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## The Presbyterian Review.

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Toronto, August 19, 1897

### NOTES AND COMMENTS.

Inspired paragraphs in the press last week conveyed the information that we are on the eve of developments in the Presbyterian journals of Toronto. Instead of two as heretofore we are to have four, three new, and that old standby ourselves. The *Canada Presbyterian*, after a long and useful career retires, and on its franchise the *Westminster* will build a weekly issue. The *Northern Presbyterian* announces its own demise, its wild attacks on the church having evidently borne fatal fruit; but two new weekly journals, will, it is said, soon appear to occupy the place it has singly and at a ruinously low price tried in vain to fill. If competition be “the life of trade,” Presbyterian Journalism should thrive; the affairs of the church, at any rate, should not lack publicity.

The good work done by the various ladies' colleges that flourish so remarkably well in Canada deserves to be publicly emphasized. This is the season when the announcements of their September openings draw attention to the very important place they occupy in our educational system and to the good influence they wield in forming the character of our young ladies. The work in which they are engaged is more than an educational one, and is not to be judged altogether, nor chiefly by the results of the annual examinations satisfactory as these results usually are. To a thorough course of college study is to be added the moral influences with which the students are surrounded, and the religious training which they receive. The formation of character at school and college is of the utmost consequence to the home, society and the country, and these colleges are to be

commended for the high aim which they set in this respect and for the success which has as a rule attended their work.

As there has been several misquotations of the deliverance by the Southern General Assembly prohibiting women

**Women** from preaching and speaking before  
**must not** mixed audiences, the terms are here  
**Proach.** reproduced:

“Meetings of pious women by themselves for conversation and prayer, whenever they can conveniently be held, we entirely approve. But let not the inspired prohibitions of the great apostle to the Gentiles, as found in his epistles to the Corinthians and to Timothy, be violated. To teach, to exhort, or to lead in prayer, in public or promiscuous assemblies, is clearly forbidden to women, in the holy oracles.”

This is a resolution originally adopted by the General Assembly in 1832 and at the meeting this year it was resuscitated and with other resolutions of similar substance re-affirmed as the finding of the church. It is generally construed as governing prayer-meetings, Young People's Societies, Missionary and other church organization meetings.

Rev. John Hall, D.D., in writing of the marvellous work accomplished by the Stirling Tract Depot, founded by Mr. Peter Drummond, states that the institution began in a small and simple way. Mr. Drummond in his intercourse with the people who came to his store he found some in need of definite religious instruction. He provided himself with some suitable tract literature, which he gave freely. The effect was such that he decided on issuing a small monthly publication called the *British Messenger*, setting forth simple, needed truth. It continues to be widely read and useful, and a trust company formed by Mr. Drummond before his death—also issues *The Gospel Trumpet*, and *Good News*, also bright, clear, well-illustrated and fitted for wide usefulness. The gratuitous circulation of these papers has amounted to one hundred and fifty-six millions, the number in 1896 being upwards of nine millions. Many Christians now contribute to the circulation, and the history of the enterprise illustrates the extent of the usefulness which God may give to a very modest effort of one of His servants.

The funeral of the late Rev. Dr. Waters was attended among others by Rev. Dr. Cochrane, Brantford, an intimate friend of thirty-five years' standing. Dr. Cochrane preached, on the Sabbath following the funeral, two sermons, at Halifax, in which he paid heartfelt tributes to the memory of his lifelong friend. The sermons were particularly eloquent and rich in felicitous, tender, expression and left a deep impression on the congregations that listened to them. One passage referring to the scholarship and literary work of Dr. Waters, we quote: “He was a correct and well read theologian, a distinguished linguist, an able preacher, a painstaking and diligent pastor. He was well read in almost every

department of literature, and made historical research a constant study. He was thoroughly conversant with church law and the business of church courts, in which he took an active part, and where his keen debating powers were often exercised. His contribution to the Pan Presbyterian volumes, to the "Scottish American Journal," where he frequently wrote under the name of 'Orlig Harland,' and other Journals, stamped him a ready, pungent, and most entertaining writer, and indicated rare gifts in this department had he seen fit to make it the work of his life."

#### THE ALLIANCE CONVENTION.

**T**HERE could be no more unfortunate mistake than to suppose that the work of the Lord's Day Alliance is not of a Provincial character. It may be that in many localities the Lord's Day is so well observed that the need for the existence of such a body as the Alliance is not fully realized. The people are content to let well enough alone. The annual church reports, however, testify that such places, if any there be, are hidden from the Presbytery, that everywhere the sacred and the secular, fight on the old battleground of the Sabbath. It may be conceded that within the bounds of every congregation there is need for vigilance on the part of the Sabbath sentinel. The aim of the Lord's Day Alliance is to focuss the scattered efforts of the various localities and to direct the sympathies and energies it helps to call forth, so that a united public opinion may be brought to bear wherever and whenever necessary. It will be thus seen that there is common cause, and we ought to be prepared for common action.

But it is only by thorough organization there can be thorough co-operation, and one of the main objects of the Conference to be held on the 10th day of next month in Toronto, at the call of the Alliance is to so organize as to reach localities, as yet not in active connection with the Provincial Body. The delegates will be expected to report their experiences and in the consideration of the measures that will be presented the views of the delegates will be thoroughly discussed. In this way it is hoped that every interest involved, as well as every locality will be represented. Open and practical discussion will be a feature of the meeting.

It will not be forgotten that the work of the Alliance has a wide scope. It is not merely a movement against the running of cars on the Lord's Day. It is against all forms of Sabbath desecration. The aim is to attack all unnecessary labor on the Sabbath and so redeem it to its real use. A wide field is therefore opened up and places where there may be no immediate danger of a Sunday agitation, are interested in other respects, while every Christian man and woman is called upon to bear a helping hand. It is true that for some time past the efforts of the Alliance have had to be directed mainly to the prevention or suppression of Sunday cars. The great fight in Toronto brought forth legislation which will be found of great service in the future. The Kingston Street Railway ran for one Sunday only. The action of the Alliance resulted in a promise from the Government that should it continue to run the Attorney General's fiat would be issued. The Metropolitan and the Mimico Electric Railways have been proceeded with in the courts, and the cases will come up next month at the Sessions, but in the meantime the Metropolitan Company has ceased to run their cars on Sunday, but as has been said Sunday cars is but one phase of Sunday labor against which the Alliance has taken up arms.

We need not repeat how important it is that the Conference should be a great success. The date has been fixed

with a view to the travelling facilities afforded by the railways on account of the Industrial Fair. These ought to render it comparatively easy for delegates to attend from many parts of the province. It is to be hoped that ministers and church workers will interest themselves in the meeting and bring its objects before the people so that the attendance may be adequate and the influence of the meeting wide-spread. The Young People's Societies, likewise, can do much to insure the success of the Convention. It is very much a young people's battle, for it is the active youth of the country that most need the Sabbath rest and the Sabbath ordinances. Should the latent feeling be aroused and the objects of the Convention be made clear, grand results may be predicted from the Conference.

#### SABBATH SCHOOL COMMITTEE.

**O**NE of the most important subjects dealt with by the General Assembly was that of the publication of the Sabbath School supplies. It was decided to place the publication of the Lesson Helps and supplies generally under the control of the Record Committee, with a possible transference from Montreal to Toronto. The first meeting of the Sabbath School Committee since the meeting of the Assembly will take place at Toronto on the 8th of September, when, on account of the changes referred to, a re-arrangement of its plans will be necessary. The meeting will be, therefore, of great importance and the convener, Dr. Fotheringham, has issued an urgent call to the members to be present. He points out that advantage can be taken of the cheap railway fares which will be in force during the Toronto Industrial Exhibition, and hopes that there will be a large attendance.

#### CHURCH UNION IN SCOTLAND.

**I**T is a common thing in ecclesiastical discussion to draw the distinction and to show the difference between "unity" and "uniformity." There can be unity without uniformity, and vice versa. But even the advocates of diversity must rejoice that the prospects are bright of a happy union between the Free Church and the United Presbyterian Church of Scotland. These churches have been laboring side by side for many years, with no distinctive difference of creed or doctrine, and only a vanishing difference on church government. The church of the disruption held tenaciously to the principle of a free State church, but severed the State connection for conscience's sake. Since 1843 conditions have greatly changed until now the church has a minuted record in favour of the disestablishment of the church of Scotland, which is not second in definite statement to that of the United Presbyterian Church herself. The drawing together of these bodies has been remarkable. When the union negotiations of the sixties failed it was not believed that the leaders of that day would live to bring about a rapprochement. But in the whirligig of time stranger things have come to pass, and now in the closing years of the century Principal Rainy and Principal Hutton are seeking to crown their long lives of ecclesiastical service by a church union that would materially change the life history of Scotland. As our readers are aware at the meetings held last May in Edinburgh, the General Assembly of the Free Church and the Synod of the United Presbyterian Church appointed Committees to act jointly in preparing articles of union and that joint committee has made a beginning in its difficult task. The adjustment of the large properties held by each body will prove a difficult thing, but not at all likely to give great trouble, but the formulas of subscription, involving as they will delicate points of religious principle will give cause to controversy

in the church courts. Yet out of controversy and debates, it is generally believed, will emerge a strong United Free Presbyterian Church for Scotland.

Meantime, the Established Church is wisely taking steps to expand her usefulness and to entrench herself in the affections of the people, by renewed activity, knowing that her privileged position can only be maintained by a faithful discharge of her duty as a great church. To some the proposed union has only one meaning; disestablishment. But there is no reason why that object should be the prime motive in the union movement. There are reasons too numerous to mention why there should be union, and with the "Auld Kirk" herself rests the answer to the demand for disestablishment, for by her efficiency will she be judged.

#### THE BRITISH ASSOCIATION.

THE meeting of the British Association this week is one of the notable events this year in Canada. Not only are men of first rank in the world of science present, but to many of them Canada with her wealth of natural resources, her commerce, her churches and her schools, is as great a revelation as are the learning and distinction of the visitors, a source of inspiration to Canada. To them we look for weighty, epoch-making utterances on the problems of Science, to us they look for social entertainment, and for the pleasures of travel in a new country. The advantages will be mutual for when it comes to hospitality and country Canada is quite at home. Festivities will mingle with the abstruse discussions and a holiday atmosphere will lighten the labor of the savants of the sections.

The public interest in the meeting is very gratifying. The important character of the Association has been fully recognized and the preparations have been on a worthy scale. It is equally gratifying that so many distinguished men have been attracted by the fame of Canada. There can be no doubt that the impressions they will carry back with them will be of value to themselves and to Canada. It is well that we should be known, as we are at home, by our kinspeople in the motherland. Many wrong views of Canadians as a people and of Canada as a country will be removed by this visit to the advantage of both.

One object of these meetings is to popularize science. Many discoveries have been for the first time made public at the meetings of the British Association, and they have proved to be a powerful stimulus for original research, but the results of study are often given forth in a popular form so that the public in attendance, whether deeply versed in the subject or not, are able to derive considerable benefit from the papers read and the discussions on them. Men of the eminence of Lord Kelvin, Lord Lister, Sir John Evans, and others who are attending the meeting, while among the most profound thinkers of their age, are usually easily followed when they address a mixed audience such as assemble on these annual occasions.

The result ought to be a stimulus to Canadian scholarship for years to come. The promoters of the meeting evidently have had that object in view, and the governments which assisted with liberal grants of money justify their action by the hope that in the schools and universities a quickening will be experienced, while trade and commerce will benefit from the better understanding of the country to be gained by so important a body of men as the Association.

#### BUSINESS AND PLEASURE.

REV. Professor Gordon, D.D., the ex-Moderator, has taken advantage of the summer vacation to make a tour of Cape Breton in the interests of the Halifax College. The press gives accounts of his travels which have had the effect of arousing the hospitable Gaels of the Cape to unusual interest in the College. The best results are expected to follow. The professor not only travelled among the people, but held meetings and spoke to them at "Kirk and Presbytery" and was everywhere most kindly received. He has written long descriptive letters to the *Witness*, which show that Cape Breton must be a most delightful place in which to spend a summer holiday. The wonderful scenery, the not less wonderful ozone, the sea breezes, and the sylvan beauty of the scenery, the sterling character of the men and women—the soul of hospitality and courtesy—are known to many who never visited Cape Breton. Canada is rich in pleasant places, but few if any afford an equal variety of attractions as Cape Breton, and should Professor Gordon's example be followed by weary, rest-seeking ministers, in the summer time, they would find charms not possessed by Orchard Beach or any of the other lively seaside watering places.

#### THE REOESSIONAL.

THE manner in which Kipling's Jubilee song has touched the public heart is significant. Its dominant note is a religious one, and it is a religious chord it has struck in the conscience of the nations. Of the many tributes the occasion called forth none has come from the pen of any poet with the same effect as Kipling's, and it is surely a good sign when its high tone is recognized and acknowledged generally. The reception it has had is evidence that there is a responsive public to the great message when well delivered and that being so, the ministers of the Gospel should be stimulated to deeper study of their great theme and to harder labor in the preparation of their divine message. Kipling is one of the hardest of literary workers. The verses that charm so much, and that seem to come so readily from the pen, are the result of mental travail of the severest kind. As Macaulay in his sentences, so Kipling in his verse reaches his finish by the most difficult possible paths. There is no shirking hard work, no seeking for a royal road; by toil and unceasing effort the goal of excellence is reached. So all who succeed in the preaching of the Gospel and in social reforms. To natural talent must be added incessant application and drudgery and where the mental soil is cultivated thus, the fruit is ever tempting and sweet.

Referring to Kipling's industrious habits the *Spectator* says that he is a "conscious artist in words, who has laid himself out to study language as men study a science, and to wring from it all its secrets and all its latent possibilities." To this the *Independent* adds that he is no mere artist believing in art for art's sake only. "The artist does not eat up the man. No matter how rollicking he may be at times, there is in his undernature a calm seriousness which is thoroughly English and which gives the same inspiration to the poet as inspires the preacher. The British heart responds to the warning 'Lest we Forget;' and it is this national sense that all their success is the gift of God and that they are responsible for its use that saves us from the fear that wealthy, commercial, bartering and colonizing England is going the way of Carthage." This is an American tribute to Britain which we believe to be well-deserved and from which satisfaction can be pardonably derived.

**MEETINGS OF CHURCH COURTS, 1897-8.**

- 1002. AUSTRIA.  
General Synod of the Reformed Church..VIENNA.
- 1898. AUSTRIA—HUNGARY.  
Superintendential Conventus of Reformed Church.  
BUDAPEST.
- 1898. BELGIUM.  
July. Synod of Union of Evangelical Churches.  
BRUSSELS.
- " 5 Synod of Christian Missionary Church.....COUR-  
CELLES.
- 1899. FRANCE.  
Synode officieux of the Reformed Churches of  
France.....VALENCE, DROME.
- 1897. Oct.21 Synod of the Free Evangelical Churches of France.  
NIMES.
- 1897. GERMANY.  
Aug. 24 Reformed Bund.....DETMOLD.  
Synod of the Reformed Church of Hanover.
- 1897. HOLLAND.  
Re-union of Walloon Churches.....DELFT.  
General Synod of Reformed Church of Holland.  
LA HAYE.  
Synod of the Reformed Churches of the Netherlands.
- 1897. ITALY.  
Sept. 7 Synod of the Waldensian Church. ... ..LA TOUR.  
Oct. 21 General Assembly, Evangelical Church..FLORENCE
- 1898. SWITZERLAND.  
April Synod of Free Presbyterian Church, Geneva...GEN-  
EVA.  
June. Synod of Evangelical Church, Canton Neuchatel.  
NEUCHATEL.  
May. Synod of Free Evangelical Church, Canton de Vaud.  
Sept. General Assembly of the Swiss Evangelical Union.  
GENEVA.
- 1898. GREAT BRITAIN :—ENGLAND.  
April 25 Synod of the Presbyterian Church of England.  
LIVERPOOL.  
May 4 Synod of the Church of Scotland in England.  
LIVERPOOL.
- 1898. IRELAND.  
May Synod of the Reformed Presbyterian Church, Ire-  
land.....BELFAST.  
June 6 General Assembly of the Presbyterian Church in  
Ireland.....BELFAST.  
July Synod of the Secession Church of Ireland "  
July Synod of the Eastern Reformed Presbyterian Church,  
Ireland.....BELFAST.
- 1898. SCOTLAND.  
May 2 Synod of the United Presbyterian Church, Scotland.  
EDINBURGH.  
May 9 Synod of the Reformed Presbyterian Church of Scot-  
land.....GLASGOW.  
May 16 Synod of the United Original Secession Church, Scot-  
land ... ..EDINBURGH.  
May 19 General Assembly of the Church of Scotland "  
May 19 General Assembly of the Free Church of Scotland.  
EDINBURGH.
- 1898. WALES.  
June 14 Synod of the Welsh Calvinistic Methodist Church.  
NEWPORT, MON.
- 1898. CANADA.  
June 8 General Assembly of the Presbyterian Church in  
Canada... ..MONTREAL
- 1898. UNITED STATES OF AMERICA.  
May General Synod of the Reformed Presby. Church of  
America.  
May General Assembly, Cumberland Presbyterian Church,  
Coloured.  
May 19 General Assembly of the Presbyterian Church in  
the U. S. A.....WINONA, IND.  
May 19 General Assembly of the Presbyterian Church in the  
U. S.....NEW ORLEANS, LA.  
May 19 General Assembly of the Cumberland Presbyterian  
Church.....MARSHALL, TENN.  
May 27 General Assembly, United Presbyterian Church, North  
America.....OMAHA.  
June 1 Synod of the Reformed Presbyterian Church,  
U. S. A.....WALTON, N. S.  
June General Synod of the Reformed Church in America...  
ASBURY PARK.

- Synod of the Christian Reformed Church in America.  
Oct. Synod of the Associate Reformed Church of the  
South.
- 1899. Synod of the Welsh Presby. Church..MINNE-  
APOLIS, MINN.
- May 27 General Synod of the Reformed Church, U. S. A.  
DAYTON, OHIO.
- 1898. SOUTH AMERICA.  
Synod of the Presbyterian Church of Brazil.  
Waldensian Presbyterian Church of Uruguay.
- 1898. WEST INDIA ISLANDS.  
Jan. 23 Synod of the Presbyterian Church of Jamaica.  
KINGSTON.
- 1897. SOUTH AFRICA.  
Conference of S. African Presbyteries.  
Sept. Synod of the Presbyterian Church of Basuto  
Land .....MORIJA.  
Synod of Dutch Reformed Church of Cape Colony.  
CAPETOWN.  
Synod of Dutch Reformed Church, O.F.S..BLOOM-  
FONTEIN.  
Nov. Synod of the Holland Protestant Reformed Church,  
Z. A. R.....PRETORIA.
- 1897. PERSIA.  
Nov. 3 Synod of Syrian Evangelical Church..OROOMIAH.
- 1897. CHINA.  
Synod of Chang-chew and Chin-chew.....AMOY.
- 1897. JAPAN.  
Synod of the Presbyterian Church of Japan..OSAKA.  
Presbytery of Church of Tainan, Formosa.  
TAIWANFOO.
- 1897. AUSTRALASIA.  
General Assembly of the Presbyterian Church,  
N. S. W.....SYDNEY;  
Mar. General Assembly of the Presbyterian Church of S.  
Australia.....ADELAIDE.  
Synod of the Presbyterian Church of Tasmania.  
LAUNCESTON.  
General Assembly of the Presbyterian Church of  
Queensland,.. ..BRISBANE.  
Federal General Assembly of the Australasian  
Churches .....MELBOURNE.  
Nov. 10 General Assembly of the Presbyterian Church of  
Victoria.....MELBOURNE.
- 1898. NEW ZEALAND.  
Feb. General Assembly of the Presbyterian Church of  
New Zealand.....CHRISTCHURCH.  
Oct. Synod of the Presbyterian Church of Otago and  
Southland .....DUNEDIN.
- 1898. NEW HEBRIDES.  
Mission Synod of the New Hebrides...ANEITYUM.
- 1899. SEVENTH GENERAL COUNCIL OF THE ALLIANCE.  
WASHINGTON, D. C., U. S. A.

**PRESBYTERIAN CHURCH IN AUSTRALIA.**

I.—EXTERNAL FACTS.  
By Rev. A. YULE, M.A.

THE PRESBYTERIAN CHURCH SINCE 1837.  
When Queen Victoria ascended the throne, the Presbyterian Church of the colony of Victoria had not begun to be. There were a few Presbyterians in the small population resident about Port Phillip; and it is likely that at the earliest meetings for worship, when ministers of other Protestant churches preached, they would be present, for church-going was one of their best traditions. Disposed, as some of them might be, to think, and perhaps to say, then as now, in the words of the old ballad,

" There's none in the right but we  
Of the auld Scottish nation."

they never regarded other evangelical churches with hostility, nor put forward sacerdotal claims for their clergy, or imagined that they were "dissenters" from the main doctrines of the other churches, because they believed in their own free and yet effective ecclesiastical government.

EARLY MINISTERS.

The first Presbyterian minister who came to these shores was the Rev. James Clow. He arrived in December, 1837, and when he began to preach a num-

ber of these early settlers rallied round him. He had been a chaplain in the East India Company's service, and though from infirm health he was unable to accept any settled charge, he rendered much useful service for a number of years in the way of establishing new congregations in and about Melbourne. In the year 1838, the Rev. James Forbes, M.A., a recent arrival from Scotland, was sent by the Presbytery of New South Wales to Port Phillip, and in June of that year he was called to be the minister of the first congregation in Melbourne. They met in a temporary building, which stood in Collins-street West, but it soon became too small for them, and for their school; for they opened a school almost as soon as they had a church, as it was part of their hereditary principles to think that it was impossible for them to thrive apart from widespread intelligence and knowledge of Holy Scripture. They then procured from the Government a site of two acres, where the Scots Church now stands, and they erected on it first a school, and soon after a church-building, capable of seating 600. Mr. Forbes was a man of energy and resource, and he not only gave attention to his own neighbourhood, but also visited various places at a distance. He organised a second congregation at Geelong, of which Mr. Lye became minister in 1840. In 1842 congregations were established at Portland and Campbellfield, and in the same year a Gaelic Church was begun in Melbourne for the benefit of the numerous Highlanders who had come to the colony.

#### UNION AND ITS FRUITS.

The disruption of the Church of Scotland in 1843 had the effect of causing some separations among the Presbyterians here, but it also led to the multiplication of churches and ministers; and for several years thereafter there were ministers and congregations claiming connection, some with the established Church of Scotland, some with the Free Church, and some with the U.P. Church. Their separation, however, was soon felt to be an evil, and an unnecessary evil; and when, in connection with the immigration occasioned by the gold discoveries in 1852-3, a larger increase of congregations, ministers, and members took place, proposals for union began to be made. Some very capable men were then to be found in the ministry of the different churches, among them Mr. Hethrington, Dr. Cairns, Dr. D. Macdonald, and Mr. Nish. They saw the need of uniting, and after protracted negotiations, a union of all the separated churches was effected in 1859. The number of congregations participating in the union was about 58, the number of ministers, 55; and to these there were soon added several ministers of the Free and U.P. Churches, who, for a time, stood out, so that a swift increase took place, till in 1871, the United Church had 133 charges, and 115 ministers.

The union had no sooner been formed than the necessity appeared of taking steps to secure the training of students for the ministry; and in 1866, a Theological Hall was formally opened, under the honorary principalship of Dr. Cairns, in which Dr. J. O. Dykes, who was then temporarily in the colony, took the chief part of the instruction. After his departure four provisional professors were appointed, who combined with their other ministerial duties the function of lecturing to the students. But when, through the munificent gift of the late Mr. Ormond, and the liberality of others, Ormond College was built, and considerable endowments secured, two permanent chairs were established; a third chair has, in more recent years, been added, so that a fairly well equipped Theological Hall now exists. Considerably over 100 students have been trained in the Hall, and the most of them are now actively employed in the ministry of the Presbyterian churches of this and the neighbouring colonies.

#### GROWTH.

It is unnecessary to give here an account of the more spiritual side of the Church's work, or of her doctrinal position, inasmuch as information on these points is being supplied by Dr. A. J. Campbell, who has taken a deep interest in these things during his long career of usefulness; and it is impossible to give account of all the steps of the outward progress during many years of steady advance. But, it may be stated that at the present time, in the sixtieth year of her history, the Presbyterian Church of Victoria has 196 ministerial

charges, besides about fifty tentative charges under the care of missionaries. Public worship is conducted at 823 different places; there are, in ordinary attendance, 76,500 persons, and 38,100 in the Sabbath schools, which number, 584. There are 23,500 communicants, 731 elders, and 211 ministers, including professors and ministers, emeriti and unattached. The Church has besides ten missionaries, labouring in the New Hebrides, four in Korea, and her share in the Mapoon Mission to the aborigines of Queensland. But there remains much for her yet to do. Even when allowance is made for the case of very young children and others, who cannot possibly attend our public worship, a considerable discrepancy exists between the number of people who returned themselves as "Presbyterians" at last census, 166,900, and those for whose spiritual good any active care is taken. While therefore, there is much cause for gratitude to God for all His mercy, and for the progress that has been made, there is abundant reason for more exertion in order to reach and help many wanderers from our own fold, and to contribute more fully than we do to the evangelisation of the world. —*Southern Cross.*

*Concluded next week.*

#### JESUS AND HIS LOVE.

No minister, in closing his earthly service, was ever known to regret that he had preached too often, too plainly, and too lovingly the great central truths of the Gospel of Christ. Many have said that, if they had their ministerial life to live over, they would dwell more tenderly and more affectionately on the old story of Jesus and His love.

Nothing can take the place of the doctrines that cling and center about the cross of Christ. There are the saving truths. There are the essentials and supreme revelations of the grace of God. On Calvary the terrible nature of sin is depicted, and man's utter helplessness and hopelessness, in and of himself, is set forth. There we read of God's infinite holiness and of the unchangeable demands of righteousness. There are shown, in a light that dims the sun and stars, the self-sacrificing and atoning love of the Redeemer. We must look at Christ on the cross to learn the real meaning of sin and of Saviourhood.

Jesus Christ as a personal Saviour is the one great need of every human heart. Whatever failure there may be to properly apprehend the other truths and doctrines, there must be no failure to grasp, in faith and love, the gracious and loving person of Jesus Christ. This is vital. This is life itself. To know God as revealed in Jesus Christ, the incarnate Son and Saviour, and to love and trust Him, is to enter into such relationship with God as to be, even now and here, in the life everlasting.

This is a world of sorrow. The sorrow is all, directly and indirectly, the result of sin. The only way to get rid of the sorrow is to be saved from sin. He who gives himself to God to be indwelt by the Spirit of Grace and comfort, and to have the sweet peace and presence of Christ with him, is superior to all that can come to him in all life's changeful experiences. He has a constant source of sunshine even on the darkest day. He has an abiding companion even on the loneliest way of life. He has an invisible helper when bearing the heaviest burdens. This is the joy of life. This is the brightness and the comfort in death.

Christianity is not a mere system of doctrines which we are to believe. We have much given to us in the way of divine instruction, but it is to lead us to the cross and the throne of Christ, and only as we learn of Him have we learned the meaning of the faith which finds its whole solution in a faith in Him.

Christianity is not a mere system of ethics or rules for correct living. All the laws in the world are powerless to make a man right in the sight of God until, in docility and self-surrender to the divine will, the law of God is written on the innermost heart. When the heart is surrendered to the loving Christ, and His divine grace dwells within, the nature is made conformable to God, not through the stress of external commandment, but by the law of the Spirit of life. There is no morality so equal that produced in the life by the heart being full of love and loyalty to Jesus Christ.—*The Herald and Presbyterian.*

**MISSION FIELD.****BUXTON MISSION FIELD.**

W. A. BRENNER.

*For the Review.*

If the lapse of time were all that were required for a weak mission station to become a self-supporting congregation, Buxton would long ago have reached a place of independence among the congregations of Chatham Presbytery. Everybody knows, however, that time is not everything, but that favorable circumstances under which growth and advancement may be made are also indispensable. In this field these conditions have been wanting and this accounts for the fact that, instead of its being a self-sustaining charge it is still a mission station and is at present under the care of Knox College Students' Missionary Society.

Some forty-eight years ago, at the time when the slaves were emancipated in the United States, a company known as the Elgin Association, bought from the Government a tract of land which was partitioned out into fifty-acre lots. The object of the Association was to encourage the colored people who had regained their freedom to come and settle on these lots, so that they might in a few years have homes of their own. The scheme in a measure succeeded and as many as a thousand colored people were gathered together in the settlement at one time. For these early settlers then, the mission was established, and the late Rev. Mr. King, a man who had great influence among the colored people, was placed at its head. For some time the colony gave promise of prospering, but the hardships of the lot, and the rigors of a Canadian climate soon began to tell upon the settlers and the hearts of many of them began to long again for the sunny South. Although it had been to them a land of bondage, now they were free, and many of them "wandered back again" to the corn fields and the cotton plantations which they had left. Instead, however, of the abandoned farms coming into the possession of white settlers, who, when gathered together would have formed a strong mission field, if not a congregation capable of supporting a minister, it fell into the hands of a few rich men who had perhaps advanced money to the colored people in the time of their extremity. By these men the land is now held, used for the most part for grazing purposes, and this accounts for the absence of that which is absolutely necessary for the prosperity of any cause, namely, families, belonging to the same denomination, in sufficient numbers to enable them to support a settled pastor. Other hindering conditions exist, it is true, but this one is the most important. The day may come when the land will pass into other hands and the existing conditions be changed, but for some years at least, Buxton will require the aid of those who are more favorably circumstanced.

This summer we have opened up another station four miles south-east of Buxton which is easily workable along with it and will in time become a strength to the mission.

As our society forms the medium by which your aid must reach this, and other needy fields, we heartily thank the readers of the REVIEW for their favors in the past, and would earnestly solicit for our work a continuance of your liberality and an increase where such increase is possible.

All contributions sent to Geo. Arnold B.A., Wyevale P.O., Ont., will be gratefully acknowledged.  
Buxton July 29th.

**LOOKS INTO BOOKS.**

FROM PHARAOH TO FZILAH. By C. F. Moberly Bell. With illustrations by Georges Montbard. Engraved by Charles Barbant. Crown 4to., 204 pp., cloth boards, 12s. 6d.

Leaving the Khan Khalili, we cross the road into the silver bazaar; but it requires much enthusiasm for light silagree work or determination to unearth the occasional specimens of good old Hedjaz silver manufacture, to tempt us to linger in the fetid atmosphere of the Sug el Fuddah, and a turn to our left brings us again into the Grand Muski. Here, until recently, was the most prosperous quarter of Cairo, the site of banks and the largest Levantine commercial houses; while the little "rend point" in the middle of it, with its four trees, was the fashionable lounge of Young Egypt mounted on donkeys. Now it is the meeting place for auctioneers, offering well-worn remains of cheap European furniture: the shops on either side of the street are more frequently European than native, and slimy Levantine touts assail you to buy their spurious wares. Still, if we take the Irishman's view, and regard the street disassociated from its houses, we may realize that we are in the East. Camels pass, laden with wares from Mecca and Barbary, gingerly placing their feet in the mud to the warning "Hat" of the

driver; donkeys laden with balloon-like women, who sit cross-legged on the very summit of the saddle, crowded with sail formed by their black *saddas*, and held on by sympathetic donkey-boys. The rattle of the water-sellers' cups, the jingle of the donkeys' bells, mingle with the cry of the seller of pistachios, of *rahatlakum*, of Helowa, of all the luxuries for Egyptian sweet-teeth. And here comes the *cafedjee*, with coffee suitable for grave seigneurs—coffee which, for a copper, we drink, not in vulgar draughts, but sip as nectar, more precious than golden chartreuse or precious curacao; and the seller of cheap iced sherbets or liquorice-water, that the faithful may imbibe without intoxication, if with *colic*. Turning through a wide door to the right as we leave the Muski, we find ourselves in the quaint old *okella* where congregate the cooks to buy rich stores of fruit and vegetables—the Covent Garden of Cairo—in one corner of which we find Parvis Magnus, maker of much furniture in beautiful antique, both Pharaonic and Saracenic Egyptian style, as tempts the wretched spendthrift to speedy ruin. And so we pass on, past the place where stood the statue of Ibrahim, victor of Konieh, but where it stands no more, since the iconoclastic Arabi relegated it, as an impious representation of nature, to the Boolak Museum—on to the Esbekieh, formerly a lake round which stood the gay kiosks of the Memlooks, and now an artificial garden, with sham lakes, sham rock-work, sham grass, fit emblem of the sham civilization of its creator Ismail.

For the Cairo of to-day—the Cairo in which the average traveller spends nine-tenths of his time—is the creation of the last twenty years. Old Mohamed Ali was fain to be content with his citadel for the first few years of his reign, for therein alone lay safety. Later, when his power was more secure, he built his palace at Shubra, to the north on the banks of the river, not without taste of a barbaric oriental sort. Abbas, who deserved a better character than most historians have given him, half Bedouin as he was, loved the desert, and made his palaces in the Abbassieh and at Mex. Easy-going, voluptuous Saïd loved Alexandria, the sea, and the Canal. Ismail, the vaunted, over-praised civiliser of Egypt, had no higher ideal than that of making Cairo a miniature Paris, a city of boulevards and ballets, casinos and *café-chantants*.

And so it is that the capital of Egypt has come to be the one city in the world near which you may trace the life of 7000 years.

**THE NEW BOOK OF PRAISE.**

The long looked for has come at last, and on the 11th of the month The Copp, Clark Co. of Toronto passed into stock 120 cases of the new Presbyterian Hymnal, the largest shipment of hymn books ever imported into the Dominion. After a careful examination of the various styles and sizes we are confirmed in our opinion as to the wisdom of the Committee in accepting the English tender, for certainly the Church in Canada has never heretofore had anything like the present editions either in style, quality, or price. The stock just received includes a large number of new and handsome styles of binding in the smaller sizes, as well as substantial and appropriate covers for the larger editions, both with and without music, while the variety of Bibles containing the Book of Praise have sufficient range to suit all ages, and at the same time put them within reach of all. As to variety, it will convey some idea to our readers when it is stated that there are between ninety and one hundred different varieties, ranging from the little 10 cent edition in black cloth to those specially printed upon India paper at \$5.00, in the editions with music ranging from 90 cents to \$10.50, and with the Bible, Psalter and Hymnal combined from 60 cents to \$13.00. It is certainly complimentary to the Church to know that so large a shipment is practically already disposed of, an order having been sent on Friday last for a duplicate shipment for immediate delivery. One fact, however, is worthy of more than passing comment. It is that the most expensive editions were almost immediately disposed of, which is a direct contradiction of the statement and supposition that only plain and cheap books will be bought by Presbyterians. This was the opinion held by those in charge of former editions, at least judging from the editions placed upon the market one is warranted in coming to this conclusion. It may be stated that the Copp, Clark Co., supply the trade only, but that congregations and others can obtain the books at best prices from the Upper Canada Tract Society of Toronto and W. Drysdale & Co. of Montreal, who have special facilities for filling orders.

The *Biblical World* for July contains less variety than usual but is a good number. The illustrations relate mainly to the Jewish and other Syrian temples. Principal Davies of Nottingham, England, writes on "Milestones in Religious History," in which he adopts the advanced critical view of the Pentateuch, Professor Paton discusses the "Social Industrial and Political Life of Israel between Solomon and the Exile," while Professor Edward Harper deals with the "Religious Life" of the same

period. President Harper gives a good characterization of Isaiah's work and W. Taylor Smith has an article on the "Hebrew Ecclesiastics." The remainder of the number is taken up with the usual inductive studies of Scripture and a few reviews of articles and books. Chicago University Press. \$2.00 a year.

The Copp Clark Co., Limited, of Toronto, have just issued a copyright edition of Du Maurier's new book "The Martian" in paper cover, price seventy-five cents. This book like its predecessor "Tribby" is illustrated by the author and promises to be of equal interest.

The *Eclectic Magazine* for August is particularly strong. Two of the principle articles from the *Nineteenth Century*, viz., "British Monarchy and Modern Democracy" by W. S. Lillie, and "India under Queen Victoria" by A. E. Lyall, and "Churches without Dogmas" from the *Spectator* are more than worth the cost of the magazine.

Messrs. Arbutnot Bros. Co., of Toronto, have just issued a neat little pamphlet, by the Rev. Joshua Denovan, by the attractive title of "Wild Oats." This little work will be well worth the time of perusing by those interested in the training of youth as well as by those who might wish to contrast their formed habits with the ideal manhood or womanhood.

We have to-day received a special Jubilee issue of the *Southern Cross*, published in Melbourne, Australia. Besides several appropriate illustrations and incidents in the life of Her Majesty there is an article by the editor on the "Religious Life of the Queen," followed by a series of articles under the head of "Sixty Years Progress of the Church under Victoria." This deals with the Presbyterian Church, Church of England, Methodist, Congregational, Baptist and Christian Disciples, together with two half tone engravings containing portraits of the various Moderators of the Presbyterian Church of Victoria from 1859 to 1896.

The *Critical Review* for July is an unusually interesting number from the fact that a large proportion of the books noticed are likely to find a permanent place in theological and philosophical literature. It is necessary to mention, for example, only such books as Gibson's "Thirty Nine Articles," Hart's "Christian Ecclesia," Brightman's "Liturgies," Ramsay's "Phrygia," Briggs' "Higher Criticism of the Pentateuch," Harris' "God the Creator and Lord of a l," and Benson's "Cyprian," without saying anything of foreign books equally prominent, to make one realize what a mass of excellent material the reviewers had to work upon. The notices in all cases are by competent scholars, and most of them are very well known. Edinburgh T. & T. Clark, ls. 6d. a number.

## THE HOME CIRCLE.

### HER REWARD.

BY FRANCES EKIN ALLISON.

A throng of women who had served the Lord  
Waited before Heaven's gate for their reward.  
Each shining soul had her fair record brought  
Of glorious service for the Master wrought.  
One gentle one, whose life was full and long,  
With her great pen had slain a giant wrong.  
With starving children this one's life was spent;  
To nameless outcasts, hope that presence lent.  
For dwarfed and stunted souls these labored well,  
And left love's blessings in the prison cell.  
For poor humanity, sin-cursed and lost,  
They gave their lives and counted not the cost.  
Oh, they were bright and beautiful to see!  
Earth's fame had crowned them ere their souls were free.  
But one there was who, lone and trembling, stood  
Among this throng of women great and good,  
To whom the recording angel, speaking said,  
"What doest thou here among the blessed dead  
Bearing no record? Hast thou nothing done  
On earth where these their crowns of glory won?"  
To whom she weeping said, "Let me return  
To that dear earth for which I sorely yearn;  
The hearts that loved me all my service got;  
Not any service for the Lord I wrought.  
Life was too short for me; when Death had come  
I had but made on earth a happy home."

"Ahl sayest thou so, thou well-beloved and blest!  
Daughter of Heaven, go in among the rest.

The hearts that loved thee thou shalt have again;  
None may return, but thou shalt lose thy pain.

For thou shalt breathe in Heaven thy native air,  
And in its glorious mansions, great and fair,

To thee familiar all its joys shall come;  
Heaven is what thou hast left, a happy home."

Happy homes are the fountains of a nation's prosperity and true greatness. The making of a happy home calls for the steady exercise of the best qualities of head and heart. From such homes come the men and women who exert a potent influence on the social and religious life of the time. If we would serve our generation faithfully let us devote attention to making our homes happy.

### A PLEASURE BOOK.

She is an old woman, but her face is serene and peaceful, though trouble has not passed her by. She seems utterly above the little worries and vexations which torment the average woman and leave the lines of care for every one to read. The Fretful Woman asked her one day for the secret of her happiness, and the beautiful old face shone as with a newly risen joy.

"My dear," she said, "I keep a Pleasure Book."

"A what?"

"A Pleasure Book. Long ago I learned that there was no day so dark and gloomy that it did not contain some ray of pleasure, and I have made it the business of my life to write down the little things which mean so much to a woman. I have a book for every year since I left school, and a place for every day. It is but a little thing: the new gown, the chat with a friend, the thoughtfulness of the husband, a flower, a book, a walk in the field, a letter, a concert or a drive; but it all goes into my Pleasure Book, and when I am inclined to fret I have only to read a few pages to see what a happy, blessed woman I am. You may see my treasures if you will."

Slowly the peevish, discontented woman turned over the pages of the book her friend brought her, reading a little here and there. One day's entries ran thus: "Had a pleasant letter from mother. Saw a beautiful lily in a window. Found the pin I thought I had lost. Saw such a bright, happy girl on the street. Husband brought some roses in the evening."

Bits of verse and lines from her daily reading have gone into the Pleasure Book of this worldwise woman, until its pages are a storehouse of truth and beauty. "Have you found a pleasure for every day?" the Fretful Woman asked.

"For every day," the low voice answered; "I had to make my theory come true, you know." The Fretful Woman remembered that on one Christmas day the only son of her friend had been brought home dying. Half afraid, she turned to the page for December 25th. At the top was written: "He died with his hand in mine, and my name upon his lips," and below the lines from Lowell:

"Lone watcher on the mountain height,  
It is right precious to behold  
The first long surf of climbing light  
Flood all the thirsty east with gold;

"Yet God deems not thine acried sight  
More worthy than our twilight dim,  
For meek obedience, too, is light,  
And following that is finding Him."

She closed the book lingeringly. "Was that a pleasure?" she asked, softly; and the other answered: "Not pleasure, perhaps, but it was balm."—*Woman's Home Companion.*

It is said that in 2,000 years of recorded history, as near as can be estimated, 5,800,000,000 persons have been killed in battle. As the world grows older, wars become shorter and sharper. An Italian has invented a rifle that may be fired eighty times in a minute, without removing the weapon from the shoulder. Fortunately, the repugnance to warfare is increasing, the blessings of peace are becoming more appreciated, and governments and rulers of the more enlightened nations must give a reason why they should go to war.

## THE BIBLE CLASS.

### PAUL A PRISONER AT CÆSAREA.

(*For Aug. 29th.—Acts xxiv. 1—xxv. 12.*)

BY PHILIP A. NORDKILL, D.D.

Paul's rescue from the blood-thirsty mob and from the certainty of assassination in Jerusalem led to his transfer to Cæsarea. Under Roman jurisdiction this had been made the political, as Jerusalem still continued the religious, capital of the province of Judea. Here before a Roman tribunal Paul had reason to expect a reasonably fair trial. This expectation would doubtless have been fulfilled had Felix represented the better, instead of the worse, class of provincial governors.

PAUL BEFORE FELIX.

Five days after his arrival Paul was summoned to meet his accusers, a body of Jewish officials from Jerusalem, who had brought with them a hired attorney to conduct their case before the Roman court. Hoping to win favor for this cause he introduced his arraignment of Paul with a series of high-flown flatteries of a governor who had flagrantly transgressed every law, human and divine, and whom Tacitus, the careful Roman historian pilloried for all time with the single sentence, "Felix exercised the royal authority with every species of cruelty and lust." The charges which this venal pleader brought against the Apostle were three, treason, heresy, and temple desecration. In his defense Paul proved conclusively the groundlessness of the first and third of these, and boldly confessed the truth of the second. Heresy from a Jewish point of view, consisted of false teaching respecting the principles of the Jewish religion. But since Christianity had not yet fallen under the ban of the empire, and was regarded as a mere variation of the Jewish religion which was allowed and protected by Roman law, this charge must likewise fail, as it had in every previous instance in a Roman Court. The Apostle having cleared himself at every point should have been set at liberty, as Felix fully admitted (Acts xxviii. 17, 18). But, dreading the fury of the Jews, he retained him a prisoner under the plea of making a fuller investigation on the arrival of Lysias who had been responsible for his arrest and transportation to Cæsarea. However gross the injustice it was doubtless a real blessing to Paul, since it kept him out of reach of the Jews who would unquestionably have murdered him had he been set at liberty.

PAUL BEFORE FELIX AND DRUSILLA.

The lax confinement in which Paul was kept enabled him no doubt to continue in some measure the work of preaching, so that many of the soldiers and officers came under the influence of the Gospel. It is impossible to conceive of a man possessed of such indomitable energy and consuming zeal as Paul continuing two years in Cæsarea, without employing every opportunity afforded by his imprisonment to further the great work of his life. A single instance of this is narrated, his being summoned to display his oratorical power before Felix and Drusilla. She was a Jewess, had no doubt heard of Jesus of Nazareth, and would be likely to be interested in seeing and hearing a disciple of His so rancorously hated by all the Jews as Paul was. Paul's greatness, fearlessness, and nobility is shown in the manner in which he used his opportunity. With perfect courtesy and respect for authority he expounded the faith in Christ, yet in such manner as to weave into his discourse a solemn presentation of just those truths which the guilty pair acceded to hear. Felix, the heathen, destitute of religious convictions and hardened by a life of flagrant crime, trembled when Paul discoursed of righteousness. For a moment his conscience was touched. In the divine light shed upon his character by the Christian preacher he beheld himself as he really was, a monster of iniquity, exposed to divine wrath and eternal penalty. He shuddered as he saw himself in the mirror of the preacher's word. With a subterfuge, such as Satan always provides when souls are hard pushed, he concluded that the better way, so clearly pointed out, was indeed one on which he ought to enter, but not just now. The moral effect was too great. In a temporizing, procrastinating spirit he attempted to deceive the preacher with a promise of reform at some future time, but he succeeded only in deceiving himself, as men always do when they defer obedience to the call of God.

Drusilla's impression was apparently very different from that of Felix. Profligate as she was, she had at least the empty form of a great religion with which she shielded herself from the power of the speaker's words. Did she blush as he spoke of chastity? Probably not. She had taken refuge behind her dead Jewish

faith, and could listen unmoved to the most searching exposure of her real character. She was a mere professor of religion with no knowledge of its real power. All this proves, what has so often been demonstrated, that a mere outward profession of religion has a more deadening effect on the soul than open wickedness. There is more hope of touching the conscience of a bold, unblushing sinner, than that of a self-satisfied, externally upright professor of a dead and formal faith.

PAUL BEFORE FESTUS.

Felix not only overcame his fears, but to pacify the Jews left Paul in chains when he was summoned to Rome to answer for his public crimes. The advent of Festus brought to Judea a governor of the better type from whom Paul would no doubt have received just treatment. But not knowing Festus, and anticipating nothing but further delays in the provincial courts, Paul took his case into his own hands, asserted his right as a Roman citizen, and appealed to the emperor. In this he was no doubt divinely guided. His ability to do so shows that at this time he must have been well supplied with means. A penniless man may have a right to appeal his case to the supreme court of the nation, but only a rich man can carry it there. In the consequent consideration he received we see another proof of God's care for His faithful servant.

## FOR THE SABBATH SCHOOL

### International S. S. Lesson.

LESSON IX.—PAUL OPPOSED AT EPHESUS.—AUGUST 20.

(*Acts xix. 21-34.*)

GOLDEN TEXT.—"Take heed, and beware of covetousness."—Luke xii. 15.

TIME AND PLACE.—A.D. 57. Ephesus in Asia Minor.

INTRODUCTION.—In the fifth lesson we left Paul in Corinth, and the closing verse of that lesson states that he continued there a year and six months. He left Corinth early in the year 54 A.D., and sailed for Syria, reaching Jerusalem in time for one of the great feasts, probably the Passover, April, A.D. 54. After a brief stay he returned to Antioch, which had been the starting-point of his missionary work, and from this point his third missionary journey was begun. Passing through some of the places in Asia Minor, where he had founded churches, he at length reached Ephesus, the most important city in all Asia Minor, and there labored for a period of three years. As he was about to leave Ephesus the events of the present lesson occurred.

VERSE BY VERSE.—21. "These things."—The incidents related in the first twenty verses of the chapter connected with Paul's ministry in Ephesus. "Purposed in Spirit."—Formed a plan. "Macedonia and Achaia."—Countries in Europe west of Asia Minor. "To go to Jerusalem."—He wanted to make further effort to remove the feeling against the Gentile Christians among the Jews there. "See Rome."—He greatly desired to visit the capital of the empire, but he went as a prisoner.

22. "Timotheus . . . Erastus."—The first had now been a companion of Paul for a long time. The second had gone with him from Corinth, where he became a disciple, and where he had been the chamberlain of the city, to Ephesus. Together they went to Macedonia upon a mission from Paul.

23. "No small stir."—A great tumult. "That way."—The gospel teachings.

24. "Silver shrines."—Small images of Diana and the temple of Ephesus. "Diana."—The goddess of the Ephesians. Her temple in Ephesus was counted one of the seven wonders of the world. "Craftsmen."—Manufacturers and sellers of these shrines.

25. "Craft."—Trade.

26. "Ye see and hear."—It was well known how successful Paul had been in his preaching. "All Asia."—The Roman province of Asia is here meant, which was in the western part of Asia Minor.

27. "Our craft is in danger."—Loss of business and loss of capital was involved, and this was the chief motive, though they pretended to be jealous for the honor of Diana.

28. "Full of wrath."—Against the Christians whose teachings were injuring their trade.

29. "The whole city was filled with confusion."—The silver-smiths stirred up the populace and raised a mob. "Caught Gaius and Aristarchus."—The mob probably sought for Paul, but not finding him, they seized his companions. "The theatre."—This was a vast amphitheatre open to the sky.

31. "Chief of Asia."—Men of high rank, called Asiarchs, appointed to provide for the annual games at Ephesus. "Which were his friends."—Not necessarily disciples, but friendly to him. "That he would not adventure himself."—Paul was unwilling to leave his friends alone in the hands of the mob.

\*An Exposition of Lesson 35 in *The Bible Study Union Sunday School Lessons* on "The Three Great Apostles."

33. "Alexander."—A Jew who had opposed Paul (See 2 Tim. iv. 14.) "The Jews putting him forward."—He seems to have been put forward in behalf of the Jews, who did not desire to be identified with the Christians in the matter.

THOUGHTS.—Paul's purpose was steadfast, in his third missionary journey to visit once more Jerusalem, the city so dear to him as a Jew, and also as a Christian. Here his Master and Lord suffered death for the world; and here, also, he arose again, that he might be the conqueror of death. The resurrection was the central theme of Paul's preaching, as it was the central hope of the believers in Christ.

The address of Demetrius affords a striking example of specious argument and skillful appeal to the self-interest and pride of his hearers. The great festival in honor of Diana was an opportune occasion in which to stir up the idle and excitable Greek populace. Demetrius was a man of influence, inasmuch as his establishment for the manufacture of silver shrines of the goddess gave employment to vast numbers of people. Yet, in his opening appeal to their selfishness, he is constrained to bear telling evidence of the success and power of Paul's preaching.

His appeal to their covetousness was most effective. The tumult began in a small way at first, then spread, till the excitement grew to a riot. It passed beyond the power of authority. The vast throng rushed into the great theatre, seeking for Paul, and, unable for the moment to find him, seized his two companions, Gaius and Aristarchus, and dragged them along into the building.

Paul's desire and purpose was to hasten in and address the multitude, but the Asiarchs, the ten men in authority during the annual feast, were, in part at least, friendly to Paul, and dissuaded him from doing so rash a thing.

The Jews, as much hated by the Ephesians as were the Christians, and, indeed, reckoned as being only slightly differing sects of the same religion, sought a hearing to clear themselves from the charge of any complicity with Paul and for two hours the tumult raged. It must have been a pandemonium within the theatre.

## CHRISTIAN ENDEAVOR.

### DAILY READINGS.

First Day—Paul preaching at Ephesus.—Acts xix. 1-20.

Second Day—Paul opposed at Ephesus.—Acts xix. 21—xx. 3.

Third Day—Paul's many adversaries at Ephesus.—1 Cor. xvi. 1-24.

Fourth Day—"Trouble which came to us in Asia."—2 Cor. i. 1-24.

Fifth Day—Love of money the root of all evil.—1 Tim. vi. 1-21.

Sixth Day—The makers of idols are vanity.—Isa. xlv. 9-20.

PRAYER MEETING TOPIC, Aug. 29.—"THE IDOLS WE ARE LIKELY TO WORSHIP."—Ex. xx. 1-6; Luke xii. 13-21.

### IDOLS.

"The dearest idol I have known,  
Whate'er that idol be,  
Help me to tear it from Thy throne,  
And worship only Thee."

An idol is anything or any one that occupies the place which God should occupy, takes time due to God, or interest, or energy, or love that should be His. Have we any idols?

The most common modern idol is money. We are never safe in our money getting until it is all got for God and His service.

### THE IDOLS WE ARE LIKELY TO WORSHIP.

The age of idol worship in the grosser sense, is forever past for all enlightened people. Only benighted heathen "bow down to wood and stone" in these latter days, which are days of progress and culture. But images made with hands are not the only form of idols, and heathen temples are not the only places where we may witness the most genuine kind of idol worship. Man is, naturally a religious being, and must worship some kind of a god. This god may be pleasure, wealth, power, or what not, according to the taste and inclination of its votary. "Ye cannot serve God and mammon," says the Lord Jesus, and He says it in recognition of this principle which we have mentioned.

There is no great likelihood that the men and women in Christian lands will set up any graven image to bow down themselves to it, and thus break the letter of the second commandment in the decalogue. There is danger, however, that even Christian people may break the spirit of the commandment. The two men mentioned in our lesson in Luke's gospel, are types of many who are covetous and worldly-minded. The natural covetousness of man is a snare and a hindrance, so that the great apostle was led to say: "For the love

of money is the root of all evil; which while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows." Let him beware who is tempted to worship at the shrine of mammon!

Selfishness is another idol which we are likely to worship. Under this general head we may classify several forms of temptations. Pleasure seeking is one of them. Many men live solely to gratify their appetites and their desires. This idol of pleasure is not worthy to be worshipped. They who follow this god will end in ruin. Position and power are other possible idols. Men seek for "glory," and will sacrifice everything for it. This is but one form of gratifying vanity, and it is not vanity, but humility, not glory but service; which are at a premium in the Kingdom of God.

## OUR YOUNG PEOPLE.

This department is conducted by a member of the General Assembly's Committee on Young People's Societies. Correspondence is invited from all Young People's Societies, and Presbyterian and Synodical Committees. Address: "Our Young People," PRESBYTERIAN REVIEW, Drawer 2465, Toronto, Ont.

### TRY IT THIS WEEK.

Let no day pass without personal secret communion with God. Begin each day by taking counsel from the Word of God, if but one verse while you are dressing.

Put away all bitter feelings, and brooding over slights or wrongs, no matter from whom received.

Have on your heart some person or cause for which you are pleading God's blessings each day.

Let no opportunity pass without owning your Saviour before others, and modestly urging all to accept his service.

Let no opportunity pass to say a kind word to, do some kind deed, or at least smile upon those you meet. Do this not affectedly, but sincerely, as unto the Lord.

Guard well the door of your lips that no unchaste word, jest or story, no slander or cutting remark, no irreverent or untruthful statement shall pass out.

Remember each day that Christ will surely come, suddenly come, quickly come; and it may be this day will determine how His coming will find us, as it must to thousands.—*Our Hope.*

### TALKS TO YOUNG MEN.

The most important thing a young man ever does is to get ready. The key note lasts to the end of the tune, and the foundation reaches clear to the final. Beginnings are autocratic. No matter how long a man lives, he will never get away from his youth.

There is a quality in some men that is in them before they begin to do anything, and that cannot be earned by perspiration.

Putting a buttercup to school will not graduate it a butterfly, even if it is a very good school.

We are more likely to find a good destiny by going afoot than by riding.

Every man will have the power he earns, and the power that he has will tell, not because people like it or like him, but because it is power, and as such can keep itself erect without having a crickot put under its feet, and keep itself dry without having an umbrella spread over its head.

Sowing still antedates reaping, and the amount sowed determines pretty closely the size of the harvest. Whether it be young men or wheat fields, the interest can be depended upon to keep up with the capital, and empty barns in October are the logical sequence of empty furrows in Spring.

In manhood as much as in home building, the foundation keeps asserting itself all the way from the first floor to the roof. Climb high as we like, our ladder will still require to rest on the ground. The body is the ground work upon which the edifice proper has to be reared.

A young man needs to enter life equipped for rough weather. However much of calm may prevail on land, it usually blows out at sea.

The time a man spends in getting ready is never wasted time. It is a suggestive fact that nine tenths of our Lord's life He spent in preparation.

The solidity of the burden carried helps to solidify the man who carries it.

A man may have his eyes so focussed to the stars as to forget how to look at his own dooryard.

There is as much on the earth and in the air as we personally put into the eye with which we do our beholding.

The man is, indeed the measure of all things, and the key with which to unlock the treasure-house of truth, goodness, and power, is placed in each young man's own purity of vision, sincerity of purpose, and impassioned self-commitment.

## Church News

[All communications to this column ought to be sent to the Editor immediately after the occurrences to which they refer have taken place.]

### MONTREAL NOTES.

On Sunday morning last the congregation of St. John's French church had an opportunity of hearing an excellent discourse from Mr. Frank Thomas of Geneva, Switzerland. Mr. Thomas is a theological student who crossed the Atlantic in order to be present at the Northfield Conference as representing the students of his native country. The students foreign missionary movement has reached even some of the old Reformed churches on the continent and is doing something to revive their spiritual life. Two delegates were present from Geneva at a meeting representing fifteen nationalities.

*L'Aurore* in its last number publishes the abjuration from Roman Catholicism of two ladies at Ste. Sophie in the county of Megantic who profess to have become convinced of the errors of the Church by reading a New Testament which at their request had been loaned to them by the priest of the parish. This will hardly encourage him to repeat the experiment. But it explains why the authorities of that Church are so reluctant to place the gospels freely in the hands of their people. Even Roman Catholics in more enlightened districts have little conception of the gross superstitions that prevail among the adherents of that Church in many of the districts of Quebec where Protestants are few in number. Something better may be expected in time from the new educational movement that is now gathering strength and will probably soon begin to take shape in some definite legislative action. In the meantime almost the only hope is in prosecuting the evangelical work of the different Protestant churches.

The congregation of Cote des Neiges has called the Rev. Thomas A. Mitchell, of Avonmore, Glengarry, to fill the vacancy left by the resignation of the Rev. I. M. Crombie. Mr. Mitchell is a graduate of Montreal College and has been four years in the ministry.

The congregation of Sawyerville in the Presbytery of Quebec has extended a call to the Rev. Mr. Miller. This is the first attempt of this congregation to secure a settled pastor having been hitherto only a mission station. They promise \$700 and a manse.

At the close of the sermon on Sunday morning the Rev. A. T. Love, pastor of St. Andrew's church, Quebec, in a few choice words, paid a beautiful, touching and well-deserved tribute to the memory of the late Hon. David A. Ross. Mr. Love mentioned some interesting facts in connection with St. Andrew's church, where he served for many years as a trustee. Reference was also made to Mr. Ross's honorable record as a public man and to his passing away at a ripe old age, respected alike by all parties and creeds.

The Rev. J. W. Mitchell, late of Thorald, Ont., occupied the pulpit of Stanley St. church on Sunday the 5th.

The Rev. John MacLeod of Vankleek Hill is supplying the pulpit of Chalmers' church during the month of August.

### GENERAL.

Rev. Dr. Wardrop occupied the pulpit of Bristol P. Q. Church on Sabbath Aug. 8th.

Rev. Messrs. Taylor and Blakely with their wives and families are enjoying their holidays at Norway Bay.

A new brick church is being erected at Stokes' Corner which is the centre of three stations of which Mr. H. Young is the student in charge.

There was a large gathering at Hyde Park on Thursday, Aug. 12th, to mark the induction of Rev. W. A. Wyley, B. A., late of Waubesahe, into the pastorate of the Hyde Park and Komoka Presbyterian Churches. Rev. Mr. Little presided, in the absence of the Moderator, Rev. J. H. Courteney, of Port Stanley. Rev. Walter Moffatt, of London, preached the induction

sermon. Rev. M. P. Talling addressed the minister, and Rev. E. H. Sawyers the people.

Rev. John Davidson, pastor of the Bothwell and Florence Presbyterian congregations, has sent in his resignation to the Chatham Presbytery.

At the congregational meeting of the Presbyterian Church, Mount Forest, held on August 10, a call was extended to Rev. W. G. Hanna, B. A. of Uxbridge.

Rev. W. A. Mason, formerly of P. E. Island, who was called to the Presbyterian Church at Kempt and Walton, has intimated his acceptance. The induction will take place on Sep. 7th, at 2.30 o'clock.

The laying of the jubilee corner-stone of the Alvinston Presbyterian Church, on Aug. 12th, was witnessed by a large crowd assembled from the surrounding country and town. The stone was laid by Mr. John Fraser, M. P., and speeches were made by the Rev. Daly, of Oil Springs; the Rev. Bell, of Napier; the Rev. Cathbertson, of Wyoming; and the Rev. McKee, of Bridgen. After the addresses, supper was served by the ladies of the congregation.

The reception tendered on Aug. 11th to Rev. J. McP. Scott, pastor of St. John's Presbyterian Church, spoke volumes for his popularity with his flock. He had just returned from Berwickshire, Scotland, whence he succeeded in carrying off one of its fairest daughters in the person of Miss Lizzie Young. Mr. John McMillan conducted the proceedings, and, after the excellent programme had been rendered, called upon the audience to come forward and clasp hands with the bride and groom. This cordial little function over addresses were delivered and a pleasant evening concluded with the usual refreshments. The visitors present included Rev. Dr. McTavish, Rev. D. C. Hossack, Rev. James Cleland, Rev. Robert P. Mackay, Secretary of the P. F. M. Board; Rev. Mr. Russell, of Honan, China, and many others.

Rev. Mr. Woodside, formerly of Chalk River, was inducted by the Presbytery of Lanark and Renfrew into the pastoral charge of St. Andrew's congregation, Carleton Place on Aug. 6th. The service was largely attended by members of the congregation, and others, the large edifice being comfortably filled. Rev. Mr. Graham, of White Lake, conducted the service, after which the Moderator, Rev. A. A. Scott declared him inducted to the charge. Rev. Mr. Buchanan, of Lanark, then addressed the newly-inducted pastor. At the close of the service, Rev. Mr. Bayne, of Pembroke conducted the new pastor to the door, where all had an opportunity to become acquainted with him. All present were then invited to the basement of the church, where the ladies of the congregation had arranged for supper. Rev. Mr. Bayne, gave a short address regarding the distinguished abilities of Mr. Woodside, and of his successful work at Chalk River.

Now that the New Hymnal is on sale it would be well for congregations to secure a supply of the slips, showing the numbers of the hymns in the old book which correspond with the new. As only a limited supply was printed an early application should be made—35 cents will secure 100 copies. Apply to Mr. Burns, Room 90 Confederation Life.

### LONDON PRESBYTERY.

This Presbytery met in Knox Church, St. Thomas, on 13th July, at 11 a.m. Rev. Mr. Talling presided in the absence of the Moderator, and Mr. Ross of Glencoe, acted as clerk.

After the court was constituted, a Call from Moose congregation was presented by Mr. Ross, signed by 148 members and 124 adherents, promising \$850 stipend, and manse. The Call was in favor of Mr. Alex. Fraser, M. A., a licentiate of the church. The Call was supported by Messrs. Campbell and Munro, elders who testified to its unanimity. On motion of Mr. Sawers, seconded by Mr. Rathbun, the Moderator's conduct was approved, the Call sustained as a regular Gospel call, and ordered to be forwarded to Mr. Fraser. Mr. Ross intimated that Mr. Fraser had signified his acceptance, in the event of the Call having been sustained. On motion of Mr. Sawers, duly seconded, it was agreed that the Pres-

bytery meet at Glencoe on the 27 July, at 11 a.m., to hear Mr. Fraser's trials for ordination; and in the event of these having been sustained, the Presbytery meet for ordination and induction, in Devin's Church, Moose, at 2 p.m., same day. Rev. Mr. Stevens to preach. Moderator of Presbytery to preside, Mr. Ross to address the minister, and Mr. R. Stewart, the people. Mr. Ross was authorized in the absence of the clerk to prescribe subjects of trial.

Rev. Mr. Talling presented a Call from Hyde Park and Komoka. The Call was in favor of Mr. W. A. Wyllie, B. A., ordained missionary. The call was unanimous and was supported by Messrs. Dickie & Weir, of Hyde Park, and Mr. Waugh, of Komoka.

On motion of J. G. Stuart, seconded by Mr. Currie, the conduct of the Moderator was approved, the call sustained as a regular Gospel call, and ordered to be transmitted to Mr. Wyllie for acceptance. Mr. Talling informed the Presbytery that Mr. Wyllie had accepted the call, and be free to be inducted after the end of July. It was then agreed that the induction take place at Hyde Park on Thursday, 12th August at 2 p.m., the Moderator of Presbytery to preside, Rev. Mr. Moffat to preach, Mr. Talling to address the ministers and Mr. J. G. Stuart the people.

Mr. Brown's resignation was then read. Mr. Brown stated that the only reason was that Tempo failed to meet her financial obligations, and he did not wish any commission to be sent. On motion of Mr. Currie, seconded by Mr. Talling, the Presbytery agreed regretfully to accept the resignation and appoint Mr. Sawers to declare the pulpit vacant on the second Sabbath of August and bring the condition of the congregation before the people. Messrs. Thomas McLeod and George Young appeared before the Presbytery to be certified to Knox College. Rev. Mr. Drummond and Mr. Rathburn were appointed to meet with these brethren; and afterwards reported that they be certified to Knox College. The report was received and adopted with the recommendation that they take the literary course in the University.

The following were appointed to visit augmented charges:

1. Aylmer and Springfield, Messrs. Jno. Currie and elder.
2. Tempo and Delaware, Messrs. Sawers and elders.
3. North Delaware and South Cavado, Messrs. R. Stewart and elder.
4. Hyde Park and Komoka, Mr. Talling and elder.
5. Chalmers Church, London, Mr. J. G. Stuart and elder.
6. Wardsville and Newbury, Mr. Ross and elder.
7. Port Stanley, Mr. Drummond and elder.

The augmentation committee was requested to attend to any re-arrangement, if need be, of the field about Tempo and South Delaware. Mr. Brown's request to have his name put on the probationers list, was agreed to. The Presbytery's Treasurer was authorized to pay expenses, by the nearest route only and negotiate a loan if need be. Presbytery adjourned to meet in First Church, London, on Tuesday, 14th Sept., at 11 a.m., and closed with the benediction.

George Sutherland,

Clerk.

### GUELPH PRESBYTERY.

This Presbytery met in St. Andrew's Church, Guelph, on the 20th of July, and was constituted by Mr. Wm. Robertson, B. A., Moderator. This being the first meeting after the General Assembly, the first business was the election of a Moderator for the ensuing year, when Mr. P. J. McLaren, B. A., of St. John's Church, Garafraxa, and Mimosa, was unanimously chosen. Having taken the chair he returned thanks for the honor done him. A vote was cordially passed expressing the appreciation of the Presbytery of the able and satisfactory manner in which the retiring Moderator had fulfilled his duties during his year of office.

Dr. Dickson introduced Mr. Swinton, a young man who was proposing to study for the Gospel ministry, and he was referred to the Committee on the Superintendence of Students, who agreed to recommend that he be encouraged to proceed with his studies preparatory for the ministry.

Mr. J. H. McVicar, convener, Messrs. Robertson, Martin, David McCrea and Dr. Wallace were appointed a committee to arrange for missionary meetings and sermons and report.

Commissioners to the late Assembly who were present gave in their reports of their diligence in discharging their duties, and the same were approved.

An extract minute was read stating that the Assembly had granted the application by Presbytery to receive the Rev. Messrs. B. B. Williams, and David Anderson, B. A., as ministers of this church. They were formally received into the standing of ministers under care of the Presbytery.

The list of mission stations and vacancies was revised. Mr. Atkinson was appointed to visit Baden, and Mr. Hamilton Hawkeville and Linwood and inquire as to the amount of grant, if any, that might be required from the Home Mission Committee for the ensuing year. A Committee was appointed to nominate Standing Committee for the year. Committees are as follows:

Superintendence of Students—Mr. Martin, convener; McNair, McVicar, ministers. Elders of Knox and Chalmers Church, Guelph.

Church Life and Work—J. C. Smith, convener; McPherson and Blair, ministers; John Moffat and Allan H. Goodall, elders.

Sabbath Schools—J. McInnis, convener; Wilkie, Thomas and Watson, ministers; James Gordon and James Pirie, elders.

Finance—Dr. Torrance, convener; Dr. Wallace and D. McCrae, elders.

Evangelistic Services—R. J. M. Glassford, convener; Mullan, Robertson and Horne, ministers; Sutherland and Dow, elders.

Young People's Societies—R. Atkinson, convener; McPherson, McLaren and Dickson, ministers. Elders of Waterloo and Pumlinch.

Augmentation Grants—Dr. Torrance, convener; McKinnon and Dr. Wardrope, ministers; Wm. McPhail and R. M. Hamilton, elders.

The names of Sessions were reported that had not sent in their records for examination at the meeting in May.

The Presbytery took up Mr. Donald Strachan's resignation of his pastoral charge, tendered at last meeting. Commissioners were heard from Rockwood and Eden Mills. Mr. Strachan on being called on declared his adherence to his resignation, and requested to be released from his charge at as early a day as convenient. After deliberation, in the course of which members of Presbytery testified their high sense of the ministerial qualities of Mr. Strachan, it was resolved that the resignation be accepted, that the pastoral tie cease on the first Sabbath of August, and Dr. Torrance was appointed to declare the vacancy on the second Sabbath. Mr. Macpherson was appointed interim Moderator of Session.

The Clerk reported that he had received a Call from the congregation of St. John's Church, Brockville, to the Rev. D. Strachan, of Hespeler, through the Presbytery of Brockville, containing a guarantee of stipend at the rate of one thousand dollars a year, payable quarterly, with the free use of manse. The Call was heard, and after them those from Hespeler, and then the former in reply. Mr. Strachan was then called to state his mind regarding it, when he signified that understanding it to be a Call from God he could not feel himself at liberty to decline, and the Call having been placed in his hands he gave his formal acceptance of it. On motion it was agreed that his translation be granted, and he was instructed to wait upon the Presbytery of Brockville for induction into his new charge. Mr. Williams was appointed to declare the charge of Hespeler vacant on the first Sabbath of August, and Dr. Dickson to act as Moderator of Session during the vacancy. Several of the members spoke of the good work done by Mr. Strachan since his settlement over the congregation

he was leaving, of his work as a co-Presbyter, and the promise he gave of great usefulness in the future.

Mr. Smith reported from the Committee on the Superintendence of Students that they had examined Mr. Cunningham, and recommended that he be licensed to preach the Gospel. The report was adopted, and Mr. Cunningham was duly licensed.

It was reported that the committee appointed for the purpose had prepared and sent an address to the Queen on her Diamond Jubilee as a reigning Sovereign, and a letter was read from the Governor-General stating that it has been received.

A petition was read from Mr. James R. Cavers against the action of the Session of Knox Church, Galt, and a minute of that Session bearing on the same proposing certain amendments in the finding complained of, and stating that Mr. Cavers had signified his acceptance of these amendments. The Presbytery agreed to express its satisfaction and gratitude at the issue of the case.

Dr. Middlemiss submitted his report on the appointment of commissioners to the General Assembly; when it was agreed that it be considered at next meeting.

Mr. Atkinson gave notice that he would ask the consideration at next meeting of his overture on the appointment of a Standing Committee on Theological Education.

The Clerk reported the supply sent to the bounds by the Committee on Distribution and his disposal of the same, which was approved.

The attention of the Presbytery having been called to the fact that this year was the two hundred and fiftieth anniversary of the meeting of the Westminster Assembly of Divines, a committee was named to propose a plan for the suitable observance of the same, and report at next meeting.

Instructions were given to the Clerk to send on the names of vacancies in the bounds prepared to call to the Committee on Distribution for their preparation of appointments from the roll of probationers.

It was agreed that the next meeting be held in Chalmers Church, Guelph, on the 21st September next, at 10.30 o'clock forenoon.

#### PRESBYTERY OF WHITBY.

Held its regular meeting in St. Paul's Church, Bowmanville, on the 20th July. The attendance of members, whether ministers or elders, was below the average, and the business was transacted of one seditant Mr. McKoen reported for himself and the other Commissioners to General Assembly. He gave a sketch of the proceedings, and announced on the action of the Supreme Court in rejecting the remit recommending a reduction of the present representation of the General Assembly against the decision of an overwhelming majority of the Presbyteries. On motion of Mr. Fraser, a committee consisting Messrs. McKoen, McLaughlin, McClellan and the mover, was appointed to prepare an overture re representation of Presbyteries in General Assembly at its next annual meeting in Montreal. The Treasurer was authorized to pay the travelling expenses of the Commissioners who attended at Winnipeg.

The standing committees appointed for current year are the following:

Home Missions—Mr. McKoen, Elder, and Elders of vacant charge.

Augmentation—Messrs. Fraser, Eastman and Elders.

Sabbath School—Messrs. MacLeod, Phalen and Elders.

Life and Work—Messrs. McAuley, Chisholm and Elders. Chisholm and Elders, also Elder of Clarendon.

Young People's Societies—Messrs. I. B. McLaren, Abraham, Whiteman, and Elders.

Finance—Messrs. Eastman, McMechan, McClellan and Morris.

To attend to Schemes—Foreign Missions, Mr. Chisholm; French Evangelization, Mr. Whiteman; Aged and Infirm, Mr. Eastman; Widows and Orphans, Mr. Phalen.

The Treasurer presented his yearly report, which was audited and adopted.

On suggestion of Mr. Eastman, the assessment for year was continued at six cents per communicant. Some other matters, raising routine, were attended to, and Presbytery adjourned to meet in the Presbyterian Church, Brooklin, on the third Tuesday in October, at 10 o'clock a.m. A conference on "The Elder and His Duties," led by Mr. Abraham and Mr. John McLaughlin, will be held at the same time.

J. McMechan,  
Presby. Clerk.

#### PRESBYTERY OF REGINA.

On Wednesday, the 14th of July, at 9 a. m., the Presbytery of Regina met in St. Andrew's Church, Indian Head, and was constituted with devotional exercises by the moderator. The Superintendent, Dr. Robertson, was present; also, about 20 ministers, 6 elders, and 3 students.

Minutes of last meeting were read, and adopted. Mr. R. Crawford, Indian Head, was appointed clerk pro tem and Rev. Alex. Campbell, moderator for the coming year.

The question of discipline was taken up and discussed along the line of—**a**—Every member is responsible for every other member; **b**—Kindness should have courage enough to deal with offenders, **c**—A vigorous membership, even if small, is better than a large roll and little life; **d**—There should be as much earnestness in keeping members in the Church as in bringing them in; **e**—That sessions should by earnest searching of Scripture and prayer qualify themselves for dealing with offenders. Deal with them personally, and deal at once.

Mr. Gilmour preached his trial sermon, after hearing which the ordination was proceeded with, Mr. Matheson addressing the newly ordained, and Dr. Robertson the congregation. Mr. Gilmour's name was then added to the roll. His sphere of labor for the present will be Crowatand Indian Reserve.

Mr. Carmichael read report on Home Missions which was considered. A new division of the field north of Regina had been arranged, which was approved.

Reports of Commissioners to General Assembly were given by Messrs. McLeod, Matheson, Thompson, and McKechnie.

Next meeting to be held at Wolseley, on the 4th Wednesday of Sept., 1897. Rev. A. Campbell to preach the opening sermon.

A loan of \$300 to be applied for by Moffat congregation. Moderator and Clerk to sign when application is presented in due form.

Mr. A. T. Fotheringham gave notice that he would at the next meeting move a resolution requiring that in all fields of more than one station, there shall be one central treasurer, to whom all moneys for the support of the missionary or minister in charge as well as for salaries of the Church shall be paid, to be applied by him as required.

## A Minister's Son

Face was a Mass of Sores—Advice of an Old Physician Followed with Perfect Success.

"Our eldest child had scrofula trouble ever since he was two years old and the doctors pronounced it very serious. His face became a mass of sores. I was finally advised by an old physician to try Hood's Sarsaparilla and we did so. The child is now strong and healthy and his skin is clear and smooth." Rev. R. A. GAMP, Valley, Iowa. Remember

## Hood's Sarsaparilla

Is the best—in fact the One True Blood Purifier. Insist upon Hood's; take no substitute.

Hood's Pills act harmoniously with Hood's Sarsaparilla. 25c.

**"Something Else"**

"Styled" just as good, substituted in place of "Salada," is done solely on account of the larger profit accruing from the sale of inferior teas.

**"SALADA"**  
CEYLON TEA

Has no equal in the wide, wide world.  
Sealed Lead Packets Only.  
25c, 30c, 40c, 50c, 60c

Dr. Robertson addressed the Presbytery in an open meeting regarding his visit to the Old Country. His address was well received and acknowledged by thanks of Presbytery.

Respecting gifts to students from the people, Presbytery recommends that Synodical Committee be asked to make known its decision to the students and through the coveners to the mission fields.

Attention of Presbytery was called to the recommendation of General Assembly that Sabbath Schools be established at every preaching station.

Application of Victoria Church, Glen Adelaide for a loan was passed, also, the Sunnyside congregation was encouraged to proceed with a Church building, fill in application as soon as possible, and send it for signature.

Elders to be appointed at Boggy Creek, Lumsden and Sissalluta.

Standing Committees were appointed. Thanks of Presbytery were heartily given to the people of Indian Head for entertaining the members of Presbytery.

**PRESBYTERY OF SAUGEEN.**

The Presbytery of Saugeen met in Guthrie Church Hesteron, on 13th July. A card was read from the clerk of the Orangeville Presbytery, intimating that said Presbytery obtained liberty, to negotiate and complete transfer of St. Andrew's pastor, if found desirable. Messrs. McKellar and Dobson reported attendance at the General Assembly. The following standing committees were appointed: 1. Young People's Societies, Messrs. Janson and Miller. 2. Church Life and Work, Messrs. Miller and Nichol. 3. Sabbath

Schools, Messrs. Dobson and Edgar. 4. Statistics, Messrs. Tate and Montgomery. 5. Home Missions, Messrs. Aull and Burns. 6. Knox College, Messrs. Young and A. S. Allan. 7. Augmentation, Mr. Aull, 8. Superintendence of Students Church history, Mr. Janson, Apologetics, Mr. Aull, Hebrew, Mr. Munro, Experimental religion, Mr. McKellar, Greek and Latin, Mr. Edmison, Theology, Mr. Cameron. Hon certificates for repeating shorter catechism were granted James B. Wilson and Maggie Edith Wilson of Moorefield congregation and Jennie Agnes Patterson of the Woodland congregation, and son of the Woodland Congregation. Mr. Aull of the Presbytery of Toronto being present was asked to sit with the Presbytery. Mr. Aull reported that elders had been ordained in Bethel congregations, according to appointment. Mr. Miller reported that he had moderated in a call in Anson and Knox Normandy in favor of Mr. Mitchell, of Avamoro, and the Presbytery of Glengary, and Mr. Miller was appointed to prosecute said call, and in view of said call being accepted, arrangements were made for Mr. Mitchell's induction. The Presbytery adjourned to three o'clock to meet in conference with a view to organize a Presbyterial Young People's Society. After conference Mr. A. S. Allan reported that a conference of the Saugeen Presbytery and delegates from several pastoral charges was held in Guthrie church this afternoon at 3 o'clock for the purpose of organizing a Pres. Y. P. Soc. and at said meeting a society to be composed of the Y. P. Societies in the several congregations and to be called the Presbyterian Young People's Society had been organized with the following office bearers: Pres. Mr. A. S. Allan, of Clifford, Vice Pres. Miss Kilgour, M. Forest; Cor. Sec. Mr. John Snell, Dromore; Record Sec. Mr. D. McEachern, Cotswold; Treasurer, Miss McCready, Harriston. The report was received and adopted by the Presbytery. The Pres. Y. P. Society met in the evening when addresses were given by Messrs. Janson, Young

and Aull. Mr. Aull gave in the following resolution which was adopted. "In view of the translation of the Rev. D. M. Ramsay, B.D. to Knox church, Ottawa, the Presbytery of Saugeen would place on record its sense of his faithful attendance at the various meetings of this court and would heartily acknowledge the help it received from his co-operation in all that pertained to the work of the Presbytery. A co-operation characterized no less by a loving sympathy with duty, and an unselfish sacrifice of time than by sound judgment and wise counsel.

Gifted with rare endowments, and possessing an analytical mind, cultured by a ripe scholarship and enriched with a deep and accurate knowledge of Bible truth, and characterized as he is by a consecration to duty as deep as it is devoted, we have learned to esteem him an able and faithful minister of Jesus Christ. And we view with the liveliest feelings of gratitude the success of his labours in Mount Forest both as a minister of the gospel of the Grace of God and as a pastor, who cared for the flock over which the Holy Ghost made him overseer. Gentle in disposition and most seeming in manner he gained not only the confidence and love of his congregation, but also the respect and esteem of his co-Presbyters, who valued him very highly for his work's sake, as a brother beloved.

Parting as we do with our esteemed Brother in Christ, we feel assured that his work in Mount Forest has been acceptable to God through Jesus Christ and that the visible results of his labours contribute a lasting memorial of his deep devotion, of his untiring zeal, and of his earnest ministry. We follow him to his new charge in the city of Ottawa with our kindest wishes for his future success and associated happiness, and we both hope and pray that he may continue to be a "workman that need not to be ashamed," rightly dividing the word of truth and that when his labours on earth shall close, he will have many souls who shall be his joy and crown of rejoicing in the presence of our Lord Jesus Christ at his coming."

S. Young, Clerk.

**SUFFERED FROM INFANCY.**

**The Wand of Misery Waved over Mrs. Thos. Green.**

From Her Childhood She Suffered from Heart Troubles - Doctors Said Nothing Could Be Done for Her, and that Her Death at Any Moment Would Not Surprise Them.

From the Herald, Stratford.

"Of the making of books there is no end," it has been said, and the same claim might be set up in respect of the making of testimonials in favor of Dr. Williams' Pink Pills. Wonderful as are some of the statements published in the newspapers as to the cures effected in all parts of the country, fresh evidence proves the half has not been told. Were it not for a false sense of delicacy which a great many people entertain in regard to such matters, the columns of the press would be literally teeming with grateful acknowledgements of benefit derived from and permanent cures effected by the use of Dr. Williams' Pink Pills for Pale People. It is quite within the mark to say that there is no other medicine offered the public that can at all compare with Dr. Williams' Pink Pills, and there is not a corner in this wide Dominion in which their virtues have not been proved. A cure which recently came to the knowledge of a representative of the Herald is deserving of being widely known. It is an instance of heart trouble that baffled the skill of a number of physicians, some of whom positively refused to treat the patient on the ground that it was no use. The subject of the affliction referred to is the wife of a highly respected and well-to-do farmer in the township of Logan, near the village of Dublin. Mr. and Mrs. Thos. Green are firm believers in the efficacy of Dr. Williams' Pink Pills, and for very good reasons. Mrs. Green has suffered everything but death from a weak heart, the trouble having afflicted her since early childhood. On several occasions she has been so low that it was not thought possible for her to recover. Her greatest trouble often arose from exhaustion or a sudden start, and at such times her heart seemed to cease its throbbing and the breathing was stifled and labored. Doctors' medicine seemed to have no effect whatever. She was advised by one physician that all that could be done was to keep her strength up, and it was with a view to strengthen her system, and with no hope that her heart would be benefited, that she began the use of Dr. Williams' Pink Pills. She had not been taking them long, however, when there was an unmistakable relief from the trouble that had made her whole life miserable. During the past summer she has used Pink Pills freely, and has enjoyed better health than for many years before, and has been able not only to do her household work, but also many of the out door chores that fall to the lot of a farmer's wife. The different physicians who have treated her have frequently told her husband that they would not be surprised to hear of her death at any moment, but she is to-day a strong woman, enjoying better health than she has done for years. Both Mrs. Green and her husband feel grateful for the great benefit she has received from the use of Dr. Williams' Pink Pills, and spare no words in sounding their praises to everyone who enquires what has wrought such a wonderful change in Mrs. Green's health and spirit.

In case of paralysis, spinal troubles, locomotor ataxia, sciatica, rheumatism, erysipelas, scrofulous troubles, etc., Dr. Williams' Pink Pills are superior to all other treatment. They are also a specific for the troubles which make the lives of so many women a burden, and speedily restore the rich glow of health to pale and sallow cheeks. Men broken down by overwork, worry or excess, will find in Pink Pills a certain cure. Sold by all dealers, or sent by mail postpaid, at 50c a box, or six boxes for \$2.50 by addressing the Dr. Williams' Medicine Co., Brockville, Ont., or Schenectady, N. Y. Beware of imitations and substitutes alleged to be "just as good."

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