

Pages Missing

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How to Read the Bible.

BY M. B. RIDDLE.

THERE never was a time when so many people were asking how to read the Bible. This is a hopeful sign. Yet the frequency and urgency with which the question is raised must certainly imply a great deal of dissatisfaction on the part of the inquirers. If they felt satisfied with their own methods, they would not be so eager to discover other and better ones. Now it is altogether impossible in one brief article to set forth a satisfactory method, but a few suggestions as to how "not" to read the Bible, may indicate the causes of so general an inquiry and furnish a partial reply.

Any one who teaches the Bible discovers that even Christian people fail to bestow upon the reading of the Word of God the same kind of attention that is given to other important books. Such people really love the Bible, would defend it against all attack, and, undoubtedly, love the Lord it reveals. Yet with all their eagerness to obtain spiritual profit, they do not catch the meaning, do not retain the facts in memory, and after years of devotional reading show an incapacity for correct thinking on Biblical truth that is painful. There must be some adequate cause for this. It is not usually due to lack of intelligence or of piety. To blame it upon our depravity is simply to evade the question of responsibility. It seems to be largely due to a bad habit that has grown up as an excrescence upon a good one. Taught to honour the Word of God and to treat it with reverence, we are too apt to approach the reading of it as an end rather than a means. We come to regard Bible reading as an act of piety, instead of a help to piety. Accordingly the words are run over, so much at a time, with the feeling, unconscious to ourselves, perhaps, that a chapter read is so much good done. It is easy enough to show that such an attitude is false, that it dishonours God as well as His Word, that it stultifies Christians. But it is not so easy to show people that this is their attitude. Yet precisely this attitude seems to be the main cause of the ignorant and inattentive reading already referred to.

Many are in the habit of dividing the devotional reading of the Scriptures from Bible study. We may distinguish between them, but they should not be divided. No correct study should stop short of devotional reading, and no devotional reading will be free from misleading results unless it is based upon a proper knowledge of what the Bible says and means. Scholars may be in danger of neglecting the spiritual results, but most Christians are in danger of seeking spiritual results without the proper use of means. The knowledge of the Word is the means to the blessing from the Word. Hence when asked how to read the Bible, I am disposed to answer: Do "not" read it as if the mere reading, without attention and thought, were acceptable to God, or profitable for you. The desire and effort to understand its meaning is the first essential step.

Another suggestion seems peculiarly pertinent for Presbyterians just now. The Bible is largely history. The various books composing it have their respective places in that history. It took God a long time to prepare men for the full revelation of Himself in Jesus Christ. When our

Lord came He must needs train His disciples. They could not receive the full truth until after His death, resurrection and ascension, for the Gospel they must preach was based on these facts, and until they were facts the Gospel message was not fully known by them. Accordingly, the Bible should be read historically. Not only should the narrative be regarded as true, but every part of the Scriptures should be looked at in its historical surroundings. Every Biblical scholar will insist upon the necessity for this method, and what is more to the purpose, the Bible itself shows that this is the true method. Yet very many, who are seeking to read the Scriptures intelligently, as well as reverently, ignore the historical relations. The incomplete revelations in the Old Testament are treated precisely as the complete and final revelations in the New. The progress in the New Testament, plainly indicated by Jesus-Christ Himself, is not recognized. The second suggestion is therefore: do "not" read the Bible as if it were all written at one time; recognize the magnificent method by which God gradually led the world to "the fulness of the time;" notice how our Lord Himself led men from one truth to a higher one; thus honour the whole Bible, by treating it as a living and consistent whole.

Another suggestion may be made, and this one is always pertinent. Do "not" read the books only in piece-meal fashion. Many Christians have never read one of the larger books through at a single sitting. This is a great mistake. The divisions into chapters and verses are not inspired; very far from it. They often hinder more than they help. A paragraph Bible is always the best for continuous reading, and continuous reading is necessary. For when we read a book, we need to know what it is about. The best way to find what it is about is to read it through. We resent the cutting up of the Pentateuch and other books into fragments, and the assigning of these fragments to different authors. But the effect on the ordinary reader is very much the same, if he allows the mechanical divisions of chapter and verse to break up the Bible into man-made fragments. The more important books of the Bible are not too long to admit of such continuous reading. The "patch-work" criticism, however untenable it may prove to be, has not affected so many people injuriously as the "patch-work" habit of reading the Bible. It is difficult to get theological students to apprehend the life of Christ as real history, and the practical hindrance, as I know sadly enough, is the fixed habit of reading the Gospels by chapters and not by books.

That no one knows how to read the Bible, unless he reads it for his spiritual profit, is implied in all that precedes. That this implies prayer for the illuminating Holy Spirit every Christian should know. But the Spirit illuminates the Word; that Spirit inspired it, therefore the illumination will make clear what was said by inspiration, and that only. Hence, we are "not" to read the Bible expecting the Spirit to reveal a meaning which is not found in the inspired Word. This mistake has led to grievous errors in the past, and is practically the principle on which the Roman Catholic Church has assumed an authority superior to the historical sense of the Scriptures.

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

Toronto, October 19, 1893.

A Privilege and a Duty.

IT is but reasonable that the Church should feel the effects of the general depression of business which prevails over the Dominion. Industry is retarded, means of living reduced, and the Church, in common with other interests and institutions, suffers. Provided the situation is viewed in the proper light no cause of complaint will be to those who place the work of the Church foremost in their thoughts. But if the pruning knife of economy is applied first and heaviest on the Schemes of the Church, there would be just ground of protest. Times are hard, and every extravagance must be lopped off; careful living and plucky effort are required to pull business through, yet no obligation is more binding on a man than that placed upon him by his duty to God. The Church is retrenching in every department. Accounts are keenly scrutinized, estimates closely pared down, only the most pressing needs are attended to, so that it may be possible to make the demands on the people as light as possible. This ought to be appreciated by those concerned, as it doubtless is, and the hands of the various committees should be strengthened by a supreme effort to raise the necessary funds for the Church. The depression of trade, it is generally believed, will be of short duration, and the additional self-sacrifice fully paid up subscriptions would entail, would not be for long. To be short of funds, if for one year only, would tell heavily on the Church. The effect would be felt for years, while, on the other hand, the inconvenience of parting with the usual amount for the cause of God would be but very temporary. The sacrifice that would be involved would be a blessed one, for the faith is weak indeed that cannot see the gracious effect of cheerful giving. It is unnecessary to say that no better investment can be made than that made for the cause of Christ and His Church. Humanly speaking, the spiritual value of a gift is in proportion to the hardship involved in the giving of it. That is the moral of the story of the widow's mite. The Church has a most favourable opportunity of showing the stuff she is made of. To hold her own against the ebbing tide would prove to the world the strength of her life. That her needs are urgent one has only to think of her work in the Home and Foreign Mission fields, her obligations to her widows and orphans, to her aged and infirm ministers—honoured labourers in the vineyard, whose years lie heavy on them—her colleges, her work among the French, and her many other undertakings. That the spirit of liberality, a deep

sense of duty and a desire to give to the Lord may prevail so as to produce the requisite means will be the prayer of the Church at the present time.

The Higher Criticism.

IT is supposed the Briggs case will have passed through an interesting stage of its course this week before the Synod of New York, which is meeting at Rochester. On the result there, it is expected, the future of the question, so far as Dr. Briggs is concerned, will largely depend. If he carries, new life will be given to his hopes; if defeated, his case will appear hopeless. The matter is thus argued because Dr. Briggs claims his chief support in the New York bounds. The debate ought to be pretty evenly balanced, the New York Presbytery having secured a strong delegation of brethren known to be opposed to the views of Dr. Briggs. While the Church courts are thus dealing with the case in a formal manner, able writers are busy in the religious periodicals defending and attacking the position on all sides. The questions raised by Dr. Briggs in his books and utterances are fertile of hostile criticism. In the Reformed and Presbyterian Review, Dr. Green, of Princeton, attacks the "Higher Criticism of the Hexateuch," by Dr. Briggs, with singular skill and vigor. The article is worth reading by those who have read the book. Its tone and manner will be seen from this short extract: "It is a serious mistake to reject a valuable instrument because it has been misapplied. The Higher Criticism is simply a scientific method of inquiring into and ascertaining the facts respecting the books of the Bible. If proper methods are pursued great results will be reached. The true way to deal with a 'radical and revolutionary theory' like the development hypothesis is, as Dr. Briggs well says (p. 98), 'to look the facts in the face, and inquire whether the theory of the school of Reuss accounts for them in whole, or in part, or at all.' No one who has a sincere faith in the Bible will hesitate to say amen to those noble words. The cause of the Bible can not be damaged by the frank acceptance of the truth in criticism, or in any other branch of scientific inquiry. It may be and it has been discredited in the estimate of intelligent and thoughtful men to their own unspeakable injury by the blind and obstinate hostility of professed advocates of religion to clearly established truths, as though they were antagonistic to the Bible. Beyond question Dr. Briggs is honestly aiming to defend the revealed Word of God and evangelical religion against the hostile attacks of a destructive and revolutionary criticism. Convinced that the critics have established much that is at variance with what has been currently believed hitherto respecting the origin and structure of the books of the Bible, he is persuaded that the only honest and safe course is frankly to accept these conclusions and adjust the belief of the Church accordingly. He confidently maintains that nothing which is essential to the Christian faith will be lost by so doing; while, if this is not done, the Bible will be put in apparent opposition to the sure results of modern scholarship, to the serious disadvantage of the Christian faith, a disadvantage to which it cannot rightfully be subjected. This is an intelligible position. It is conscientiously taken, and it is entitled to respectful consideration. If it can be shown that critical conclusions do not affect the Christian faith, that the latter will remain intact whatever be the results at which the Higher Criticism may arrive, that the great verities of our religion are quite independent of all questions of the date and authorship and literary character of the books of the Bible, a decisive point

of vantage will unquestionably be gained. The believer may then regard with entire unconcern the varying phases of the critical combat. Terminate as it may, his serenity will be undisturbed. The realm of critical inquiry will then stand in no relation to the realm of Christian faith. They lie in distinct and independent spheres. Human authorship is nothing; divine authorship is everything. Earnest minds who have been entangled in the meshes of critical speculation, or hampered by doubts arising from the oppositions of science and philosophy, may welcome such a solution of the difficulties which have obstructed their acceptance of Christian truth, and eagerly grasp the relief thus afforded them. And it is cause for gratulation, if they who are in darkness and doubt can by any means be led into clearer light." It will not be denied that this is a broad, fair position to adopt, and whether the reader will agree with Dr. Green in reaching a conclusion different from that arrived at by Dr. Briggs, or not, a perusal of the article will be found profitable.

Sabbath School Committee. AS WILL be seen from the official announcement on another page the Committee on Sabbath Schools appointed by the General Assembly will meet in Toronto next week, when a full attendance of members is requested.

Small Sums. THE power of littles was illustrated to the Maritime Synod at its recent meeting very aptly. "Give us ten cents per member for all within the bounds of this Synod for missions in the North-West and we shall be satisfied." Should the request be granted by the Maritime Synod, and by the other synods of the Church, Dr. Robertson could meet the wants of his large and important field in a way that would make his big heart rejoice.

Professor Drummond's Lectures. A RECENT issue of the Edinburgh Scotsman is severe on Professor Drummond's lectures on evolution, delivered on this side of the Atlantic and regarded by many with favourable eyes. This is what the Scotsman says: "Professor Drummond is the chartered libertine of speculative theological science; he may knock a creed into a cocked hat, while others less favoured are excommunicated with bell, book and candle for daring to hint that Moses did not record his own death."

Jubilee Celebration. FROM the reports in the press it would appear that the jubilee of Chalmers' Church, Halifax, which has just been celebrated, was made the occasion of much rejoicing and thanksgiving. The event was indeed worthy of commemoration and the proceedings will tend to deepen the interest of the congregation and of the community in Christian work. Chalmers' Church has a record to be proud of, both as to its pastors and its office-bearers, one to be emulated throughout the Church.

A Heroic Woman. A PRAISEWORTHY effort is being made in Vancouver, B.C., to erect a lazaretto on Darcy Island, where Chinese afflicted with leprosy may be housed. A lady named Mrs. Hensel, well qualified for the heroic duty, is willing to undertake the nursing and attending of the patients. Among those who are actively promoting the project are influential citizens, in whose hands it will prove a success. A high tribute is paid by Rev. E. D. MacLaren to Mrs. Hensel's marvellous heroism in volunteering to act as nurse for the afflicted Chinamen until death shall end their sufferings. She feared no consequences in yielding to what she believed to be a call to an unattractive field, her

one desire being to do good. The accommodation which she had asked was not a house for herself alone, but a dining room wherein men could sit and eat the food which she proposed to cook for them. Her presence would awaken a sympathy on the Island which does not exist now. When a woman chose to put aside the natural tendencies of the human heart, nothing could stand in the way. One could count on the fingers of the hand the instances in the whole world where such a sacrifice has been offered as that of Mrs. Hensel. It was a most remarkable one, greatly to the credit of the city, and such as did not happen in centuries.

Popular Addresses. IT is not often baccalaureate sermons are of a popular cast. The occasion tempts the preacher to give reign to his ambition in the field of abstruse problem and profound learning. The preachers who delivered the commencement addresses for last session at Lafayette College were not so tempted, as the publication of their allocutions, just to hand, shows the themes were of practical interest, and the speakers, Rev. John R. Davies, D.D., and Prof. W. W. Keen, M.D., LL.D., placed the needs of humanity, from the spiritual and physical points of view, in a clear light, the distinctness of which should be as helpful as it is rare in the higher flights of learned men.

Valued Testimony. THIS is what the Christian Observer has to say on the way in which the case of Prof. Campbell has been conducted: The Presbyterian Church of Canada deserves credit for the admirable manner and excellent spirit in which it has conducted the case against Professor Campbell for heresy. In an orderly, prompt and kindly way, the Presbytery, during the past four or five months, has proceeded with the case. If the same mode of treatment prevails as the case goes to Synod, and perhaps to the General Assembly, there will be good reason for congratulation. It is proper to add that the temper and bearing of the professor himself has aided in this. Still, duty to the truth, to the Church, and to the Master, had to be performed.

In a Business Point of View. OF course the spiritual and moral benefit of a church to a community are well understood. But do we often think of the benefit in a business point of view, and how it aids in the better lines of trade? We once knew a place where for some years the little church had been closed, and where there were but seldom any other gatherings which stimulated men and women to make their best appearance. One consequence was that as there was no occasion for "Sunday clothes" and "getting ready for church," the demand for the better line of goods in the stores fell off very perceptibly, and merchants and milliners advocated the re-opening of church services on business grounds, if for no other reasons.—Ex.

Conversion of the Jews. THERE are 55 societies for the conversion of the Jews in the world, with 399 missionaries and 127 stations. Of these societies 16 are in Great Britain and Ireland, and they employ 334 of the total number of missionaries. Mr. Charrington has granted the use of his large hall in the East End of London to the Jews for their annual meetings in connection with the Day of Atonement.—Dr. Torrance, of Tiberias, has been on a four weeks' mission "beyond Jordan." He treated many hundreds of Arabs, Fellaheen, and Jews. There was war between two great Arab tribes, but on one occasion representatives of both sides sat at the doctor's tent door together, getting prescribed for and hearing the Gospel of Peace.

Classroom and Hall.

Abstinence for the Sake of Others.

S. S. LESSON V.—OCTOBER 29.—1 COR. VIII. 1-13.

HELPS OVR HARD PLACES—1. "As touching things offered unto idols" where a sacrifice was offered to idols, a large part of the animal offered was eaten by the offerors or by the priest. Sometimes this meat was offered for sale in shops where Christians might buy. Much of it was used in social feasts, weddings, etc., to which Christians might be invited. The question was whether it was right for Christians to eat such meat. "On the one hand," it would be said: (1) The meat was not harmed by having been used as a sacrifice. (2) Christians should be above such superstition as to care what had been done with it. (3) To refuse to eat would shut them out from social intercourse with their heathen neighbours. (4) It would interfere with the liberty of Christians. (5) It would repel heathens from the Gospel. "On the other hand:" (1) To eat was forbidden by the Council at Jerusalem (Acts xv. 29). (2) It was distasteful to their Jewish brethren. (3) It would seem to endorse idolatry. (4) It would lead them into temptation to join in the sinful orgies of the feasts where this meat was eaten. "Knowledge puffeth up:" makes conceited, if without love. "Charity:" love; "edifieth:" builds up the individual and the Church. 4. "An idol is nothing:" there is no real God or spirit in the image. 6. "One God, the Father:" that is, the Author, the Creator of all. "Christ, by whom are all things:" God created all things by Him (John i. 1-3). "And we by him:" we are Christians, children of God, by His salvation. 7. "Some, with conscience of the idol:" by familiarity wit' idols in their past life. "Their conscience being weak." a weak conscience (1) imagines things to be wrong; (2) it is not clear as to what is right or wrong; (3) it is not able to prevent the person from yielding to temptation. "Is defiled:" (1) when it cherishes sin; (2) when it has a sense of guilt. 10. "Be emboldened:" contrary to his own convictions. 13. "Sin against Christ:" (1) by injuring His children; (2) therefore by wrong against Himself; (3) by injuring His cause and kingdom. 13. "My brother to offend:" that is, to stumble, to fall into sin.

SUBJECT: SELF-DENIAL FOR THE GOOD OF OTHERS.

I. A QUESTION OF CONSCIENCE (vs. 1, 4).—What difficult practical question arose in the Corinthian Church? What did the Corinthian heathen worship? What was done to the sacrifice offered to idols? How would the Christians be tempted to eat of these sacrifices? What two opinions were held in the Corinthian Church as to whether this was right? What arguments could be given in favour of eating this food? What arguments could be given against it? What one is recorded in Acts xv. 29? What argument in 1 Cor. x. 20, 21?

II. KNOWLEDGE VERSUS LOVE, A BASIS OF SETTLEMENT (vs. 1-3).—What did they all know? What is the effect of knowledge without love? What is meant here by "charity"? What does charity do for the individual and the Church? Meaning of "edifieth"? How should those who know more, and have brighter minds treat those who are slower and duller? How will this edify? Can we have the truest knowledge by means of the intellect only? What can we learn only by the heart as well as the head? How can we know God? (v. 3, Eph. iii, 17-19.)

III. RIGHTS VERSUS DUTIES, THE PRACTICAL ANSWER (vs. 6-13).—How does Paul show that there is no harm in eating things offered to idols? What does he say idols are? What is God to us? How are all things by Jesus? (John i. 1-3.) How are we by Him? (John iii. 14, 15; 1 Peter iii 18.) What does Paul say of rights as to this matter in 1 Cor. x. 19, 23, 25, 27, 30? How did others feel toward this question? What is a weak conscience? What is a defiled conscience? What would Paul have the strong Christians do? (v. 13.) Meaning of "offend" here? How does he state their duty in 1 Cor. x. 23, 24, 27-31? What is the first reason for so doing? (v. 8.) What is the second reason? (vs. 9, 10.) What is the third reason? (v. 11.) What is the fourth reason? (v. 12.) How is sinning against a Christian a sin against Christ? (See Matt. xxv. 40, 45.)

IV. APPLICATIONS.—How would you apply Paul's principle to temperance? To amusements? To social customs? Sabbath keeping? Does it mean that we are never to do anything that others disapprove or think wrong?

Sabbath School Committee.

REV. T. F. FOTHERINGHAM announces that "the General Assembly's Sabbath School Committee will meet (D.V.) in the Board Room of the Y.M.C.A., Toronto, on Monday, Oct. 23rd, at 8 o'clock p.m. The Sabbath School Committee has no funds for the payment of the travelling expenses of members, but those who come can avail themselves of the rates given to delegates to the Ontario Provincial Sabbath School Convention which meets in the same city on the following day. As full an attendance as possible is requested. The General Assembly evidently believes that 'in multitude of counsellors there is safety,' for it has given us a Sabbath School committee of *ninety-six* members. I have been unable to find the post office addresses of the following new members, would they, or the friends at whose suggestion their names were added, kindly drop me a postal card with this information?—John Stewart; Daniel Stewart; A. W. Leitch; S. B. Ripley; James Gordon; D. W. Miller."

Christian Endeavour.

THE following letter just to hand speaks volumes as to what a correct action may lead to:—Last winter I drove some miles to the thriving village of Tara and before going home entered the Leader book-store to buy a euchre deck, as I had been commissioned by my chums. We were going to learn to play and were anxious to have them. I asked the young lady for them. "I cannot supply you," was her answer. I said, "there are dozens of them behind your head." She said she knew, but she never sold them. I said, "I must have them" and threatened to tell her boss if she did not give them to me. "He would not say anything, but I would lose my place before I would sell one pack of cards to any young man" was her reply. She asked me if I ever had played them; I said "no." "Don't do it then," she said eagerly. "Some day you will be proud to say you never played a game with them." I went home astonished, nay, thunderstruck. I told two or three of my chums; it amused them and two of them bet they could get them. They tried at different times with like results. One of them informed me he got one, and drew out a temperance card and another game she sold him. He said he used insulting language, swearing at her, and said it was a wonder she was not a temperance lecturer. She said she was not a public speaker, but if he wished to sign the pledge at any time she would supply him with a card. He, to try her further, said if she gave him one he would consider it. She immediately produced one from her pocket and handed it to him. He promised not to destroy it if he might keep it. Lately he signed it and nothing would coax it from him.

Now, dear sir, this action set me thinking seriously of the life I have been leading, and I carried a very heavy heart and knew not what to do.

About two weeks ago I heard this lady was to lead the meeting at the Tara C. E. and I made up my mind if I could find out when I would hear her. It was to be Sept. 25th and it was impossible for me to go. But on Sabbath I heard it was changed to the 29th. I hurried there, but imagine how I felt when the meeting was started. I was a stranger and for me to open that door was impossible; but I could stay in that porch, and stay I did, and I wish I could give what she said, word for word. It was pure curiosity led me there. I was told her subject was "Joseph," and I wondered what she would say on it. But she took it "Joseph a type of Christ" and oh! if I could give you what was said in that fifteen minutes. I never thought anyone would see half in it that she gave, finishing with an appeal for Christ, then announced the hymn "What will you do with Jesus." I will tell you what I did,—before I left that porch I consecrated my life to Him. May God bless Miss D——, as He has blessed her words, and the Tara C. E. for her sake.

Canadian Pulpit.

No. 14.

The Ghost.

SERMON BY REV. JAMES CARMICHAEL, D.D., OF STRANOE, ONT.

TEXT—JOB iv. 17. "Then a spirit passed before my face, the hair of my flesh stood up. It stood still but I could not discern the form thereof; an image was before mine eyes, there was silence and I heard a voice saying, shall mortal man be more just than God? Shall a man be more pure than his Maker?" etc.

Eliphaz is the first to reply to the sad wail of sorrow and woe that burst from the bleeding heart of Job. He was, probably, the eldest and the most respected of the three friends. He was also by far the most dignified and courteous in his style of address. He came from Temou, a land famous for its wisdom and wise sayings. He is now, seemingly, an old man, older than Job's father, and feels called upon to offer a remonstrance to the wail of frantic grief which Job had uttered. He commenced in a calm and kindly spirit. He cherished no bitter feelings toward the sorely afflicted patriarch. He had come to visit him with the best of motives, to console with aim and to comfort him. It was only little by little, as their spirits were kindled in the heat of controversy, that the three friends launched out into bitter reproaches against Job. Men when aroused in keen debate will speak bitter words, which in their calmer and quieter moments they would never have uttered.

Eliphaz began with a humble apology for speaking at all. If we essay to commune with thee, wilt thou be grieved? but who can withhold himself from speaking? He tells Job to remember how he had strengthened others in their affliction, and that he ought

not now to show weakness himself. As a good and righteous man he should not despond nor rejoice under calamity. He who had so often upheld the falling and strengthened the tottering, should not now break out in murmuring and complaining against God. This is the point that staggers Eliphaz. If Job is a good man, why is he so greatly afflicted? If he is a righteous man why is he so sorely punished? It is contrary to all his experience; to all his observation; to all his notions of God, and his moral government. To his mind sin and punishment are always linked together as cause and effect. As the seed is so will the harvest be. They that plough wickedness and sow iniquity reap the same. The ungodly are destroyed by the blast of God, and consumed by the breath of His nostrils. This is the main doctrine which he and his friends defend. Misery implies guilt. Where there is heavy affliction there must be great sin, or great hypocrisy. Job's sufferings are very great, and hence his wickedness must have been correspondingly great. The innocent are never suffered to perish after this manner. The righteous are never suddenly cut off by some tremendous calamity. It is around this doctrine that the war is waged throughout the book. Great suffering implies great sin. Job is a great sufferer, therefore he must have been a great sinner. There is much in this first speech of Eliphaz that could not but grate

harshly on the bleeding soul of Job. There is a limit to human endurance. It was scarcely possible to bear up under misery like his, without a word of complaint. The sobs and groans and lamentations wrung from him by unparalleled afflictions should not have been so harshly judged by his friends. There was too little tenderness, too little kindly sympathy in this address to minister any comfort or any consolation to such a mourner as Job. And then Eliphaz was wrong in the way in which he represented sin and sufferings as joined together in the moral government of God. You cannot explain every case of affliction by saying that it is the result of some foregoing sin. He brings no harsh or doubtful charge against Job. He expresses no suspicion, and apparently entertains none of the depth and reality of his piety. He lays no accusation upon him but such as is common to all who are sharers of our degenerate nature. All are impure in the sight of God, and, as a natural consequence, they are involved in calamities, sufferings, sorrows. But Eliphaz leaves altogether out of his account the great truth that sufferings are a discipline, a training, and that they shall be compensated by a far more exceeding reward. Man, he says, suffers because he is a sinner. But a man may also suffer because he is a saint, that he may manifest more fully his saintly character, that he may be ripened still more in holiness, and that his final recompense may be proportionately increased. The torch must at times be roughly shaken that it may blaze the more brightly. The sandal tree must be riven by the axe that its fragrance may fill all the garden. The fine gold must be put into the furnace that it may come out purified seven times. Suffering to Eliphaz was ever a punishment and nothing more. It was a judgment for sin, an infliction of the divine displeasure. It never entered his mind that it might also be a token of love, a means of grace, a blessing in disguise. He knew not that whom the Lord loveth He chasteneth, and scourgeth every son whom He receiveth, and that to God's people the light afflictions here worketh for them a far more exceeding and eternal weight of glory.

Still farther to maintain his position, and confirm the doctrine which he laid down, that great suffering implies great guilt, he relates a vision which he had from the spirit world. In the quiet of the night watches, in the stillness and silence of the midnight hours, the veil was slowly lifted, and a spirit stood before him. His thoughts were occupied with themes that were too high for him. It may have been in his own country, or it may have been since he came to see Job that he had this revelation from the spirit land. It may have been while pondering the great problem which the case of Job presented that this vision took shape before his mind. It came accompanied with terrors. Most of us have had, at some time or other of our lives, a terror of ghosts. And why should we be afraid of spirits and communications from the spirit world?

Man stands where he thinks he can pick flaws in the Divine government and find fault with the way in which God orders the affairs of His kingdom. God laughs at all his puny reasoning. Man is imperfect, God is infinitely perfect. There is an immeasurable distance between the holiness of the best man and the infinitely holy God. Man's purity is but creature purity. On the eternal mind the least stain of evil never casts its dimming shadow. Man is short sighted, God is the infinite, also God. The purity of the heavens, the holiness of angels and of men is never equal to the absolute holiness of God. With bowed head, with humble and contrite heart, with unsaddled feet, fall down before the King eternal, immortal and invisible, the everlasting God, the Maker of heaven and earth. And from this near approach to God look toward yourself. How vast the interval! From the highest heaven to the lowest depths! From the great white throne to those who dwell in houses of clay, how vast, how awful the distance! Rising from the small circle of interests that surround thee, canst thou take in the awful sweep of the unslumbering Providence of God? Canst thou sit in judgment upon it? Canst thou suggest changes? And is this all the light, the comfort, the joy the Ghost could give us? Could it do nothing more than crush us with an awful sense of the littleness of man and the exceeding greatness and glory of God. Surely it is good for the soul in its profound depth of sorrow, to rise to the thought of the majesty, the holiness, the justice and eternity of God. In your hours of agony and woe, you must "remember the years of the right hand of the Most High." When your heart is overwhelmed within you, pray God to lead you to the Rock that is higher than you. Some men build painted houses of their own purity and holiness and perfection, and think themselves safe within their flimsy walls. The storms of the wrath of the great and dreadful God will one day sweep them all away for ever and ever. God himself can alone become the home of the soul, submit to him and you are safe. Flee to His everlasting arms and you will dwell securely. Dwelling in the secret place of the Most High, and abiding under the shadow of the Almighty, nothing can hurt you. He shall cover thee with His feathers, and under His wings shall thou trust, His faithfulness shall be thy shield and buckler. Submit to God. His hand is on the helm, and He will guide your tiny barque down life's stream, till it reaches the ocean of His everlasting love. Submit to God and he will bear you safely through all the troubles and trials, the crosses and afflictions



REV. JAMES CARMICHAEL, D.D.

of this mortal life, till your feet tread the golden pavement of the better country. This is all the spectre could say when it appeared. It threw light on none of the great questions which perplexed the speakers in the Book of Job. It pointed upward to God's holiness and sovereign power, and downward to the littleness and imperfection of man.

And so in our days of sorrow, we too might wish to draw aside the veil for a very little, and have some message from within it. We stand before it with longing soul and trembling heart. And if that curtain should slowly rise and the Ghost should appear before our startled vision now, what could we say to it; how could we question it? Would you ask it, is there a God? Look to the heaven's above you, and to the earth beneath, and you may read your answer there. Is this God kind, and loving, and good; is He my Father? The piece of bread the mother gives her little boy may tell you that. The bountiful provision made for all your wants answers your question as fully as any spirit from the spirit land could do. Are you a sinner? Look into your own soul, look on the world around you, look into the Word of God, and you find your answer. Will God pardon sin? A voice from heaven says, the blood of Jesus Christ, His Son, cleanseth from all sin. Would you ask the Ghost about the future, whether it shall bring you joy or sorrow, prosperity or adversity? Take hold of the guiding hand of God, and in all your ways acknowledge Him, and He will direct your steps. Wisdom's ways are ways of pleasantness, and all her paths are peace. Would you ask the Ghost about the friends that have gone before? A voice from heaven says "Blessed are the dead who die in the Lord." No, we will not draw aside the veil that curtains the beautiful abodes of the holy and blessed dead. We resign ourselves to your absence for a season till we see you walking in your air of glory, and drink it in as our native atmosphere too.

A thinking man is in a fair way to be a wise and good man.

Church News.

In Canada.

THE Presbyterian ladies of Deseronto held their annual meeting on the 12th inst.

THE preparatory services at Harrison were conducted by Rev. Dr. Wardrope, of Guolph.

THE congregation at Lonadale, Ont., held their annual tea-meeting on October 18th in Union Hall in that village.

THE Presbyterians of Attwood, Ont., netted \$200 by their tea-meeting and entertainment.

A SUCCESSFUL Harvest Home and children's day service was recently held in the Presbyterian church, Belgrave, Ont.

REV. G. M. ALLISON has resigned the pastorate of the churches of St. Martins and vicinity. He intends going west.

LAST Sabbath Rev. M. L. Leitch, of Stratford, exchanged pulpits with Rev. J. A. Morrison, of Listowel.

MR. JAMES HODGINS, B.A., was ordained and inducted at Tilbury Centre, on 26th September.

SONYA church is expected to be ready for opening on Sabbath and Monday, 22nd and 23rd insts.

ST ANDREW'S church, Windsor, has agreed to call Rev. J. C. Tolmie, B.A., of First Church, Brantford, and promised a stipend of \$1,600, payable monthly.

REV. DONALD MACKENZIE, B.A., will be inducted into the congregation at Orangeville on the 14th of November, that being the day of the regular meeting of Presbytery there.

DENOMINATIONAL courtesy was well illustrated recently at Sherbrooke, Quebec, when in order to allow the members and adherents of St. Andrew's church to attend the anniversary services in the Methodist church, no service was held in the former.

THE congregation of Parkhill being now vacant, ministers desiring a hearing there will correspond with the Rev. H. Currie, of Ithford, moderator of session. Ministers desiring a hearing in Camlachie will please correspond with Rev. Jas. Pritchard, interim moderator of session.

AT the next meeting of Ottawa Presbytery a special session will be devoted to the subject of psalmody, when hymns and tunes suitable for divine worship will be considered. A new hymnal for the Church is being prepared, hence this action by the Presbytery to make known their views and preferences.

THE charge of Rockburn and Gore, in Presbytery of Montreal, having become vacant by the resignation of Rev. Mr. Langton, candidates who desire a hearing in said charge with a view to a call will please communicate with the moderator of session *pro tem*, viz., Rev. A. Rowat, of Athelstan.

REV. J. G. McIVON, M.A., F.D., F.R.H.S., from Scotland, who has been officiating in the Presbyterian church at Port Stanley, has gone to Chicago to the World's Fair. The Rev. W. A. Ross, M.A., of Knox College, Toronto, a distinguished graduate in the School of Science, will occupy the pulpit for the next few Sabbaths.

REV. DR. SEXTON will supply the pulpit of the Presbyterian church, Collingwood, on October 22nd, and of the Presbyterian church, Pembroke, on October 29th and November 5th, in the absence of the pastors of these churches. The doctor has a few vacant dates in February and March, 1894. Address "St. Catharines."

THE Synod of the Maritime Provinces has enlarged the powers of its Sabbath School Committee so as to give it the oversight of Young People's Societies. It is now the "Committee on Sabbath Schools and the Religious Welfare of the Young." Will our young people ever fall into line under a cut and dried constitution imposed by the Assembly?

THE new Presbyterian church, at Harvey, was dedicated to the Lord on Oct. 10th. The dedicatory services were ably conducted

by the Rev. A. MacWilliams, of St. Andrew's, Peterboro, who preached an eloquent and instructive sermon from St. John iii. 16. The building is handsome, is of brick and seats 200. It is a credit to the people and would be an ornament to any pretentious village.

PETTERBORO EXAMINER.—On Sunday evening the Rev. A. MacWilliams, of St. Andrew's, preached his fourth and last sermon from Romans vi. 23. His subject was "Eternal life." He dealt with eternal life in the soul and the eternal life of glory to which it led. He defined this life, proving it to be eternal and showing its nature, etc. However, it is quite impossible in a few words to give any idea of this instructive and eloquent sermon delivered in the speaker's characteristic style. The four sermons preached from this text have been learned and clear, and have been greatly appreciated by the large congregation. Mr. MacWilliams, it is understood, purposes discussing many special subjects during the fall and winter for the edification of his people and there is no doubt that the discourses will be listened to by large audiences.

THE citizens of Guelph, Ontario, met in Knox church to bid farewell to Prof. Thos. Shaw and his much esteemed and gifted family. Prof. Shaw accepted a position some time ago in the agricultural department of the State of Minnesota. Major Davidson presided at the meeting. The citizens presented an address accompanied by a valuable case of silverware. The session of Knox church, of which Prof. Shaw was a member, made suitable acknowledgment of the esteem and valuable work done by him. The Bible class presented a large framed picture, containing 105 portraits of its members, to Prof. Shaw, who had been its teacher for five years. Addresses were delivered by Revs. B. B. Williams, Dr. Wardrope, R. J. M. Glassford, W. Hartley, and the pastor, R. J. Beattie. Messrs. G. W. Field, B.A., J. A. McCrea, and G. S. Hill, B.A., also spoke in bright terms of Prof. Shaw's gifts and work in the community and church.

A SOCIAL was held in St. Andrew's church, Albemarle, B.C., lately, to bid farewell to the Rev. R. J. Adamson, M.A., who is going east. The chairman, the Rev. Geo. Smith, senior minister of Westray, Scotland, in his opening remarks said he had no hesitation in stating Mr. Adamson's pulpit ministrations were far above the average. He had enjoyed a good deal of private intercourse with him and had always found him to be a most pleasant companion and a kind and obliging friend. They one and all united in regretting much his departure and in wishing him a hearty God speed in his new career. A programme of sacred music was then rendered in a very efficient manner by various ladies and gentlemen. After the service of refreshments a very pleasant meeting was brought to a close with the customary votes of thanks. The following Sunday Mr. Adamson discoursed in his wonted thoughtful and impressive manner on "Paul's impression of a Christian ministry" to a deeply interested congregation, which completely filled the church.—COM.

ST. PAUL'S PRESBYTERIAN CHURCH, Rapid City, held a social gathering to allow the members and adherents an opportunity to express their warm attachment to the Rev. W. L. H. Rouam, who had been pastor of the congregation for nearly two years, and who was about to leave Rapid City for his new field of labor at Fort William. After refreshments kindly served by ladies of the congregation and some choice music by the choir the meeting was called to order and short speeches were made by several members of the church and representatives from the other churches in town, all strongly expressive of the most kindly feeling of the congregation and the people of Rapid City towards Mr. and Mrs. Rouam, and high appreciation of their Christian labours. Mr. Rouam in reply said that he had enjoyed his stay in Rapid City very much and that he had endeavoured to do his duty faithfully and had always found the people very appreciative. His farewell discourse was preached to a crowded congregation. Much

regret is felt at Mr. Rouam's removal from Rapid City and the warmest wishes for his success in Fort William accompany him.

THE pulpits of the Presbyterian churches of Wolfville and Lower Horton have been acceptably filled during the last three Sabbaths by the recently settled pastor, Rev. D. J. Fraser, B.D. Mr. Fraser was born in Alberton, P.E.I., about twenty-five years ago. He is the youngest son of the late Rev. Allan Fraser, who died when the subject of this sketch was about three and one-half years old. At the early age of fifteen he attended Prince of Wales College, in Charlottetown, where he remained for about two sessions, and graduated, taking a teaching diploma. From there he went to Montreal and entered McGill College, where he graduated in 1890 and took the degree of B.A. The degree of M.A. was conferred on him in 1893. He commenced the study of theology in the Presbyterian Theological Hall at Montreal, in 1890, and in 1893 took the gold medal, the highest honour for ordinary work, and the distinguished title of B.D., a rare thing for one so young. He was also an active member of the athletic club in connection with the college; although not a participator in the harder games, took a keen interest in such matters. Mr. Fraser is stationed in this place for a year, and has already won for himself a high place in the affections of the people.—COM.

BROCKVILLE REORDER.—A few days ago when in Prescott, the Recorder representative was shown through the beautiful new church erected by the Presbyterians of that town. It will be remembered that the old church was completely destroyed by fire on Jan. 31st, 1891. The new edifice is built on the site of the old church, and presents a very handsome appearance. Inside, the harmony of all the appointments is exquisite, and shows great taste on the part of the gentlemen of the building committee. The wood work is all of polished oak, the arch over the choir loft being especially beautiful. The seating is on the amphitheatre plan, and is very comfortable. The seats and all the wood work are from the factory of the Globe Furniture Co., Walkerville. The walls and ceilings are frescoed after a very pretty pattern, the work being done by Messrs. Baldwin & Dabelstein, of Utica, N.Y. The windows are all of stained glass, manufactured by Messrs. Harwood & Sons, of Prescott, the two main windows being memorial, the one of Mrs. Mary A. Dowsley, presented by her son, R. B. Dowsley, Esq., of Cardinal, and the other of Dr. Boyd, the first pastor of the church, presented by the Sabbath School. We were greatly surprised on being told of the number and variety of the gifts from members and friends of the congregation to the church. The people are called to worship by the deep tones of a bell presented by Mrs. J. S. Corbin; they are led in praise by a magnificent organ presented by Mr. and Mrs. J. P. Wisor, in memory of their children, John A., and Alice Maude; the lessons are read from a bible presented by Mrs. Thomas Thompson; and the collections are taken up on beautiful silver plates, the gift of Mrs. John Dowsley. Other gifts are the communion table from Mrs. Corbin, in memory of her brother, A. G. Hill; pulpit chairs from the late Mrs. M. Dowsley; a silver christening bowl, from Mrs. I. D. Parkis; a clock, from an unknown donor; and last but not least, three furnaces presented by Mr. and Mrs. J. M. Gill, of Brockville. The Sunday School room is in the rear of the main audience room and by means of sliding doors the two rooms can be thrown into one. Underneath the school room are the dining room and kitchen for use at church socials. The basement was furnished by the Ladies' Aid Society of the church. In the school room is a fine oak-case piano recently placed there, the musical service in the school being led by an orchestra of five pieces and the piano. The church was formally opened on April 30th, 1893, by the Rev. Principal Cayon, of Knox College, Toronto, who preached to congregations of 700. We congratulate the Presbyterians of Prescott most heartily on the possession of so fine a building and take this opportunity of wishing all success to them and their popular pastor.

Presbytery of Barrie.

Met at Barrie, Tuesday, Oct. 3rd, Dr. Gray in the chair. A call from Sundridge to Rev. J. J. Cochran, M.A., was sustained and accepted by him. Arrangements were made for his induction at Sundridge, on Tuesday, Oct. 24th, at 2.30 p.m., Mr. Findlay to preside, Mr. McMillan, of North Bay, to preach, Mr. Moodie to address the minister, and Mr. Leishman the people. Mr. Moodie resigned the charge of Stayner and Sunnidale. The resignation was left over to next meeting and a deputation appointed to visit the congregations meanwhile. The resignation of Guthrie church and Mitchell Square by Rev. John Hunter, tabled at last meeting, was accepted. Mr. McLeod, of Barrie, was appointed moderator of session. A large amount of Home Mission business was attended to, the most important part being a series of proposals with a view to the more effective working of the large mission field under the care of this Presbytery. These contemplate the grouping of a large number of stations under the care of ordained ministers so as to occupy the field continuously during the year—the placing of the stations under care of settled ministers or of ordained missionaries as moderators of sessions for administration of ordinances and for counsel, but not so as to interfere with the duties of the superintendent of missions—and the raising of a fund of \$8,000 as a basis for the building of manse in the district. It was resolved to make re-arrangements of several congregations in the bounds, and deputations were appointed to visit the churches in Nottawasaga and in Essa, in order to secure their assent to the changes proposed. —ROBT. MOODIE, Clerk.

Presbytery of Bruce.

Met *pro re nata* in Knox church, Paisley, on the 12th inst., when a call to Rev. R. W. Ross, B.A., from Pinkerton and West Brant signed by 172 members and 74 adherents and promising an annual stipend of \$750 with manse was sustained. A letter intimating Mr. Ross' declinature having been read, the call was set aside, and leave to moderate was renewed. A call from the congregation of Orangeville to Rev. D. McKenzie, B.A., Tara, was presented, and commissioners from the Presbytery of Orangeville and the congregations of Orangeville and Tara having been heard, the Presbytery agreed to grant the translation of Mr. McKenzie, to take effect on the 12th November next. Mr. Mowat was appointed moderator of the session of Tara and was instructed to preach and declare the charge vacant on November 19th. Mr. Gourlay was appointed moderator of session of West Arran and Dumblane, and Mr. Fitzpatrick was appointed Presbytery Treasurer. —J. GOURLAY, Clerk.

Presbytery of Victoria.

(Official report by request.)

Met in St. Andrew's church, Nanaimo, on the 6th September. There was a full attendance of ministerial members and their elders. Extract of minutes of the General Assembly relating to the change of the name of the Presbytery from the "Presbytery of Vancouver Island" to that of the "Presbytery of Victoria," the status of Foreign Missionaries and the retirement of Mr. Alex. Young from the active duties of the ministry were read. The resignation of Mr. P. McF. McLeod, of the pastoral charge of St. Andrew's church, Victoria, was taken up. Messrs. T. M. Henderson, J. B. McKilligan, and I. T. Bethune who represented the congregation, offered no objection to the acceptance of the resignation, but desired the judgment of the Presbytery on Mr. McLeod's claims for stipend for the month of August and the first Sabbath of Sept., he having ceased to conduct the public services of the congregation after the last Sabbath of July, but providing other supply during this time. A committee consisting of Messrs. Alex. Young, Alex. Shaw, Alex. Sharp and Dr. Robertson, was appointed to meet and confer with Mr. McLeod and the representatives of St. Andrew's church, with the view of arriving at a settlement. Mr. McLeod submitted the following statement, viz: "In view of the advice

of my brethren who have longer experience of the laws of the Church than I have, I wish frankly to state that it was an error of judgment on my part to accept the invitation to preach in the theatre in Victoria, while still pastor of St. Andrew's church, while in doing so I had no thought of breaking the laws of the Church or following a devisive course, but had simply the desire to preach the Gospel to those who had expressed a desire to hear me." Mr. Young from the committee appointed to confer with Mr. McLeod and the representatives of St. Andrew's church, reported that in view of the foregoing statement of Mr. McLeod, the representatives of St. Andrew's church, agreed to pay Mr. McLeod the full amount claimed, viz: \$422.50 and recommended the adoption of this settlement of the claims for arrears of stipend. The report was received and its recommendation adopted. It was then on motion of Mr. Alex. Young, seconded by Mr. Alex. Shaw, agreed that after hearing the statement now made by the Rev. P. McF. McLeod, his resignation of the pastoral charge of St. Andrew's church, Victoria, now in the hands of the clerk of the Presbytery be accepted and the pastoral tie be and hereby is dissolved, the same to take effect at this date and that the pulpit of St. Andrew's church be declared vacant on Sabbath first, 10th Sept., current. At the request of the congregation Mr. D. MacRae, St. Paul's, Victoria, was appointed Moderator of the session during the vacancy. A committee for the supply of the pulpit was also appointed. A petition was presented signed by fifty-nine members and forty-four adherents, which was supported, Messrs J. H. Falconer and Peter Gordon praying for the organization of a new congregation in Victoria. It was on motion of Mr. Alex. Fraser, seconded by Mr. Alex. Shaw agreed to receive the petition and that it be in the meantime laid on the table and that the clerk of Presbytery be instructed to communicate with the sessions of St. Andrew's church, First church, and the missionary in charge of St. Paul's Church, Victoria, and inform them of this petition and request that they appear by their representatives before a committee of the Presbytery appointed to meet in the First Church, Victoria, on the 20th September, 1893, at 2.30 o'clock p.m., of which committee Mr. D. A. MacRae is convener, to state whether they have any objections to offer to the Presbytery's granting the prayer of the petition. Further that Messrs. D. A. MacRae, Alex. Young and Alex. Shaw be appointed such committee to make all necessary inquiries and report to an adjourned meeting of Presbytery, to be held in the First Presbyterian Church, Victoria. (To be continued.)

Presbytery of Algoma.

At the semi-annual meeting of Algoma Presbytery, held in Manitowaning, all the ministerial members being present, Rev. S. Roudeau, of Sudbury, was elected Moderator to succeed Rev. W. A. Duncan, of Sault Ste. Marie. An enormous amount of important routine business was transacted. A vote of thanks was passed for a grant of \$250 received from the Church and Manse Building Fund; for a grant from the Home Mission Society of St. Andrew's church, Toronto, to the Silver Waterfield; and for the valued assistance of the Knox College Missionary Society. The Superintendent of Missions was authorized to visit congregations in the Church to present the needs of Home Mission work within the bounds of the Presbytery. Standing and special committees were appointed, students certified, etc., and the work of the Church in its various departments and agencies within the Presbytery's jurisdiction was attended to, mission work receiving a large share of the time and thought of the Court. —J. K. MACGILLI VRAY, Clerk.

Dr. Pentecost's annual volume of *Bible Studies on the International Sunday School Lessons* will this year be issued in a much improved form, simultaneously with the publication of the copyright English edition, by the Fleming H. Revell Company, who will, hereafter, publish all his works.

Meetings of Presbyteries.

BROCKVILLE—Brockville, First church, Dec. 12th, 2.30 p.m.
BRUCE—Walkerton, Dec. 12th, 1 p.m.
CALGARY—Calgary, first Tuesday of March, 1894.
CHATHAM—Chatham, St. Andrew's church, Dec. 12th, 10 a.m.
GUELPH—Guelph, St. Andrew's church, Nov. 21st, at 10.30 a.m.
HURON—Brucefield, Nov. 14th, 10.30 a.m.
LONDON—London, First Presbyterian church, November 14th, 1 p.m.
MAITLAND—Wingham, Nov. 21st, 11.30 a.m.
MONTREAL—Montreal, Presbyterian College, January 9th, 10 a.m.
ORANGEVILLE—Orangeville, Nov. 14th, 10.30 a.m.
OTTAWA—Ottawa, Bank street church, Nov. 7th, 10 a.m.
QUEBEC—Richmond, Chalmers' church, Nov. 14th, 6 p.m.
REGINA—Indian Head, 2nd Tuesday in March, 1894.
SARNIA—Sarnia, Dec. 11th, 10 a.m.
SAUGEEN—Chifford, Dec. 12th, at 10 a.m.
STRATFORD—Knox church, Stratford, Nov. 14th, 10.30 a.m.
SYDNEY—North Sydney, Nov. 1st, 11.30 a.m.

FLEMING H. REVELL COMPANY will issue at once, simultaneously with its publication in England, an American copyright edition of "Joshua, and the Land of Promise," the sixth volume of Rev. F. B. Meyer's famous series of *Old Testament Heroes*. Another work of this author will be brought out by the same house by arrangement, during October; namely, "The Way Into the Holiest: Expositions of the Epistle to the Hebrews."

REV. JAMES S. DENNIS, for twenty-three years connected with the American Presbyterian Mission in Syria, and at present a professor in the Princeton Theological Seminary, whose new book "Foreign Missions after a Century," is being issued by the Fleming H. Revell Company, will read a paper before the Parliament of Religion in Chicago, entitled, "The Message of Christianity to other Religions," and also a paper before the Congress of Missions, entitled "The Inaccessible Fields of Islam, and How to Reach Them."

An Investment Approved Of.

A SYSTEM of investment whereby the investor secures a high rate of interest should he live a certain number of years, or in the event of his death protection to his dependents, is that of life insurance on the investment plan in a responsible company.

The following letter from one of the North American Life Assurance Company's policyholders, who insured on the investment plan, exhibits the wisdom of securing a policy in that Company:—

To the Directors of the North American Life Assurance Company, Toronto.

Gentlemen,—Not a few, I believe, who have reached the age of 50 or upwards refrain from insuring under the erroneous idea that the higher premium rate necessary has made it too costly. To such my experience may be helpful. At the age of 63 I took out an investment policy for \$2,000, annual premium being \$174.30. My family has been protected to that amount for the past ten years, and now by surrendering policy and accepting its cash value, \$1,244.71, the original cost of \$87.15 per \$1,000 would be reduced to a net cost of \$24.91, which I consider cheap protection for ages 63 to 73.

By another option I may continue policy, and by purchasing an annuity with the surplus, reduce future premiums more than one-half. The choice which best suits my convenience, and which I select, is to take my profits, \$801.35, in cash, being a return of nearly 35 per cent. of amount paid. Such results justify me in cordially endorsing the advantages claimed for your investment policies, and with many thanks for the liberal treatment I have always received, I am

Yours truly,

Geo. C. DESOUCHER.

Montreal, Sept. 25th, '93.

The Church Abroad.

SCOTLAND. A MEETING in Arbroath, convened by Rev. Andrew Douglas, to form an association for the defence of national religion, was so poorly attended that he intimated his inability to promise to do anything more for the Church in the parish. Will not be cowed by indifference he could not fight without ammunition. He admitted the Church urgently required reform.

St. Stephen's Free Church, Edinburgh, has been reopened after alterations.

Rev. THOMAS WRIGHT, M.A., Johnstone, has accepted the call to Erskine church, Stirling, and will be ordained on 21st of October.

Rev. WM. V. LINDSAY, of Drogheda has dismissed Mr. Milligan, a Sabbath school teacher, for refusing to give full assurance of antipathy to disestablishment.

The new church in Coatbridge for Blairhill congregation was opened on the 22nd ult. with a service conducted by Rev. Alexander Ramsay, of Highgate, London, assisted by Rev. Messrs. Miller, Weir and Ogilvie.

Mr. J. H. SEGGA was ordained as missionary to Kaffraria, in Morningside church, Edinburgh, on Sabbath evening. Rev. Dr. Mair presided, Rev. Dr. Cameron preached, and Rev. Dr. W. A. Segga, from Kaffraria, gave the charge.

Rev. J. E. HUNTER, of Cambuslang, speaking on sin, at the Dundee Christian conference, said that there was sadly needed a revival of such stern preaching as that of Principal Edwards and Charles Finney in America, and of Burns and McChesno in Scotland.

CERTAIN articles belonging to two persons who had failed to pay their assessments for the repair of Denny manse, were sold at the market cross there on Monday. Rev. Dr. Kerr, the United Presbyterian minister, also resists payment, and awaits legal proceedings.

Rev. DR. MARSHALL LANG, at the conversations of the Boys' Brigade, said that these 26,000 boys and 2,000 officers constituted a force which represented an enormously powerful adjunct to the Christian Church ministry. The brigade formed a supplement to Sunday school work. As a citizen, as a man, and as a clergyman, he joined in heartily wishing success to the movement.

ENGLAND. ALDERMAN SIMPSON, the Mayor of Harrogate, opened the new Sunday-school which has been erected in connection with St. Paul's Presbyterian church, Harrogate.

The salary of the new minister at Gravesend (the Rev. W. D. Campbell), has been fixed at £300. The stipend of his predecessor (the Rev. Martin Lewis) was £400.

At St. James, Sunderland, a ten days' mission has just been concluded. The minister (the Rev. J. Victor Logan) acted as missionary. The services were well attended.

The Brockley congregation (Rev. Hugh Melutosh) contemplate the holding of a bazaar early in November, for the purpose of raising £1,000 needed for the erection of a new church hall.

Great interest has been aroused in Home Mission Work carried on in the secluded district of Troutbeck, lying between Keswick and Penriddleck. There is no place of worship, and the railway waiting room is made use of as a meeting place. The inhabitants for many miles flock to the services and a genuine revival is reported.

The Presbytery of Birmingham met on the 29th ult. Rev. M. A. Galt, B.D., Moderator. It was agreed that the deputies from the Ministerial Support Committee should visit the congregations from day to day till all were overtaken, and five Presbytery representatives were appointed to accompany them. The Synod Evangelist is to concentrate his labours on Shrewsbury and Worcester. An advisory committee was appointed for New John street. It is hoped that the old buildings will be continued as a mission centre after the congre-

gation removes to new quarters. An invitation to Nottingham from Rev. R. Cowan was accepted as a retreat for more spiritual intercourse and the deepening of the spiritual life. Leave was given to the congregation at Wolverhampton to moderate in a call to a minister. The Rev. D. Russell Cowan to preach and preside on the occasion. The induction of the Rev. W. Ewing, B.D., into the pastorate of Broad Street church, Birmingham, was arranged for.

A LARGE and powerful organ has recently been erected in Canning-street Church, Liverpool (Rev. S. R. Macphail's). Mount Pleasant Church, in the same city (long the scene of the pastorate of the late Professor William Graham, D.D.), has recently been reopened after extensive alterations and redecorations, involving an outlay of £700, nearly all of which has been raised. The present minister of the church is the Rev. R. McLean, M.A., formerly of Kildareggan, N.B.

A PROVINCIAL paper tells a good story of the rector of Southchurch, who has just died in his ninety-first year. He was a strong supporter of the Low Church party, and, much to his own displeasure, had a son, also benefited, who favoured Ritualistic practices. The son often asked his father to occupy his pulpit, but the father for a long time refused. Eventually the latter acceded to the wishes of his son, ascended the pulpit, and announced as his text, "Lord have mercy on my son, for he is a lunatic" (St. Matthew xvii, 15). On this was based a vigorous attack on his son's Ritualistic practices, whose feelings (adds the Globe) it is kinder to imagine than to describe.

IRELAND. The Young People's Guild Movement is also making progress in the North. The Rev. W. J. Jackson, of Duncairn, has succeeded the late Dr. A. C. Murphy as convener. The annual meeting was held on October 10th, and arrangements are now in progress for a vigorous winter's work. The Guild movement, it may be added, operates mainly in connection with literary and social matters.

The Rev. Samuel English, a licentiate of the Ballymena Presbytery, has received and accepted a unanimous call from the congregation of third Ballynahinch.

In view of the approaching session of the Assembly's College, the students under the care of the Belfast Presbytery had a meeting with the Presbytery committee on the 25th inst.

In connection with the Intermediate Examinations the exhibition and prize lists have just been issued. From these it appears that in the girls' department Victoria College, Belfast, heads the list, with a total of forty nine valuable prizes or distinctions. Alexander College, Dublin, comes next with thirty two distinctions, and the Ladies' Collegiate School, Derry, also stands high. In the boys' department, too, many successes have been gained. The intermediate system appears on the whole to work well and to meet a distinct need in the country.

The grand new organ which Mr. Helamy, of Denbigh, is building at Rehoboth Calvinistic Methodist Chapel at Holywell is rapidly approaching completion. The organ, the total cost of which will be about £500, will be one of the finest in any Nonconformist place in North Wales.

THE death is announced of Mr. Hezekiah Thomas, of Llansantlet. Mr. Thomas served the church at Llwynbrwydrau, both as deacon and secretary, for a period of about fifty years.

The English Calvinistic Methodist Church at Rhydyings, Swansea, has given a pressing invitation to the Rev. Evan Rees, Mount Pleasant, Ebbw Vale, to undertake its pastorate.

THE death is announced of Mr. John Thomas, of Chirk, one of the most active and prominent Liberals and Nonconformists in Denbighshire, a member of the county council for the Valley of the Ceiriog.

THE Rev. W. Landeg Powell has tendered

his resignation of the pastorate of Duffryn street English Calvinistic Methodist church (Presbyterian) Mountain Ash. His pastorate will close at the end of the year.

REV. AMORY H. BRAD-
UNITED STATES.

ROD, D.D., for twenty-three years pastor of the First Congregational Church of Montclair, N.J., has received a unanimous call to the pastorate of Westminster Chapel, London. Dr. Bradford preached there during August and September. What his decision will be is not yet apparent. His acceptance would be greatly regretted by his American charge.

PROF. ARTHUR C. MCGIFFERT has been inducted into the Washburn Chair of Church History, long and ably filled by the revered Philip Schaff. The occasion was one of deep interest, and the chapel was well filled with friends of the Seminary and of the professors who have so largely given it efficiency and prestige. At four o'clock precisely, the audience being seated, the procession entered the chapel, the professors in their robes, the venerable Dr. Schaff, now professor emeritus, wearing his doctor's hood. Mr. Charles Butler, President of the Board of Trustees, occupied the chair, and after a hymn and Scripture reading by President Hastings, Dr. Joseph N. McGiffert, of Ashtabula, Ohio, father of the President, very feelingly invoked the Divine blessing upon his son and upon the Seminary and all its interests. Mr. Butler made a brief address, reviewing the history of the Chair of Church History. An honoured roll of names is that of those who have filled it. Prof. H. B. Smith from 1850 to 1854, Prof. Roswell D. Hitchcock from 1855 to 1887, and Dr. Philip Schaff from 1887 to 1893. On the fourteenth of last March Dr. Schaff resigned his chair, after fifty years of valued teaching in Europe and America, and was made Professor Emeritus of Church History and Lectures on Symbolics and Propagandics. On May 16th Dr. A. C. McGiffert was elected to succeed him. Prof. McGiffert then subscribed to the constitution of the Seminary, and was received by Mr. Butler in behalf of the Board of Directors.

The Mission Field.

DR. JOHN G. PATON, will visit Manchester on October 31st. A reception committee to consist of members of all Evangelical Churches, is being formed, and a great gathering will take place in the Free Trade Hall.

THE monthly meeting of Toronto Auxiliary Canadian McAll Association, was held on Thursday, 5th inst., in the Y.M.C.A. library. The president, Mrs. Howitt, occupied the chair, and opened the meeting in the usual way. Treasurer's statement showed that of the \$325 sent by the Association to Paris, as a midsummer instalment, \$150 had been contributed by this Auxiliary, and we have \$18.35 in hand. Mons. Cousin spoke to us of his work among French-Canadians in this city. Mrs. Henderson then read from the "McAll Quarterly Record" the chief lessons from Dr. McAll's life, pointed out by pastor Theodore Monod, in his address at the doctor's funeral. "First, If you desire to accomplish great things for God, do not try to make a great beginning. Let your only concern be to do faithfully whatever work the Master sets before you. Second, Serve God only. I trust that there are many of us who give the best of our lives to God, but how few give to God the whole of their heart and life." Writing about "our financial position," Mons. Soltau said our late President saw the urgent necessity of having a sufficient floating balance to enable us to finance the mission during the months when very little is received. Dr. McAll had determined to commence this fund himself, and he handed to the mission a few months ago, securities to the value of £1,500, on which we can borrow. To complete this fund we require about two thousand pounds more (£2,000), therefore, we have asked for £5,000 as a memorial fund to the honoured founder of the mission. Mrs. Henderson suggested that the collectors ask those who have been contributing to give an additional

sum—anything from twenty-five cents to \$1000—to form a memorial fund here, to be added to that spoken of by Mons. Soltan. After prayer by Mrs. J. L. Brodie, the meeting was closed by singing the Doxology.

THE seventeenth annual meeting of the Women's Missionary Society of the Presbyterian Church in Canada (eastern section) opened Sept 12th, in St. Matthew's church, North Sydney. There were 82 delegates, representing auxiliaries in New Brunswick and Nova Scotia. Mrs. Purves, of North Sydney, gave the delegates a most cordial welcome, which was responded to by Miss Fairbanks, Halifax. The remainder of the morning session was devoted to routine business and reports from the Presbyterian societies. At the afternoon session the president gave her address, and reports were read by secretaries. The treasurer's report was very encouraging, showing that \$6,046 40 had been raised during the year, showing an increase of nearly \$800 over the money given last year. All the reports from Presbyterials and auxiliaries show an increased interest. During the year nineteen new auxiliaries and one presbyterial have been formed. Miss Graham at the afternoon session read a letter from Miss Kirkpatrick, teacher in Trinidad and Miss Graham's successor, which she had written especially for the meeting, telling of her work in her school in Trinidad. The meeting closed Sept. 14. The morning session was spent in hearing reports from the secretary of the young people's work, publication and nomination committees. Much time was taken in discussing the advisability of retaining the "Message," a leaflet published by the society for the use of auxiliaries and devoted to mission news chiefly from the missionaries in Trinidad and the New Hebrides. As it had already proved its value it was decided to continue it, and a resolution was passed that the Synod of Maritime Provinces be asked to recommend it to the churches under its care. A pleasing incident in the morning session was the kindly greeting given from the Methodist Woman's Missionary Auxiliary. The business of the convention was finished at the afternoon session. An invitation was given by the ladies of Truro to hold the next annual meeting there, and was gratefully accepted. A resolution of thanks was passed to the ladies who had so kindly entertained members in their homes, to the trustees of the church, the choir, to the press and railway officials, and all others who had helped to make the convention such a pronounced success. The following are the officers for the year: President, Mrs. Dodge, Halifax; Vice Presidents, Mrs. Baxter, Halifax; Mrs. Muoro, Antigonish; Mrs. Fotheringham, St. John; Mrs. Bayno, Mabou; Mrs. Laird, Charlottetown; Mrs. Isaac Murray, North Sydney; Mrs. Robbins, Truro; recording secretary, Mrs. L. Boak, Halifax; corresponding secretary, Miss Fairbanks, Halifax; foreign secretary, Miss McCurdy, Truro; secretary of young people's work, Miss McCulloch, Truro. The Foreign Mission operations of the Presbyterian Church in Canada have, like the root of the banyan tree, extended very rapidly during the last decade or so and not a little of the credit is due to the W. F. M. Societies throughout the Dominion. In India, China, Africa, the South Sea Islands and the West Indies there are to be found missionaries toiling, under the auspices of their Church, for the advancement of the Redeemer's Kingdom. The reports regularly from all these centres are gratifying in the extreme, and are the best witnesses that the zeal and activity of the people at home were never greater than they are at the present moment.

Home Mission Committee.

The Executive of the Home Mission Committee, at its meeting last week, over which Rev. Dr. Cochran presided, passed the following claims: For Home Missions—Presbytery of Quebec, \$1,178.40; Montreal, \$1,137.50; Glengarry, \$62.50; Ottawa, \$1,363; Lanark and Renfrew, \$952; Brockville, \$119; Peterborough, \$300.50; Kingston, \$1,448.20; Lindsay, \$300; Toronto, \$208; Barrie, \$2,035.25; Owen Sound, \$378; Saugeen, \$65;

Hamilton, \$104; London, \$52; Sarnia, \$154; Chatham, \$18.50; Bruce, \$28; Algoma, \$2,000.10; Winnipeg, \$1,846; Rock Lake, \$1,276.50; Brandon, \$682; Minnedosa, \$2,172; Regina, \$3,558.20; Calgary, \$2,010; Kamloops, \$2,334.10; Westminster, \$1,200.35; Vancouver, \$1,075—amounting in all to \$28,212. For augmented congregations—Presbytery of Quebec, \$1,186; Montreal, \$975; Glengarry, \$396.16; Ottawa, \$641.50; Lanark and Renfrew, \$317.50; Brockville, \$252; Peterborough, \$510; Kingston, \$582.75; Whitby, \$62.50; Lindsay, \$100; Toronto, \$1,002.50; Orangeville, \$375; Barrie, \$62.40; Owen Sound, \$300; Saugeen, \$100; Hamilton, \$109; Paris, \$200; London, \$603; Sarnia, \$350; Chatham, \$250; Huron, \$168; Maitland, \$225; Bruce, \$125; Algoma, \$300; Winnipeg, \$485; Rock Lake, \$201.02; Brandon, \$153; Minnedosa, \$426; Regina, \$455; Calgary, \$200; Kamloops, \$150; Westminster, \$125, amounting in all to \$12,038.73

A proposal was considered at length to hold the fall meeting of the Executive at different points, such as Toronto, Montreal, Ottawa, London, Hamilton, Brantford, Kingston, etc., and hold a public missionary meeting in the evening. Definite arrangements were postponed till the fall meeting of the committee in March, 1894.

Dr. Cochran reported that he had received since last meeting of committee the usual grant from the Colonial Committee of the Free Church of Scotland, amounting to £250 sterling.

Travelling expenses, amounting to some \$3,500, for students going to mission fields in the North West and British Columbia, and returning to college; \$51 to the Synodical Missionary Committee of British Columbia, and \$981.50 for visiting and exploring stations in Calgary and Kamloops Presbyteries.

A long and interesting report was read from Mr. Young as to the progress of mission work at Wellington, B.C. The stations have now been created into a regular augmented congregation. Mr. Young, on account of the state of his health, has been obliged to resign his charge in the meantime. Rev. A. Findlay submitted his report for mission work in Algoma and Manitoulin and Muskoka districts during the past summer months, showing satisfactory progress in every field. Interesting reports, sent by Revs. I. Herdman and D. G. McQueen were read, as to their visits to Presbyteries in British Columbia, and the scattered families of Presbyterians in that wide field.

It was reported that there are about 200 Hungarian families in the Riding Mountain, Whitewood, and Yorkton districts, and that a Hungarian minister now labouring in the States has placed his services at the disposal of our Church. The committee expressed sympathy with the settlers, and resolved to place at the disposal of the Regina presbytery the sum of \$600 for this work for the next year, provided said Presbytery agree to apply to the General Assembly for leave to receive this Hungarian pastor.

The convener was authorized to honour any requests he may receive from Presbyteries for advance grants in the end of June and December to the extent of 40 per cent. of the half-yearly claims.

At the second day's meeting the following appointments to mission stations were made: Toronto—Rev. S. Carruthers. Barrie—Messrs. E. Mason, W. H. Edmund, James Lochore, James Geddes, H. Potter, J. M. Griffith, Archibald Thom, M. J. Leith, G. Loughhead, J. D. Smith, W. J. M. Mahon, J. Farquharson, Rev. M. Turnbull, Owen Sound—Rev. J. Maxwell and A. W. Little. Chatham—P. Vozella. Ottawa—Rev. A. McGregor (one year to Chelsea and Cautley). Algoma—Rev. E. B. Rodgers, C. McLennan, Messrs. T. Henderson, D. Forbes, A. Barclay, C. Wyse, W. Tracey, A. P. Blouin, W. Morden, Joseph Nixon, D. B. Smith, B. Austin, and Joseph Carlton. Lanark and Renfrew—Rev. J. A. Rattray (three years to Eganville), Rev. J. A. McConnell, and D. J. Scott. Quebec—Rev. Dr. Lamoit, Rev. J. Turnbull, and W. W. McKee. Montreal—Rev. J. M. Carter and R. Thomson. Winnipeg—Messrs. W. Wilson, J. L. Small, H. R. Borthwick, H. McLennan, T. W. Richmond, A. Moore, J. H. Colclough, J. Mackintosh, Rev. W. Gordon. Rock

Lake—Messrs. D. A. Ross, J. N. Guthrie, W. M. Fee, Rev. J. Jaffray, Rev. K. A. Gallan. Brandon—Messrs. D. McIntyre, C. Haughton, G. Broadley, R. M. Carlyle, Rev. J. H. Courtney. Minnedosa—Messrs. S. W. Thompson, E. A. Doucette, J. Anthony, Rev. G. Whyte. Regina—Messrs. B. Innis, J. B. Ferguson, R. J. Richardson, Rev. T. H. McLeod, Rev. E. J. Walker, Rev. D. McLeod, Rev. John Cairns. Calgary—Rev. A. McKee, J. S. Dobbin. Kamloops—Messrs. A. Brown, W. Black, and A. Macvicar. Westminster—Mr. F. McKay. Victoria—Messrs. A. P. Ross and A. Chisholm.

Correspondence.

The Campbell Case.

EDITOR OF PRESBYTERIAN REVIEW.

SIR,—In your issue of September 21st, a letter on the Professor Campbell case appears. This letter in sweeping terms condemns every step taken by those who were the means of bringing this case before the Church courts. If I understood the proper position of Professor Campbell, he first read a paper, the result of twenty-five years' study, to the theological students of Queen's College. This paper was made public, was openly criticized and defended. The Presbytery of Montreal knew all, and previous to the meeting of Assembly took no action in the matter. The influence of this paper was felt by brethren to affect injuriously the cause of religion, and antagonize the Standards of our Church. The Presbytery of Maitland had two courses before them, either to call the notice of the Presbytery of Montreal to this paper, and request that Presbytery to take action, or to bring it before the Synod or Assembly; either course is Presbyterial. The Presbytery of Maitland took the latter course. It did so merely to ask that court, in its wisdom, to cause proper action to be taken, and it was within its proper province in so doing. Your correspondent speaks of the merits of the case being discussed, and judgment being practically passed on Professor Campbell. Could any court have a case before it, and say nothing about it; is the expression of the opinion of men on a matter upon before the public the passing of a judgment? As to the statement, as a "fact it was not even known to the Assembly that he was the author of the lecture," I can only characterize it as fudge. As to the latter part of his epistle condemning Drs. McVicar and Scrimger I say they only did what they were under the painful necessity of doing, and I am sure I speak the mind of the Church when I say, that both have the confidence of all men who have the honor of our Church at heart. As to our Church being a quarter of a century behind our Scotch Presbyterianism in theological thought, as a student under the late Principal Fairbairn, Drs. Hotherington and Gibson, and the present Principal Douglas, I am by acquaintance with the successors able in a way to form a comparison, and either as to natural or acquired ability would say the former were in sound theological learning the masters of the latter, and their theology was that of Principal McVicar and the apostle Paul. Professor Campbell may be all in erudition your correspondent says, but erudition does not make a man, as we all too well know, an orthodox theologian. There are many instances to the contrary, instances in which we see learning dethroning God, and bring His Word under the sway of human reason. There is always danger, when divine truth is brought to the bar of human reason, of error. There is always safety when human reason is a humble listener to the voice Divine. Christ says "Learn of me for I am meek and lowly." If we learn of Him, by His teaching, as well as by His life, we will learn this truth, that no attribute of God can be put in a corner, His justice must lie before the human mind as clear as His mercy. A God without justice is not the God our Saviour claims as His Father, is not the God of the New Testament. The men whom your correspondent rashly assails are men whom any Church might be proud of. A PRESBYTERIAN PASTOR.

Free Church Jubilee.

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

Professor in Victoria University.

II.

The Moderates were the successors of those worldly-minded ministers who, in the changes and changes of Church affairs in the seventeenth century, were ready to accept Prolacy or Presbytery, as the tide turned, careless of the vital principles of the Gospel, indifferent to the interests of their people, neither radical nor conservative in thought, neither hot nor cold in their religion. Throughout the eighteenth century this party gradually rose to ascendancy in the Church of Scotland, as did a similar school in the Church of England.

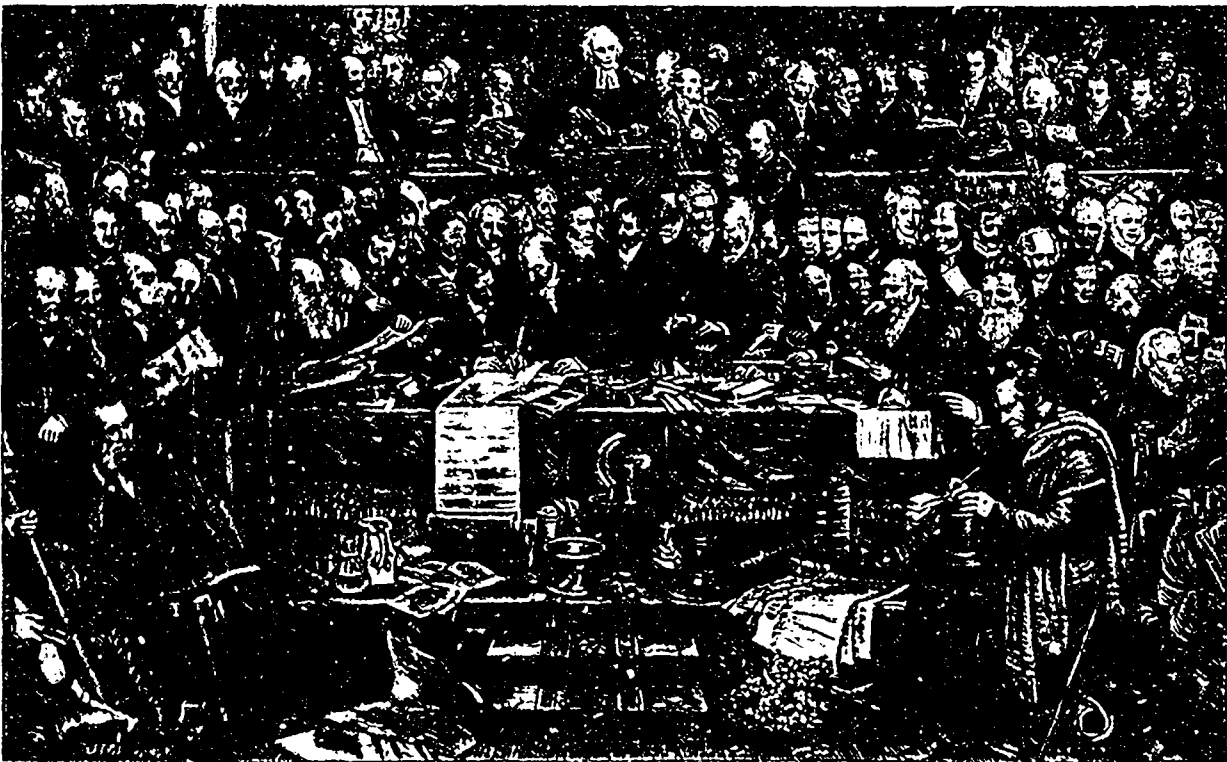
Under this tendency the Erastian view of the relation of Church and State prevailed. The State was practically regarded as supreme in every sphere. The spiritual independence of the Church was no longer a principle to stir men's blood. A deadly chill fell upon all religious interests. The end of vital religion seemed at hand. But, in the good providence of God, there came a change—life from the dead!

What the conversion of John Wesley meant for the religious life of England, that the conversion of Thomas Chalmers meant for Scotland. With him laboured a band of able, pious energetic men whose influence was felt throughout the parishes of Scotland in gracious

In 1838 Chalmers thus eloquently proclaimed these principles to a brilliant audience in London:

"It should never be forgotten, that in things ecclesiastical, the highest power of our Church is amenable to no higher power on earth for its decisions. It can exclude, it can deprive, it can depose at pleasure. External force might make an obnoxious individual the holder of a benefice, but there is no external force in these realms that could make him a minister of the Church of Scotland. There is nothing which the State can do to our independent and indestructible Church but strip her of her temporalities, *nee tamen consumebatur*. She would remain a Church notwithstanding, as strong as ever in the props of her own moral and inherent greatness. . . . What Lord Chatham said of the poor man's house is true in all its parts of the Church to which I have the honour to belong. 'In England every man's house is his castle. Not that it is surrounded with walls and battlements; it may be a straw-built shed. Every wind of heaven may whistle round it, every element of heaven may enter it, but the king cannot—the king dare not.'"

The Evangelicals were now in the majority in the Church and prepared to give effect to these views. They were not prepared to abolish patronage altogether, even if they had had the power. But they sought to bring it into harmony with the spiritual independence of the Church. By the Veto Act of the General Assembly of 1834, it was provided that a Presbytery should not ordain any man presented by the patron to a living, if a majority of the male heads of families, communicants in the parish concerned, disapproved of the nomination. This act worked well. produced little friction, resulted in a great decrease in the number of unconverted candidates for the ministry,



THE DISRUPTION FATHERS SIGNING THE DEED OF DEMISSION.

revivals, and in the Church courts in a developing sensitiveness touching the relations of Church and State. Not that this Evangelical party desired to sever Church and State, or dreamed of following the Erastians and other courageous men who had abandoned the emoluments of a spiritually dead establishment, choosing the obscurity and poverty of dissent. No, Thomas Chalmers was not only a loyal but an enthusiastic upholder of the Establishment, valuing it as affording at once the centre for the unifying of the whole life of Scotland and the basis for united and successful effort to teach and evangelize the lapsed masses of the community. But Chalmers and the Evangelicals in general cherished this fascinating ideal of a State Church, in strict subordination to the fundamental ecclesiastical principle of the spiritual independence of the Church. This was no afterthought of controversy, but a principle fully stated long before the conflict came.

More and more, however, a breach between the Moderates and Evangelicals became inevitable, between those who were willing that the Church should be the creation and instrument of the State, and those who deprecated the use of the Church for political purposes, denouncing the bestowal of its livings for the reward of unconverted sycophants of the aristocracy, and sought to fill the pulpits of the land with men whom they had called to that holy office and ministry. These Evangelicals claimed that the compact between Church and State in Scotland, from the Reformation down, had left the Church autonomous in her spiritual affairs, supported indeed by the State but neither created nor controlled by it, and especially that the intrusion of unsuitable ministers upon unwilling congregations by force of patronage was a gross breach of this compact.

who relied upon the favour of landed families for positions in the Church, and in a great increase in the settlement of devoted evangelical pastors.

But such Evangelical success naturally intensified the hostility of the opposing Moderate party. Such assertion of ecclesiastical independence was obnoxious to the Scotch landed aristocracy, and also to the English politicians, whose conception of the true relation of Church and State was that of the complete dependence of the former upon the latter, as in England. From this point on we may date the so-called Ten Years' Conflict between the sturdy, godly, Evangelical majority of the Church of Scotland on the one side, fired with the hereditary sentiments and principles of long heroic centuries, and on the other side the formidable and determined forces of the Moderates, the landed proprietors and the politicians. All came to a crisis in the cases of the parish of Auchterarder and the Presbytery of Strathgogie.

In the fall of 1834 Lord Kinnoul presented a Mr. Robert Young to the living of Auchterarder. The congregation almost unanimously disapproved. Out of a parish population of 3,000 only two men signed the call. The Presbytery accordingly declined to ordain Mr. Young pastor over a reluctant people. Lord Kinnoul and Mr. Young applied to the civil courts. After the usual delays of the law, the decision was rendered in March, 1838, that the Church had no right to defer to the wishes of the congregation, and that the presentee must be treated by the Presbytery just as if the people had not expressed their disapproval of him.

(To be continued.)