

Mission work, and that ministers received from other churches give twelve. A committee was appointed to examine the Hymnal and report at next meeting. Professor D. M. Gordon was nominated as Moderator next General Assembly. Committees were appointed to visit augmented congregations. The next meeting will be held at Paisley, on March 12, 1895, at 1.30 p.m. —J. GOURLAY, Clerk.

Presbytery of Glengarry.

THE Presbytery of Glengarry met at Maxwellville, a large number of members being present. The Rev. R. McLeod was elected moderator for the ensuing term. Rev. Mr. Ballantyne of Ottawa being present, addressed the Court in behalf of the Assembly's committee on Augmentation. His plea for the Fund was a good one. He was thanked for his address. As a result of his plea a committee was appointed to take the general oversight of the interests of the Fund, and also to visit each of the augmented charges within the bounds. The Rev. Colin McKerschar, lately of the Presbytery of Minnesota, had his name on his own application placed on the roll as a minister without charge. Deputations appointed to conduct Presbyterial visitation throughout the bounds reported through their respective conveners. The reports showed congregational work to be efficiently done on the whole. With hardly an exception congregations are in a normal condition. Missionary meetings were also conducted in each congregation according to arrangement of Presbytery—with excellent results. The conveners of their respective deputations appointed to visit congregations Presbyterially, were appointed a committee to draft a recommendation in name of the Presbytery to the Augmented charges of the Presbytery in order to strengthen the hands of the committee on augmentation in its prospective visit to these charges. A call from Knox church, Lancaster, was placed on the table. It was largely signed considering the short time at their disposal for its circulation. It was hearty and unanimous, and in favour of Rev. A. Graham, of the Presbytery of Brockville. The remit on the Book of Praise was considered. A strong plea was put in for the maintaining of Psalms, as now in use, entire in the proposed book—while selections and new versions might be incorporated and numbered consecutively with the hymns which form a part of the said book. It was also resolved to suggest that a carefully classified index to the hymns be appended, so as to make the contents easily accessible to all. The various remits of Assembly were entrusted to committees for consideration and report at next regular meeting of the Presbytery. Rev. R. McLeod presented the report of the Presbytery's committee on Sabbath Observance. It summed up the forms of Sabbath desecration in our congregation in the words—indifference, visiting and pleasure seeking. It was followed by an excellent conference on the subject of the report, in which a large number took part. A deputation was appointed to communicate with M. P.'s and parliamentary candidates with a view to securing their support to legislation for the better observance of the Lord's day. Provisional arrangements were made for the induction of Mr. Graham at Lancaster, provided he accepts the call. Presbytery adjourned to meet again at Cornwall and in Knox church, on Tuesday, 5th March next, at 11.30 a.m.—M. MACLENNAN, Clerk.

History Text Book of Higher Religious Instruction.

I don't think I am a fault-finder. It is one of my principles of action that more good can be done by commending what is right than by faulting what is wrong. But with the History text-book put by the authorities of the H. R. I. Scheme into the hands of its junior students there is something so seriously wrong, that I dare not let another year's work be entered upon without at least calling attention to it.

Perhaps that may be most effectively done by giving my own experience in connexion with the little book.

From the beginning I have been in most hearty sympathy with this H. R. I. Scheme. While the History of the Reformation was the subject in the Historical Department, I think there was only one year in which I had not a few students at the examinations. When the History of the Church of Scotland became the subject, not from lack of interest, but from lack of time and strength, I decided I could not take it up. But a friend sent me Muir's little primer. I looked at it with interest, supposing this was the new text-book, and read the first chapter aloud with my children, intending to continue; but other things intervened, and the book was laid aside. Some months later the way seemed to open up for me to prepare a class, especially of boys, for the examination. The class was accordingly invited, and more books ordered. Just the Sabbath the invitations were issued (the children were to meet the next week), prudence whispered in my ear that it would be well more critically to inspect the book before entering upon the teaching of it, as there were manifestly points in that history requiring delicate handling in the circumstances. I expected to find in the critical places simply an outline of undeniable fact, with a careful avoidance of anything like party statement or party feeling. This method would have satisfied me—was, indeed, the only one I thought possible in the circumstances. Following the suggestion of prudence, I turned to the chapter on the Disruption. What was my amazement—my consternation—to find the most undisguised party pleading! The Disruption was a blunder, the outgrowth of a succession of blunders, and was a step which its leaders had never seriously meant to take. The spirit of the account can be detected in the following sentence: "Whatever might be the sacrifices of the rank and file of the seceding clergy, the leaders, backed by wealthy and generous laymen, were no losers by the change."

Thoroughly roused, I turned to the account of the origin of the Secession Church, and found it given in exactly the same spirit.

My heart misgave me, but still I could not take in that this was the authorized text-book. The books ordered were at once countermanded, and a supply of correct ones asked for in their place; but no parcel came, and I was left to draw my own conclusions, and to lead my class through a course of my own devising without either text-book or examinations.

But it was not till last summer that Muir's was certainly proven to me to be the authorized book. There are those in the Church who know that I did it, and all I could think of to bear my testimony vivacely on the subject, for I was most desirous to shake anybody's confidence in a Scheme which was framed to do good. I have not heard of any change in the text-book, and I dare not let another year's work begin without letting unsuspecting parents know what sort of views are being wrought into the minds of their children. It will be readily understood that such ideas are much more easily lodged than dislodged.

Historical teaching is a most powerful method of moulding the views and principles of young people. They will get the force of an idea as they see it acted out in actual history as they may not for years be able to take it from the most eloquent sermon. To work into a child's mind distorted views of a great conflict like the Ten Years' Conflict, or of a great fact like the Disruption, seems to me not a little wrong. It is a great and unfortunately in many instances, an irreparable wrong. If I can be the means of preventing it in any measure, I shall be glad, even though my motives may by many be misunderstood.

If this letter appears, it shall be followed by an extract from the text book in question, that those interested may be able to judge for themselves.

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Literary Notes.

THE TRIAL AND DEATH OF JESUS CHRIST
By Jas. Stalker, M.A., D.D.

Dr. Stalker needs no introduction to Canadian students. His former works, especially

the "Imago Christi" has won the confidence and affection of a wide circle of readers. This work which is a detailed and graphic portrayal of that short but all important period of our Lord's earthly history, beginning with the arrest and ending with the burial, will, we think, be as much appreciated as its predecessor. The style of the writer is admirable, simple, clear, unpretentious, yet forceful and satisfactory. He never elaborates sentences. He writes like a clear thought in his mind and expresses it directly and clearly. He is too serious and too lofty a man to indulge in decoration writing. The sub-title of the book is "A devotional study of the passion of our Lord." It is thus intended for devotional reading which makes it the more welcome, as a contribution to a department of literature not too plentiful. Devotional books are in danger of becoming obsolete. The increasingly voluminous journalistic, and critical literature so monopolize attention that devotional literature is driven out of the field. There is no time for it, or at least we think so, with the inevitable and serious consequence, failure in heart culture and dejection in spiritual life. We cordially welcome any valuable contribution to devotional reading, which will nevertheless miss its mark unless it is devotionally read. Dr. Stalker's style is not exclamatory. He has faith in his subject, trusts the story of the Passion itself, without emotional embellishments, to touch the heart. His effort is simply so to present the narrative, as to bring out its true significance and to introduce nothing that would distract or obstruct the soul's contact with the suffering Saviour. Not even are critical questions allowed to intrude themselves. It is at once apparent that the author has carefully read the best literature upon his subject, and has deliberately made up his mind as to interpretations, but only very occasionally is the reader troubled with critical processes or conflicting views. If that is wanted it must be sought elsewhere. To the devout mind it is delightful at times to accept the lead of a sure-footed guide, and yield the heart to the hallowing influence of the most affecting narrative ever penned. The simplicity and transparency of the style place the least possible distance between the reader and his theme. It is difficult to specify any chapter in particular in a volume every section of which is so beautiful in its purity of style and simplicity of thought. Calvary is of course the focal point, and the author's views on the atonement, although not formally stated, are sufficiently indicated to increase our confidence in him. The chapters on the seven sentences uttered on the cross are very helpful and satisfactory. His analysis and interpretations of the characters and conduct of Pilate and Judas and Peter commend themselves as justified by the evidence found in the Gospels. There is a consistency, a pathos, a fascination throughout the whole volume such as compels attention and excites the higher emotions—centering all upon Him who was lifted up that He might draw all men unto Him.

This book, which is published at \$1.50, will be our January Coupon offer, and will be sent, postage prepaid, for \$1.00 net, to subscribers whose subscriptions are paid up.

BEAUTIFUL faces are always features of Hood's Sarsaparilla Calendar, and they were never more charming than they are this season. Hood's Sarsaparilla for 1895 is heart shaped and is ornamented with representations of "Summer" and "Winter." A sweet little face which peeps out from a dainty cap, with the snow flakes falling all about, represents the season of ice and snow, while the sunshine of summer lights up another face at the left. The design was made by one of the most gifted water colour artists in the country, and the work of the lithographer is seemingly perfect. Hood's Calendar, as usual, presents all the desired information about the lunar changes and other astronomical events. Ask your druggist for a copy, and if his supply is exhausted, send six cents in stamps for one calendar, or ten cents for two, to C. I. Hood & Co., Lowell, Mass.