

ensued several ministers took part and helped to give it value, notably the Rev J. A. Young, convener of the committee charged with the arrangements.

In the afternoon the Rev. W. G. Wallace, Moderator of the Presbytery, presided. In the evening the chair was filled by Alderman Carlyle who did such yeoman service in the city council for Sabbath Observance in the struggle against the running of the street cars on Sabbath. The speaker of the evening was the Hon. John Charlton, M.P., whose name, well-known labors in the cause of Sabbath Observance and ability to advocate its claims, were deserving of a much larger attendance, especially from Presbyterians, than greeted him. We cannot profess to give even an outline of what was a most practical, able and convincing speech. Its purpose, in which the speaker was entirely successful, was to show that in every possible way in which man's good could be contributed to, the Sabbath was calculated to do this. It especially deserves to be noted and receive most serious reflection that, in the opinion of Mr. Charlton, as well as in that of nearly all who referred to this aspect of the question, the chief danger to the preservation of the Sabbath as a day of rest, arises from the apathy of professedly Christian people. There is therefore the utmost need, he argued, to keep before the people and to convince them that the Christian Sabbath and its proper observance is the very "bed rock of Christianity," that Christianity without it is a dead Christianity." Mr. Charlton gave a most interesting account of his efforts to secure legal enactments for the preservation of the Sabbath, of the ingenious devices and ostentatious indifference by which they have been rendered all but abortive, and he bore willing and grateful testimony to the aid and sympathy he had received in his efforts from Sir John Thompson, the head of the Government.

The weak point in such conferences for the most part appears to us to be that, in most cases, they end in talk; they are not followed up until an emergency arises with any practical, definite action. They are by no means without their use, but the result reaped is small compared with what it might be and what the necessities of this case call for imperatively. With a younger generation growing up, having much laxer views of the sanctity of the Sabbath than their forefathers have held, because they see it in so many ways set at naught, because of the increasing keenness of competition in business, of the greed of gain, and love of pleasure, and the incessant and insidious attacks made upon it by those who would if they could destroy it altogether, it is a foregone conclusion that we shall be robbed of it unless the most intelligent, persistent, determined and organized means be taken to avert such a calamity. Without this no great moral or philanthropic reform has ever been gained or, being once secured, has been preserved to society. The overthrow of slavery and the onward movement of the temperance reform are illustrations in point. If therefore the Sabbath rest, quiet and opportunity for worship are to be preserved, nothing can well be more clear than that a general, systematic and organized effort must be made to this end, and that without delay. In this, situated as we are in Canada alongside a great State with which we have many and very close relations, co-operation on its part is all but indispensable to success. This is a work in which all the churches including the Roman Catholic could work heartily together, for Mr. Charlton bore strong testimony to the high and advanced views upon it of, for example, Archbishop Ireland and Cardinal Gibbons. Many also who would not admit any divine claim or authority for the Sabbath, would gladly enter into an organization for the preservation of the Sabbath simply as a day of rest, on purely economic grounds. Here is work for some one such as Mr. Charlton to enter upon, with strong convictions, with knowledge, with ability to present its claims aided by a good public standing and position, by which he could secure for his country a blessing of simply priceless value. It only requires some such an one to lead in a great crusade on behalf of the Sabbath to find any number of willing followers and helpers. Why should not a "Sabbath Rest Defence Association" be formed, and call into requisition to preserve such an invaluable blessing every pulpit in the land, and hold public meetings to enlighten and educate public opinion, and employ all the great power of the press in defence of this beneficent gift of God to man?

If you divorce capital from labour, capital is hoarded, and the laborer starves.—*Daniel Webster.*

SIXTY YEARS WITNESSING FOR CHRIST.

THIS is the suggestive title of a small pamphlet, or, as they have come to be called, booklet, compiled by the session of Stanley Street Church, Ayr, Ontario, and presented by it to the members of the congregation on the sixty-first anniversary of its formation. To witness for Him is one of the main objects contemplated by Christ in calling out from the world and saving individual souls, and in the founding of His church upon the earth. Each successive year of witnessing is an added year of power and blessing and usefulness, and sixty-one years of such witnessing is suggestive of very much that it is profitable to dwell upon.

The details have mainly a purely local interest and we do not mention them here, but refer to the little book because the idea of it appears to us to be a good one, and has in it possibilities of much good by being widely followed as an example in all our older congregations. In this case an attraction and interest are given to the details by the happy way in which the work has been done. While the older members of a congregation will by such a record have many memories recalled, it cannot but be especially profitable for the younger generation, growing up amid surroundings so different from those of their forefathers of fifty and sixty years ago, so much more favorable in many respects—a generation not chargeable with any tendency to overestimate or respect the past—to have set before it the Christian spirit and principles of those who have gone before them, and to whom they owe so much; all that is best, indeed, of whatever good they now enjoy. In this interesting compilation is set forth in brief, but sufficient outline the religious principles which the fathers held; in this case, the Secession churches in Scotland contended for. The destitution of church ordinances once, where now they abound, and the love for them is told, so great that eight, ten and twelve miles would be walked to enjoy them. The humble but self-sacrificing efforts at church building in the early days, so that the first house erected for worship by the fathers of Stanley Street Church, cost, exclusive of "bees," the large sum of \$155.00. It was large, for even in this sum their deep poverty abounded unto the riches of their liberality. The steps they took to obtain a minister, and the patience and faith which they had to exercise until their earnest appeals were responded to in what was then, so much more than now, the far off mother country, the men whom they got first from Scotland, then from our home supply, their widespread, zealous, self-denying and fruitful labours, their consecrated lives, their dying in faith amid the people whom they loved and laboured for, and beloved in return, the laying away until the resurrection morning, the precious dust in the country churchyard beside that of the hamlet's rude forefathers, and the names and numbers of new congregations formed from the parent one as time went on, form a story which should not only be of deep interest, but fraught with great profit to the rising generation. It is a story which might be told by some congregations in all the older points of the country, and the example set by Stanley Street Church may well be followed by all of these, so that the rising generation, if not for higher reasons which they do not exclude, may at least for these, love and cherish the church in which they have been born and nursed, for which their fathers made such sacrifices, which they loved so well, which as it has been a well-spring of blessing to them in the past, may continue to be, and in an increasing measure, a source of blessing in the future, not to themselves only, but to our whole land, and by our missionary interest and labors, to distant and strange peoples, down through long succeeding generations.

THE *Canadian Independent* appears in the issue of November 1st, under a new name, *The Congregationalist and Canadian Independent*. It is also under new auspices and editorship; and, still more and more significant, as we trust, of denominational prosperity and growth, it has been changed into a weekly, instead of monthly journal. As a fellow laborer in connection with a sister church, seeking through the press to promote the cause of truth and righteousness, we welcome our confrere in its new and changed circumstance, and wish for it a long prosperous and useful career.

Books and Magazines.

DON'T WORRY. By J. R. Miller, D.D. Ward & Drummond, New York.

This is a very dainty booklet. Those who have read any of Dr. Miller's wise and helpful books will not be disappointed in this. The lesson it is written to teach is one which such a vast number need to be taught, that we should expect it to get, as it deserves, to have a very wide circulation.

The October number of the *Critical Review* is unusually rich in notices and critiques of recent valuable works. We can mention but a few of those which receive somewhat full notice, and commend the whole to the student. "Macintosh's, The Natural History of the Christian Religion," by Rev. Principal Cave, D.D.; "Houghton's Sabatier's Life of S. Francis, of Assisi"; "Fowlers and Wilsons The Principles of Morals"; "Fraser's, Locke's Essay Concerning the Human Understanding"; "Bennett's, the Book of Chronicles"; "Rendel Harris', A Popular Account of the Newly Recovered Gospel of St. Peter"; "Hardy's Christianity and the Roman Government"; "Cheetham's, A History of the Christian Church During the First Six Centuries." To these must be added other valuable accounts of recent publications, together with a long list of others which receive briefer notice or bare mention. Edinburgh, Scotland: T. & T. Clark, 38 George St.

The November *Scribner* is of more than usual interest, both because of the subjects treated and their admirable illustration. The frontispiece is a striking reproduction of Louis Deschamps' "Charity." This is followed by an interesting sketch of the painter, by Philip Gilbert Hamerton. "Election Night in a Newspaper Office," and the illustrations awaken the excited interest of the reality. "English Railroad Methods," by H. S. Prout, is full of information, and well illustrated. No one but a real lover of the horse and one who has studied the subject most intelligently could have written "The Horse." This is by N. S. Shaler. Of a lighter nature are "True Pictures Among the Poor"; "The American Girl's Art Club in Paris"; "How Whalebone Caused a Wedding"; "The King of Curumpaw"; "The Third Relief," and "John March, Southerner." Charles Scribner's Sons, New York.

The *Missionary Review of the World* holds on its way of acknowledged excellence. Among the more prominent articles in the number for this month are "The Homes of Carey, No II," by Dr. Pierson; "A General View of Ecuador"; "The Prospect," by Charles E. Starbuck, asks the question, "If it is certain that Christianity will always continue to prevail as now?" "Present Aspects of the Missionary Work in Turkey," is by a returned missionary; "The Indians in the United States"; "The Anglo-Saxon and the World's Redemption"; "Obstacles to Missionary Success in Korea," and "Woman's Work in American Missions," are all interesting subjects and all dealt with in this number, besides the usual bright notices and general information given in the International and other departments. Funk & Wagnall's Company, 30 La Fayette Place, New York.

"Tent Life in Palestine," is continued by the Editor in the *Methodist Magazine* for November. Madagascar is an island toward which many eyes are at present directed; its church history is of thrilling interest, and an article on "Its Missionaries and Martyrs" is timely, and will be eagerly read. An interesting and suggestive article is that on "The New Psychology," by F. Tracy, B.A., Ph.D., of Toronto University. "Pestalozzi and Froebel," is a brief sketch of the spirit, methods and work of these two great men, by James L. Hughes, Public-school Inspector, Toronto. Other and briefer articles are "Palimpsest Literature"; "People's Banks—How to Save Money"; "Life in Other Worlds." The stories which have for some time been going on are still continued. Brief articles and Book Notices conclude a good number. Wm. Briggs, Toronto.

The sermon section of the *Treasury*, for November, contains three sermons on Revivals, Cosmic Redemption, and The Uses of Temple Beauty, by Rev. F. C. Iglehart, D.D., Wm. E. Barton, B.D., and L. vid Gregg, D.D., respectively. "Thoughts for Timely Service" contains two papers, not on Children's Day, but on Forefather's Day. "Sermonic Outlines and Leading Sermonic Thoughts," are full and helpful as they are intended to be. In "Noted Preachers," "Presidents of Yale," "Some Elements of Pulpit Power," by Theo. L. Cuyler, will be found much that is interesting. These and "Young People's Service," "Current Religious Thought," "Current Thought on Secular Issues," and other useful matter make up a useful number. E. B. Treat, 5 Compiler Union, New York.

The Review Section of the *Homiletic Review*, for November, is contributed to in articles of interest by Prof. J. O. Murray, D.D., of Princeton, N.J., by Dr. Schaff, of Jacksonville, Ill., T. F. Ellinwood, D.D., and Rev. J. Westly Earnshaw. The Sermonic Section contains sermons in whole or in part, on a number of interesting themes, among which we note a "Communion Sermon"; "The Great Advent Light"; "The Omnipotence of Faith." The other departments of this well known *Review* are all most helpful to the preacher who would be in touch with the thought of the day. No matter of living present interest is overlooked. Funk & Wagnall's Company, 30 La Fayette Place, New York.

"Notes on the Books of the Old Testament," is a very attractive booklet, compiled by Miss M. McIlwaine, of Hamilton. Its object is to help to memorize the Books of the Old Testament, and it is well fitted to do this, especially in the case of young people, in an interesting way, and within very short compass. Imrie, Graham & Company, Toronto, are the publishers.