, John Mi-

loy, I. Ballantyne, ministers; D. K. McKenzie, T. A. Youngs and John Cameron, elders, to confer with Mr. Aylward and report. The following were appointed a committee to meet with the congregations of Wardaville and Newbury, and secure a harmonious arrangement in connection with the location of a new manse, Messrs. A. Miller, John Currie, John Milroy, A. Henderson, ministers; John Cameron and D. K. McKenzie, elders. The following report was made by the committee appointed to confer with Mr. Aylward: "That Mr. Aylward produced documentary evidence of his good standing in the Congregational Church, and answered satisfactory all the questions prescribed in the case of the reception of ministers from other churches, supporting these by official documents. The committee recommend that the Presbytery favourably entertain his application, and apply to the next General Assembly for leave to receive him." A suitable minute in connection with the removal of Mr. Donald Currie from the bounds, was read and adopted. Circulars were read from the Presbyteries of Regina and Oranokville, to the following effect: that Regina had removed the name of Dr. Jardine, late minister of Prince Albert, from the roll of Presbytery, because of divergence of views from the Confession of Faith, and that Oranokville had suspended Rev. J. C. Stinson from the exercise of the office of the Christian ministry for twelve months for immoral conduct. The Presbytery agreed not to transmit the appeal of Mr. I. Munro to the Synod, because the reasons of appeal were not sent in within the time required by the law of the Church. Students resident and labouring within the bounds were examined and certified to their respective colleges. Standing Committees for the year were duly appointed. The Home Mission Convener gave in the half-yearly report, and submitted the applications to the Augmentation Committee for the aid-receiving congregations. The report was received, and the applications approved. The next regular meeting was appointed to be held in First Presbyterian church, on second Tuesday of November at 1 p.m.—(JONAS MUTIKERLAND, Clerk.

Presbytery of Paris.

THE regular quarterly meeting of Presbytery was held on 3rd inst., in Knox church, Woodstock, Rev. R. G. Sinclair, Moderator. Messrs. Webster and Murlson, students of Knox College, labouring during the summer within the bounds, reported on their work and were given the usual certificates to the College Senate. Mr. Jas. Mollan, about to enter on the arts course with a view to enter the ministry, was examined and certified to the college authorities also. A committee consisting of Messrs. Hardie and Pettigrow, ministers, and Mr. Wallace, elder, were appointed to prepare a suitable minute on the death of Mr. A. Marshall, representative elder of Stanley church, Ayr, and report to the next meeting. Conveners of Standing committees for the year were appointed as follows: Mr. Hutton, State of Religion; Mr. Strath, on Temperance; Mr. Johnston, on Sabbath Schools; Mr. Hardie, on Statistics; Mr. Thomson, on Sabbath Observance; Mr. Cockburn, on Home Missions, and Dr. McMullon, on Foreign Missions. A circular on temperance was read and in connection therewith it was moved by Mr. Strath, seconded by Mr. McAvilsh, and agreed as follows: "Inasmuch as by the action of the Ontario Legislature, the electors of this province will have on the first day of January next an opportunity of expressing their mind on the prohibition of the liquor traffic, the Presbytery would therefore repeat the deliverance of the supreme court of the Church, that the general traffic in intoxicating liquors is contrary to the Word of God and to the spirit of the Christian religion, and that it ought not to be legalized by the votes of a Christian people. The Presbytery expresses the earnest hope that our people will be found unanimously opposed to this great evil and urge upon our ministers and other office bearers to bring this important subject properly before the people." Mr. Cockburn addressed the court on the claims

of Home Missions and Augmentation asking \$3,600 for the former and \$1,250 for the latter from Paris Presbytery. A moderation in a call was granted St. Andrews and Oxford and Blenheim. Mr. Hutt was appointed convener of committee for bringing the claims of the church schemes before congregations.—W. T. McMULLEN, Clerk.

Presbytery of Toronto.

THE Presbytery of Toronto met on Tuesday, the 3rd inst., the Rev. W. A. Hunter, M.A., Moderator. On the report of a committee it was agreed to release the Rev. J. M. Cameron from the charge of Oak street congregation, the resignation to take effect immediately. Many members spoke in the warmest terms of Mr. Cameron's worth as a man, and his good work as a pastor, and the hope was expressed by all that the Church might still have the benefit of his active service. The congregation worshipping at Dovercourt desired to build, and a committee of Presbytery recommended that they be permitted to build on the site chosen. It was felt by some that it would be unwise to build so near a sister congregation, and a large committee, with Dr. Parsons as convener, was appointed to survey the whole western part of the city with a view to the readjustment, if necessary, of existing mission stations, and better knowledge for the location of new ones. The congregation at Streetsville extended a hearty and unanimous call to the Rev. J. Campbell Tibb, B.D., of Sarnia Presbytery, offering a stipend of \$1000 and a manse. The call was sustained and ordered to be transmitted, and Rev. J. A. Grant was appointed to present the same on behalf of this Presbytery before the Presbytery of Sarnia. Rev. R. M. Hamilton tendered his resignation of the charge of Eglinton and Bethesda. It was agreed to cite the congregations to appear in their interest at the next meeting of Presbytery. The Rev. Geo. H. Carr presented a Colonial commission from the United Presbyterian Church in Scotland to the Presbyterian Church in Canada, and was received as a minister of this Church. Presbyterian certificates were presented in favor of Messrs. W. H. Anderson, M.A., formerly of Halifax Presbytery, and R. J. Anderson, M.A., formerly of Victoria Presbytery, B.C., and these being received, the names were entered on the appendix to the Roll. The congregations of Mt. Albert and Ballantrae extended a call to the Rev. A. L. MacFadyen, who has been labouring there for some months past. The stipend offered by the congregation was \$650, and it was agreed to apply for a grant of \$150 from the Augmentation Fund. The call was placed in MacFadyen's hands and was accepted, and arrangements made for his induction on Thursday the 19th day of October inst. at 7 p.m. Mr. Macdonald was appointed to preside and address the people, Mr. Reid to preach, and Mr. Mackay, of Queensville, to address the minister. The following resolution in reference to the translation of the Rev. Alfred Gandier from Brampton to Fort Massey, Halifax, was presented and cordially accepted by the Presbytery. "In agreeing to this translation of Mr. Alfred Gandier, B.D., to the Presbytery of Halifax, this Presbytery desires to record its high estimate of the qualities which have characterized Mr. Gandier's life and ministry. In his pulpit ministrations and in his pastoral work Mr. Gandier has proved himself an able minister of the New Testament, apt to teach, watching for souls as one that must give account. He has been enabled to a work of edification in a charge which had previously enjoyed the blessing of a faithful ministry, the intensified interest of old and young in the services and work of the Church, and the largely increased liberality of the congregation to the educational missionary efforts of the Church being evidences of the spiritual growth of the people. Mr. Gandier has also taken readily his full share of Presbyterian duty. His good judgment, sound scholarship, warmth and geniality of spirit, and maturity of spiritual experience have enabled him to render very effectual service, and have greatly endeared him to his brethren. We affectionately

commend our brother to the Presbytery of Halifax, and to the ministers and members of the Church in the Maritime Provinces, and we pray that grace may be given to him according to the measure of the gift of Christ to persevere in diligent labor "for the perfecting of the saints, unto the work of ministering, unto the building up of the body of Christ."

Presbytery of Peterboro.

THE Presbytery adopted the following minute in connection with the resignation of Mr. MacWilliam:—"The Presbytery, in accepting the resignation of Mr. MacWilliam, would hereby express its great regret that impaired health has been the cause which has led to the step and would earnestly express the hope that his contemplated change of residence will prove effectual in restoring him to health and strength. The Presbytery would further express their appreciation of their brother's wide and varied scholarship—his lucid and able exposition of God's word, his high Christian character and gentlemanly deportment, and pray God that he may soon be able again to engage in the work for which his gifts and graces have so eminently qualified him. It was agreed on motion of Dr. Smith, that members of Presbytery using their own conveyances in doing the work of the Church should be paid expenses equal to what would have been incurred had hired conveyances been used."

College Openings.

KNOX COLLEGE.

ON Wednesday of last week Knox College was opened for the winter session. The attendance of ministers, students, and of the interested public was large. Rev. Dr. Cochran engaged in prayer and Rev. Principal Caven welcomed the students to college and gave an interesting sketch of the institution. Knox College, he said, was that day entering upon its fiftieth year of work. It started in the fall of 1844, and had been steadily progressing since. There had been 539 graduates in the theological course during that period, and in addition to these gentlemen a large number had taken a partial course within her walls, while sixteen had received their B.D. degree in Knox. Last session eighty-four students took the full term in the classes, and those who took a portion of the course brought this number up to 115. It was not possible yet to say what the muster roll would be this year, but the indications were that the numbers would be well sustained. The graduating class of 1894 might not be as large as was last year's, but the class of 1893 was abnormally large, twenty-seven, being the largest in the history of the college. However, the second-year class last year numbered eighteen, and if all these gentlemen completed their course a large addition would be made to the ministry.

Looking back over the half century, now so nearly spent, it was pathetic to notice how few of those who were with the founders of those early days were still spared to labour in the Church. Their beloved and venerable friend, Dr. Reid, whom they were glad to see with them, was one of the prominent men of fifty years ago, but he (the speaker) could not remember another name to place beside that of the venerable doctor. Many of the students who had studied within those walls had passed from earth, but the great majority were still, in the Providence of God, labouring in the ministry, and there was no part of the world where they could not be found, and where the influence of Knox had not reached. (Cheers). This, however, was not a cause for pride but for humility, together with hope for the future.

It was but natural that those who loved and honoured the college should desire to fittingly commemorate the completion of the semi-centennial, and, with that end in view, the Board of Governors and the Alumni Association had each appointed a committee to arrange for a proper jubilee celebration about the close of next year's course. (Cheers). It would be out of place for him to indicate at this time what the character of that celebration would be, but he might be allowed to remark that the college was a large prac-

tical body, with a practical work to do, needing the prayers and practical help of all her sympathizers. He would not dwell upon the financial necessities of the institution, but it was well known by all that she needed strengthening in many respects. She required a larger staff, and to be freed from a debt, the interest upon which was eating up altogether too much of her income year by year. The library, too, and the museum, required large additions, and he believed the joint committees having the arrangements in their charge would bear all these things in mind. (Cheers).

The inaugural address, an able effort, was delivered by Rev. Dr. Wm. MacLaren, professor of Systematic Theology, on the subject:—"The Permanence of the Sabbath in relation to the Mosaic law and the Gospel economy."

MONTREAL COLLEGE.

The 1893-4 session of the Presbyterian College, Montreal, was opened last week, under very favourable circumstances, the students in attendance at the College outnumbering those of any previous year. The gathering took place in the David Morrice hall, and a large number of friends of the College were present. Rev. Dr. MacVicar presided, and among those supporting him on the platform were Revs. Prof. Ross, Prof. Coussirat, Prof. Springor, Drs. Smyth, Barclay, Mackay, Father Chiniqny, A. J. Mowatt, J. H. MacVicar, missionary from China and Mr. A. McGoun.

The introductory lecture of the session was delivered by the Rev. J. H. MacVicar, B.A., who chose for his subject "The Chinese Problem." A report of his very interesting address will appear in next week's issue. The following statement by Dr. MacVicar will prove of much interest to the Church:

At the end of last session eight students finished their studies with us, leaving eighty-three names upon our roll. This session thirty-four new students applied for admission, of whom twenty-four are now in attendance, or three times as many as we sent out last spring, making a total on the roll of 107, a very decided increase over any previous year. This is something for which we are devoutly thankful, and an earnest, I believe, of still better things in coming years. We have now greatly outgrown the capacity of these buildings, and the extension of them seems most desirable. The Church is calling, and rightly so, for large additions to her ministerial ranks. We are not nearly overtaking the wants of the home field, and we have barely to reach the vast outlying heathen populations of the world. I am, therefore, not content with one hundred students. I hope to live to see two hundred able and truly consecrated young men here under training for the Master. Why not? When twenty-six years ago we began with little or nothing, who then believed that we should ever attain to what we see to-night? The future will be better than the past. And in order that this might be the case I solicit the prayers of pastors and people in our behalf, that the Spirit of God may guide us all, professors and students, in the pursuit of secular and sacred learning, and that we may cultivate the faith which worketh by love, and purifieth the heart.

I am glad to announce that four of our students have gained scholarships or exhibitions in the recent competitive examinations in the Faculty of Arts of McGill College. Their names are: Major McIntosh, Summerside, P.E.I.; J. M. Wallace, North Gower, Ont.; J. C. Robertson, Robertson, N.B., and Hector MacKay, Ripley, county of Bruce, Ont.

The principal intimated that lectures would begin immediately, and that a devotional meeting of students in residence, and of all others able to attend, would be held in Convocation hall each Sabbath morning at nine o'clock. These meetings to be presided over by members of the staff.

Rev. Dr. Barclay pronounced the benediction.

REV. R. MCKENZIE, of Dunnville, wants to get back into the Presbyterian Church.

REV. ALLAN SIMPSON was nominated as Moderator of Synod by the Presbytery of Lunenburg and Shelburne.

THE Presbytery of Wallace met on the 20th ult. for the induction of Rev. C. Munro to Oxford.

REV. DR. MACKAY, of Guelph, has removed to 39 Hepburne street, Toronto, where he intends to make his home for the future.

THE marriage is announced of Rev. H. C. Sutherland, Presbyterian minister at Carman, Man., and Miss I. Mackenzie, of Winnipeg.

THE report that a call from the congregation of Wingham was extended to Mr. Johnston of Lindsay is not correct. Such would have been the case had he not discouraged it.

"YOUNG PEOPLE'S SOCIETIES" will be the subject of a special religious conference at the next regular meeting of the Presbytery of Maitland.

REV. ROBERT ACHESON, who was pastor of the U. P. church, Galt, from 1858 to 1873 and who is now stationed at Stirling Valley, N.Y., intends to retire at the next meeting of the Presbytery, and will make Galt his future residence, having purchased a house on Spruce street in that town.

WE find the following appreciative reference to the popular minister of Barrie, in the Bradford Evening Star, Pa.: "Rev. Duncan McLeod, of Barrie, Ont., occupied the pulpit of the Presbyterian church yesterday morning. He was greeted by a large congregation, and fulfilled the most flattering expectations by delivering a discourse that was characterized by breadth of view, scholarly thought and progressive spirit."

The Congregation.

THE annual social in connection with Alico, Ont., Presbyterian church, came off most satisfactory.

AN entertainment in connection with the Rev. W. P. Watkins' eighteenth anniversary was held in the drill-shed, Hall's Corners, Binbrook, on the 14th. The shed was filled to its utmost. Dr. Fraser, Hamilton, gave an address, racy, interesting, instructive. The entertainment in all its parts was very satisfactory and reflected credit on the managing committee. The pastor presided. Proceeds over \$130.

THE congregation at Morwood held their annual harvest home festival recently. The proceedings comprised dinner, tea, and entertainment. At each of these functions there was a large attendance, the hall being crowded in the evening. The entertainment consisted of speeches, recitations and songs. The Revs. J. Convery, B.A.; J. Bennett, E. Aston, and J. Conley delivered appropriate addresses, while the recitations kindly given by Mr. Convery greatly pleased the audience. Perhaps the most interesting feature of the evening was the pastor's (Rev. L. Gloag) statement that the contributions of the congregation to the schemes of the Church—French Evangelization, New Hebrides Mission, etc.—have been more than doubled during the past year. The proceeds of the day amounted to fifty dollars. More successful and enthusiastic meetings the congregation have never held.

THE annual Sabbath school picnic in connection with Latona and Burns' churches, held on September 15th, was more than usually interesting and successful, from five to six hundred of an audience to do justice to an excellent, physical and intellectual feast, and to waken the echoes of the woods with the joy and gladness of the occasion. Since the induction of the Rev. John Little on the sixth of June, the congregations have been making great progress. Attendance on Sabbath services is markedly improved, church membership is increasing, missionary contributions have more than trebled; the young people's meeting has been revived and strengthened. Verily the "field was white to the harvest" and the hand of the "Lord our God" was in the calling of the reaper to garner it. We are cheered and encouraged thereby, and confidently look forward to a glorious ingathering of those that shall be saved, and an upbuilding and strengthening of the church in this part of the vineyard.—*CON.*

The Church Abroad.

On a recent Sunday a novel, **SCOTLAND.** and at the same time interesting ceremony, illustrating in a marked way the friendly relations that have sprung up between the congregations of St. Brycedale Free Church and the parish church, took place. The St. Brycedale Free Church are getting a new organ put in the church and its interior renovated, and thus they have been compelled to temporarily vacate their place of worship. With a commendable spirit of Christian feeling, the parish church approached the St. Brycedale congregation and offered them their church on the Sunday afternoon, the parish church congregation holding their service in the evening, while they also welcomed them to worship with them in the forenoon. The offer was accepted in the spirit with which it was offered. On the following Monday the bond of union and good feeling existing between the congregations was further demonstrated when the ceremony of baptizing the infant daughter of the Rev. Mr. Campbell, parish minister, and the infant son of the Rev. Mr. McDonald, St. Brycedale Free church, was performed by the Rev. Dr. Hugh McMillan, of Free West church, Greenock, father-in-law of the Rev. Mr. McDonald. The church was crowded to overflowing.

Rev. Mr. LAWSON, of Elgin, has been translated to Old Deer parish church.

Rev. Mr. GIBSON, of Glenapp parish, has made application for an assistant and successor.

Rev. THOS. LAURIE, assistant at the Free Tron church, Glasgow, has been elected to Laurencekirk Free church.

THE REV. MR. CLOCKETT, formerly assistant in the church, has been appointed colleague and successor to the Rev. Mr. Ferras, of St. Boswell's Free church.

Rev. WM. BLACK KENNEDY, B.D., has been ordained by Easton Presbyterian to the chaplaincy of the Royal Scots regiment, Belgium, India.

The jubilee was celebrated last week of the Rev. Robert Ross, parish minister of Cruden, when he was entertained at dinner and received some valuable presentations. The Countess Dowager of Erroll sent a letter of congratulation.

Rev. DAVID HAEROWER, M.A., formerly assistant at Eglinton street U. P. church, Glasgow, has been ordained as minister and inducted to the pastorate of Cluno Park U. P. church, Port Glasgow, as successor to the Rev. Charles Robson, now of Pollock street U. P. church, Glasgow.

THERE was a large congregation **ENGLAND.** at Regent Square church to witness the induction of Rev. Alex. Connell, B.D., to the pastorate of that important congregation. With the Presbytery of London North, of which there was a good representation, there was associated Rev. D. Connell, M.A., of Inverness, a brother of the new minister. Rev. Principal Dykes, D.D., presided. After a sermon from Zech. xiv., 8, preached by Rev. W. Ballantyne, and the usual solemn induction service, Dr. Dykes delivered very able and appropriate charges to the minister and people. The occasion was felt to be a deeply interesting and memorable one.

The Presbytery of Carlisle, at its meeting on Tuesday, made arrangements for receiving Rev. Hugh McIntosh, M.A., Brockville, as Synod evangelist in the beginning of the year. It is expected that Mrs. McIntosh, who has great aptitude as a sweet singer in making evangelistic services a success, will accompany her husband.

Rev. Wm. EWING, M.A., late of the Free Church Mission at Tiberias, has accepted the call addressed to him by the Broad street congregation, Birmingham. The settlement is looked forward to with interest, in connection with the attempted revival of Presbyterianism in the capital of the Midlands. Two new churches are projected in Birmingham—one at Moseley and the other Handsworth, the latter to take the place

of New John Street Church, which it is proposed to sell.

THE Rev. W. T. Hughes, minister of the Independent church, Donegal street, Belfast, has been compelled to resign his pastorate in consequence of ill-health.

SURGEON-MAJOR PARKER, whose remains have just been brought to his native country for interment, was a man who added a rare modesty to all his other qualities, and one who at once gained a warm place in the hearts of all whom he came in contact.

THE annual collection in aid of the Assembly's Irish Mission was taken throughout the churches on the 17th inst., and is expected to exceed the amount given last year—£2,195. This mission aims exclusively at work among Roman Catholics, and has a variety of agencies—including colportage—in operation.

COLERAINE ACADEMICAL INSTITUTION, of which Mr. T. G. Houston, M.A., is the able principal, held the annual meeting in the recreation hall of the establishment on the 7th inst. The High Sheriff of Derry occupied the chair, and was accompanied to the platform by a number of ministers. The headmaster read a very interesting report, from which it appears that up to the holidays the institution contained seventy-four boarders and fifty-seven day pupils, and that since reopening there had been an increase. Many of the students have won distinction at the universities and in various departments of professional life. An appeal was made for £2,000 to improve the buildings.

THE committee of the Calvinistic **WALES.** Methodist Forward Movement have issued an appeal for subscriptions toward the Davies memorial hall to be erected in Cowbridge-road, Cardiff. The hall, which is estimated to cost £2,575, is to contain seats for 1,200 people, is to be built to the memory of the late Mr. David Davies, Llandinam. Arrangements are being made for the foundation-stone laying ceremony on October 6th, and Lord Windsor has promised to place the stone.

Rev. EZRA JONES, Glasynys, Llangollen, has accepted a call to the pastorate of the Calvinistic Methodist Church, Prestatyn, Rayl.

Rev. JOHN HUGHES, of the Welsh Calvinistic Methodist church at Oldham, has accepted a call to succeed Rev. W. G. Owen, now of Beaumaris, in the pastorate of the English Presbyterian Church at Holyhead. He will take charge of the church the latter end of the present month.

THE Olivet Presbyterian **UNITED STATES.** church, Chicago, has established a crèche or day nursery as an aid to poor women working out by the day, and a kindergarten is also contemplated.

Rev. JOHN L. JOHNSTON, from the Presbytery of Kalamazoo, has been received by the Presbytery of Lansing.

GALE College opened with a larger attendance than for some time, and also with a marked advance in the standing of students. More than one-half of those enrolled are pursuing classical studies. Many more accessions are expected during the coming weeks. The faculty is filled with competent instructors, who are already hard at work and encouraged by the outlook. Rev. F. D. Dalrymple still continues president of the college. Rev. S. H. Murphy, late pastor at Chatfield, Minn., was appointed financial secretary last June, and has already proved himself "a workman that needeth not to be ashamed."

Rev. DR. BRIGGS has been lecturing in Minneapolis in the afternoons and evenings. Those delivered in the afternoons were of a technical character, with a small attendance. The evening lectures were of a popular character, and some 300 to 400 were present. On the Sabbaths he declined to preach, or speak as a Presbyterian minister, as he declined to assist in celebrating the Lord's Supper, lest he should bring a brother into reproach. But he lectured as a layman in People's church, St. Paul, and before the Student's Christian Association of the Uni-

versity, Minneapolis, at which services some 3,000 people heard him. The impressions were various. Some were pained to be told that the evidences of human authorship for several books in the Old Testament were slighter than they had supposed. Many, on the other hand, were disappointed that literary criticism had not more convincing reasons to show for its conclusions which were so confidently stated. They felt that unless these could be re-enforced by other lines of evidence, cumulative and clear, the results could be only conjectural. All lay more stress on the divine authorship. Some students had feared that they must give up the whole Bible because there were certain difficulties which they could not account for on our orthodox theories. They expressed themselves as reassured by the confidence of the lecturer, who recognized possible mistakes in literary or scientific matters which were derived from human sources, but held firmly to the inerrancy and entire infallibility of the Bible as to matters of revelation concerning faith and doctrine. Others were confirmed in their conviction that such distinction was impossible, and that no scientific errors could be admitted without peril to the religious message. The lecturer did not touch the question of reason, the authority of the Church, or progressive sanctification which was passed upon by the last Assembly, and no reference was made to them. Rev. Wm. Kincaid, whose guest Dr. Briggs was, gave him a reception. His parlors were full of preachers, professors and others, with their ladies. Some ministers absented themselves to show their disapproval of the higher critics. One was moved through the press to criticize such acts of hospitality. Others went because of this, and felt that it was Christly to help to heal the opening breach between professors and pastors.—North and West.

The Mission Field.

It is said that not even one Arab woman in Algeria is able to read. Hence, the Gospel must be spoken to them.

Mrs. JAMIESON, widow of one of the missionaries of the Presbyterian Church of Canada to Formosa, China, addressed the W. F. M. S. of the Presbyterian Church, Iroquois, in the interest of that mission.

Mr. A. A. COOPER, M.A., has been appointed to go to India to strengthen the hands of Dr. Morrison at Rampore Bauleah. The Presbytery of Liverpool met at Rockferry for Mr. Cooper's ordination on the 26th ult.

TWELVE new missionaries have been sent out to reinforce the Zambesi Industrial Mission, making thirty in all. The amount of land now owned is 100,000 acres. An effort is to be made in behalf of 150,000 slaves found in the vicinity.

THE Thank-offering Social of the Auxiliary of the W. F. M. S. of Knox church, Morrisburg, was held Monday, October 2nd, at 7.30 p.m. in the lecture room. Mrs. Jamieson, widow of a late missionary to China, addressed the meeting in the interest of that mission. Mrs. Jamieson is an interesting speaker and all enjoyed her address.

At Shanghai the American Presbyterian mission has been holding its synodical meeting. One speaker stated that the Chinese converts to the Christian faith were doubled every five years. If this rate of increase goes on, it has been calculated that fifty years hence there will be sixty millions of native Christians, which means that in less than a century all China will be evangelized.

THE Jesuits, to whom the Apostolic Prefecture of the Upper Zambesi was committed in 1877, think the time has come to occupy Mashonaland, where the Protestant societies are putting forth all their efforts, to win the natives to heresy. They have secured a farm of 12,000 acres to the east of Fort Salisbury, and their superior, Rev. P. Kerr, has just installed a troupe of missionaries there, newly arrived from Europe.

THE arrangements made by Sir Gerald Portal for harmonizing the religious-political variances in Uganda, provide for two min-

lators of justice, two commanders of troops, and two commanders of canoes, one of each to be Protestant and one Catholic; all to have the approval of the British resident. In the distribution of territory, it is claimed that the Catholics have the larger share. So are reproduced on the continent of Africa some such ecclesiastical dissensions as 300 years ago in Germany gave us the Thirty Years' War.

Mr. W. C. BAILEY, of Edinburgh, Scotland, is delivering addresses in Ontario, on the subject of the mission to lepers in India. About twenty-four years ago Mr. Bailey was working under the American Missionary Society, but seeing the depressed and helpless condition of the lepers, he decided to devote his entire time to the work, and the results have been grand. When the Pan-Presbyterian Council met in Toronto last year, Mr. Bailey attended as a delegate from Scotland, and since that time successful branches have been formed in Guelph and other Canadian cities. He is Superintendent of the Loper Mission.

In a missionary letter one of the torments of life in West Africa is noticed: "The carpenter working on this station is troubled with a bad foot. It is caused by what is called a 'guinea' worm. The foot is swollen as if an abscess were forming, and the swelling resembles one, but for a tiny hole the size of a pin prick where the head of the worm is. When the foot is poulticed for some time the worm sticks its head out. This is taken and wrapped round a match or bit of stick and wound round and round; thus it is gradually pulled out, perhaps about a foot—sometimes more, sometimes less—every day, great care being taken not to break the worm. This worm is very little thicker than an ordinary thread, and, the doctor says, is about twenty feet long. The development of the worm makes the swelling very painful."

The station of Lavigerioville, founded by the White Fathers on the shores of Lake Tanganyika, has already become an important settlement. When the missionaries first settled there in 1883, there was nothing but "the desert and brushwood." Since then a large extent of territory has been purchased at a cheap rate, and when fully cultivated, it will be able to support 100,000 people. It is an undulating plain, bounded by the rivers Lope and Kanwema, and traversed by two others. At first the Fathers established themselves close to the lake, but owing to the fall in the water during recent years, they found themselves amid swamps, and had to move to high ground about one mile inland. There they have built an orphanage for boys and another for girls, in number about 300, all redeemed from slavery and also several villages for Christian households. Altogether there are some 2,000 inhabitants—neophytes, catechumens, and inquirers.

Some of the native states of India have rulers so enlightened as to be every way fit to hold the reins of power. Such, for example, as the Maharaja Gackwar, of Baroda, whose subjects number 2,500,000, and his income is \$7,000,000. When in London last year this royal Hindu announced that his first object has always been to promote education, and to this end, on assuming the government, he ordered schools to be opened at the cost of the State, up to the number of thirty each year, wherever sixteen pupils could be brought together. By this arrangement he hopes that every one of the 3,500 towns and villages in his dominion will soon possess a school for both sexes. He is now educating several students in England to become teachers. The Gackwar strongly disapproves of child marriages, and has expressed his determination that his own sons and daughters shall not marry before they are twenty.

INTELLIGENCE of the death at the early age of twenty-six, of the Rev. Albert Horne, son of Mr. Isaiah Horne, of Souris, has just been received by his parents. The sad event occurred at Mazima, Congo Free State, Africa, on the 26th day of July last. The Rev. Mr. Horne had just entered on his labours as a missionary in that far distant land, when he was stricken down with

fever. The Rev. John Buller-Kist, who was with him through his illness, has written a letter to the sorrowing parents. "The deceased was a native of Prince Edward Island and was educated in the State of New York. On the 20th of May last, he sailed for England. From thence he went to Holland, where he took passage for Africa in company with some other missionaries. After calling at a number of ports he landed at Matadi, the head of steam navigation in the Lower Congo. From here he proceeded to the oldest missionary station in those parts—Nyangila. Thence in company with Miss Peacock, Mr. Gardner and Mr. Buller-Kist he went to Mazima, where he died.

An ordained American Presbyterian missionary, the Rev. E. P. Dunlap, who is also a competent doctor, has just been itinerating on the west coast of Siam, and found everywhere that his medical skill opened up the way for the Gospel. "One poor fellow," he says, "who had been beaten over the head and cut with a large knife, was abandoned by native doctors, who pronounced his case hopeless. I was invited to care for him, the lancet and poultices soon eased his pain. On the third day I asked him concerning his object of worship, and was both surprised and grieved by his answer, for he said 'Since you have helped me I have resolved to worship you, and last night and this morning I have made my offerings to you.' Needless to say, his mind and heart were directed to God, whom now he worships, along with his wife. "Another interesting case was that of a poor slave, afflicted with a large putrid ulcer in his side, so loathsome to his master that he had resolved to build a shed in a temple ground, and there abandoned the man to the charities of the people. On hearing of the case I went to see him. The family expressed surprise 'that a foreigner should offer to come and serve a slave and be willing with his own hands to cleanse the foul ulcer.' The slave exclaimed, 'Surely angels have visited our city.'

"In China a 'private house' is unknown. Anyone can go anywhere, and if there is the least provocation he will do so." So says Rev. A. H. Smith, after many years of missionary service in that country. To shut the door is a bad sign. "What is going on within that he did not admit his fellow-townsmen?" people are likely to say. There are no newspapers, no objects of general and human interest to attract attention, and as men and women must be interested in something, it is natural that they should be fond of neighbourly gossip. From Mr. Smith's account of the matter, it is plain how very little Chinese and Yankees have in common. Every Chinese has relatives beyond all count or remembrance. His wife has as many more. His married children add to the ever-widening circle. By the time he is sixty years of age a man is related to hundreds upon hundreds of individuals, each of which is entirely conscious of the relationship, and does not forget or ignore it. Not only do all members of this army of relatives feel themselves entitled to know all the details of one's affairs, but the relatives of the relatives—a swarm branching into infinity—will perhaps do the same. If a man is rich or a magistrate, they certainly will do it. One cannot make a business trip to sell watermelons, to buy mules, to collect a debt, of which everyone will not speedily know all that is to be known. Chinese memories are treasure houses of everything relative to cash and dates. How much land each man owns, when it was acquired, when pawned, and when redeemed, how much was expended at the funeral of his mother, and at the wedding of his son, how the daughter-in-law is liked at the village into which she married, the amount of her dowry, what bargain was made with the firm that let the bridal chair, all these items and a thousand more everybody knows and never forgets. Though two men at a fair may do their bargaining with their fingers concealed in their capacious sleeves, it will go hard if the neighbours do not discover the terms at least. There are no secrets in China. Everybody crowds in everywhere—if not in sight, then "behind the arras." Everyone reads

every dispatch he can get at. He reads private letters in the same way. "What!" he exclaims, "not let me see?" No wonder the Chinese have an adage, "If you would not have it known that you do it, do not do it."

Writing to the Times from Cape Town under date the 7th inst., the Bishop of Dorry, in an interesting letter, deals with our settlement in Mashonaland and briefly with the history and character of the Matabele. As regards the character of the Matabele, his lordship says: The Matabele are descended from a Zulu tribe which emigrated in 1825, under Ummilthuri, father of Lohengula. They form a military state or caste; they are soldiers, not for defence, but for raids upon feebler tribes for cattle, slaves, and especially women. Mashonaland is the centre of their raids, their happy hunting ground. The Matabeles love to kill, live to kill. The Mashonas supply them with the material for their grouse shooting or deer stalking. No one in the kraal of those unhappy creatures knows when the Matabele impi will fall upon them. The fatal cry is heard; all are murdered but the girls, some children, and young men likely to make useful slaves. The rest are driven and huddled into a hut, where they are burnt alive. The captive women, children and slaves, with the cattle, are taken to Matabeleland. Those who become exhausted are assailed. Those adults who reach Bulawayo are murdered in numbers before their wives and children. For fifty years these frightful spectacles have been exhibited again and again. If a stop is not put to them they will continue until the Mashonas are exterminated. From the chief of the Matabele, as long as he lives, no mercy is to be expected. The man who has caused his own brother and sister, his bravest and most faithful henchmen to be massacred, who has with his own hand cut off the hands, lips, ears, and nose of a poor lad falsely accused of tasting the King's beer, is not likely to change. Nor are the people more susceptible of the sentiments of humanity. At their great gatherings, human flesh hacked off from the slain, cooked with some frightful *metange*, is consumed by the young braves. The slaughter of the unoffending Mashonas is supposed to bestow ferocity upon the warrior. His first murder baptizes his assegai in blood and obtains the coveted prize of youthful virility. The effect (continues the Bishop) of these odious raids upon the unoffending Mashonas may easily be conceived. I have been told that the poor mothers teach their children to croon a sad little song to this effect:

'Tis a bright and merry day;
Child, be merry while you may;
Ere an hour has sped away
To your happy little home
May perhaps the black death come,
And your frightened eyes survey
Matabele assegai.

But their effect upon an English settlement is no less obvious. The Mashonas are absolutely necessary for the development of the country, whilst their extermination is growing nearer every year. The sight of gentle unoffending servants simply hacked to pieces, their blood spurting over the Englishwoman's gown or the Englishman's coat, is something too terrible for the thought to dwell upon. This cloud, big with death, ever threatening to break in a fresh storm, and forming again and again, must be dissipated unless the peaceful development of Mashonaland is to become impossible. He adds that the Matabele are not pure-blooded Zulus, but are half Mashona, and although they have a "certain fierce swagger," they lack "the awful energy, the indomitable courage" of the Zulu. In conclusion, the Bishop pleads that "Somehow or other, the few thousands of English in Mashonaland must be freed from an ever threatening danger, if a vast and splendid region is to be opened up to civilization, to commerce, to Christianity. The conscience of humanity surely will not rest while the most atrocious form of slavery which the world has ever known is worked out every year, while a simple and gentle people are given up to the land of murder and lust.

Free Church Jubilee.

BY FRANCIS HUSTON WALLACE, M. A., B. D.,

Professor in Victoria University.

I.

HAPPILY our generation is not one of disruption but of reunion. Centrifugal forces in Christianity seem to have spent themselves, and centripetal forces are reasserting themselves. And we are thankful. Nevertheless, division is not always an evil, or, if an evil, not always the greater, but sometimes the less. Acquiescence in wrong may be a greater sin than separation. Every division must be judged on its own merits.

What were the motives which led to the disruption of the Church of Scotland in 1843? Ambition? Hardly, for the most prominent men of the Church came out of it, those who had nothing to gain and much to lose by any change. The rash obstinacy of leaders who would risk all rather than yield a point? Nay verily. For it was only after a long struggle, after hopes often deferred and grievously disappointed, that with reluctance and with heartache both leaders and followers came to the momentous decision to abandon their beloved homes and churches and trust themselves upon the uncertain sea of separation. Obedience to conscience, loyalty to what they deemed, and what the issue has amply proved to be, the cause of Christ — this was the star which they followed, this was the motive which impelled them.

He who would understand the Scotch disruption, must understand the Scotch character and the Scotch history. Scotchmen have a characteristic aptitude for speculative thought, a rare fondness for "metaphysics," a stubborn adherence to principles. They are no lovers of expedient compromises, but are ready to follow principles to their logical consequences. They may sometimes be obstinate, impracticable, unamiable, but they are capable of a heroism which is sublimely careless of all selfish considerations. And Scotch history is full of memories that thrilled the men of the disruption. That

"Land of brown heath and shaggy wood,
Land of the mountain and the flood."

has been no more jealous of interference with its national rights than the Church of Knox and the Reformation has been jealous of encroachment upon its spiritual independence.

From the first that Church has asserted the grand principle of the spiritual independence of the Church of Christ. This fact is the key of modern Scotch history.

The Second Book of Discipline (1578) declares:

"The power ecclesiastical is an authority granted by God the Father, through the Mediator Jesus Christ, unto His Church, and having its ground in the Word of God; to put into execution by them unto whom the spiritual government of the Church is by lawful calling committed. The power ecclesiastical flows immediately from God and the Mediator Jesus Christ, and is spiritual, not having a temporal head upon earth, but only Christ, the only spiritual King and Governor of His Church."

Now, how shall this spiritual authority be practically exercised? Through the channel of the freely appointed officers of the Church, whose call to their office comes from God, and whose rule of action is in the Word of God, free from the interference of any secular magistrate, parliament, or king. The Book of Discipline proceeds:

"The magistrate neither ought to preach, minister the sacraments, nor execute the censures of the Church, nor yet prescribe any rule how it should be done."

The authority of civil government in things secular is freely granted, but in things spiritual is stoutly denied. The Scotch Church courted the alliance of the State in the way of endowment and support, but demanded untrammelled freedom in the exercise of her own spiritual prerogatives.

When it was proposed to make the holding of general assemblies depend upon the royal permission, John Knox exclaimed: "Take from us the liberty of assemblies, and take from us the Gospel!" In various ways and at various stirring epochs in her history, the Church vindicated these glorious principles. When assemblies were bidden, under pain of being counted rebels, to desist from the ecclesiastical trial of certain of their members, the assemblies resented the interference, completed the trials and passed

sentences. In 1638, for instance, the Moderator Welsh said boldly to the Royal Commissioner:

"Whatever is ours we shall render to his Majesty — even our lives, lands, liberties, and all — but for that which is God's and the liberties of His house, we do think neither will his Majesty's piety suffer him to crave, neither may we grant them though he should crave it."

And these men did more. When the worst came to the worst they died for their principles and "The Crown Rights of the Redeemer," with their latest breath proclaiming Jesus Christ the only Head of the Church.

It cannot be held that the Church was always and absolutely consistent with its own principles. Sometimes it bent slightly before the storm. The inherent difficulty of the situation was great. How can the Church on the one hand enter into a close alliance with the State, thereby securing the financial and social benefit of establishment, and on the other perfectly maintain her autonomy in the spiritual sphere? This difficulty appears in its most acute form in the history of patronage. As complementary to the State duty of supporting the Church, appears the State claim of patronage, i. e., the right of directly or indirectly nominating pastors. In the seventh century the recognition began in the Christian Church of the right of founders, those who had bestowed endowments upon churches, to present pastors to these churches. Under various forms this right has been very widely recognized since. Those nobles or other landed proprietors, whose ancestors

have endowed churches, or whose states support them, not unnaturally perhaps, claim the right of presentation to the livings.

In Scotland, immediately after the Reformation, this question of patronage had to be faced. The claim of the First Book of Discipline (1560) is, that "it appertaineth to the people, and to every several congregation, to elect their minister." Patronage could not be altogether avoided. But, when the opportunity presented itself in 1649, patronage was abolished as a "grievance." With the Restoration came back patronage and many another evil. At the Revolution of 1689 it was provided that the heritors and elders should "propose" a pastor to the people. If the people objected the Presbytery determined the issue. This plan worked fairly well, and was guaranteed by the Act of Union in 1707. But in 1711 this guarantee was ignored; patronage in full was restored, as Bishop Burnet says, "on design to weaken and undermine the Presbyterian establishment." The Scotch Church continued for years to utter its protest against this breach of faith. But the voice of this protest gradually became fainter and fainter, until at last it died away in the growth and ascendancy of Moderatism (To be continued.)



THE MARCH TO TASHILL HALL, MAY 18, 1843.

Christian Endeavour.

THE young people of St. Andrew's church, Strathroy, met on Tuesday evening for reorganization, when it was decided to form a Young People's Society of Christian Endeavour, to begin its work on the first Monday evening of October. The following officers were elected: President, Miss Drynan; vice, Miss Murray; cor. sec., Miss Currie; rec. sec., J. Mason; Treas., Dr. Swann.

At the semi-annual business meeting of the St. Paul's Y.P.S.C.E., Ingersoll, Ont., the following officers were elected for the ensuing term:—Hon. president, Rev. E.R. Hutt; president, Miss Tena Denning, vice-president, Mr. Ralph Clarke; secretary, Mr. James McPherson; treasurer, Mr. M. Ruddick; corresponding secretary, Miss M. Wight. Committees: Lookout—Miss Baxter, convener; Mr. Forman, Mr. Moon, Mrs. Hutt, Miss Livins. Prayer-meeting—Miss M. Buchanan, convener; Miss A. Ruddick, Mrs. Knox, Miss Sutherland, Mr. Allan. Flower—Miss J. McBaln, convener; Miss K. Livins, Miss McCrea, Miss Sinclair, Miss Fotheringham. Music—Miss Wight, convener; Mrs. Hutt, Miss Morrison, Miss Maggie Wight, Mr. McCarter, Mr. Raymond Hutt. Missionary—Mr. E. Oliver, convener; Miss Hyslop, Miss McKenzie, Mr. John Maitland, Miss Stuart. Social—Miss Oliver, convener; Mrs. Allen, Miss M. Ruddick, Miss M. Dunn, Miss Jamieson, Mr. W. Maitland. Temperance—Mr. Ralph Clarke, convener; Mr. Erskine, Miss M. Buchanan, Miss Flo Hagen. Hymnal—Mr. James Maitland, Mr. John Fotheringham. Literature—Miss Campbell, convener; Miss M. Livins, Mrs. Middlemiss, Miss Birss.

A VICTORIA, B. C. contemporary says: Rev. Dr. Campbell preached and dispensed the Sacrament of the Supper, Sabbath, at the Presbyterian missions in Sooke and Metchoan, to good congregations. This was the Doctor's first visit to that part of that island, and he is much pleased with the prospects of the people. He says that for contentment and true rural happiness the farmers and their families are a model. Although some of the farms are not apparently very good, the people lack for nothing. They are as a rule well read, and intelligent in the questions of the day. The roads are much better than the majority of the streets in Victoria. There is now a gang of men building bridges and improving the roads where improvement is needed. The Presbyterian missionary, Mr. Campbell, out there is doing good work. He returns to college next week.

Births, Marriages and Deaths.

Births.

GIVAN—At the Manec, Williamstown, Ont., on Oct. 2nd, the wife of the Rev. A. Givan, of a son.

Marriages.

HOOD—SLIMMON—At the bride's residence, on the 11th September, by the Rev. D. H. Hodges, A. E. Hood, Esq., (formerly of Guelph) to Mrs. Jeannie McKay Slummon, all of Oak Lake, Man.

WARREN—LARVEQUE—On the 24th September, a Brightside, by Rev. J. A. McConnell, Mr. Alb rt Warren to Miss Emma Larveque, both of Darling Township, Lanark Co.

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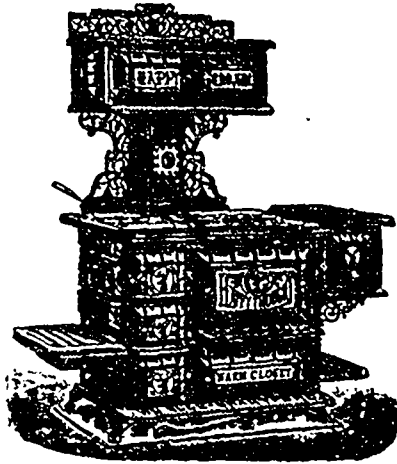
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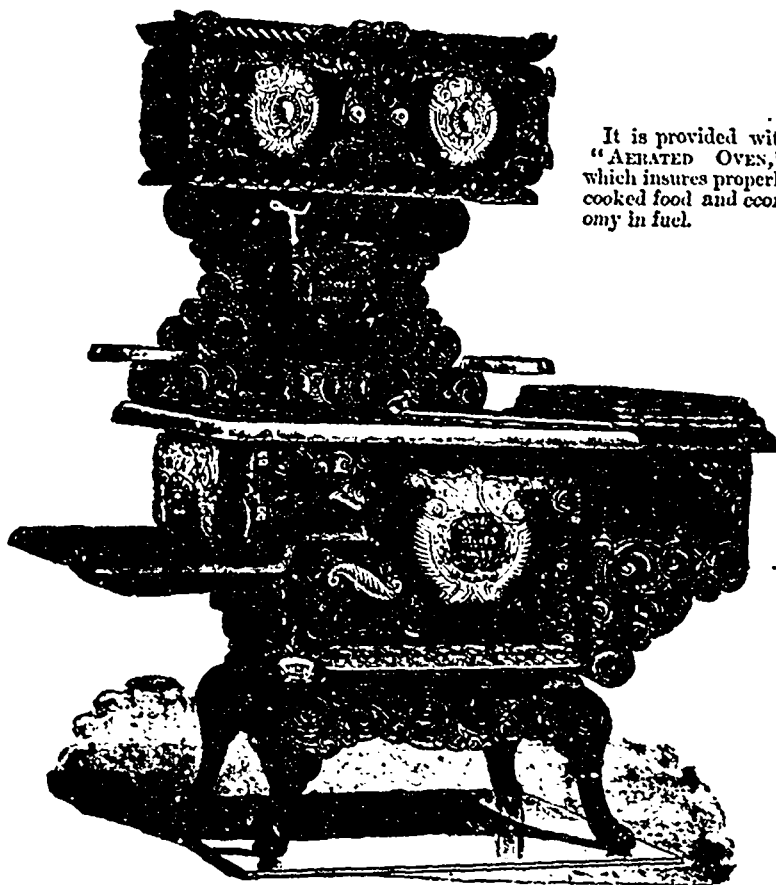
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