

words did not die. They went into the heart of the poor driver, and were as words from God to him. He heard them sounding in his ears, day and night—at home, and on the street when he was driving. It seemed sometimes as if heaven opened, and an angel were speaking from above: "You are not a wail, but a man; and God loves you." And so he came to Christ with all his poor broken life, and Christ helped to conquer his drunkenness; and happier days dawned for him and his children.—*MacLEOD.*

CORRESPONDENCE.

THE BOOK OF PRAISE.

Editor Presbyterian Review:

Sir,—In your issue of 14th ult., your correspondents "Consistency" and "Presbyterian" attempt to reply to my queries in a former issue. "Consistency" is not very consistent or he would insist on the Psalms closing with "Amen." As regards the actions of the Church of Scotland, Free Church and American Presbyterian Churches, I have no hesitation in saying that of late they are not patterns for us in all things. In many of the old Kirk Churches they are Anglican in everything but name. They have a Communion Rail and kneel to receive the Communion. A Free Church professor has gone very far out of his way to try to prove that our old time Presbyterian belief is not sound, and was not disciplined for so doing. In many of the American Presbyterian Churches Ritualism is rampant, having hired choirs, etc., almost turning the churches into theatres. I therefore hold that these are not *now* patterns for our sturdy Canadian Presbyterians to copy. "Presbyterian's" references to David and the Psalms go to show that the singing of these should be closed with "Amen." I am free to admit that there is more ground for doing so than ending the hymns with said word. His references to sitting while saying grace are far fetched. We are told to pray without ceasing, while at our daily avocations as well as when engaged in special worship, when sitting down to or rising up from our meals we are not engaged in a special act of worship and consequently are not expected to assume any particular form in asking God's blessing on, or thanking Him for our food, any more than the office clerk at his desk or the farmer at his plough is called upon to get on his knees when his thoughts revert to his heavenly Father. Attending church and holding family worship are special acts and it is certainly proper that the most reverent position be assumed. The demeanor we would show our earthly sovereign should also call at our place of business would not be as humble or respectful as it would be were we to wait on her specially with a petition for certain favors. My questions have not been satisfactorily answered. In fact no attempt has been made to reply to several of them. For instance—Why is "Amen" not sung at the end of the Psalms? Was the use of this word at the end of the hymns referred to the Presbyteries? Why was the consecutive numbers not continued throughout, instead of numbering the psalms by themselves?

I am led to believe that the use of the word "Amen" was not referred to the Presbyteries and that the committee had no warrant for its use and thus acted in a very un-Presbyterian manner in taking upon themselves to insert it without consulting the Church in the usual way.

In conclusion I would say that the changes in form of worship that are of late being introduced into our Presbyterian Churches, are simply monkey imitations of the Anglican Church which in turn is imitating the Church of Rome. Forms that are hoary with centuries, should not be abandoned without the most serious consideration and for the very best of reasons. If the authorities of our Church think the Anglican form of service best, then why not boldly say so, and adopt it "holus bolus," and not insidiously give it to us in small doses. Probably they are like the Irishman whose master instructed him, when about leaving on a long journey, to cut off the caudal appendage of a favorite dog. On the master's

return he found the wound not only not healed, but apparently fresh. On enquiring into the matter he ascertained that Pat, thinking it too severe on the dog to cut the whole tail off at once, cut it off by inches. After one cutting healed he proceeded to cut off another inch, and so on. I prefer to have the whole operation done at once and the same time.

COVENANTER.

Editor Presbyterian Review.

DEAR SIR,—I think you will be glad to know that the Christian Endeavor movement in all parts of the world has taken with much earnestness two advance steps which I think will bring universal blessing to the societies and to the Church at large.

These efforts are the systematic giving of money and time to God. The first is embodied in and made concrete by the Tenth Legion which is simply the enrolment of those who will promise to give not less than one tenth of their income to God. This has already been entered into by many thousands and is rapidly winning its way. If it is generally adopted (or even by Christian Endeavorers alone) as I believe it will be, it will solve every difficult problem of church and missionary finance, lift every cloud of debt, and immeasurably advance the kingdom of God.

The Christian Endeavor movement asks none of this money for itself but it will all be given through the Churches and denominational boards for the spread of the Kingdom.

The other effort for the giving of more time to God is made concrete by the Quiet Hour of personal communion with the Unseen, in order that all the activities of Christian Endeavor may be based upon spiritual life—that the doing may be balanced and inspired by being. This advance step is being taken by thousands of young people and already in consequence the Christian Endeavor movement is quickened by spiritual life which it has never before known. The recent conventions and multitudes of letters I receive and the testimony of many pastors prove this.

I am confident that these two advance steps will commend themselves to you. May I look for a word of recognition of these efforts in your columns which will encourage us all and will lead others to consider the claims of these efforts upon themselves.

Faithfully yours,

FRANCES E. CLARK.

Church News

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

MONTREAL NOTES.

The congregation of Crescent St. church has given another proof of its interest in Foreign Missions by offering the Assembly's Committee a special contribution sufficient to provide a hospital and residence for Dr. McClure in Honan. They already provide for Dr. McClure's salary and he may be regarded as in a peculiar sense their missionary.

The congregation of Erskine church was agreeably surprised on Sunday morning, Nov. 7th, at seeing Dr. Black, one of their old pastors, enter the pulpit along with Mr. Mowatt. He conducted the service and preached with his old time vigor an excellent sermon on the love of God. Dr. Black is now pastor of St. Andrew's church, Halifax. It is over fourteen years since he left Montreal, but time has dealt gently with him and wrought no change in his appearance. He had been on a visit to Ottawa in connection with Lady Aberdeen's scheme for the Victorian Nurse Fund and simply remained in the city over Sunday on his way home.

Dr. Barclay of St. Paul's church has this winter given fresh proof of his versatility as a minister and teacher by taking charge of the infant class in his own Sunday school. He believes that the best mental discipline is not too good to bestow on the children of the tenderest age, and is satisfied that he will profit by the experiment as well as the children. Owing to the retirement of Mr. J. L. Morris from the position of superintendent, Prof. Ross of the Presbyterian Col-

lege has been asked to take charge of the school. With the pastor in the infant class room, and the Professor of Practical Theology at the Superintendents desk the school ought to have an equipment superior to most and will naturally be looked to as a model.

On Tuesday evening, Nov. 9th, the choir of Calmiera church assisted by a few members from other choirs gave a most interesting sacred concert for the purpose of illustrating the music of the new Book of Praise. The Rev. Mr. Heme presided and with excellent taste introduced the several numbers so as to call attention to their character and read an interesting paper on the work of the Musical Committee in its preparation. A short paper was also read by Mr. Strimmer on the hymnology of the new collection. Owing to the stormy evening the attendance was not so large as it would have been otherwise, but those present expressed their great enjoyment of the evening and their delight at the high quality of the music now at the disposal of the Church.

NORTH WEST NOTES.

The congregation of Melita Presbyterian Church have presented their pastor, Rev. Mr. Omand with a handsome fur overcoat and gaiters, and at the same time Mrs. Omand was the recipient of some fancy china.

Rev. George Flett, founder of the Okanagan Presbyterian Mission on the Little Saskatchewan, passed away at his home, Strathclair, on the morning of Oct. 28th aged 80 years. Mr. Flett resigned his charge two years ago owing to ill health, after twenty one years of active missionary work. Mr. Flett took a very active part in founding the Indian Missions in the North West and to him is greatly due the success of our work among the Indians.

GENERAL.

Rev. W. J. Clark, London, preached the anniversary sermons in Central church, Galt, on Oct. 31st.

Rev. Wm. Findlay, a graduate of Knox College, has been placed in charge of Erskine congregation, Claremont, for three months.

The sixth anniversary of St. Andrew's church, Arnprior, was held Sabbath, Oct. 31st. Rev. Mr. Winfield, of Ottawa, preached morning and evening.

Rev. John Cleland, who has been appointed to Sandon, B.C., by the Home Mission Board, was presented with \$20.00 by the Carp Presbyterians on Nov. 8th.

The congregation of the Free Church, Kirk Hill presented their pastor with an address and purse of money on the occasion of his moving into the manse recently.

Twenty-one persons were received into fellowship with Victoria Presbyterian church, Toronto Junction, at the communion service last Sabbath, sixteen by confession of faith and five by certificate.

Very encouraging are the reports from Denver regarding the health of Rev. Dr. Hunter, of Erskine church, Toronto. Rev. R. J. Hunter, Ridgetown, who accompanied his brother will remain with him for a few weeks.

Rev. E. W. Waits, D.Sc., pastor of Knox Church, Owen Sound, was presented with an address and pulpit robe on the ninth anniversary of his pastorate. Mrs. Waits was also the recipient of a silver salad spoon and fork.

The Rev. Dr. Campbell, of Renfrow, Convener of the Home Mission Committee of Lar'k and Renfrow Presbytery for twenty odd years, has been reluctantly released, and the Rev. A. A. Scott, of Perth, appointed his successor.

Knox church, Kincardine, held their anniversary services, Sunday, Oct. 31st, when Rev. Hugh Guthrie, of Walkerton, preached to large congregations. The social on Monday evening was also well attended. About \$100 were contributed.

Owing to the death of Rev. Dr. Clark, of Bracebridge, Moderator of Session of the vacant congregation at Gravenhurst, it is requested that all correspondence relating to preaching at Gravenhurst be directed to Rev. D. R. Moodie, Clerk of Barrie Presbytery.