

Pages Missing

The Presbyterian Review.

Vol. X.—No. 13.

Toronto, October 5, 1893.

\$1.50 per annum.

Quatrains.

STARLIGHT.

Over the rim, a fiery ball,
God's hand the golden sun lets fall;
Then from the blue depths of the skies
The myriad white bubbles rise.

FIRE FANCIES.

Deep in the ashes one live ember
Lingers two similes to show—
June in the arms of old December—
A red rose in a drift of snow.

MOONRISE AT SEA.

A lucent pearl from out the ocean cup
The moon is lifted gradually up
And there, amid the jewels on God's hand,
Sheds its white radiance upon the land.

FRANK DEMPSTER SHERMAN, in Congregationalist.

The Sweetest Motive.

BY REV. R. H. HOWARD, PH.D.

"Love is the fulfilling of the law."—*Scripture.*

NOTHING more impresses the modern art student, especially in view of the shameless shams and wholesale deceits characteristic of our time, than the almost infinite painstaking, the honest and thoroughly conscientious work, expended on even the most inaccessible, and hence unobserved, portions of the sacred structures of the Middle Ages. The architectural explorer of the present century is awed and amazed to discover, sometimes on remote portions of a church of the twelfth century, beautifully carved and delicate stone-work, with every detail perfect, which yet no human eye, for over six hundred years, had been able to discern, and hence, of course, to appreciate or enjoy; as if these workmen had cherished these exquisite ornamentations, not for the praise or hire of men, but solely for the eye, as it were, for the love and the praise of God. Their motive may, possibly, have been—doubtless was—more or less complex. These devout artists probably enjoyed doing their best, not so much for the sake of the praise of their fellow men as for their art's sake—also for their own sake. The highest manliness is satisfied with nothing less than absolutely one's very best work. Still, as just intimated, the highest, as well as sweetest, motive actuating these ancient devout workers in stone, there is every reason to believe, was the love of and a desire for the approbation of that Supreme Master Builder, Jesus Christ. Such pious labours as these; such a habit as this of honest, sincere, devout, reverent work, well exemplifies, or realizes, the apostolic or New Testament pattern or ideal of duty. Every reader of St. Paul's letter to the Ephesian church must have been impressed with the strenuousness with which he urges upon the converted slaves connected with that church the importance of rendering to their masters something better than a paltry eye-service (Eph. vi.: 1-12). "With fear and trembling in singleness of heart," they were required to obey their earthly masters, not by any means that these earthly masters were always worthy of or strictly entitled to such loyal, faithful service. No matter, if this ideal service may not, in every instance, be rendered for the earthly master's sake, then let it be

rendered for the heavenly Master's sake; not as men-pleasers, but rather as "servants of Christ," doing the will of God from the heart; with good will doing service, not to the Lord, and not to men; knowing that whatsoever good thing any man doeth, the same shall he receive from the Lord, whether he be bond or free." What more exalted, more truly, absolutely ideal, than the ethical standard herein set forth, and one possible only under the gospel of Christ? It may be said that it was reasonable enough why these Christian slaves should have sought to render an ideal, a perfect service, that they might thereby show forth by contrast the superior quality or excellency of the new religion which they had embraced as compared with the old discarded faith. This was, of course, a motive worthy, valuable, if not all-sufficient. Besides, sensible now of the essential nobleness of their nature and lofty destiny as children of God and heirs of heaven, they must have realized that they owed it to themselves to be faithful in all the relations of life, to be true to themselves as well as to employer and master, loyal to all their best convictions and loftiest ideals. Paul's ethical teaching covers this whole ground, compasses, sweeps, this entire field of responsible human activity. Yet he never fails to remind his readers that there is still another motive to duty higher, nobler, stronger, sweeter than all others, never failing, all-sufficient: it is that of devout love and loyalty to Christ. The privilege of the Christian believer, then whatever his lot, whatever the nature of the service required of him, is ever to be actuated by a motive, or by motives, adequate to a cheerful, faithful, and even enthusiastic, not to say heroic, discharge of duty. Should his circumstances be of such a nature as to render it impracticable for him to be influenced or actuated by any motives of self interest, or by any motives of human affection, or by the comfortable assurance that his own good intentions are appreciated and honoured, and that his work—duty conscientiously, faithfully, loyally done—will be duly approved and adequately rewarded on the part of those most directly and intimately concerned; still, all the same, he is encouraged to do whatsoever his hand finds to do with his might, if not, indeed, for some human being's sake, yet for the blessed Lord's sake. Thus the Christian need in no case ever be a drudge. Drudgery—what is it? This, I conceive, consists not so much in hard, uncongenial, exhausting toil, as in the performance of such toil without the stimulus, encouragement or inspiration, of a sufficiently high and holy motive; it is work done not for some loved one's sake or in the interest of some noble, worthy cause, at the call of duty, or in the name of something "beautiful to see or grateful to the soul;" no, but in obedience to the behests of stern, imperious necessity. This is drudgery; this is ignoble, ignominious, detestible servitude, unworthy of man and degrading to his very nature. Thank God, no child of His, no disciple of Jesus, is ever obliged to submit to any such humiliation. Most truly as well as sweetly, has our Lord declared: "Take my yoke upon you, and learn of me; for my yoke is easy"—since He so well knows how, and never fails to put underneath it a warm and loving heart—"and my burden is light."—New York Observer.

The Presbyterian Review.

Issued EVERY THURSDAY, from the office of the Publishers, Rooms No. 20, 21, 23, 25 Aberdeen Block, South-East corner Adelaide and Victoria Streets.

TERMS, \$1.50 per annum.

ADVERTISING RATES.—Under 3 months, 15 cents per line per insertion; 3 months, \$1.00 per line; 6 months, \$1.75 per line; 1 year, \$3.00. No advertisement charged at less than five lines. None other than unobjectionable advertisements taken.

All communications for either Business or Editorial Departments should be addressed PRESBYTERIAN REVIEW, Drawer 2464, Toronto, Ont.

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

Toronto, October 5, 1893.

Theosophical Dogmas.

SINCE the recent visit of Mrs. Besant to Toronto, it would seem the subject of theosophy, which she expounded to a large and influential audience in the Auditorium, has been receiving a sympathetic attention it does not deserve. The greatest danger of theosophy, when it is presented only in its most attractive form, as was done by Mrs. Besant, is that its vague pleadings may enlist our sympathies, and win the colour of approval before the whole question has undergone the strict criticism to which such a system must reasonably be subjected. A brief examination of the two or three leading positions taken by accredited theosophists will show very clearly that the system is fundamentally and irrevocably antagonistic to the truths and teachings of Christianity. The idea most prominently advanced by Mrs. Besant in her lecture, was that of re-incarnation, modified from the old belief of India to the extent that it is confined to the human race. As Madame Blavatsky has it, it is only through re-incarnation a knowledge of human life can be made exhaustive; re-incarnation gives occasion for the development of all those faculties which can only be developed during re-incarnation; only through re-incarnation is the unsatisfying nature of material life fully demonstrated; the subordination of the lower to the higher nature is made possible by many earth lives; re-incarnation secures variety and copiousness to the discipline we all require." This position will not stand for a moment before the touchstone of reason, and as a matter of faith it is both unsatisfying and grovelling. The second dogma advanced is the doctrine of Karma, or the doctrine of consequences. In a word, this doctrine is expressed thus: You are under the now personal, merciless law of cause and effect. It is useless to repent, for there is no one to forgive. The "It," from which all things emanate, and to which all things return cannot hear you when you pray. It is a question of consequences, not of repentance, reform or regeneration. The way which Mrs. Besant refines upon this is that the soul has a will by which it can, under conditions sometimes within its own range, purify itself, yet it is under the decree of inexorable law, liberties against which bring sure moral punishment. Probably the lecturer understands this better than the reader can; but it is with such obscure statements we have to deal. The writings of theo-

sophists make it plain that theosophy is pantheistic. In the "Key to Theosophy" by Madame Blavatsky the following is to be found. "Do you believe in God?" Answer: "That depends on what you mean by the term." "I mean," says the inquirer, "the God of the Christians, the Father of Jesus, and the Creator; the Biblical God of Moses, in short." Answer: "In such a God we do not believe. We reject the idea of a personal, or an extra-cosmic and anthropomorphic God, who is but a gigantic shadow of man, and not man at his best either. The God of theology, we say—and we prove it—is a bundle of contradictions and a logical impossibility. Therefore, we will have nothing to do with Him." "We believe it a universal Divine principle, the root ALL, from which all proceeds, and within which all shall be absorbed at the end of the great cycle of being." Some of those who profess theosophy disclaim that they are pantheists, but no accepted leader of the movement has been able to disentangle their doctrines from the meshes of pantheism pure and simple. These are a few of the accepted beliefs of theosophists. If the system is examined, more of like import will be found, showing that the paths on which the new Cult and Christianity travel are widely divergent.

Priestly Tolerance.

AN esteemed correspondent draws our attention to a letter which appeared in the Montreal Witness, in which the writer, Rev. T. Fenwick, of Woodbridge, Ont., describes the "Christian treatment" received by Protestant Evangelists in Upper Ontario from a Roman Catholic priest. Our correspondent would take us to task for our strictures in the Sorel persecution case, and asks "In view of these facts, can you brand the Roman Catholic priest as an intolerant persecutor?" Before giving Mr. Fenwick's letter we remark: Is it so strange a thing for a Roman Catholic priest to deal out "Christian treatment" that when it does occur it is greeted with welcome surprise? Again. We are not aware of having in these columns described the priests of Rome as "intolerant persecutors." We did express indignation at the persecution which was shamefully permitted at Sorel, and which must ever disgrace our boasted civilization and liberty of the subject, and we have no doubt whatever, that the Church if not directly responsible for the occurrence, did incite the populace to commit the outrage, by incendiary statements from the altar, but the persecutor was not in this case the priest, so much as the representative of the civil law. From Sorel it is indeed pleasant to turn to Arthur, where tolerance, the prized possession of Protestants, seems to prevail. According to Mr. Fenwick's account, three young men lately took a "Gospel carriage" as far as Arthur, Ont., in the township of that name, holding meetings at several places on the way, among others, Woodbridge. Arthur is largely settled by Roman Catholics. The priest heard of their coming, and, on the Sabbath before they began their meetings, he spoke to his people about them, morning and evening, to the following effect: "The 'Gospel carriage' is coming to this place. The young men in charge of it are going to hold meetings. Now, if you wish to attend any of these meetings you are at liberty to do so. But remember this, you must make no disturbance, but conduct yourselves in a quiet, orderly manner." The first two nights, some of the Roman Catholics present acted rather unbecomingly. But after that, the young men could not have been treated more respectfully than they were by their Roman Catholic hear-

ers, who formed, at the very least, two-thirds of the attendance. Indeed, the speakers have been less respectfully treated by some calling themselves Protestants. Their meetings in Arthur lasted ten days. They were open air ones. I need not say that they did not introduce controversy, but simply proclaimed doctrines which Roman Catholics profess to hold most firmly in common with evangelical Protestants. Some time before the Salvation Army was stoned out of the place. Very probably, the reason was that the priest had said nothing about it, and it was new to his people. No doubt, what he said about the young men connected with the 'Gospel Carriage,' had a good effect on his hearers. For the foregoing facts, I am indebted to two of the young men—Messrs. Rodger and Jeffery. I may here state that a priest in another part of Ontario sometimes spoke from the pulpit as follows about Mr. B——, a Presbyterian minister, who has 'crossed the tide.' "If on account of unfavourable weather, you cannot come to your own church, go and hear Mr. B——." Did this spirit more extensively prevail many of the difficulties with which the churches in Canada are face to face, would have no existence.

Can It Be True?

A STORM of just indignation has been aroused by the report that an import tax was levied by the customs officers at Vancouver, B.C., on Mrs. MacKay, wife of Dr. MacKay, of Formosa, the celebrated Canadian missionary, whose phenomenal success is in the mouth of all the churches. Mrs. McKay is a Chinese by birth and if the report which has found its way into the press be true, the tax was imposed upon her on account of the race to which she belongs. She visited Canada with her husband some years ago and has many friends in this country on account of her personal character, and on account of the great assistance she has been able to render to her husband in his arduous work of evangelization and translation. But there must be some mistake in the matter which has not yet come to the surface. The law is quite clear; and if the tax was really imposed, there can be no doubt the officer responsible therefor has grossly exceeded his duty. The statute is in the following terms: "No duty shall be payable under the Chinese Act in respect to any woman of Chinese origin who is the wife of a person who is not of Chinese origin, but for the purposes of the said Act such woman shall be deemed to be of the same nationality as her husband." Now, if a wrong has been committed, it can easily be set right, but the report has raised the whole question of a tax on Chinese because of their nationality, and it does seem that the sentiment which the incident referred to is stirring into strength, may have the effect of modifying the obnoxious restrictions if not of abolishing them altogether. We will have occasion shortly to refer to Dr. MacKay's visit to Canada, and to draw attention to the great work he has accomplished. Meantime, the experience it seems he has had to undergo on landing will apprise the country of his arrival as few incidents could.

A Pioneer Minister Gone By the death of Rev. John Fraser, the Church in Canada has lost one of her best-known and most respected fathers. He was in many respects a remarkable man. Originally a teacher in St. Thomas, Ont., he sought for the exercise of his great natural gifts in the Church, and his services to her were manifold and greatly blessed. He was a student of Dr. Chalmers, and from him inherited an intense love for

astronomy and chemistry. His pulpit gifts were of a high order, and in the various congregations to which he ministered he left a deep impression of his intellectual genius and spiritual character. He laboured in Thamesford, Kincardine, Indian Lands etc., and when age necessitated his withdrawal from active service he retired to Montreal, where he spent the last years of his life. He will be mourned in many homes in Ontario where his memory will be long kept green.

A Righteous Protest. THE experience of the United States with the notorious Geary Law, should not be lost on Canada. We may awaken any day to find a serious Chinese question on our hands, a contingency to which the reported case of Mr. Mackay gives point at the present moment. Our contemporary, the Mid-Continent, places before its readers a fact which illustrates how difficult it is to retrace the first wrong step. It says:—Mr. Geary, the author of the Chinese Bill which has met such condemnation from the country, and which so sorely plagues and embarrasses the Government at Washington, excites a feeling of righteous indignation against himself, and shows how unfit he is to be a framer of the laws, by now proclaiming that American missionaries in China should be recalled by law of Congress to their own land. That he would favour such a bill just as he would vote to expel anarchists from the country. That the cases of the missionaries in China, and of the anarchists in the United States are exactly parallel. Is it only pitiful ignorance of the missionaries' work, or is the man actuated by an animosity to them and their cause, as violent as that which he cherishes against the Chinese in our borders.

Mohammedan Testimony. AMONG the papers of note read at the "World's Parliament of Religions," was one by Dr. Imad-ud-Din, a lineal descendant of the famous Mohammedan saint, Qutub Jamal, remarkable for the testimony it bears to the power of Christianity. He says that many learned Mohammedans are accepting the Christian faith, and that the present situation is big with blessings. There was a time when the conversion of a Mohammedan to Christianity was looked on as a marvel. But now they have come and are coming in their thousands. He ascribes the results to the grace of God, the liberty brought in by British rule, and the self-denying labours of the missionaries.

Sabbath Rest. Perhaps the most remarkable feature of the International Congress on Sunday Rest, held last week in Chicago, was the fact that the more important papers were almost all contributed by laymen, medical men, lawyers, manufacturers, railwaymen, miners, and men engaged in such pursuits of life. The earnest convictions of these men, expressed as they were, in decisive terms, cannot fail to keep the growing feeling on this continent that the Sabbath should be restored to its proper tranquility and devotional observance.

Spreading the Good News. SINCE the founding in 1701 in England of the Society for the Propagation of the Gospel in Foreign Parts, the society's expenditure in the mission field up to now has been £5,790,340. In 1801 there were 81 clergy; there are now 8,442. In its colleges are 2,600 students, with 38,000 pupils.

Current Literature.

New Books and Periodicals

"DICTIONARY OF QUOTATIONS FROM ANCIENT AND MODERN SOURCES" Selected and compiled by the Rev. James Wood, editor of "Nuttall's Standard Dictionary." London and New York: Frederick Warno & Co. \$2.50.

We capture as soon as possible every honestly made dictionary of this class and carry it off for the reference shelf which is our best substitute for an infallible memory. The author's problem in such a book is, of course, an impossible one. He cannot expect to bring together in any one collection exactly the citations another author may be in want of. The art of using such books is to have a great many of them. For this reason we welcome every honest addition to the list. By this we mean every carefully made addition which contains from an original selection collected by the author from original sources and not a mere compilation from other works. Mere compilations are useless; they add nothing to those previously existing; a new and fresh work, like Mr. Wood's, adds a great deal. He has collected good, quotable matter which has not been put in a dictionary before. His collection is not intended to be exhaustive in any department. He is rather chary of proverbs, for example, and does not deal largely in poetry. His volume, however, contains now and useful matter in these lines, besides mottoes, maxims, phrases, and all sorts of pithy, pointed and aphoristic sayings and sentences. The matter in the book is presented substantially twice, or at least in two different systems of indexing, first in the general alphabetical order of the first word in the citation and next in a very full topical index in which the leading word or topical word in the citation leads off in the index. The reader has, therefore, the advantage of searching for what he wants on two clues, the alphabetical and the topical. The volume is said to contain 30,000 references, ancient and modern, German, English and French. The Shakespeare citations are definite. The book would certainly be more useful and probably more accurate if all the citations were, as for example "All men have their prices," which is put down "Anon," is probably from Walpole, who, we believe, put it "Every man has his price."

MRS. MARGARET E. SANGSTER'S expected volume of verses, "On the Road Home," is among this month's publications of the Messrs. Harper and Brothers. The poems embody thoughts, suggestions and pictures referring chiefly to the home, friendship, the familiar relations of daily life, and the Christian year's calendar.

THE Ideal Prayer Meeting is admirably written about by Rev. H. W. Pope in a twelve page pamphlet which reached us this week. It is well-suited for gratuitous distribution among the members of the Church. It is published by the Bureau of Supplies, New Haven, Conn., at fifteen cents per dozen or seventy-five cents per hundred.

DR. WILLIAM WRIGHT continues his absorbingly interesting series on the Brontës in McClure's Magazine for October. Hugh Brontë is what one would call, in a moment of enthusiasm, an Irish viking. He is a splendid character, and suggests in his ruggedness and fearlessness Charlotte Brontë's Rochester, in "Jane Eyre."

THE Century has arranged with Prof. Charles Eliot Norton, literary executor of the late James Russell Lowell, for the publication of the last remaining unpublished work of the great critic. The first paper, which will appear in an early number, has to do with "Wit, Humor, Fun and Satire." A recently discovered unpublished poem by Ralph Waldo Emerson, written on the occasion of the fortieth birthday of Mr. Lowell, will soon appear in the Century.

THE October Harpers' Magazine will contain the first part of Mr. Edwin Lord Week's articles on the journey "From the Black Sea to the Persian Gulf by Caravan," which he took last year with the late Theodore Child. The first paper narrates their experiences on the road through the country of the Kurds, between Trebizond and Tabreez, and describing the latter city as it appeared during a cholera scourge. The article is fully illustrated from sketches made by Mr. Weeks during the journey.

THE Century for October will contain articles appropriate to the closing weeks of the World's Fair, the first being the fullest biographical sketch ever written of Frederick Law Olmsted, the designer of the original plan of the landscape of the Fair. The article is by Mrs. Van Rensselaer, who says of this work that in it Mr. Olmsted "has lifted landscape-gardening to a higher place than it ever held before in the interest and respect of our public." A full-page portrait of Mr. Olmsted is printed as the frontispiece of the number, which also contains an editorial article, "Don't Miss the Fair!" and a poem by R. W. Gilder entitled "The Vanishing City," celebrating the artistic beauty of the Fair.

HARPER'S WEEKLY for September 30th opens with a page cartoon by W. A. Rogers on Boss rule in New York and Brooklyn. Miss Murfree's story of "The Moonshiners of Hoho-Hebec Falls" is concluded. The opening of the Cherokee Strip is described and illustrated, and there is a page of illustrations of the Hoosier harvest festival. In contrast to these pictures there is a page of sketches of Newport, with an article on the life there. The floral festival at Colorado Springs is described and illustrated, and there is an article, with pictures, on the oyster industry of the Chesapeake. The illustrations of the Fair include the Russian horses and the lake front, while Mr. Nowell shows the amusing Johnson family in a gondola.

The diary of the secretary of Rear-Admiral Sir George Cockburn of the ship "Northumberland," which bore Napoleon into exile at St. Helena, is to be printed from the original manuscript, hitherto unpublished, in the October Century. Not only the daily life of the ex-Emperor on board ship, but many important conversations with the admiral are here reported in full. In talking one day of Waterloo, Napoleon said that he attributed his defeat solely to the disaffected officers of the French army. Had it been daylight an hour longer, he said, he was positive the result would have been different. "He further said that had he been able, when the alarm and confusion first took place, to have placed himself in a conspicuous position in front, it would have insured the rallying of all the troops around him; but as it was, treachery and darkness combined rendered his ruin inevitable."

"THE SPEECHES AND ADDRESSES OF WILLIAM MCKINLEY," is the title of an important and timely volume which will be published immediately by D. Appleton & Co. These selections, sixty-five in number, embrace a wide range of topics of absorbing public interest, and include twenty-five speeches devoted to the tariff question in all its aspects; three on silver; three on Federal elections; five on pensions and the public debt; two on civil service-reform; two on the Treasury surplus and the purchase of bonds; one on the direct tax bill; and one (delivered at Columbus, in February, 1893) on the Republican defeat. Thirty of the speeches were delivered in Congress; the remaining thirty-five in as many different cities and almost as many States. The orator whose views are thus presented is the best authority of his party on most of the matters considered. An elaborate analytical index gives the volume an encyclopedic character, which will be especially appreciated at the present time by the student of whatever political faith.

THE Missionary Review of the World for October throws the search-light upon mission work among the followers of Mohammed. The leading article is on "Christian Work in Moslem Cities," by Rev. James F. Riggs, D.D., and this is followed by two others; the first on "The Attitude of the Moslem Mind toward Christianity," written by the editor, who forecasts a dark future for Christian missions among Mohammedans; the second on "Missions in Turkey," written by Rev. Herman N. Barnum, D.D., of Harpoot, Turkey. The principal article in the "Concert of Missions" department also relates to Islam, the title being "Union of Moslem Church and State in Turkey and Persia," by Rev. J. H. Shedd, D.D., of Oroomia, Persia. An article on "The Evangelization of Arabia," by Rev. S. M. Zweiner, also bears on the same subject. The attention given to Islam does not rob other fields of due attention, however. All the departments are full of fresh news. The editor-in-chief, Dr. Pierson, has returned from England, where he has been supplying the pulpit of the late Mr. Spurgeon, and he announces that he will give The Review his more direct supervision hereafter. Published monthly by Funk & Wagnalls Company, 18 and 20 Astor Place, New York, at \$2.00 a year.

THE October number of McClure's Magazine opens with a paper, by Robert P. Porter, on that incomparable wit, orator and American statesman, Thomas B. Reed, of Maine and the country at large. The Shakespearean face and head of Mr. Reed confront you as a frontispiece. You see him here, in 1860, at graduation time; in 1864, on entering the navy; on the 17th of July, 1893; and "At a Window in Portland," day 'fore yesterday. After you look at that last, even Mr. J. M. Barrie and his "Window in Thrums" will drop to second place in your affections. Mr. Porter has written of Mr. Reed in a straight, English sort of way, that goes, like a noggin of Tyrone whiskey on a wild night between Scotland and the North of Ireland, right to the spot. He tells us many hitherto unknown and interesting things of Mr. Reed, among them that "Fear of Death" was the subject of Mr. Reed's first oration, thirty-three years ago. Mr. Reed is a great novel reader, Mr. Porter tells us; and while Thomas Reed loves Thackeray he thinks Charles Reeds "the best story teller that ever wrote English." Mr. Reed has earned the right to indulge in the luxury of such an opinion as that. But Balzac he places above all the writers of fiction. Balzac is the Maine Catapult's intellectual brother. And, strange to say, Balzac and Reed look wonderfully alike; and they are both master men.

PROFESSOR T. HARWOOD PATTISON, D.D., opens the Homiletic Review for October with a comprehensive article, "The Minister's Literary Culture," in which he pleads for a broader education of the ministry along literary lines. The Rev. Wilbur F. Crafts writes on "The Model Church," giving his ideas of what ought to characterize the architecture of modern places of worship. The question, "What is True Preaching?" is answered by the Rev. Wilbur C. Nowell. Prof. Phillip Schaff gives a series of pithy and valuable "Homiletical Suggestions," and Dr. William Hayes Ward adds another valuable contribution to his series on, "Light on Scriptural Texts from recent Discoveries." His paper this month is on "The Chronology of the Kings of Babylon and Persia." Prof. E. J. Wolf, D.D., contributes the exegetical article of the month, on "Perfection and the Perfect." Rev. William J. Skillman treats of "The Relation of the Pulpit to Public Morals," in the Sociological Section. Rev. M. C. Howey writes in the Miscellaneous Section, on "Voice Culture as a Preparation for the Pulpit;" and Bishop Atticus G. Haygood, D.D., on "Not as the World Giveth." "Lawlessness and Law Enforcement," is the title of an article, furnished under Living Issues, by Rev. Samuel Schwarm, Ph.D. The whole number is filled with practical suggestions for preachers of the gospel in their several capacities." Published monthly by Funk & Wagnalls Company, 18 and 20 Astor Place, New York, at \$3.00 a year.

Canadian Pulpit.

No. 12.

Satan's Short Road to Plenty Rejected.

SHORT SERMON BY REV. DR. McMULLEN, WOODSTOCK.

TEXT—Matt. iv. 4: "Man shall not live by bread alone."—These words contain Christ's reply to the tempter's first assault when Jesus was led of the spirit into the wilderness to be tempted of the devil. It was necessary that the Saviour should be conformed to His people and be made like unto His brethren in all things, sin excepted, and therefore, that He should be tempted. Nor would it be correct to suppose that His temptation was limited to the one occasion here recorded. It extended through His whole life of suffering. He was ever being tried and put to the proof, but this chapter records

I.—SATAN'S SUPREME ATTACK.

1. The first stratagem which Satan employs is the same one used with such fatal effect in the assault on the first Adam. The bodily desire and need of sustenance is the avenue through which unsuspected approach is attempted, and in the case of the Saviour the place and circumstances are peculiarly favourable for success. The first Adam, unless also, had outwardly the odds in his favor in so far as a garden of abundance differs from a wilderness of barrenness and hunger. 2. Another feature in the case is Satan's adroit use of the anomaly that one claiming to be so great and exalted should be in circumstances of such hardship and destitution. "If thou be the Son of God command that these stones be made bread." Had Satan been a witness of Christ's baptism, when the voice from Heaven proclaimed, "This is My Beloved Son," or was it Christ's own professed claim Satan had in view when insinuating the doubt "If Thou be the Son of God," etc. Whatever answer be given to these questions, it is manifest that Satan did not know Jesus fully. However vast Satan's knowledge may be, it is yet finite and limited, and hence his hope of succeeding by measures which proved abortive. In like manner does Satan hope to overthrow those who are kept by the power of God through faith unto salvation. Marvel not, believer, if his attacks on you are persistent, and as profound in their depths of cunning as they are replete with malignant hostility against your peace and purity.

II.—Note the position which Jesus selects for vanquishing the tempter.

1. It is written—he does not say where it is written. He is not careful to distinguish between one part and another of existing Scripture, as if some parts were especially worthy of confidence and others less so. By this unqualified "It is written," he, by implication, endorses as of absolute authority the existing Scriptures. The quotation is taken from Deut. viii. 3, "He fed thee with manna which thou knowest not, neither did thy fathers know, that He might make thee know that man doth not live by bread only," etc.

2. It is merely by God Himself we live, and He can sustain us in one way or in another according to His sovereign pleasure. Mere bread will not ward off death.

3. Man's nature is too complex and his life in the full sense too comprehensive and exalted to be sustained by bread alone. The rich fool said "Soul, thou hast much goods laid up for many years; take thine esse, eat, drink and be merry." A man's life does not consist in the abundance of the things he possesseth. As man has a higher life than that of the body, there are higher elements and interests in this problem than mere bread, important and needful as that may be.

III.—If Christ had adopted Satan's suggestion, certain consequences of a very serious nature would have been involved. In the first place he would have admitted the very position which He denies, viz., that man lives by bread alone. Further, He would have so far ceased to be an example to you and me in meeting and grappling with temptation. We cannot work miracles for our own relief or benefit; but we can say "It is written," etc. We can take our stand on the word of God, and endure hardness as good soldiers in a spirit of faith; we can fight the battle on the same principle upon which He fought and conquered. And further still, had Christ adopted Satan's suggestion He would have been using for Himself and for His own deliverance a power which must be held in reserve if He was to save us by being our suffering substitute. The grand crucial test to which all through His life as well as in His death He submitted, was this: that He suffered and yet possessed the power at any moment to deliver Himself. Herein lay the continuous test and proof of His suffering being voluntary. He had power to lay down His life, and if so, not to lay it down, and power to take it again. But His power to save Himself He must not use, if He is to save us, for He cannot save both Himself and us. This principle held good when He suffered, being tempted, even has it held good when He refused to prove His sonship by coming down from the cross. All these considerations and consequences combined to emphasize the vital importance of His stand here taken: "It is written, man shall not live by bread alone."

IV.—But when all that can be said has been said in illustration of the soundness and importance of the position that man shall not live

by bread alone—after all, is bread not necessary? Yes. Our Lord, Himself, admits it is—Matt. vi., 32-33.

How shall we live, how shall we gain a livelihood, is a problem that every individual has to solve for himself. It concerns the statesman to devise such regulations for the government of society, that every class and individual shall have a fair chance of reaping the reward of honest labour. Many there are who assume that the Scriptures render but little, if any, help in the solution of the problem. Religion is religion, and business is business, and according to their thinking, the two are distinct and separate. Our Lord's teaching is "Seek ye first the Kingdom of God and His righteousness and all these things shall be added unto you." Now do the actual facts of the past and the present verify and confirm our Lord's teaching on that subject? Why did the great nationalities of antiquity, Babylon, Egypt, Assyria, Persia, Greece and Rome, with all their civilization go down in ruin and perish from the earth? Was it for lack of bread? Assuredly not, but for lack of righteousness. Wrongs and injustice of various kinds bred internal dissonance, and this combined with outward assault resulted in their going down in ruin. Man shall not live by bread alone is a principle that holds good in national as well as individual life. And as regards the facts of the present, what is their testimony in reference to Christ's teaching on this question? He makes righteousness the condition and basis of social well-being, and says: "Seek ye first the kingdom of God and His righteousness, and all these things shall be added unto you." Many of you whom I address have visited the great Columbian Exhibition, or World's Fair, in Chicago. There you have seen the products, manufactures and industries of the nations of the world, and you have had opportunity of comparing one with another. Now, what nations have the best food, the best clothing, the best furniture for their houses, and the best houses to live in? The most Christian nations of the world are immeasurably in advance of all the others in everything contributing to the support and social comfort of all classes of the people. Take such nations as the British Empire and Germany in the old world, and the United States and Canada in the new, and compare their exhibits with those of the greatest and most advanced of heathen nations, and what a commentary you have on the influence of Christianity on individual and national life; and it not a most important and striking confirmation of the hopes and promises of Christianity for eternity, that it does so much and such great things for man in time? If its first fruits are so goodly, are they not an assuring pledge of the excellence of its coming harvest?

Let us, then, endeavour to catch more and more of the inspiration of the Saviour's words, "Man shall not live by bread alone." Let us live in the consciousness of a life so comprehensive, exalted and spiritual, that nothing less than God Himself can be its real and satisfying support. When our temporal supplies are stinted, and the tempter suggests a prohibited method of immediate plenty, let us remember the maxim of Him who said "Man shall not live by bread alone." Let us live in the spirit of that godliness which hath the promise of the life that now is and of that which is to come. Then shall we know in ever increasing measure the blessedness of partaking of the true Bread which came down from heaven, of which if a man eat he shall never die. Let us stand strong in faith against the temptation to adopt prohibited short roads to abundance. Let us, after the example of our Lord, prefer to suffer rather than to have recourse to illegitimate methods of escape—for we, too, are tested in like manner as He was.



REV. DR. McMULLEN, WOODSTOCK.

after the example of our Lord, prefer to suffer rather than to have recourse to illegitimate methods of escape—for we, too, are tested in like manner as He was.

BEHIND all the clamour for pulpit oratory there lies the notion that somehow the preacher is to do it all. There is a Protestant sacerdotalism only less injurious than the Roman Catholic type. The preacher is not to do it all. If Christianity is to prevail in any community, it must be by each Christian's exercising his gifts for the cause of Christ. The people who long for an "eloquent" preacher, could probably make their minister, if he is a good man, adapted to his place, eloquent enough for all practical purposes, by rallying about his ministry, and not depending on him to "draw" them as well as those who care nothing for religion.—The Watchman.

PAUL is ever dwelling on the importance of the death of Jesus, his blood. He conceives of men as utterly lost and needing redemption, and that redemption as one which must cost the life of the Redeemer. He says elsewhere, "Christ redeemed us, bought us out, from the curse of the law, being made a curse in our behalf." (Gal. iii. 13.)

It is important to have a deep sense of the heinousness and curse of sin. It is necessary to hate it, to try and avoid it. A sense of sin is the condition to salvation. A man cannot repent until he sees his sin and the loss it involves.

Where Paul talked about there being no distinction between a Jew and Gentile in the matter of sin and salvation, we must speak of there being no distinction among us, between rich and poor, learned and ignorant, churchgoer and outsider.

THE one gift that includes all spiritual gifts, the blessing that envelops all blessing for our churches, is Jesus. A personal Jesus accepted is salvation; a personal Jesus accepted in sanctification; a personal Jesus trusted is a constant joy; a personal Jesus possessed is our only power.—Cayler.

Church News.

In Canada.

Meetings of Presbyteries.

BROCKVILLE—Brockville, First church, Dec. 12th, 2.30 p.m.
CALGARY—Calgary, first Tuesday of March, 1894.
CHATHAM—Chatham, St. Andrew's church, Dec. 12th, 10 a.m.
GUELPH—Guelph, St. Andrew's church, Nov. 21st, at 10.30 a.m.
HURON—Briessfield, Nov. 14th, 10.30 a.m.
LINDSAY—Camington, Oct. 17th, 11 a.m.
MAITLAND—Wingham, Nov. 21st, 11.30 a.m.
ORANGEVILLE—Orangeville, Nov. 14th, 10.30 a.m.
OTTAWA—Ottawa, Bank street church, Nov. 7th, 10 a.m.
OWEN SOUND—Owen Sound, Knox church, Oct. 17th, at 10 a.m.
PARIS—Knox church, Woodstock, Oct. 3rd, 11 a.m.
QUEBEC—Richmond, Chalmers' church, Nov. 14th, 5 p.m.
REGINA—Indian Head, 2nd Tuesday in March, 1894.
SARNIA—Sarnia, Dec. 11th, 10 a.m.
SAUGEEN—Clifford, Dec. 12th, at 10 a.m.
STRATFORD—Knox church, Stratford, Nov. 14th, 10.30 a.m.
SYDNEY—North Sydney, Nov. 1st, 11.30 a.m.
VANCOUVER ISLAND—Victoria, First church, Oct. 4th.
WHITBY—Oshawa, Oct. 17th, 10 a.m.

Presbytery at Chatham.

CHATHAM PRESBYTERY met in First Church Chatham, on Tuesday, 12th ult., at 10 a.m. Minutes were read and sustained. Elders' commissions were received and the roll made up. Rev. J. M. McLaron, B.A., was re-elected Moderator for six months. Rev. W. Burns, of Toronto, being present was asked to act as a corresponding member and was heard on behalf of the endowment scheme for the Aged and Infirm Ministers' Fund. The thanks of Presbytery were tendered to Mr. Burns for his address and a committee was appointed to confer with him concerning a thorough canvas of the Presbytery in aid of the scheme. It was agreed that Windsor session should be instructed to obtain one month's supply in the quarter through Dr. Torrance if an early settlement was not accomplished. Standing committees were appointed for the year, the conveners being as follows: Statistics, the Clerk; Temperance, Dr. Jamieson; Sabbath Schools, Mr. Manson; State of Religion, Mr. Davidson; Sabbath Observance, Mr. Croll; Home Missions, Dr. Battisby; Systematic Beneficence, Mr. Natress. Mr. Manson laid on the table a unanimous call from Tilbury Centre in favour of Mr. James Hodges, B.A., licentiate. It was signed by seventy-eight members and 114 adherents. A stipend of \$900 per annum was guaranteed. Commissioners having been heard in its favour Presbytery sustained the call. Mr. Hodges telegraphed his acceptance and it was agreed that he should be ordained and inducted at an adjourned meeting in Tilbury Centre, on Tuesday, 26th inst. at 1 p.m. Circulars from the Presbyteries of Regina and Orangeville were read, received and filed. The students labouring within the bounds reported regarding their several fields. Buxton, etc., was reduced to a mission field. Dr. Battisby was instructed to seek supply for all the stations for the winter and it was resolved that in the event of supply being obtained for them the H. M. C. be asked to grant per week to Kent Bridge, etc. \$3, Harrow \$3, and Buxton, etc. \$2. Mr. Larkin was appointed Moderator of the session of Buxton in place of Mr. Manson, resigned. Circulars from Dr. Reid's recent Assembly Fund and Home Mission and Augmentation Funds were read. The clerk was instructed to inform the different congregations as to the amount expected from them for the former fund and the attention of the members of Presbytery was earnestly called to the claims of the latter. Students'

exercisers having been heard the clerk was instructed to certify Messrs. Drenan, Forster, Radford, Skene, M. O. McLennan and S. F. McLennan to the senate of Knox College. No answer having been received from Sarnia Presbytery to the complaint of this Presbytery that Sarnia Presbytery had been encroaching on its bounds, action was deferred till the adjourned meeting. It was moved by Dr. Battisby, seconded and agreed that the hearty thanks of this Presbytery be given to Knox College Students' Missionary Society for the excellent services rendered by its missionaries within our bounds, and that the society be commended to the liberality of our congregations. The session records of Thamesville, Bothwell and Essex having been examined and reported on were ordered to be attested as carefully and correctly kept. Presbytery adjourned to meet in Tilbury Centre, on Tuesday, 20th inst., at 1 p.m. The next regular meeting will be held in St. Andrew's Church, Chatham, on Tuesday, 12th Dec., at 10 a.m.—W. M. FLEMING, Clerk.

Presbytery of Saugeen.

The Presbytery of Saugeen met in Mount Forest Sept 12th. Mr. McKellar was appointed Moderator for the next six months and took the chair. Mr. Aull gave in the Home Mission report and intimated that the Presbytery was expected to raise \$1,000 for Home Missions and \$350 for Augmentation. The Presbytery agreed to meet twice a year in Harriston, once in Mount Forest and once in Palmerston, unless otherwise agreed upon on account of the Presbyterial W.F.M.S. A call to the Rev. James Pritchard, of Forest, from Fordwich and Gorrie was sustained, salary \$500 per annum and manse. Mr. Stewart, of Belmore, was appointed to prosecute the call before the Presbytery of Sarnia. Mr. Andrew Little, from North Luther congregation, was examined as to his motives and fitness for entering Knox College. Mr. Henry, student, read a discourse which was sustained as being satisfactory. The clerk was instructed to certify them to the senate of Knox College. The Home Mission Committee was instructed to bring in a report at next meeting as to the best method of bringing the different schemes of the Church before the congregations of the Presbytery. Mr. McKellar was appointed to give an address at the meeting of W.F.M.S. The Rev. Wm. Gallagher was certified by the Presbytery of Bruce as a minister in good standing and transferred to the care of the Presbytery of Saugeen. He was appointed for six months longer to his present field. A resolution was passed earnestly urging upon all temperance workers within the bounds to use every legitimate means to secure a large majority vote in favour of Prohibition next January. The committee appointed to visit Rothsay, Moorefield and Cotswold reported that all the three congregations were opposed to any disturbance of their present relations. Ten more certificates were asked for scholars repeating the Shorter Catechisms, two from McIntosh, two from North Luther and six from Woodland congregations. It was agreed to hold the next meeting in Clifford on Dec. 12th, the place at which the W.F.M.S. has been appointed to meet.—S. Young, Clerk.

Presbytery of Regina.

The Presbytery of Regina met at Broadview on Wednesday, Sept. 13th. There was a large attendance of members with whom sat as corresponding member, Principal King, of Manitoba College. Messrs. Robson, Campbell, Clay and Carmichael were appointed a committee to allocate the amounts required of the Presbytery among the different congregations. Elders' commissions in favour of Messrs. J. R. Anderson, Richard Beale, and John McLeod were read and their names added to the roll. Mr. Muirhead reported that he had moderated in a call at Moosomin which was in favor of Mr. J. A. Redden, B.A. The call was presented signed by 25 communicants concurred in by 23 adherents. Mr. Anderson, representative of the congregation, was heard in support of the call. It was agreed to receive and sustain the call. Mr. Welsh was appointed to represent the Presbytery at the opening

of the new church at Sintaluta on the 24th inst. On petition from Qu'Appelle that station was separated from Matheson's settlement and united with two stations to the south and Mr. W. S. Moore asked to take charge for the ensuing six months. Mr. Matheson with a student helper was appointed to take charge of Balgonie, Matheson Settlement, Rose Plain and Longlaketon. Mr. J. A. Cairns was appointed to Carnduff for six months. Mr. Ferry was appointed to take the oversight of the Lansdowne field. Messrs. Robson, Campbell and Matheson were appointed a committee on reception of catechists. Ministers adjacent to the various mission fields were requested to have the fields provide horses for the use of student missionaries. The convenor of the committee on examination of students was requested to obtain discourses from all students and authorize the clerk to certify them to their various colleges. Mr. McKechnie was authorized to form a session in the Longlaketon field. The Rev. Dr. King, on invitation of the Moderator, addressed the Presbytery on the work of Manitoba College. Thereupon the thanks of the Court was accorded Dr. King for his helpful presence and address and the continual prosperity of Manitoba College was gratefully acknowledged. In the discussion upon the temperance question the attention of the court was directed to a movement on foot for the erection of a brewery at Regina when the following resolution was unanimously agreed to: "That the Presbytery views with grave apprehension the possible establishment of a brewery in Regina and would respectfully urge the members and adherents of the Presbyterian church, to use their utmost endeavours to prevent the establishment, and to co-operate with others in seeking this end." It was further agreed to request all ministers and missionaries to bring the subject of temperance prominently before their people. After singing the 121st psalm the benediction was pronounced and the Presbytery adjourned, to meet at Indian Head on the second Wednesday of March next.—W. L. CLAY, Clerk.

Presbytery of Winnipeg.

This court convened on Sept. 12th, when Rev. A. Matheson was elected Moderator. Notices was given that Messrs. W. Johnstone, of Selkirk; J. B. Mitchell, of Westminster church, Winnipeg; D. Sinclair, of St. Andrew's church, Winnipeg; E. Hudson, of Plympton, and Neil Henderson, of Springfield, had been elected by their respective sessions as representative elders to the Presbytery. On motion the names of these members were added to the roll. A circular was read from Rev. Dr. Reid, of Toronto, calling attention to the needs of the Assembly Fund. On motion it was agreed to recommend this fund heartily to the liberality of congregations. It was agreed, on motion of Rev. John Hogg, seconded by the Rev. J. A. F. Sutherland, the Rev. Joseph Hogg be appointed to organize a congregation at Point Douglas and to act as a moderator of session, being assisted in the meantime until elders can be appointed, by Messrs. Matheson and Dunbar, of the St. Andrew's church session. On motion of Dr. Bryce, seconded by Prof. Hart, Mr. Richmond was appointed to take charge of the mission for six months. It was also agreed to grant an application for the organization of a congregation in the western part of Winnipeg and that Rev. C. W. Gordon, M.A., be appointed as ordained missionary for the year with authority to organize the congregation and to act as moderator of an interim session which is to consist of Dr. Bryce, Prof. Hart and Mr. James Thompson. Dr. Bryce presented the report of the Home Mission Committee which included the following items: 1. The committee recommends that Mr. C. T. Baylis be certified to Manitoba College as a suitable person for entering on the course for the ministry. 2. That the attention of the Presbytery be called to the amount asked for Home Missions and Augmentation. In this connection a discussion arose in regard to the best way of arousing interest in aid of these funds; and after discussion it was agreed, on motion of Prof. Baird, seconded by Mr. McKinley, that the presbytery declare in favour of holding Presbyterial missionary meetings in the congregations within its bounds during the coming winter; and that the question of

making arrangements for such meeting be left to the Home Mission Committee. 3. That certain students, named in an appendix to the report, be the supply for the coming six months. 4. That the supply of vacant augmented charges be left to the Home Mission Committee. The following resolution was presented by Dr. Bryce and unanimously carried: That the Presbytery, having heard of the appointment by the Assembly's Foreign Mission Committee, on condition of approval by the medical examiner, of Mr. F. H. Russell, B.A., to the mission field of Central India, congratulates the Foreign Mission on the agent chosen; and the Presbytery is of opinion that on account of Mr. Russell having received both his arts and theological education at Manitoba College, and on account of his having been a useful member at Knox church, that the Foreign Mission Committee be earnestly requested to arrange for Mr. Russell's license, ordination and designation in Winnipeg at such time as convenient; and that in case of the request being granted, the clerk be authorized to make all arrangements necessary. Messrs. John Maxwell, T. G. McLeod and F. H. Russell, B.A., asked to have application made on their behalf to the Synod for leave to take them on trials for license. In view of the fact that it is necessary in one of the cases, at least, that action should be taken almost immediately it was agreed to take these three students on trials for license without waiting for the meeting of the Synod, and to ask the Synod under the circumstances to approve such action. It was agreed further to overture the Synod, to give to Presbyteries within its bounds leave to make application directly to the General Assembly for permission to take students on trials for license so that the difficulty may be obviated which has arisen in regard to the licensing of students since the Synod has begun to hold its meetings in the autumn. Prof. Baird and Dr. Bryce were appointed to support this overture before the Synod.

Presbytery of Truro.

THIRTEEN ministers and three elders were at the meeting of the Truro Presbytery on the 17th ult. Commissioners were received from the sessions of Clifton, Springside, Riverside, Acadia, Brookfield, Stowiacke, Upper Londonderry, River Hebert, and Coldstream appointing Messrs. Silas E. Black, James Creelman, William Lombard, Roderick Macleod, Thomas A. Brunton, Thomas Francis, Isaac Flemming, Robert Read, and Roderick Macleau—respectively—representative elders in Presbytery and Synod. Prof. Falconer, of the Presbyterian College, Halifax, and Revs. McLeod Harvey and J. P. Falconer were invited to sit and deliberate with the Presbytery. Rev. John Robbins reported that he had moderated in a call at Coldstream to the Rev. McLeod Harvey. Messrs. William Dickson and Roderick McKay appeared as commissioners and reported that the call was unanimous. The call was sustained and presented to Mr. Harvey, who asked for time for deciding. Rev. Clarence Mackinnon was appointed to moderate in a call at River Hebert. It was agreed to apply to the Augmentation Committee for a supplement of \$150 for Coldstream, and \$250 for River Hebert—in case of settlement. Rev. A. D. Gunn reported that he had preached at Middle Stewiacke and declared the charge vacant. The report was received, and D. S. Fraser was appointed interim moderator of session. The annual report of Truro Presbyterial and the Mission Bands connected therewith, was received, and a resolution of Presbytery expressing gratification with the progress made and the contributions received by these societies, and praying that the blessing of the Head of the Church might rest upon their work, was adopted. On motion of Rev. W. H. Ness a resolution was also adopted expressing the cordial approval of the Presbytery in the work of the Young People's Society of Christian Endeavor, and sending kindly greetings to the Colchester convention, which was to meet on the following day at Acadia Mines. Considerable time was occupied in considering the supply of the mission stations of the Presbytery during the winter. Messrs. Ness, James Macleau, and McMichel were appointed a committee to prepare a scheme to

be submitted to the next meeting of Presbytery. The Presbytery adjourned to meet at the call of the Moderator of Synod.—J. H. CHASE, Clerk.

Presbytery of Ottawa.

THE adjourned meeting of this Presbytery was held in Knox Church, Ottawa, on the afternoon of Tuesday, the 26th ult., for the purpose chiefly of arranging the Home Mission work for the winter. The reports from the fields within our bounds are very encouraging. The Rev. A. M. Gregor, B.A., was appointed ordained missionary to Chelsea and Cantley, and we hope to appoint one at Plantagenet in a few weeks. Several of the fields are to receive occasional supply from the students during the winter. Aylmer is placed under the care of the Rev. M. H. Scott, M.A., of Hull, for the next six months, but we hope to be able to place an ordained missionary there. The report on French work carried on within our bounds was also equally encouraging. There is cheering progress made everywhere. The Rev. E. F. Seyler, who has been very ill all summer, is not yet able to return to his work in Ottawa, and the Rev. Mr. Mousseau, late of Granville, has been secured to act as substitute. We were glad to learn that the work is recovering under his care. The clerk reported that he had received no official notice from the Sarnia Presbytery as to the issue of the call from North Gower to the Rev. John S. Lochhead, M.A., of Parkhill, although it was now a week since the meeting of the Presbytery. He had received a letter from Mr. Lochhead, himself, stating that he had accepted the call. Pending the receipt of the official documents, which the clerk was instructed to write for at once, the following provisional arrangements were made for induction. It is to take place in the church at North Gower, on Tuesday, October 17th, at 3.30 p. m., when the Rev. D. Findlay, B.A., of Manotick, will preside, the Rev. J. A. Macfarlane, B.A., of New Etna, will preach, the Rev. J. M. Goodwillie, M.A., will address the pastor, and the Rev. John McLaron, of Carp, will address the people. The next meeting of Presbytery will be held in Bank street church, Ottawa, on Tuesday, November 7th, at 10 a. m.—JAS. H. BEATT, Clerk.

Presbytery of Kamloops.

MET at Enderby, 10 a. m., September 12th. There was a full attendance of members with Rev. Dr. Robertson and a number of students. Rev. Paul F. Langill, B.A., was elected Moderator for the next year. The chief business of the morning and afternoon sittings was the examination of Mr. Thomas Paton for license and ordination, and of students for certification to their colleges. Extract minutes from the General Assembly granting permission to take Mr. Paton on trial for license and ordination, was read by the clerk. Mr. Paton passed satisfactorily the usual examinations and was duly licensed to preach the Gospel. Thereafter he was appointed for two and a half years to Kettle River, and his ordination and designation fixed for the evening meeting, the Moderator to preside, G. H. Rogers, B.A., to preach, George Murray, M.A., to address the minister, W. R. Ross to address the congregation assembled, and Rev. Dr. Robertson to speak on Home Missions. The Clerk was instructed to certify in the usual way, all students labouring within the bounds. Committee on Students appointed: Messrs. Ross (Con.); Murray, and A. L. Fortune. Standing Committees for the year. Home Missions: Rev. P. F. Langill, B.A. (Con.); J. Knox Wright, B.D.; A. Lee, B.A., and Messrs. D. Matheson and John McKelvie. Foreign Missions: Rev. W. R. Ross (Con.); George Murray, M.A., and Mr. E. S. Wood. Temperance: Rev. J. Knox Wright, B.D.; Thomas Paton, and Mr. Thomas Lewis. Sabbath Schools: Rev. A. Lee, B.A. Sabbath Observance: Rev. George Murray, M.A. (Con.); T. H. Rogers, B.A., and Capt. McMorris. Systematic Beneficence: Messrs. D. Matheson (Con.); E. S. Wood; J. McKelvie; Chas. Lewis, and Capt. McMorris. State of Religion: Rev. Thomas Paton. In the evening, in the presence of a large congregation, Mr. Thomas Paton was ordained to the office of

the Christian ministry, and designated to the Kettle River field. A deputation from the Spallumcheen congregation appeared before the Presbytery, asking that the Home Mission grant be continued at present figure for this year. A good case showing urgent necessity was made out, so Presbytery unanimously resolved to make application to the Assembly's Committee in terms of the request. Next morning at ten o'clock business was resumed. Mr. Lee was appointed Treasurer. Messrs. Lee, Murray, and Ross were appointed a committee to strike rate for congregations and missions upon the Schemes of the Church. Resolved to urge strongly that Home Mission grants be paid in quarterly instalments. Resolved to pay \$15 out of Presbytery Fund to Assembly Fund. Resolved that the clerk's salary be \$50 per annum. A communication from Kingston Presbytery re ordination, etc. of Mr. Wm. Black was read. Dr. Robertson reported that Mr. Black had been ill for some time, agreed to express sympathy with Mr. Black in his illness and to instruct the clerk to write him declaring Presbytery's wish that he should come forward as soon as possible to fulfil his appointment by the Home Mission Committee. An application from Kaslo for aid from the Church and Manso Building Fund was disposed of. A reference from Nelson upon dispute with agent of C. P. R. Co. about property was considered and Dr. Robertson and Mr. Rogers were appointed to lay the whole matter before the commissioners of the C. P. R. Co. at Vancouver. A presentation of dressing case from members of Presbytery was made to Dr. Robertson. Home Missions.—Claims for the past six months were carefully considered and approved as follows:—Nelson \$200, Spallumcheen \$150, Vernon \$150, Nicola \$200, Donald \$175, Revelstoke \$146.30, Kalso \$200, Upper Kootenay \$147, Shuswap \$114, Okanagan \$110, Ashcroft \$200, Fairview \$98, Kettle River \$109, Kamloops (Aug) \$150. Dr. Robertson and Mr. Langill were appointed to examine account of Mr. Paton's removal expenses with power to make application for special grant. Applications to be made in all cases not specified below for grants at rates agreed upon by the Home Mission Committee in March. Special cases: Nelson, \$10 per Sabbath for next six months; Spallumcheen, \$5.77 per Sabbath for the next six months, Okanagan, \$6 per Sabbath for the next six months; Shuswap and Fairview missionaries enjoined to take up further subscriptions and report to convener of Home Mission Committee and Dr. Robertson who shall apply for special grant to make up any deficit. Supply.—Mr. Rogers having resigned Nelson, Mr. Wm. Black was appointed to that field, Mr. Rogers' resignation to take effect upon arrival of successor. Mr. McVicar was appointed to Okanagan for six months. Other questions of supply left to Presbytery's Home Mission Committee and Dr. Robertson. Reports of special visitations of fields received. On request of Mr. Martin, Mr. Langill was appointed to visit Kaslo soon and the organization of the congregation was authorized. Thanks were expressed to Capt. Troup Nelson for "passes" granted members in attending his meeting; to John Patterson, Esq., manager of the steamer "Ameworth" for free transportation of missionaries in the past, and to the Enderby congregation for its hospitality. Next meeting to be held at Vernon, second Tuesday in Dec., at 10 a. m.—JOHN KNOX WRIGHT, Clerk.

Presbytery of Owen Sound.

THE Presbytery met in Knox church, Sept. 10. The first hour was spent in devotional exercises led by Mr. McAlpine, Moderator. Mr. Wesley Akitt applied to be recommended to Knox College to study for the ministry. Dr. Waits, the convener pro tem. of the Examining Committee, recommended that he be certified to the Senate to take the literary course. The recommendation was adopted. Dr. Fraser reported that he had moderated in a call to a minister in Keady, etc., and laid on the table the following papers: 1. Call to Mr. James Hamilton, 2. Guarantee of stipend for \$750 and manso; 3. Commissions for representatives to prosecute the call. Dr. Fraser's action was approved, commissioners

(Continued on page 208.)

The Church Abroad.

SCOTLAND. REV. GEORGE ROBSON, senior minister of the United Presbyterian church, Lauder, Berwickshire, died there on the 8th inst. Ordained on 14th of October, 1834, Mr. Robson had thus almost completed a fifty-nine years ministry, the greater part of which was passed at Lauder, where he succeeded the Rev. William Lowrie, the originator of the Voluntary Church associations. Previous to his induction at Lauder, Mr. Robson was for some time pastor of Blackfriars congregation, Jedburgh. Although comparatively unknown to the present generation of members of Synod, Mr. Robson was nevertheless a notable churchman a quarter of a century ago. He was author of "The Closet; Its Supplications, Succours and Successes," and a volume of sermons entitled "Christ is All and in All." With his church there was conjoined in 1817 the Relief congregation, which originated with a small minority opposed to the call presented to him. Mr. Robson had reached the 84th year of his age.

The names of Prof. Flint, University of Edinburgh, and Prof. Story, University of Glasgow, are freely mentioned in connection with the vacant principalship of St. Mary's college, St. Andrews.

A PEELIAR service was held in Newbattle last month. Rev. J. C. Carrick, B.D., intimated a special service for cyclists, and asked those who desired to come to travel on their bicycles.

Rev. THOMAS GORDON, B.D., of Edgerton, regards Mr. Gladstone as one of the humorists of the century. The Suspensory bill was a Trojan horse from which the premier stepped out like Punch, stating that he never admired this device for attacking the Church.

Rev. DR. RANKIN, of Muthill, holds very strongly that Scotland has more than 1,000 superfluous ministers, some of them probably of his own Church, who are almost as much a curse to the country as excessive drinking or gambling. Three, four or five ministers in a little island or village competing for popularity are, he says, apt to become just so many little devils.

The remains of Principal Cunningham have been interred in the cathedral ground of St. Andrews. A service in the Town church was conducted by Rev. Dr. Rodger, of College church, Rev. Dr. Gloag and Rev. Dr. Boyd. The university officials and professors attended in their robes, among those present being the Marquis of Bute. The grave was that of Clement Cox of Redwalls, the friend of Knox, and it is believed not to have been disturbed since his death 300 years ago.

Rev. J. HUGHES-PARRY, who has been pastor of Armonia Calvinistic Methodist church, Holyhead, for the last five and a half years, has sent in his resignation, as he has decided to accept the call sent in by the church at Utica, America. His resignation will take place at the end of November. Mr. Hughes Parry was over in the United States for about six months lately, and he declined the invitation to the pastorate of the church at New York before receiving that from Utica.

The Calvinistic Methodist church at Gworsyil, Wrexham, has invited the Rev. Edward Jones, of Llwynypandy, to undertake the pastorate, and the call has been confirmed by the Flintshire monthly meeting.

The Rev. H. T. Stephens has been presented with a purse of gold by the members of Nazareth chapel, on his leaving for Aberdare, Mr. Stephens having accepted a call from Carmel Calvinistic Methodist chapel.

At the last meeting of the Presbytery of London North, it was agreed that consideration should be given at the October meeting of the Presbytery, to a subject of importance and delicacy, viz., a proposed new scheme for the admission of students; and five new articles suggested by the Committee on Ministerial Efficiency, as a form of procedure for the removal of ministers who were

not accused either of heresy or immorality, but in whose cases, through various causes, for which they were responsible, the ends of the Christian ministry were not being served.

The opening lecture of this winter's session of the Theological College of the English Presbyterian Church will be delivered on October 6th, by Professor John Skinner.

Rev. R. M. THORNTON, B.A., who was absent on a two months trip in Canada and the United States, has resumed his ministry at Camden Road Presbyterian church.

Rev. W. D. CAMPBELL, a probationer of the Free Church, has accepted the call addressed to him by the congregation of St. Andrew's church, Gravesend.

Much regret is felt by the congregation of Swindon, at the departure of the Rev. J. Nisbet Wallace for St. Andrew's church, Torquay.

At a recent meeting of the Presbytery of Chesapeake the revised Directory of Worship was adopted with "the hope that the Assembly may find some way to still further improve it, especially the chapter on Public Prayer by removing all that implies legal bondage, and making it to express full Christian liberty, love and thanksgiving as the pervading characteristics of Christian worship in this dispensation."

Rev. J. C. BRUCE, D.D., of Franklin, Pennsylvania, has been called to the second church of Altoona.

Rev. Mr. WILLIAMS of Emlenton, Pennsylvania, has accepted a call to the pastorate of the First church of Oil City, Presbytery of Erie. He will enter upon his duties November 1st.

Rev. J. B. UMBERGER has resigned his charge at Honeybrook, Presbytery of Chester, Pennsylvania, to take effect the last Sabbath of September.

The Scotch church in West Fourteenth street, New York, on Sabbath, Sept. 24th, held the last regular service in its old building before its removal to the new edifice in Ninety-fifth street. Exercises were held in the church in the evening, when Rev. Dr. D. G. Wylie, the pastor, Rev. Dr. Alexander, Rev. Dr. Harrower, Rev. A. W. Halsey and Rev. W. D. Buchanan delivered appropriate addresses. Dr. Wylie stated that he considered the farewell was said to the old church in the morning, because it was then that he preached a sermon there for the last time. Nearly all the week following was devoted to the ceremonies attending the dedication of the new building.

The following report of the opening of St. Andrew's College, New South Wales, will be read with surprise in Canada: The students celebrated the opening of the addition to the building with a dance. The corridors, staircase and ballroom were beautifully decorated with bunting, greenery and fairy lamps. Rev. Principal and Mrs. Kinross, received the guests, and Mr. R. Bowman and A. L. Walker acted as secretaries. Among those invited were Rev. Dr. and Mrs. Cosh, Rev. J. and Mrs. Walker, Rev. Dr. O'Brien, Mrs. and Miss Delohery, Mrs. Harrison, Mrs. Bowman, Misses Rolleston, E. Richard's, Kinross, Salomons, Colville, Fuller, Harris, Trenchard, McFarland, Capp, Miller, Pearse, Kirpatrick, Mackinnon, Walker, Garnson, Martin, Brierley, Richards, Ross, Wallace, Robertson, Bensusan, Elliott, Fuller, O'Hara, Bartlett, Pilcher, Prosser, Kelly, Reid, Messrs. T. Abbott, H. P. Abbott, J. E. Peden, F. H. Gaden, Throsby, Merewether, Miller, Fitzpatrick, Maxwell, Angus, Wood, Russell, Piddington, Delohery, Russell, Armstrong, Wickham, Hay, Trench, Whitfield, and many others. Dancing was kept up until a late hour, and the young hosts were congratulated on the success of their entertainment.

From correspondence to hand to learn that in some districts of New South Wales Presbyterianism is not making much progress. Here is one extract—"The minister of religion who would be acceptable in the district would re-

quire to entertain and attract the people with sensuous admixtures in Divine worship, admit bazaars and lotteries into the methods of its maintenance, and baptise indiscriminately, &c.; in other words, one would be led by the people, and not be a leader of the people."—Belfast Witness.

The Mission Field.

The Home Mission Sub-Committee (and sub-committee on Augmentation) will meet in the lecture room of St. Andrew's Church, Toronto, on Monday, October 10th, at 9 a.m.

The London Missionary Society intend to establish a Central Training School at the Cook Islands, towards which the New Zealand Government have promised to contribute £250 a year.

Rev. FREDERICK A. KLEIN who has been an active worker for the Church Missionary Society for forty-two years—thirty-one years in Palestine and eleven at Cairo—is resigning his work.

A HINDU widow through all her life, even if she lives to be ninety years old, can never eat but one meal of rice in twenty-four hours. At fast seasons she must fast for two or three consecutive days. "If a dying widow asks for water on a fast day, a few drops are dropped into her ear."

The First Semi-Annual meeting of Chatham Presbyterial Society of the W.F.M.S. was held in the Presbyterian church, at Ridgetown, on Wednesday, Sept. 6th, Mrs. Cooper presiding. Able addresses were made by several of the ladies connected with the society. The special feature of the occasion was an address by Mrs. Shortreed, former Secretary of the General Society. At the close of the afternoon meeting, tea was served by the ladies of the church to all present. In the evening Dr. Battisby delivered an interesting address on his visit to the Old World.

AND here is a hint concerning another most important phase of development in missionary work. At the first conference held at Allahabad, in 183, of 1736 members, natives numbered twenty-eight, and no women; at the second, held at Calcutta, in 1833, in a membership of 475 there were forty-six natives and 181 women; and at the third, in Bombay last year, with 632 members, there were ninety-three natives and 276 women. And, no doubt, in all the future more and more will women be found at the front in the fight, and the work be transferred to native hands.

The Chinese lepers of British Columbia, isolated on the island in the Gulf of Georgia, have had no one to attend them, and have been left alone, with only the occasional visit of a physician to relieve them. A young woman of Vancouver, Lizzie Hausel, has heroically offered to devoted herself to the care of these unfortunates. She was rescued by the Salvation Army some time ago from a degraded life, and for two years has been a devoted trained nurse in cases of small-pox, etc. Her decision to care for the lepers will mean the sacrifice of the rest of her life.

The annual meeting of the China Inland Mission has just been held at the Conference Hall, Mildmay Park, and was largely attended. Mr. B. Bromhall made a brief statement as to the scope and progress of the work. There are now 207 stations and out-stations, 552 China Inland Mission missionaries in all, and 3,637 communicants. The income raised at home was £24,632, and in China and elsewhere, £9,860. The Rev. J. Hudson Taylor, speaking of the year's returns, said: "There have been more converts and more baptisms than in any previous year, while at this moment there are about a thousand more candidates for baptism than at this time last year." At the evening meeting Dr. Pierson gave the closing address, his subject being testimony and judgment as based on the words of our Lord in Matt. 24: 14.

"The weak side of many religious works is found in the premature exaction of reports from the workers. The donors insist on being encouraged. A Sunday-school, it may be, which has given one shilling for missions, wishes to know how many souls have been

gained through this one shilling. Your mission is not afflicted in this way. You do not receive triumphant reports. Whatever your missionaries say of their work and its fruits, you may be assured that it is always the minimum of that which they could say; but their work is none the less solid, founded on the rock. It does not strike the new, but is like the submarine piles sustaining the bridges of the Forth and of the Tay, which form the most necessary and most admirable part of those marvellous constructions. But the day will come when this work will emerge from the bosom of the deep waters, and its greatness and its vitality will appear by the magnificent fruits which it will bear."—Dr. James Johnston to the Committee of the Paris Society.

The following extract from a letter received from one of our missionaries in the West is worthy of perusal. He writes: "A few days ago I visited a man who seldom attends church and is otherwise indifferent as to his life. In the course of our conversation I learned that he believed in the final salvation of all. On my way home, I mused as to the relation between his life and his belief. Seeing their close, their vital connection, I resolved anew to declare only what God has revealed, lest men should live heterodox lives as a consequence of my heterodox preaching."

The Knox College Students' Missionary Society for the last five years has been successful in its missionary efforts in the township of Wilmut, Waterloo, and at New Dundee, Baden and New Hamburg through the energy and zeal of their students placed in the field from year to year. The work of two years was confined to New Dundee alone under the care of Messrs. Williamson and Edgar. In the third and fourth year at Baden under Messrs. H. S. McKittrick—now of Tarrus—and R. T. Cockburn. This year the field has extended to New Hamburg where the present missionary, A. F. Webster, also has found much encouragement and sympathy in the work. On Sabbath, Sept. 10th, Rev. T. S. Hardie (Mod.), of Ayr, dispensed the Sacrament of the Lord's Supper at New Dundee and Baden. At Baden twenty-six sat down at the table. Twenty of these form the nucleus of a congregation just organized and it is hoped they may soon be able to worship in a church of their own. New Hamburg gives great hopes of becoming organized in the near future and it is expected at no distant date these may form a strong charge of the Presbyterian Church.

In spite of the vigilance of the officials in every district in India, the tendency of the superstitious people and self-seeking priests towards forbidden rites is ever showing itself. The government of the North-Western provinces is at present investigating the circumstances under which a human being has been offered in sacrifice to the black goddess Kali, in a village near Benares, in the very heart of a dense population long under our rule. The village priests incited a Brahmin family to give up their son, a boy of sixteen. Before a large crowd the lad was led forth to the temple, and after invocation to the hideous idol the chief priest cut the victim's throat and sprinkled the warm blood over Kali herself. The crime is said to have created a sensation in the district. The barbarity of hook-swinging has recently revived in several villages. It was put down by the police in 1867, up to which year it formed a part of every annual festival, and was often preceded by the ordeal of walking through the fire. In the latest case, which occurred within ten miles of Calcutta, a missionary stopped the orgie, and examined the back of the drugged victim, when he found that the hook had passed through the two great muscles, which were lacerated, although the man had been eased by the support of a waistband also. The villagers resented his interference.

An interesting account has just appeared of some of the Protestant organizations which exist in Paris. and indeed throughout France, for the benefit of young women and girls who have to live alone. The International Union of the Friends of Young Women has founded in various towns of France

twenty-one homes where young women are fed and lodged very cheaply, and can enjoy many social pleasures. In Paris there is also the Christian Asylum for Female Domestic, where servants are lodged for one and a half francs, or fifteen pence, a day, and at the temporary Asylum for Protestant Women the fees amount to only half-a-crown a week. There is also a workshop for unemployed workwomen, where plain needlework is found and well paid for. Paris has a club for shopgirls, which is open every afternoon and evening, where lessons in English and music are given gratuitously. At this house the average daily attendance is between thirty and forty. There is also a Convalescent Home for Protestant young women near the Bois de Boulogne, where they are allowed to stay for three weeks at a time. With few exceptions these charitable institutions, though primarily intended for Protestants, are not exclusively sectarian.

The annual meeting of Pictou Presbyterian W. F. M. S. was held at Stellarton. About fifty delegates were present, representing nearly all the societies in the Presbyterial. Owing to the removal of the president, Mrs. Harvey, the chair was occupied by the vice-president, Mrs. Dickson, of Pictou. After the usual devotional exercises, the delegates were kindly welcomed by Mrs. Joseph MacKay, of Stellarton. Mrs. Cairns, of Soosaburn, making a suitable response. Mrs. Dickson then gave a very earnest address, which was followed by the reports of secretaries and treasurer. Secretary's report showed thirty-six auxiliaries, those of Springville, St. Paul's, East River, Ferrona and Poplar Hill having been added this year. The membership is 1,030; of these thirty-six are life members. Nearly all the auxiliaries report very encouragingly of increased interest and larger attendance at the monthly meetings. Miss Falconer, of Pictou, mission band secretary, reported sixteen bands, an increase of five. Mrs. Ives read the treasurer's report, which showed \$1,395 08 contributed up to date. Miss Taylor read a paper on "Refusals," Miss Carmichael, Mrs. Dickson and others gave short addresses on practical work in our societies. Everyone regretted the absence of our missionary, Mrs. K. J. Grant, of Trinidad, who was unable to be present. After votes of thanks to the ladies of Stellarton auxiliary for their kind reception of delegates, also to the railway companies for reduced fares, this meeting adjourned to the basement, where tea was provided and a very pleasant hour was spent in social intercourse. At 7.30 a public meeting was held, Rev. Mr. Falconer, of Pictou, in the chair. Interesting addresses were delivered by Mr. Rogers, of New Glasgow; Dr. Macleod, of Thornburn, and Mr. Falconer. Good music was furnished by the choir, and the collection added \$14 10 to the funds. The next meeting will be held at Durham, Pictou Co.

The sixth annual meeting of the Bruce- Presbyterial W. F. M. S. was held in Geneva church, Chesley. Delegates were present from Paisley, Walkerton and Tara. Only delegates were present at the morning meeting for business, but the attendance at both afternoon and evening meetings were good. Mrs. Johnstone, Paisley, presided, and was assisted in the devotional exercises by Mrs. Allan, Paisley; Miss James, Walkerton; Mrs. Ferguson and Mrs. Boyd, Chesley; Mrs. Watt, Tara; and Mrs. McLeod, Paisley. Mrs. Perry, Chesley, gave the address of welcome and Miss Smith, Tara, replied on behalf of the delegates. The Secretary and Treasurer's reports were encouraging. One auxiliary has been organized during the year—West Brant, making a total of eight auxiliaries, and three Mission Bands with a membership of fully 300. Total contributions for the year were \$589 52. Four boxes of clothing were also sent to Rev. Mr. Moore's school, Lakesend, N. W., valued at \$338.00. Admirable papers were read by Miss McCallum and Mrs. Allan, of Paisley, their respective subjects being: "Can we afford such an organization as the W. F. M. S.?" and "How to Interest the Indifferent." Miss L. Smiley and the Misses Waddell, Chesley, sang at both meetings and added not a little to the interest by their appropriate and well rendered selections. Some-

time in the afternoon it was discovered that Miss Oliver, of Indore, India, was present. The announcement caused quite a pleasant flutter, and Mrs. Johnston when inviting Miss Oliver to the platform said, "God had been specially kind, for we had desired to have Miss Oliver, but had refrained from asking her in obedience to the expressed wish of the Board that she might have so long a time to rest, and the time was not yet up." Miss Oliver kindly responded and gave a short and interesting address on our Christian woman in India. The following officers were elected for this year: Mrs. Johnstone, Paisley, president; Mrs. Gourlay, Port Elgin, 1st vice-president; Mrs. Perry, Chesley, 2nd vice-president; Miss Smith, Tara, 3rd vice-president; Mrs. H. Ferguson, Chesley, secretary; Mrs. Helen G. McLaren, Paisley, treasurer. Invitations for next place of meeting were presented by Paisley and Tara. The motion was put to the meeting when the majority voted in favour of Tara. At six o'clock the ladies adjourned to the vestry, where the Chesley friends had refreshments prepared in great abundance. Mr. Perrie presided at the evening meeting assisted by Rev. Mr. Johnstone, of Paisley. The speakers were Rev. Mr. Craigie and Rev. Dr. McTavish Toronto, who happened to be in town and very kindly took the place of Rev. Dr. James who was unable to be present. Both addresses were earnest, interesting and practical, and were listened to with close attention. After the customary vote of thanks Mr. Perrie pronounced the benediction, so closing meetings of much interest and profit.

Allahabad Presbytery met in Allahabad in the 28th and 29th of July, with nine ministers and five elders present. One of the first items of business was the request of Rev. J. J. Caleb to be released from the pastoral charge of Katra church, which he has held for twenty-two years. He has done good work, and is worthy of all honour. He gave as the reasons for his request the weakness resulting from advancing years, and the ill-health that makes his visiting his people as much as should be done, impossible. After hearing the officers of the church, who earnestly urged against the acceptance of the resignation, the Presbytery still decided, in view of all the circumstances, to allow Mr. Caleb to give up the work. Mr. Forman was appointed to declare the pulpit vacant on the following Sabbath, and Mr. Alexander was appointed to supply until such time as the church shall call another pastor. Two candidates under care of Presbytery who have been studying in the Saharanpur Theological Seminary came before Presbytery. After hearing the reports of their work it was decided that they should return to Saharanpur to read in the "Catechist course." Two young men were examined on personal religion and motives in wishing to be preachers. The examinations were sustained and it was resolved that they be recommended for admission to Saharanpur Seminary. In the matter of Union for all Hindustani-speaking Presbyterian churches a committee of two—of the stated clerk and Rev. Joel David—was appointed to confer with the committees of other Presbyteries. In connection with the request for the ordination of two licentiates, one as pastor, the other as evangelist, the whole question of ordaining licentiates was earnestly discussed. It was decided to answer the requests in the negative for the time being, as a question of general policy should be decided before the individual cases are dealt with. This a matter of extreme importance on which the Synod should give a deliverance in order to secure uniformity of action among its Presbyteries. A special element of doubt in the case of the call to the pastorate was that the members of the church could promise only Rs. 212-0 a month toward the support of the pastor. The subscriptions of the mission ladies in the station would add Rs. 10. But the question was when the members of the church itself can promise only Rs. 212-0, should they be encouraged to call a man whose salary is Rs. 20, the mission being asked for so large a balance? It must not be forgotten, however, that the offer of even this much indicates a real effort on the part of the people.

The Church in Canada.

(Continued.)

heard, call sustained and ordered to be put into Mr. Hamilton's hands. The Presbytery agreed to meet October 17th to issue the matter. Committees appointed to visit mission fields reported as follows: (1) Mr. McLean, for Lion's Head; (2) Mr. McNabb, for Indian Peninsula; (3) Mr. McAlpine, for Berkeley, etc. The reports were adopted, and the convener instructed to apply for grants to augment congregations and mission fields. It was agreed to apply for grant of \$2.50 to Caven Station. A committee was appointed to allocate the amounts required for Assembly Fund, Augmentation and Home Mission Funds to congregations. Mr. McLean was appointed for a month to supply Lake Charles. The clerk was instructed to certify Messrs. John E. Smith, Alex. Craw and George Milne to the Senate of Knox College. Mr. Hector McLean was recommended to take the University course in preparation for the ministry. Dr. Waits, as Convener, with the ministers of the town, were appointed to prepare a programme for Monday afternoon and evening preceding the December meeting. Several important items of business were left over for consideration at the adjourned meeting. The Presbytery then adjourned to meet in Knox church, Owon Sound, Tuesday, October 17th, at 10 a.m., and the session was closed with the benediction.—JOHN SOMERVILLE, Clerk.

REV. FRANK DAVEY will likely receive a call from River Hebert congregation.

THE Presbyterian congregation of Spencerville will extend a call to Rev. Mr. Sinclair, of Carleton Place.

REV. D. L. BRADLEY, pastor of the Presbyterian church, Cape Vincent, died on Friday, 15th inst.

REV. EDWARD ASTOR was inducted into the pastoral charge of Merrickville and Jasper on Sept. 19th.

REV. H. LAMONT, D.D., has demitted his charge, St. Luke's, Whitton, Presbytery of Quebec. Accepted.

St. SYLVESTER and Leeds village has extended a call to Rev. Arch. Stevenson. Declined.

TILBURY Presbyterians have extended a call to Rev. James Hodges, a recent graduate of Queen's College, offering a salary of \$900, which has been accepted.

REV. CHARLES McKILLOP has returned home to Lothbridge, N.W.T., after three months absence in Ontario among his friends.

THE marriage took place recently of Rev. D. D. McDonald, of Lorneville, and Miss H. Rankin, daughter of D. J. Rankin, Collins Bay, Ont.

REV. J. CROMBIE, of Smith's Falls, the venerable clerk of the Presbytery of Lanark and Renfrew, has arrived home from Scotland, and looks hale and hearty after his long trip.

At a meeting of the North Bruce Presbyterian congregation on Wednesday of last week the names of Mr. McDonald, late of Ashfield, Mr. McKenzie, late of Morden, Manitoba, Mr. Munro, of Kintore, and Mr. Dewar, of Owon Sound, were proposed as suitable persons for the pastorate of the church. On a vote being taken Mr. McDonald received a majority, but nothing definite was done towards proceeding with a regular call.

The Congregation.

EFFORTS are being made to have an organ introduced into Tavistock Presbyterian church.

THE annual peach social of St. Andrew's church, Fergus, proved very successful.

Electric lights are being placed in St. Andrew's church, Blyth, Ont.

REV. J. S. SMALL, of Manitoba, a native of Arthur, preached there on the 10th inst.

THE new Presbyterian church at Pipestone, Man., which will be a fine, commodious building, is being pushed on to completion.

At a meeting of the management committee

of Knox church, Dutton, the other day, the minister's salary was increased to \$1,000, and a committee appointed to purchase a manse.

PULPITS were changed last Sabbath between Rev. Dr. Moore, of Ottawa, and Dr. Gloag, of Morewood.

St. ANDREW'S church, Strathroy, Ont., Harvest Home, was held on 17th and 18th inst, the services and festival being particularly pleasing to the participants.

THE Rev. D. J. McLean, Presbyterian minister here, is on a trip to the World's Fair with a well-filled purse, generously contributed by the members of his congregation.

At a congregational meeting of the Presbyterian church, at Virden, Man., Mr. John Caldwell was elected one of the managers in place of Mr. Munro, who has resigned owing to his departure from town.

THERE was a meeting of the congregation of the new Presbyterian church, Victoria, B.C., on the 14th inst. A resolution was formulated and forwarded to the Moderator and clerk of the Presbytery. It is in answer to the letters of Revs. Campbell, MacLae and Winchester. The resolution, which is a long one, claims the right for the congregation to go on as they are, and protests against any interference. Thirty additional names have been added to the roll of the church and the total is now given as 130.

THE opening services in connection with Emmanuel Presbyterian church, East Toronto, commenced on Sunday last. Rev. Principal Caven occupied the pulpit in the forenoon and G. M. Milligan in the evening. The afternoon services were conducted by Mr. D. Fotheringham and Mrs. John Harvie. The church was crowded at each service, and the collections were liberal. On Monday night there was a public tea and meeting, when addresses were delivered by various ministers and laymen, and a musical programme rendered by the choir of Westminster church. Emmanuel church is under the charge of Rev. J. A. Johnstone, of Little York.

THE re-opening services of Burns church, Zorra, of which the Rev. J. D. Ferguson is pastor, were held on Sept. 17th and 18th. The church has been closed for over two months for repairs. Rev. R. P. Mackay, of Toronto, preached, morning and evening, on Sabbath, and the Rev. M. L. Leitch, of Stratford, in the afternoon. On Monday evening a very successful "Harvest Home" was held. At all the gatherings the church was filled to its utmost capacity. The repairs, which consist of the complete renovation of the church within, and a partial renovation without, besides an extension of the sheds 160 feet, making in all 320 feet, cost some \$750, \$600 of which is raised, and the rest will soon be forthcoming.

An Important Incident in Insurance.

PERHAPS no matter of late in the life insurance field has been received with such interest as the announcement of the highly satisfactory results of the North American Life's investment policies. It is within the recollection of many that when this Company inaugurated in Canadian life insurance companies this special form of policy, its competitors displayed very great antagonism to it, but, like many other great successful reformers, the North American has lived to see these very same competitors adopt, advertise, and push in the same form, or in a modified form, the policy which it, as a Home Company, had offered first to the Canadian insuring public. It was, however, several years after the North American adopted it that other Canadian companies followed, and therefore the North American is the pioneer company to-day in the payment and settlement of this form of investment policy. So exceedingly satisfactory have the results been to those who were fortunate enough to select this class of insurance that in many instances they have withdrawn their cash accumulations and applied for new policies. Some of the wealthiest professional and business men in this city hold similar policies, and they will doubtless be pleased to scan one of the many gratifying

letters which have been received by the Company.

Montreal, August, 1893.

To the Directors of the North American Life Assurance Co., Toronto:

Gentlemen,—Ten years ago I took an investment policy in your Company for \$5,000 on the Life Plan, it having been represented a desirable contract, and likely to yield good profit returns.

Having this year completed my investment period, I am in possession of the actual results, and therefore in a position to judge of its merits. My contract, I am pleased to say, has proved to be all that was claimed for it. My profits, which I can draw in cash, are fully up to my expectations, and the other options at my disposal as favourable and liberal as represented. So satisfactory have been the results in every respect, I will, as opportunity presents, take pleasure in recommending your investment policies to others, and in order to express my own appreciation in a tangible way, I am applying for another policy of \$5,000 on the same plan. Hoping your Company may long continue to maintain its present good reputation for profit-paying ability, I am, yours truly,

JOHN STEPHENS.

The Prophecy Fulfilled.

EARLY in the season the great rush to the World's Fair was prophesied to be in the months of September and October, and that prophecy has been proved correct. Never was Chicago business so brisk, and the Canadian Pacific report their palatial and tourist sleeping cars for the Friday and Saturday excursions are being taxed to the utmost, extra sleepers being put on all trains to accommodate the crowd. A feature of the traffic is the number of parties from ten to fifty travelling together. No doubt the renowned sleepers, which for comfort and appointments cannot be beaten, have contributed to attract thousands of travellers to the Canadian Pacific route. Every Friday and Saturday, commencing to-morrow and the following day, one-way first-class fare excursions will be run, the ticket in each case being good to arrive back at starting point until the second Wednesday following date of issue, thereby giving the holder plenty of time to visit the wonders of the White City.

Coligny College, Ottawa.

THIS Young Ladies' College re-opened for the session on Tuesday with a large attendance of pupils. The staff consists of eleven resident teachers selected because of their special qualifications as teachers and because of their Christian character. The College building has been greatly improved during the summer and is now unsurpassed both as to comfort and to sanitary arrangements. There is yet room for a few more boarders. Parents desiring for their daughters a thorough education in a refined Christian home, can with confidence send them to Coligny College. Applications should be addressed to Rev. Dr. Warden, Box 1839, Post Office, Montreal.

WE would direct the attention of our readers to the fact that the Ontario Agricultural College reopened October 2nd. It is a matter of regret that so few of our Canadians turn their attention to agriculture, and those who do, endeavour in a hap-hazard manner to go into the business instead of taking a course of instruction which would prove helpful to them and render a financial success that otherwise would end in disastrous failure. The location and equipment of the college is excellent, and the staff of professors and lecturers more complete than ever before. The course includes a full course of lectures with practical instruction on agriculture, live stock, dairying, veterinary science, chemistry, geology, botany, horticulture, English literature, composition, arithmetic, book-keeping, etc., just the kind of education required by young men intending to be farmers. The college has, under the able and painstaking management of President Mills, grown in strength and popularity, and is making for itself not only a provincial but a world wide

reputation as one of the best agricultural colleges on the continent.

One of the most interesting features of the Toronto Exhibition was the new wind motor, which from its immense height and graceful proportions attracted much attention. Upon enquiry we found that this motor is one of the most modern and advanced mechanical devices ever yet invented for furnishing power for the work necessary to be done on every farm. One motor outfit consists of steel wheel governor, gear, etc. It is so skillfully constructed that it will furnish power for pumping in a breeze that would cause the ordinary wind-mill to revolve and correspondingly greater power in stronger winds. It regulates and governs itself, and can be set to make any desired number of strokes. This valuable addition to the farm is manufactured by the Woodstock Wind Motor Co. (Ltd.), of Woodstock, Ont. Mr. J. H. Downing, president.

T. E. PERKINS (formerly of 293 Yonge Street), has opened the largest Photographic Studio in the city of Toronto at 435 Spadina Avenue. Cabinets from \$2.00 per dozen upwards, all finished by the new process. Everyone is delighted with the work. Come and see my new rustic scenery and accessories. Remember the address, 435 Spadina Avenue, east side, 4 doors below Collego St.

STOTT & JURY, the Druggists, Bowmanville, Ont., will send Dr. Mason's treatise on home treatment of Cancer and Tumour for six cents in stamps.

Births, Marriages and Deaths.

Marriages.

GUNN—DOUGLAS—On Wednesday, 20th September, at the residence of the bride's father, Mr. Wm. Murray, Clinton, Ont., by Rev. Mr. Stewart, Andrew Gunn of the firm of D. Gunn, Flavell & Co., to Mary (Mamie), eldest daughter of John Douglas, Esq., of Woodstock, Ont.

McLELLAN—LUMSDEN—At the residence of the bride's father, 18 Catherine Street, on September 20th, 1893, by the Rev. J. G. Stewart, of St. Mark's Presbyterian Church, Mr. A. G. McLellan to Frances F. (Fannie), eldest daughter of J. H. Lumsden, of this city.

RUBY—MOFFAT—At Fergus, on Wednesday, September 20, 1893, by Rev. J. B. Mullen, J. E. Ruby, of Winnipeg, Man., to Annie Thomson, daughter of John Moffat, Esq., of Fergus, Ont.

TIBB—BURNS—On Thursday, September 21st, 1893, at 15 Madison Avenue, by the father of the bride, assisted by the Rev. Dr. Reid, Rev. H. C. Tibb, to Isabella S., eldest daughter of the Rev. Wm. Burns, both of Toronto.

MANN—PERVIS—On the 20th inst., at the Manse, Valleyfield, Que., by the Rev. J. E. Dunclos, B.A., Dr. James Mann, of Renton, and son of the late Rev. A. Mann, D. D., to Nettie, fifth daughter of the late Dr. G. A. Purvis, of Portage du Fort.

NELSON—MACLAUGHLIN—On Sept. 18, 1893, at Namur, P. Q., by the Rev. J. K. Cote, at the residence of the bride's father, James Doug. Nelson, of Montreal, to Miss Mary, daughter of William MacLaughlin, of Namur, P. Q.

SPAUDING—SMITH—In this city, on the 21st inst., at Calvin Church, by the Rev. Dr. Noyth, John W. Spaulding, to Miss Jennie Smith, the only daughter of Mr. John Smith, all of Montreal.

BLAIR—LIVINGSTON—On the 20th inst., at the residence of the bride's father, by the Rev. W. R. Cruikshank, Alex. Blair, to Maggie, daughter of John Livingston, all of Montreal.

JANNAK—GUY—At the Manse, Springfield, Ont., on the 18th inst., by the Rev. J. K. Cote, at the residence of Mr. James E. Jannack, of Mountain Township, to Miss Charlotte Guy, of Osgoode.

FATH—KENNEDY—At the Manse, Springfield, Ont., on the 17th inst., by the Rev. J. M. Goodwillie, M.A., Mr. Herbert Fath, of Winchester Township, to May, second daughter of Archibald Kennedy, Esq., of the Township of Osgoode.

DUNN'S BAKING POWDER

THE COOK'S BEST FRIEND

A MISSIONARY WANTED

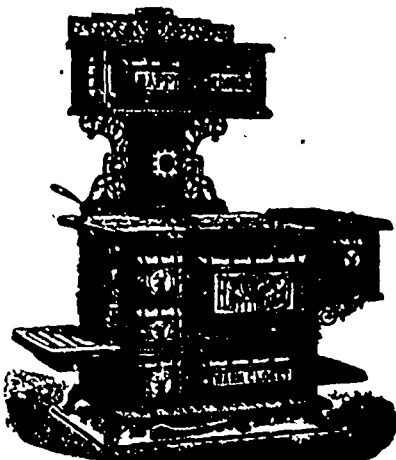
FOR ALBERNI

Applications to be addressed to Rev. R. P. McKAY, Secretary of Foreign Missions.

CANCER PERMANENTLY CURED. No Knife. No Poison. No Paster. JNO. B. BARNES, Fort Payne, Ala.

Happy * Thought * Range

Over 40,000 now in use in Canada.



THERE IS NOTHING made to take the place of the "Happy Thought" Range in the kitchen. It has never had an equal. It burns day and night same as a self-feeder. It is fitted with the only genuine "duplex Grate" which so easily and effectually separates the ash from the fire without dust or waste.

Call and examine for yourself at
R. BIGLEY'S WAREROOMS,

96 & 98 Queen Street East,

TORONTO.

Repairing of Buck's Stoves a specialty.

The Standard Have you Tried our Fuel?

Fuel Co., Ltd.

.. We handle only Choice Grades of ..
.. Anthracite and Bituminous Coal ..

ALL : RAIL : DELIVERY :-

.. Our Stock of Wood is the Best ..
.. And Largest in the City ..

Your Order for the season is respectfully solicited.

General Office. **NOEL MARSHALL,**
58 King St. E. Vice-President and Manager
WM. McKENZIE, President. A. J. SINCLAIR, Secy.-Treas.

FALL and WINTER
of 1893-4.

STOCK NOW COMPLETE.

All the latest novelties in Imported and Domestic Overcoatings, Suitings, Trouserings, etc. Scotch and Irish Tweeds, direct importations, and at exceedingly low prices.

Ministers' Clothing a Specialty.

Orders from the country promptly filled.

JAMES ALLISON, MERCHANT TAILOR,
264 Yonge St. Toronto.

JOHNSTON & LARMOUR,
ROSSIN HOUSE BLOCK, TORONTO.

.. STOCK NOW COMPLETE ..

The latest novelties in Fall and Winter Overcoatings Suitings, Trouserings, etc.

Barristers' and Ministers' Gowns.

D. McINTOSH & SONS
.. Manufacturer and Importer of ..
GRANITE and MARBLE MONUMENTS
Mural Tablets, Fonts, Etc.
Office and Showroom
624 YONGE ST. (Opposite Maitland St.)
—TELEPHONE 4249—

CHURCH

AND

S. S. SUPPLIES

OF THE

Presbyterian Church.

PUBLISHED BY

Fleming H. Revell Company.

PROPRIETORS

*Presbyterian News Company,
Willard Tract Depository.*

Rules and Form of Procedure in the Church Courts of the Presbyterian Church in Canada, adopted by the General Assembly, cloth .. \$ 40

Weekly Collection Book specially ruled and prepared for the Envelope System. 550 names .. 1 75
1000 names .. 2 25

Collection Envelopes—
Plain. Numbered. Numbered & Printed.
White, per thousand, \$ 70 .. \$1 15 .. \$1 75
Blue, " " 1 25 .. 1 75 .. 2 40

Collection Plates. Each .. \$1 50
Communion Cards. Per thousand .. 2 75
With special selections printed on back. Per thousand .. 3 25

Communion Roll and Register. Carefully prepared and indexed to facilitate a correct record of attendance at communion service .. \$1 25

Book of Marriage Certificates. Tastefully printed in tints, and bound in books of 25, with stub .. 50

Members' Certificates. For removals from one congregation to another. 25 bound in book .. 25
50 bound in book .. 50
With reply, 25 bound in book .. 40
" " 50 .. 75

Minute Books. 200 pages .. 1 60
Minute Books for Session Records. 300 pages .. 1 00

As an aid to the introduction of the Envelope System for Church collections, there has been prepared the following literature:—

- (1) **Directions for Using the Collection Book,** one with each book free.
- (2) **Weekly Offering Pledge Card,** containing fifteen spaces, ranging from one cent to \$2.00 and upwards. Price per 100, 30 cents; per 1000, \$1.50.
- (3) **Our Obligations and Privileges,** a plea for the Envelope System (4 pp. Tract). Price per 100, 35c; per 1000 \$3.00.
- (4) **Quarterly Reminder.** Price per 100, 25c.; per 1000, \$2.00.

These Leaflets will be found of great utility in encouraging liberality in congregations.

S. S. SUPPLIES.

Sabbath School Class Register. Per doz .. \$ 60
Sabbath School Record. Each .. 25
" **Quarterly and Annual Summary.** Each .. 25

The above three books have been prepared by the General Assembly's Sabbath School Committee.
Linen Collection Envelopes. Per doz .. \$ 50
Shorter Catechism, with proofs. Per 100. 2 00
" without proofs. Per 100 .. 1 25
Mothers' Catechism. Per 100 .. 1 40
Scheme of Lessons, prepared as adopted by the Sabbath School Committee of the Presbyterian Church in Canada. Per 100 .. 50


ADDRESS ALL ORDERS

Fleming H. Revell Co'y,

Cor. Yonge and Temperance Sts.,

TORONTO.

Have You Persuaded

Your 

Congregation to purchase a COMMUNION SET? We can supply you with any number of pieces. 6 Piece Set, best quality, for \$20. Name of church engraved free.



JOHN WANLESS & Co.,

172 YONGE STREET,

Established 1810.

TORONTO.

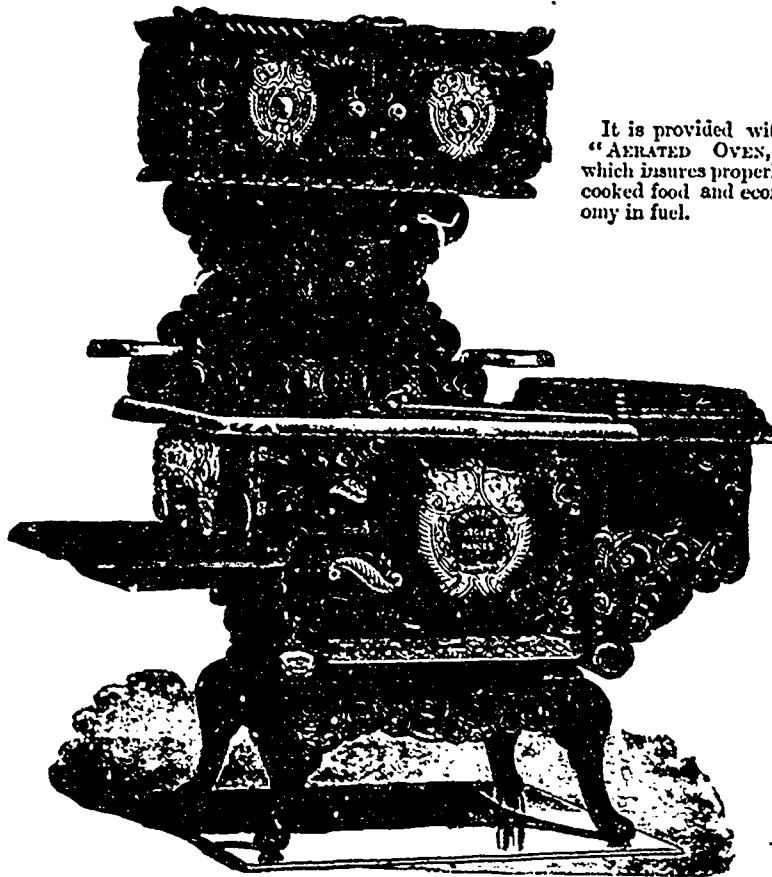
DON'T BE SATISFIED

WITH AN INFERIOR STOVE OR RANGE

BUY THE BEST.

THE "SOUVENIR" RANGE

Is the most practical, the best constructed, the best finished and the most perfect baking Coal or Wood Range in existence.



It is provided with "AERATED OVEN," which insures properly cooked food and economy in fuel.

It will work satisfactorily where other stoves and ranges fail.

EVERY RANGE WARRANTED

Sold by leading stove dealers throughout the Dominion. Made only by

THE GURNEY, TILDEN COMPANY, Limited.

SUCCESSORS TO E. & C. GURNEY CO., LTD

HAMILTON, ONT.

"To Save Time is to Lengthen Life."

Handwritten signature

Apply for Circulars

MISS A. M. BARKER

Shorthand School

51 King St. E., Toronto

Wedding Invitations

Skilled workmen, the best machinery and the finest material are employed by us in the production of Wedding Stationery. Our long experience and correct knowledge of the prevailing customs make it to your interest to entrust work of this description to us, "good form" being imperative in the etiquette of weddings. In asking for prices please state the probable quantity desired. Samples sent on application.

HART & RIDDELL

Fine Stationers and Booksellers,

12 King St. West, Toronto

J. YOUNG

(ALEX. MILLARD)

The Leading Undertaker and Embalmer

347 Yonge St. | TELEPHONE 679

Hereward Spencer & Co.

INDIA AND CEYLON

TEA MERCHANTS

63 1/2 KING STREET W.

TELEPHONE 1807

AGENCIES

45 1/2 Yonge Street } TORONTO
489 Parliament Street }
178 College Street }
1462 Queen Street W. }

For

6 CTS.

You can get a treatise on how to cure

CANCER

**No Plaster
No Knife
No Pain**



A pleasant home treatment. See testimonials from living witnesses.

STOTT & JURY

Mention REVIEW. Bowmanville, Ont.

THE LARGEST ESTABLISHMENT MANUFACTURING
CHURCH BELLS CHIMES & PEALS
is the World's
PUREST BELL METAL (COPPER AND TIN)
Send for Price and Catalogue.
THE VANDUZEN & TIPPETT BELL FOUNDRY, BALTIMORE, MD.



BUCKEYE BELL FOUNDRY
Best quality Pure Copper and Tin
CHIMES, PEALS AND BELLS.
Most favorably known for over 50 yrs.
THE VANDUZEN & TIPPETT BELL FOUNDRY, O.



CINCINNATI BELL FOUNDRY
THE BELL FOUNDRY
BELLS
P.O. BOX 1000, CINCINNATI, OHIO