

**Pages Missing**

# The Presbyterian Review.

Vol. XII.—No. 15.

TORONTO, OCTOBER, 17, 1895

\$1.50 per Annum

## OVER LAND AND SEA.

Those interested in prison reform have, for several years, set apart the fourth Sabbath in October for the presentation of the different topics connected with the need of prisoners and the methods of dealing with crime. The Massachusetts Prison Association sends out a request that the churches continue this practice as widely as possible this year.

A call has been issued for a conference in Chicago October 22nd, 23rd, for the organization of "a non-sectarian Christian alliance, federation or brotherhood." The call is in the interest of Prohibition churches. It is stated that there are several churches which have been formed by the Prohibitionists on a prohibition basis. They refuse to admit to membership not only those who are concerned in the saloon business, but those who vote for the license system. It is said that there are four churches of this kind, one in Newburg, N.Y., one in Cleveland, O., one in San Francisco, and one in Chicago.

In an admirable article in *The Outlook*, Prof. George P. Fisher speaks of the danger to Christian believers in Japan, who attempt to create a composite religion out of Christianity and Buddhism or some other faith or cult. The article appears to be addressed to the Church in Japan, and tells it that Christianity means redemption, and that Christ is the one deliverer, exalted above the rank of a mere teacher or prophet. Professor Fisher says that if his remarks should fall into the hands of ministers and teachers in Japan who have been his pupils, he is sure that they at least will acquit him of the ambition to take the role of a monitor. We see no reason why he should avoid that role. His experience and his wisdom give him the right to take it.

The Koran has been much extolled for its moral purity; but recent investigation has been laying bare its long hidden iniquities. Dr. H. M. Clark, who knows whereof he writes, declares "the safety of Islam hitherto has been that its holy book was shrouded in unapproachable Arabic, or in cumbrous, ambiguous translations. Now that a literal, faithful translation of the Koran, has appeared in the widely used Urdu language, there is consternation among the Moslem." A Moulvic, in view of its latest disclosures, said: "I am old and grey haired, but I never knew the iniquity of it as I do now." Let on the light. Islamism cannot stand exposure. Its sacred writings will not bear severe testing. Only God's Word can endure the strictest and fullest scrutiny. Its holiness abides the searchings of the ages among all peoples.

The Development of Sabbath School Work in India during the past year is shown, says the *U. P. Mission Record*, by the large number of 1775 new schools having been started, while 66,000 new scholars have received

teaching. A great loss to the workers in this field has been the death of Dr. James L. Phillips, the Secretary of the India Sabbath School Union. Born in India, the child of missionary parents, and educated in America, he was ordained at the early age of twenty-two, returning to India, labored for seventeen years at Midnapore. Then he became Secretary of the Union and travelled throughout all India, forwarding the founding of Sabbath schools with a rare union of judgment, skill, and enthusiasm. He was greatly loved, and his place it will be difficult to fill.

In the last annual report of the Basel German Evangelical Mission in South India we find two illustrations of one of the influences of the Chicago Parliament of Religions. One missionary says: "Scarcely had I begun to speak when a young man, a former pupil of our Mangalore High School, asked me if I had heard of the Religious Congress in Chicago and if I knew that Vivekaswami of India had proved the incomparable greatness and excellence of the Hindu religion, and had defeated the Christian religion and won all America over to Hinduism, that everybody had turned to him and turned their back on Christianity, Christianity was now done away with and dared not show its face." Another writes: "In a village a Padaga asked whether it had not been decided in the Parliament of Religions in Chicago that the Hindu religion was the first in rank of all the religions in the world."

One of the most striking features of the literature of the present day is the apparent ignorance of the Bible, and in the mad race for position in the literate world this evil is more apparent.

In the curriculum of our colleges of to-day every author who is supposed to form one of the supports of literature is studied with as much care as though the very existence of the literate world depended on this one support, while the Author of the great book of nature, the very Creator of this all-absorbing theme, the only Author whose works have stood the test of 1800 years of criticism, is not included in even the minor classics.

It is impossible to give a reason for this neglect of the Bible, for it is beyond dispute the masterpiece of literature, not of a national character, but rather international. As Scott has said: "Merely as a treasure house of style, of racy expression, of apt illustration, of piercing metaphor, of poetry that exhausts language and leaves it quivering, there is but one book, the Bible," and to borrow the advice of a famous professor of rhetoric, "young gentlemen, if you wish to be eloquent, all you need to know is your Bible and Shakespeare. In them are the winged words of English." and he might have added—of every other language of the world, for it can be said of the Bible and of no other book, that, in it, its lines have gone out into all the earth and its words to the end of the world.

# The Presbyterian Review.

Issued EVERY THURSDAY, from the office of the Publishers, Rooms No. 22, 23, 24, 25 Aberdeen Block, South-East corner Adelaide and Victoria Streets.

TERMS, \$1.50 per annum.

All communications for either Business or Editorial Departments should be addressed PAMPHLET REVIEW, Drawer 3464, Toronto, Ont.

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 others than unobjectionable advertisements taken.

Toronto, October 17, 1895.

## Honan Mission.

A NOTE of joy comes from our Mission field in Honan because of the recent decision of the committee to send additional men. Mr. Goforth writes "We are overjoyed to hear that Knox is responding to the needs of China by sending out Mitchell and Menzies," but his opinion of the Chinese has not altered; the war seems to have affected little as yet in the interior and our missionaries need more than ever our prayers and practical sympathy—for to quote again from Mr. Goforth's recent letter "the officials and gentry are not one whit more angelic since the Japs have so severely chastised them." There may be years of freedom from molestation or there may not be many days till the bitter hate of foreigners takes shape in organized hostility. But there are great reasons for thankfulness that God has protected our missionaries and that so many of our band are now in, or on the way to Honan, and we cannot do better than repeat here the words of Mr. Goforth as indicating the spirit which animates our representatives in far away Honan, "I take this opportunity to gratefully testify to God's great goodness to me personally since returning to China, He has brought me into more intimate communion with Himself, His word and prayer have become to me grander realities, I accept it as proof that He is going to more abundantly bless, I face the future with brighter hope"—world wide missions is the chief business of the Church "Go ye into all the world and preach the gospel to every creature."

Surely we at home should bear these brethren on our hearts at the throne and join them in looking for grander results than ever before realised. But we must work as well as pray no *intention* to do something in the future will satisfy God's claim for present service and no bequest with all its contingencies of loss and disappointment can possibly bring the blessing, that an immediate effort to meet the need must secure, Mr. Goforth remarks, that "of course some of us *intend* to make big sacrifices when we die but a present obedience is a thousandfold more acceptable to Him."

In a private letter to Mr. Burns, the Treasurer of the Goforth fund, Mr. Goforth writes, "I intend to leave here about Sept. 10th., to receive Mrs. Goforth and family at Tientsin about Sept 21st. By that time I hope to have every thing in order here to move into the City when I bring my family from Tientsin."

He makes a request in this letter which some of our good friends would doubtless take pleasure in gratifying. "I would like to put in a bid for say two illustrated papers out of the reading room at Knox. One American and one English. I will gladly pay the regular auction price and postage. I find them a decided help in teaching the natives. I have been

taking the *London Graphic*, but find it too expensive. Old ones will serve the purpose just as well."

Any inquiries would doubtless be answered by Mr. Burns.

## Rev. Dr. Wardrope.

The *Free Church Monthly*, the bright pages of which never fail to interest, devotes space to the following tribute to the venerable and highly esteemed Dr. Wardrope of Guelph:—To Dr. Wardrope belongs the interesting distinction of being the first minister who was ordained in Canada in connection with the Free Church. His jubilee has just been celebrated, and in that connection some notable things were mentioned about his life. He was born in 1819 at Ladykirk, Berwickshire; but in 1834 he moved with his family to America. There he became a member of the first class of students who attended Queen's College, Kingston, and he was still there when the Disruption took place. Casting in his lot with the Evangelicals, he completed his theological education under the superintendence of the Free Church, and was settled immediately after being licensed as minister of Daly Street Church, Bytown. Twenty-four years later he accepted a call to Chalmers' Church, Guelph, and as its pastor he remained till within the last two years, when he retired into private life. The congregation was in its infancy when he took charge of it. Now it is one of the largest and most influential in the city. Many friends gathered to show their respect for Dr. Wardrope, who is happily still able to take his share of Christian work.

## Young People's Leaflet.

The first number of the Leaflet for Young Peoples Societies prepared by the Rev. R. P. Mackay the Secretary of Foreign Missions has come to hand. As already announced, it is intended to put the young people of the Church into touch with the Honan Mission, which they are asked to support by their contributions. Mr. Mackay proposes to issue these Leaflets regularly and lead the young people through a course of study on China during the first year, after which other fields will be taken up, and thus in time not only overtake all our own fields but as well diffuse amongst the young people much information about the countries in which our missionaries are laboring. Mr. Mackay adopts the "Question and Answer" style of imparting instruction, and he certainly has succeeded in packing an immense amount of most interesting material in this little booklet of sixteen pages.

The extent and resources of China are given in outline, but we especially commend the section that explains the nature of Ancestral worship. No where have we seen so clear and satisfactory an exposition of the philosophy and ritual of that ancient system. It is intended that there should be in each Leaflet a letter from one of the missionaries, and the first is from Dr. J. Fraser Smith, who gives a short sketch of the origin of the Honan Mission. We heartily commend this scheme to the Young People as the best method yet adopted in the Presbyterian Church for an intelligent study of missions with the additional advantage of cheapness. On the title page are printed the words "supplied in quantities at one cent each." At that price no society need want a supply.

## It Endureth Forever.

A masculine tribute is that paid to the Bible is that contained in the following words of Dr. John Clifford. At the present time when the Book is undergoing a fiery ordeal of criticism these words are opportune:—

The Bible is indestructible. It cannot be holden of death. Buried a thousand times beneath the accumulated heaps of hostile criticism, it rises again to newness of life. It is absolutely insuppressible. The continuity of the Bible as a spiritual and ethical force in the life of the world is one of the outstanding marvels of history. Recall its story. Reckon up the number, the strength, the malignity of the open and avowed enemies it has encountered, and whose extinction it has survived. Look at the character and power of the schools of criticism, and note the way in which they have come and gone whilst it has kept on forever. Each had found the mystic key for its explanation. Each knew more than its predecessor. Each had the newest fact to supply, and each did its critical work; some rendering real service, others none. But the Bible abides, attracts, conquers. Add to this the greatest wonder of all—that it has lived through the inconceivably foolish and misguided behaviour of its friends. No book was ever more unwisely loved, no book ever suffered more from its admirers. The crude interpretations of its message, the wild theories preached in its name and backed by perversions of its texts, the absence of sense and method in the exposition of its statements, the preposterous schemes and movements undertaken for its defence, convince us that if the Book had not an absolutely indestructible centre, it would have disappeared long ago. But He lives, and is its life; therefore it endures, and shall endure for evermore.

#### Church Union.

Because the question of the Union of the Protestant Churches has not been much discussed of late in Canada it is not to be supposed that the idea has been abandoned or that it has become to be regarded as utterly hopeless. It is probable that its at one time most sanguine advocates would hope for no more than a modified form of the United Church they have pictured to themselves, but with many the hope is a strong one that the time may not be far distant when a common basis for church work shall be accepted by the leading Churches. In England the question has assumed a new phase since the Pope and Archbishop Benson have spoken. The following note from the Christian commonwealth reveals a curious incident in the movement and points out the course which opinion is taking in the old land:—The idea of Christian Union has become popular. It receives more or less attention in nearly every religious conference. Popularity always brings with it danger, and there is just now an imminent danger with respect to Christian Union. That danger may be stated as follows:—A spurious union may usurp the real thing. Some are already talking about the union of Christendom, and others the union of the Anglican and Roman Catholic Churches. At the recent Roman Catholic Conference the union question was much to the front. The Pope's encyclical letter and the Archbishop of Canterbury's reply thereto were strongly in evidence with the Catholic attendants; but by far the most remarkable utterances were made by the Rev. J. H. Bondier, an Anglican from Clutton, who said he "had for many years been most interested and most anxious regarding this subject of reunion. The letter of the Pope touched the hearts of everyone, whether Roman or Anglican, and contained an invitation, in answer to which he had asked the permission of the Bishop of Clifton to attend the conference that day. With every single word which had been said he, as an Anglican clergyman, heartily agreed." We have no heart to quote any more

of this remarkable deliverance. The whole speech was a distinct overture to Cardinal Vaughan and his followers without even an intimation of protest against a single doctrine or practice of the Roman Catholic Church. Now, when this kind of union becomes popular it is certainly time to call a halt until we clearly understand what we mean when we are pleading for a reunion of the churches. More and more it becomes evident that we must place the emphasis on the first term, when we are contending for Christian union. Any union that is worth contending for at all must first of all be unmistakably Christian. A union of ecclesiasticisms or of distinctly sectarian organizations would probably indefinitely postpone the union of God's elect. Hence, we have reached a stage in the discussion of the question when the terms we use must be clearly defined. The time for sentimentalism is passed, but we must not substitute for it something which will make Christian union only another name for a conglomeration of discordant elements, which may be fitly named the confederacy of evil.

#### The Church Lottery.

The Church bazaar and lottery have their advocates and apologists, but there are those, and their number is not few, who sincerely, on principle, take a strong stand against even a "Sale of Work." In Australia there is being waged a harrassing war on the lottery. "Behold the origin of the church lottery!" exclaims the Australian Weekly. "First. Ambitious to have a church, either too grand or superfluous. Second. Unwillingness to pay for it. Third. Debt. Fourth. The Bazaar and the raffle. And the sequel is a church weakened in its inner life, weakened, too, in its testimony against the evils of the world." What has brought forth this particular utterance—a sensible utterance indeed—is the return which has been laid on the table of the New Zealand House of Representatives showing the number of lottery permits granted to religious bodies during the year 1894. The Church of Rome is found to have promoted 22 church sweeps; the Presbyterian Church 11; the Anglican 9; Methodists, Baptists and all the other religious bodies have a clean record. Some of the inconsistencies shown, says our contemporary, are of a very glaring character. Wellington Presbytery passed a strongly condemnatory resolution against bank lotteries, and the Government return shows that two Presbyterian Churches within the bounds of that Presbytery have run lotteries within the year.

Endorsement of The Sunday-school Chronicle, London, the Y.P.S.C.E. recently propounded to its readers the questions: "Does the Y.P.S.C.E. hurt the church?" As a result the columns of the Chronicle were filled for four weeks with letters from pastors and Sunday-school workers of all denominations all over England giving an almost unanimous indorsement of the Christian Endeavor Society. Out of the several hundred letters published, only three were averse to the movement. Summing up the testimony given by its correspondents, the Chronicle says: "With three exceptions the testimony has been unanimous as to the marvellous results it has effected in churches that, before its advent, were sinking into apathy and lifelessness. Wherever the magical letters have been, so to speak, nailed to the church door, a marvellous change has taken place. The church which formerly could not keep the young people after they had left the Sunday-school, has become the focus and centre of eager young hearts, panting to be of service. The prayer-meeting, formerly cold and lifeless, because of the lack of persons able to take part, has received immediate stimulus by the presence of earnest young Christians.

## Marked Bibles.

REV. J. A. R. DICKSON, B.D., PH.D., GALT, ONT.

When we buy for ourselves a Bible, we, acting wisely, get the very best we can afford. The best in binding, in paper, and in print. If it be always cheapest to get the best in other things, it is the same here. There is a real pleasure in possessing and using a first-class Bible. It is our sacred book and we cannot honor it too lightly, so long as we keep distinctly in mind what the Bible is for. It is to tell us, instead of God's voice ringing in our ear, the mind of God concerning everything that is of importance to us. It is the revelation of His will to men. That is a sacred thing, and that being so, we almost instinctively carry this sacredness into the very paper and binding of the book. Now the paper is no better than any other paper. It is there to bear to us its message. Its use is to hold up before our eyes the sacred communication. But it is the communication alone that is of prime moment to us. We want to get that out of the Bible. We want to take that off the page and get it wrought into our hearts. We want the spiritual truth transferred from paper and ink to thought and feeling and energy within us. And so we must make diligent use of our Bibles to this end. We must not be afraid to wear them out. They shall wear out if we handle them, turn over the leaves, and carry them about. They shall get blackened and rubbed with the thumbs, creased with being turned down at the corners, and, may be, torn with the rapid motion of the fingers, and the leaves too loosened from the binding thread—but we are always to bear in mind that we got them to use. Their value to us lies in their use. They are not to be ornaments merely on a table or on a shelf. Their ornamenting power is to be seen in transforming our characters; in changing us into the likeness of Christ. The Bible carries His image and as we study it we are changed into His image and bear His likeness. The Bible reveals God and as we meditate in it night and day we become like God.

Now, all, or nearly all, great Bible students have marked their Bibles. They have spoiled them in the right way—they have taken the sacred spoil out of them. So have I seen the text-books of students spoiled. They are all scored with pencil or pen to make the passages emphatic, and render them so conspicuous as to be easily found. They say as they read "I want to remember that passage and so I will mark it off from the rest." It is a most interesting thing to read a marked book, and to find out traces of the action of mind and heart on every page. It is like going along a road that another has travelled before us, and seeing his footprints all the way. It stirs our souls to a sense of fellowship. It arouses us to attention and thought. It gives us food for reflection.

Joseph Cook holds that every Bible reader should mark his Bible so that in five years, that he shall require a new one. And he truthfully affirms that that shall be the best record of spiritual progress that can be offered. Would to God that such an interest were taken in the Bible that this was the case! In the Diary of Dr. A. A. Bonar, we have this entry: "1856. Tuesday, May 10th. In Edinburgh. Sitting with my sister's Bible before me, find it all marked throughout. I was struck. I thanked God for all the comfort, and the light, all the grace, which this book has yielded to souls like hers; also for all it has yielded to me. But I sigh for far more light and love and power to gather much from every book, and to have my heart softened so that I may feel more deeply. I once felt something of this in seeing the Bible of David Sandeman all marked through, and

then part of one marked by a lad here, and Mr. McCheyne's Bible I well remember. It was as if you could read his soul's experience at the time."

A Bible marked by a saintly mother, or by a loving, godly father is the best heirloom they can leave to their family. It is a witness to their own love for the unseen Holy, and a testimony of a real relationship existing between God and their souls. The Bible is a mine where sparkling diamonds are hidden, where veins of white silver and yellow gold run in every direction. Where all store of precious stones are treasured, and he who will work the mine must leave the mark of his pick, and the scar of his blasting powder upon the rock. He must not be afraid to disfigure that in which the precious things are, so long as he succeeds in extracting them. It is the precious things he is after, if he be serious, and earnest and truly spiritual. To get at them he shall be willing to grind the rock to powder.

Mr. Moody, who has long been a devoted Bible student, has his Bible not only marked, but the margin covered with notes—the thoughts that arose in him as he read. Speaking of the kind of Bibles men get, he says "I am sick of these little fine types. It is a good thing to get a good sized Bible, because you will grow old by and by, and your sight may grow poor, and you won't want to give up the one you have been used to reading in after it has come to seem like a sort of life long companion."

Whatever we spend on other books we ought not to spare the cost of getting a good Bible, with good margins on which markings may be made in a free hand. We might even put there date and thoughts and marks together, which in after years would form a most valuable record. We should not be afraid to underline statements, surround passages with lines, or fill the margin with notes. The spiritual life is fed by the Word of God. "As newborn babes desire the sincere milk of the Word that ye may grow thereby," "Let the Word of Christ dwell in you richly in all wisdom." In every revival of the spiritual life of the individual or the Church there is a return to the Word of God with hungry desire and great anxiety to get at God's thought and to rest on God's bosom. Nothing can satisfy the intellect and the conscience and the heart like the Word of God. Like milk it has all the elements of food in it. It meets every part of our nature. Its light is the clearest, its love is the dearest, its grace and hope are the grandest of all we can know. So it is no marvel that the Psalmist exclaims: "Oh the blessednesses of the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful; but his delight is in the law of the Lord, and his law doth he meditate day and night. And he shall be like a tree planted by the rivers of water, that bringeth forth his fruit in his season; his leaf also shall not wither; and whatsoever he doeth shall prosper."—Ps i. 1-3. George Whitfield once said in a sermon of his, "I love to see the Word of God well *thumbed*, as if it had been read till the inside is dirty; but there are some whose Bibles, I grieve to say it, lie in a corner so outwardly covered with dust, that 'damnation' may be traced on it with the finger in legible characters." Is not an unused Bible a terrible witness against us?

Better used Bibles would make nobler, grander, beautifuller lives. The Bible gives instruction and inspiration and strength for all the life of God.

TRIAL AND DISCIPLINE.—However long the series and painful the character of our trials may be, we shall call them "light afflictions and but for a moment" if they open our way to our eternal Home.

## The Infallible\* Pope.\*

BY ARCHDEACON SINCLAIR, D.D.

Is there any individual Christian, or any Christian institution, which in spite of the teaching of our Lord, lays claim to this divine attribute of being free from error? You all know very well, for it has been brought before you lately in an unusual manner, that such an individual Christian and such a society exist. The Church of Rome, by far the largest body of Christendom, teaches that in the person of the Pope she is infallible, and cannot err in matters of faith and morals. The Romanists have not always agreed on this subject. Some of them have contended that the Pope is infallible; others that Councils are infallible; others that infallibility belongs to Councils with the Pope at their head; others that infallibility is to be found only in the Church at large. These questions do not greatly concern ourselves, who agree with our own Church that no body of fallible men can by a mere sum of addition become infallible. But as the matter has lately been placed before us by the estimable Bishop of Rome itself, it is my duty to bring before you the doctrines of the Church on the subject. The infallibility of the Bishop of Rome was for many centuries an object of traditional opinion; but it was first promulgated as an article of the faith at the Council of the Vatican held under Mastei Ferretti, Bishop of Rome, Pope Pius IX, in 1870.

The facts of history which cry aloud against this extraordinary dogma are numerous and notorious. Many Popes have fallen into heresy. Many Popes have contradicted themselves and each other in their public teaching. Many Popes have exhibited all the works of the flesh and none of the works of the Spirit.

Pope Liberius publicly assented to the Arian heresy, denied the Divinity of our Lord, and cursed Athanasius, the illustrious defender of the faith. Pope Honorius was condemned as a heretic by the sixth, seventh, and eighth General Councils, as well as by Pope Leo II. His successors for three centuries were obliged to profess assent to this condemnation, which was also inserted in the Roman Breviary up to the end of the sixteenth century.

Pope Vigilius, A.D., 540, first approved of certain writings, then condemned them, afterwards defended them, and when excommunicated by the fifth General Council again condemned them. Pope Celestine III. declared that the tie of marriage was dissolved if either party became a heretic. Pope Innocent III., disregarding the infallibility of his predecessor, annulled this decision; and Pope Hadrian VI. styled the infallible Celestine a heretic for giving it.

Listen to Pope Gregory the Great condemning such presumption in a rival Bishop. Writing to the Emperor Maurice of such a claim made by John, Patriarch of Constantinople, before infallibility or universal bishopric was claimed for the Bishop of Rome, he calls him the Prince of Pride, Lucifer's Successor, the Fore-runner of Antichrist. Look at Clement VI. ordering King Dandalus to be tied by the neck with a chain, and to lie flat down before his table, there to gnaw bones like a dog. Look at Pope Alexander III. proudly and contemptuously trampling the Emperor Frederick under his feet, applying to himself the verse of the Psalm, "Thou shalt go upon the lion and the adder; the young lion and the adder shalt thou tread under thy feet." Look at Pope Pascal II. arming and animating the son against the father, causing him to be taken and cruelly famished to death. Look at Pope Boniface VIII., who is described as coming into his popedom like a fox, reigning like a lion and dying like a dog. Look at Pope Hildebrand making the Emperor Henry, with his wife and his young child, stand at the gates of the city in the rough winter, barefooted and barelegged, only clothed in thin garments, eating nothing from morning till night, and that for the space of three days. Look at Pope Julius II. wilfully casting St. Peter's keys into the river Tiber; Pope Urban V. causing five Cardinals to be put into sacks and cruelly drowned; Pope Sergius III. persecuting the dead body of his infallible predecessor Formosus, when it had been buried eight years; or Pope

John XIV., who, having his enemy delivered into his hands, caused him first to be stripped stark-naked, his beard to be shaven, and to be hanged up a whole day by the hair, then to be set on an ass with his face backward toward the tail, to be carried round the city in despite, to be miserably beaten with rods, last of all to be thrust out of his country and to be banished for ever. Look at Pope Leo X. striking a medal and returning thanks in triumph at St. Peter's for the awful massacre of St. Bartholomew, which lasted for eight days and nights in every town and quarter of France, and which shed the best and most Christian blood of that unhappy country. Look at Pope Paul IV. authorizing the burning of the Archbishop of Canterbury, the Bishops of London, Worcester, Gloucester and St. David's and 250 of the truest and noblest Christians in England in the days of that bigoted daughter of an infallible Church who has so justly earned her terrible and everlasting sobriquet.

I do not criticise these mistakes and crimes of poor, erring mortals, especially when they acted as temporal princes in the frightful times of the dark ages, when the Word of God was bound. But I am sure I am expressing an objection, which you all feel in the strongest possible degree, when I refuse to such persons with all my heart and soul and mind and strength the impious title of infallible, the impious claim to be free from error in matters of faith and morals.

We are asked to pray for the reunion of Christendom and we are all eager so to pray. But it must be for a Christendom reformed and purified and humbled after God's own Word. Our ancestors, the Reformers, who had just escaped from the long tyranny of Romish superstition and despotism which had lasted for so many centuries, could not help using language less soft and gentle than that which we should now employ. Still, as a matter of history, if we wish to realize what effect the infallible Church of Rome had exerted upon this country we must listen to it with attention and patience. We need not agree with it, but there it is, solemnly proclaimed by those who had a vital and mortal experience of those days of escape. After enumerating some of such instances of infallibility which I have already mentioned and others also, the authorised homily of the Church of England for Whit Sunday proceeds: "Such were all the Popes and Prelates of Rome for the most part, as doth well appear in the story of their lives; and therefore they are worthily accounted among the number of false prophets and false Christ's which deceived the world a long while. The Lord of heaven and earth defend us from their tyranny and pride, that they never enter into His vineyard again, to the disturbance of His poor silly flock, but that they may be utterly confounded and put to flight in all parts of the world; and He of His great mercy so work in all men's hearts, by the mighty power of the Holy Ghost, that the comfortable Gospel of His Son Christ may be truly preached, truly received, and truly followed in all places, to the beating down of sin, death, the Pope, the Devil, and all the kingdom of Antichrist; that like scattered and dispersed sheep, being at length gathered into one fold, we may in the end rest all together in the bosom of Abraham, Isaac and Jacob, there to be partakers of eternal and everlasting life, through the merits and death of Jesus Christ our Saviour."

We may be simple and plain men, but we can see the difference between the teaching of our Lord and His Apostles and the characteristic developments of Roman Christianity. We can pray with all our hearts that Rome may disavow her doctrine of Transubstantiation, her unscriptural Sacraments, her Purgatory, her exaltation of human tradition, her mechanical dogma of validity through the priest's intention, her contradiction of Scripture in her propitiatory sacrifice of the Mass, her invocation of saints, her worship of images and relics, her supremacy of the Bishop of Rome, over the whole of Christendom, her mercenary indulgences, her deification of the Virgin in the dogma of her Immaculate Conception. And before she proceeds to the reform of any of this melancholy catalogue let us ask that she may, by the help of the Holy Spirit, make the gallant struggle and take the preliminary step of abandoning her own and her Pope's infallibility. For this we, who desire reunion must ceaselessly pray.



## Prophecy Criticised.

From the *Daily Telegraph*, London :

It is a more accident of language that we cannot describe the 23rd April, 1908, by anticipation as one of the most memorable dates in the history of mankind. For the truth—if at least Rev. Mr. Baxter has got hold of the truth—is that subsequent to that date there will be no "history" to commemorate it, nor, indeed, any "mankind" in the present acceptation of the word, to preserve the memory of it. The race, if it continues to exist on earth at all, will exist only in a new and glorified form; the millennium will take the place of our present divisions of time, and there will presumably be no chronicler, reader, or events to chronicle. Such, at any rate seems to be only the legitimate corollaries of the conclusion to which Mr. Baxter has been drawn by a concatenation of Biblical evidences, that the "end of this age" will take place on the day named. It must be admitted that a singular multitude of prophetic testimonies converge upon this momentous 23rd of April. It is the end of the seven year's covenant from Passion Week 1901, which terminates Daniel's two thousand three hundred and forty five years from Passion Week A.C. 445, when Nehemiah was commanded to rebuild Jerusalem, and which also terminates "Daniel's forty-five years from the Crimean War Treaty of Peace in April, 1856, according to Daniel viii. 14, ix. 25, xii. 11, 12." Not content with this, the irrepresable April 23rd coincides with "the end of the six thousand years from the creation of man, and the two thousand five hundred and twenty years from Nebuchadnezzar, and the three hundred and sixty years from Luther's Reformation in Dan. iv. 10, and Revelation x. 6." It is too much to suppose that all these coincidences are accidental, and they leave even the most cautious of Danielic and Apocalyptic critics with hardly any alternative except to sink his savings in an annuity instead of investing them, and not acquiring any leasehold property with more than fourteen years of unexpired term. Daniel, it is true, does not mention the Crimean War or the Treaty of 1856 in so many words; but in prophetically fixing 2,300 years from A.C. 445 as the commencement of "the cleansing of the sanctuary," he referred in a manner too plain to be mistaken to the decree of the Sultan recorded in that treaty, by which Jews and Christians were placed on a political equality with Mohammedans. For the Jews, thus enfranchised, would, of course, be permitted to purchase land in Palestine, and if they could purchase land there is no reason why they should not rebuild the Temple, and if they do, that will be the beginning of the fulfilment of prophecy. With such a chain of reasoning, welded link by link with remorseless blows of the logical hammer, does the trained Apocalypticist bend his premises to his conclusions.

Thanks to this rigour of reasoning, Mr. Baxter has been able to ascertain the programme of political events for the closing years of this century and of supernatural events for the first years of its successor with a minute circumstantiality that no previous prophet, so far as we are aware, has ever approached. Next year, or the year after, France will defeat and apparently annihilate Germany, and then form, "probably not later than 1898," the "ten-kingdomed confederacy of Dan. vii. 24," in which we regret to notice that this country figures as "Britain separated from Ireland and India." Some time in 1898-9 a Napoleon may be expected to arise, as the "Little Horn, or King, in or near Macedonia," and become King of Syria and restore the Jews. One hundred and forty-four thousand living Christians will ascend to heaven without dying "about Thursday, March 12th, 1903;" and so forth. The want of particularity in the last date is a little disappointing, but it is only fair to admit that it is the sole instance of hesitation on the prophet's part with respect to any of the fixtures from 1903 onward. Every trumpet and every vial of the Apocalypse is punctually accounted for. We are told, for instance, how the fifth trumpet will bring countless demons from the bottomless pit during the whole period between October 27th, 1904, and August 23rd, 1905; and how for a year and a month from December, 1905, this host will be reinforced by "two hundred million demon horsemen"—cavalry demons—from the same infernal depot. These dates, however, are still some way off. It is, of course, the nearer catastrophes which chiefly interest us, and these, as we have seen, are to begin next year, or the year after, in a gigantic European war, which is to be followed by the rise of another Napoleon—an event prefigured, we are bidden to remark, by the "curious, unexplainable Napoleonic fever which is sweeping over France."

It is not without diffidence that we adventure ourselves in the field of Apocalyptic interpretation; but the reverend gentlemen from whom we have quoted does seem to us to have wandered unnecessarily far afield in fixing on next year as the beginning of the fulfilment of prophecy and imagining European convulsions in order to fulfil it. Surely we have had catastrophic occurrences of

earlier date and nearer home than that; and, in short, it is difficult to believe that the prophetic passages which Mr. Baxter has so eruditely and ingeniously handled refer to anything else but the late general election. Limitations of space must, of course, preclude us from working out this theory systematically and in detail, but we will venture to assure all who care to pursue the inquiry for themselves that they will find little difficulty in establishing a no less complete case for regarding the struggle between the Unionist and the Radical parties as the real Armageddon than Mr. Baxter has succeeded in making out for his own theory. By the exercise of a very moderate amount of ingenuity, the trumpets, the vials, and the horns—even down to the Little Horn itself, now no longer exalted—can with sufficient certainty be identified; and as to the periods of seven years which play so significant a part in the predictions above discussed, their reference to the Septennial Act is surely too plain to be missed. It seems extraordinary indeed that an interpreter of prophecy, writing no more than thirty-three years ago; should have entirely overlooked the astonishing political upheaval of the present year, especially as the figures of the Unionist majority, one hundred and fifty-two, would no doubt have guided him to it, or to anything else, if manipulated in the proper way. The only unsolved problem that has presented itself, so far as we have ourselves pursued the inquiry, is one which arises from a certain difficulty of deciding between the multitude of candidates for identification with the number of the beast. Were it not that we are expressly told that that number is the "number of a man," we should prefer as the least invidious course to seek an impersonal interpretation of it; and we have no doubt that with a little arithmetical dexterity it would be easy enough to prove that the figures 666 are symbolical of the Newcastle Programme.

## The Suicidal Mania.

The Rev. F. L. H. Millard, Diocesan Inspector of Schools, preaching lately in St. Cuthbert's Church, Carlisle, directed the attention of his hearers to the lamentable prevalence of suicide. He remarked upon the fact that the crime of suicide had become very common, and also that there was a great feeling of sympathy among the public for the man who wilfully took his own life. Day after day, as one opened the newspapers, there was the announcement of the suicide of so-and-so. Love, hatred, jealousy, envy, loss, were sufficient justification for the deed; and they were so hardened to the crime, that they could read, with indifference if not with sympathy, the hideous news headed "The Suicidal Mania."

It was time that an effort was made to try to change public sentiment on so detestable, so cowardly a crime. The crime was so alarmingly on the increase that for trivial reasons even boys and girls would emulate the hideous example of their elders. One would think that the more civilization increased, the more education was spread abroad, the less savage self-destruction would abound. But it was just the reverse. The more advanced intellectual districts were just those where suicides were most common. They boasted the advantage of their enlightened civilization, they prided themselves on their extended education, and yet there was the army of self-murderers in the most increasing rapidity every year. Surely there must be something very rotten about it all, if that was one of the outcomes of it.

What did they think were the causes of this hideous thing? Set on one side the poor helpless lunatic, who after all formed but a small portion of the whole, and see why others took their own lives. There was the low craving for notoriety; there was weariness of life; an antipathy to living; there was the influence of bad example; there were family worries, disappointments; there was the sense of shame that followed on loss or the detection of crime; there was poverty; there was financial difficulty; there was an undue haste to be rich; there was the gambling fever; there was religious apathy and indifference, and low unworthy views of life that followed; there was the demon of drink; and in some cases those things drove reason away. The man was to be pitied; for doubtless many suicides were committed by persons laboring under some permanent or temporary form of insanity, and such cases must excite their deepest sympathy. But when this was not the case; when the act was committed by persons to all intents and purposes perfectly sane, when that verdict so often given was a mere lie—what then? When common sense told them that the jury's statement, "Suicide while of unsound mind," was but a kindly form of describing the act of a self-murderer what then? They shrank instinctively from the man who committed the sin of Cain, but were they equally repulsed by the sin of an Abitop. or a Judas? The suicide was a murderer of the first degree. He was guilty of an act that was not, and never could be, justifiable. No matter what troubles and anxieties a man had to face, no matter what

shame and loss he had to bear, it could not be right of him to deliberately throw away God's highest gift. It must ever be the most flagrant breach of the sixth Commandment possible.

Away, then, with the cheap sentimentality that regarded suicide as the act of a poor unfortunate which demanded sympathy, or at least to be condoned. Such sentimentality was creating untold evil, for the very indifference to the crime which it betokened was adding to the number of suicides, and helping further to corrupt their already sufficiently corrupt society, by moulding a public feeling which in some sort tolerated or justified self-murder. Let them keep their feelings of kindness and sympathy for those who bravely struggled against the difficulties of life, and learn to execrate and make others execrate as the foulest of murderers those hardened wretches who ventured upon self-destruction. It would do much to check the increase of suicide if the would-be suicide knew his memory would be execrated by the society in which he lived. But suicide was more than murder; it was the meanest cowardice, and if they branded the suicide as the meanest coward, it might deter some foolish would-be heroes from so foul a deed. Looking at the matter from a higher point of view altogether, they were told in Revelation xxi. 8 that the fearful, and abominable and murderers shall have their part in the lake that burns with fire and brimstone. What an act of consummate folly did self-murder become—for a murderer could not inherit the kingdom of Heaven. Or travel still higher. Look at the life of Jesus and listen to His message of pardon and of peace. Estimate life at the value He had placed upon it. One look at His sanctified life would destroy all desire for self-effacement.

### Christian Contribution.

An inspired apostle of Jesus Christ lays down the following rule for Christian collections: "Let every one lay by himself in store, as he may prosper." From this Scripture, with others that need not be repeated just here, the following rule for Christian contribution may be formulated: Let every one deposit in store, as he may prosper, that he may contribute in the cause of God and humanity, according to his ability in proportion to the necessity under consideration. The people of Israel, under their theocratic government, paid into the treasury of the Lord as much as one-tenth of their annual income, and at times when the necessity was increased, or there was some extraordinary demand laid upon them, they gave more than this amount. In the New Testament there is no specified amount, as one-tenth, etc., mentioned, yet certain Christians suppose that the whole law of benevolence in Christ has been fulfilled, and all the requirements of the gospel have been discharged by any one in this particular thing, when he has done as much and as well as the people of Israel after the flesh. But Christ does not so teach men, but in this, as in all other things he delivers this injunction to his people: "Your righteousness must exceed their righteousness." The divine rule stated above for Christian living may be learned from such Scriptures as these: "Give to him that asketh of thee." "Freely give," such as you have. "Give not grudgingly, sparingly: for a cheerful giver the Lord loveth." "It is more blessed to give than to receive." Give "as God hath prospered him," and "as every man hath need." "Let every one give according as he hath purposed in his heart," but let him take heed lest by any means this liberty of his become a stumbling-block. "For it is written in the law, Thou shalt not muzzle the mouth of the ox that treadeth out the corn. Doth God take care for oxen?" Therefore, "do ye not know that they which minister in holy things, live of the temple? And they which wait at the altar are partakers with the altar?" "Even so hath the Lord ordained that they which preach the gospel, should live of the gospel;" i. e., those who labor in the gospel must be supported from the contributions of the gospel. Then there is something due from every one—i. e., every one owes something to the support of the gospel—and if he fails to pay that sum, whatever it may be in amount, he owes somebody something, perhaps something that means bread and butter and clothing to somebody and his dependent ones, and he lives daily in violation of that plain Apostolic injunction which is laid upon every one, saying: "Owe no one anything, but render to all their dues." That means, "Pay what thou owest."

From these Scriptures we gather: (1) That one whose faith is in Jesus Christ is in "duty bound" to contribute of his substance something for the support of the gospel, and that he should make these contributions constantly and at stated times; e.g. every Lord's day. This obligation is surely universal, and should be honored by every one—the rich and the poor, the employer and the employe, etc. There are no exceptions or exemptions; for these Scriptures are addressed alike to all people, the Jew and the Gentile, the bond and the free, the male and the female. Wherefore the Apostle says: "Let every man bear his own burden." (2) Every one is enjoined to contribute of his substance according to his ability—"as he has

prospered." "According to that a man hath, not according to that he hath not." "So that other men be not envied, and he burdened." Therefore, he that hath an abundance, should contribute of his abundance much and liberally, and he that possesses little, should contribute freely of what he has, remembering how the Lord Jesus said, "It is more blessed to give than to receive." The proportion according to which all contributions should be assessed and distributed, or assumed by all men according to their wealth, should be somewhat in a geometrical scale of increase or decrease, as wealth accumulates or diminishes. (3) Every one also should contribute according to the necessity under consideration; i. e., in proportion to what is needed and the number of the contributors. When much is required, much should be given, but if little is needed, less might be given, provided there are many contributors. In the light of the foregoing discussion we should look upon our mission work, both at home and abroad. In our home field there is great necessity; much is needed to carry on this work of saving the multitudes of our own land to the gospel. This is also very true of the foreign work—the work of saving the whole world for Christ through the gospel. Then let every one bethink himself and lay this matter to heart and bear his burden in this great work of the Lord. Yea, let him come up to the help of the Lord against his mighty enemies.

### THOUGHTS BY THE WAY.

**TRIAL.**—Behind every storm of trial, and every cloud of sorrow, is the heavenly blue of Christ's unchanging love.

**TRIAL AND TROUBLE.**—Has it never occurred to us, when surrounded by sorrows, that they may be sent to us only for our instruction—as we darken the cages of birds when we wish to teach them to sing?

**TRIAL AND WORK.**—Pain is the deepest thing we have in our nature, and union through pain has always seemed more holy and more real than any other.

**TRIALS.**—If we be Christians, affliction must be our coat, and persecution our livery.

I know not how many more Sabbaths God may give me, and it would be a poor preparation for my first Sabbath in heaven to have slighted my last Sabbath on earth.

A comet draws more attention than the steady star; but it is better to be the star than the comet; following out the sphere and orbit of quiet usefulness in which God places us.

Keep the altar of private prayer burning. This is the very life of all piety. The sanctuary and family altars borrow their fires here, therefore let this burn well. Secret devotion is the very essence and barometer of vital and experimental religion.

### PAIN AND REST.

We are told that pain is nothing more than a nerve-irritation. It is experienced when any destructive process goes on in any part of the body, and may be felt in one part of the body while the source of it is in another. The headache may have its source in the muscles of the eye. Pain, strange as it may seem, is really a protective and beneficial sensation. In the case of a broken limb, extreme pain is caused by motion in that limb. Therefore, the sufferer, whether man or animal, tries to keep the limb at rest, which is the very condition requisite for its healing. Surgeons, indeed, have taken hints from nature in this regard, and in cases of tuberculosis affecting joints find that the best results are obtained by rendering the joint motionless by means of splints, though the affection itself is often not very painful. Pain from indigestion is relieved by temporarily lightening the diet and giving the digestive organs less work to do. Even headache usually indicates a call for rest. Pain due to an overtaxing of the nerve centre, that is, the brain, is usually the most difficult to combat, since here the cause is often obscure. In this state neuralgia—nerve pain, affects first one part of the body, then another. Nature's restorer, sleep, is courted with difficulty, and life's ordinary duties become burdens almost too heavy to be borne. It is this condition nature's call for rest is best heeded by a complete change of surroundings. If the call is disregarded, serious consequences are likely to ensue. A vacation offers one of the best chances of recuperation. In fact, a regular indulgence in such forms of recreation is the best means of preventing this very condition, and should be looked upon not as the indulgence of a weakness, but as the performance of a duty. In the natural course of events one adds to, rather than detracts from, the years which may be given to active labors by devoting regular periods to rest. Treat the body not as a mere machine, which wears out in any case after a certain number of years or months of work, but as a vital organism having the power of revivifying itself—capable of being hard worked, but demanding, too, times of recuperation.



## FOR THE SABBATH SCHOOL.

International S. S. Lesson.

LESSON IV.—THE CHILD SAMUEL.—OCT. 27.

(1 Samuel iii. 1-13.)

GOLDEN TEXT.—"Speak, Lord, for thy servant heareth."—1 Sam. iii. 9.

CENTRAL TRUTH.—God's Call to Children.

ANALYSIS.—The Ministering Child, vi.  
Midnight Call, v. 2-10.  
Ereited urse, v. 11-13.

S.S. Illustrator.

TIME AND PLACE.—Samuel was born about 1146, B.C. Twelve years later brings us to 1184, B.C., as the date of the lesson. The scene is Shiloh, Israel's religious capital.

INTRODUCTORY.—Under Gideon, Israel had peace for about forty years. When he was dead the people again lapsed into idolatry and forgot the Lord and all His deliverances. Abimelech, a son of Gideon, instigated a rebellion against his brothers, all but one of whom were murdered. Abimelech then reigned as king for three years, after which the government by judges was restored. At the end of forty-five years another apostasy brought upon Israel the oppression of the Ammonites with the Philistines, lasting eighteen years. They were delivered by Jephthah. After thirty-one years, under four successive judges, Israel again sinned. Then began the great Philistine oppression which lasted forty years. While Eli was judge and high priest, Hannah, wife of Elkanah, visited the tabernacle at Shiloh and prayed for a son. Her prayer being granted, she called the child, Samuel, "Asked of God," and dedicated him to the Lord's service. In fulfillment of her vow he was placed in Eli's charge at the tabernacle, while yet a small child.

THE MINISTERING CHILD, v. 1.—Samuel had received twelve years of loving and Godly home training. His mother received him from God and to God's service she gave him back in grateful surrender. From his infant days Samuel was the Lord's. This belief became part of his own boyish nature imbibed at his mother's breast. We can imagine that so soon as he was capable of understanding language this fact was impressed upon heart and memory by the tender teaching of a saintly mother. Wise woman she made sure that her son should be the Lord's before she sought any earthly blessing for him, or provided for his future position in the battle of life. Parents, learn here a needed lesson. You are anxious about your children's future. You want your boys to have every advantage that the sweat of your brows can bring them, you seek for your girls every opportunity that unselfish stinting and economy can afford them. But what is the use of it all if you have not first made certain that they shall be the Lord's? You would see your son a successful business man, or at the head of his profession; but is it not more important that you should first settle whether he is going to serve God or the Devil. You would have your daughter an accomplished musician, a cultured linguist, but what will it count for if her heart is not tuned to the singing of God, nor her tongue trained to the language of heaven? "Samuel ministered unto the Lord"; mothers and fathers, let us put the service of God first in the training of our children, and our planning for their future.

THE MIDNIGHT CALL, v. 2-10.—The Lord called Samuel. So God calls the boys and girls to-day; strange that we should seem to think that the voice of God is stilled to-day, or that He has withdrawn Himself from us. If we do not hear His voice, it is because we have stopped our own ears with the cotton of this world's affairs, its business and its follies. If our children do not hear His voice as Samuel did, may it not be because we have stopped their ears too? We have put before them a false ideal, a wrong purpose in life; we have measured for them success by wealth, and honor by the blast of a trumpet, and so loudly does the cry of the world ring in their ears that the still small voice is inaudible. And then when the voice of God does make itself heard in our hearts are we not apt to do in scepticism what Samuel did in ignorance, rush to the world and to men with a cry of "Hear am I?" But God is very patient and He keeps calling until we are at last awakened to know and obey his summons. Sabbath school teachers, especially you who are discouraged, keep calling. Year after year may go by, and your pleading seem unheeded, but some day, somewhere you will be rewarded by seeing your scholars at the feet of Jesus with the prayer upon their lips, "Here am I Lord, use me, use me."

THE MIXED CASE, v. 11-13.—What a terrible contrast we have here between the God dedicated boy and the Devil serving son! Both had saintly parents, but in the one case the home training had been lovingly heavenward, in the other it seems to have been altogether neglected. There are extremes in discipline and extremes

in leniency. The one drives young people to the Devil, the other lets them easily glide there. Of this latter course Eli's conduct is an example. He knew of his boy's evil tendencies, yet made no effort to check them; and sad to say he is not the only holy man whose sons have become, for one reason, or another, a byword and reproach in the ears of the people. God punishes such neglect of proper training on both children and parents, and since Eli falling backward broke his neck how many a mother's and father's heart has been broken by the waywardness of some wandering boy. O parents, teachers, Endeavorers, print these words upon your heart in letters of flame, "The boys and girls for Jesus."

## CHRISTIAN ENDEAVOR.

"There is a wonderful future before the Endeavor movement, on one condition; that its leaders and members persistently offer it to God for the sining and renewing and thanksgiving of the Holy Ghost."—Rev. Andrew Murray.

## Obedience.

First Day—It involves pain—Heb. v. 7-14.

Second Day—It involves toil—Jas. i. 19-27.

Third Day—It involves safety—Deut. iv. 30-40.

Fourth Day—It involves peace—Job xxxvi. 5-12.

Fifth Day—It involves reward—Isa. i. 16-20.

Sixth Day—It involves victory—2 Cor. x. 1-6.

PRAYER MEETING TOPIC, Oct. 27.—OBEDIENCE TO GOD: WHAT DOES IT INVOLVE?—Deut. viii. 1-20.

## A Testimony Meeting.

We want to have a testimony meeting in these columns for the next few weeks as to the blessings and advantages of Junior work. Let us hear from the Superintendents of Societies, the Pastors of Churches in which the work is being carried on, the teachers of S. S. classes who have Junior Endeavorers as scholars, the parents of Juniors, and all others who have had an opportunity of observing this grand work among the boys and girls. Now is your opportunity if you have the cause at heart to give it an onward impetus by a word of timely encouragement. Just a sentence, brief, pointed, containing no unnecessary words, and emphasizing some one of the many benefits of Junior work. Write as soon as you read this. Put what you have to say on the back of a post card, and address, "C. E. Department, PRESBYTERIAN REVIEW, Toronto."

JUNIOR WORK IN AUSTRALIA.—A splendid Christian Endeavor Society is that of Yarra Street Wesleyan Church, Geelong, Australia. We cannot say whether the suggestive name of the town has anything to do with its progress in all branches of Christian work, but their fifth annual report is a most stimulating record of earnest effort for the Master. We quote from that part referring to the Junior Society.—"The Juniors are divided into two societies, one for the boys under twelve and the girls under thirteen; the other for older boys and girls. There are 222 of these Juniors, and, with probably one exception, they form the largest Junior band in the world. The Junior Sunshine Committee made 127 visits and sent thirty sprays of flowers by post. During the year, fifty-eight poor children in Melbourne received papers regularly from the Magazine Committee, and during the summer sixty poor children of Melbourne were given a days outing to Geelong, at the entire expense of the Juniors. The Temperance Committee secured forty-one new pledges, and the boys maintain a reading circle in which they promise to read one good book every month.

## My Church Allegiance and My Reasons for it.

BY THE RIGHT REV. THE MODERATOR OF THE GENERAL ASSEMBLY, OF VICTORIA, AUSTRALIA, PROFESSOR RENTOUL, M.A., D.D.

## Conclusion.

## THE CONFESSION OF FAITH.

In most of the English-speaking lands the subordinate statement of the Presbyterian Church's Creed is the "Confession of Faith." This famous declaration of the Christian Faith was drawn up in Westminster Abbey in the noblest epoch of the Puritan age by the representative ministers and laymen of the Church of England, the Church of Scotland, and the English Congregationalists. The late Dean Stanley, whose essay on this great Creed was his last writing, says it is superior to all other statements of the Christian Creed in two particulars. 1. The warmth and love with which it sets forth the beauty and human tenderness of Christ: "In whom it pleased the Father that all fulness should dwell to the end, that being holy, harmless, undefiled, and full of grace and truth, He might be thoroughly furnished to execute the office of a Mediator and Surety," etc. The creed then goes on to give a wondrously beautiful description of Christ's life, and dying love, and victory over sin and death. In contrast, says dean-

Stanley, with the dry statement of the Nicene or Apostles' or Athanasian Creed, this thrilling earnestness of the Westminster Confession of Faith gives us the very living heart of Christianity. 2. The Confession of Faith is the only great Creed which asserts *the freedom of the human will*. "God alone is Lord of the conscience and hath left it free"—is the trumpet-note of freedom sounded in the Creed of Presbyterianism. It has been asserted that "liberty of conscience," and "the freedom of the human will" were first affirmed by some of the later and smaller sects. This is a blunder due to ignorance. As the historians Motley, and Macaulay and others have proven, the principle of Freedom of Conscience arises necessarily out of the Reformation principle. "It was first formally asserted and set forth by the Presbyterian Church of Holland." William III., of Orange, who finally got it recognised in England, owed it to his Presbyterian upbringing.

## GOD AND MAN.

In its relation to Man's Salvation the Presbyterian faith is that of the New Testament, of St. Paul, of Augustine, of the Reformation. In this it is identical with the Articles of the Church of England, but it discards "Baptismal regeneration." It was Calvin and Presbyterianism that first destroyed and flung away the awful theory that Baptism is necessary to salvation. The Presbyterian faith, on this matter, briefly put is:—Salvation is by Grace of God, in His fatherly love for the sinful. God, out of His free unmerited grace, accepts and acquits the sinner who casts himself on that grace offered to him in the atoning love and obedience and sacrifice of Jesus Christ, God's Son. In keeping with this great-Reformation doctrine of "Justification by Faith" the Presbyterian Church holds (as Schaff says) "a mild Calvinism," which asserts "the Sovereignty of God's Grace in Salvation in keeping with the freedom of man's will," and with the need of a Divine atonement made for man the sinful, and *regeneration* for man whom sin has made spiritually blinded and disabled. As against the cold and withering assertion of man's own sufficiency, made by "Unitarianism," the Presbyterian Creed, in common with the Catholic Church of God, affirms the need of a redemption and a Holy Spirit.

In the modern setting of the Presbyterian Church Creed, it is expressed thus:—the doctrine of Election of Salvation and of the Sovereignty of God's grace "is held in connection with the truth that God is not the author of sin, and that the liberty of second causes and of man's will is not taken away; and further, that God is not willing that any should perish but that all should come to repentance, and that He has, in His love provided a salvation sufficient for all, adapted to all, and offered to all in the Gospel." It is this union of the doctrine of God's sovereignty and grace, with man's freedom which has given a distinct tone to Presbyterian character and manhood, and has made it, as even a hostile historian confesses, "the most valuable element in national life."

## CHRISTIAN ORDINANCES.

In common with the voice of Christendom, the Presbyterian Church declares that while there is "a Church spiritual and invisible," of which God alone can judge, the "visible Church" consists of "all believers and their children." Presbyterians hold "believer-baptism." That is, they hold that baptism is the declarative "sign" of membership in the visible Church of God, and a "seal" to those who truly believe, of membership in the Church "invisible and spiritual." Therefore, they administer baptism to the "children of believers." It is a declaration that they are not Satan's children, but are in "God's family" unless by their own after wilful acts they reject that family relationship." The Presbyterian Church holds this view on the certain ground of Scripture, of proselyte baptism in God's Old Testament Church, of the example of Christ, who recognised children as belonging to the Church, and of the early Apostolic age, in which children were certainly baptised. The Presbyterian Church, also, in Calvin's words, regards it as immaterial whether the mode of baptism be "affusion," or "sprinkling," or "immersion." But they protest against the necessity of *immersion*—(1) as unscriptural; (2) as contrary to the custom of the Apostolic Church; (3) as contradicted by the discoveries in the "Catacombs," which show us that children were baptised, and that it was not usually by "immersion;" and (4) as contradicted by Bible phraseology, which pictures to us always the spiritual cleansing as a "pouring" or "sprinkling" as the mode of cleansing from "consciousness of sin," and "washing of the body as with pure water." In Palestine and the East, washing by immersion is unknown. Moreover, the early Baptists in Germany and England did not practice it.

## THE TREE AND ITS FRUITS.

Presbyterianism appeals to me because of the noble manhood and womanhood it produces. Where in all the Reformation Churches can one find such heroic figures as Luther,

Zwingli, Calvin, Bucer, Melancthon, William the Silent, John Knox, Coligny, "the noble and beautiful Huguenot," Arnold the Waldensian, the Covenanters, Richard Baxter and Calamy and the first era of Puritanism?—"of whom the world was not worthy." More than all other Churches, the Presbyterian Church has been "pale with martyrdoms;" has testified its faith in Christ "by a heroism beautiful and strange." "I am proud to belong to this heroic Church,"—said the late heroic Emperor Fred. III. of Germany,— "its martyrs are in every land!"

In the modern age, the same spirit marks its progress. "The Presbyterian Church,"—said the late Professor Dörner, of Berlin,— "is the muscular system of Christianity. Wherever the call is to dare and do for truth, this Church is in the van." This fact is seen even in the recent "Totalisator" fiasco. While other Churches hung back hesitating, it was the Presbyterian Church that "rained a snowstorm of petitions" on the astonished Parliament, and changed the destiny of our colony.

## HOW IT GROWS.

In the United States of America this is remarkably seen. The Presbyterian Church is not, numerically, the largest in that Republic. Statistics are: Methodists, 3,552,000; Baptists, 3,400,000; Presbyterians, 2,150,000; Protestant Episcopal (Angl'n), 405,000. But the astonishing thing is that, *in influence, in character, in national and public weight of manhood*, the Presbyterian Church outweighs all others. The greatest American journal—the *New York Herald*,—lately growled:—"these Presbyterians are still running the United States of America." It is Dr. Parkhurst, the Presbyterian clergyman, of New York, who has recently beaten the "Tammany ring," and cleansed the municipalities of New York and Chicago. Men like Abraham Lincoln, General Harrison, Grover Cleveland, etc., show the stamp with which Presbyterianism has impressed America. Of President Harrison's Cabinet all but one were Presbyterians! Of Grover Cleveland's all but three And these Presbyterians are Christians.

I respect the Presbyterian Church because of its *generosity*. Canon Robertson, in his "Tables," has proven that the Presbyterian Church is the most generous of the Churches. In particular its average of *ministerial stipend* is far higher than that of any other Church. A Church's spirit may be tested just by this! So Dr. Martineau, the eminent Unitarian, has recently said,— "The Presbyterian Church has presented to the world an example of Church organization the most brotherly, the most beneficent, the most Christian." And Dr. Maclaren of Manchester, the eminent Baptist preacher, says: "In Church Government I am a Presbyterian." The Presbyterian Church, as it demands an educated and decently supported ministry, has spread somewhat more slowly, in new lands like America, than some other forms of Church life. But its power is that, wherever it comes, it builds up an *abiding character* in the people: "The only hope for the Negro race in the Southern States," said recently President Biddle (the most intelligent educated Negro in the South) "is that the Presbyterian Church should seize hold of them, and give them something of its *solidity of thought and character*."

The Presbyterian Church is pre-eminently a *Missionary Church*. Professor Lindsay, at the recent General Assembly of the Free Church of Scotland, said: "More than a fourth part of all the missionary labor and danger of the Protestant Church of God falls to the lot of the Presbyterian Church." He was not including in this what is done by the Lutherans.

In numbers, I need not say, that the Presbyterian Church is by far the largest Protestant Church in Christendom. Including the Luthren Church, it embraces more than half of all Protestantism. Excluding Lutheranism, the Reformed Presbyterian Church embraces some 30,000,000 adherents. But I must warn readers against the exaggerated "statistics" usually given in Church "Year Books." "Statistics can prove anything"—alas! The highest authorities, viz., *Behm and Wagner*, set down all Protestants at 130,000,000. Very well. When, according to the same tables Presbyterians (Reformed) are given at 30,000,000, and Lutherans (Presbyterian) at 40,000,000 it behoves other denominations to be modest in stating their statistics.

I write all this with a sense of shame. If, as a recent Australian *Handbook* asserts, of the (nominally) 400,000 "Anglicans" in Victoria only 60,000 "go to church," and if, out of 172,000 "Presbyterians" only 70,000 "go to church," and if the same state of things is true, proportionately as regards all the Churches, then it becomes us, instead of glorying in our respective Church organizations—to take to ourselves "shame and confusion of face," because of our unworthiness, our egotism, our loyalty to our respective "denominations," rather than our loyalty to Christ. It was loyalty to Christ that made the self-forgetful trueeness of St. Paul, and of the Reformation, and of all that has been beautiful and brave in Presbyterianism.

## 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 first general council of the Roman Catholic Archdiocese of Montreal, which assembled on the 27th Sept. with a good deal of pomp and theatrical display, has just closed its sessions. As the meetings were held in secret and the decrees have to be sent to Rome for approval before being promulgated no one knows as yet the result of their deliberations. It is intimated that they have passed over a hundred canons. As far as these relate purely to matters of internal administration they have little interest to the general public anyway. But it will be quite an unusual thing if some of them are not semi-political in their character, and intended to play a part in the approaching general election.

A much more important gathering from a religious point of view is the annual meeting of the General Missionary Board of the Methodist church, which has been sitting in St. James church for the past ten days. This board controls all the missionary operations of the Church and administers about \$240,000 a year. Much time has been occupied with the discussion of the troubles in the Japan mission which have agitated the Church for some time past. The disaffected missionaries have been present and the face to face discussion has done much good. The atmosphere has been cleared and findings have been reached which, if not perfectly satisfactory to all parties, will enable the work of the mission to proceed with some reasonable hope of harmony and success.

THE McGill Y.M.C.A. formally opened its new rooms to the members and their friends on Thursday, the 10th inst. This Association has been in existence for a number of years, and has done a good work among the students of the University, many of whom appreciate its advantages very highly. Hitherto it has been hampered somewhat by the fact that it had no building of its own in which meetings could be held. Through the liberality of some of the large-hearted citizens of Montreal the members have now been enabled to purchase a building on Sherbrooke street, opposite the principal gateway to the University grounds. This building, widely known throughout the country as Hute House, in which, for many years, a popular school for young ladies was held, has been comfortably fitted up and will be a most convenient resort for students in their spare hours, as well as for meetings of a religious character. The president for this year is Mr. Percy C. Leslie, a medical student, and the secretary Mr. N. D. Keith, a theological student, both Presbyterians.

THE Frontier S. S. Association, one of the most vigorous organizations of the kind in the Province, has just closed its annual convention in Ormatown. The meetings were presided over by the Rev. Dr. Macdonald, of Dundee. The Rev. D. W. Morrison, the secretary, reported that the association embraced 52 schools, one half of which were Presbyterians, 350 teachers and 2300 scholars. Among others who gave addresses on Sabbath School topics were the Rev. John Nichols, the Rev. J. H. Hutchinson, of Huntingdon, and the Rev. A. Rowat, of Athelstone. Most valuable illustrations of practical methods of work were given by Miss Razin, of Montreal and by Mr. G. M. Archibald, the new secretary of the Provincial Union. One feature of the meeting was a grand children's parade, which excited much interest, and was so arranged as to produce a most striking effect.

THE sixth anniversary of the opening of St. Andrew's church, Sherbrooke, was celebrated by special services on Sabbath, Oct. 6th. The preacher on the occasion was the Rev. Wm. Patterson, of Toronto. The church was filled at both services, especially in the evening, when chairs had to be placed in all the aisles to accommodate the large audience. Mr. Patterson also addressed a grand rally of the Sabbath school scholars and workers in the lecture hall at 3 o'clock. The collections amounted to over \$750 which goes chiefly towards reducing the mortgage on the church property. At the social on the following Monday evening the ladies

realized \$100 more, which goes toward paying interest on the mortgage debt.

ON the evening of the 8th inst. the Rev. Wm. Patterson lectured in Knox church, Montreal, on "Ireland and the Irish." Though it was the second time within two years in the same place, a large audience assembled to hear it and only enjoyed it all the more.

THE annual thank-offering meeting of the Montreal Woman's Missionary Society was held in Erskine church, on the 4th inst. There was a good attendance. An address was given on some phases of French mission work by the Rev. C. E. Amaron.

L'AVOIR, the organ of the French Protestant churches, edited by Mr. Amaron, has just appeared in a new dress. The paper is doing a good work but needs additional support. There are many English-speaking Presbyterians, who have some knowledge of French, and who could not do better than subscribe for it. They would thus keep up their knowledge of the language and at the same time get a better insight into the movements of thought among their French Canadian fellow countrymen.

### General.

THE new church at Osborne is fast approaching completion, and Rev. Mr. Livingstone is busy training a choir for the opening services.

ANNIVERSARY services will be held in South Westminster Presbyterian church on the first Sunday in November, when Rev. Mr. Henderson, Appin, will preach.

THE clothing expected by Rev. W. Beattie for the Indians on the Pipestone Reserve has arrived, and Mr. Beattie has been kept busy arranging for its distribution.

THE new Presbyterian church, Uphill, is just completed. The formal opening will, it is announced, be held on Sabbath the 20th inst., and on the following Monday evening there will be a tea and concert held in aid of the church building fund.

REV. PROFESSOR MACADAM, of Morrin College, occupied the pulpit of St. Andrew's church, Almonte, Sabbath morning, and will continue to preach in that church for a few Sabbaths in the absence of the pastor, Rev. Mr. Grant.

THE anniversary services of the Bethel church, Harwich, were held on Sunday, the 29th ult. The Rev. Wm. Patterson, B.A., of Leamington, preached morning and evening with great power. The congregations were large and the sermons highly appreciated.

REV. ROBERT LAIRD, of Queen's University, Kingston, was inducted into the pastorate of the Presbyterian church, Campbellford, on Tuesday evening, Oct. 2nd. Rev. D. A. Thompson, of Hastings, presided, and the Rev. Mr. Tanner, of Omemee, gave the opening address.

THE contract for the enlargement of the Collingwood church has been let and work has commenced. Two transepts and an end gallery will be added, giving an additional seating capacity of over 300. It is to be completed by Nov. 1st, and will be a credit to the town and to the people of the Presbyterian church.

THE death of Mrs. Robbins, mother of Rev. J. Robbins, minister of first Presbyterian church, of Truro, is announced. The deceased lady was only ill for a few days, and died at her residence, Reading, England, in the 75th year of her age. She was the widow of the late Rev. G. Robbins, who died in 1856, the year his son became minister at Truro.

ON the 24th of May the corner stone of the new church at Largie, that was to succeed the old frame structure in which the early Presbyterian settlers of North Dunwich and their descendants worshipped for forty years, was laid with imposing ceremony by Rev. Dr. McKay, and on Sabbath, September 27th, the new church was dedicated to the service of the Divine Master.

THE Rev. Mr. McLaren, of Columbus, who was the county delegate for Ontario to the late great Christian Endeavor Convention in Boston, gave a most graphic address on that magnificent demonstration, on Monday evening, in the basement of the Presbyterian church, to a very large audience made up of the three societies of Port Perry and that of Prince Albert included.

THE corner stone of the new church, Kirkfield, was successfully laid last Wednesday, Sept. 25th, by the Rev. Mr. McLean, of Claremont (and formerly of Kirkfield), in the presence of a large assembly. Eloquent addresses were delivered by the Rev. McLean, Low and Dr. McKay, M.P.P., of Woodville. In the evening a tea and concert were held which netted quite a sum towards the building fund.

THE anniversary services at the Presbyterian church, Brampton, Oct. 6th, were largely attended. Rev. Mr. Hossack, of Parkdale, proved a very interesting and instructive preacher. The raising of the \$1,000 required to wipe out the church debt was successfully accomplished. On Monday evening the Rev. J. E. Lancelley's lecture was listened to with great pleasure by a good sized audience.

THE sacramental service held in the Presbyterian church, Lioury, last Sabbath afternoon was impressive and edifying. Rev. Mr. Aylward preached an appropriate and interesting sermon, taking as his text Isaiah, iii. 10: "Say ye to the righteous, that it shall be well with him, for they shall eat the fruit of their doings." Rev. S. A. Carriere preached very acceptably at the preparatory service held on Saturday afternoon.

AT Seaforth, Sabbath 29th, Mr. H. A. McPherson, who has acted as Rev. Dr. McDonald's assistant during the summer months, preached his farewell sermon to a large congregation. On Tuesday evening a social was held in the basement of the church to give the members of the congregation an opportunity of wishing Mr. McPherson Godspeed, and of extending to him their best wishes in the further pursuance of his studies at Knox College.

REV. J. ROBBINS sailed by the S.S. Teutonic, for Liverpool, from New York, on Wednesday, October 30th. His London headquarters will be at 63 Cornhill. Mrs. and Miss Robbins will reside for the winter in Halifax. Mr. Robbins leaves Truro followed by the best and kindest wishes of hosts of his fellow citizens, among whom he has lived a good citizen, respected in state and church, and our best wishes follow him to his new field of work for the great denomination with which he is connected.

THE Presbyterian church, White Lake, which has been undergoing renovation for the past three weeks was completed last week. The re-opening services, which were held on Monday, Oct. 6th, were largely attended. The morning and evening services were conducted by Rev. Professor Nowat, of Queen's University, Kingston, and the afternoon service by Rev. E. W. Florence, pastor of the congregation. On Monday evening, Oct. 7th, the annual tea-meeting of the congregation was held, Rev. Mr. Florence occupying the chair. Addresses were given by Dr. Murphy, of Parkenham; Rev. Mr. McLean, Rosebank; and Rev. Mr. Taylor, Lochwinnoch.

ST. JOHN'S church, Port Perry, was crowded last Sabbath evening by an intelligent and sympathetic congregation to participate in the memorial services of Mrs. J. C. Browne, eldest daughter of the late Mr. James Graham, of Scugog. The lessons, hymns, anthems, sermon, and prayers were all markedly appropriate to the solemn occasion. By request of the deceased lady, the Rev. Mr. McMechan, delivered a most impressive discourse from the text, Ecclesiastes ix. 5: "The living know that they shall die." The reverend gentleman bore strong testimony to the many virtues which adorned her character, as a daughter, sister, wife and mother.

THE services in connection with the communion at Melville were specially interesting. On Friday Dr. Wardrop conducted the service after which the pastor received the new members and welcomed them to church fellowship. On Sabbath morning a very large congregation assembled. The Rev. R. P. McKay M.A., Secretary of the Foreign Mission Board of the Presbyterian Church, preached a most appropriate sermon from John i. 16, after which the pastor was assisted by Dr. Wardrop. Three hundred and forty members commemorated their Saviour's dying love. In the evening Mr. McKay delivered a powerful missionary address, a suitable close to a communion Sabbath as well as a preparation for the interesting services of the following evening.

THE annual congregational meeting of St. Paul's church, Kilwarthy, was held on Wednesday, 25th of September, in the church. There were present representatives from all the families connected with the congregation. The meeting opened with a programme of sacred music by the choir, after which the following reports were received:—Mr. McPhee reported on behalf of the session that there were thirty names on the communion roll, seven having been added this summer. There have been six baptisms and five deaths. Mr. M. Clippin, the treasurer, reported an advance in the Sabbath collections, also in the total amount raised for the year. Miss Wright reported that the Mission Band was doing good work both in making articles for the Northwest Indians and in collecting for the Woman's Foreign Missionary Society. The thanks of the congregation were tendered to the organist, Miss Franklin, for her faithful services. It was moved and carried that the student, Mr. William Wallis, be invited to return for another summer.

THE anniversary services of Knox church, Waterdown, took place on the 6th and 7th inst. On Sabbath the Rev. J. G. Shearer, B.A., of Erskine church, Hamilton, preached morning and evening to large congregations. On Monday evening following a tea-meeting was held in the Waterdown town hall and an excellent programme rendered, in which the Rev. Dr. Abraham, of Burlington; Prof. Johnstone, of Hamilton; Mrs. Martin, of the Toronto Conservatory of Music, and others, took part. The offerings on the Sabbath were \$45, and proceeds of tea-meeting about \$30. In point of enthusiastic co-operation, favorable weather, large crowds, powerful preaching, excellence of programme, financial success, and satisfaction generally, the affair was one of the most successful in the history of the church. On the 13th the sacrament of the Lord's Supper was observed, when six new members united on profession of faith. Things seem to be prospering generally at Waterdown. There has not been the first discordant note during the present pastorate, while every communion season adds to the membership.

THE Rev. John McLean, of Knox College, was ordained and inducted as pastor of Erskine church, Claremont, Tuesday, Sept. 24th. Almost the entire Whithy Presbytery was in attendance, and Rev. J. Abraham acted as moderator in the absence of D. Ormiston, LL.B. The proceedings commenced at 2.30 p.m. and lasted with a slight intermission until 11.30. The speeches were necessarily of a high order to secure the attention of all for such a long time. The ordination services were very beautiful and impressive. Rev. J. Abraham conducted the ordination with more than his usual earnestness. The induction followed immediately. Rev. McLeod, Newcastle, preached the sermon, Rev. McAuley, Pickering, delivered the charge to the minister and Rev. McLaren, of Columbus, performed the same duty for the congregation. A bountiful supper was provided by the ladies of the congregation, and was served from 5 to 7.30 p.m. At 8 o'clock Rev. Mr. McLaren took the chair, and a splendid literary and musical treat followed. Just before closing the exercises Rev. McLaren, who moderated this call, was presented with a purse of money by the members of the Erskine church. The rev. gentleman was quite taken by surprise, but proved equal to the occasion and responded in graceful terms to the warm words of praise of pastor McLean who made the presentation on behalf of the congregation.

At a meeting held in the school-room of St. James' square Presbyterian church on Friday night, Oct. 4th, "farewell" was said to Miss Dow, who is about to leave for Honan, China, to engage in missionary work there. There was a very large attendance of members and adherents of the church. The pastor, Rev. Mr. Jordan, occupied the chair, and delivered a short address. Addresses were also delivered by Mr. Joseph Henderson, on behalf of the Missionary Association of the congregation; Dr. McFadden, and Mr. Hamilton Cassels, for the Foreign Missionary Society of the Church body. All gentlemen spoke highly of Miss Dow, who has been a member of St. James' square Presbyterian church for the last six years, and of her energetic and consistent work in all branches of Church work. Miss Dow made a brief but fitting reply. At the close of the meeting refreshments were served by

the ladies of the congregation, and a pleasant hour was spent in social chat. Miss Dow was born near Fergus, and was designated to the missionary field in the church at that town. She is sent out by the Montreal Woman's Missionary Society, and will take up the work of the late Dr. Lucinda Graham. She leaves the city on Tuesday morning next, and will sail for China from Montreal. Miss McIntosh, of Honan, who has been in Canada on furlough, will accompany Miss Dow.

### Communion in the Gaelic Congregations of the Eastern Townships.

THE fall communions were held in the congregations of Winslow, Hampden, and Lingwick, on Sabbath, September 22nd, 29th, and October 6th, respectively. Large numbers attended the services in connection with each of these communions. The ministers in charge were helped by the Rev. Messrs. M. McLennan, Kirkhill; M. McLeod, Scotland; R. McLeod, Dunvegan, and J. McLeod, Vankleek Hill.

The services in each congregation commenced on Thursday previous to the communion Sabbath. This day is called "fast day." A sermon was preached by one of the brethren bearing upon the subject of humiliation or such like. On Friday, commonly called "the men's day," one of the ministers present took charge of the services, and, after getting through the preliminaries, he called upon one of the members in full standing to give a verse of Scripture to enable "the men" to have them and the marks of those who are the children of God. In Winslow, 2 Tim. ii. 5. was given out and upwards of ten spoke to the *Ceist*. On Saturday at Winslow the services were conducted by the writer who preached to a crushing congregation from the text Micah vi. 6. On Sabbath the action sermon at Winslow was preached by Rev. M. McLennan to a congregation a large proportion of which could not be seated in the church, and had therefore to listen the best way they could through open doors and windows. Text, 2 Cor. viii. 9. On Monday the services were brought to a close by a sermon from the writer. No one can have an idea what good results from a communion season like the above. Not only are the ministers in charge more than ordinarily helped by the prayers of God's people present, to preach the Gospel with power, but also the prayer meetings and communion of saints help to strengthen many struggling worthy pilgrims on his or her journey homeward. The parting farewell after the services on Monday was very touching as friends said "good bye" to friends, not knowing if they would ever meet again.

At Hampden the Rev. Mr. McQueen was helped by Rev. Messrs. McLennan, Winslow. Mr. McLeod, Scotland, and R. McLeod, Dunvegan. The usual large numbers were present from the surrounding congregations. Services commenced on Thursday by a sermon from the writer, text Ps. xxxii. 1-2. The *Ceist* on Friday was based on 2 Cor. i. 9. Nine of the men spoke. It was remarkable how men who never heard the word exegesis, much less had any college training in the subject, were on this occasion making hairsplitting distinctions between words. Some of these men made more use of the two rules of interpretation, the scope and context than many ministers often do. On Saturday Mr. McLeod, from Scotland, preached from the text, Jeremiah xxxi. 31-33. On Sabbath the action sermon was preached in English to a large congregation in the open air by Mr. McLennan, of Winslow, and in Gaelic by the writer in the church. The services were brought to a close

on Monday by a sermon by the writer from the text John vii. 37. According to announcement the writer found his way on the Wednesday following to Marshoro, where he preached to an appreciative audience. He was glad to find that they were taking steps to secure an immediate pastorate.

At Lingwick the communion services commenced by a sermon from Rev. Mr. McQueen on Thursday from Micah vii. 13. On Friday the *Ceist* was given by the elder John McLeod from John xv. 2. It was quite manifest from the freedom enjoyed by the men that this portion of Scripture was most suitable for the occasion. It was most instructive to us all to hear these good men dwell upon the distinction between the branches which are in the vine and bear fruit and those in it which bear no fruit. It would take men of experimental religion to penetrate into the mysteries of godliness as these were doing. On Saturday, Mr. McLennan, from Winslow, preached with his usual vim from the text Gal. vi. 14. On Sabbath the large church was packed to the door long before the hour of service. Large numbers had therefore to stand in the doorway and opposite the open windows. The action sermon was preached by the writer from the words, "And I, if I be lifted up from the earth, etc." Rev. Mr. McLeod, of Vankleek Hill, preached in the old English church to the English speaking people of whom there were large numbers. On Sabbath evening the writer drove to Scottstown, an important section of Lingwick congregation, where he preached to an interesting congregation. That same evening Rev. Mr. McLeod, from Scotland, preached a most impressive sermon in English in the church at Lingwick. The interesting services of this occasion were brought to a close by a sermon from Rev. M. McLennan, of Kirkhill, from the words, "Harden not your hearts." Thus were the three communion seasons in the eastern townships, above hastily described, brought to a close. Let me at this stage give the readers of the REVIEW my impressions of the work performed by our brethren, Rev. Messrs. McQueen and McLennan, in the congregations of Hampden and Winslow, and the way they are treated by our Church. When these brethren were settled over their respective charges the Presbytery of Quebec demanded of their congregations an advance on the sums paid by them in former times to their respective pastors. They responded nobly, each advancing \$100, thus relieving the Augmentation Fund of our church to the amount of \$200. What did the Committee on Augmentation do? I understand that on the strength of a letter written with malicious intentions by some individual whose name has not been given to the good people of these districts, they went to work and cut down the respective grants of these brethren by \$50 more, thus depriving two of the hardest wrought and most painstaking ministers of our Church of part of their well earned living. The writer took pains to travel through the various sections of these congregations, and to him it is a marvel, considering the numbers of farms deserted, and the poorness of the soil of a great many of these occupied, that the good people of these congregations are paying what they are paying. If these people had a man at headquarters like Dr. Robertson I venture to say that they would be getting from the funds of our Church what they are entitled to, and that is more even than they can now claim. I would not give one farmer in my congregation for ten of them as far as ability to give to the cause is concerned, and yet our Church goes by numbers in her expectations of people to give to the cause of Christ. It would open the eyes of some members of the Augmentation Committee a little as to the claims of these brethren if they were to undertake, for the month of November, the pastoral work of Winslow and Hampden. One section of Winslow requires a whole day's travelling, going and coming, on the worst of roads to visit one sick person, and that is an experience in both congregations of frequent occurrence. To say they ought to be united is fine talk for men who know nothing about the needs of these fields. You could unite all the congregations of a Presbytery under one pastorate and they would give a grand salary, but would it be wise to do so? R. McLeod.



## Presbytery of Barrie.

This Presbytery met at Barrie on Sept. 24th, and was largely attended by ministers and elders—Mr. James, moderator. A request of the congregation of North Bay, which becomes vacant by the resignation of Mr. Jas. McMillan was granted to the effect that instead of probationers being sent with a view to call, a minister should be appointed by the Presbytery to take charge for six months. Mr. J. J. Cochrane was appointed moderator of session during the vacancy. Dr. Gray gave report on the S. B. Ardagh manse, which was given some years ago to the Presbytery by His Honor Judge Gowan, that the building is in fair condition and insured for \$500 until August, 1898. He recommended that \$2 accruing from rent be applied to the Presbytery Home Mission fund. This was agreed on and thanks tendered to Dr. Gray for his management of the property. A committee was appointed to prepare a resolution for next meeting in regard to providing a refuge for the poor of the county, and members of Presbytery were recommended to use their influence to further the object. The circular of the Augmentation Committee asking \$600 was read. A resolution of sympathy with Mr. Macdonnell, convener of the committee, in his illness, was adopted. It was then agreed that the sum be apportioned to the congregations in the bounds. Mr. Carswell was allowed to withdraw the resignation of a part of his charge tendered at a former meeting. Leave was granted to mortgage the church property in Collingwood for \$3,000 in order to make extension and alterations made necessary by the increase of the congregation. The greater part of the afternoon was engaged with Home Mission business. Claims of grants from the Assembly's Committee for summer and winter services and the supply of missionaries for next six months were arranged, as were also claims of aid-receiving congregations on the Augmentation Fund. Mr. Findlay was requested to inquire into the condition of the mission at Rosseau. Mr. W. E. Wallace was nominated as ordained missionary at Minesing, Kilmale and Midhurst. Dr. Gray reported that the Women's Home Mission Society of Orillia contributed \$75 in support of the mission at Carling and Shebeekong for summer services, and would contribute further during the winter without being held to any particular sum or to any stated mission field. Cordial thanks were tendered to the society. Arrangement was made for mission work in lumber camps. The nomination of professors to the vacancies in Knox College was postponed to the January meeting. Mr. W. Burns of the Aged and Infirm Minister's Fund was present and addressed the Presbytery on the fund and specially with regard to a motion carried on May 25th, in Presbytery, which reflected unfavorably on his work. He answered questions put to him on the administration of the fund, and explained the action of the committee in certain cases wherein that action has been thought to be at fault. His address was satisfactory, as appears from the amende honorable made in a motion moved by Mr. McLeod, seconded by Dr. Grant and carried without dissent in the following terms: "That having heard the statements of Mr. Burns with regard to the A. & I. M. fund with satisfaction, the Presbytery warmly recommends the congregations of the bounds to support the fund, and remit to the committee on A. & I. M. fund to take charge of the matter during the year, and with respect to the motion passed by this Presbytery at a former meeting in regard to Mr. Burns' services the Presbytery is satisfied that he has discharged the duties of his office with fidelity."—ROBT. MOONIE, Clerk.

## Presbytery of Rock Lake.

This Presbytery held its regular meeting at Boiescrain and within St. Andrew's church there, on Monday, the 16th September, at a quarter past seven o'clock in the evening. All the ministers were present and a few elders. Mr. Munro, Deloraine, being present, was invited to sit as a corresponding member. The Presbyterial conference, appointed at last meeting, was not held, owing to the people being busy at harvest operations. Reports were made re dispensing ordinances in mission fields as follows:—Mr. Farquharson, at Swan Lake; Mr. Fisher, at south half of Riverside and at Ninga; Mr. Howman, at Glenora; Mr. Andrew, at north half of Riverside and at

Killarney; Mr. Rumball, at Roland, and Mr. Caven, at La Riviere. Mr. W. S. Thomson, a graduate of Manitoba College, asked to be taken on trials for license, and after a satisfactory examination was licensed to preach the Gospel. Kirk session records from Crystal City, Miami and Nelsons were examined and attested. The Committee on the Examination of Students reported having read sermons from Messrs. Strachan, Stewart and Bayles, students, and recommended that they be certified to their respective colleges. Mr. Andrew, on desiring to be relieved from the moderatorship of Kiveraide session, owing to his great distance from the field, Mr. Fisher was appointed Moderator in his stead. A deputation from the Belmont field was heard in favour of making a change so as to lessen the labours of the missionary. But, owing to the difficulty to arrange regular supply for Huntley Station, no practical change was made. A circular re Augmentation Fund was read and disposed of. The death of Mr. John Affleck, elder and a member of Presbytery, was reported, and a committee appointed to draft a suitable minute and forward a copy to Mrs. Affleck and family. The next meeting of Presbytery was appointed to be held at Crystal City on the first week in March, 1896.—WM. CAVEN, Clerk.

## The McAll Auxiliaries.

The monthly meeting of the Toronto Auxiliaries of the Canadian McAll Association was held in the Y. M. C. A. library on Thursday, Oct. 3rd. The president, Mrs. Howitt, occupied the chair. An interesting feature of the meeting was a letter, read by Miss Caven, from Monsieur Duocleman, the missionary supported by this Auxiliaries in France. He gives hopeful news of his stations (Rochefort and La Rochelle) in which the Toronto Auxiliaries is directly interested. An able article, relating to the succession of the Rev. Charles Greig to the leadership of Dr. McAll, was read by Mrs. Henderson. It is encouraging to know that the selection of this gifted man to fill the place of their honoured leader was the unanimous choice of the Board of Directors, and from that day there has been perfect accord in the mission counsels. Everything points to a wise administration and a widening power for good in France.

## Synod of the Maritime Provinces.

The first meeting of the twenty-second Synod of the Maritime Provinces was held in St. James' church, Charlottetown, Oct. 2nd. The sermon was preached by Rev. P. M. Morrison, D.D., of Halifax, retiring moderator, who gave an impressive sermon on the life of Paul. He spoke of the waking up of the churches from the slumber of ages during the last hundred years. Rev. J. McGregor McKay, of New Glasgow, N.S., was elected moderator.

The moderator conducted the devotional exercises next morning. Prayer was made for the recovery of D. J. Macdonnell, of Toronto. The report of the Hunter church building fund was satisfactory. Dr. Morrison reported a very good year for the ladies' college at Halifax. The revenue has exceeded the expenditure. Rev. A. Rogers presented the report on the Aged and Infirm Ministers' Fund. The fund has a deficit of \$500 this year. It is in debt about \$1,400. The committee was asked to consider ways and means to pay off the debt, and if possible to increase the endowment. A petition from the Presbytery of Miramichi asks the Synod to pray the Assembly to recall this year's decision debarring ministers who do not contribute to the fund from getting any benefit from it and also the regulation compelling ministers to join the fund at ordination and to again recognize the benevolent element as originally embodied in the scheme.

Foreign missions and the theological union were considered in the evening.

A LARGE crowd was in attendance at the Presbyterial church, Napanee, on Oct. 3rd, to witness the ordination and induction of the new pastor, Rev. William W. Peck, M.A., LL.B. Besides the members of the congregation, there was a large representation from the different denominations of the town, all anxious to witness the service and welcome the new pastor to our town. Rev. W. S. McTavish, B.D., of Deserout, preached an excellent sermon from the text, Acts ii. 42, "And they continued steadfastly in the apostles' doctrine and fellowship, and in

breaking of bread, and in prayers." Rev. Joseph Gandier, of Newburgh, moderator of session, narrated the steps that had been taken to fill the vacancy caused by the resignation of Rev. Duncan MacEachern. The Rev. M. McGillivray, M.A., of Kingston, addressed the newly inducted minister on the duties and responsibilities of his office. Rev. John Mackie, M.A., also of Kingston, next addressed the people on their duties toward their minister who had now been placed as an overseer among them. Mr. Peck enters upon his work in Napanee with every prospect of a successful and happy ministry. The clergymen present were Revs. M. McGillivray, J. Mackie, W. T. Wilkins, S. Russel, W. S. McTavish, A. Macdonald, J. Gandier, D. O. McArthur, Dr. Macdiarmid and Rev. D. O. Crossley.

## Children's Aid Society.

Editor PRESBYTERIAN REVIEW:

SIR,—A committee appointed by the Children's Aid Society, of Toronto, has invited the Sabbath schools to join in an annual collection in aid of its work of rescuing neglected, abused and abandoned children, and has met with a hearty response from a number of the schools, which have offered to take up collections in October and November. The plan adopted is for one of the officers of the Society to address a Sabbath school one Sabbath, when prepared envelopes are given out. The next Sabbath these envelopes will be returned sealed, with whatever money the scholars or teachers wish to give, and be placed on the collection plates. Where it is not possible for the address to be delivered a printed address is sent. The secretary of the Society will gladly send the printed addresses and envelopes to any Sabbath school outside the city where there is no Children's Aid Society at work, which would like to take part in the annual collection. It is a good way to interest happy children in the welfare of the sad and neglected ones, to encourage the collections for this merciful home mission.

The friends of the children we are helping are reminded that we have a number of little boys for whom we want homes, ages two to eight, Johnnie, Frankie and Donnie, all boys of five, might be especially mentioned.

J. STUART COLEMAN, Secretary.  
Toronto, Oct. 15th, 1895.

## Going West.

THE advice given by Horace Greeley so many years ago, to go west, is being followed every day by an increasingly large number of men and women. Some go to stay, to build up new homes, others for pleasure, still others go to look after great business interests, but they go, and they one and all wish to go by a route which combines safety, speed, and convenience in travelling. This is the reason why so many choose the Nickel Plate Road. From Buffalo to Chicago its line lies almost as straight as an arrow, and intersected at such frequent intervals by connecting roads that the map looks as if the road should be named "Through Line to Everywhere." More than thirty connections are given, reaching out in every direction. Then too, many travellers demand a certain amount of luxury when travelling, and Wagner cars between New York, Boston, Buffalo and Chicago, the Uniformed Colored Porters in charge of day coaches, and the Unsurpassed Dining Car Service, supply this. Accommodation may be secured in advance by addressing Mr. F. J. Moore, 23 Exchange Street, Buffalo, N.Y. He can give details as to rates, connections, and all necessary arrangements, both east and west of Chicago.—From *Elmira, N.Y., Journal*.

It has been demonstrated beyond doubt that Catarrhal Deafness can be and is being permanently cured in thousands of cases by the use of the new discovery, and invention, known as Aerial Medication. This treatment is based on purely scientific principles and has received the highest endorsement from the Medical Profession, and has been used with phenomenal success in over eight thousand cases in this country alone. Those of our readers who know persons afflicted with deafness are urged to send the names and address of such persons to Dr. J. H. Moore, Cincinnati, O., a reputable physician of the highest professional and moral standing, and he will send full particulars and medicines for three months treatment free.

# Cheyne & Co.

## Winter Overcoats

For gentlemen, Fine English Beaver and Melton, newest designs, from \$5 to \$15, goods honestly worth from \$7 to \$20.

## Men's Frieze Ulsters,

Best value in Toronto, selling this week from \$6 to \$9.

## Boys' Frieze Ulsters,

Strong and durable, latest styles, from \$4 to \$6, worth from \$6 to \$10.

If you prefer Ordered Clothing visit our Tailoring Department.

# CHEYNE & CO.

73 KING ST. EAST,  
TORONTO.

ROBT. CHEYNE, - Manager

**THE ART OF CURING**  
SCIATICA, RHEUMATISM  
NEURALGIA  
PAINS IN BACK OR SIDE  
OR ANY MUSCULAR PAINS  
LIES IN USING  
MENTHOL PLASTER

IN TIGHT  
TIN BOXES  
SOLD EVERYWHERE  
25c

## LEADING STYLES IN SPRING SUITINGS & OVERCOATINGS

### C. W. SHERIDAN,

Merchant Tailor  
34 Queen Street East, Toronto  
Satisfaction in quality, fit, workmanship and price guaranteed.

### KNOX LAUNDRY

421 SPADINA AVE

Orders Solicited.  
Satisfaction Guaranteed

TEL 1542 W. LARTER, Prop.

### S. FAWKES

Undertaker and Embalmer

431 YONGE STREET

### J. YOUNG

(ALX. MILLARD)  
THE LEADING UNDERTAKER AND EMBALMER  
347 YONGE ST. | TELEPHONE 679.

# THE T. EATON CO. LIMITED

190 Yonge St.

Canada's Greatest Store.

Toronto.

190 YONGE STREET, OCT. 17, 1895.

## Immense Assortments

Beside our own importing to get the choicest of choice things, makers of goods on both sides of the sea are on the alert for the largest distributing points, and without a lantern they come straight here when they think of Toronto.

The store never was more attractive than now—never so comprehensive, never so busy. We're doing a remarkable business and handling great crowds with less friction than ever. And the immense range of stocks to choose from makes shopping here always interesting.

Back of the system and the 1,200 employes are stalwart principles and a steadfast purpose to so apply them that the store shall be worthy of confidence from stem to stern.

## Miscellaneous Stocks

From basement to roof this building is filled with valuable merchandise. Things have been brought from near and far to serve your interest. The Orient and the Occident, Europe and America, contribute to the vast assembly, and nothing stays here long. Goods steadily in, things steadily out—a constant procession of newness and novelty calculated to interest every shopper and tie your trade to us.

We have stylish things to wear and many things for the home, but the business isn't limited by any means. Any one in need of—

- |            |             |
|------------|-------------|
| —BOOKS     | —STATIONERY |
| —WATCHES   | —JEWELLERY  |
| —CUTLERY   | —SILVERWARE |
| —BICYCLES  | —SPECTACLES |
| —SOAPS     | —MEDICINES  |
| —GROCERIES | —PLAYTHINGS |
| —HARNESSES | —CANDIES    |
| —NOTIONS   | —NOVELTIES  |

will find us amply prepared to meet their wants. The store is so cosmopolitan shoppers need to be constantly reminded of new goods and stocks outside the realm of dry goods. We try to win the interest and deserve the trade of men, women and children. How well we succeed is best shown by the growing sales.

## Shopping by Mail.

People who live away from Toronto can save time and money shopping by mail. This part of our business has grown to such tremendous proportions as to require a large force of experienced clerks and the regular issue of price lists for mail order use. Every woman in Canada is welcome to samples of dress goods and anything else that can be sampled, together with our new Fall Catalogue. Your name and address is all we need to begin with.

# THE T. EATON CO. LIMITED.

190 YONGE ST., TORONTO.



**THE CHURCH ABROAD.**

Aberdeen Presbytery has expressed great regret at the resignation of Rev. Dr. J. Mitford Mitchell of the West Parish.

Rev. Dr. Moinet, of Kensington, has already been mentioned for the Moderatorship of the Synod which meets in London next spring.

Rev. J. D. McCallum of Larkhall, clerk of Hamilton Presbytery, has been granted six months' leave of absence to recruit his health.

Rev. William Leslie Davidson, M.A., LL.D., of Bourtie, has been appointed Professor of Logic and Metaphysics in Aberdeen University.

The Duke and Duchess of Teck, who have for some time been in Scotland, imitate the Queen in attending service in the parish churches.

Rev. Robert Littlejohn Barr of Bressay, was married on 25th inst., to Miss Isabella Garland Gray, second daughter of Rev. Alexander Gray, D.D., of Auchterless.

Rev. Dr. Donald MacLeod, D.D., of St. Columba's, London, conducted divine service in Balmoral Castle on Sabbath, Sept. 29th, and afterwards dined with the Queen.

Rev. Robert B. Crawford of Kilmahie, was the preacher at the bi-monthly Gaelic services in Crowncourt church, Covent Garden, London, on Sunday afternoon the 13th October.

Dr. Landsborough is to be ordained as a medical missionary to Formosa of the Presbyterian Church of England, in his father's church at Kilmarnock on the third Sabbath of this month.

The Rev. Marshall B. Lang, B.D., a son of Dr. Marshall Lang, Glasgow, ex-Moderator, was last week ordained and inducted to the ministry of Meldrum Church by the Presbytery of Garioch.

Principal Rainey would rather hand over Armenia to Russia than maintain the present Turkish system. The Lebanon arrangement seems to him the best—a governor appointed by and responsible to the European powers.

Rev. Dr. Stalker gave the first lecture in St. Matthew's Glasgow, of a series to young men on Religious Psychology, or the Religious Use of the Powers of the Human Mind. The subject of the first lecture was "Body, Soul and Spirit." The next lecture is to be delivered on 27th October on "The Temperaments."

The union of the two sections of Presbyterianism in Tasmania will, it is expected, soon be an accomplished fact. The Free Church has already agreed to the basis of union, and has instructed the Attorney-General to draft an "Enabling Act," to allow the Churches in its Presbytery to unite with the Tasmanian Church, as soon as the Synod is ready.

Edinburgh Presbytery has sanctioned the enlargement of Tynecastle mission hall, of which Rev. J. B. Nicholl has charge, into a church with hall. The membership is 804, while the present sittings number only 535, and are all let. Satisfaction was expressed at St. James' being now free of debt, and Rev. S. Stobbs was congratulated on the fact.

# W O M A N AND HER DISEASES.

**PAINÉ'S CELERY COMPOUND  
PECULIARLY ADAPTED TO  
REGULATE THE SYSTEM  
AND GIVE HER  
STRENGTH.**

**A PARAGRAPH OF TRUTH FROM A MEDICAL  
JOURNAL.**

The following paragraph from a medical journal published on this continent, demands our serious attention. It reads thus:—"It is safe to say that more than one half the revenue of the physicians of the world, is derived from the treatment of females. Not once is the diagnosis correct; not once in fifty is the treatment successful to the patient."

Why is it that the editor makes such a statement in his editorial in regard to the sufferings of women? Because the the spirit of the times affects them as much as it does the men—more, for their nervous systems are more delicate and sensitive. There is a cause for every evil, and in the school-room we can usually find the starting point of these headaches and womanly ills which are growing so alarmingly common. When the great change from childhood to womanhood is in progress, the girl is crowded, pushed, overworked, to keep up with her studies. Add to this the severe anxiety and worry which attend examinations, and when the school life is over her health is seriously deranged.

After school-days what comes? Are not the duties of women as wearing as those of men? Even more. Social, household, often business cares, must be assumed, which all lend a hand in bringing those delicate nerves into an irritated, weakened and unstrung condition. Is it to be wondered at that the sensitive organs, covered by a network of nerves, are deranged, and that life becomes one long, dreary road of suffering, without an escape or turn.

Painé's Celery Compound, that great medical discovery, should be used. Soon your nerves will be strong and vigorous, and the nutrition, digestion and specially womanly functions will be natural and regular. Rosy cheeks sparkling eyes, a beautiful figure, all the freshness and beauty of youth will follow the health-giving influence of Painé's Celery Compound. When you are nervous, weak, tired, cannot sleep, have headaches, or any of the nameless ills which so many women suffer in silence, use Painé's Celery Compound, and it will restore to you the greatest blessing of life—health.



HIDDEN TEXTS AND CATECHISM.

Find out first the Question in the Shorter Catechism, and give the number of the Question, then the Text and give Chapter and verse, write these down each week on the blank as given below, and mail it to the PRESBYTERIAN REVIEW, Toronto, not later than Jan. 15th, 1896. To the children answering the greatest number correctly will be sent a handsome certificate.

CATECHISM.					TEXT.				
GOD	GLORIFY	ENJOY	HIM	AND	IT	MANY	WATERS	THY	DAYS
TO	CHIEF	END	MAN'S	IS	CAST	FIND	FOR	SHALT	THOU
FOREVER	TO				THE	UPON	BREAD	AFTER	

NAME . . .

Post Office Address.

Province or State

		CATECHISM.	SCRIPTURE.
		NUMBER	CHAPTER AND VERSE
Oct.	3		
"	10		
"	17		
"	24		
"	31		
Nov.	7		
"	14		
"	21		
"	28		
Dec.	5		
"	12		
"	19		
"	26		