

ANNIVERSARY OF REV. DR. BAYNE.

About sixteen hundred people gathered in Knox church, Galt, last Sunday morning to celebrate the one hundredth anniversary of the birth of Rev. Dr. John Bayne, minister of Knox, Galt, from 1835 to 1859. The service was conducted by the Rev. R. E. Knowles, B.A., the present minister of Knox church. The memorial sermon was preached by Rev. Dr. McMullen, of Woodstock, and was a noble tribute to the great preacher, whom he knew well, and whom he characterized as a greater orator than Henry Ward Beecher. Those who sat under Dr. Bayne's preaching, to the number of two hundred and fifty, occupied seats in the front pews. Dr. McMullen affirmed Dr. Bayne to be the most powerful preacher Canada ever had. He asked all who had been communicants in Dr. Bayne's day to stand up. Twenty-seven responded. The organ and choir were dispensed with at the service, the singing being led by Mr. John Marshall, who was presentor at the time of Dr. Bayne's death, over fifty years ago. Of all the elders ordained by Dr. Bayne, only one is left, Mr. George Barrie. The pulpit Bible now in use at Knox church was presented to Dr. Bayne in 1845, by the young men of the congregation. One lady was present who attended Dr. Bayne's induction in 1835.

Rev. R. E. Knowles preached in the evening, stating in the course of his remarks that the late Principal Caven had told him Dr. Bayne was the most awesome preacher he had ever heard. Knox church was the largest Presbyterian church in Canada in Dr. Bayne's day, a position it still retains, all its church life being at the high water mark of prosperity.

Peace of heart lies in perfect resignation to the will of God. What you need is true simplicity, a certain calmness of spirit which comes from entire surrender to all that God wills, patience and toleration for your neighbor's faults, and a certain candor and child-like docility in acknowledging your own faults. The trouble you feel about so many things comes from your not accepting everything which may happen to you, with sufficient resignation to God. Put all things, then, in his hand, and offer them beforehand to him in your heart, as a sacrifice. From the moment when you cease to want things to be according to your own judgment, and accept unconditionally whatever he sends, you will be free from all your uneasy retrospects and anxieties about your own concern.

Francois de la Mothe Fenelon.

A new interest in the inspired word of God and a wholesome impatience with anything short of the high standards of scriptural exposition to which congregations are becoming accustomed has significance. We believe that the standard of preaching was never higher than it is now. We doubt whether, on the whole, the preaching of any age was ever more fearless than it is now.

THE LIQUOR QUESTION.

The friends of the liquor saloon are continually prating that "prohibition does not prohibit," and that the law is a failure in the State of Maine. Statements of this kind have led Mr. C. N. Howard, a prohibition advocate, to make a thorough investigation. He finds that "there are no saloons as we understand them in the State of Maine. If every United States tax receipt issued for the State of Maine represented a place where liquors were sold in violation of the State law, it would give them only 495 illegal joints for the 516 cities and towns in the entire State. But that represents the liquor-selling drug stores, the State agencies and the joint keepers who have been driven from the State or are serving time in jail. Portland is a city of sixty thousand souls, and you can walk the entire length of its main street for two and one-half miles, down one side and back on the other, and will not see the sign "saloon" or anything that stands for the saloon over any door. You will not see an assortment of bottled goods in any window, or any place of business with screen doors and opaque obstructions hiding the conduct of its customers." If one wants liquor, he must hunt for it. He may be told quietly that around a corner and up a narrow stair in a back room where he can give a certain sign and be let in and get all he wants. Such places do not tempt moderate drinkers or young boys. They do not sell a tenth part of the amount of liquor sold by large open saloons. Moreover, the police are after them all the time. The Maine papers are full of reports of joints discovered, their stock destroyed and their keepers fined and imprisoned. The fact is prohibition does prohibit wherever there is a decided public opinion adverse to saloons and wherever the people insist that the law shall be enforced.

ASSYRIOLOGY AND THE OLD TESTAMENT.

The above is the title of the last lecture at the fifteenth alumni conference of Queen's University recently held which was given by Rev. Prof. Jordan, in connection with his series, entitled "The Old Testament as a Problem."

The new branch of learning came into existence during the nineteenth century. At first it was cultivated mainly because it was supposed to furnish confirmation and illustration of Bible histories. The name Assyriology is not strictly correct, but is in general use among scholars. It now represents a large sphere of research. The number of specialists in that field is gradually increasing, in fact, it has become so large that it threatens to swallow Old Testament criticism. Prof. Jordan said that the Old Testament student must examine carefully Prof. Hommel's statement that it is from external evidence that the final decision of Old Testament questions must come. The Jerahmeel theory came from that quarter, and is a very fine specimen of that kind of evidence. We admit that the Old Testament has received new background and environment, but we still believe that its great ideas are to be interpreted mainly from itself. The attempt to explain everything from Babylon may be carried too far. After illustrating this point, the lecturer gave a statement concerning the Tel-el-Amarna tablets, and showed that while these valuable documents shed great light upon the state of Palestine before the Hebrews came in to it, they need careful interpretation and do not of themselves settle historical questions which are in dispute. It is a Christian's duty to accept evidence from all quarters, and not to twist it about for controversial purposes.

SPARKS FROM OTHER ANVILS.

Southwestern Presbyterian:

"Megalomania" is a good technical name to apply to the intense desire which some have to secure size or numbers at any cost. It is a very common complaint.

Standard:

It is very true that prohibitory laws are often evaded, but it has been well and truthfully said that there "never was a time when it was made harder to get whiskey than there has not been a decrease in drunkenness."

Central Presbyterian:

The more highly men honor their own conscientious beliefs the more sincere will be the spirit of fraternity which they seek to exhibit. Brotherhood based on compromise or surrender of principle is essentially spurious.

Watchman:

There is a peculiar tenderness in the esteem and love of children as they begin to realize and appreciate what a mother has done in life for them. Her love is rewarded in kind, in good measure, pressed down and running over.

Methodist Recorder:

Many of God's people wonder why they are poor, but they should look at things from God's standpoint. Maybe we are poor because God prefers to give us something more valuable than material goods—spiritual goods.

American Israelite:

One of the principle recommendations of agnosticism and even atheism to a certain class of men is their cheapness. They cost nothing. Affiliation with a church means not only to contribute to the support of the congregation, but also of the charities, educational institutions and other beneficent activities that have their roots in the religious organization. The unaffiliated escape bearing their share of the common burden. All organized altruistic work is done by the church—altruistic work is done by the churchmen of too cheap a kind to be united in any movement that has not money-making for its sole object.

Southern Presbyterian:

A story is told—(we have not had the opportunity to verify it) of a lumber dealer in South Georgia who approached a Methodist bishop in Georgia with an offer to build a church and pay the pastor's salary, if the bishop would select and send a preacher. The bishop promised. Soon some friends advised the bishop that that man possessed not a spark of religion. Then the bishop asked the applicant why he wanted a church if he were not a Christian. "Alas, there's an atmosphere in my town far different from that of my native New England town; and I want to see if a church and a preacher will purify that atmosphere."

Youth's Companion:

Significant, but not surprising results followed an inquiry recently made into the type of boy who smokes cigarettes. A record of twenty boys in school who did not smoke and twenty who did, was kept for a long period. It was found that of the cigarette smokers nineteen were older than the average in their grade, sixteen had bad manners, the deportment of eighteen and the physical condition of twelve were poor, fourteen in bad moral and eighteen in bad mental condition, sixteen were street loafers, and nineteen failed of promotion. Of the non-smokers, none were street loafers, only two failed of promotion, and in all the other mentioned particulars the record showed no more than two could be classed with the smokers. Street loafing, bad manners, poor scholarship, and cigarette smoking seem to go together.

United Presbyterian:

He who trifles with the wine-cup is tapping the flood-gates of sorrow. When the dike is but a little more broken the sea will overflow him.