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Toronto, May 3, 1894.

Presbyterian Federation.

IN last week's issue we gave the outlines of an address given at a dinner tendered the Executive of the Pan-Presbyterian Alliance in Philadelphia, by the Rev. Dr. Cochrane. Several of the matters referred to, are certainly worthy of serious consideration, although it may be some time before such a Presbyterian Federation as the Doctor advocated, can become an accomplished fact. The Presbyterian Churches in the United States, North and South, with their six or seven thousand ministers and congregations, are a strong body, compared with which the Canadian Church may appear somewhat insignificant, and yet the smaller church in some respects, because perhaps it is more widely, is certainly better worked and more systematically supervised, from Cape Breton on the East to Vancouver on the West. But whatever may be the differences that may exist between them on minor matters of church polity, the fact that there is a constant interchange of ministers, and that their great mission work lies contiguous, and has much in common with our own, makes it imperative that their should be occasionally mutual conferences and co-operation along certain lines.

As Dr. Cochrane remarks these churches, and we may include the smaller Presbyterian and Reformed Churches, in the United States, have much in common. They have the same standards and confession of faith; they demand the same standard of theological training, they have the same form of church government, and in a general way, follow the same rules in the reception of ministers from other denominations. And yet there are

manifest differences, which if synchronised would tend to make Presbyterianism on the American continent much more effective, and remove friction that occasionally is felt, from the varying forms of action, followed by these respective churches. The United States Churches, so far as known to us, have no scheme for the distribution of Probationers in vacancies, such as exists in the Canadian Church. This may appear to some rather a blessing than a defect, inasmuch as the scheme now in use is rendered to a great extent useless, by the indifference or opposition both of Presbyteries and Probationers. But neither have they any scheme for appointing students to mission fields in summer, as is done by our Home Mission Committees East and West. Again in the reception of ministers applying from other churches, there is no reference on the other side, to the supreme courts of the Church. Presbyteries receive them at once, whereas in the Canadian Church, they are first approved of by a Presbyter and then appear before the General Assembly for reception. Perhaps our method in certain cases is too rigid, but on the whole it is preferable. This divergence of practice, for reasons that need not now be discussed not unfrequently leads to friction, for it will not be disputed, that an Assembly Committee, removed from all local influences and prejudices, is better able to judge of the scholastic attainments, and the reasons given for the change in denomination than any one Presbytery. Then again—and more important still—the Mission work of the Canadian Church in the North West and British Columbia, is so contiguous to that of the United States Churches, that at times the student or missionary, is called to give temporary service in both countries. Indeed the Canadian Church in several well-known instances, has become the source of supply for leading pulpits in Dakota and adjacent territory. Some of the most promising students of Manitoba College and ministers in Manitoba, have gravitated across the line, and are lost to the Canadian Church. It may be difficult to prevent this, by any species of "protection" but certainly it is a one sided reciprocity, that makes the Canadian Church educate ministers for the United States. We may admire the good judgement of American Christians in calling them, but it becomes rather costly and trying, when we are crying out for labourers in our own vast mission fields.

These are but instances, where divergence in polity leads to difficulties, and involves both churches in needless expense. And above all, as Dr. Cochrane remarks, leaving all question of reciprocity in trade and tariffs, and such matters to politicians, what is there to prevent these churches, meeting on common ground, for the evangelizing of this great continent? A federated Presbyterian Church, through their representatives, discussing matters of vital importance to all, could do much to

promote religion, and exercise no small influence, in quieting the occasional outbursts of overzealous patriots or rather demagogues, who for selfish purposes, stir up strife between these two great Christian Countries.

Co-operation of Congregations.

The loneliness of the great city is nowhere more oppressive than in huge London. That congregations feel it as do individuals was eloquently and pathetically acknowledged by a number of distinguished speakers who met recently for the purpose of forming a Presbyterian Social Union, at which ministers and congregations shall from time to time meet in friendly intercourse. The idea originated with Rev. Dr. Pentecost who explained the object in view to a number of prominent brethren in the lecture room of his church at Marylebone. The discussion of the proposal was preceded by a plentiful supper which was served to the guests by ladies of the congregation who acted as waitresses. Some of the best-known men present were; Revs. Dr. Dykes, Dr. Monro Gibson, Dr. McEwan, R. M. Thornton, R. Taylor, Sir George Bruce, and Mr. Hugh Matheson. While all the speakers admitted that the necessity for a better common acquaintance with the circumstances of congregations in the metropolis, and for more intercourse between the members of the various congregations, than that at present existing. The speech of the evening was that of Rev. Dr. Dykes, which bristled with practical points. The evils of isolation he put strongly, and the advantages of extending the basis of the proposed Union to embrace the working men, were clearly proved. The result of the discussion was the formation of a Union, which will hold meetings four times a year, and much good is expected as a consequence.

Smaller cities than London suffer from the causes against which the London Presbyterians are seeking for a remedy. It is a blot on our Church that there is not a closer connection and more active sympathy between our city congregations, especially between the strong and the weak, the rich and the poor. In Toronto and in other cities in the Dominion the sense of isolation is sometimes oppressive. For good purposes, for the bringing together members of congregations, and for the discussion of questions of interest in the abstract, associations have been called into being and their work is praiseworthy and probably as successful as can be within the scope of operation, but the great void has not been filled. Presbyteries ought to give their consideration to the question as to how, co-operation in practical work, and an interest in the financial condition of weak charges, can be effected between Kirk-Sessions within their bounds. The member of Presbytery who will intelligently move in this matter will be introducing a scheme for which, should it get a trial on a fair basis, many loyal sons and daughters of the Church will thank him

Late Principal MacKnight.

It is with deep regret that we record the death of an eminent father of the Church, Rev. Principal MacKnight, of Halifax. After an illness of a little over two weeks, he departed in peace at his home in Dartmouth, N.S., on Friday evening last at the age of sixty-eight. The loss to the Church in the Maritime Provinces is very great for he served her long and well. In this brief notice, only a few leading facts in his career can be

touched upon, in an early number a more extended sketch will appear. He was a native of Ayrshire, Scotland, where he was born in 1825. He received his Arts education at Glasgow University, and his Theological at the New College, Edinburgh. He was licensed by the Free Presbytery of Ayr in 1850. In response to a request of the Synod of the Free Church at Nova Scotia addressed to the General Assembly of the Free Church of Scotland, for assistance in the College at Halifax, Dr. MacKnight was sent out in 1855, and immediately commenced teaching Hebrew in the Free College, Halifax. Concurrently with his work in the college, he was pastor of St. James' church, Dartmouth, from January, 1857, to September, 1868. At the last named date he resigned his pastorate that he might give his



whole time to his chair, which was enlarged to include Exegetics. In 1871, on the retirement of Dr. King, he was transferred to the chair of Systematic Theology, and elected to the Principalship of the College, which position he held at death. Dr. MacKnight was one of the most lovable of men. Gentle and generous, kind, courteous and obliging, he was beloved by all who knew him. His mind was singularly clear and comprehensive in its grasp. Dr. MacKnight was a born student—study was his delight. His scholarship was large and thorough. His reading extensive; and while mainly in the line of his own studies, he was abreast of the times in all matters of current interest. His preaching was fresh and fervent, edifying and comforting. His theology was Biblical. His spirit was as devout as his mind was clear. By his death a familiar figure has been removed, and the grief of the Church is widespread as it is truly genuine.

Synod of Ottawa and Montreal.

We have been requested to publish the following for the information of brethren attending the above Synod:—Attention is asked to the following intimations: 1. The business committee will meet in St. Andrews' Church on Tuesday 8th at 4 p.m. 2. The Synod will meet on the evening of the same day, at 8 o'clock, and in the same place, when a sermon will be preached by the retiring moderator, the Rev. A. A. Scott, M.A. 3. Members travelling via G.T.R., will change at Brockville to C.P.R. and obtain tickets by that road to Carleton Pl.

The Campbell Case. The Synod of Montreal and Ottawa will meet at Carleton Place on Tuesday next. It is likely to last at least three days. The case of Professor Campbell of Montreal will be heard.

United Presby- The statistics of the Scottish United terians of Scotland. Presbyterian Church show an increase in membership for the past year of 1,587, and in money of £31,947. There is an increase in contributions for missionary purposes of £2,266.

Manitoba Collogo There are thirty students in attendance Summer Session. at the summer session of Manitoba College. Principal Cavan and Professor Maclaren are at work with Principal King and Professor Baird. The classes in art are also still at work, though the University examinations are drawing near.

North-West Bazaar A number of ladies in Edinburgh, in Edinburgh. Scotland, are preparing to hold a bazaar in that churchly city during the sittings of the General Assemblies in May, in aid of Missions in the Canadian North-West. A box of articles has been sent from Winnipeg to give a Canadian flavor to the stalls.

Western Commis- The Canadian Pacific Railway has sioners to the Gon- arranged to sell return tickets from oral Assembly. Winnipeg, to the Commissioners, to go to the General Assembly at St. John for \$51.40. This is for the all rail route: if Commissioners wish to go by the lake route from Fort William to Owen Sound there will be an additional charge of \$5 going one way or \$10 going both ways. But in spite of these extremely low rates, the representation of the two North-West Synods at St. John is likely to be meagre.

Religious Instruc- The extreme view that the doctrine of tion in Public the complete severance of Church and Schools. State, implies that there should not be religious instruction in public schools, drew more support from the United Presbyterian Church than from any of the other Presbyterian Churches in Scotland. Yet we find at the recent election of public school trustees in Glasgow that Rev. Dr. Boyd and Mr. R. S. Allan, were elected chiefly by the United Presbyterian vote, to uphold religious instruction in the schools, and temperance teaching. Scotland has every reason to be sound on this question.

Ritualism in the The rapid development of ritualism in Anglican Church. the Church of England, since the Lincoln judgment in 1892 is causing alarm in the ranks of non-conformists in England who feel that they are in some measure responsible for the doctrines and practices of a Church maintained by the nation, and amenable to the enactments of Parliament. Some of the leading Presbyterian ministers are discussing the question with some warmth; others in a lukewarm fashion which suggests practical indifference. The Presbyterian is hammering away and evidently producing a good impression. In a recent issue it reprints a deliverance by the Synod as far back as 1874, carried on a vote of 125 to 44, to the effect, that "unless a speedy and effectual check be put to the teaching and practice of (so-called) 'Catholic' doctrine and ritual by a party within the Church of England, it will be the duty of this Church (in order to escape complicity with the legalized fostering of superstition at the public cost) to protest against the continued connection of Church and State in this realm." The use which will be made of this deliverance at present when the questions of Disestablishment of

the Church of England in Wales, and of Scotland, are being actively dealt with in the political arena cannot be mistaken, but the position is a correct one. The Church which accepts a State connection must with it accept the criticism which it is the right of every citizen to inflict.

Practical Tem- Admittedly one of the worst features of porance. the liquor traffic is the sale of liquor in connection with groceries. Here is the door of temptation to women, so many of whom enter in, and are destroyed. Very much has been written and spoken regarding this evil, but it has remained for the younger Christians to devise a practical remedy. Accordingly, the Christian Endeavor Societies of Montreal have undertaken to canvass the Christian people of that city with a view to transfer their custom from the liquor groceries, to temperance groceries, of which there is now quite a number in that city. In addition to this, they call on the grocers themselves, explain their action, and entreat them to give up their licenses. An ounce of this kind of Temperance is worth a ton of talk, and good wishes. All success to their efforts in the Temperance Reform!

The Free Church It is much to be regretted that the Split. contention between the two sections in the Free Church of Scotland should have reached such an acute crisis that the intervention of the Civil Courts has been thought necessary. In the Highlands there are many who refuse to acknowledge the binding force of the famous Declaratory Act and who still maintain adherence to the Church. Others have left the Church, but hold by the Church property. Now the process of eviction or forcible possession has been resorted to and in one instance, the judgment of the court of session, intimated to the people by a messenger-at-arms has left the old congregation without a church building. They are worshipping on the hillside or seashore in the western wilds of Rossshire, as in the day immediately succeeding the Disruption of 1843, and notwithstanding their contumacy their hardships call for sincere sympathy and material aid for they suffer for conscience sake

Indore Missionary To those who have been joining in the Collogo special effort for the Indore College Building, the following extract will be interesting. It is from a letter received last night, written by Mr. Wilkie, on receipt of about \$150 sent two months ago. "I enclose a receipt for the money kindly sent last week, again lifting me out of a very serious difficulty which had to be removed before I left. Two days before the mail came we were all talking together about it, and I said I would have to get the money before I would leave, and though I had no expectation as to where it should come from, felt sure it would. Your letter was the answer that led us all again to thank our gracious Master for so kindly bearing our burdens. Yes, our Master has taught us many blessed lessons in connection with our work in the College Building, for which our hearts go out in songs of deep thanksgiving." I felt that the above was too good to keep, that those whose ready self-denial put that money into my hand, should have the opportunity of rejoicing too in the marvellous honor, of being, as it were, veritable partners with the Master Himself in this precious business of answering prayers.—ANNA ROSS, Brucefield, Ont., April 24, 1894.

The Pulpit.

No. 40.

A Sufficient Witness.

FOLLOWING IS A SUMMARY OF THE ADDRESS DELIVERED BY THE
RIGHT REVEREND THE MODERATOR TO THE GENERAL
ASSEMBLY OF THE PRESBYTERIAN CHURCH
OF NEW SOUTH WALES.

FATHERS AND BRETHREN. We are at the beginning of a change, the most profound and far-reaching, the most momentous and the most fraught with promise, that has ever taken place in the history of the Christian Church. This change has already been made by Christian scholars. It must soon be made by the Christian people. If wisely guided from within, it will be easy and safe. But, if the leaders of the Church obstinately ignore it, if the officers of Christ's army shrink from obeying Christ's word of command, "Go forward," the people cannot long be kept in ignorance. Outside the Church they will get distorted views of the impending change, with results disastrous to their faith. Be it your care, Fathers and Brethren, to make yourselves acquainted with the necessity for, and the meaning and end of this great movement, that you may be able lovingly to safeguard and cautiously to guide the Lord's people committed to your charge, and to save Christ's beloved from needless disturbance of their peace, and some of them, perhaps, from making shipwreck of their faith. There is great peril to the peace and faith of the Church, not indeed in the change itself, but in a blind and unwise resistance to it. A sense of this peril has induced me to call your attention to this grave subject. I have done so in no rash humour. For many weeks I hesitated, doubtful of my ability to set the subject plainly before you in the Divine light of truth, and fearful lest I should do harm instead of good. But the longer I thought and the more I prayed, or the guidance of the Holy Spirit, the stronger became my conviction that loyalty to the Lord Christ and faithfulness to His Church compelled me to speak and to speak boldly as I ought to speak (Eph. 6. 20). This change, because it is inevitable, is in the line of the fulfilment of the Lord's great purpose of the world's salvation. Therefore let us, the Lord's servants, be men of courage and of faith in a living Christ and join in leading His Church to a new vantage ground such as she never before had from which to inflict a crushing defeat on infidelity, to assail the sins and miseries of humanity, and to win the world for Christ. This impending and all important change is a transition from the theory that the Bible is a "Verbally inspired and inerrant Code of Rules" to a more reasonable and a truer view of the real nature and actual function of the Book. This theory, now rapidly passing away, is, that the Scriptures, just as we now have them, are in all their parts and in all their contents and in their very words as well as their ideas, equally inspired, equally free from error, not only in teaching morals and doctrines, but also in stating facts, even the most unimportant facts, whether scientific, historical or geographical; and equally authoritative throughout as a rule of faith and practice (Hodge I. 163-4). The holders of this theory make it of the very essence of Christianity, the very first and fundamental principle of our religion. And to their Theory they bind our Faith for life or for death. They make the credibility and authority of the Bible depend on the absolute accuracy and certainty of the minutest statement of fact, "scientific, historical or geographical" (Hodge I. 163). They, for instance, with a bond of adamant link the credibility of the Gospels with the absolute accuracy of the itinerary of Israel throughout the Wilderness. They make Christianity answer with its life if the smallest mistake be found in the ages of the patriarchs or in the genealogies of the priests. Hence, since all is at stake, the contortions and evasions of misguided apologists trying to reconcile such trivial diversities of statement as that Joseph was stolen (Gen. 37: 28 and 40: 15) by Maniathem and sold by them to Potiphar (Gen. 37: 36), or that he was sold by his brethren to Ishmaelites (Gen. 37: 27-28) who sold him to Potiphar (Gen. 39: 1). The holders of this theory honestly think that by their Theory they honor the Bible and safeguard its Divine authority. But they are unbelieving Uzzahs stretching out their hands to save the Ark of God. They are like foolish men who should erect props to keep the sky from falling. This theory makes itself an essential to Revelation. If it be disproved, it says all is lost, for that on its validity the Divine mission of Jesus Christ, and the salvation of mankind depend. A Theory which claims to be of vital importance to the faith of men and their hopes for eternity must have its claim tested to the utmost.



RIGHT REV. GEORGE MACINNES, M.A., B.D.
New Moderator of the General Assembly of the
Presbyterian Church, New South Wales.

HISTORY OF THE VERBAL THEORY.

I. The first test is its own history. The Verbal Theory has been held almost universally from the last quarter of the 17th century down to nearly our own time. It has, however, not found a place in the Reformed Confessions, except in one, the *Formula Consensus Helvetica* (1675) which goes the length of imposing on Christian consciences as an article of faith the inspiration and infallibility of the Hebrew accents and vowel points, invented by the Jewish Massorets, or "possessors of tradition," about the 6th to the 8th century, A.D. In spite of strong pressure, the Westminster Assembly declined to countenance the Theory of Verbal Inspiration. Therefore it does not appear in our Confession of Faith, and has never received the official sanction of our Church. The Reformers, Luther and Calvin, did not hold this theory, as the former plainly showed when he called the Epistle of James an "epistle of straw." We, however, find the theory stated in extravagant terms by some of the Fathers as early as 200 A.D., and it was held by the Jewish Scribes certainly as early as the beginning of the Christian era. This, then, is the respectable origin of the Verbal Inspiration Theory. It is one of those traditions of the Scribes at which Christ launched withering invectives!

THE NEW TESTAMENT TEXT.

II. The second test is this: Is there any text of the Scriptures absolutely inerrant, and which thus exactly fits the Verbal Theory? That the English Authorized Version contains many errors has been shown by the Revised Version. And the R.V. itself disclaims inerrancy by acknowledging "defects, blemishes and imperfections" (pref. to the N.T.) In the N.T. the Greek Received Text, or "Syrian" text, which underlies the Authorized Version, was the result of a recension completed at Antioch about the middle of the 4th century, A.D. (Westcott and Hort, 185, 190). Modern critical editions show the Syrian text to be far from inerrant (Westcott and Hort, 166). The text of the N.T. lies in numerous MSS., versions in Latin, Syriac, Coptic and other languages, and in quotations by the Fathers. Comparison of these sources shows about 150,000 variations, nearly all of which, however, are trivial. This surprising number arises from the fact that a great many written copies of the N.T. were made, each new copyist adding errors of his own to those of his predecessors. In face of these numerous variations, the Verbal Theory breaks down. But the purest text of the N.T. that can now be attained exists somewhere among this multitude of variations, and it can be ascertained only by a process of selection and rejection of various readings. This has been done by Westcott and Hort by means of their scientific genealogical method. The result is that the Church now has a text of the N.T. nearer the original than any other that has existed since the autographs left the hands of the writers. But even this, the purest existing text, "makes no pretension to be more than an approximation to the purest text that might be formed from existing materials" (W. and H. 371). It repudiates inerrancy by giving many alternative readings, thus confessing its inability to decisively restore the true text in those cases (W. and H. 376, 377), and again, by pointing out the existence of a few "primitive errors" which it is unable to remove (W. and H. 365, 368). Even the autographs or originals might not fit the Theory by being inerrant. Paul used to dictate his epistles to a shorthand writer, and unless the amanuensis were inspired as well as the Apostle, the very first copies may have contained slips of his ear and hand. But, granted the copies were inerrant, of what service is that? The autographs are irretrievably lost. Thus, as regards the N.T., the Verbal Theory breaks down, owing to the physical fact that no text exists that will fit it.

THE OLD TESTAMENT TEXT.

The Hebrew (and Aramaic, text of the O.T. shows very few variations. It is the descendant of one MS., which about 135 A.D. was selected as an exemplar by the Scribes, who suppressed all its rivals. This uniformity is a disadvantage, for it prevents the same good work being done for the O.T. text that Westcott and Hort did for that of the N.T. We cannot get within centuries of the O.T. originals. We cannot get behind the one MS. chosen by the Scribes. That various readings existed before this choice of one MS. is shown by a comparison of such parallel passages as 2 Sam. 22 and Ps. 18; by quotations in the N.T. and in apocryphal books; such as the Book of Jubilees, written about the beginning of the first century, A.D., by the variations in the Samaritan Pentateuch, which dates from the middle of the 5th century A.C.; and by the great and notable variations in the Septuagint, or Greek Bible, translated in Alexandria about the middle of the 3rd century B.C. for Ptolemy, King of Egypt. In view, then, of these ancient variations, the conclusion is that the Hebrew text of the one MS. selected by the Scribes was not inerrant. But the Hebrew text so fixed consisted of consonants only. The vowels were not added till the 6th to the 8th century A.D., so that the text as we have it, the Massoretic text, dates only from that period. During all the previous centuries, those who read the Hebrew had to supply the vowels to the best of their ability. The Scribes had a tradition

what vowels should be supplied to each word, and one generation learned this tradition from its predecessor by oral instruction. In different passages different vowels would have to be added to the same consonants to make sense. The liability to error under this system was very great, as may be seen by an example. The consonants PR with various vowels added might represent the words "pair," "peer," "pyre," "pore," "poor," "pure" and many more. If in English books the consonants alone were printed, it would be extremely difficult, and often impossible, to decide which of these words PR represented. For the inerrancy of the Massoretic text it is necessary that from generation to generation the Scribes down to the 8th century A.D. should have made not the slightest mistake in selecting the right vowels for every word in the O.T. The Verbal Theory, if it is to be logical and consistent, and if it would shun self-destruction, must disallow the tremendous consequence that, if the Scribes made a single blunder, if a single vowel or accent can be proved to be wrong, the authority of the Bible goes by the board, and Christianity is shorn of Divine sanction. The risk is too great; we cannot take it. The price is too high; we cannot pay it. The Septuagint, or Greek Bible, is quoted in the N.T. indiscriminately with the Hebrew. It was the Bible of the primitive Christians, and was the O.T. of the Church down to the 5th century A.D. It was owing to Jerome (420 A.D.) that the Church is not to-day using it instead of the Hebrew, from which it differs so considerably. It, and not the Hebrew, was the O.T. which the Fathers regarded as verbally inspired. But its numerous variations from the Hebrew and the confusion and blunders in its own text show that the Septuagint is anything but inerrant. Thus, no absolutely inerrant text, such as the Verbal Theory requires, exists in English, Greek or Hebrew. Therefore the Theory is mere lumber. If it were possible, regardless of facts, to say that the text at any stage was inerrant, it would be necessary to assert and to prove the inerrancy, infallibility and inspiration of all the agents who had been engaged in producing the inerrant text, including, according to the stage fixed on, the Scribes that chose the one Hebrew exemplar, all the generations of Massorets who knew the right vowels and invented the vowel points, the Fathers of Antioch who made the "Syrian" recension of the N.T., all the monks who, in the dark ages did penance by copying the Scriptures, all the makers of versions from King Ptolemy's translators to King James, from Wycliffe and Tyndale to the Company of Revisers; and the critics, Westcott and Hort, who by their critical judgment have constructed the purest existing text. But this, especially this last, is more than the most ardent Verbal Inspirationist is prepared for. His Theory breaks in pieces under the strain. If Verbal Inspiration were necessary to the authority of the Scriptures, God would have inspired not only the original writers, but also, we must suppose, every copyist, and so caused every transcript to be a *fac-simile* of the original. But He did nothing of the sort. He allowed the copyists of the N.T., for instance, to pile up errors for 14 centuries, and then, through His servants Westcott and Hort, He made of those very errors a means as effectual as inspiration would have been,—and much more satisfactory, because it can be thoroughly tested,—of restoring to the Church in the 19th century the text of the N.T. in almost pristine perfection. Thus God at once vindicates His Providence in the care of the Holy Bible, and repudiates as unnecessary and false, the Theory of Verbal Inspiration.

THE HIGHER CRITICISM.

III. A third test of the Verbal Theory is its relation to the results of the Higher Criticism. Assuming for the moment the correctness of those results, one example will suffice. To adopt without inquiry the speculation of the Scribe that Moses wrote the whole of the Pentateuch just as we have it, and that therefore it is in every part verbally inspired and inerrant, is easy enough. But when it is ascertained that the first six, and not the first five, books of the Old Testament are really one work—a Hexateuch, not a Pentateuch—and that the Hexateuch comprises the writings of several anonymous authors (J, E, P, D, etc.), whose works were combined and reduced into their present form by a number of redactors; then the application of the Verbal Theory becomes extremely difficult. The only alternative to its abandonment is to assert the inerrancy and inspiration of the unknown authors and redactors. And that is impossible when the two-fold narrative of, e.g., the Creation (Gen. 1: 1 to 2: 4, and 2: 4 to 2: 24), the Flood (Gen. vi: 9 to viii: 19), the wives of Esau (Gen. xxvi: 34, 35 and 36: 2-3), the deportation of Joseph (Gen. 37: 12-30 and 39: 1 and 40: 15), and the Plagues of Egypt (Ex. 7: 14, etc.) is looked at when the varying and sometimes amended laws, as e.g., the law of the plurality of Sanctuaries (Ex. 20: 24-26) and the law of the one Sanctuary (Deut. xii: 5, 13, 14) are considered; and when it is noticed that such men as Samuel (1 Sam. vii: 9), of the tribe of Ephraim, and David (2 Sam. vi: 13, 17-18) and Solomon (1 Kings iii: 3; viii: 22, 54; 55, 56) of the tribe of Judah, discharged without blame priestly functions, which by the law were confined to the tribe of Levi and the house of Aaron.

THE OLD TESTAMENT CANON.

IV. The fourth test of the Verbal Theory is the history of the Canon of Collection of inspired authoritative books called the Bible. The Verbal theory regards the Bible as one book, homogeneous and of equal authority in all its parts. But the Bible is really a library, a literature of many books by many authors, mostly anonymous, and written at different times extending over many centuries. Each of these books was separately published and circulated. Now all are gathered into one Collection. The fact of a book being in that Collection stamps it with Divine authority. Many of the books make no direct claim to that authority. Their being in the

Collection depends on the judgment of those who placed them there. The Verbal Theory requires in those persons absolute inerrancy. If they were not inerrant, they might have blundered into admitting an uninspired or excluding an inspired book. The Canon may be said to have begun with the promulgation of Deuteronomy by King Josiah in the 7th century B.C. (2 Kings xxiii: 3). Then in the 5th century B.C. Ezra and Nehemiah (Neh. viii: 1-9) added Gen., Exod., Lev., and Num., and formed the Pentateuch, containing and called the Torah or Law of Moses. After their time the Prophets were gradually added through popular use, though they were still regarded as inferior to the Law, and were not written on the same rolls. The Psalter was added owing to its use in the Temple service; and finally before 100 B.C., the Hagiographa, or Sacred Writings, comprising the remaining books of the O.T., were added, on grounds that are unknown. The Canon was, however, still open in the time of Christ, the claims of certain books being yet under debate, and it was not finally completed till the close of the 1st century A.D. The debated books were called Antilegomena, or "books spoken against." Among these were the Apocryphal books and fragments still found in the Septuagint, which were finally shut out of the Hebrew canon. The other debated books, Chron., Prov., Ezek., Eccl., Esch., and Song of Songs, were finally admitted. The admission of Ezek. was secured by Rabbi Hananiah, who lived in the time of Christ, and the Talmud says (Hagiga I: 3a) the price he got for his decision was 300 measures of oil. Eccl. and the Song of Songs were admitted by the Assembly of Scribes at Jamnia in 90 A.D., but only by a majority vote; and but for the violence and anathemas of Rabbi Akiba, the Song of Songs would have been excluded (Mishna, Jadinin 3, 5). The process of forming the O.T. Canon was thus a twofold one of selection and rejection of books, and the agents were the Scribes. On their judgment, the O.T., as it stands, is received by Christians as containing inspired Scriptures and nothing besides. What is the guarantee that the Scribes did not make mistakes? The only guarantee that will suit the Verbal Theory is the inerrancy, infallibility and inspiration of the whole tribe of Scribes, including Rabbi Akiba, a supporter of Bar Kokhba, the false Messiah, and including those very Scribes and Pharisees who made the tremendous blunder of rejecting the Christ.

THE NEW TESTAMENT CANON.

The early Christians got from the Jews with the O.T. the notion of a canon. The Christians had sacred books of their own, which they read publicly in the churches. In the first half of the 2nd century A.D. they began to place these in the same rank as the O.T., and this was the beginning of the N.T. Canon. The process, as with the O.T., was one of selection and rejection of the great mass of literature in circulation. Local collections were first made. These differed from one another and from the N.T. as we have it, both as to books included and books excluded. The Church in each district felt at liberty to make its own selection, and each Father had his own list of authoritative books. It was not till the beginning of the 5th century A.D. that all differences disappeared, and the N.T. Canon, as we have it, was tacitly agreed on by all except the Syrian Church. The first list exactly the same as our N.T. is that decreed by the provincial Councils of Carthage in 397 and 419 A.D. All the books now in the N.T. were, however, in some local collection before the end of the 2nd century A.D.; and some were without question placed in all the collections from the first. These, called Homologoumena, or books "agreed on," were the Four Gospels, Acts, the Epistles of Paul, 1 Peter and 1 John. Before the middle of the 2nd century A.D. the Four Gospels, as containing the words and deeds of Christ, were regarded by all as being Scripture just as much as the Law, the Prophets and the Psalms. They were selected out of a host of fragmentary gospels (Luke i: 1), heretical gospels, as that of Marcion, and apocryphal gospels, such as those of the Hebrews, the Egyptians, and Peter, which were highly regarded for a time in some localities, but were finally rejected. The date of the composition of the N.T. books must not be confused with the date of their admission to the Canon. Towards the beginning of the 2nd century there were two main streams of N.T. text, the Western and the Neutral, showing great divergencies. (Westcott and Hort, 159). The autographs in the original writers, the one source of these two divergent streams, must be placed well back into the 1st century, in order to account for these two texts with their numerous and marked divergencies. Therefore, by a purely scientific method it is proved that the N.T. (with the possible exception of a small portion; Westcott and Hort, 368) existed within the lifetime of the Apostle John. This fact destroys at one blow the Mythical Theory of Strauss and the Tendency Theory of Baur, and for ever precludes every other speculation requiring, like them, that the date of the composition of the N.T. books be placed later than the Apostolic age. Of the N.T. Antilegomena, there were two classes. One comprised books now in the N.T., but whose claim was for centuries debated. These are Hebrews, the Apocalypse, James, 2 Peter, 2 John, 3 John, and Jude. Till about the end of the 1st century the Church in the West refused to place Hebrews, and the Church in the East, with the exception of Alexandria, refused to place the Apocalypse in the Canon. The debate then died out, to be renewed at the Reformation. Luther disputed the claim of Hebrews, James, Jude and the Apocalypse, and placed them at the end of his German Bible. Calvin, in his *Antidote* to the Council of Trent, says the question as to certain books being in the Canon must remain open. The other class of Antilegomena comprised those books which for centuries were regarded and quoted as Scripture and were read in churches,

(Concluded next week.)

For the Sabbath School.

International S. S. Lesson.

LESSON VII.—MAY 13.—EXODUS I., 1-14.

(Israel in Egypt.)

GOLDEN TEXT.—“Our help is in the name of the Lord.”—Ps. cxxiv., 8.

TIME.—The time of this lesson extends from the death of Joseph, B.C. 1635, to the birth of Moses, B.C. 1571, — sixty-four years according to the common chronology; or to B.C. 1375, the date of Moses' birth according to many others.

PLACE.—Egypt, particularly the land of Goshen.

CHRONOLOGY.—There is a general agreement of the Bible with the chronology derived from the monuments. But it must be understood that all the dates applied to the Egyptian dynasties are very uncertain and indefinite. The general order is clear, but the exact dates are unknown. The dates given in all the best books on Egypt are tentative only, and vary greatly among themselves. There is no certain chronology, in the Bible or in history, till about B.C. 1000.

DURATION OF THE BONDAGE IN EGYPT.—We have two measures by which to ascertain the duration of the bondage. The first is 480 years of I. Kings vi., 1. The second is the 430 years of Ex. xii., 40, and Gal. iii., 17.

(1) In I. Kings vi., 1, it is stated that the building of the temple, in the fourth year of Solomon, was in the 480th year after the exodus. The fourth year of Solomon was about B.C. 1012. Add the 480 years (leaving off one year, because neither the fourth nor the 480th were full years), and we have B.C. 1491 as the date of the exodus. The bondage is the preceding 430 years, extending from B.C. 1491 to 1921, the date of Abraham's call from Chaldea, to enter upon the long, homeless period of himself and descendants, of which 215 years were spent in Egypt.

(2) In Ex. 12 : 40, 41, and Gal. 3 : 17, the duration of the bondage is given as 430 years. The common chronology, as we have seen, makes it extend from the call of Abraham to the exodus, one half of it, or 215 years, being spent in Egypt, and the other half in the wanderings of Abraham, Isaac, and Jacob, as pilgrims and strangers. In favour of this view, St. Paul says in Gal. 3 : 17, that from the covenant (or call of) with Abraham to the giving of the law (less than a year after the exodus) was 430 years. But in Gen. 15 : 13, 14, it is said that they should be strangers in a strange land, and be afflicted 400 years, and nearly the same is said in Ex. 12 : 40. But, in very truth, the children of Israel were strangers in a strange land from the time that Abraham left his home for the promised land, and during that whole period of 430 years to the exodus they were nowhere rulers in the land. So in Ex. 12 : 40, it is said that the sojourning of the children of Israel, who dwelt in Egypt, was 430 years. But it does not say that the sojourning was all in Egypt, but this people who lived in Egypt had been sojourners for 430 years.

On the other hand many think that the 430 years were all spent in Egypt and must date from Jacob's immigration into Egypt. This method necessitates one of two changes. Either we must put the date of Jacob's coming to Egypt some 200 years earlier than the common chronology (1706) to B.C. 1900, which makes room for the 480 years, but confuses the previous dates; or starting with B.C. 1706, the common date of Jacob's immigration, brings the exodus to a little beyond, B.C. 1300. In this case there, there must be some error in the 480 years of I. Kings 6 : 1, and great difficulty in the numbers given in Judges. The principal reason for this view is that it gives abundant time for the increase of the Israelites from 68 men to the 600,000 of the exodus (see below in v. 7).

1. THE IMMIGRANTS INTO EGYPT.—Vs. 1-6. By a series of strange providences, and for the purpose of developing and training them into a people who could embody the kingdom of God on earth, Jacob and his sons had come into Egypt. The names are given here of the heads of the tribes or families. It is to be noticed that they came over man and his household, which fact is of some importance in

computing the time needful for their increase to 600,000 men who went out from Egypt in the exodus (Num. 1 : 46). A hint as to the numbers of the households may be gained from the fact that in Abraham's household there were at least 318 men who could bear arms (Gen. 14 : 14). “The servants were reckoned as part of the household, and were admitted to the covenant and recognized as Israelites (Gen. 17 : 27).”

When the Israelites left Egypt they numbered about 600,000 men (Num. 1 : 46), which implies a population of about 2,000,000. From Jacob to Joshua was eleven generations, according to I. Chron. 7 : 23-27. The third generation, Ephraim, was born before Jacob came to Egypt in 1706. For the remaining eight generations, a very simple calculation shows that if each of the 55 males (leaving out Jacob and his sons from the 68 male descendants at this time) should have less than an average of four male children, the total would amount to 600,000 males in the 215 years to the exodus. But if we take into account that in addition there were considerable numbers in their households (v. 1), from whom there would also be descendants, it is not at all improbable that the numbers should reach that sum in these two centuries.

THE PERIOD OF OPPRESSION.—Vs. 9-14. The children of Israel are more and mightier than we, not than the whole of Egypt but than of the province connected with Israel. In Goshen, Israel might be greatly more numerous than the Egyptians, as in Hungary, the Slavs are, than the Magyars. But the expression may mean only, too many for us, unmanageably strong.”—MacGregor. The Egyptians were weakened by the great wars and internal conflicts. The new dynasty would of course have many powerful enemies and many discordant elements, so that at first the king would feel the need of guarding against every danger. The monuments show that Rameses II. had long and disastrous wars with the Hittites and others.

AND THEY MADE THEIR LIVES BITTER WITH HARD BONDAGE.—The Israelites were employed in forced labours (probably in detachments), but were not owned by individual taskmasters. (See v. 11.) In mortar and in brick. It was the practice of the Egyptian monarchs to employ their criminals and captives in war, in building. Bricks were a favourite building material, especially in the alluvial valleys of the Euphrates and the Nile, where stone is scarce. Egyptian brick were of different sizes, but all of them considerably larger than ours.—Todd. The works built by the Israelites were probably not the pyramids, which are supposed to have been built centuries before this time, but store cities, the great buildings of Rameses' capital at Zoan, or Tanis, perhaps also his great work upon the Sweet-Water Canal, and the great wall which extended from the Mediterranean to the Red Sea, nearly parallel with the present Suez Canal, but farther east.

THE SCHOOL OF ADVERSITY.—In this hard school the Israelites learned some useful lessons.

1. The sufferings were not unjust, for the Hebrews had doubtless greatly corrupted themselves in Egypt, and had become in their masses very like the people around them. This was in them a sin that could not pass unpunished. God cannot suspend His moral laws even for His own people.—J. Carr.

2. To wean them from Egypt; to make them willing to leave when God's time came. Otherwise they might have become so pleasantly settled in business, so encumbered with property, that, as many ages later in Babylon, they would not be willing to enter upon the hard and dangerous enterprise of journeying to Canaan.

3. The oppression would keep them separate from the Egyptians, prevent intermarriages, and preserve from the debasing contact with idolatry. It was the danger from the surrounding idolatry that was one great reason in the divine providence why they were sent away from Canaan into Egypt.

4. Their oppression united them into one nation, binding them together in common sorrows, dangers, and hopes and plans. A common enemy makes a united people.

5. It turned their hearts toward the God of their fathers. It awakened religious feelings, hopes, and needs. The Egyptian gods were their enemies. Only Jehovah could be their help. The promises to the fathers became clearer and more precious to them.

Brotherhood of Andrew and Philip.

BY REV. RUFUS W. MILLER, FOUNDER AND PRESIDENT
OF THE FEDERAL COUNCIL OF THE BROTHER-
HOOD OF ANDREW AND PHILIP.

(Concluded from last week.)

Individuals was written on his heart as the watchword of His ministry. When will we learn that the most important work is that which attracts the least observation, the quiet work of personal influence done in the seclusion of the family, in the presence of the little Sabbath school class, in the few words spoken over the counter or in the store, in private conversation with a neighbour, or in loving care of a little child, a waif, it may be, from the streets.

The most important special work for a young man is the daily personal endeavour to influence the man nearest him. Andrew goes and lays hold of the man nearest him and the one he loves best. But too often, that is just what we fail to do. There was a great man in the last generation who used to be greatly sought after, whose conversation was the brilliancy of every dinner table, but his wife used to say that "he hung his fiddle as he entered his own door." The home or the small circle of friends among whom we move is where we are to live and speak for Christ, first of all; there, if anywhere, we are to testify for Him. If the problem of the non-attendance of the men is to be solved, it must be by the personal work of Christian men. So long as we keep ourselves shut up in our churches, so long as we put our largest amount of reliance in the minister's preaching in the pulpit, things will get from bad to worse. There is no substitute for the personal work of Christian men, who have found Christ for themselves. Great multitudes are inspiring, but it is better for us to be occupied with the units of which they are composed. We may pray for a hundred souls or a thousand, but they must be saved one at a time.

And this special work, which is so old as to be Apostolic and Scriptural, must be done, let it be emphasized, by the young men, for upon the young men rests the work of the Church, as of the nation and the world. The solvent of many of the great problems of to-day is found in this personal work idea as it lays hold of the Christian young man, and as through him the next man is reached.

We are at the dawning of great changes, perhaps of a social and religious revolution. Monopolies and class laws must be blotted out, and enactments at once democratic and Christian written over them. The despotic dominance of dogma and mere profession in religion must give way to the fairer rule of conscience and heart. Pharisaism, priestism, bigotry and hypocrisy must be cast out and trodden under foot of men; and social and religious conventionalism and shame, as dead as they are weighty, must be buried out of sight. And you, young men, must do it. The old will not. Improvement for them is in the past. The spontaneous conservatism of middle age resists progress; only death and youth prevent stagnation in this world of ours. On you, young men, God and the ages cast the tasks of the times. As Moses sent young men to spy out the land of Canaan, and Christ called young men into the circle of His chief messengers, as the anointed One—the Christ—was a young man, so now heaven's choice fixes upon you. Accept the call and play the man.

Consecrating your life to a life of prayer and service, you will come to apprehend more clearly your personal responsibility, both for your own religious convictions and for the salvation of others. An ever-burning consciousness of our personal responsibility and the high privilege of being Christ's representatives, will give us a holy, constant enthusiasm in personal soul-winning. At a dinner given by a few friends to Daniel Webster, when he was Secretary of State, he was asked, "What is the most important thought that ever occupied your mind?" The great statesman considered a little while and passing his hand across his face, answered, "The most important thought that ever occupied my mind was that of my personal responsibility to Almighty God." And after speaking in the most solemn manner on this subject for twenty minutes he rose and silently left the room. The great Apostle has said, "We must all be made manifest before

the judgment seat of Christ; that each one may receive the things done in the body, according to what he hath done, whether it be good or bad." We are personally responsible to do all we can for all within reach of our influence.

Another message for the men of this era comes to us from afar, out of that storm which tossed the great ships of war before Samoa. In one supreme moment of agony it seemed as if the flag-ship Trenton must strike the coral reef and perish with her precious freight of four hundred and fifty souls. The steam had given out and the vessel, a mere plaything in the storm, seemed to be driving hopelessly to destruction, when her commander, as a last resort and forlorn hope, ordered the whole crew into the port rigging, that the compact mass of humanity might serve as a sail, and at the same time throw the whole weight on the storm side, in stern defiance of the tempest. The daring manoeuvre was successful. The stars and stripes were run to gaff. The band on deck played the "Star Spangled Banner." The men, who still clung as sails to the shrouds, lifted their voices in a mighty cheer, and when the sport of the wind drove the Trenton against the Vandalia the crew in her rigging sprang a-deck of the flag ship and were saved. For, when the flag-ship struck at last, it was on a friendly shore, rather than the ragged reef, and from her deck were taken not only her own complement, but those of the sister ship, who in her peril she had not failed to rescue. This, O men, is your work in the emergency of the Church. Run up the pennant of the Cross on which is written, "He loved me and gave Himself for me." Have all voices joined in the chorus of praises to God. And, then, O men, mount to the rigging with all the weight of your manhood to catch the breezes of God's grace and rescue the perishing in the Master's name.

For copies of the Constitution and full report of first Federal Convention, New York, 1893, in the Convention Report of the *Brotherhood Star*, address the General Secretary, T. A. Monder, 1423 Mosher Street, Baltimore, Md., Philadelphia, Pa.

Christian Endeavour.

Daily Readings.

First Day—Bear them trustingly—Ps. 119 . 71 77.
Second Day—Bear them bravely—2 Chron. 32 . 1-8.
Third Day—Bear them with God—Pa. 55 . 1 6, 22.
Fourth Day—Bear them with Christ—Matt. 11 . 25 30.
Fifth Day—Needless burdens—Luke 10 . 38 42.
Sixth Day—Throw them away—Hob. 11 . 32 40, 12 . 1, 2.
Seventh Day—HOW TO BEAR BURDENS—Gal. 6 . 1-5.

PRAYER MEETING TOPIC, May 13.—"How to bear burdens," Gal. vi. 1-5. "A new commandment I give unto you, that ye love one another, as I have loved you, that ye also love one another" (Jno. xiii. 34), this is "the law of Christ," to fulfil which we must bear one another's burdens, (Gal. vi. 2). To be in a position to carry out this injunction one thing at least is necessary, and that is that we first dispose of our own burdens, for until such time we cannot bear another's. Now, how shall we dispose of them? "Roll thy burden upon the Lord and he will sustain thee," (Psa. lv. 22). "Casting all your care upon Him, for He careth for you," (1. Pet. v. 7). "Commit thy way unto the Lord and He will bring it to pass," (Psa. xxxvii. 5). These are God's answers to the question, have you taken Him at His word? When you have done this you will be able to help others place their burdens where they should be.

Thoughts About Bible Reading

Many a man says the Bible is a good book who could not for his life say what it is good for.

Some things in the Bible are hard to see unless we get down close to the words—down on our knees.

Some people profess to love the Bible who never read a chapter without turning the page to see how long it is.

People who read the Bible by fits and starts usually have a jerky sort of piety it is not pleasant to have around.

Church News.

In Canada.

THE address of Rev. Wm. Bennett, formerly of Springville, is now Apsley.

BRADFORD congregation will enlarge its session by the election of four new elders.

MR. TATE, of Knox College, the student appointed to the New Dundee Presbyterian mission, took charge last month.

PROMOTIONERS who may desire a hearing in Knox Church, Leamington, address Rev. James Gulchrist, Blytheswood, Ont.

REV. W. McHAY, of Knox College, has been placed over the Presbyterian charge in the Omnesse district for a limited time.

THE Presbyterian church in Morris, Man., has resolved to address a call to the Rev. Bryce Linn, who completed his course in Manitoba College last autumn.

REV. N. CAMPBELL, of Oliver's Ferry and Port Elmsley, before leaving for his new charge in the west, was presented with a handsome and valuable silver service.

THE choir of the congregation of Angus, gave a concert lately, which turned out to be one of the finest treats of the year. The programme was executed with great ability.

REV. JOHN ANDERSON, of Tiverton, retired from the ministry at the end of last month. He has been pastor of the Presbyterian church there for nearly a quarter of a century.

REV. MR. BURNETT and wife, of Alliston, were presented by the ladies of the congregation with a purse of money, on the 11th ult. The occasion was the seventeenth anniversary of their marriage.

THE proceedings at Queen's College closing last week were brought to a close by the unveiling by Rev. Mr. Herridge of a memorial tablet to the late Mr. John Roberts, of Ottawa, who left the college \$40,000 to found a chair.

THE Presbyterian congregation of Hintonburgh, near Ottawa, has called Rev. Mr. Eadie to be their pastor. Mr. Eadie has been in charge of the congregation during the past summer, and has just finished his theological course.

THE Presbyterian congregations of Georgetown and Lamelhouse presented Rev. J. W. H. Milne, of Manswood, with a purse of \$50 recently, in recognition of his kindness to them as moderator of session during the months they were without a pastor.—Herald.

REV. DR. SEXTON preached to large congregations in St. Paul's church, Peterborough, on Sabbath, April 22nd, and on the following Tuesday evening he delivered his celebrated lecture, "My passage from the Christian pulpit to the sceptical platform and back again." The lecture was well attended and most highly appreciated.

MR. JAS. LOCHON, Presbyterian church catechist, who had been appointed to the Magnetawan mission field for the summer, in place of Mr. Porter, when in Burks Falls last week on his way to Magnetawan received instructions changing his appointment to Emsdale, it having been decided that Mr. Porter should remain at Magnetawan.

A VERY affectionate farewell was taken of Rev. Alex. Macdonald, B.A., of Duntroon, and family on the occasion of their recent departure from that place. A large company met at the manse. Rev. J. K. Henry, Crevenore, read a complimentary address, and an easy chair each was presented to Mr. and Mrs. Macdonald, that to Mrs. Macdonald by Mrs. Gray, and that to Mr. Macdonald by Mrs. William Campbell. Mr. Macdonald replied in feeling terms.

THE clerk of the Presbytery of Miramichi writes: "There is a misprint of 'Newcastle' for 'New Carlisle' in the list of augmented charges in the Presbytery of Miramichi as reported in your issue of 19th ult. Newcastle, of which Rev. W. Aitken is pastor, is one of our strongest and most liberal congregations, and will scarcely relish the idea of being posted before the world as needing support.

The congregation intended is New Carlisle, a scattered but interesting field on the north side of the Bay Chaleurs, in the Province of Quebec.

THE Y. P. S. C. E. of Knox Church, Mitchell, celebrated their anniversary services last Sabbath. Rev. M. P. Talling, B.A., of London, conducted the services, and on Monday evening delivered an instructive and eloquent lecture on "The Bible and How to Read It." All the services were largely attended.

At a meeting of Erskine congregation a very strong resolution of regret was passed regarding the resignation of Rev. A. H. Kippan. The motion recited the great work he has accomplished here in clearing the church of debt and strengthening it in every way, and condemned some members of the congregation whose opposition to Mr. Kippan had rendered it, in his opinion, advisable that he should withdraw.

THE Rev. R. J. M. Glassford, of Chalmers' church, Guolph, has been invited to fill the pulpit of the South Bergon Reformed church, Jersey City, N. J., during the month of August, in the absence of the regular pastor, Rev. Dr. Grant. As Mr. Glassford's presence at the General Assembly, at St. John, will require an absence from his congregational work in the early part of the summer he has declined the invitation.

REV. J. A. JAFFRAY, B.A., has been invited to take charge of the Rapid City congregation for some months with a view to a call, and the people earnestly hope he will accept. Rapid City is a Presbyterian town: according to the Dominion census the Presbyterians are almost as numerous as all the other denominations, and they have shown great spirit in erecting, a few years ago, a fine stone manse and in undertaking the entire support of their pastor.

A VERY pleasant social was recently held in the basement of the Presbyterian church, Seaforth, under the auspices of the Young People's Society of Christian Endeavor. The "raison d'etre" of this gathering was to give the members of the congregation an opportunity of meeting and becoming acquainted with Mr. Guthrie, the new assistant pastor. The evening was very enjoyably spent in social converse and in listening to a varied programme of vocal, instrumental and literary selections.

THE social held at Mr. Moody's, Gravenhurst, in aid of the Manso Fund, proved very successful. During the evening a presentation was made to Miss Marion Young in recognition of her services as organist in church and Sabbath school. A beautifully worded address was read by Mr. Alex. Cockburn, while handsomely bound volumes of Shakespeare, Longfellow, Whittier and Burns were presented by Miss Killen. Miss Young gracefully thanked the donors in a few well chosen words.

ON Sabbath the 15th inst., an interesting ordination service took place in the South Side Presbyterian Church, Toronto, at which the Rev. J. G. Potter is pastor. Messrs. John Beith and Alexander Park were ordained elders of that congregation. Both are sons of esteemed Presbyterian elders, and both are deeply interested in the work of the Sabbath school, Mr. Park being superintendent and Mr. Beith assistant superintendent. The appointment of these gentlemen to the eldership augurs well for this congregation.

THE Kemptville congregation three years ago erected a tower and otherwise refitted the exterior of the church at a cost of over \$700. This spring a contract was given to renovate and modernize the interior: a furnace replacing the stoves; the floor ascends from the platform; large grained glass windows, with stained glass apex and border replace the old ones; the walls lathed and plastered and tinted in keeping with the ceiling, panelled heavily in ash the choir stand, pulpit, wainscoting and chairs all of the same material and style give a very pleasing effect. Mr. John Martin, Kemptville, acted as architect and builder. It is to be re-opened (D.V.) on 20th May, Rev. Prof. Ross, of the Presbyterian college, Montreal, assisting the pastor, Rev. H. J. McDiarmid, who has had charge for the past ten years.

The ladies who have charged themselves with furnishing, hold a grand reunion on Monday, 21st May. The cost will be about \$1,500, most of which has been subscribed.

A MEMBER of Selton Park church, Liverpool, has given Dr. Paton £1,000 in order to secure a larger and more serviceable "Day-spring" than the £6,000 in hand could buy or build.

THE social, held under the auspices of the Willing Workers Society of the Presbyterian church, Woxeter, at the residence of Mr. John Knutson, was a very enjoyable and successful affair. An excellent programme had been prepared, consisting of songs, choruses, recitations, etc., as well as a very bountiful supply of refreshments.

THERE is to be considerable activity in church building in Winnipeg during the coming summer. The congregation of St. Andrew's has decided on the erection of a brick church to accommodate 1,400 worshippers on Elgin avenue, which is several blocks south-west of its present place of worship. The Westminster people, who began their undertaking last summer and have been meeting in the basement of the new building since the New Year, will complete their church on Notre Dame Ave. Knox church will expend some \$8,000 on a stone foundation and other improvements, and the Point Douglas church has part of the money in hand for an addition to accommodate an increasing congregation.

A VERY enjoyable time was spent in the school room of St. Andrew's church, Sonya, on Wednesday evening of last week. The Rev. D. J. Garbutt, of Little Britain, delighted the audience by exhibiting a number of his collection of original character paintings, and commenting upon them in his usual pleasing manner. It is needless to say that all enjoyed themselves and felt that they had received important moral and spiritual lessons as well as entertainment. Rev. Mr. McLeod presided, and at the close cordial thanks were extended to the roving gentleman for the pleasure and instruction he had given. A respectable amount was realized and added to the funds of the Ladies' Aid Society under whose auspices the meeting was held.

REV. MR. AND MRS. CAMPBELL before leaving Elmsley for Oro, in the Barrie Presbytery, were presented by their many friends in both sections of the congregation with two complimentary addresses together with a beautiful and valuable silver tea-service as a token of the esteem and high regard in which they were held in the congregation. Mr. Campbell took charge of Elmsley congregation where a small, weak mission field and worked it to become almost self-sustaining. About five years ago a beautiful manse was built at Oliver's Ferry and a church at Port Elmsley at a cost of over \$3,000, and he leaves the field without a cent of debt on either of these. The congregation contributed last year for all purposes \$24 per family. The number received into the membership of the church during his pastorate was 180. There are 140 members in full communion with the church. The Rev. D. Currie, M. A., B.D., of Knox Church, Perth, is moderator during the vacancy.

THE sudden death of Rev. Andrew Dowsley, B.A., of Campbellford, has cast a gloom on that community, for deceased was greatly loved. Up to the time of his death he was in his usual good health. He died suddenly on his return, with Mrs. Dowsley, from a visit to the house of a friend, having been stricken with heart disease. The funeral service was largely attended and was very impressive. Revs. Marcus Scott, T. A. Jolliffe, D. Sutherland, R. B. Deniko and D. A. Thomson took part. Deceased was a native of Brockville. He laboured for two years at Lansdowne, Presbytery of Kingston, then as missionary in India, being for four years principal of Madras College. At the call of the Church he went to China and took charge of the mission work at I'Chang, labouring there for eight years. Mrs. Dowsley's health requiring a change they returned to Canada through Palestine and Europe, and for the past four years they resided at Campbellford (without a charge).

Presbytery of Whitby.

THE Presbytery of Whitby held its usual quarterly meeting in St. Andrew's church, Whitby, on April 17th inst. Rev. John Chisholm, B. A., Moderator. All the ministers, with one exception, and seven elders present. Reports on Sabbath schools by Mr. Mr. McKeen, on Finance by Mr. Kippan, on State of Religion by Mr. Leslie, and on Temperance by Mr. McLaren were presented, considered and recommendations adopted and the conveners thanked for their diligence. The resignation of Erskine church, Claremont, by Mr. A. H. Kippan was accepted and the resolution following made there aent:— "The Presbytery hereby express its high esteem for you as a Christian gentleman and 'brother beloved' and its sincere sorrow at your removal from the bounds. As a co-Presbyter, your wise counsel, Christian bearing and hearty co-operation have been such as to win the confidence and love of all the brethren. As a Christian minister you have done excellent and successful work for the last nine years, not only securing the appreciation and gratitude of your congregation, but commanding the respect and good-will of the whole community. As a gentleman you have been courteous and conciliatory and ready even to sacrifice your personal interests ever for the sake of others. Erskine church, so comfortable and elegant, and the commodious new manse near by, together with the strong and satisfactory state of the congregation are monuments of your zeal and devotion as a preacher and pastor. The warm place you hold in the hearts of your people and the sorrow with which they part with you was amply attested in the papers presented to Presbytery from the session, the officers of the Sabbath school, the Christian Endeavour Society and the deputation from the congregation. The Presbytery heartily wish you and yours God speed and the fullest measure of prosperity whosoever in future your lot may be cast." Mr. McLaren was appointed to preach in Erskine church and proclaim the pulpit vacant on April 22nd. Mr. McLaren to be moderator of session during vacancy. The following commissioners to General Assembly were then appointed, viz. Revs. John Chisholm, B. A., R. B. Smith, S. H. Eastman, B. A., and J. A. McKeen, B. A., and ruling elders J. T. Pollock, W. J. Hare, James Boith and Alexander Marr. Mr. Abraham reported that he and his fellow committeeman, Mr. Eastman, visited Newcastle, Newtonville, Kondall and Orono, and met with and took the views of the congregations as to re-arrangement of the fields. They reported that Orono and Kondall were ready to coalesce, but that terms could not be come to for union of Newcastle and Newtonville. The subject was considered at much length by Presbytery, who commended the pains and efforts taken by the committee, and appointed them to prosecute their mission as far as practicable, or favourable circumstances might emerge, so as to prevent any need of augmentation by forming two strong charges. Messrs. Abraham and Smith were appointed a committee to nominate standing committees and standing orders. Mr. Eastman reported that the Missionary Institute held the previous day, though not as well attended as expected, was very enjoyable and profitable. The ministers of the various congregations reported as to their respective missionary meetings and efforts on the whole favourably. The Presbytery adjourned at 5 o'clock p.m. till its next regular meeting, to be held in St. Paul's church, Bowmanville, on the third Tuesday of July, at 10 o'clock a.m.—JOHN McMECHAN, Clerk.

Presbytery of London.

THE Presbytery of London met on 13th ult., in First Presbyterian church, London, and was duly constituted. Mr. Clark was appointed moderator for next six months. The following commissioners were appointed to the General Assembly, Messrs. W. R. Sutherland, Dr. Proudfoot, George Sutherland, J. Ballantyne, E. H. Savers, — and at a subsequent meeting, — R. Stewart, Norman Lindsay, and Alex. Miller, ministers; Jno. Cameron, Charles Elliott, Neil McNeil, Mal. Leitch, James Waterman, and James Meek,

olders. The records of session of Melbourne, Riverside, Ailsa Craig and Meaford were submitted to committees to examine and report. Mr. Jno. Munro gave in a minute in connection with the removal by death of the late Mr. Cameron, of Thamesford, which was adopted. Mr. Cook was appointed moderator of the session of Thamesford. A petition from Ilderton desiring to be organized into a separate congregation was taken up, and after hearing commissioners in support of the petition, and also from English Settlement, the Presbytery agreed in appointing the following committee: Messrs. Jno. Currie, J. Ballantyne, J. A. Murray, ministers; and D. A. Young, elder, to draft a deliverance, and report at the evening sederunt. The Home Mission half yearly report was given in by Mr. Henderson, stating the amounts due for the past half year, and the various sums for each augmented congregation requested for the next year. The various deputations to the augmented charges gave in their reports. These were duly received and adopted, and the convener authorized to make application in line of his report. The committee re Ilderton petition gave in their report as follows:— The committee in re petition from certain members and adherents of English Settlement, residing in and near Ilderton, beg to recommend that the prayer of the petitioners for organization be granted; that the annual contributions of the Ilderton congregation to the minister's stipend be not less than \$225 for the present; that Mr. B. Charlton be an elder in Ilderton congregation, and that both he and Mr. Skinner, of Proof Line, with Mr. Little as moderator be appointed to organize the petitioners into a separate congregation in connection with English Settlement congregation; and to act as interim session. The report was received and adopted. The clerk gave intimation that Mr. Brown intends to accept the call from Tempo and Delaware, giving authority to the Presbytery to make provisional arrangements for his induction, whereupon it was agreed that Mr. Brown's induction take place at Tempo at 11 a.m., Mr. Clark, moderator of Presbytery to preside, Mr. Robertson to preach, Mr. Sawers to address the minister, and Mr. McIntyre, the people. The clerk of Presbytery was authorized to appoint the day of induction on receiving official notice from Peterboro Presbytery of Mr. Brown's release from Havelock. The clerk was also instructed to notify congregations in arrears referred to in Mr. Morrison's letter. A petition from Wardville requesting leave to sell the manse property was read. The Presbytery granted the prayer of the petition, and the moderator was authorized to sign any documents necessary in the case. The clerk reported the congregations having made returns in statistics and finance, and stated the amounts contributed by said congregations to the schemes of the Church this year. The reports on Sabbath schools and systematic benevolence were given in by Messrs. Dewar and Sawers respectively. The Presbytery adjourned to meet in First Presbyterian church, London, on Tuesday, May 8th, at 1 p.m.—GEORGE SUTHERLAND, Clerk.

Gone to His Reward.

THE late Rev. James Carmichael, M. A., pastor of St. John's Presbyterian church, Norwood, just deceased, was born in Tolcross, near Glasgow, Scotland. He was the son of the late William and Cecilia Grant Robertson Carmichael. The former was a descendant of the late Earl of Hyndford, and the latter was a granddaughter of the youngest son of the house of Seaforth, who took part in the rebellion of '45. Mr. Carmichael came with his parents to Canada in 1842. After a stay of two years in Montreal, Que., they removed to Perth, Ont. Here he attended the public school, and was for a short time an apprentice in the office of the Perth Courier. Then he attended the Grammar School, taught by the late Mr. McIntyre. His parents returned to Montreal in 1853, he accompanying them, and was employed in his father's car shops there for a short time. Thereafter he secured a position as reporter on the staff of the Montreal Daily Transcript, and subsequently

on other dailies. He entered the Arts course of Queen's University, Kingston, in the fall of 1858, taking first-class honors in mathematics the following spring. Returning to Montreal, he became editor of the Daily Review, published by the late Mr. Kennedy. After a regular course in McGill University, he was graduated B. A. in 1867. Awakened previously by the preaching of Rev. Mr. Hammond, the evangelist, he resolved to become a preacher of the Gospel, and entered the theological department of Queen's College in 1867. After spending two seasons in Queen's, he took his third session in Morrin, under the late Dr. Cook. He was ordained and inducted into the pastorate of St. Andrew's, Markham, November 10th, 1870, where he laboured with great success for twelve years; here he was chairman of the High School Board for nine years. He entered on the pastorate here on October 19th, 1882. In politics Mr. Carmichael was an Independent Reformer. He was married October 25, 1871, to Sarah, eldest daughter of the late Arch. Barker, of Markham, Ont., who with three sons survive him.

Mission Field.

DR. PATON is addressing crowded meetings in London and the south of England at present. In response to urgent entreaties he has delayed his departure from Britain till some time in June or early in July. He is receiving large contributions to the New Hebrides mission and is meeting with great success in his Steam Auxiliary Dayspring Scheme.

THE current number of the "Quarterly Jottings of the John G. Paton Mission Fund" contains acknowledgments of about \$6,000 received on account of current expenses of the proposed Steam Auxiliary Dayspring. He has had encouraging success in securing annual subscriptions toward the £1,000 required to meet the additional expenses of the new vessel.

PETER RIJNHART, the Dutch missionary, who has spent three years in Thibet, but who has been in Ontario the past three months in the interest of missionary work in Thibet, has left for that far off country, in company with W. A. Ferguson, a Knox College student, who goes to Thibet to engage in missionary work with Mr. Rijnhart. Another Toronto man and a western Ontario Anglican clergyman will probably accompany them, meeting them at Vancouver.

AMONG THE LEPERS.

Mission to Lepers in India and the East. The Results of the Mission Work from the Spiritual Point of View.

THE spiritual part of the mission's work is surely one on which we may ask God's blessing and expect it. And it has indeed been owned and blessed to a very remarkable extent.

The saving of souls is the noblest and the greatest of all the works that can be contemplated by man; lost and ruined and cast out of God's presence through his own wilful disobedience; his nature wholly corrupt, and with the leprosy of sin clinging to him; hopelessly dead and gone, but for the grace of God, who so loved him that He opened up a way—the only way of reconciliation for him—the new and living way consecrated for us through the flesh of the Son of His love, truly offered up, that through His death, the death-doomed might live.

The plan of salvation is the Almighty's own plan, as the saving of souls is His own work—or work which He alone can accomplish, and the glory of which He will not yield to another. But He has been graciously pleased to make use of human instrumentality to some extent in this marvelous undertaking. He assigns to man the part He would have him do—a part so simple and so clearly laid down, that there can be no room for mistake in his compliance with the Divine command.

He bids him carry the good news of His readiness to be reconciled to man in Christ Jesus—that is all. He bids Him proclaim the Gospel of peace to the poor leper, as to all other perishing sin-stricken souls. The blessing is His—the effectual application of the message to the souls of sinners is His work, and His alone.

He gives the seed to sow, and, for this grand work, the leper field is one of the most hopeful and encouraging to occupy. The soil of the leper heart has, so to speak, been ploughed and prepared to receive the good seed by the immediate hand of Providence. Cleared of the weeds that once made the heathen wilderness of his heart seem beautiful in his eyes, but which, allowed to flourish there, must only have cumbered the ground, to check the growth of the good seed dropped among them.

The poor leper, without hope in this life, and of all men most miserable, outcast and perishing here, with nothing but the blackness of darkness beyond, as one of the missionaries has truly said—being outcast and friendless, there is not much to keep him back from the Saviour.

For the poor leper, at any rate, "The Light of Asia" has proved but a glimmering worth of earth extinguished in tears of bitterness—a bewildering, misleading *ignis fatuus*, in which, for him at least, there has been neither light, nor heat, nor comfort of any kind.

His gods, in whom he trusted, have not looked with mercy on him; they have turned a deaf ear to his cry, in his hour of need, he is thrust from their presence, as accursed of them, in the day of his sore calamity. Truly the gods of the heathen are cruel, did we not know them to be no gods, and those who worship them are cruel, like the gods of their imaginations.

The true Light of the world that lighteth every man that is brought under His life-giving influence—over the perishing and outcast leper shining into the dismal gloom, the wonder would be that he should not turn to Him for comfort and consolation when the helpers of earth have failed him.

It is the sick in need of the healing, and not the whole, who turn in their hour of need to see the good, the only true Physician of souls.

What an opportunity is here for the bearer of the precious seed committed to his care to drop it into the prepared soil, that it may fructify in the life-giving beams of the Son of Righteousness!

The prepared soil, the good seed, the fructifying process all provided; how little a part has man in it, and yet how great the responsibility resting on him to do the little part the Master, of His own grace, gives him to do! How great the responsibility that he should do it with his might and to the best of his ability—his God-given ability—for man's part, as all else, is of God!

The spiritual results among the lepers fully prove the excellence of God's way in bringing fruit to His own glory—in bringing His sons from afar into His love and favour. In this leper field the good seed is bearing fruit manifold to His glory.

The relative numbers of those receiving and those rejecting the Gospel message among the lepers tell a wonderful tale of God's mercy and grace to the perishing.

Compared with the acceptance of the Gospel among the heathen of India and the East and, may it not be added, of so-called Gospel lands, the poor lepers, as a class apart, in proportion to their numbers, to say the least, occupy no insignificant place among other classes of true converts perishing souls brought to the saving knowledge of the truth as it is in Jesus.

Let the joy in heaven over the one repent sinner be shared in by us on earth, and let it never be forgotten that the soul of the leper is in the Saviour's sight, most precious, purchased by Him at the great price of His own most precious blood—His life so freely given for all who will come to Him, all that the Father will bring to Him that they may live for all, everywhere perishing from the foul leprosy of sin till He shall say, "Be clean and sin no more."

In all the Mission's work, while relieving

the bodily need, the preaching of the Gospel to the leper that he may be brought to the Saviour, is the great, the chief consideration. This is the *sin qua non* in all the Mission's own asylums, and it is insisted that it shall be so in all others aided by the Mission. It is, in fact, essentially a spiritual work. But it has been found from experience that, in every instance, this spiritual work is one of the great factors—nay, the main factor—in the amelioration of the physical condition of the leper through supplying the element of hope that tends to make the bodily anguish bearable.

The work of the Mission is an object lesson to the surrounding heathen. A Japanese Christian says of this work among the lepers.—"It will do more for Christianity in Japan than anything else has done. My people can argue about religion, but they know nothing of such love as this." And the garrison doctor, a Buddhist, says of it, "Only a Christian would think of such a thing." Mr. Housley, secretary of London Mission, writing from Han-Kow, last February, says:—"Whilst we all trust that the leper hospital may be made a physical and spiritual blessing to many lepers who may become inmates, we believe that the mere existence of such an institution in the Hiao Kan district will be a constant testimony to the natives of the love of Jesus Christ, the Saviour of the leper and the outcast."

By the fruits you shall know what manner of Mission this is. While the surrounding heathen judge of it from the humane point of view, those who really know how much it is for the poor leper, look rather to the spiritual results, for which they pray and seek after.

The following are some of the facts given in the published reports corroborative of the spiritual success of the mission:—

In 1892, over 100 baptisms, in addition to 79 the previous year.

At Purulia, out of 257 inmates, 231 are Christians.

Also there are other asylums which may now be styled Christian.

Asansol, 25 inmates, all Christians.

Chandag Pithoragarh—Miss Reid's Asylum, all Christian. When she wrote last, the 1892 report states she had seen the last one baptized, since then four heathens have entered.

More than 400 at Almora asylum "have obtained the hope of life immortal, which has opened up to them a glory they probably otherwise would never have realized." No compulsion has ever been used in giving Christian instruction, but in the case of those willing to receive it, it has always been an important and prominent feature in the arrangements of the institution. At the time of writing, there were thirty-seven Hindus and ninety-six Christians in the asylum, but of twenty-one inmates at Chumba, ten men and eight women, the Rev. W. Walker, of the Church of Scotland, writes, that eight are Christians—five men and three women.

At Dehra, twelve men and one woman have become Christians, and some beginning to ask, "What must we do to be saved?" There are twenty-two Christians out of eighty-seven inmates.

The Catechist in the Madras Government leper asylum, Mr. G. Israel, reports,—"Remarkable conversions have taken place among the inmates—Hindus and Roman Catholics."

The Rev. Paul Ott, of Basel Missionary Society, writes of a leper at Mangalore,—"Shortly before the day fixed for his baptism, he took a chill and died two days afterwards. We had reason to hope that he found mercy with the Lord, for he had been an honest and truth-seeking man, who had loved his Saviour and put his trust in Him." Ten of the inmates were baptized shortly after.

Dr. Fry, of the L. M. S. before leaving Neyoor writes,—"We have just had the joy of baptizing in the leper home, three men, four women and three children."

The Rev. N. Uffman writes from Purulia.—"You cannot imagine what a desire for the truth exists among these men and how they devour the Word like hungry people. Last time there were 126 at the Lord's supper." Again.—"I wrote you in my last letter that a number of lepers had been truly converted. This number has still increased, both among men and women, and it is touching to see how

they long for the Word of God." From the same place (Purulia). The Rev. H. Mehu, after a visit to the asylum, says of it:—"I was present at the Lord's supper on Christmas afternoon, and was overwhelmed at the sight of 154 Christian lepers, men and women, devoutly, and apparently most heartily, partaking of the same. It was indeed a grand spectacle to see which one might well travel a hundred miles and more, and at which the angels must have rejoiced."

Out of ninety-six inmates at Sabatha there are eighteen professing Christians.

The Rev. E. Guilford writes from Tarn Taran:—"The number of Christians at the asylum is gradually increasing. On 5th May I baptized one man and two women, and there is another enquirer under instruction." The same letter continues:—"On Easter Sunday I gave the holy communion to eight of them for the first time. The service was most deeply impressive and it will remain in my memory as long as I live. To see them stretch out their poor stumps of hands to receive the bread and open their mouths to have the wine administered to them from a spoon, was a wonderfully affecting sight." A few months later he writes:—"The number of the Christians is fast increasing. . . . Next Sunday I hope to baptize four enquirers."

This is but a meagre list of a few facts. It would make the paper too long to fill in the details, which are all most interesting. Nor is it necessary to lengthen the list to prove the extent and importance of the spiritual work being done by the Mission to the lepers.

The reports abound with records of conversions by one's and two's and three's; hardly a place existing among these asylums without its good news to tell.

There have, alas, been disappointments too, just as there are among ourselves, through the falling away of professed Christians, but the comparison is in favour of the lepers.

The fruits of the Spirit abound among the converts, manifesting to the nature and thoroughness of the change that has taken place in their hearts. As has been said of them, "instead of being quarrelsome they are calm, peaceful and holy; instead of being indifferent to the pastor, as they used to be, they are very affectionate towards him and help him in all his work."

Mr. Uffman says of them:—"Sometimes three persons at once come to me and have confessed their sins and bewailed their former life, and they quite understand that it is not enough to become happy and have their names entered in the church register, but that they must be written in the Book of Life. After they have acknowledged their sins, the next step is to go to their friends in their own town and confess to them their sins and ask forgiveness from those whom they have wronged, and preach to them repentance and the forgiveness of sins through Jesus Christ."

The very countenance attests to the peace within—the peace that passeth understanding. Contentment taking the place of disconsolateness, hope, the place of despair; joy and gladness for sorrow and sighing. Is it any wonder that the regenerated soul should react with salutary effect upon the feeble, dying body? God be praised for it all, and may we be honoured in being made conducive in any way to such happy results. May He grant us willing hearts to fulfil the royal law towards the poor, who are always with us, out of love to the Master.

Literature.

A great Grant number, apropos of General Grant's birthday, is announced by the editors of *McCLURE'S MAGAZINE* for May. With an unequalled series of portraits of Grant, covering the whole term of his manhood from his cadetship at West Point, to his closing days at Mount McGregor, will be presented a series of studies and reminiscences from his son, Col. Frederick D. Grant, and his friends and fellow-soldiers, General Horace Porter, General O. O. Howard and General Ely S. Parker. An autograph letter by General Grant's father, written in 1865, giving new glimpses into the General's career and character, will appear in facsimile.

Correspondence.

Mr. Scott's Reply to Dr. Paton.

Editor PRESBYTERIAN REVIEW.

SIR,—Your last issue contains a letter from Rev. Dr. Paton, addressed to me, which characterizes an article in the February Presbyterian Record as an "attack" upon him, as marked by "animus," "a malicious misrepresentation," a "series of statements either untrue in point of fact or so placed before my readers as to suggest what is untrue."

In order that what I say may be fully understood, will your readers please remember that the Presbyterian churches in the different colonies of Australia, such as Victoria, Tasmania, New South Wales, &c., while independent of each other, have formed themselves into a Federation, having a Federal Assembly, and that they are all carrying on mission work in the New Hebrides, together with the Presbyterian churches of New Zealand, the Free Church of Scotland, and our own Church, in all, eight churches, supporting eighteen missionaries.

Permit me now a few words as to (1), the motive which I had in writing the said article, and (2) the character of its statements.

I.—ITS MOTIVE.

I can only say that there was neither "animus," "malice," nor "attack." My motive was simply to give information, and I did so without a discourteous, or ill-sounding or ill-meaning word. In some way or other, from reports that sometimes appeared in the newspapers and from other causes, many people had the idea that Dr. Paton was now engaged in mission work in the New Hebrides Islands, that he was but recently from the field, that he was seeking five or six more missionaries and money to support them, and that with the aid thus obtained, he was to return, reinforced, to his work; and some individuals, societies and Sabbath schools, under this impression, were giving to what was popularly known as Dr. Paton's Mission.

I felt that all should know definitely, that in such giving they were simply giving to the Foreign Mission Fund of an Australian Church. I felt it to be my duty to remind the members of our Church that we are carrying on the same work that the Australian Churches are, that our Foreign Mission Fund which supports that work is in debt, and that if they had anything to give for the New Hebrides, it was a first duty to support our own work there, for which we are responsible, and after that if they wished, to help Australian Churches.

Again, many were giving for a steam vessel under the impression that it was essential to the success of the mission, that the money had been raised to build it, that the churches working in the New Hebrides were waiting and anxious to have it, and that if £1000, (\$5000) more could be raised yearly, in addition to the present annual Dayspring expenditure, to meet the additional running expenses of a steam vessel, she would be built at once. I knew that some of these impressions, however they were obtained, were not correct, and I felt that our Church should know as definitely as possible what the facts were. Such was the motive that led me to write of Dr. Paton's work in the New Hebrides and his present relation to the mission.

When speaking of motives, I may add that the reason I declined to publish his reply which has appeared in your paper, was partly because of its tone and language, and partly because it contained statements regarding early Dayspring history that I could not print without controverting them, and this I did not wish to do. The one thing in which I found I had been definitely in error, viz., a date, I corrected in the April Record.

II.—ITS CHARACTER.

Permit me now to refer to the second point, viz., the character of the article referred to. Dr. Paton calls it a "malicious misrepresentation," "a series of statements, either untrue in point of fact or so placed before my readers as to suggest what is untrue."

Let us look at the statements in order. I said that "Dr. Paton's work on the New Hebrides was as follows," viz., that

1. "He was on Tanna about two years, from 1859 to 1862." This was the error that I corrected in the April Record. It should have been "nearly four years, from 1858 to 1862."

2. I stated that "after some years of absence, his next settlement was in Aniwa, from 1866 to 1881." This is correct. True, during this four years interval of absence, from 1862 to 1866, he was, as he states, visiting the churches, but, as I definitely stated in the beginning of my article, it was simply his work in the New Hebrides of which I had been speaking. Moreover, I think it no harm to say, and I do it in no wrong spirit, that it is not perilous, or difficult, or even unpleasant work, with an interesting story to tell, and no tollsome study in preparing now discourses, to address sympathetic and responsive audiences amid the peace and safety and comfort of a Christian land.

3. I stated that Aniwa, his second field, was a small island, ten miles around, with a population, eight years after his settlement, of one hundred and ninety-four souls, that native teachers from other islands had been many years at work previous to his coming, and had prepared the way, and that good success attended his labors. If this is either untrue or misleading, Dr. Steele's book on the New Hebrides is responsible for it.

4. I stated that Dr. Paton had been "on furlough since 1881, and had not been at work in the Islands since that time." Let me repeat, that the minutes of the last New Hebrides Mission Synod held in 1892, append—"by order of Synod"—opposite Dr. Paton's name, the words—"on furlough since 1881, now agent of the Federal Assembly." I must leave to Dr. Paton and the Mission Synod to settle whether my statement in this connection is either untrue or misleading.

5. I stated that "Dr. Paton cannot at present be said to have any special mission." By that I meant that he was not carrying on work on any of the Islands. As to the truth of this I may quote an official statement from Australia as follows:—"Dr. Paton is recognized as the travelling missionary agent of the Federal Assembly, but he is supported and directed by the Church in Victoria. If other churches of the Federation want his services they apply to the Victorian Church, and pay his salary and defray his expenses while he is working for them. His work is to visit the churches and stir up missionary enthusiasm and raise funds."

6. I stated that he remained for a time after the Presbyterian Council in Toronto, "stirring up an interest in Foreign Mission work" and that he "did a good work in the Maritime Provinces" during the fortnight that he spent there in helping them to pay off some of the debt on their Foreign Mission Fund.

7. I stated, referring to the five or six new missionaries that were frequently spoken of in the public press, that "no church has at the present time any thought of making such an advance," that further advance has been left to the Australasian churches, and that none of them has "decided on any such marked advance." In confirmation of this I quote Dr. Paton's commission from the Foreign Mission Committee of the Victorian Church, that "he is authorized to procure two missionaries to serve in the New Hebrides Islands under this Church."

8. I said:—"If any wish to assist in the New Hebrides it would be better to pay our own men first, and then if they wish they can send money to aid the Australian churches in their mission work." I quote again Dr. Paton's commission, which authorizes him "to receive on behalf of this committee any contributions offered for its Foreign Missions."

9. Referring to a new steam vessel I stated that "the Dayspring Board have not decided to build a steamship for the mission," and that "a steamship may never be built."

Let me quote in this connection a statement from a leading official of the Dayspring

Board made not two months since. It is as follows:—"The Dayspring Board does not contemplate purchasing a steamer for the mission. The Board has not recommended such a proposal, and so far as we can see at present we are not in favor of such a thing. The cost of running such a steamer would be from £4,500 to £5,000, (\$22,500 to \$25,000) per annum, and the Board is not prepared to recommend the churches to incur that responsibility. Even if the funds were provided we think it is too much to spend in that way. The wants of the mission can be supplied at a much smaller figure by such an arrangement as is at present in force."

In explanation of the above I may add that the arrangement alluded to is a steam service by the Australian New Hebrides Steamship Co., which has previously for a time done the work of the mission; its annual cost is some seven or eight thousand dollars, not far from what that of the Dayspring used to be, and about \$15,000 (fifteen thousand dollars) less per annum than the estimate for the yearly maintenance of a steamship, and that its service is nearly as frequent as could be given by the latter.

It has further this great advantage, that while there is not sufficient traffic to maintain a trading steamer, apart from the work of the mission, and a mission steamer could not engage in commerce, without which the people must remain in a state of grown up childhood or semi barbarism; the present arrangement, while doing the work of the mission, helps to develop the commerce of the islands, gives a market for their produce, offers an inducement to industry, and enables the natives to surround themselves with the good of civilization, and to become a civilized people. As a further result they will be more likely to remain at home, instead of going away in labour vessels to Queensland, a system of virtual slave trade, by which the Islands are becoming depopulated. And further still, if the Australians have a commercial interest in the New Hebrides they will be more watchful against the underhand efforts that the French have for some time been making to get possession of them, which would mean ruin to our missions.

Thanking you for your space, I must for the present draw to a close.

E. SCOTT,

Editor of the Presbyterian Record.
MONTREAL, 23rd April, 1894.

Knox College Scholarship.

Editor THE PRESBYTERIAN REVIEW.

SIR,—I notice in the Knox College scholarship list (3rd year's students) published in your issue of April 12th, that Mr. Samuel Lawrence's name is only given the 4th place. It is well known at the college that Messrs. Lawrence and Wilson were bracketed for the 3rd place and that in consequence each received a \$55 scholarship. In my opinion it is unfair to Mr. Lawrence, who has been a hard working and popular student, to have the result of the scholarship examination put thus in all the papers that published it:—

"(1) Fisher scholarship (2) \$60, G. A. Wilson. (4) Jane Mortimer scholarship, \$50, S. Lawrence."

By giving the necessary correction in your next issue you will oblige

A GRADUATE.

The Standard Life Assurance Company of Edinburgh.

In our advertising columns will be found a short statement of the business of this old and progressive company for 1893.

The head office of the Company for Canada is in Montreal under the management of Mr. W. M. Ramsay, who is prominent among the insurance men of Canada.

The Standard is making steady progress, having placed on their books new assurance to the amount of \$9,569,645; and paid out for deaths, endowments and bonus additions nearly three millions of dollars.

The Standard has been doing business in Canada for over half a century.

The Toronto offices are in the Bank of Commerce Building.

COLLEGE CLOSING.

Old Queen's en Fete—Convocation Ceremonies Brilliantly Carried Out.

Not for many years were the closing exercises at Queen's University celebrated with such eclat as those of last week. The chief interest centered around the visit of their Excellencies, the Governor-General and Lady Aberdeen, but there were other noteworthy incidents which will be remembered in connection with the event.

The closing exercises opened on Sabbath afternoon, the 22nd, when the baccalaureate sermon was preached by Rev. Dr. Eneas Macdonald Dawson, a priest in the Roman Catholic Church, residing in Ottawa, and widely known as a liberal-minded man and an able writer. His text was the words, "And I, if I be lifted up, will draw all things to Myself." An outline of the sermon is as follows:—The uplifting of Christ meant the sacrifice of Himself for the redemption of the world, and showed His great love for the children of men. The sacrifice demanded that a human form should undergo tortures and death on the cross for the sons of men. Was this sacrifice to be without its results, without its reward, without its attractive power? It could not be. If the Lord died on the cross he did not die for individuals, it was for the redemption of the world. It was the love of God which attracted all mankind, and which caused men to love the truth and righteous sentiments. It is a law of nature which cannot be changed that love attracts love. Where there is love it will be returned, and the infinite love of the Saviour must be found in order that they might make a return; some kind of a return, some miserable, wretched return for the love that He has shown to them. How powerful was the love of Christ! Just as soon as a malefactor on the cross, an enemy to society, turned to Christ in love his sins were forgiven, and he heard the promise that he would be that day with the Lord in paradise. He counselled them to pray that they might have such a love for Christ that they would come to Him like the malefactor on the cross, and then they would go to paradise. The character of Christ was recognized by a Roman soldier, an officer in charge of a small military force, and he was struck with the love of Christ, which conquered him and he exclaimed: "Surely this man is truly the Son of God." It was remarkable that at a time when darkness overshadowed the world, Christianity was favourably received in the vast Roman empire. At the time of the preaching of the apostles the people became convinced that the church was a divine institution, endowed with God's goodness, mercy and love, and specially ordained to save the children of men from sin. The religion of Christ reached everywhere. Where there was the least extension of Roman power there the religion of Christ was preached. He spoke of the rapid increase of Christianity in Greece, and then coming down to a later date referred to the persecutions which Christians had to undergo. Their persecutors were very violent, and did everything in their power to extinguish Christianity. Christians were prosecuted in every corner of the Roman empire, but all the attempts to put out Christianity were futile. He pointed out that the apostles were not learned men. They went out and preached the Gospel at a call from Jesus Christ to preach His truth to all nations. Whence came their eloquence? If they possessed it, it was a gift from heaven to enable them to prove to the world the great love of Jesus Christ. The apostles preached the immortality of the soul; and they were told, on the authority of God Himself, that there is a hereafter, that after this and other worlds pass away they would survive. This was a cause for the miraculous growth of Christianity. Another cause which led to the spread of Christianity, was the great power the apostles possessed. Another help to the propagation of Christianity, was the purity of morals practised by Christians, and the apostles laid special emphasis on their teaching on purity of life and purpose. The love of virtue overcame the evil in people. The grace of God was powerful against all the

desires of the flesh and against everything that is evil. St. Paul truly said: "By the grace of God I am what I am." Another potent factor in the spread of Christianity was the union that existed among Christians. He then intimated that Christianity of the present day differed in this respect. There is very little union among the Christian people. In the old times the Pagans were taught to love one another. If a Pagan buried in the olden times could raise his head and view the Christianity of to-day, what remark would be made as regards its unity? The speaker could not say, but it is a terrible thing to think of. There is, however, a tendency among the Christians of the present day for union, and he hoped the tendency would continue until the time came when all would love God and love one another. Christianity was the gift of God to mankind. It was the Divine will that the Gospel should be preached to the people, hence the rapid development of the Christian religion. It was the will of God that the Christian religion should prevail independent of all things, and it has prevailed. Rely upon the power of the Christian religion, but they must not take the power into their own hands, for the Lord hath said, "Vengeance is mine."

Principal Grant made a short address to the members of the graduating class. He said it was the largest class that had ever gone forth from the University, and he believed the quality was quite in proportion to the quantity. Some of them have been gifted by powers which will enable them to do the very best kind of work in the world if they carried with them the great lesson that had been taught to them to-day. They must remember that the essence of the Christian religion is love, the power of which is beyond all calculation, and in the power of which the church, in the past, has prospered. Religion consists in no dogmas, but in Christ-like work. It consists not alone in administering to the sick, but in everything that will deliver men from sin and teach them to be sons and daughters of the Lord God Almighty. They should each seek to be instruments in the hands of God for blessing humanity, for lifting up society; then indeed they would belong to the true church.

On Monday morning the annual meeting of the Queen's quarterly subscribers was held.

The valedictory addresses were delivered on Tuesday; on the same day the election of trustees took place. On Wednesday morning the Theological Alumni met and were addressed by Chancellor Fleming. In the afternoon convocation proper took place, presided over by Mr. Chancellor Sandford Fleming, C.M.G., LL.D.

The Chancellor presented an address to Earl Aberdeen, couched in felicitous terms, and containing interesting facts concerning the University. His lordship replied as follows:—He desired to reply to it in a threefold capacity—officially, personally, and, if he might use the word, educationally. He recognized the appropriateness of the respect and loyalty to the representatives of Her Majesty. He appreciated the compliments contained in the address, and appreciated the valuable opportunity of learning something about this important centre of education. The recital of the address, given in a brief and condensed form, was an interesting review of the work and prospects of the University. It was well to congratulate the faculty on what had been done in the past, what is being done now, and what they were determined to do in the future. The origin of the University was in itself inspiring. There were God-fearing men at the head of the institution, who, notwithstanding the stress for the necessities of life and for the necessary funds for securing the prosperity of the college in the early stages of a young country, showed patriotism and zeal, which enabled them to realize that men did not live for bread alone. Queen's College was inaugurated in the best manner and spirit, with a high purpose, and with a determination that there should be no such thing as fossilizing in connection with the advancement of the institution. They owed much of the vigour that characterizes the University to the enthusiasm, hard work and ability of the man who has done so much to keep this knowledge green and fresh—

Principal Grant. Queen's College had displayed what should characterize a seat of learning—the spirit of enthusiasm. There was much urgent thought and width of sympathy ready to associate with the times in which they lived. In speaking of education for women, he said that in the pursuit of learning there should be no distinction made in the sexes. He believed it was right for women to be admitted to colleges. He spoke of the post-graduate system and university extension which has been taken up in a more marked degree by Queen's than by any other university in the country. There is a thoroughness in the work to be done by the different branches, and this is creditable. Here and elsewhere the Scottish system of collegiate education will be followed, curtailing the students from taking up too many branches of study in one term. The students should be impressed with the idea of mastering subjects thoroughly before leaving them. He then spoke of the decision which had been arrived at the Queen's would remain a separate institution. This was gratifying. Now that the university is a centre for the development of knowledge here, it is hoped that they will take care that the opportunities afforded are utilized in a permanent manner. He did not think there was any fear of this or any other institution of the kind in Canada being too richly endowed, and, therefore, they should not only give it a little oatmeal, but they should give it plenty of oatmeal. There should be a generous spirit among the people to help those who are carrying on the noble and sacred work. He referred to the establishment of the School of Mines here. The wealth and resources of this country are yet undeveloped, especially in this matter of mineral wealth in the Dominion. The total output in this direction last year only amounted to a fraction of what was brought out in the United States. They therefore, must appreciate the fresh privilege accorded to Queen's in the direction of applied science. He again returned thanks for the address, which he had received at the hands of one whom he earnestly admired, and whose friendship was so deeply valued.

An address to Lady Aberdeen was read by Rev. Dr. Williamson to which Her Excellency replied, thanking the College authorities for the honor done her in presenting her with the address, and for the cordial greeting which had been accorded her. They were doubly appreciated by her as coming from a university which had the proud distinction of breaking down the barrier against allowing women to secure a higher education. She felt impelled to thank the Principal and other authorities of the College for the steps they had taken in this direction twenty years ago. The opposition to co-education was generally based on the mistaken idea that women wished to show that they were the intellectual equals of man. That was not the case, but they needed the same culture as men to fit them for their work in life. She condemned the ordinary course of a little French, German and English literature, painting, and music, generally accepted as the correct thing for young women. A few words were addressed to the girl students, who were told that they should deeply appreciate the advantages which they had in a university education, and should do justice to both themselves and their privileges. She wished them to be true and noble women, and to exert their best influence on their country.

At the close of Lady Aberdeen's address Miss Edith Rayside presented her with an elegant bouquet of roses tied with the College colors.

Principal Grant announced that a bequest of \$2,000 had been made to Queen's by a Hamilton woman recently deceased, and he was almost tempted to say to the ladies present "Go thou and do likewise."

The party now adjourned to the campus where Lady Aberdeen planted a maple tree in the oval in front of the college building. The Governor-General planted a black walnut near the bowling green and a birch in front of the Carruthers Science hall. He handled the spade in his shirt-sleeves like a man who had seen one before.

The next hour and a half was taken up by a sail in the harbor on the steamer Maud.

By the kindness of the Folger brothers the party were taken out as far as Rockwood asylum where they might get a view of the city from the water; then down the harbor and around Cedar Island. Lunch was afterwards served at Dr. R. T. Walkom's home.

The degrees were conferred in the afternoon at 2.45. The members of the Council and faculty in their academical robes marched into the hall in processional order, headed by Rev. D. J. Macdonnell, who acted as chaplain.

Among those who took seats on the platform were:—The Chancellor, Mr. Sandford Fleming, C.E., Lord Aberdeen, Rev. Principal Grant, Rev. Dr. Williamson, Hon. H. G. Joly, President London, of Toronto, Major-General Cameron, Rev. Dr. Barclay of Montreal, Rev. G. M. Milligan, Toronto, Rev. Dr. Wardrop, Hamilton; Rev. D. J. Macdonnell, Toronto; Rev. W. T. Horridge, Ottawa; Rev. Dr. Campbell, Montreal; Dr. Moore, Brockville; Dr. Britton, Toronto; Andrew T. Drummond, Montreal; Rev. John Hay, B.D., Cobourg; Rev. Mr. Carmichael, King; Dr. John Herald, Mayor of Kingston; Hiram Calvin, M.P., Dr. Lavell, warden of the penitentiary; Rev. James Cumberland, Amherst; Rev. J. A. Macdonald, British Columbia; Herbert M. Mowat, Toronto; Rev. Charles J. Cameron, Brockville; Sheriff McLennan, Lindsay; Rev. M. W. McLean, Belleville; and members of the faculty of Queen's University, Professors Dyde, Nicol, Cappon, Fletcher, Watson, Goodwin, Marshall, Mowat, Ross, Anglin and Dean Fowler. Lady Aberdeen and several ladies also occupied seats on the platform.

The medals and honours and degrees in the various departments were first distributed, and then the honorary degrees of LL.D. were bestowed upon those who were present for that especial purpose.

Rev. Dr. Barclay, of Montreal, in an exceedingly well-warded speech presented the name of his Excellency, Lord Aberdeen, for the degree of LL.D. He asked this university, a university whose worth he was learning more and more to appreciate, and the broad, enlightened and catholic spirit of whose Principal and faculty he was daily learning more to admire, to confer this degree. He asked the college to add this other name to the illustrious roll which it already possessed. There was a fourfold variety of motives which should prompt this act by the college:—(1) Loyalty to him as the Queen's representative; (2) patriotism to him as representative of one of the noblest families in Britain; (3) personal esteem of him in what he had already done as commissioner of the Church of Scotland and as Viceroy of Ireland; (4) personal regard for him owing to what he has already done here.

The Chancellor then presented Lord Aberdeen with the degree of LL.D., amid the applause of the students and members of the council. Cheers were given by the students for the new "grad," and his Excellency made a reply, in the course of which he expressed his extreme gratification at the evidence of loyalty to the Queen and the mother country so spontaneously displayed by the students during the morning. He spoke of the happiness it gave him to take part in the proceedings, and he closed by congratulating the students on the opportunities they enjoyed in such a college and under the wise direction of such a faculty.

Prof. Dupuis presented the name of President London, and recited the principal points in connection with Prof. London's career and his long services to Toronto University and education in Canada, in general. After this degree had been presented, President London responded, and also delivered a carefully thought out address to the graduating class. At the name of H. G. Joly, which was presented by Prof. Williamson, a cheer burst from the students, so spontaneous, so hearty and so prolonged that it was evident it was not mere idle compliment or good-natured compliance with custom which had called it forth, but the expression of sincere regard and warm esteem. In thanking the council for the honour done him, Mr. Joly paid many compliments to the college and the Principal.

Prof. Williamson also presented the name of Mr. C. Macdonald, of New York, who made a graceful speech in reply.

Results of Examinations.

Following is the result of the examinations in the Theological faculty:

SCHOLARSHIPS.

Sarah McClelland Waddell memorial, \$120—Robert J. Hutcheon, M.A., Burnbrae. Leitch memorial, No. 2, \$80, tenable for three years—A. C. Bryan, B.A., Kingston. Spence, \$60, tenable for two years—Jas. R. Fraser, B.A., Loono, N.S. Anderson, No. 1, \$40, Second Divinity—J. A. Stewart, M.A., Renfrow. Anderson, No. 2, \$10, Second Divinity—A. D. Menzies, Perth. Anderson, No. 3, \$20. Third Divinity—John Millar, M.A., Millarton. Toronto, \$60, second Hebrew—W. D. Wilkie, B.A., Carleton Place. St. Paul's church, Hamilton, \$50, third Hebrew and Chaldee—J. A. Claxton, B.A., Inverary. St. Andrew's church, Toronto, \$50, Old and New Testament Exegesis—Robert Laird, M.A., Sunbury. Rankin, \$55, Apologetics—W. H. Davies, M.A., Oella, Maryland. James Anderson Bursary, \$30, Gaelic preaching—K. J. McDonald, B.A., Big Harbor, N.S. William Morris Bursary, \$60, post-graduate student—James Rollins Cooper. The Mackie prize, \$25 in books for best examination in Robertson's "Early Religion of Israel"—K. J. Hutcheon, M.A., Burnbrae.

TESTAMURS.

D. O. McArthur, Maitland; Neil McPherson, M.A., B.D., Petrolia; John Millar, M.A., Millarton; James Rollins, Cooper; W. D. Wilkie, B.A., Carleton Place.

GRADUATES.

B. D.—A. K. McLennan, B.A., Dalhousie Mills; Neil McPherson, M.A., Petrolia.

PASS-MEN.

First Year.

Division I.—J. R. Hutcheon, M.A.; J. A. Stewart, M.A.; W. W. Peck, J. R. Fraser, B.A.; K. J. McDonald, B.A.; R. Hunter, B.A.; C. G. Young, B.A., Division II.—E. C. Currie, A. J. McMullen, B.A.

Second Year.

Division I.—A. C. Bryan, B.A.; R. Laird, M.A.; A. L. Menzies; W. H. Easton, M.A.; W. H. Davies, M.A. Division II.—J. Leitch, B.A.

Third Year.

Division I.—J. Millar, M.A.; J. Rollins; W. D. Wilkie, B.A. Division II.—D. O. McArthur. Supplementary 1891-92—John Millar, M.A.

NEW TESTAMENT CRITICISM.

Division I.—A. C. Bryan, B.A.; W. H. Davis, M.A.; J. R. Fraser, B.A.; R. J. Hutcheon, M.A.; R. Laird, M.A.; N. McPherson, M.A.; W. D. Wilkie, B.A.; Division II.—A. J. McMullen, B.A.; E. C. Currie; J. MacDonald, B.A.; R. Hunter, B.A.; J. A. Claxton, B.A.; J. Millar, M.A.; J. Leitch, B.A. Division III.—J. Rollins, D. O. McArthur. Supplementary, 1892-93.—D. O. McArthur.

APOLOGETICS.

Division I.—W. H. Davis, M.A.; A. D. Menzies; A. C. Bryson, B.A.; J. Leitch, B.A.; W. D. Wilkie, B.A.; J. A. Claxton, B.A.; J. A. McMullen, B.A. Division II.—R. Laird, M.A.; W. W. Peck. Division III.—D. O. McArthur.

OLD TESTAMENT EXEGESIS.

Division I.—R. J. Hutcheon, M.A.; R. Laird, M.A.; R. T. Hunter, B.A.; W. H. Davis, M.A.; J. A. Claxton, B.A.; J. R. Fraser, B.A.; A. C. Bryan, B.A. Division II.—J. M. Millar, M.A.; J. Leitch, B.A.; N. McPherson, B.A.; E. C. Currie, J. Rollins, D. O. McArthur.

JUNIOR BEREKW.

Division I.—D. M. Gendry, K. J. Macdonald, H. McLean, J. McKinnon. Division II.—A. D. McKinnon, R. F. Hunter, B.A. Division III.—Andrew Walker.

SECOND BEREKW.

Division I.—W. D. Wilkie, B.A.; C. G. Young, B.A.; A. C. Bryan, B.A. Division II.—W. H. Davis, M.A.; R. Laird, M.A. Division III.—John Millar, M.A. Supplementary 1891-92, James Rollins.

At the 68th Annual General Meeting

— OF —

The Standard Life Assurance COMPANY

Held at EDINBURGH on Tuesday 27th of March, 1894,

the following Results for the Year ended 15th November, 1893, were reported:

4634 New Proposals for Life Assurance were received during the year for \$ 10,578,790

3390 Policies were issued, assuring \$ 8,560,015

The Total Existing Assurances in force at 15th November, 1893, amounted to \$111,402,710

The Claims by Death or Matured Endowments which arose during the year amounted including Bonus Additions, to \$ 2,979,753

The Annual Revenue amounted at 15th November 1893, to \$ 8,015,137

The Accumulated Funds at the same date amounted to \$ 33,511,757

being an increase during the Year of \$ 835,710.

Investments in Canada:

Government and Municipal Bonds	\$0,300,250
Sundries	299,250
1st Mortgages	2,865,550
Real Estate	355,000
	\$ 3,820,050

Ask for rates before insuring elsewhere.

Toronto Offices, Bank of Commerce Bldg.

W. M. RAMSAY

Manager for Canada.

Freehold Loan and Savings Company.

DIVIDEND NO. 69.

Notice is hereby given that a dividend of 4 per cent. on the capital stock of the company has been declared for the current half year, payable on and after the first day of June next, at the office of the company, corner Victoria and Adelaide streets, Toronto.

The transfer books will be closed from the 17th to 31st May, inclusive.

Notice is also given that the general annual meeting of the company will be held at 4 o'clock p.m. Tuesday, June 5th, at the office of the company, for the purpose of receiving the annual report, the election of directors, etc.

By the order of the Board.

S. C. WOOD, Managing Director.

Toronto, 19th April, 1891.



OUR COMMUNION WINE,

"St. Augustine"

REGISTERED.

This wine is used in hundreds of Anglican and Presbyterian churches in Canada, and satisfaction in every case guaranteed.

Cases of 1 dozen bottles \$4 50

Cases of 2 dozen half bottles.. 5 50

F. O. B. Brantford, Ontario.

J. S. HAMILTON & CO.,

Brantford, Ont., Canada

Sole General and Export Agents.

(Mention this paper when ordering.)

Dominion W.O.T.U.

In connection with the seventh convention of the Dominion Woman's Christian Temperance Union to be held in London, Ont., June 1st to 5th inclusive, the following statement has been issued by the officers: "The annual convention shall be composed of the executive committee and the provincial corresponding and recording secretaries and treasurer, one delegate-at large from each auxiliary province and one delegate for every one hundred paying members of auxiliary provincial unions."

The treasurer's books will close for auditing on May 18th. Provinces which have not yet paid their yearly affiliation fees should do so before that date in order that they may be entitled to full representation.

The president's prize banner, won last year by the Quebec provincial union, will be returned to convention and similarly awarded to the provincial auxiliary which shows the largest percentage of increase in paid-up membership during the past year, as certified by the books of the Dominion treasurer. Provincial treasurers will please notice that no province will be eligible to compete for this banner unless the full amount of its provincial dues is received by the Dominion treasurer before May 18th.

A school of methods will be held on the afternoon of Monday, June 4th, and a "Y" conference is being arranged for Wednesday, June 6th. Daily readings will be given. The latest news from England renders it probable that the president of the World's W.O.T.U., Miss Frances E. Willard, Lady Henry Somerset, president of the British Woman's Temperance Association, and Miss Anna Gordon, world's superintendent of juvenile work, will be present.

The railway companies will be asked for the usual reduced rates, and it is hoped that each province will send its full quota of delegates, and that throughout the Dominion daily prayer will be offered for the success of this convention and the presence of the Holy Spirit to guide and direct all of its deliberations.

A Bunch o' Heather.

Address on receiving a bunch of Highland heather in America.

BY JOHN IMRIE, TORONTO.

Dear token frae my native lan'
Thou bonnie bunch o' heather!
I'll shelter ye wi' tender han'
Frae oor extremes o' weather:
I'll plant ye in a pat o' moor
Brought a' the way frae Olan,
An' a' lochan ye wi' water cool
An' clear as frae Loch Loman'!

An' when the Scotchman's day comes roon—
Saint Andra's day sae cheerie—
I'll tak' ye wi' me to the toon.
To bask my auld Glengarry;
An' you'll see faces there ye ken,
Wha speiled wi' me the heather,—
Braw Hiolan' laas an' their men
Shall dance a reel together!

Then will I gie ye bit-by-bit,
Each ane a sprig o' heather,—
To keep ye a' I'll no be fit
Aince ye meet a' thepither!
At sight o' ye we'll a' feel good,
We lce sae ane anither;
For, ye maun ken, we're unco proud
O' Scotlan' an' her heather!

How aft your purple face has seen
Auld Scotia's heroes gather?
How aft the martyr's bluid hath been
Spill'd ruthless on the heather?
For Freedom, Liberty, an' Right,
Read Scotlan's a' sthless story,
Oor faithers left us by their might
A heritage o' glory!

The above verses are from the Third Edition of JOHN IMRIE'S POEMS containing about 400 pages, neatly bound in cloth and gold, and will be sent, post free, on receipt of one dollar. IMRIE, GRAHAM & Co., 31 Church Street, Toronto, Canada.

Why Not Save the Two?

St. JOHN, N.B., the wonderful "new city," has been selected this year for the meeting of General Assembly. St. John, N.B., is one of the termini of the Canadian Pacific Railway system, being at the head or commencement (which ever way it is taken) of that division known as the "new Short Line," a part of this gigantic system very appropriately named on account of its "shortening" the journey from Montreal and the west by nearly three hundred miles, and nine hours of railway journey.

A writer in a contemporary says: "I will remember having occasion to travel to St. John, N.B. in the old days, and with what qualms I set out on the journey. Now I would undertake the journey with feelings of pleasure, as once on board the Canadian Pacific trains one feels quite at home, so well arranged are they in their outfit and comforts."

St. John is conveniently situated for the taking of "side trips" to the many interesting points in the vicinity, and, everything considered, the city is well chosen as the rendezvous for Presbyterian representatives.

A Tonic

For Brain-Workers, the Weak and Debilitated.

Horsford's Acid Phosphate is without exception, the Best Remedy for relieving Mental and Nervous Exhaustion; and where the system has become debilitated by disease, it acts as a general tonic and vitalizer, affording sustenance to both brain and body.

Dr. E. Cornell Esten, Philadelphia, Pa., says: "I have met with the greatest and most satisfactory results in dyspepsia and general derangement of the cerebral and nervous systems, causing debility and exhaustion."

Descriptive pamphlet free.

Horsford Chemical Works, Providence, R. I.

Beware of substitutes and imitations.

Piso's Remedy for Catarrh is the Best, Easiest to Use, and Cheapest.

CATARRH

Sold by druggists or sent by mail.
50c E. T. Hazelton, Warren, Pa.



Massey Music Hall Festival,

JUNE 14, 15 and 16.
Thursday, Friday and Saturday

SOLOISTS:

Miss Emma Juch Soprano
Miss Lillian Blauvoit Soprano
Miss Clara Poole-King Contralto
Mr. W. H. Rigor Tenor
Dr. Carl E. Duft Baritone
AND
Mr. Arthur Froldholm Pianist

CHORUS, 500. ORCHESTRA, 70.
Mr. F. H. Torrington, Conductor.

Thursday Evening Messiah (Handel)
Friday Afternoon Miscellaneous Concert
Friday Evening Hymn of Praise (Mendelssohn)
Week of the Hesperus (A. E. Fisher)
Saturday Afternoon Children's Concert, 1,000 Public School Children, Toronto Orchestra School (100).
Saturday Evening—Grand Miscellaneous Concert
Prices—25c, 50c., 75c. and \$1.
Further information may be obtained at the office of the Secretaries, Room 10, Jan s Building, Toronto

A Terrible Attack.

RHEUMATISM IN MY LOWER EXTREMITIES was fast becoming chronic. I tried every kind of medicine, besides going to Hot Springs, but got no relief. After all

ST. LEON MINERAL WATER

cured me completely in three weeks. No relapse. JAMES O. JARDINE, 305 Crawford St., Toronto.
Sold by all principal Grocers, Druggists, and Hotels
St. Leon Mineral Water Co. Ltd
HEAD OFFICE.—King St. West.
BRANCH.—Cor. Yonge and College Sts.

GRENADIER ICE COMPANY
Office, 33 SCOTT ST.

Grenadier Lake Telephone 6103 Office Telephone 217

Rates as Follows:

10 lbs. per day\$1.50	per month
15 " " " 1.80	" "
20 " " " 2.10	" "
30 " " " 2.70	" "
40 " " " 3.00	" "
50 " " " 3 50	" "
100 lbs. per day	\$5.00	per month or 20c per 100 lbs.

The only company in the city that has nothing but Pure Ice for domestic purposes in stock.
Dr. S—, says: I am of the opinion that the Ice from Grenadier Lake is from a bacteriological standpoint of remarkably fine quality, and is fit for any purpose to which ice may be applied.

Dale's Bakery
Cor. Queen and Portland Sts.
BEST QUALITY OF BREAD
Brown Bread. Moderate Price.
White Bread. Delivered Daily.
Full Weight. Try It.

Why not try WYETH'S MALT EXTRACT?

Doctors highly recommend it to those
Who are run down;
Who have lost appetite;
Who have difficulty after eating;
Who suffer from nervous exhaustion;
And to Nursing Mothers,
as it increases quantity and improves quality of milk.
PRICE, 40 CENTS PER BOTTLE.