

**Pages Missing**

# The Presbyterian Review.

Vol. XII.—No. 21.

TORONTO, NOVEMBER 28, 1895

\$1.50 per Annum

## OVER LAND AND SEA.

The first Sunday law enacted on this continent was passed in Virginia in 1817. It provided that the man who did not attend church on Sunday should be fined two pounds of tobacco.

The first known coin is Chinese. It is copper, and specimens weighing from one to five pounds, and supposed to date from a period at least 2,000 years before Christ, are still in existence.

During the reigns of Queen Ranavendra III. and her predecessor in Madagascar one thousand schools have been established, also twelve hundred churches, Catholic and Protestant. The utmost toleration prevails.

Some one has estimated that the U. S. have spent nearly \$470,000,000 in building churches in this land and \$500,000,000 in building jails; and that it cost \$50,000,000 a year to run the churches and \$400,000,000 to run the jails.

There has been a decline in the consumption of beer in England during the past half year. In Scotland and Ireland there has, on the other hand, been an increase. The net result, however, is a loss to the Exchequer of £38,761.

This is the season of the year when many pastors will be reminded of Beecher's remark about a horse; on one occasion. Being about to take a ride he said to the stable-keeper, "That is a fine looking animal; is he as good as he looks?" The man replied, "Mr. Beecher, that is the best horse in our stable. He will work in any place you put him, and he can do anything than any horse can." The preacher gazed at the horse with admiration, and then replied, "I wish to goodness he was a member of our church."

It is very much to the credit of the directors of the Atlanta Exposition that they disposed so promptly of the question of Sunday opening of the gates of the fair. In Chicago there was a long, hard fight on the question but in the South, the old American ideas of the reverence and sacredness pertaining to the Sabbath still exist in their original force. The South is genuinely American in this respect, and irrespective of the question of gain or loss the doors of the Atlanta Exposition will remain closed on the Sabbath.

A number of valuable observations about the Gulf Stream have recently been made by the United States Coast Survey steamer Blake. On some disputed points its judgments are: "That the winds and the Mississippi River have nothing whatever to do with the formation of the Gulf Stream: that a point 11½ miles east of Foway Rocks lighthouse, Florida, in the Caribbean Sea, is the true axis or source; that the velocity of the current is controlled by the declination of the moon. The great Atlantic river measures 3000

miles in length, from the Gulf of Mexico to the Azores and is 120 miles broad at its greatest width. The winter fogs off Newfoundland, so much dreaded by mariners, are caused by the heat of the Gulf Stream, its waters being 25 to 30 degrees warmer here than the ordinary sea water. The difference is so marked between this great river and the water on either side of it through which it flows that if a ship floats half in and half out the line of demarcation is distinctly visible. Buckets lowered on either side disclose the difference in color and heat of the two waters. To its influence Great Britain owes its beautiful verdure. Its speed does not exceed more than four miles an hour at any place.

One school of higher critics has maintained that Moses did not write the Pentateuch or Hexateuch because the art of writing was unknown in those days,—says *North and West*. But another historical school has gone into archæology thoroughly, and maintains that the Mosaic age was the Elizabethan age of that epoch. Prof. Sayce, from whom we have occasional articles, is said by some of the advanced men to have a good imagination. But his general position has very solid backing. It seems to be quite certainly demonstrated that Moses could have written the books usually ascribed to him, if it be allowed that they were edited at a later day by inspired scribes. That is the outcome which we predicted some years ago.

Hitherto the diameters of the largest and first discovered of the asteroids, or minor planets, between Mars and Jupiter, have been estimated by their brightness. During the past two years Prof. E. E. Barnard of the Lick Observatory has directed his attention to measuring the disks of the four largest ones with the thirty-six-inch telescope. The following are the diameters from the two years' work with the thirty-six-inch: Ceres, 485 miles; Pallas, 304 miles; Juno, 118 miles; Vesta, 243 miles. Astronomers have always considered Vesta as the largest of the asteroids, because it was the brightest. The surface of Vesta is highly reflective.

In his lately published book, "The Use of Life," Sir John Lubbock tells us that since 1887, the number of persons in prison has decreased nearly a third. In juvenile crime the decrease is even more satisfactory. In 1856 the number of young persons committed was 14,000; last year, in spite of the enormous increase of the population, the number was only 5,100. The yearly average of persons sentenced to penal servitude in the nine years ending in 1864 was 2,800, and that number has steadily fallen, being for last year only 729, or but one-quarter, notwithstanding the increase of population. In fact, eight of our convict prisons have become unnecessary, and have been applied to other purposes. Surely much of this happy state of things is owing to the unselfish, and in many cases enlightened, zeal of Christian workers.

# The Presbyterian Review.

Issued EVERY THURSDAY, from the office of the Publishers, Rooms No. 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 PRÆSTYTERIAN REVIEW, Drawer 2464, 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, November 28, 1895.

## The Basis of Representation in the Assembly.

THE only remit which is sent down this year for the consideration of Presbyteries is one regarding the basis of their representation in the Assembly. In 1877 the proportion was fixed at one fourth and this has continued to be the rule without change until the present time. In view of the fact that the Church had just been formed by the union of four Churches which, though all Presbyterian, had many minor differences of procedure, and in view of the consequent necessity for a good deal of new legislation to assimilate these differences as well as to give shape to the forward movement in all kinds of aggressive work which naturally grew out of the union, this large representation was felt on all hands to be desirable. No doubt much of the smoothness which has characterized the working of the union has been due to the fact that the Assembly so fully represented the Church as to prevent any suspicion of its being controlled by any faction or manipulated by any clique. Twenty years after the union it may be assumed that this period of necessary adjustment is now about over. Hardly any question that can arise now is likely to be regarded from the standpoint of prae-union practice or decided under the influence of prae-union feeling. A smaller body might therefore be safely trusted to deal in a perfectly fair way with all new matters that emerge.

But altogether apart from that the increase in the number of members due to the rapid growth of the Church has of late years made the Assembly somewhat unwieldy and caused many to feel that it was too large for effective deliberative work. A year ago the membership reached the 500 mark and the actual attendance for several years has been over 300. To speak of nothing else, the entertainment of that number for a meeting lasting nine or ten days, puts a severe strain on the hospitable resources of all but the largest cities, and even the largest are disposed to ask sometimes whether a smaller number might not do the work quite as well. It is not at all surprising, therefore, that the Presbytery of St. John immediately after the meeting there in 1894 should have decided to overture for a reduction in the representation. Their proposal to make it one-eighth instead of a fourth apparently seemed a little too violent to be entertained, but it is not nearly so drastic as it looks. Even that proportion, under the rule of the next higher multitude, would make the membership at the present time a little over 300, and the ratio of attendance would probably be a good deal higher than at present. A representation of one sixth proposed by the remit will reduce the membership at present from 533 to 378. But at the present rate of increase, as estimated in the preamble to the remit, the higher number will be reached again in five years, and after that brief interval a further reduction will be as imperative as this is now.

Perhaps if all these facts had been laid clearly before the Assembly it might have been willing to adopt the proportion suggested by the Presbytery of St. John at once. The present remit, however, is a move in the right direction and ought to be approved without hesitation by the Presbyteries. It is more than doubtful whether the reduction is sufficient to make possible the establishment of a mileage fund for the payment of commissioners' expenses. But that may come by and by.

It should be borne in mind that this remit is sent down under the Barrier Act. It must, therefore, be positively approved by a majority of Presbyteries without modification. Any Presbytery failing to make a return or proposing any amendment of its terms is counted as disapproving whether it actually disapproves or not.

## Missionaries in Danger.

At the time of writing the news from troubled Armenia is far from re-assuring. It is reported that the missionaries from Canada and the United States are in danger and that they may become the victims of violence at any moment. The Sutan seems powerless or unwilling to protect the Christians and the European powers do not seem anxious to force him to a last resort. Consequently outrages, and massacres are reported daily and the situation is really alarming. It seems almost inexplicable that the Powers, who can by acting in concert speedily put a stop to the uprisings do not move a little finger to check the misrule that prevails. When cruel persecution is raging and life-blood flows like water, the time for the niceties of diplomacy has surely passed, and prompt and decisive methods are absolutely necessary. The cause of humanity is the cause of God. Great Britain never rises to her duty more nobly than when she puts forth her caveat on behalf of the oppressed.

## We Think So.

It is wonderful how many persons think they can "run" a newspaper, says the *Philadelphia Presbyterian*, and how free they are in their advice about how this and that department should be conducted. The ideas of those who have had no experience, either in newspaper management or editorship, are as variant and conflicting as inexperience can make them. One suggests an alteration in one direction that would lose him a hundred subscribers; a second calls for the introduction of a feature which would bring a protest from scores of readers by the next mail; a third proposes an addition which would increase expenses without material advantage; a fourth urges a new department that would give him room to air certain opinions without bringing in any remuneration in proportion to the money outlay; a fifth desires an additional page or column devoted to some hobby which, while dear to him, would not interest the average reader; and a sixth wants space to treat at length a particular subject, which the editor, in deference to the wishes and demands of his constituency, generally seeks to condense, so as to give as much variety of thought and matter as space will permit. It may, and should be, taken for granted that the conductor of a newspaper will do his best to make it attractive, readable, varied and useful. He is ready to take suggestions kindly tendered, and acts upon them as far as is possible, but he usually has a larger knowledge of existing conditions than the majority of those outside of the office. If those who write to him from a distance about so called improvements or special changes were on hand to take in the entire situation, they would think and write differently from what they did away from the

scene of action. The gift of pleasing everybody in conducting a newspaper is as rare as is the gift of preaching to meet everybody's satisfaction, or teaching according to everybody's notions, or of doing business in a way to satisfy every taste. An editor can only use his best judgment and consult various tastes and needs as far as conditions will permit, and then abide the result.

#### The Sabbath Law.

Was not the Sabbath law given at Sinai? How is it that Christians have changed the day? A correspondent asks these questions of a contemporary. Arguments showing the existence of the Sabbath before Moses are derived (1) from the first word of the Fourth Commandment, "Remember the Sabbath day"; (2) from Exod. xvi, in which, some weeks before the Israelites reached Sinai, the Sabbath is mentioned by name; (3) from the well known fact that the division of time into periods of seven days was practised by the most ancient peoples; and (4) from Gen. ii. 1-3. The resurrection of Jesus, and the descent of the Holy Spirit at Pentecost, occurred on the first day of the week. The early Christians did not feel bound to observe the same day that the Jews did, and the occurrence on the first day of the week of the great events mentioned led to the observance of that as the sacred seventh day. We must distinguish between the institution itself of a sacred seventh day and the observance of any particular day of the week as that day. Changing the day is not changing the institution itself. The Jewish converts to Christ for a time observed both the Sabbath and the Christian "Lord's Day." It was the work of the Apostle Paul especially that the observance of the Jewish Sabbath fell into disuse. All the weight of his great authority lies back of the so-called "change of days."

#### "The Word of God is Free."

While reading in the *Philadelphia Presbyterian* the paragraph quoted below, the words of the old poem, descriptive of the colporteur of old when offering a Bible to a lady of rank "Nay keep thy gold I need it not for the Word of God is free" is forcibly recalled.

"A celebrated preacher costs a good deal these days, and trustees find it difficult oftentimes to raise his salary. New ways of providing for it are frequently devised. Dr. Talmage, who has recently been installed as co-pastor with Dr. Sunderland of the First Presbyterian Church of Washington, D.C., has always been a "drawing card" in the pulpit as well as on the platform, and "the business managers of the church" have hit upon a novel, but by no means commendable, plan of selling sittings for the Sabbath night services, which he conducts. The only limitation upon the purchaser is that he forfeits all claims to the seat if he or she is not on hand at seven o'clock, when the doors are open to the public. The price of sittings ranges, according to location, from 16 cents to 75 cents each. It is said that members from other congregations have engaged sittings in this way for the entire winter. Thus far, the finances seem to be booming, but the method of raising them is exciting a good deal of talk and criticism. This is not to be wondered at, as it is a novelty in church financiering, and savors too much of a money-making scheme."

#### Abreast of the Times.

In the course of an interesting article in the *Homiletic Review*, Dr. Eaton, puts and answers a question that is often asked to day "must not a preacher keep

abreast of the times?" "Yes" he replies, "just as the angel did. He tells them nothing new in science, gives them no lecture on contemporaneous history, nor does he go back into the past and tell them of sins their fathers committed. He is fully up to the times as regards the sins of the people to whom he speaks. And thus, while you beware of usurping the places of editor and professor, claiming to be a preacher, beware also of wasting breath on heresies which are dead and sins which are passed away. Do not spend your time denouncing the worship of Jupiter, nor learnedly refute the errors of the Manichæans, but talk to the people of the sins they are committing and the temptations which assail them. If you will deal honestly and faithfully with all the forms of sin found among your people, holding up ever the atoning blood as the great remedy for sin, and Jesus as the great exemplar in righteousness, you will find you will have more than enough whereon to speak without retailing the news of the day. Besides, never forget that it is of little consequence to your hearers if they are told of a false theory of molecular attraction; and if they do not know when distinguished men die, or famous cities burn, or ships sink; but is of vital, eternal moment that their theory of the way of salvation should be true and that they should know that Jesus Christ died to save sinners."

**Financial Agent.** The report that the Rev. Dr. Warden has declined the Assembly's appointment as Financial Agent in Toronto is, we learn, unauthorized. Dr. Warden has neither declined nor accepted the appointment.

**A Word in Season.** There are a good many young men in this city who are spending more than their salary. It is in times like these that our people realize the result of youthful extravagance. I wish I could impress upon every man, particularly the clerks and wage earners, the importance of saving each week or each month, a portion of his earnings. If he is unable to earn no more than five dollars a week, learn to live within that sum and put aside one dollar. If you are getting fifteen a week put away five. Not only live within your income but keep constantly in mind the rainy day. Under no circumstances run in debt where the way out is not clear. Don't feel compelled to ape your companions in the matter of clothes, excursions, billiards, and so on. Curb your wants to tally with your salary with a surplus for the savings bank. Remember that he who has the means to supply his wants, whether it be one dollar or a thousand, is rich, while he whose wants outrun his means is poor, though he may count his hordes by the millions. Establish the habit of saving something each week, cultivate contentment and you will soon be rich.

**A Drear Outlook.** Whatever may be the political outcome of the Turkish troubles one thing is absolutely certain that the coming winter will be one of intense suffering in every part of the Empire. Hundreds and thousands of men have been killed, leaving thousands more without those to whom they looked for support. A great deal of property has been taken by force, and a great deal more destroyed, thus reducing the owners and their families to beggary. Tax gatherers have not been idle but have demanded the full quota from men who had been despoiled of everything on which taxes could legitimately be collected. Most serious of all, however, is the fact that not merely in the agricultural districts but in the towns and cities men have not dared to go out of their houses to engage in their ordinary pursuits. The experiences everywhere, not merely in Eastern Turkey, in Moosh and Erzurum, but in the very vicinity of Constantinople and in the Capital itself have been sufficient to make cowards of the boldest and idlers of the most industrious. Under such conditions there cannot but be the direst of suffering during the winter unless foreign aid comes to the people.

### Presbyterians and their Religious Journals.

Frequently we hear of calls for a family religious paper to be published at a low price, say a dollar a year. If it is practicable to do this, no one would be more glad than the editors of our religious journals. How can it be accomplished? Only by one of three ways:

By reducing the quantity and quality of the contents of the journal, of its work, presswork, and literary articles, until it is brought down to what can be furnished for one dollar a year. By the time this standard is reached, the paper has been cheapened so much that the public does not want it—will not pay even a single dollar for it,—and it dies a natural death. The experiment has been tried probably hundreds of times by the several denominations during the last eighty years, but always with the same result. We have not on our large exchange list a single denominational weekly, published at a dollar year, that has passed beyond the experimental stage.

In our own Church, some years ago, Rev. Mr. Shotwell started at Memphis a weekly at one dollar a year. Though the price was only a third of that of the other religious papers, it received only a very moderate support, and was soon merged into the *St. Louis Presbyterian*. Afterwards, Mr. Merrin, a good business man and a practical printer, repeated the experiment, first in Memphis, then at Holly Springs, but obtained only a few hundred subscribers, and his list was transferred to the *Christian Observer*. In Georgia the *Christian Messenger* was started at a low price by men who could achieve success in any practical undertaking, but the same result followed. So with the attempt in Kentucky to start a monthly sheet, *The Mountain Evangelist*, at a quarter of a dollar a year (equivalent to one dollar a year for weekly). It did not succeed. Presbyterians value the mental and moral training of themselves and their families, and they want the best instruments to that end. They will not give a liberal support to any weekly paper that rises no higher than the standard that can be maintained for a dollar a year.

In the Northern Presbyterian Church none of the dollar weeklies has ever attained a circulation half as large as the two and three dollar papers, and in other branches of the Church the wrecks of such papers are numerous.

Another way would be by looking to illegitimate means of providing a support for the paper. The suggestion that the religious press should sell its influence to the furtherance of speculative schemes, and derive its support from the subsidies of speculators and syndicates and rings, (as is done by many secular journals which are furnished at a small fraction of the cost of their manufacture,) would be rejected with abhorrence. It is thoroughly unacceptable.

The only other plan would be for wealthy men to contribute a large fund to meet the deficit in the expense of its publication—in other words, to contribute to all its subscribers, be they rich or poor, a large proportion of the subscription price. Would it not be better to use such funds to supply really needy families with the excellent literature already prepared by our committee of publication, and by the religious journals which are already established, or for strictly missionary purposes? In connection with a dollar paper, it would be but a temporary expedient; for when the fund is exhausted the paper dies.

We have heard churches ask the question: What is the smallest sum for which we can get a pastor? Were it not wiser to ask: What is the largest sum we can raise, and who is the best minister we can secure? Should not the same principle prevail in the selection of a religious paper—not the cheapest apology for one that can be had, but the most instructive and in all respects the best? It is very possible for our ministers to make a mistake in their dealings with the subject of religious papers. They can encourage their people to take some paper from outside which is a little cheaper, but which does not undertake to present the reports of the work of our mission laborers (both at home and abroad) or which fails to set forth in bright colors the doctrines of our Church, or fails perhaps to promote

growth in spirituality. In these papers there is but little of help to the pastor's work.

But in the paper which is carefully edited with the aim of developing the Christian character and the practical graces of Presbyterians, pastors ought to find assistance in all that they undertake. Such a paper will help to educate the people into the idea of sacrifices for Christ, and those who are thus led to think will give ten dollars for any one part of the Church's work with less demurring and with more gladness than an untrained Christian will give half that sum.

In proportion to their means the members of our Church are doing more in benevolence than many of our sister churches; and one reason of it is that in the pulpit and in the press they receive better Bible instruction.—*The Christian Observer*.

### Gambling.

BY THE REV. HUGH PRICE HUGHES, M.A.

It is very gratifying that so much public attention is now being directed to gambling. It was once an almost exclusively aristocratic vice, but within the last quarter of a century it has pervaded the entire community.

If we are to judge an evil from its fruits there can be no question that gambling is full of the gravest peril. It is supremely dangerous because it is so easy to form the habit of gambling. The opportunities are so numerous and it can begin on so small a scale as to be scarcely perceptible. Moreover, even our religious teachers are so ignorant and infatuated upon the subject that some of them are disposed to regard gambling as not an evil in itself but that it becomes one when the gambler risks more than he can conveniently afford to lose.

Until we clearly understand the essential wickedness of gambling we can never take a firm stand against it. It is a singular fact that the only moral teacher who has as yet given us anything like a scientific description of the essential evil of gambling is Mr. Herbert Spencer, who points out that all gambling is to be condemned as anti-social, on the twofold ground that it invariably means gain without merit and gain through another's loss. The secret charm of gambling indeed consists in the prospect of getting money without deserving it. The coarsest spirit of Mammonism underlies every form of gambling. The love of money is the root of all evil, and the main peril of gambling arises from the fact that that dreadful passion for money is found in nearly every human heart and that there is no apparent way of getting it so easily as by indulging in some form of gambling.

Every possible temptation and facility is provided by a certain class of brokers, and young fools are tempted to believe that by running a little risk they may suddenly become possessed of great wealth. Undoubtedly this turns out to be correct sometimes. They purchase stock or shares, and through some accident the value of the property rises in the market, and they are able to sell out to great advantage. But ill-gained wealth has a great habit of taking wings to itself and flying away. Easily won is easily lost, and once money has been obtained in this dishonest fashion the temptation to try again is almost irresistible, and as a general rule the ultimate issue is degeneracy and ruin. No vicious habit causes such rapid moral degeneration as gambling. All the serious concerns of life quickly lose their interest. The gambler lives in a condition of unnatural and morbid excitability, real happiness becomes impossible, and the disease soon assumes the form of moral mania. Temptations to gamble are presented in almost every column of the public press and at every corner of the street. The ramifications of this vile system extend to the humblest scenes of life.

We shall never succeed in eradicating this vice until we prove how dishonest and how contemptible it is. There is no really honorable way of obtaining money except by the sweat of our brow; by honest, hard, intellectual or physical work. The man who gets money without merit and without effort is a thief, living upon the toil of others, a disgrace to himself and a pest to society whoever he is. The Apostle Paul said that he who will not work shall not eat; and Carlyle was quite right in declaring that the human race consisted of only two classes workers and thieves.

## Sir Walter Scott on Prayer.

BY THE REV. P. D. PRICE.

The following is taken from "The Heart of Midlothian." It refers to Jeanie Deans, when setting forth on a mission of peculiar peril, at the time when the great calamity which is the ground work of this story had fallen upon her family. An expressive of Scriptural truth and experience, these words are worthy of the consideration of any Christian; and present a most rational view of prayer to those who do not pray.

"Left alone and separated from all earthly counsel, she had recourse to a friend and adviser, whose ear is open to the cry of the poorest and most afflicted of His people. She knelt and prayed with fervent sincerity, that God would please to direct her what course to follow in her arduous and distressing situation. It was the belief of the time and sect to which she belonged, that special answers to prayer, differing little in their character from divine inspiration, were, as they expressed it, 'borne in upon their minds' in answer to earnest petitions in a crisis of difficulty. Without entering into an abstruse point of divinity, one thing is plain; namely, that the person who lays open his doubts and distresses in prayer with feeling and sincerity, must necessarily, in the act of doing so, purify his mind from the dross of worldly passions and interests, and bring it into that state, where the resolutions adopted are likely to be selected rather from a sense of duty than from any inferior motive. Jeanie arose from her devotions with her heart fortified to endure affliction and encouraged to face difficulties."

Touching this interesting and instructive passage, I venture to offer three remarks:

1. The time and sect of those who believe in impressions "borne in upon our minds," in answer to prayer, have not passed away. There are many who adhere to this belief, and can give account of experiences when they felt that they were thus guided and could not go contrary to the impression, and were afterwards convinced, by the issue, that the impression was from God. Such a belief is liable to the abuse of fanaticism, hence must be most carefully guarded by reason and Scripture.

2. The effect of prayer in deliv'ring the mind from the influence "worldly passions and interests" is most aptly described. Religion, of which prayer is the life, is the restoration of reason which, by the fall, was brought under the dominion of sinful lusts and passions. Without this restoration, by the power of God, man is not a rational being, as is shown daily by the pursuit of earthly objects to the exclusion of the things eternal, among which most of his existence is to be spent. All human expedients to restore reason have utterly failed.

3. The heart by prayer, as every Christian knows, is "fortified to endure afflictions and encouraged to face difficulties."

The testimony of the saints of all ages establishes this as a fact. As an infidel philosophy can present no support in trouble which is equivalent to that which is received in prayer, so it can no more overthrow the Christian belief in this source of strength and consolation that it can destroy a believer's consciousness of his bodily strength, or of anything else that is a subject of consciousness.

## The Unseen Universe.

The place once occupied by Richard A. Proctor as a popular expositor of neglected or forgotten facts in astronomy is now filled by Sir Robert S. Ball, who has positive genius in placing before the public striking points that are unrecognized until one's attention is called to them. In *The Monist* (July), he tells us that the stars we see at night are a very small proportion indeed of the bodies that move through the celestial spaces, most of these being dark and hence invisible to us. Says Sir Robert:

"It is my object in this article to show that the present state of science forces us to believe that there is around us an invisible universe, which far more widely exceeds even that extended universe which we can see, than does our visible universe exceed that of a being whose celestial knowledge was limited to the recognition of the existence of a sun and a moon. This is indeed one of the most striking conceptions which science has to offer to our contemplation. There are different ways in which it can be presented to us, and I shall try to develop it with such detail as its importance deserves."

Sir Robert imagines an Australian traveler, who skirting the coast of England by night, insists on forming his ideas of that country solely from the distant lights he can see on shore, and sails away totally ignorant of "everything that land contained, its hills and valleys, its rivers and lakes, its great cities and noble edifices, its wonderful commerce, and its teeming myriads of inhabitants." This, he says, is our own condition with reference to the universe around us. He continues:

"For every lighthouse which may be counted around the coast of Great Britain, there are within the circuit of these coasts thousands of fields, thousands of beautiful trees, there are many lakes and rivers, there are villages, towns, cities, and great numbers of population. So, too, for every one of the visible stars which can be counted in the skies, there must be hundreds or thousands, indeed, there are doubtless millions of other objects, utterly beyond our ken. Of the existence of these unseen objects, and of their nature and properties, we can only occasionally become aware, in a most indirect, indeed I might say in a most casual manner. Now, indeed, the sublimity of the conception of the unseen universe becomes adequately unfolded. Reflect on the number of luminous stars which the heavens contain, think of the thousands of stars which are visible to the unaided eye, think of the thousands of stars which are visible in small telescopes, think of the hundreds of thousands of stars which are visible in a moderate telescope, and of the abounding millions of stars which are disclosed by our mightiest instruments, or which are represented on our most sensitive photographic plate. Then remember that each one of these stars is, as it were, a luminous beacon, and that the invisible objects must be incredibly more numerous than the beacons themselves."

Farther on in the article, Sir Robert gives his reasons for this conclusion, as follows:

"A star is a mass of matter heated to such an extent that its effulgence is perceived far and wide. It must, however, be borne in mind, that for a portion of matter to be heated so highly is always a more or less exceptional phenomenon. . . . The high temperature may last, no doubt, as the high temperature of the sun has lasted, for millions of years. It can not, however, be perpetual, and when at last that portion of matter sinks again to the temperature of space, there it may remain to all eternity unless in so far as by the chapter of accidents it may be again kindled into temporary luminosity. It thus appears that the normal and ordinary state of the matter in the universe is to be cold, non-luminous, and therefore utterly invisible to us. Those portions of matter which are at any moment luminous must certainly be very greatly inferior in numbers to those which are at the same time in the normal condition. Every line of reasoning demonstrates that the material universe, so far as it is visible, can only be an almost inconceivably small fragment of that unseen universe, which, from not possessing the necessary quality of luminosity, is effectually shrouded from our view."

"The conclusion to which we are thus led is, indeed, a remarkable one. Think first of the visible stars in their units, in their constellations, and in their myriads, so vast that the imagination of man fails to realize their number. But a much mightier effort would, however, be necessary if we would seek to form a truly comprehensive estimate of the contents of the universe. We are to reflect that all objects which we can see constitute in all probability not one thousandth, perhaps not one millionth, part of the material heavens. We are to reflect that each one of those suns which we find glowing in the depths of space, is only one out of an untold number of other bodies, many of which are quite as large and many of which are very much larger."

## Magnitude of the Universe.

A very vivid and interesting description of the immensity of space is given by M. Flammarion the great French astronomer. In describing an imaginary journey at the speed of light he presents a view of the universe which positively appals one.

He says:—"In a little more than a second we pass in view of the lunar world, which spreads before us its yawning craters, and reveals its alpine and savage valleys. We do not stop. The sun reappears, and permits us to cast a look at the illuminated earth a little inclined globe slowly shrinking in the infinite light.

"Venus approaches, a new earth, equal to ours, peopled with beings in rapid and animated motion. We do not stop. We pass sufficiently near the sun to perceive his tremendous explosions, but we continue our flight. Here is Mars, with its mediterraneans, with a thousand indentations its gulfs, its shores, its great rivers, its nations, its strange towns, and its active busy populations. Time presses; we cannot stop.

"An enormous Colossus, Jupiter, approaches. A thousand worlds would not equal it. What rapidity in its days! What tumults on its surface! What storms, what volcanoes, what hurricanes in its immense atmosphere! What strange animals in its waters! Humanity has not yet appeared on the scene. Let us fly, forever fly! This world, rapid as Jupiter, girdled with a strange ring, is the fantastic planet, Saturn, round which revolve eight globes of varied sizes; fantastic, also, appear to us the beings which inhabit it.

"Let us continue our celestial flight. Uranus, Neptune, are the last known worlds which we meet in our voyage. But let us fly, forever fly! Wan, disheveled, slow, fatigued, glides before us the wandering comet in the night of its aphelion; but we still dis-



ingulish the sun like an immense and brilliant star in the midst of the population of the sky. With the constant velocity of 180,000 miles a second, four hours have sufficed to carry us to the distance of Neptune. We fly, still fly—for four years: before reaching the nearest sun, gravitating in cadence and pouring out around it in more intense light and heat than those of our own sun.

Let us imagine that we thus sail during 1,000,000 years. Are we at the confines of the visible universe? See the black immensities we must cross! But yonder new stars are lit up in the depths of the heavens. We push on towards them. Again a million of years. New revelations, new starry splendours, new universes, new worlds, new earths, new humanities! What? never an end, no vault, never a sky to which stops us! Forever space! forever the void! Where, then, are we? What road have we surveyed? We are at the vestibule of the infinite! We have not advanced a single step, we are always at the same point, the centre is everywhere, the circumference nowhere."

### Looks into Books.

**CORRECTION.**—By a typographical error Prof. Kerswill's Inaugural Address reviewed in our last number was entitled "The Mistaken Foundations of the Old Testament." It should have been "The Unshaken Foundations."

"THE LIFE OF JOHN LIVINGSTONE NEVINS, D.D.," Fleming H. Revell Co.

Dr. Nevins has been recognized for many years as a Prince amongst Chinese missionaries, and since his death his biography has been expected with considerable interest. He has been so intimately connected with the mission enterprise of the last forty years—that the story of his life fully given would be an exposition of all the great movements of that period. In that respect the book is not quite up to expectations. The exposition of his methods and views of mission problems, occupies a smaller share of the volume than their importance would justify. Yet they are not entirely overlooked and can be gathered incidentally. His wife who is his biographer, has told the story of their life in a simple and beautiful English. Her literary attainments are of a high order and she has been able with the pen to render valuable service to the mission, as well as by direct contact with the Chinese—and that notwithstanding a life of great physical weakness. Their home life was very beautiful, and she will be pardoned, for giving, in the warmth of her affection, a larger number of his tender letters addressed to herself than the occasion required. They began their work in Ningpo, then for a season in Hangchow, from which they were driven by the Chinese, notwithstanding treaty rights, but which afterwards became a most important mission centre. The greater part of their labors were expended in the Province of Shantung, making Chefoo their head-quarters, and there they laid the foundations of a great work. As in the story we are led from point to point in the familiar epistolary style, we see so much of the people and their customs and conditions, that one comes to feel that he knows the country almost as well as if he had seen it with his own eyes. That is the peculiar merit of the book, and to the student of missions who cannot visit China, an important one. The reader who with the map (provided in the volume), before him, will accompany Dr. Nevins whilst itinerating will never forget the geography of Shantung, nor the climate of the country, nor the character of a Chinese inn, nor the awfulness of a Chinese famine.

His literary works are numerous and some of them of permanent value. Many of the text books used in Chinese training schools are his productions. He never shrank from such labors imposed upon him by his brethren, who recognized and acknowledged in many ways their respect for his character and ability. His life was altogether beautiful and full of good works. Many Toronto people who will remember his visit to our city in 1890 will on that account with more interest read the story of his life.

**THE PREACHER AND HIS PLACE,** by Rev. D. H. Groer, D.D. Charles Scribner's Sons, New York. Pp. 263. Price \$1.25.

This series of lectures delivered in February, 1895, by Rev. Dr. Groer of Yale University, on the "Lyman Beecher" foundation, were found to be more than ordinarily suggestive, stimulating, and useful to students for the sacred ministry, of all names and denominations. Hence, they have assumed lasting and convenient form in an attractive volume.

The divisions of the series are "The Preacher and the Past;" "The Preacher and the Present;" "His message;" "Other messages." His preparation of his message: "General preparation;" "Special preparation." "His parish." "The preacher making the most of himself."

Under the first head are those warning words "There are two things which the man who looks on the Christian religion in the light

of its historical development will not be likely to do, two mistakes which he will not be likely to make. First, he will not lightly throw off the past, but will stand upon, and believe in, and be strengthened by the past; saying like Dante's pilgrim, as he faces the unknown future, "I journey on o'er that lonely steep, the hinder foot still firmer," he will not lightly throw off the past. And, second, he will not be slavishly bound by it. He will look upon the present, not as detached from, but as growing out of, the past, as the man grows from the child, and he will go forward into the future, not fettered but equipped, believing not in a God of confusion, but in a God of order, who has been working in the past, is working in the present, and will continue to work in the future."

Under each succeeding head, thoughts strong, high, and profoundly moving and instructive occur. To make even brief extracts would expend this review far beyond the limited space at our disposal.

HARPER'S BAZAR, issued on November 30th, will present, among other attractive fashion features, a peculiarly distinguished reception toilette, from the Maison Worth, engraved by Charles Baude. The first instalment of "Molly Miner's Foil," a serial by Marion Harland, will be given in the same number.

A very notable issue of *The Art Amateur* is that for November. Since this admirable magazine set the fashion, years ago, of giving absolute fac-similes of paintings in oil, water-colors and pastels, it has had many cheap imitations; but certainly no "cheap" production of any kind could compete with either of the two superb color-plates *The Art Amateur* gives this month. "A Modern Madonna," by Conrad Kiesel, the German Court painter, is the head of a beautiful woman very beautifully reproduced: and this periodical has never brought out a more dainty flower-piece than the "Yellow Roses and Violets," by Mrs. Mummaugh. In pursuance of the editor's plan of giving a thoroughly practical art magazine, these pictures are primarily intended to serve as copies for the amateur artist; but we venture to say that few persons possessing them will be able to resist the temptation to frame them and hang them. All of the usual instructive features of the magazine are well maintained. The biographical notices of artists and art criticisms are, as usual, a striking feature, and the numerous "answers to correspondents" suggest that the editor has his hands full in advising not only art students who wish to be helped in their work, but ladies all over the country who want suggestions for furnishing and decorating their homes. It is not easy to over-estimate the usefulness of such a magazine. Price 35 cents. Montague Marks, Publisher, 23 Union Square, New York.

A PRIMER OF ASSYRIOLOGY, by Rev. A. H. Sayce. Toronto and New York, Fleming H. Revell Co. Price 35 cents.

This little volume forms number seven of the Present Day Primers, and in point of conciseness and interest is quite up to its predecessors. It contains seven illustrations, including the Cylinder inscription of Cyrus. The book which is divided into six chapters and appendix, brings before the reader many new and instructive facts regarding Babylonian and Assyrian literature.

The Fleming H. Revell Co. have issued a collection of sermons by the Rev. J. Wilbur Chapman, D.D., under the name of "— and Peter." The little book is neatly gotten up and sells for 50c.

The same firm send to us "THE BLESSING OF CHEERFULNESS," by Rev. J. R. Millor, D.D.

It is a booklet in white and gold and will make a suitable Christmas Souvenir.

LITTELL'S LIVING AGE FOR 1896. The announcement of a reduction in the price of this famous eclectic from eight dollars to six dollars a year will prove of more than usual interest to lovers of choice literature. Founded in 1844, it will soon enter its fifty-third year of a continuous and successful career seldom equalled.

This standard weekly is the oldest, as it is the best, concentration of choice periodical literature printed in this country. Those who desire a thorough compendium of all that is admirable and noteworthy in the literary world will be spared the trouble of wading through the sea of reviews and magazines published abroad; for they will find the essence of all compacted and concentrated here.

To those whose means are limited it must meet with especial favor, for it offers them what could not otherwise be obtained except by a large outlay. Intelligent readers who want to save time and money will find it invaluable. Littell & Co., Boston, are the publishers.

## Introduction to the Synoptic Gospels.\*

BY REV. C. H. ROSS, D.D., LACHINE.

*Written for the Review.*

By the publication of this work Dr. Gloag completes the series of Introductions to the books of the New Testament on which he has been engaged for a quarter of a century. It gives a faint idea of their merits, to say that those form the most complete literature on the subject to be found in the English language. The Introductions by Alford and Meyer to be found in their respective commentaries are necessarily much less comprehensive than the works of Dr. Gloag which, with the exception of the volume on the Book of Acts, confine themselves to the task of Introduction, and do not touch upon the field of exegesis.

The present volume shows all the features which have characterized the previous works of the author,—patient research, clearness of judgment, unswerving honesty of purpose, lucidity of style and earnest spiritual feeling. Dr. Gloag believes with Bengel that "the heart makes the theologian"; and he shares with that great commentator and Alford and Fausset with many others the honor of recognizing that spiritual as well as critical insight is needed in him who would become a successful student of Scripture. Too many commentators forget this: and while we cannot help admiring them for their learning and critical insight; we often feel repelled by their coldness in dealing with Divine truths. We have never this feeling in reading the works of Alford or Dr. Gloag. We feel that these men have not only used dictionary and grammar, but also that they have themselves passed through a rich spiritual experience as preparation for their work.

It is hardly necessary to say that Dr. Gloag's work shows thorough acquaintance with all the literature of importance on the subject, produced in England, America or Germany: every page we feel is the result of patient research and careful condensation. Yet, throughout, Dr. Gloag shows the utmost independence of judgment. Thus Dr. Gloag, in opposition to the views of many great critics, has come to the conclusion that the eleven last verses of the sixteenth chapter of St. Mark are genuine. "We are perfectly aware," Dr. Gloag says "that in arriving at this conclusion we may be accused of undue confidence in opposing the views of critics of such prominence as Tischendorf, Tregelles, and Westcott and Hort, who, in their critical editions of the New Testament, all reject this passage. But they had not the data which we now possess in the important testimony of Tatian; and the authority of these great names does not destroy our private judgment, or cause us to relinquish our convictions; nor are we unsupported in this conclusion by other eminent critics, such as Origen and Burgon."<sup>†</sup>

Dr. Gloag has been led by his researches to the conclusion that the Gospel of Matthew was originally written in Hebrew. The external evidence has forced him to come to this conclusion; the testimony of the Fathers being unanimous on this point, is sufficient, Dr. Gloag thinks, to counterbalance the internal evidence which points to a Greek original. We are surprised however, at the weight which Dr. Gloag attaches to the attempt made by Professor Marshall to reconstruct the supposed original in Aramaic after the criticism to which the effort was subjected in the pages of the "Expositor" by Mr. Allan and Professor Driver. Dr. Gloag thus sums up his argument: "Thus, then, the external evidence is entirely in favor of an original Hebrew Gospel of Matthew. All the Fathers, from Papias to Jerome, and from Jerome to Theophylact, attest that Matthew wrote his Gospel in Aramaic, and that the Greek Gospel which we now possess is only a translation. Nor is there any contrary testimony; not one (el.) of the Fathers speaks of an original Greek Gospel. Besides, it is to be observed that there is an antecedent probability that Matthew would write his Gospel in Hebrew. If he wrote chiefly for the Hebrew Christians, and if Hebrew was the vernacular language of Palestine, as we shall afterwards see, was most probably the case, then the probability is that he would write in that language."<sup>‡</sup> If Dr. Gloag is correct in his supposition then, we have some reason to hope that, considering the success which has, recently attended archaeological research, the original Gospel of Matthew in Aramaic may be discovered.

Dr. Gloag has entered very fully into the discussion of the Synoptic Problem, as we would naturally expect. Indeed we do not know any work unless it be Sanday's "Gospels in the Second Century" which brings more clearly before the student the salient features of the great problem as to the relation which the Synoptics bear to each other. Of course Dr. Gloag's work is the more thorough of the two as containing the results of the latest

research. Yet we cannot say that Dr. Gloag has shed much light upon this most difficult problem. He has shown clearly that the writers of the Synoptics are, to some extent, dependent on each other—but at the same time he has shown that it cannot be exactly determined to what extent that dependence exists or how it can be explained. In connection with this subject it is a very significant fact that, while it used to be the custom of critics to assign to the composition of Mark a late date, his Gospel is now regarded as the earliest of the three. In due we confess we have not very much hope that this Synoptic Problem will ever be satisfactorily solved.

Whatever may be the origin of the Synoptic Gospels, however, Dr. Gloag fully recognizes their character as inspired writings: "It is foreign," he says, "to an Introduction to the Synoptic Gospels to enter into any question of inspiration, either in proof of its truth or in explanation of its nature and extent, this belongs to the sphere of dogmatic theology. The inspiration of the Gospels does not affect the mode of interpretation, nor the consideration of the sources from which they were derived. The Gospel fragments, used by the Evangelists, or incorporated into their writings, may have been inspired documents; or of course of this we have no direct evidence, except that which arises from the nature of their contents. Luke, for example, in his preface, indicates that he had access to several traditionary accounts or written documents, and among them might be the Gospel of Mark and these Gospel fragments. The Holy Spirit might influence him in the choice of his materials, and might guide and direct him as to what was true and important."

The work of Dr. Gloag gives a full account of Manuscripts which have recently been discovered throwing light upon the problem of the origin of the Gospels. Thus he refers to the so-called "Gospel of Peter" which has lately been brought to light. This Gospel is mentioned by Eusebius as being spurious. The latest date that can be assigned to it is A.D. 170. It is evidently taken from our Gospels with several additions; and thus it is an important witness to their genuineness.

Dr. Gloag also dwells at length upon the important discovery of the Diatessaron of Tatian which along with other discoveries has made such havoc with the work of the advanced critics of the New Testament. "Theodoret; Bishop of Cyrhus (A.D. 420) informs us that 'Tatian composed the Gospel which is called the Diatessaron, omitting the genealogies and whatever other passages show that our Lord was born of the seed of David according to the flesh;' and he tells us that in his diocese there were more than two hundred copies of it. Dionysius Bar-Salibi, an Armenian Bishop of the twelfth century, informs us that Ephraem Syrus (A.D. 370) wrote a commentary upon it. Its existence was called in question, and it was asserted that Tatian's Diatessaron was not a harmony of the four Gospels, but was to be ranked among the uncanonical or spurious Gospels. This assertion has recently been proved to be unfounded. The commentary of Ephraem Syrus has been discovered in an Armenian version in the Armenian convent near Venice, in two manuscripts bearing the date A.D. 1195, and agreeing with what we know of Tatian's harmony; and a Latin translation of it by Aucher, one of the Armenian monks, was corrected and published by Moesinger in 1876. But more recently still two manuscripts have been discovered by Professor Agostino Ciasca, the one in the Vatican and the other in the Borgian Museum, containing Arabic translations of the Diatessaron itself. A note attached to each asserts that it is Tatian's Diatessaron. The importance of this discovery is very great. There is no doubt whatever that we have here manuscripts of the translation of the Diatessaron; and, accordingly it is now demonstrated that Tatian composed a harmony of the four canonical Gospels. He used our Gospels only: there is no trace of any non-canonical Gospels."<sup>§</sup>

Besides referring to the "Didache," the "Shepherd of Hermae" etc., Dr. Gloag gives us an interesting account of the discovery by Mrs. Lewis in the monastery of Mount Sinai of a Syrian manuscript of the four Gospels. This document Dr. Gloag supposes to be a variant copy of the Curetonian Syriac; and if so, it is of great value in supplying the omissions in that version. The discovery is also thought to have an important bearing with regard to the genealogy of our Saviour and the possibility of harmonizing the genealogies as given by Matthew and Luke.

This Introduction by Dr. Gloag is accompanied by a very complete index which must prove of great value to the student.

In conclusion, we strongly recommend this work to the attention of students of the New Testament. Busy clergymen will find the work very helpful in leading them more heartily to love the Scriptures and to firmer faith in God's Word as they prepare for the pulpit, and visit the sick. Next to the evidence of spiritual experience, we regard such works as of the utmost value in defence of the faith.

\* By Paton J. Gloag, D.D., (T. and T. Clark, Edinburgh, Publishers.)

† p. 201.

‡ p. 115.

§ p. 16.



## MISSION FIELD.

## "The Missionary Review of the World."

The November issue of this interesting magazine opens with the 26th article on the "Miracles of Missions," the subject of the sketch being Rev. John Williams.

John Williams, who is most closely identified with this wonderful story of missionary heroism and success, is known as the "apostle of the South Seas." Born June 20th, 1796, and murdered at Dillon's Bay, Erromanga, November 20th, 1839, his life covers only forty-three years, but it abounds in proofs of the Divine interposition, and wondrous-working. At twenty years of age he offered himself to the London Missionary Society, and was sent to Elmeo, one of the Society Islands, whence he removed to Huahine, and afterward to Raiatea, the largest of the group. After five years of a postolic success, he visited the Hervey Islands and founded a mission at Raratonga. Continuing to reside at Raiatea until he learned the language of the Society Islands, he then returned to Raratonga, where he prepared books and translated a portion of the Bible. In a vessel of his own building he conducted a four years' exploration of nearly the whole of the South Sea Archipelago, establishing the Samoan Mission. Then he spent four years in England—from 1834—38—publishing his Raratonga Testament and his narrative of adventure in the South Seas, raising \$20,000 for a new missionary ship, planning for a high school at Tahiti, and a theological school at Raratonga for the training of native missionaries; then returning with sixteen additional laborers, he visited Samoa, sailed for the New Hebrides to plan a new mission, and fell a martyr on the shores of Erromanga.

Mr. Williams' death was the result, undoubtedly, of misapprehensions. Injuries received by the natives of Erromanga from the crew of a vessel which shortly before had landed there had irritated them, and the sight of foreigners awakened resentment. Mr. Williams, when approaching the shore, was struck with a club by one of the natives, then pierced with several arrows, and his body was drawn into the bush, and probably the greater part of it eaten by these cannibals.

In 1839, the fiftieth anniversary of John Williams' martyrdom, a monument to his memory was erected at Erromanga; and the man who laid its corner-stone was the son of that very savage who dealt the deadly blow; while, at the same time, another son of this murderer and cannibal was preaching the Gospel in Australia!

In writing on "The Importance of Frontiers" the Rev. W. G. Puddfoot, says: There is no question before the churches of America of greater importance than the home missionary work on our frontiers. In proportion as we attend to the work at the front, every benevolent society goes forward, or stands, or retrogrades. Had the churches kept pace with the growth of the frontiers there would not only have been an abundance of men for the foreign field, but no lack of money to have sent them.

The great mass of church-members have the most vague idea about the frontiers. The time was when the frontier was well defined, and was supposed to have settled about twelve miles from Boston. After a long period it stretched away into Western Massachusetts, and then the churches of Massachusetts and Connecticut began to think of missions to the heathen in America.

One of the great obstacles for successful evangelizing of the land is the fact that 70,000,000 are scattered over a field that can support 1,000,000,000. Settlements are constantly formed that grow into great cities with all the luxuries of modern life, and yet within a few miles the wilderness spreads out in all directions, growing wilder as it recedes until it begins to meet the next center of civilization, and this in hundreds of cases.

To take the number of church sittings and the population of the country, and show how every one can go to church on Sunday may be very comforting to people that do not think. Hundreds of thousands could not get to church were they to start with a fast horse and ride all day, while thousands are born, grow up, and die without once hearing a sermon. There is no civilized land on earth to-day in the condition of ours in regard to church privileges, and where crime of a serious nature has made such rapid growth.

The Superintendent of Home Missions in Canada wrote to me in answer to my question as to the number of unchurched towns in the Dominion of Canada: "Not one that he knew of had not some church," was his reply. Canada, with her 5,000,000, had eleven murders last year. We had reported through the *Chicago Tribune*, which makes a speciality of these statistics, 9,800 homicides.

Last winter I had a letter from a friend in the Rocky Mountains.

Little as the people care for the Church under ordinary circumstances, when death comes they like to have a minister. Let me give you a recent case. The man has traveled 25 miles. His

horse is bespattered with mud. There are no bridges, the roads are mere trails. He pleads with the missionary to go with him. The missionary is an invalid. He asks, "How can I go?" "I have brought a thick strap, and I will buckle it around my waist, and you can hold on, and I will ride slow over the bad places and through the rivers. We ain't quite heathens, but we are pretty near. I won't ask you to say much; just read a bit and make a prayer," and away goes our missionary to carry the consolation of God to this stricken family. The wife and mother is dead. The grown-up children are weeping around the coffin. For the first time they hear the words: "Let not your heart be troubled," and beside the grave the triumphant questions and answer of St Paul: "O death, where is thy sting? O grave, where is thy victory? Thanks be unto God, who giveth us the victory through Jesus Christ our Lord." They want to know more, and beg for the missionary to stay and tell them about it. Back in the little cabin is the missionary's wife. She has gathered a class, and they are going to have a Christmas tree. Some of them have never heard of such a thing.

One young woman wants to know whether there is any connection between Christ and Christmas Day. "Why, we keep Christmas Day to commemorate His birth." "Yes; but there never was any Christ, was there?" "Where were you born, dear?" "Here in this State;" and then for the first time she hears the story of redeeming love. Had this happened in China or Japan we should not think it strange; but here in America, where there are over 21,000,000 church-members, with millions of dollars to spare and a country to save, it seems strange indeed.

It is true that eight new churches are built and dedicated every day in the year, while one thousand new post-offices are added yearly; but many of these churches are built where they are not needed; they are built too often to preach an "ism," and not the Gospel. It costs more to run an average city church than the denomination to which it belongs gives for the support of missions in a great State. There is not a great denomination in our land but has members whose incomes are more than the amount given by its entire membership for missions.

Five hundred thousand dollars for wedding presents to a couple that don't need them, and 500,000 church-members can't raise as much in their love for Jesus for Home Missions! In looking over the gifts of the churches fifty years ago the amount seems small compared with the great aggregates of to-day; but when compared with our ability, we don't give as much with all our array of figures. Meanwhile, the missionary has to pay the deficiency out of his meager salary, or, what is often harder for him to do, drop his work or be kept from the growing fields that invite him.

Take the brightest view that we can, pile up the gifts to Home and Foreign Missions, add all the expenses of the churches for all departments, add \$34,000,000 for gifts this year to colleges, and then remember that two cents per day from every church-member in the United States would come to more than the whole amount and leave millions to spare.

The following table of distribution exhibits the growth of the work of the American Bible Society in Egypt during 30 years:

From 1865 to 1874, inclusive.....	9,630 copies
" 1875 " 1884, " .....	45,580 "
" 1886 " 1894, " .....	116,474 "

During the same period the British and Foreign Society also has accomplished a great work, through its own colporteurs, and also through the co-operation of the Church Missionary Society, and to some extent of the Presbyterian Mission. Probably the total distribution effected by the British Society has not very greatly differed from that of the American Society. So that it would be quite safe to say that during the 30 years as many as 325,000 copies of the Bible in whole or in part have been scattered through the land.

The Church Missionary Society has issued an urgent appeal for funds to build a new hospital and dispensary in Cairo. The Committee have given a grant for the site and for houses for the doctor and lady nurses, but a further sum of at least £2700 is needed for the hospital and dispensary. Already a good work is being done in connection with the medical mission, not only among the poorer inhabitants, but among the fellahs of a large district around. About 22,097 patients from over 420 districts and villages were treated in the out-patient department in the last year.

When a deputation of the leading men of the colony recently waited upon Mr. Cecil Rhodes, to insist that the government prohibit public entertainments on that day, in his reply the premier said: "Without entering into the religious part of the observance of the Lord's Day, as a politician I believe one of the chief mainstays of good government is religion, and the most important factor in connection with religion is the strict observance of the Lord's Day."

## FOR THE SABBATH SCHOOL

## International S. S. Lesson.

## LESSON X.—DAVID AND GOLIATH.—DEC. 6.

(1 Sam. xvii. 38-51.)

GOLDEN TEXT.—"The Battle is the Lord's."—1 Sam. xvii. 38-51.  
CENTRAL TRUTH.—Faith behind a pobble.ANALYSIS.—**DAVID'S CHOICE**, v. 38-40.  
**DAVID'S CHALLENGE**, v. 41-47.  
**DAVID'S CONQUEST**, v. 48-51.

TIME AND PLACE.—About B.C. 1063, two or three years after last lesson. The upper valley of Elah, near Shochoh at a place called Ephes-dammim.

INTRODUCTORY.—Two or three years after David's anointing (Lesson IX), the Philistines made war upon Israel. The two armies met at the valley of Elah, about fifteen miles southwest from Jerusalem. While they were encamped, one on each side of the valley, Goliath, a giant of Gath, defied the Israelites to send a champion to fight him. Although Saul offered a large reward to any one who would meet the giant, no one was willing to do so. David came to the camp on an errand. Hearing Goliath's boasting, he volunteered to fight the giant. This was the beginning of David's public career.

DAVID'S CHOICE, v. 38-40.—Saul put his armor upon David, that he might be well equipped for his great contest with the giant. But David had not proved it, and it seemed to his athletic figure, accustomed to the freedom of a shepherd's life, cumbersome and oppressive, so he put it from off him again and said to Saul, "I cannot go with these." He was wise. There is far too much borrowing of other people's armor among the Lord's soldiers. We try to wield the sword of eloquence which some brother swings effectively, and we fail because God meant us to use the quiet word, or the warm hand grasp, as our weapon. "To every man his work," and to every man his way of working. The sword for the warrior King, for the shepherd lad the sling. So David went down to the brook and chose five smooth stones, and put them in his shepherd's bag, and took his sling in his hand. Five smooth stones, very harmless did they look lying inert at the bottom of the stream, but swung in the sling of David they became deadly because of the power behind them. "Despise not the day of small things," there lie around us many apparently useless objects, unnoticed, unthought of, that while we are searching for some mighty spear to thrust home, some weapon that will crush, might be taken, and backed by the power of prayer and the energy of faith would accomplish more swiftly and more certainly the work of conquest. David carried his sling in his hand. Let us have our weapons as ready as had Israel's youthful champion. With the Sword of the Spirit cased in the scabbard of the brain, we are prepared for any contest.

DAVID'S CHALLENGE, v. 41-47.—The mighty Goliath towering to the height of nine feet nine inches came on towards David, and as, looking round for his opponent, his eyes fell on this ruddy stripling facing him with fearless challenge he roared his irritated disdain,—"Am I a dog, that thou comest to me with staves? Come to me, and I will give thy flesh unto the fowls of the air, and to the beasts of the field." Goliath measured David's power by the standard of his own height and muscular limbs; he did not think of the Omnipotent God from whom by the live wire of faith unlimited power was flowing into the heart and hand of his boy enemy. But David felt the thrill of that power, and in its energy rang the noble challenge, "Thou comest to me with a sword, and with a spear, and with a javelin: but I come to thee in the name of the Lord of hosts, the God of the armies of Israel, which thou hast defied. This day will the Lord deliver thee into mine hand; and I will smite thee, and take thine head from off thee; and I will give the carcases of the host of the Philistines this day unto the fowls of the air, and to the wild beasts of the earth; that all the earth may know that there is a God in Israel: and that all this assembly may know that the Lord saveth not with sword and spear: for the battle is the Lord's and he will give you into our hand."

DAVID'S CONQUEST, v. 48-51.—"David hastened and ran towards the army to meet the Philistine." The shepherd hero did not wait for the Giant to strike the first blow, no, he ran forward to meet him. He did not draw a line, and say, "Pass that and I will strike;" but he carried the war into the camp of the enemy, he met Goliath on his own ground. Thus do we need to act with the giants of iniquity that wage war on our souls and on our homes and our countries. In matters of spiritual warfare and Christian citizenship we are too apt to be on the defensive and lack any thing of the aggressive. We draw a line, and say, "Hitherto but no farther." We license sin to a limit, and strike it when it steps

beyond. Let us be aggressive Christians; let us stop this defensive, half-hearted fighting; let us attack. We may only have five smooth pebbles, but God is behind them. Thus the one round stone from the sling of David, sank into the forehead of the giant, and brought him crashing to the ground. David aiming at the head, struck where he knew it meant death. There is no room for half measures in fighting the Devil. Prohibition is the only remedy for the liquor traffic. We have been cutting at unimportant parts of this giant's anatomy too long. Let us like David seize the sword he has so long terrorized us with the ballot and cut off his head. Their leader thus disposed of, like the Philistine army, a host of vices will turn and flee.

## Application and Illustration.

THE SLING AS A WEAPON.—Among both Greeks and Hebrews the sling was a powerful weapon of warfare. Among some people the sling strings were of various lengths, adapted to close or distant use; and the Balorians are reported to have always been armed, with one bound about the forehead, one used as a girdle, and the third carried in the hand. They are reported to have been able to throw a stone with a force like that of a catapult, breaking shields and helmets, or penetrating any part of the armor of their opponents. It is said they never missed what they aimed at. They were trained from early childhood. According to the Greek historian, Diodorus Siculus, quoted by Dr. Clarke, their mothers placed bread for a mark on the top of a pole, and till the child hit the bread he remained fasting, and when he hit it his mother gave it to him to eat.

## CHRISTIAN ENDEAVOR.

Cut of thirty five present at a recent meeting of the Church of the Covenant Junior Endeavor Society Toronto, twenty were boys. Nothing gets hold of the boys for Jesus like a Junior Endeavor Society.

## Missionary Triumphs.

First Day—"Sprinkle many nations."—Isa. lii. 9-15.

Second Day—"Good tidings of good."—Isa. lii. 1-8.

Third Day—"The veil over the nations."—Isa. xxv. 1-12.

Fourth Day—"When the Lord shall reign."—Isa. xxiv. 16-23.

Fifth Day—"Sure as day and night."—Jer. xxxiii. 15-26.

Sixth Day—"A light."—Luke ii. 25-38.

PRAYER MEETING TOPIC, Dec. 8.—GOD'S TRIUMPHS IN THE MISSION FIELD Ps. lxxvii. 1-7.

Yes they are "God's triumphs"; not denominational, not individual but God's triumphs for His own glory. And they are magnificent triumphs, such as no general of history could boast. They are the conquests of love and peace; they are bloodless revolutions, but more radical and permanent than any that have been ushered on by the shout of pseudo-freedom and the blazing torch of a tyrant mob. Look at Japan. Twenty four years ago the first Christian Church was organized in the land of the Mikado with a membership of eleven, to-day it has between twenty and thirty thousand members. Look at Madagascar; not a century ago a heathen people, to-day a Christian country, with Christian Queen and government, and a largely self supporting church. Look at the New Hebrides. Within the memory of many, the home of cannibals, to-day without a heathen island in the group. Once more, look at South America, at Tierra del Fuego. Darwin once said that no power on earth could civilize the natives there. Some years after he returned and found that power from Heaven, manifested in the all prevailing name of Christ had wrought a change most marvellous and convincing; so convincing that the famous naturalist became a permanent contributor to the mission.

Do you wish to see greater triumphs in the mission field? Then say to God, "Here am I," But I am only one. Well, one with God is a majority, Samson with God, Moses with God, Joshua with God, and what victories were won! Give God a chance, and see if the triumphs of 1896 do not exceed 1895.' Faithful Witness

The Annual Rally of the Toronto C. E. Union, will be held in Westminster Church Bloor street; on Thursday Dec. 12th speakers, Rev. C. O. Johnston, and Mrs. Rutherford, President W.C.T.U. of Toronto.

The Church of the Covenant Y.P.S.C.E. elected officers for 1896 last Wednesday evening. President Miss Emily Pope, Vice-President Mr. M. Forson, Cor.-Secretary Miss Pope, Davenport Rd. Toronto.

## 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 eight-annual convention of the Dominion W. O. T. U., met in the city of Quebec, on Friday, 15th inst., and concluded its work on the following Tuesday evening. There were about fifty delegates present from different parts of the Dominion. Owing to the death of the late president, Mrs. Williams, of Montreal, Mrs. Todd, formerly of St. Stephen, N. B., but now of Boston, presided over the convention. The ordinary sessions were held in the Y. M. C. A. hall, but special public meetings were held in different churches: on Friday evening in the Methodist church, on Sabbath afternoon in St. Andrew's church, and on Monday evening in Chalmers' church. These public meetings were largely attended and much interest was awakened by them in the work of the union. In the course of the regular business, encouraging reports were received with reference to all the lines of activity engaged in by the union. Considerable prominence was given to the subject of the enfranchisement of women, and judging from the addresses delivered the delegates seem to have been practically unanimous in favor of it as being the only effective way of gaining some of the main ends they have in view, especially the total prohibition of the liquor traffic. Mrs. Rutherford, of Toronto, was elected president for the ensuing year; Mrs. Dr. Yeomans' of Winnipeg, vice-president; and Mrs. R. W. McLachlan, Montreal, secretary. The other officers were re-elected.

THE Rev. A. A. Scott, of Perth, passed through the city on Saturday, the 16th inst., on his way home from the Christian Workers Convention at New Haven, Conn., where he read a paper on "Special Phases of Christian Work in Canada." The meeting was on the whole a most successful one. This association seeks to bring together workers from all the evangelical churches for the comparison of notes as to methods used and for mutual encouragement by reports of progress.

At a special meeting of the Presbytery of Montreal, held in Knox church on the 19th inst., the call from St. John's church to the Rev. C. E. Amaron was sustained, and immediately accepted by him. Mr. Amaron for some time back has been editor and manager of L'Aurore, the missionary organ of the French Protestant churches. As the directors were desirous of retaining his services as general manager of the paper on a small salary, with the full consent of St. John's congregation, the Presbytery agreed to sanction the arrangement in the meantime and in view of it applied for a reduced grant of \$7.00 per annum from the French board. Appointments were made for the induction to take place at an early date.

CHALMERS CHURCH celebrated the twenty-fifth anniversary of its organization with a most successful social on Friday evening, the 15th inst. It was also the fourteenth anniversary of the Rev. Mr. Heine's pastorate. Appropriate sermons were preached on the following Sabbath by Principal McVicar in the morning and by the pastor in the evening. In an address given at the social Dr. Warren suggested that the time was a suitable one to wipe off the small balance of debt remaining on the church building. It is to be hoped the suggestion will be carried out.

MR. EGORNE STOKK, one of the directors of the Church Missionary Society, London, Eng., who is now making a tour through Canada, gave an address to the students of the University in the convocation hall of the Presbyterian College on Wednesday afternoon, 20th inst. His speech was a powerful plea for the prosecution of the great missionary enterprise of evangelizing the world, and was enlivened by many incidents from his own experience in visiting the missions of his own society in India and elsewhere. There was a good attendance and the address was listened to with the closest attention.

NOTWITHSTANDING the sudden onset of winter the services in the city churches on Thanksgiving Day were all well attended. In a number of churches, the evening was devoted to sacred music with short addresses.

Of these perhaps the most notable was that delivered in Calvin church by Mrs. Carna-Wilson, B. A., of London University, who since she has come to reside in Montreal has frequently appeared on the platform and been received everywhere with great favor.

A few months ago the Montreal City Council, being in urgent need of money, imposed a special water-tax of a hundred dollars per annum over and above the ordinary water rates on all public laundries. This was aimed specially at the Chinese who have no votes, and was naturally felt by them to be an act of oppression. Acting under legal advice they refused to pay it and when the water was turned off in consequence they entered an action against the city to test its constitutionality. In the meantime until this is decided by the courts, the water has been restored and they are exceedingly grateful to Dr. Thomson and others interested in the mission among them who have specially exerted themselves on their behalf. Nearly all the Chinese Sabbath schools in the city are flourishing and there is an attendance of 70 to 80 at the Sabbath evening service held in the lecture hall of Knox church.

### General.

GLANWORTH Presbyterian church anniversary services were conducted Sabbath, Nov. 3rd by Rev. Alex. Henderson, of Appin.

THE Rev. J. Lindsay Robertson, M. A., B. D., Edin. St. Marys, has declined the call to North East Hope.

REV. JAMES MURRAY, pastor of Wentworth Presbyterian church, Hamilton, has received an unanimous call from Knox church St. Catharines.

THE Presbytery of Maitland have appointed a committee to make arrangements for observing the jubilee of the Rev. A. Sutherland, of Ripley, next March.

THE Rev. Dr. Sexton has been for about two months in the Maritime Provinces, preaching and lecturing. More applications are made for the doctor's services than he is able to accept. He will be in St. Catharines next month.

THE Rev. Mr. MacMillan, secretary of the Music Committee of the Hymnal Committee, asks that all who desire to communicate with him in regard to the music of the hymnal send communications to his new address, 87 Metcalfe street, Toronto.

THE congregation of Huron church in the Presbytery of Maitland have extended an unanimous call to the Rev. Roderick MacLeod, of Kenyon, Glengary Presbytery. Stipend promised is \$1000. per annum in quarterly payments in advance and free use of manse or rented house.

THE annual reunion of members and friends of South Side Presbyterian church, Toronto, Rev. J. G. Potter, pastor, was held Nov. 12th. The attendance was very large. Mr. J. J. Kennerley occupied the chair, and a short address was delivered by Rev. J. A. Morison, R. A., of East Presbyterian church. The programme presented was a good one, and was appreciated by those present.

A PRESBYTERIAL conference in connection with the Presbytery of Toronto will be held in Chalmers church, Toronto, Tuesday, Dec. 3, at 5 p.m. The subject of Sabbath Observance will be introduced by Messrs. John A. Patterson and J. K. Macdonald. Subject—Systematic Beneficence will be introduced by Principal Caven, D. D., and Mr. R. Gourley. The public are cordially invited.

THE annual thank offering meeting of the Woman's Foreign Mission Auxiliary of St. Paul's church, Bowmanville, was held in that church on Tuesday afternoon, Nov. 5th. A good attendance of the ladies of the congregation greeted Mrs. George Blair, of Prescott, who gave an earnest and interesting address on "Reasons for thankfulness from the Woman's Foreign Missionary Society standpoint," and also an instructive talk on our work in India. Music by members of the choir brightened the meeting. Afternoon tea was afterwards served in the school room, all present enjoying a pleasant social hour. It was regretted that Miss Drummond, of Newcastle, was, through illness, unable to be present and fulfil her part of the programme. The amount of the thank offering was \$77.90 including \$10 which was handed in after the meeting, as against \$54.00 last year, and \$48.53 in 1895.

THE annual Thank Offering meeting of the St. Andrew's Women's Foreign Mission Society was held in the lecture room of the church, Carleton Place, on Thursday evening, Nov. 7th, and was a very interesting one. Mrs. Dr. Thorburn, of Ottawa, was present, and gave an address, subject: "Praise and Thanksgiving." The address was a very fine one and was listened to with much attention. Mrs. McNair, president of the Society, occupied the chair. The envelopes were opened and were found to contain, with the collection, the respectable sum of \$84. Refreshments were served and a very pleasant evening's entertainment was closed in the usual way.

ONE of the most successful thank-offering meetings in connection Zion church, Carleton Place, Woman's Foreign Mission Society and Mission Band, was held in the church on Wednesday evening the 13th inst. The chair was occupied by the president, Mrs. W. Z. Patterson, who presented an exceedingly interesting programme and was assisted by different members of the society. The pastor, Rev. A. A. Scott, gave an interesting and stirring address. The choir rendered excellent music, and the money in the thank-offering envelopes along with the collection amounted to \$135.18. On Friday afternoon, the 15th inst., the Juvenile Mission Band of the same church, held their first thank-offering meeting, which proved to be a very successful meeting, a number of the members of the band taking part in the exercises. A collection of \$18.50 was taken up during the meeting.

### Presbytery of St. John.

THE Presbytery of St. John met in St. Paul's church, Fredericton, on October 29th. Those present were: Rev. Mr. Burgess, moderator; Messrs. Macneill, Pringle, Miller, Corbett, J. R. McD. uald, Rainnie, Wm. A. McDonald, Fitzpatrick, J. Ross, W. Ross and L. Jack, ministers; and Messrs. Law, Coburn, Parks, Willet, Henderson, Anderson and Young, elders. The motion to reconsider the action of Presbytery in the case of the Stanley elders was departed from, and a petition from the session of that congregation was referred to the business committee. The notice of Dr. Macrae to reconsider the resolution passed at the Woman's Home Missionary Society in May last was moved by Mr. Rainnie, and after some discussion Mr. Macneill presented the following resolution, which was carried: The Presbytery having learned with deep regret that the resolution of the Presbytery sent auxiliaries, passed at its meeting in St. John on May 7th, 1895, has been misunderstood by the Woman's Home Missionary Society as reflecting on their management of the business entrusted to them, desire in the strongest way to assure the society that the Presbytery had no wish nor intention to reflect unkindly on the action of the Woman's Home Missionary Society, but on the other hand the Presbytery would express their greatest appreciation of the excellent work done by the society, and their sincere hope that the society will continue their good work." A proposed change in the constitution of the society was left to the Presbytery's committee to discuss with the ladies. The Presbytery agreed to print a monthly, to be called the Church and Home, giving news items of interest in mission and other matters. Rev. T. F. Fotheringham was nominated for the Knox College professorship. A protest from Rev. J. S. Mullan against the action of Presbytery was received, and a committee to answer his reasons was appointed. T. Miller accepted the call to Richmond, and the ordination was appointed for 19th November, 1895, in the church at McKenzie's Corner at 7 p.m. Rev. Mr. Whiteside to preside and preach and Rev. Mr. Fiske to address the minister and Rev. Mr. Corbett to address the people. The edict was to be served on the 10th and 17th November. A call from Sherngfeld in favor of Rev. I. A. McLean was received, signed by eighty-one members, and guaranteeing \$450 of salary. It was sustained and ordered to be forwarded to Mr. McLean. A call from St. James and Scotch Ridge in favor of Rev. Mr. Peacock was laid on the table till a committee could visit the field. This afternoon Rev. Mr. Ross, home missionary, reported he had visited the fields on the St. John river. Adams Archibald, student, was appointed to charge of Tobique district for the winter, and Mr. Fipday was sent to Salina in Kings county. The site

of the Fairville church was approved, and leave granted to the congregation to mortgage their hall for \$600. The petition from a number of the Stanley congregation then came up, and elicited a lively discussion as to procedure. The moderator's ruling on point was disordered from. He promptly resigned the chair, and as no other member could be found to accept the place the Presbyter was forced to adjourn to meet in St. John's room 12th.

#### Presbytery of Guelph.

THE Presbytery of Guelph met in Knox church, Guelph, on the 19th November. There was a large attendance of members. Attention was called to the business arising from the proceedings of the last General Assembly, requiring immediate action by Presbyteries, and to the remit proposing a reduction of the representation now allowed in the Assembly. It was decided to consider this at the meeting in January. The clerk reported that he had received a call from the congregation of the First Presbyterian church, Santa Fe, New Mexico, addressed to Mr. R. M. Craig, of Melville church, Fergus, to become their pastor, and that he had cited the session and congregation to appear at this meeting. Commissioners were then heard from the session and congregation, each of whom spoke in warmest terms of their attachment to their minister, their reluctance to have the pastoral tie severed, but that in consideration of his health, which demanded his removal to a warmer climate, they could not oppose his translation. The call having been placed in Mr. Craig's hands, he gave a full statement of all the circumstances connected with it, signified his disposition to accept, considering as he did that he could trace in it the particular guidance of God. Moderation offered by Dr. Torrance and seconded by Dr. Middlemiss, was unanimously adopted to the effect that the Presbytery of Guelph, having considered the call made to Rev. R. M. Craig and heard the commissioners from the session and congregation of his present charge express their willingness to consent to his removal, that the translation asked for be granted and that the connection between Mr. Craig and his congregation take effect on the first of December next. Dr. Wardrop was appointed to preach in Melville church on the first Sabbath of December, and declare the charge vacant in the usual way, and also to act as moderator of session during the vacancy. Dr. Torrance was associated with the session in procuring pulpit supply, and leave was granted to moderate in a call as soon as the people were prepared. Mr. Craig then presented the report of the Finance, showing the state of the Presbytery fund in the hands of the treasurer, and recommended that a rate be assessed of twelve cents per family to meet the expenses for 1896. The report further recommended that the office of treasurer be joined to that of the clerk from the present date. The report was received and its recommendations were adopted. Dr. Dickson was appointed a member, and the convener of the committee, in room of Mr. Craig. Reports were received from the committees on Evangelistic Services, Christian Endeavour, and Church Life and Work, but the demands on our space forbids even an outline of their contents. A call largely signed by both members and adherents was reported from the congregation of Knox church, Guelph, to the Rev. J. A. Anderson, B.A., of Knox church, Goderich, and guarantee of stipend, reasons of translation and relative documents. Commissioners in support of it were heard from the session and congregation. The call was sustained. The committee appointed to consider and report on the best mode of appointing commissioners to the General Assembly, reported, recommending to the effect that the appointment be by rotation, taking five from the top of the Presbytery's commissioners' roll and two from the bottom for this year. After long consideration, and an able address by Dr. Middlemiss against the change proposed, it was agreed that no change be made in the present practice of the Presbytery until the proportionate representation, which has been proposed and sent down for consideration, be fixed by the Assembly. The clerk reported that the Home Mission Committee had granted the application for a grant of two dollars per Sabbath to Hawkeville and Linwood, and sanctioned the appointment of Mr. Henry Knox as an ordained missionary for two

years. Mr. Knox's name was now added to the Presbytery roll. The clerk reported the amounts required for the different schemes of the Church, and for Synod and Presbytery funds, with the distribution he has made of these to the congregations and stations in the bounds on the basis of the number of families in each. The distribution was approved and he was instructed to issue the usual notices. A circular was read from the Board of Management of Knox College, showing the rearrangement of subjects proposed in the theological curriculum, and that, according to it, the Chairs of Apologetics and Church History, and the Chair of Old Testament Literature, embracing all Old Testament Studies, require to be filled. The matter was referred to a committee, of which Mr. Rao was appointed convener, to consider and report, the other members being Messrs. Horne, McNair, Smith and Torrance, ministers, and Messrs. Wissler and David Henderson, M.P., ruling elders. Mr. Glasgow gave notice that he would move at the first meeting of Presbytery, whether stated or special, in the line of doing away with the custom of always choosing certain members to take the separate parts at the ordination and induction of ministers. Next meeting was appointed to be held in Knox church, Guelph, on the 3rd Tuesday of January, 1896, at half-past ten o'clock, forenoon. The roll was then called and the names of those present taken down, after which the proceedings were closed with the benediction.

#### Presbytery of Huron.

THIS Presbytery met in Clinton on the 12th inst. Revs. Messrs. Weir and Mitchell being present, were invited to sit and deliberate. The estimate of expenditure for the year was agreed upon. Dr. MacDonald and Mr. Muir were appointed to address the annual meeting of the Woman's Foreign Mission Society in January. Circulars from the Assembly's Home and Foreign Mission Societies were read, allocating to the Presbytery the sums expected for the current year, viz.: for the former \$2,150, for the latter \$1,674. The Presbytery expressed the hope that the sums mentioned would be realized. Questions for Christian Endeavour Societies were approved and ordered to be transmitted. The Rev. James Ballantyne, B.A., of Knox church, Ottawa, and L. H. Jordan, B.D., of St. James Square, Toronto, were nominated for professors in Knox College; the former for the chair of "Old Testament Literature, etc.," the latter for the chair of "Apologetics and Church History." The nominations were exceedingly hearty and unanimous. The next meeting of Presbytery is to be held in Seaford on the 21st of January, at 10.30 a.m.—A. McLEAN, Clerk.

#### Presbytery of Ottawa

THIS Presbytery met in St. Andrew's church, on Tuesday, November 5th, at 10 a.m., Rev. J. A. Macfarlane, M.A., in the chair. There was a good attendance of ministers and elders. A large amount of business was transacted. The following supply was appointed.—Mr. J. McNicol to Aylmer till Christmas, Rev. W. Christie to Portland till the end of the year. Rev. Hugh McLean to Casselman and South Indian as ordained missionary for two years. A call from Campbell's Bay, Bryson and Shawville, in favour of Rev. Alexander King, probationer, was sustained and forwarded to Mr. King. Salary promised \$500, grant to be asked for \$250. In the event of Mr. King's acceptance arrangements were made for his induction. The moderator to preside, Mr. Mr. McGregor to preach, Mr. Crombie to address the minister and Mr. Nelson the people. The date to be fixed by the moderator and clerk. The annual report of the W. F. M. S. was read. The report was very encouraging, showing a marked increase over the previous year. St. Andrew's congregation asked permission to hold regular Sabbath services in their mission hall on the glebe. The request was presented by the following deputation: Messrs. Hon. E. H. Bronson, James Gibson, Levi Crannell, R. Cassels. The petition was received and the matter referred to the sessions interested to report at a subsequent meeting of Presbytery. Mr. Knowles, convener of the Presbytery's committee on Young People's Societies, introduced the subject of: The relation of Young People's Societies to the Church. Owing to

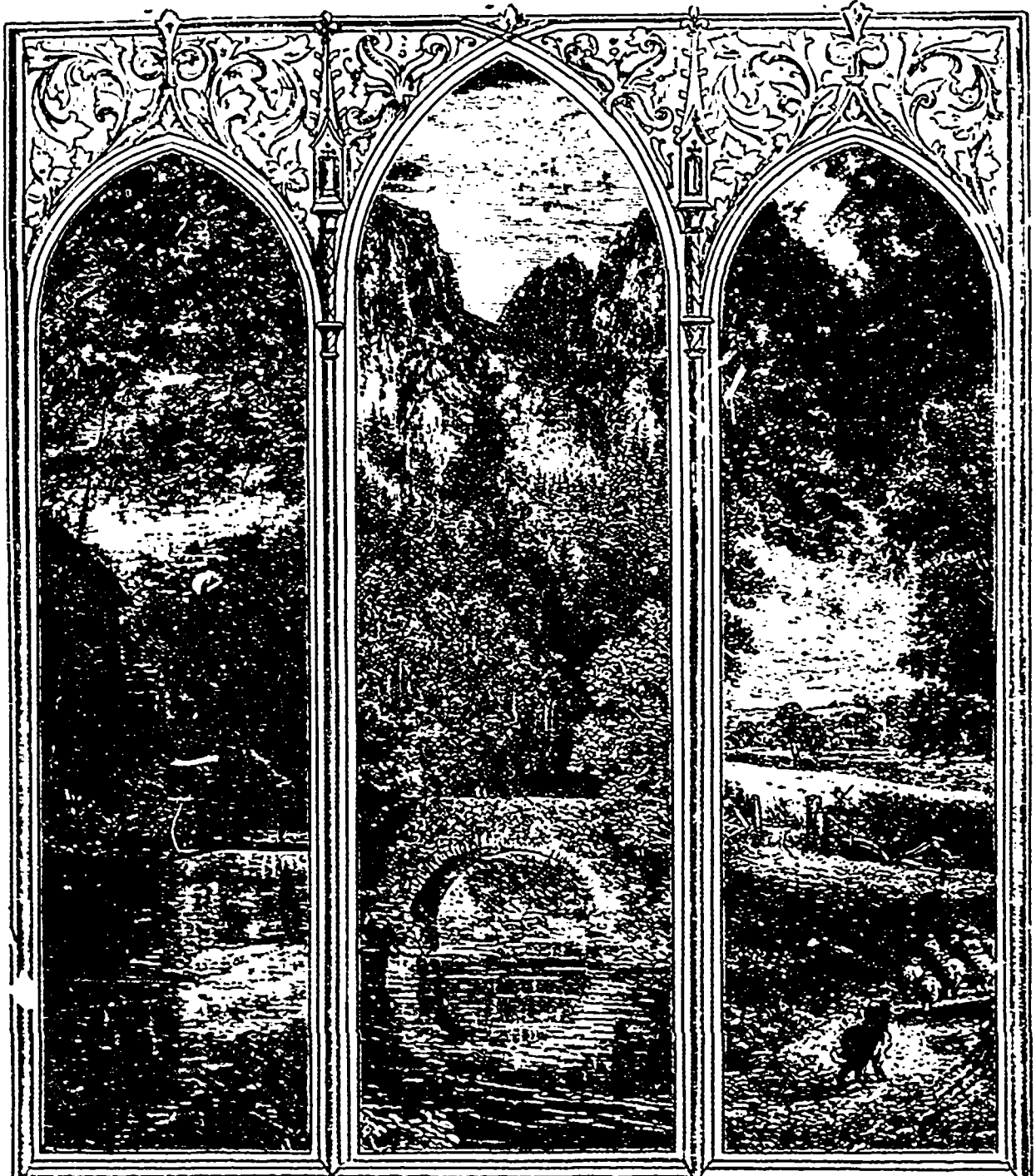
the importance of the subject it was agreed to hold a conference on it at 8 o'clock p.m. on the evening of the first Tuesday of December next. Many minor items of business came before the court. Adjourned to meet in St. Andrew's church on the first Tuesday of December next, at 2 o'clock p.m.—ISAAC CAMPBELL, Clerk.

#### Presbytery of Pictou.

THE Presbytery of Pictou met in James church hall, New Glasgow, Tuesday, Nov. 7th. A letter was read from Mr. Fowler intimating his acceptance of the call to Sherbrooke, and it was agreed that his induction take place at Sherbrooke, on Tuesday, the 19th inst., at 2 p.m. Mr. A. MacLean to preside and induct, Mr. A. J. Macdonald to preach, Mr. Bowman to address the minister and Mr. Falconer the people. A communication was received from Mr. E. Smith, convener of the Synod's Committee on Augmentation, intimating that the sum of \$1,277.00 had been allocated to the Presbytery of Pictou by Synod to be used for augmentation. The following allocations were made by Presbytery to congregations within the bounds: United church, \$200; Prince street, \$135; James church, \$120; Sharon church, Stellarton, \$75; St. James', Antigonish, \$70; Knox church, New St. Andrew's, West River and Greenhill, Hopewell and Midd's River, \$60 each; Scotsburn, Union Centre and Lochaber, \$55 each; Carmel church, Westville, \$50; Thorburn, Springville and Bridgville, St. Andrew's, \$40 each; Glebe and East River, \$35 each; Blue Mountain and Garden of Eden, Sherbrooke, Sunny Brae and St. Paul's, Trenton and Mergonish, \$30 each; Caledonia, \$16; Little Harb. and Fisher's Grant, \$20; Ferrona, Barney's River, \$15 each; St. George's, \$10. It was agreed on motion by Mr. Rogers, duly seconded, that a standing committee to be known as the Home Mission Committee of this Presbytery be appointed in order that a more efficient oversight of the scattered fields under our care may be maintained throughout the year. Said committee to consist of Messrs. Carson (convener) Caruthers, Rogers, Dr. Patterson and Mr. Bowman. In view of the fact that Mr. Grant is temporarily laid aside, Presbytery arranged as follows for the supply of Trenton, Nov. 10th, 7 p.m., Dr. Patterson; 17th, Mr. Galloway; 24th, Mr. Robertson. Catechists' reports were received and approved as follows: St. George's, River John, Mr. R. I. Grant; Middle River, Mr. R. Murray, C. and I's Harbor, Mr. W. Forbes, Wine Harbor, Mr. L. A. McLean, Muirgrave, Mr. T. Irving. Presbytery adjourned to meet at Sherbrooke, Tuesday, the 19th inst., at 2 p.m.

#### Presbytery Prince Edward Island.

THE Presbytery of Prince Edward Island met at Mount Stewart, Ont., 16th. E. Gillis, J. W. McKenzie, W. H. Spencer, W. T. D. Moss, R. T. McArthur and T. F. Fullerton, ministers, were present. The ordination and induction of Mr. Alexander Craie to the pastoral charge of Mount Stewart and West St. Peter's were proceeded with in the usual way. Mr. McArthur conducted public worship. Mr. Craie was by solemn prayer and the laying on of hands ordained to the office of the holy ministry, and inducted into the pastoral charge. Messrs. Gillis and Spencer exhorted the minister and people respectively on their privilege and duties. On signifying his willingness to sign the formula the name of Mr. Craie was added to the roll. The call from Souris, Bay Fortune and Grand River to Rev. D. H. McLeod, of Orwell, was then dealt with. Commissioners were heard, pleading for the retention of Mr. McLeod in his present charge. At this stage a letter was read from Mr. McLeod declining the call, whereupon it was resolved that the Presbytery set aside the call and express sympathy with the congregation calling. In name of Rev. J. K. Fraser, notice was given that he would move at next regular meeting.—That the standing orders ancient regular meetings be rescinded and that in lieu thereof there be substituted the following—That the regular meeting of the court be held in Charlottetown on the first Tuesdays in February, May, August and November at the hour of 11 a.m., and that the first half hour be spent in devotional exercises. The Presbytery adjourned to meet in Summerside, November 6th.—T. F. FULLERTON, Clerk.



The roscate hues of early dawn. The brightness of the day. The glory of the sunset sky  
 How fast they fade away!  
 Oh! for the pearly gates of heaven. Oh! for the Sun of Righteousness.  
 Oh! for the golden floor. That setteth nevermore.





FOR ALL THE FAMILY.



The Lord Chief Justice of England.

# THE YOUTH'S COMPANION

For 1896.

The brilliant and varied character of the next volume of The Companion is shown by the Articles and Authors given below.

"52 TIMES A YEAR."

## A Remarkable Announcement.

### The Princess Louise.

The Companion has recently published an article by Princess Christian. In the coming Volume another daughter of Queen Victoria, the Princess Louise, in collaboration with her husband, the Marquis of Lorne, has written on a subject of interest to every home.

### The Lord Chief Justice of England

and Judge Oliver Wendell Holmes have written unusually readable articles on "The Bar as a Profession." Together with articles by Hon. Thomas B. Reed on "What the Speaker Does," and by Justin McCarthy, M.P., on "How a Prime Minister is Made."

### Three Cabinet Ministers.

No other periodical has been able to announce Articles by Three Cabinet Ministers.

HON. HOKE SMITH, Secretary of the Interior.  
HON. J. STERLING MORTON, Secretary of Agriculture.  
HON. H. A. HERBERT, Secretary of the Navy.

### Four Admirals.

Stirring Adventures of Naval Life are described by

ADMIRAL A. H. MARKHAM, R. N.  
ADMIRAL P. H. COLOMB, R. N.  
ADMIRAL T. H. STEVENS, U. S. N.  
ADMIRAL SIR GEORGE ELLIOT, K. C. B.

### War Correspondents.

Many Famous Correspondents will contribute Stirring Narratives.

TRAGEDY AMONG THE CLOUDS. Frank D. Millet.  
GOING TO THE FRONT. Frederic Villiers.  
LOOTING OF LUCKNOW. Sir William H. Russell.  
AMBUSH AGAINST AMBUSH. Archibald Forbes.

### Fascinating Travels.

The Earth's remotest corners are penetrated by Companion contributors.

A FAIR LADY OF JAPAN. Rev. Wm. E. Griffin, D.D.  
A GIRL IN SOUTH AMERICA. Elizabeth Bisland.  
ADVENTURES NEAR HOME. W. M. Conway.  
WILD BIRD BOYS OF IRELAND. Geo. H. Bassett.

### Four Serial Stories.

From the large number offered the following have been selected.

THE VENTRILOQUIST. Miss M. C. McClelland.  
IN THE CLUTCH OF THE TSAR. C. A. Stephens.  
ROSAMOND'S VIOLIN. Ellen Douglas Deland.  
IN INDIAN MEADOW. Charles Adams.

### Humorous Stories.

A NEWSPAPER SENSATION. F. E. C. Robins.  
MISS BELINDA'S DECEPTION. Mary E. Mitchell.  
A BOOTLESS QUEST. Robert P. Utter.  
WHO TOLLED THE BELL? C. A. Stephens.  
AUNT SUKEY'S DISCHARGE. Frank W. Sage.  
JOHNNY WALTON'S ADVENTURE. R. M. Bailey.

Send for Full Illustrated Prospectus and Sample Copies Free.

<p><b>50-ct.</b> <b>CALENDAR</b> <b>FREE</b></p>	<b>REMARKABLE OFFER!</b>		<p><b>SEND</b> This slip with <b>\$1.75</b></p>
	<p>New Subscribers who will cut out this slip and send it AT ONCE with name and address, and \$1.75, will receive:</p>		
	<p>FREE - The Youth's Companion every week till January 1, 1896. FREE - Thanksgiving, Christmas, New Year's Double Numbers. FREE - Our Handsome 4-page Calendar (7 x 10 inches), lithographed in nine colors. Retail price, 50 cents. 519 AND THE COMPANION 52 weeks, a full year, to January 1, 1897.</p>		

THE YOUTH'S COMPANION, 201 Columbus Avenue, Boston, Mass.

Send Check, Post-Office or Express Order, or Registered Letter, at Our Risk.

### HIDDEN TEXT AND CATECHISM.

CATECHISM.					TEXT.				
FIRST	IS	THOU	HAVE	SHALT	WORKETH	IN	OF	THE	LAW
NO	BEFORE	ME	OTHER	GOD	NO	NEIGHBORS	FILLING	THEREFORE	ILL
		COMMAND-	THE		HIS	LOVE	THE	TO	LOVE
		MENT							



## THE CHURCH ABROAD.

Dr. Monro Gibson, St. John's. Wood, London, lectured on Wednesday evening at Mount Pleasant Church, Liverpool, on "An Evening with Browning."

The Presbytery of London South has formed a "Committee on Soldiers and Sailors," of which the Rev. John More, of New-road Church, Woolwich, is Convener. Aldershot, Chatham, Portsmouth, Canterbury, Woolwich, and other military and naval stations are within the Presbytery's bounds.

The striking sermon, entitled "Links between Science and Christ," preached by Principal Oswald Dykes during the meeting of the British Association in September last, has been published by request. A lady resident at Cambridge has generously caused copies to be sent to a large number of the members of the Association.

The Rev. John McNeill has concluded a very successful month's mission at Newcastle. Large meetings were held during the day for business men, and at night great gatherings assembled in the Olympia, which was often overcrowded. The Y.M.C.A.'s did excellent work, and there was general heartiness of co-operation among the ministers.

North Carlton Sunday-school celebrated its 21th anniversary on Sunday, 29th ult. Rev. T. Brown, M.A., assistant minister of Scots Church, preached in the morning, and the Rev. Graham Balfour, B.D., in the evening. In the afternoon an address was given by Mr. Wisbart, Sabbath-school agent of the General Assembly. All the services were well attended.

The Presbytery of Mortlake, Australia, met on the 1st inst. Rev. R. Murray, of Wickliffe, was given the call from Williamstown, which he accepted, and Rev. W. M'Bruidwas appointed moderator of Wickliffe charge. Rev. T. J. Riddle reported as delegate to the Federal Assembly. The remit relative to ruling elders being eligible as Moderator of Assembly was not approved.

The Presbytery of Wagga Australia met at Albury on 25th ult. There were present. Revs. T. Steele, M.A., Moderator, A. McClinchie, and D. Smith, ministers; Messrs. P. H. Stewart and John Ross, elders. This was the first meeting since the General Assembly. Rev. R. Jennings, of Wagga, was elected Moderator for the current term. Rev. A. M. Tait, of Goulburn, was nominated as Moderator of the next General Assembly.

The Second National Convention of the Federal Council of the Brotherhood of Andrew and Philip met in Philadelphia last week. The strength of the brotherhood by chapters is as follows: Reformed Church, 94; Presbyterian, 100; Congregational, 62; Methodist Episcopal, 7; Methodist Protestant, 2; Baptist, 7; United Brethren, 3; Lutheran, 1; Reformed Episcopal, 1; United Presbyterian, 1; Church of Christ, 1; total number of chapters, 279.

The Rev. James Mackenzie, Secretary of the New Church Building and Debt Extinction Fund, states that there are no fewer than seventy towns in England with populations of more than 20,000 in which there is at present no Presbyterian congregation. He thinks that the £50,000 which it is proposed to raise in connection with the new fund could be raised without pressure on any if the whole Church were to throw itself heartily into the effort. Thirty years ago the Church raised £25,000 for a similar purpose. If the amount subscribed now were at the same ratio on the Church's income, it would exceed £100,000.

The two Melbourne Presbyteries held a Conference on the 8th inst., says the *Australian Presbyterian* to consider (1) Can the Church improve its efficiency and thus increase the attendance at her Sabbath services by devising some method of interchange of pulpits whereby ministers shall be given more time for preparation; (2) What are the best methods of visitation; and (3) Should the Church organize "pleasant Sunday afternoons" or clubs for athletic sports, or provide lantern views and brass bands in connection with Sabbath evening services in the hope of doing her work more efficiently? Rev. Dr. Robinson opened in the negative.

# The Leadership of Childhood!



We're ready again for the work we like best of all—ready for the great surging crowd of holiday shoppers and the enthusiasm that children bring. For months we've been planning for the greatest Christmas trade we've ever had, and gathering together the stocks that go to make big business possible. Our own buyers have travelled thousands of miles and spent thousands of dollars in search of novelties that will not be duplicated elsewhere. Our aim is to double discount everything in the past and add to the possibilities of holiday life. Stocks are bigger, assortments better and values greater than we ever remember, and in addition we've arranged handsome electrical displays that will serve an entertainment for shoppers. The idea is to make everybody welcome here whether you care to buy anything or not, and the whole panorama of holiday displays is as much for your benefit as anyone.

The store tells of Christmas everywhere, and even the decorations are timely. And it's your store—made for the million people who come or send to Toronto for the things they need. The building is unpretentious, and with all our wealth of room (over six acres) we're prevented from doing ever so many pleasant things for fear of leaving too little room for you. But the latch string is always out, and everybody is welcome to make themselves perfectly at home here.

Mail Orders Filled Promptly. This STORE NEWS is full of timely suggestions for Christmas and Holiday gifts. Place your orders before the great rush begins.

THE T. EATON CO. LIMITED.

190 YONGE ST., TORONTO.

Sunday School Lessons for 1896.

Studies in the Gospel According to Luke.

FIRST QUARTER.

Chapters 1 to 12.

- January 5.—The Forerunner of Christ.—Luke 1:5-17.
- January 12.—The Boy Jesus.—Luke 2:40-52.
- January 19.—The Ministry of John the Baptist.—Luke 3:15-22.
- January 26.—The Early Ministry of Jesus.—Luke 4:14-22.
- February 2.—The Power of Jesus.—Luke 5:17-26.
- February 9.—The Sermon on the Mount.—Luke 6:41-49.
- February 16.—The Great Helper.—Luke 7:2-16.
- February 23.—Faith Encouraged.—Luke 8:43-55.
- March 1.—Jesus the Messiah.—Luke 9:18-27.
- March 8.—True Love to One's Neighbour.—Luke 10:25-37.
- March 15.—Teaching About Prayer.—Luke 11:1-13.
- March 22.—Faithful and Unfaithful Servants.—Luke 12:37-48; G.T., Eph. 5:18.
- March 29.—Review.—G.T., Luke 12: 8.

SECOND QUARTER.

Chapters 13 to 24.

- April 5.—Warning Against Sin.—Luke 13:22-30.
- April 12.—Parable of the Great Supper.—Luke 14:15-24.
- April 19.—The Lost Found.— Luke 15:11-24.
- April 26.—The Rich Man and Lazarus.—Luke 16:19-31.
- May 3.—Faith.—Luke 17:5-19.
- May 10.—Lessons on Prayer.—Luke 18:9-17.
- May 17.—Parable of the Pounds.—Luke 19:11-27.
- May 24.—Jesus Teaching in the Temple.— Luke 20:9-19.
- May 31.—Destruction of Jerusalem Foretold.— Luke 21:20-36.
- June 7.—Warning to the Disciples.—Luke 22:24-37.
- June 14.—Jesus Crucified.—Luke 23: 33-46.
- June 21.—The Risen Lord.—Luke 24: 36-53.
- June 28.—Review.—G.T., Luke 24: 47.

Studies in Old Testament History.

THIRD QUARTER.

2 Samuel.

- July 5.—King David of Judah.—2 Sam. 2: 1-11.
- July 12.—David King over all Israel.—2 Sam. 5:1-12.
- July 19.—The Ark Brought to Jerusalem.— 2 Sam. 6: 1-12.
- July 26.—God's Promises to David.—2 Sam. 7: 4-16.
- August 2.—David's Kindness.—2 Sam. 9:1-13.
- August 9.—David's Victories.—2 Sam. 1:3-19.
- August 16.—David's Confession and Forgiveness.—Psa. 32: 1-11.
- August 23.—Absalom's Rebellion.—2 Sam. 15: 1-12.
- August 30.—Absalom's Defeat and Death.— 2 Sam. 18: 9-17; 32, 33.
- September 6.—David's Love for God's House.— 1 Chron. 22: 6-16.
- September 13.—David's Gratitude to God.— 2 Sam. 22: 40-51.
- September 20.—Destructive Vices.—Prov. 16: 22-33.
- September 27.—Review.—G.T., Prov. 18:10.

FOURTH QUARTER.

1 Kings.

- October 4.—Solomon Anointed King.—1 Kings 1: 28-39.
- October 11.—Solomon's Wise Choice.—1 Kings 3: 5-15.
- October 18.—Solomon's Wealth and Wisdom.— 1 Kings 4: 25-34.
- October 25.—The Proverbs of Solomon.— Prov. 1: 1-19.
- November 1.—Building the Temple.—1 Kings 5: 1-12.
- November 8.—The Temple Dedicated.—1 Kings 8: 54-63.
- November 15.—God's Blessing upon Solomon.— 1 Kings 9: 1-9.
- November 22.—Rewards of Obedience.— Prov. 3: 1-17.

- November 29.—The Fame of Solomon.—1 Kings 10: 1-10.
- December 6.—Solomon's Sin.—1 Kings 11: 4-13.
- December 13.—Cautions Against Intemperance.—Prov. 23: 15-25.
- December 20.—The Birth of Christ.—Matt. 2: 1-12.
- December 27.—Review.—G.T., Eccl. 12: 13.

Correspondence.

EDITOR PRESBYTERIAN REVIEW :

SIR,—My attention has been called to the following sentence in the letter of "Another Elder," in your issue of the 14th inst.: "It is well-known that the greatest losses the Temporalities Fund sustained were in Montreal." As a member of the Executive of the Temporalities Board, I feel called upon to correct that statement, made, no doubt, in good faith by "Another Elder." The very contrary is the fact. The chief losses sustained by the Temporalities Fund were from investments in an Ontario institution, "The Commercial Bank of Canada," whose headquarters were in Kingston. The subsequent losses through the "Merchants' Bank" and "Consolidated Bank," were also chiefly owing to those institutions taking over the assets of the two Ontario banks, "The Commercial Bank" and the "Royal Canadian Bank," and the losses would have been more disastrous to the fund than they were had it not been that a considerable portion of its money had been originally invested in stock of the "Bank of Montreal," the marvellous appreciation of which nearly compensated for the depreciation of the other stocks mentioned. The mistake of the Board was in investing in such fluctuating securities as bank stock of any kind, a mistake which the law now prohibits. Since the investments were converted into Montreal real estate mortgages, not one dollar has been lost, of either principal or interest. And as chairman of the Widows' Board of the Presbyterian Church of Canada, in connection with the Church of Scotland, for the last twenty-five years, I can say the same thing of the fund which it manages. Neither fund has any investment lower than 5%,—there are more at 6% than at 5%, and the average is over 5%.

While correcting the allegation of "Another Elder," however, I do not want to be thought as entering into the merits of the controversy between him and "Elder."

ROBERT CAMPBELL.

Literary Notes.

CLAYTON SUMMY, 174-176 Wabash Ave., Chicago.

This firm have just published a very pretty romance, by H. W. Harris, a *Weird Night Song*, by H. N. Watt; *Perdita*, a gavotte, also by H. N. Watt; a *Set of Wattyces*, the Dutchess, by M. R. Clarke; and two songs, *The Miner and My Axe of Steel*, by C. A. Havens, who shows unusual talent for composing melodious and creditable music.

THE ETUDE, Theo. Presser, 1703 Chestnut St., Philadelphia.

Besides the immense quantity of good reading that is in the November issue, are a number of piano pieces, notable among which is a beautiful one by Mendelssohn.

ON THE MERRIMACK.

Rapid Growth of an Immense Manufacturing Enterprise and the Reason for it.

The Merrimack river, which has its origin in the waters of Lake Winnepesaukee in the Granite State, is distinguished as being the stream which turns more spindles than any other river on the face of the earth. In the cities of Manchester, Nashua, Lowell and Lawrence, there are miles of brick buildings devoted to various manufacturing enterprises, most of which depend upon the Merrimack for motive power. In the city of Manchester, a place riding on the steam cars passes at one point nearly a mile of solid brick walls which enclose the machinery used in manufacturing cotton and woollen fabrics. In Nashua the manufacturing is more varied. In Lowell there are huge manufactories devoted to the manufacturing of cotton goods and carpets, and there are also several large print works

Perhaps one of the most noteworthy establishments here, however, is that which is located near the Boston and Maine Railroad, and which attracts the attention of travellers from every direction. It is the great laboratory of C. I. Hood & Co., proprietors of the celebrated "Hood's Sarsaparilla." This building contains over three acres floor space, and in the words which appear in large letters on one side, "This Entire Building is Devoted to The Business of Hood's Sarsaparilla." The history of this manufacturing enterprise is "peculiar to itself," and it shows not only "what Hood's Sarsaparilla does," but it also is a striking illustration of what it is possible for a young man in these times to accomplish. Mr. C. I. Hood, the proprietor of this immense establishment and the discoverer of the principles which enter into the combination of Hood's Sarsaparilla, was born in a small town in Vermont, and came to Lowell to learn the business of a druggist. He served an apprenticeship in a drug-store in that city, after which he obtained a situation as prescription clerk in a store in Boston. Here he worked for a short time and later he became one of the proprietors of a drug store in Lowell.

When Hood's Sarsaparilla was first put upon the market it accomplished numerous remarkable cures of scrofula and other blood diseases in the vicinity of Lowell. These cures soon gave Hood's Sarsaparilla "a good name at home," and its fame immediately spread to more distant sections until in a very short time it was impossible to prepare enough of the medicine in the small drug store to supply the increasing demand. Larger quarters were then secured and seven assistants were engaged. Still the sales of Hood's Sarsaparilla increased and the next change made by the proprietors was to engage a large wooden building where it seemed there would be ample room for the preparation of all the medicine that could be required. This proved not to be the case, however, and about two years later it was decided to erect a brick laboratory five stories high, 100 ft. long and 50 ft. wide, which should be wholly devoted to the business of preparing Hood's Sarsaparilla. The medicine was judiciously advertised by publishing hundreds of testimonials written by persons who had been cured by Hood's Sarsaparilla, and as the confidence of the public had been gained, its sales went on increasing. Only a few years passed before it was necessary to more than double the size of the laboratory, and yet in 1893 even this great building was found to be insufficient to accommodate all the machinery and all the workmen which were needed in supplying the people with Hood's Sarsaparilla. Once more an addition was made and this time more extensive than ever before.

The present building is the largest in the world devoted to the business of making a medicine, and it is most interesting to be shown through the numerous departments where hundreds of busy hands are employed. In the basement there are stored great rolls of paper and thousands of empty bottles which are waiting to be filled with Hood's Sarsaparilla and sent to every part of the country. On the first floor is the press room where more than a dozen huge printing presses are constantly employed in turning off Hood's Calendar, Hood's Cook Books and other printed matter. On the same floor are the shipping room and bottling room, the latter being supplied with facilities for filling 50,000 bottles a day with Hood's Sarsaparilla. On the floor above is the printers composing room and also the business office where over 60 people are engaged in the various departments of the work. The manner in which this work is classified makes it possible to carry on the business without the least confusion or friction. One gentleman has charge of the advertising in about 12,000 newspapers and magazines, with assistants consisting of clerks, bookkeepers, stenographers and other subordinates, and the system is so perfect that an exact record is kept of every line of advertising which appears in every one of these twelve thousand papers. Another gentleman has charge of the business with druggists and looks after the travelling agents. An experienced editor, with several assistants, is engaged in preparing copy for the printers and in reading and editing the testimonials which come from people whom Hood's Sarsaparilla has cured. It has been the policy of the proprietors of Hood's Sarsaparilla from the beginning never to make a claim for the medicine which could not be substantiated by a testimonial showing what Hood's Sarsaparilla had actually done. They do not merely say that Hood's Sarsaparilla cures diseases caused by impure blood, but they point to the record that has been made and this proves as definitely as it is possible for direct evidence to prove any thing, that this great medicine has peculiar virtues and that it has accomplished thousands of remarkable cures. In many cases where even physicians had given up and where the patient was on the verge of despair. In fact, the very growth of this business and the immense laboratory in which Hood's Sarsaparilla is now prepared is a standing monument to the great merit of this preparation. If Hood's Sarsaparilla had not possessed the virtues which its record shows it does possess, there would have been no need for the immense addition which was recently made to the great laboratory. If it had not been an honest medicine the people would have found it out long ago and its sales, instead of constantly increasing, would have gradually diminished.

Such, briefly, is the history of one of the great manufacturing enterprises of New England. Energy, industry, good business foresight and untiring perseverance have, of course, been necessary to accomplish this result, but all these would have been of little avail if the people had not found the article produced to be exactly as represented. The unqualified merit of Hood's Sarsaparilla as a blood purifier, a strength builder and a health restorer, is what has built up this magnificent enterprise and gained for itself the leading place in the world of medicine.

NOVEMBER—30 Days

Day	Text
1	For me to live in Christ Phil. 1:21
2	Adore the doctrine of God and believe in all things
3	In all things showing myself a partner of good works
4	Walk ye in all the ways that I have commanded you
5	In God we trust all the day long Ps. 124
6	Not slothful in business. Sorrow not in spirit serving the Lord
7	Whatever thy hand shall do do it with thy might
8	In thy name shall they rejoice all the day Ps. 118
9	To be manfully declared to be theophile of Christ
10	Serve Him with a perfect heart, and with a willing mind
11	In all thy ways acknowledge Him Prov. 1:7
12	Let your speech be always with grace seasoned with salt
13	Ready to show myself approved as the Lord's workman
14	A man of peace from all separation of evil 1 Thim. 3:22
15	Let your hearts be glad about, and your lights burning
16	Give attendance to reading, in exhortation, in doctrine
17	Take up his cross daily, and follow Me Luke 9:23
18	Sign ye with today in my presence Matt. 11:28
19	Give some attention to the advocacy to speak reproach
20	Let your conversation be as though the gospel 1 Pet. 2:12
21	Walk in wisdom toward them that are without Col. 4:5
22	Be ye swift to hear, slow to speak, slow to wrath 1 Pet. 3:10
23	Evening, and morning, and at noon, will I pray Ps. 119
24	Follow after righteousness, faith, love 1 Thim. 2:15
25	As the servants of Christ doing the will of God
26	To do good and to communicate forget not Heb. 13:16
27	As ye have opportunity, let ye do good unto all men
28	Every day will I bless Thee that praisest Thy name
29	The life of Jesus should be made manifest in our body
30	Walk before Me, and be blameless Gen. 12:1

St. Andrew's Day.

BY JOHN IMRIE, TORONTO, CANADA.

THE farther Scotchmen gang frae hame  
They seem to grow the fonder  
O' everything that's Scotch in name,  
An' crack about it yonder,  
Ayont Atlantic's briny foam;  
They a' ken ane another—  
The Scot's at hame wher'er he roam  
An' share to find a brither!

CHO.—St. Andrew's, Caledonians, Clans,  
As Sons o' Scotland gather;  
An' Gaelic braw "John Hiellmans!"  
Are proud o' hame and heather!

An' when St. Andrew's Day comes roon  
There's aye a demonstration,  
They march wi' pipers through the toon,  
In honour o' oor nation.  
At night they spread a table fair,  
An' mak' a jolly party,—  
They're share to hae a' guid things there,  
To keep them crouse an' hoarty.—CHO.

The hall is set a' roon wi' flags,  
An' sometimes screeds o' tartan;  
Wi' claymores, shields, and hoids o' stags,  
Frae Oban or Dumbarton.  
Each coat, in button-hole, is seen  
A sprig o' Hiellan' heather,  
Wi' a bonnie rose-bud in between,  
To show they grew thegither.—CHO.

It's then they crack o' Scotland's migh'  
O' Wallace, Knox, an' Burns,  
An' how a Scotchman feels for richt,—  
Gie speeches a' in turns.  
The auld Scotch songs their hearts enthr.,  
They lo'e the words so fine,—  
To the "wee short hour ayont the twal,"  
When they part wi' "Auld Lang Syne."  
—CHO.

JOHN IMRIE'S POEMS, containing about 400 pages, neatly bound in cloth and gold, will be sent, post free, on receipt of one dollar. IMRIE, GRAHAM & Co., 3 Church St., Toronto, Canada. Only a few copies left.

Lecture in Knox College.

REV. J. R. LYLE, of Hamilton, delivered a lecture on "Personality and Its Implications" in Knox College on Friday evening, Nov. 15th. As the speaker indicated at the commencement of his lecture he did not seek to deal with his subject in a popular manner, but on fundamental principles. Personality though centred in the spiritual and related to the physical, though having both an individual and a universal aspect, nevertheless constitutes a synthetic unity. He showed the contribution of Kant to the conception of personality in first bringing to light its continuity, while Hegelian philosophy has established its permanence.

Personality implies—1. Self-knowledge. Briefly discussing Bain's position, who questions the consciousness of self-hood as a "fiction coined from nonentity," he went on to show that both Hamiltonian and Spencerian philosophy in their separation of subject and object, hold a position fatal to unity and knowledge. 2. Sensibility, because of which passivity of mind can never be reduced to a state similar to mere white paper. 3. Reason, through which man sees himself as a part of the cosmos and is

"potentially a mirror of the whole universe." In his relatedness to the Absolute Self-Consciousness, God, man is in a position of possible growth unto all eternity, and the more really he becomes related to the Absolute One, the more truly he grows into the fulness of the status of the perfect man Christ Jesus. 4. Will Power, i.e., creative power, wherefrom responsibility arises.

In closing, the lecturer indicated briefly the bearings of this question on the great social problems of the day, which will find their solution only as men attain clearer conceptions of the rights and duties involved in personality. The next lecture in this series will be given on Dec. 12th, by Dr. Caven.

"WHEN SHALL WE FLY?" Hiram Maxim believes that the time is not far distant, and gives his views on the subject in an article which he has written for *The Youth's Companion*.

We Take Hood's

Sarsaparilla and Hood's Pills, and we cannot



praise them too highly. First, Hood's Sarsaparilla cured a swelling or bunch on my right breast, which was called a cancerous tumor. This winter we all had The Grip, but resorted to Hood's Sarsaparilla and Hood's Pills and were soon well again. We all take Hood's Sarsaparilla when we feel bad or our food is poor and it always makes us well.

Hood's Sarsaparilla Cures

Take Hood's Pills for Sick Headache



AGENTS WANTED—MEN and WOMEN  
Any wide-awake man or woman can earn \$100.00 a month (and more) canvassing for the famous new book  
**OUR JOURNEY AROUND THE WORLD**  
By Rev. Francis E. Clark,  
First United Sec. Christian Endeavor, his best and most popular book. 320 costly engravings, a perfect library of art and entertainment and the king of all subscription books. The Agent has sold 300, another 250, and others from \$20 to 100 copies a month all over the world. \$500 more Agents wanted. Now is the time to work for the holidays. (No) instance no 1. advance, for we pay freight, Cure Credit, Premium Copies, Free Trial, Extra Terms, and Reference to Agents. If you also pay will desire for our Canadian agents. Write for terms and specimen engravings free to  
A. D. WORTHINGTON & CO., Hartford, Conn.

Geo Harcourt & Son

MERCHANT TAILORS  
We make a specialty of  
CLERICAL WORK. OVERCOATS,  
INVERNESS CAPES, SUITS, Etc.  
CLERICAL COLLARS AND HAT.

Call or send for circular.  
57 King St. West, TORONTO.

SKIN LIKE A BABY IN TEN DAYS  
Guaranteed.  
Creates a perfect complexion, cures pimples, whiteheads, redness, freckles, itching, sunburn, blackheads, wrinkles, etc. Sent by mail in ten days, with full directions, for only 10¢. Write to Mrs. MARYA LEEBANT, Toronto, Canada.

CREATED BY DR. ISAAC THOMPSON'S EYE WATER

Scott's Emulsion

the cream of Cod-liver Oil, with Hypophosphites, is for  
**Coughs,  
Colds,  
Sore Throat,  
Bronchitis,  
Weak Lungs,  
Consumption,  
Loss of Flesh,  
Emaciation,  
Weak Babies,  
Growing Children,  
Poor Mothers' Milk,  
Scrofula,  
Anæmia;**

in fact, for all conditions calling for a quick and effective nourishment. Send for Pamphlet. FREE. Scott & Bowne, Belleville. All Druggists. 50c. & \$1.



TENDERS FOR SUPPLIES, 1896.

The undersigned will receive tenders for supplies up to noon on

MONDAY, DEC. 9, 1895.

For the supply of butchers' meat, butter, dairy and creamery, giving price for each, flour, oatmeal, potatoes, cordwood, etc., for the following institutions during the year 1896, viz.:

At the Asylum for the Insane in Toronto, London, Kingston, Hamilton, Mimico, Brockville and Orillia; the Central Prison and Mercer Reformatory, Toronto; the Reformatory for Boys, Penetanguishene, the Institutions for the Deaf and Dumb, Belleville and the Blind at Brantford.

Two sufficient sureties will be required for the due fulfilment of each contract. Specifications and forms of tender can only be had by making application to the Burgars of the respective institutions.

N.B.—Tenders are not required for the supply of meat to the asylums in Toronto, London, Kingston, Hamilton and Mimico, nor to the Central Prison and Mercer Reformatory, Toronto.

The lowest or any tender not necessarily accepted

R. CHRISTIE,  
T. F. CHAMBERLAIN,  
JAMES NOXON,

Inspectors of Prisons and Public Charities,  
Parliament Buildings, Toronto, Nov. 25th, 1895.

Cheyne & Co.

Our Special Sale of Winter Clothing is still continuing; great variety in Boys' Youths' and Men's Suits and Overcoats and all bargains:—

Men's Ulsters

Genuine Harris Frieze, from \$6 up.

Boys' Ulsters

Durable Cornwall Frieze from \$4

Boys' Suits

Double-Breasted, extra quality, from \$2.50.

Men's Suits

Heavy All Wool Tweed, latest style, from \$4.50.

CHEYNE & CO.

73 KING ST. EAST,  
TORONTO.

ROBT. CHEYNE, Manager  
Telephone 2910.