

Pages Missing

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So should we live that every hour
May die as dies the natural flower—
A self-reviving thing of power;

That every thought and every deed
May hold within itself the seed
Of future good and future meed.

OVER LAND AND SEA.

It is better to go at once to Jesus with our difficulties. We are worried and perplexed. Why not tell Jesus first instead of running with our griefs to our friends? However willing they may be, they are often unable to help us. The Christian who has learned to lean on Jesus for counsel and comfort has learned the secret of the Lord—"the peace that passeth understanding."

The income of the 15,000,000 church-members in the United States and Canada is estimated to be \$2,250,000,000 per year. They give one dollar out of every \$409 to missions.

It is said that, owing to the persistent work done in Italy during the last four decades by English and Scotch Bible Societies, there is no book so widely possessed and read in that country as the Bible. About 3,000,000 copies of the book, entire or in portions, have been distributed altogether.

Professor Orr, of Edinburgh, is to deliver a course of lectures to Glasgow ministers in the Christian Institute on Mondays, from 2nd November to 14th December, 1896. This is the third course of the kind that has been delivered, and the movement has proved successful. The subject of the course is "The Greater Movements in German Theology in the Nineteenth Century."

It has been decided to give the name "Westminster" to the Theological College of the English Presbyterian Church on its removal from London to Cambridge. This selection is no doubt made out of regard to the Association of the name with the recognized standards of the church, and shows that the prevailing sentiment in that progressive body is still one of thorough loyalty to these standards. The name is one fitted to evoke enthusiasm, and it is to be hoped that the teaching given from the chairs of the institution will always be worthy of it. Whatever may be their faults and imperfections in the eyes of some the Westminster Confession and Catechism are still the best formularies of Christian doctrine which the church has yet produced, and there is no present promise of anything superior to them.

The old country papers just to hand announce the death of the Rev. D. K. Guthrie of Liberton Free Church, eldest son of the famous Dr. Guthrie of Edinburgh. Like his father he was an enthusiastic adherent of the Free Church. He spent all his ministerial life in Liberton, and being an excellent preacher and faithful pastor, as well as a man of most sympathetic address and genial manners, the congregation flourished greatly under his care, and he had the

satisfaction of seeing it remove from the old barnlike structure, which reminded one of Disruption necessities, to the handsome Gothic structure whose erection was mainly owing to his strenuous efforts. Dr. Guthrie enjoyed in a large measure the confidence of his ministerial brethren, and was entrusted by the Free Church General Assembly with the convenership of its Continental Committee. In conjunction with his brother, Mr. C. J. Guthrie, the eminent Edinburgh advocate and law adviser to the Free Church Assembly, he edited the fragment of autobiography left by his father, and continued his father's memoir down to his death. This work was exceedingly well done, and Dr. Guthrie's biography takes rank with the best class of biographical literature.

Speaking at the ordination of the Rev. R. G. Philip to Glencairn Free Church, Dr. Stalker said he would mention to the minister a little bit of advice he got on the night he was ordained from his old father, an ordinary provincial elder, not learned, but one of the best types of Scottish elders. He said, "James, I have been looking round things here in this congregation (there were about seven hundred members). I see in this ground a great many things to do, and there will be a thousand things to attend to, but you must see and get your sermon thoroughly ready for Sunday." He had never forgotten that advice, and if he had had any success in his preaching he thought it was because he remembered that advice.

In 1582, Grindal, Archbishop of Canterbury, issued a license as a preacher to Rev. John Morrison. The latter had been ordained, the license said, "by the imposition of hands, according to the laudable form and rite of the Reformed Church of Scotland." This was approved and ratified without any re-ordination or imposition of hands by a diocesan bishop and Morrison was permitted to "administer the sacraments" also. If the Archbishop of Canterbury would do the same thing to-day, Episcopalians would show that they were willing to permit some liberty in church unity.

Professor Sayce, in referring to the recently-discovered column of Menepthah, on which the word "Israel" is found, concludes an interesting article as follows:—"At any rate, the theory which saw in Menepthah the Pharaoh of the Exodus has received a confirmation. The theory was supported by the witness of Manetho, the Egyptian historian, who has left us the Egyptian legend of the expulsion of the Israelites out of Egypt. The Egyptian legend ascribed the event to Menepthah's reign, though the story is largely mixed with fable. Moreover, the rash dogmatizing of 'criticism,' so-called, has received another check. It has been said that the name of 'Israelite' was unknown in the age to which the Exodus is assigned, and that the Israelites themselves were never in Egypt. But once more the monuments have risen up to confute the scepticism of the nineteenth century."

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Toronto, Oct. 8, 1896

Church Funds.

AT the present date the Foreign Mission Fund is
overdrawn about \$40,000. During the present
month the claims to Missionaries laboring in the Home
field during the past half year, as well as the grants to
ministers of Augmented congregations, have to be paid.
These will amount to nearly \$50,000. By the end of
the month the annuities to retired ministers, and to the
widows and orphans of deceased ministers, are due, as
also the salaries to the Missionaries of the Board of
French Evangelization. These will necessitate an
additional \$25,000, making in all about \$115,000,
needed prior to the end of October. This will entail a
very heavy expenditure for interest, to obviate which,
it is earnestly requested that all congregations forward,
without delay, whatever money they may have on hand
for the Schemes of the Church, to the Rev. Dr. Warden,
Toronto. The General Assembly has on more than
one occasion strongly recommend this, and repeated
the recommendation at its meeting in June last.
Fewer legacies have been received thus far this year
for the Mission work of the Church, than formerly, so
that increased contributions are required from the con-
gregations, Sabbath Schools, and Christian Endeavor
Societies of the Church.

It is more than ever felt that the success of all
appeals rests under God with our ministers. It is
believed that were they faithful in presenting the claims
of the several Schemes, our people generally would
respond liberally.

At the recent meeting of the General Assembly
special attention was called by the Committee upon
the Widows' and Orphans' Fund to the fact that the
revenue of last year was \$3,600 short of the expenditure.
This was caused largely by the increased number of
widows and orphans of recent years on the Fund, and
also to some extent because of diminished income from
investments. The Committees are most anxious that
it should not be necessary to recommend to the
Assembly a reduction in the amount at present paid to
annuitants. This is only \$150.00 per annum for
widows, with a small sum for children under eighteen
years of age. It is of the utmost importance that the
revenue should be increased, and there ought to be
little difficulty in attaining this end if the claims of the
Schemes were presented by ministers to their congre-
gations.

The total amount received last year from congrega-
tional contributions and bequests was \$5,300.00. A
large number of congregations sent no contribution
whatever. Every congregation in the Church ought to
regard it, not only a duty, but a privilege to contribute
to this Fund. The annuities are payable on the 1st,
November and we trust that during the present month
large contributions will be received, not only from the

congregations of the Church, but from individual
friends, who are interested in the comfortable main-
tenance of the widows and orphans of the ministers
who have been doing the Church's work in by gone
years.

Ecclesiastical Exclusiveness.

The Rev. Dr. Whitsit, President of the Southern
Baptist Theological Seminary who recently disturbed the
peace of his fellow church members by the declaration that
there was no satisfactory evidence that immersion was
practiced by dissenters in England previous to the time of
Roger Williams, has again provoked their criticism by
teaching his students that pedo-Baptist churches are true
Churches of Christ. The denominational news-papers are
denouncing him for his unfaithfulness to their acknowledged
principles. Such narrowness on the part of the Baptist
churches generally, however, seems almost incredible.
We like to see a man loyal to his own denomination but
surely that should not hinder him from recognizing the
Christian standing of others as well. We should be sorry
to think that in this matter such an Evangelical body as the
Baptists should class themselves with Roman Catholics and
High Anglicans. We expect better things from them and
hope they will not allow themselves to become the victims
of their own logic. Christian love should not be quenched
by the water of baptism. Better save it to drown out the
fires of sin.

Striking a Balance.

Writing of a liturgy the Presbyterian Writers of Halifax
gives expression to these thoughts which are timely and
pertinent:—It seems to us that the Presbyterian Church
could not confine herself to a liturgy without serious and
irreparable loss. It is for her to use the intellect of the
people as well as of the ministers in the services of the
sanctuary. Neither ministers nor people ought ever to
become passive reciters or performers of prayers or rites
prescribed by any authority.

In our services there is another canon subordinate to
the one already quoted, but still important: "Let every-
thing be done decently and in order." While never aiming
at mere ministering to a fastidious taste, we ought to avoid
what is offensive to a correct taste. The beautiful is not
to be forbidden and execrated; the beautiful is of the Lord.
We are to worship in the beauty of holiness. There is no
reason why the free, intelligent, intellectual, devout and
fervent services of the Presbyterian Churches should not be
as delightful as any on earth. It is right too that helps
should be used freely and without rebuke where helps are
required. All our services should be our best, and enriched
with the spoils of all Christian ages.

The Joy of Believing.

Christians are but seldom confronted now-a-days
with the charge that religion produces a gloom in their
lives, driving the cheerfulness and happiness away.
That fiction has been discarded and the joyful side of
religion is more and more acknowledged. Giving vent
to this feeling a contemporary remarks thus of the reli-
gion that sings:

Christianity is the religion that sings itself. Atheism
has no songs; agnosticism is not tuneful. We have
never heard of a Brahmanic hymnal or a Confucian
psalmody. The meters of heathendom or savagery,
so far as paganism is vocal at all, are not once to be
compared with the lively heartiness, with the freeness,
fullness and depth of Christian song. There is a spon-
taneity and an abandon to the songs of Christians
that is sadly lacking in all the musical exercises of

paganism. The believer in Jesus explains his own songfulness in the conclusive question: "How Can I Keep from Singing?" Christianity is not only a religion that sings, but also it is the religion that sings. No other faith is so the cult of carols and the school of praise. The Christian sings because he has something to sing about. The believer's face is aglow with joy and his speech inevitably quickens into song. When Jesus Christ put Himself into the world He put song into the world. In saving men He saved their music also. And so ever and everywhere the religion of Christ has the lift of hope, of brave joy, of cheery brightness. Christian faith elevates song while it quickens it. It inspires a poetry which is peerless. Atheism is dumb, but there is music to Christianity. Skepticism is not singable, but Christ to-day is leading the grandest chorus of the world. English literature is already full of the lyrics of the Christ, while the poets are still searching for new tributes to bring to His name. The sublimest oratorios have had inspiration from the Nazarene. Christianity is a religion that can sing, and that does sing.

Gaelic Course at Knox College.

A new departure at Knox College this session will be the institution of a course of Gaelic instruction under the auspices of the Gaelic Society of Toronto, which has generously offered \$100 to be divided into scholarships in connection with the class, and who have provided the instruction free of charge to the students. It is estimated that there are 150 congregations in Canada in which the ability to preach in Gaelic is a necessary qualification of the pastor while a knowledge of that language is found useful everywhere throughout Canada in pastoral work. Therefore, the course now arranged for ought to be taken full advantage of by students who have the Gaelic field in view. Following is syllabus of lessons intended to be followed:—

- October 8th. I. Gaelic Alphabet and Phonetics.
- " 15th. II. Reading—John 1—
Grammar—John 1, 1-6.—Illustrating Article and Noun.
- " 22nd. III. Reading—Prov. 1—and short sentences (selected)
Grammar—Prov. 1, 1-12, sentences Adjective and Pronoun.
- " 29th. IV. Lecture—"Gaelic literature of the Asiatic Period"
- November 5th. V. Reading—Gen. 1—selected exercises. Translation.
Grammar—Gen. 1, 1-12, illustrating the Verb.
- " 12th. VI. Reading—Rev. xxi. 1—selected exercises. Translation.
Grammar—Rev. xxi. 1-10. The Adverb.
- " 19th. VII. Reading—Selections from Dugal Buchanan. Translation.
Grammar—"An Gearradh" 30 lines. The Preposition.
- " 26th. IX. Lecture—"Gaelic literature of the Columbian Period"
- December 3rd. X. Readings—Selections from Dugal Buchanan. Translation.
Grammar—"An Gearradh" 30 lines. The Conjunction.
- " 10th. XI. Reading—Selections from D. MacIntyre. Translation.
Grammar—"Colre chathalach" 30 lines.
- " 17th. XII. Lecture—"Gaelic literature—Liamore, Carswell, Fernald and other M. SS."
- January 7th. XIII. Reading—Selections from A. Macdonald, and Peter Grant.
Translation.
Grammar—"Allt an t-Àluic" 16 lines.
Elements of Gaelic Philology (MacLain).
- " 14th. XIV. Reading—Selections from Norman MacLeod, W. Ross and E. MacColl. Translation.
Grammar—"Spiorad na h-òise" 20 lines.
Gaelic Philology—MacLain and Cameron.
- " 21st. XV. Reading—Ossian "A Ghrian an am laithe" Translation.
Grammar—" 20 lines.
Gaelic Philology—MacLain and Cameron.
- " 28th. XVI. Lecture—"Gaelic literature, modern, the Period from Macdonald."

Sabbath School Publications.

At the last meeting of the General Assembly's Sabbath School Committee the Convener, Rev. Dr. T. F. Fotheringham, St. John N. B., was instructed to advise Presbyteries, that by the end of January next, the Committee would be able to lay information before them which it is desirable they should have before discussing the future of the Sabbath School Publications. This is gratifying news and in stating the fact Dr. Fotheringham adds: "By the date mentioned we shall issue a brief circular giving the state of finances at the close of 1896, and the number of subscriptions received for the periodicals for 1897. These facts bear very materially upon the question referred to them by the General Assembly, and the S. S. Committee would respectfully suggest that Presbyteries defer the consideration of the remnant S. S. helps and the appointment of an editor, until this information is available."

It seems that the publications have been successful this year. The subscription list has gone on steadily advancing during the summer, and with the present number of subscribers the printer estimates by the end of 1897 a surplus of more than \$200, and with double the present number of subscribers which ought to be secured a surplus of \$3000. Dr. Fotheringham pleads for one year's fair trial to the publications.

A Centenarian Next Year.

A little after the formation in England of the Baptist Foreign Missionary Society in 1792 there was further formed, by the reflex influence of all missionary effort, a Home Missionary Society. This society will, therefore, be a centenarian next year. It is purposed to celebrate the event by a Bazaar to be held in London during the coming May. It is hoped that a success somewhat similar to that which attended the centenary celebration of the Foreign Society may fill the coffers of the sister organization.

For Consolances Sake.

When the pastors of the churches in El Paso, Texas, opposed the projected prize fight in that city last winter, it was published that the merchants and other classes would withhold their support from them. Private advice just received from there states that all the Protestant pastors who were in the city at that time have been compelled to vacate their pulpits through want of congregations and financial support. Unless this fact can be explained away it puts the people of El Paso on a level with the swine-herds and swine owners of Gadara who besought Jesus to depart out of their country.

The Senate at the Bar of Public Opinion.

It cannot be said that the Dominion Senate has added to its reputation for good sense by refusing to remove the liquor bar from the precincts of the chamber. The resolution is a backward step which the country will note with pain and which will be set down in the long account between the people and the irresponsible body. The Senate, not being directly answerable to the people has defied public opinion and shown itself incapable of appreciating the onward trend of events. It is but one instance of many, showing the moss-grown condition of the venerable legislators. As every drop adds to the cup, the day may not be very far distant when the sleepy patient may be given an awakening draught.

Systematic Study of the Bible.

Of the importance of the Systematic Study of the Bible there never was any doubt. The neglect of it in higher schools and colleges is being deplored by some of the New England Universities who have discovered the appalling want of information about the Bible shown by young men who are said to be educated. It is proposed to organize instruction in the Bible as Literature, as a book, or a Hebrew and Greek literature, that has made so extensive an impression on the literature of the world. The study would be solely secular and literary. How much better is the systematic study of the Bible as the Word of God, now given in our denominational schools and colleges; not only superficial and literary, but reverent and devout; the more fully scientific that it embraces all the facts in the case, not omitting the one supreme fact that this book is the inspired word of God's redemption.

The priests of the Orthodox Russian Church of New York are about to begin the publication of a journal in the interests of their communion. It will be printed in parallel columns in Russian and English. The Greek Church claims to have 50,000 members in the United States.

Teaching of the Vedas.

Referring to a work on this subject by the Rev. Maurice Phillips, published by Logmans, the *Chronicle* of the London Missionary Society says:

Mr. Phillips has done a most useful work in the production of this book, and we heartily congratulate him on his success. The Vedas are to the Hindu what the Bible is to the Christian, a divinely inspired book, the acknowledged source of his religious knowledge. Although they are declared to be the exclusive property of the high-caste people—the members of the lower castes being forbidden to read them—the later and more popular writings claim to be streams flowing from this source. Composed thousands of years ago in the sacred Sanskrit tongue—a language which has long ceased to be used in speech—of the privileged Brahmins, very few even of the most learned are able to read them. It is, therefore, largely owing to the efforts of European scholars that they are now becoming known; and it comes as a discovery even to the Hindus themselves that their present faiths and practices are, to a large extent, opposed to the teachings of these authoritative books.

Although the Hinduism of to-day is altogether different from the Vedic religion, in many respects the objects of worship are declared to be in some cases identical, in others to be developments of epithets or phrases employed in describing the deities of long ago. A knowledge of the Vedas secures a missionary the respect of his hearers, and, at the same time, is of great assistance as he endeavors to present the Christ to them in an intelligible and attractive form. To show a Hindu that in accepting some of the most important Christian truths, which are opposed to what he has hitherto believed, he is returning to the faith of his fathers, makes their acceptance far more easy than it would otherwise be.

Mr. Phillips has endeavored to fulfil a two-fold purpose—viz., to give the teaching of the Vedas in a systematic form and at the same time point out the bearing of the Vedic religion on the origin and development of religion in general. In successive chapters he has told us what these old writings have to say on the nature of the gods; on the creation, or, rather emanation of the world; on man, sin and immortality. He has given us an account of worship, sacrifice, prayer and praise.

And the conclusions he draws from the review of these old writings are as follows: That the development of religious thought in India has been uniformly downward, and not upward—deterioration, and not evolution: that the probability is that if we could go back far enough in time so as to reach the point where deterioration began we should find a monotheistic religion pure and simple; and, finally, that the higher and purer conceptions of the Vedic Aryans was the result of a primitive divine revelation—conclusions, by the way, almost identical with those which Dr. Legge draws from the careful study of the Chinese sacred books. And Mr. Phillips claims that whilst natural evolution cannot explain all the facts, the theory of a primitive revelation does.

Study of the Bible.

REV. JOSEPH HAMILTON.

In this week's issue of the PRESBYTERIAN REVIEW there is an article with whose title, by Rev. R. A. Torney. Despite the fact that nearly every suggestion he gives is negative rather than positive, the article ought to be very helpful. It is well up to date in indicating the methods of Bible study that ought to be avoided. There is one paragraph, however, which with all respect for the author, I venture to think needs to be modified. As it stands, it must be more or less discouraging to earnest, simple enquiring readers who have not the time nor the ability for a thorough and systematic study of the entire Word. And we must remember that such thorough, systematic study of the Word is still confined to the few; yes, I say, to the few, notwithstanding all our pretence of culture and education. It would be a great pity, then, to put anything like a discouragement in the way of the many.

The paragraph I refer to reads thus: "Any method of study that does not demand close thought and hard

work is a hopelessly vicious method. People are seeking for some easy method of Bible study. There is no easy method that is of any value. God never puts gold where it can be got without hard work. Any good method of study will demand time, close application and hard work."

Now, is not this too strong? Is every method of study "hopelessly vicious" that does not demand close thought and hard work? What about the millions of devout souls that quietly and serenely read a portion of the Word every day, and find it sweet to their taste? There are multitudes, I believe, who are not able to give the Word very "close thought," and who certainly do not find the study of it "hard work," but yet who are wonderfully helped and edified by reading it. Surely there are "babes" who have but a "desire" for the sincere milk of the Word; yet the desire is enough, for they "grow thereby"; yes, they grow, without "close thought" or "hard work." It is not hard work to grow. We grow unconsciously, and the more unconsciously the better. I imagine that Mary had not very much "hard work" when she sat at Jesus' feet, and heard His Word. She had to make no elaborate effort. She just heard His Word, and it dropped on her heart like rain on thirsty soil. So I think we have to beware of too much elaboration, or at least of imposing that as a necessity on all. Our author says that "God never puts gold where it can be got without hard work." Hard work again! Ay but God does sometimes put the gold where it can be found without hard work. It is sometimes found by accident, and in quantity too. To be sure, we have to dig for truth, as for hid treasure; that is the rule; but sometimes we find it, as we find gold, without digging. An open, earnest, spiritual mind I believe to be a better condition of success generally, than elaboration and hard work. "Open thou mine eyes, that I may behold wondrous things out of thy law." Just open my eyes, and I shall see. And humble, devout souls do see, and often see far more clearly than those who spend their time and strength in technique and elaboration. Let no one be discouraged by the pretentious education of the times from an earnest, devout, and simple reading of the wonderful Word of life. "Blessed are the pure in heart, for they shall see God," yes they shall see Him in His Word.

"Divine Instructor, gracious Lord!
Be thou forever near;
Teach me to love thy sacred Word,
And view my Saviour there."

The End of the World*

BY REV. ADDISON F. FOSTER, D.D.

The interpretation of the 24th chapter of Matthew is determined by the two questions propounded by the disciples. They asked when should be the destruction of Jerusalem and what should be the sign of Christ's coming and the end of the world? Here were three separate events. Apparently they thought that all were to occur together and were practically the same. Yet they made a distinction, as well they might, between the destruction of Jerusalem and the other two events. This distinction Christ recognized and emphasized while acknowledging the synchronism of His coming with the end of the world. In reply to these two questions he gave three answers;—the first consisting of

GENERAL WARNINGS REGARDING THE FUTURE.

He would not have His disciples unduly disturbed by strange events and anticipate the end before its time. Before this present dispensation closes several things must occur,—the coming of false religious teachers, wars innumerable, persecutions, heresies, worldliness and backsliding, and, to a more marked degree, the end of the world. One other specially notable event should antedate the final coming of Christ, viz.—the preaching of the Gospel throughout all the world. Beyond doubt, all these portents, except the last, have already occurred. So far as these preliminaries are concerned we may reasonably expect Christ to appear for judgment at any moment. But apparently the Gospel has not yet been preached in the whole world. As yet, the interior of China, of Africa, Thibet and some other

*An Exposition based on (Matt. xxiv. 1-36); in the Bible Study Union Course on "The Teachings of Christ."

places equally remote and inaccessible have not heard the message. It is, indeed, a question to what extent the Gospel must be preached in the whole world in order to meet the condition of the prophesy and prepare the way for Christ's coming. Is it enough that in each nation be raised a voice of warning as a testimony to take away all excuse, or must the Gospel be preached in every village and win the attention of every individual? Apparently the former is all that is required by Christ's language. If so, this condition is probably near fulfilment. The late Secretary Clark of the American Board once said if the same rate of progress be made in missions that has been recently, in fifty years the whole world will be Christianized.

Christ then describes

THE DESTRUCTION OF JERUSALEM.

This should be when Jerusalem was compassed with armies and that shameful profanation of the temple take place prophesied by Daniel as "the abomination of desolation." Christ gives a number of graphic details concerning the destruction of the city which afterwards were literally fulfilled, and he warned His disciples so emphatically to flee that in the subsequent horrors of the siege not a single Christian failed to escape.

The notable feature in this portion of Christ's prophesy is the intimation of a long period between the destruction of Jerusalem, or the end of the Jewish dispensation and the final coming of Christ, or the end of this earthly and Christian dispensation. "Jerusalem", he says, "shall be trodden down of the Gentiles, until the times of the Gentiles shall be fulfilled." Christ's disciples evidently thought of the end of Jerusalem and the end of the world as, if not the same thing, in close succession. Christ indicated, instead, a considerable period of time intervening, described as "the times of the Gentiles." It should be known by the fact that Jerusalem was in subjection to a Gentile power. This is the condition of things to-day. But it is equally clear that this is not to be the permanent condition. Christ unmistakably intimates that the times of Gentile domination shall end and Jerusalem once more be in the hands of the Jews.

At this point Christ speaks of

THE SIGNS OF THE END OF THE WORLD.

He gives first a partial recapitulation of signs already referred to in his preliminary warnings. Christ's coming shall be preceded by false Christs and lying wonders. That has been true in every age of the history of the Christian Church. Every effort has been made by false teachers to startle mankind with the appearance of miracles. Theosophism, spiritualism, Christian Science, yes, and we may add, the faith cure, are all modern instances of ways in which men are thus led astray. True miracles may be known by the importance of the doctrines they substantiate. All others do but lead astray. With this false teaching shall be gloom and trouble. Fear shall take possession of men and whole nations shall be in distress. This is a part of the universal law that where the carcass is there the vultures gather. Wherever there is moral corruption, as was the case with the Jewish nation, there enemies are ready to tear to pieces the dying victim.

Three things are here declared regarding Christ's coming. It will be like lightening, sudden and universally seen. It will be a glorious display accompanied by a summons which will be unmistakable. It will be marked by an immense assemblage of God's people gathered from every part of the earth.

This part of the prophesy ends by the assurance that the development of history leading up to this startling coming of Christ, shall be gradual like the opening of the buds in the spring. It shall also be marked by the continuance of the Jewish race as such on earth. The word commonly translated "generation" sometimes means in classic usage "race", and there is force in the argument Dean Alford urges for so translating the word here. Frederick the Great once asked his chaplain to give in one word a proof of Christianity. "The Jews, your Majesty", was the reply. The continuance of the Jewish people on earth, as distinct and unmistakable though scattered among all nations, is a continual proof that the rest of Christ's prophesy is coming true.

The disciples had asked for a date and a sign. Signs not a few Christ had freely given; but the date was something not to be revealed. This is a profound secret and those who fix on a date for Christ's coming claim to know what Christ said he could not tell.

Christian Giving in the Sanctuary Service.*

Once every year, on the day of atonement, from the Samaritan altar on the summit of Mount Gerizim, the smoke of the burnt offering ascends and mingles with the clouds. In no other place for the past eighteen hundred years has such a sight been witnessed. Elsewhere that altar fire has gone out forever. We, however, are so familiar with that scene in the history of the Church of God before the Christian era, that although all the symbolic teaching and pointing of the altar service has ended in its actual fulfilment, it still influences our judgment. We are affected to-day in our sense of the proprieties of God's house by the sacrificial blood, and fire, and smoke, and their relation to the ancient worship. The use of the word "sacrifice" in our English Bible, when describing the offerings on the altar, sensibly controls thought and shapes our estimate of the proper thing. It has taken away the simple idea of an offering, and led the mind to conceive only of something put upon the altar, and thereby made sacred.

The word "sacrifice," derived from the Latin and meaning something made sacred, and implying dedication upon an altar, fails to be an equivalent of the Hebrew in the Old, or the Greek in the New Testament, when speaking of an offering. The thing offered ceremonially, with the English word "sacrifice" describing it, has led the religious mind to think of the life poured out and the body consumed on an altar as the only offering belonging to the services of God's worship, and that form of offering having passed away, nothing appeals to us in its place as belonging to or being an act of worship.

To give money is one thing, but to give money in God's house and as a part of divine worship is another thing. The ceremonial offering of common money, which buys alike the good and bad, seems unseemly to the person who feels affectionately and tenderly, but thinks not deeply.

Although from the earliest times, as was true of the time of St. Paul, collections were made among Christians for the saints, presumptively the poor, they seem at some period in very early times to have come to be regarded as gifts only to the saints, and not as gifts to God. There may have been others, but the only contributions in apostolic times of which we read in Scripture were the contributions for the saints. How these offerings were made, or whether given as alms, or in some cases as distribution of goods held in common, as some have written, is not stated. Down through the post-apostolic times the contributions among the Christians continued, but almost always, if not in every instance, the gift was strictly for the poor. At some time, if not from the very beginning, these offerings were taken in the church service. But whether recognized at all after apostolic times as a gift to God, it will be hard to prove until we come to the time of Edward VI. of England. Yet it is claimed that at one time in France, as early as A.D. 700, a gift for the ransom of the soul in lands or goods or money was to be granted by deed or epistle, executed in the presence of witnesses, and the writing laid upon the altar. Note, the thing or the money was not present, nor does the idea of worship in this act appear. The rubrics of the first prayer book of Edward VI. provide for collections for the poor to be taken, giving special direction for a collection in the time of service into the *poor man's boxes*, but no word in prayer or address recognized the fact that the gift was an act of worship. In the second prayer book of Edward VI., put forth in 1552, the fifth year of his reign, the offering being still given for the poor only, in the prayer commonly called the prayer for the Church militant, for the first time in the English liturgy the offering is regarded as alms to God.

We do not hesitate to claim that the Christian act of contributing to the relief of the poor saints no doubt was also the custom of all Christians, and that the custom was continued with the Reformers and in the Reformed churches; but the collection among Christians seems with them, also, to have been limited to the gifts to the poor, and to be no part of divine service.

*A paper read by Ruling Elder Ralph E. Prime at the Glasgow General Council of the Pan-Presbyterian Alliance, June, 1896.

Whether violent distaste for the papacy, and the determination not to do anything the papists did, had any influence in crystallizing sentiment in the direction which it took in the Reformed churches, cannot be certainly averred at this distant time, but the fact remains that though the clause referred to was introduced in the second prayer book of Edward VI. and into the prayer for the church militant, by which the gifts to the poor are recognized as alms offered to God, it was not followed in the Reformed churches, and the collection was put into such relations that it did not become a part of the public divine service at all.

Besides the general aversion to any imitation of anything papistic, or even prelatial or episcopal, look as we will upon the quality of the thing given, in the Reformed churches the act itself as connected with the worship in the sanctuary was regarded as disturbing the service, distracting to the mind, turning the worshipper from sacred things, and from thoughts and meditation appropriate to the service, the place, and the occasion, and from the very idea of worship.

Early in the history of the churches of the Reformation, the custom obtained in some places of collecting money at stated or set times among God's people, and when gathered in the sanctuary at divine service those gifts were for the poor, and we read in *Pardovan's Collections*, that by an act of Assembly of the Church of Scotland, on the 11th of August, 1648, concerning such a practice, it was ordered in these words: "Collections for the poor in the time of divine service (which is practised in some churches abroad) are discharged as being the very great and unseemly disturbance thereof. And kirk sessions are ordained to appoint some other way for receiving these collections." And the book further says: "The method now ordained taken is this; the elders or deacons do collect at the church door from the people as they enter in, or else from them when within the church, immediately before pronouncing the blessing, and after divine service is ended." In another place in *Pardovan*, is found language which is still retained in many a directory of worship: "Nothing is to be attempted in the worship of God but what has been prescribed in the Holy Scripture."

Before the act of the Assembly of the Church of Scotland quoted from *Pardovan*, and in 1645, an edition of the *Directory for Worship* was issued in London "for the three kingdoms" in which it is said: "The collection for the poor is to be so ordered that no part of the publique worship is thereby hindered." This identical language found way into the *Directory for Worship* as used in the American churches, and is found in the edition of that book published in 1745, and in the edition of 1789 its place is or after the communion service is stated to be after the prayer which follows the reception of the sacrament.

However we may regard the early rule, which provides only for a collection for the poor, and specifies the time and place of the collection and that it must not disturb or hinder divine service, and which makes a dividing-line between the ending of divine service and the pronouncing of the benediction, yet many of us will recollect that in the American churches, thirty or more years ago, the time immediately before the blessing, or, perhaps, before the last exercise of praise, was the time for all the collections, though probably no one of the worshippers in those times ever consciously drew the line, or thought that the divine services ended until the blessing was pronounced.

The *Directory for Worship in the Presbyterian Church in the United States of America*, as has been stated, in 1789, or before that date, provided that, upon the celebration of the Lord's Supper, after the final prayer, a collection for the poor and to defray expenses of the elements may be made, or at such other time as may seem meet to the eldership. This was before the singing of the final hymn, according to the actual practice. We cannot fail to observe that the great difficulty must have been that to our Scottish and American ancestors the act of Christian giving was not regarded as giving to God. They did not see beyond the immediate purpose for which the money was gathered. Their eyes never went beyond the recipient himself. Hence, they did not, and reasonably could not, regard the act as a gift to God, or as an act of worship. We have seen

how it was enjoined in these times that nothing should be attempted in the worship of God but what has been prescribed in the Holy Scriptures; but evidently no man, or body of men—at any rate, in our Reformed churches—ever set about to search out specially if the giving of our money as believers and as Christians, or Christian giving, was, in fact, giving to God, or if such an act was an act of worship.

But Christian giving in the sanctuary of things of intrinsic value, as an act of worship and as a part of divine service, has scriptural authority.

In later and quite recent times, the Presbyterian Church in the United States of America has taken, as we believe, the first step in the direction of recognizing this fact, and for the reasons, that the subject has received new examination and attention in the light of new Christian developments; that there is a great call upon Christians of this age to give, and to give systematically and proportionately instead of by fitful, impulsive acts; that the objects to which Christians, as such, have in this century been taught to expend their gifts have been greatly multiplied. That Church having for some years considered the subject by its committees, in the year 1885 adopted the new statement, that "The worship of God by offerings is in harmony with the whole spirit of Scripture worship."

Is this founded on the truth as we read it? Notwithstanding all prejudices and deliverances and customs, all sounding a protest against the collection in the public worship of the sanctuary, when we examine the Scriptures we find that, from the earliest time, according to the custom of the Jewish people, gifts to God of other things than those offered upon an altar were commended and invited. The burnt offering passed away, but the free-will offering always had, and always will have, its place. The altar was not within the holy of holies, nor was the treasury there; but there were cast into the treasury offerings to God by His loving people in all ages, acceptable to Him, invited by Him, and devoted to Him.

The psalmist connects the glory of God, and that, too, in the sanctuary, with an offering in His courts: "Give unto the Lord the glory due to His name; bring an offering, and come into His courts." We have never read that the gift of the gold, frankincense, and myrrh, which the three kings of the Orient laid at the feet of the infant Redemer, were rejected, nor that the testimony of the love and the faith of the givers was ever questioned because they were not burnt offerings, or because they were intrinsically valuable. Nor has it ever been suggested that that particular act of giving was other than an act of worship. Though none of us be a "king of Orient," the same act by one of us would have all of the qualities which that act had. The same act of faith by different persons cannot have different qualities.

(To be Continued.)

Silent Influences.

In nature we generally find that the silent forces are the most powerful ones, and this is true also of moral and spiritual life. The dew of the night time is said to be of greater worth to the dry and parched land than the rushing tempest that sweeps over it. The murmuring rill gives its clear water as freely to the vegetation upon its banks as does the great restless river sweeping in its majestic pride to the ocean. There is no element in nature so needful to the world as the sunlight, and yet its golden wealth falls as silently upon the earth as do the shadows of the night time. When springtime comes with all of its transforming power, we never hear the sound of its footfall, and when summer and autumn leave their tints of gold upon the ripening grain, we catch no sound of the hand that does this work. No ear is so quick as to hear the sound of the growing oak. There is no stir among its creeping roots, or beating of its woody heart. But it grows on in eternal silence, and becomes so strong that the tempests of a century cannot uproot it. Is there anything stronger than the old mountains? Yet they are forever silent, and smile on the same through all the changing seasons. There is a power in the gleaming lightning, yet it makes no sound in its fiery descent. The loud thunder connected with it is the harmless element.

There is also power in quiet living. There is generally but little confusion connected with deeds of love and mercy. There is the quiet smile, the quiet love-light gleaming in the bright eye, and the quiet handclasp, that mean far more than the babble of many words. The silent prayer is often more potent than the loud tones of supplication. The silent tear means more many times than great demonstrations of grief. Quiet worship may be as acceptable to God as the loud acclamation in which He is glorified. The low, sweet words of encouragement which are whispered in the ears of the penitent one may mean as much to him as the eloquent sermon from the great preacher. So it is in all moral and spiritual life, and it may be well to remember this as we mingle with the great world, and seek to work in the most effectual manner. But in whatever way we work, whether quietly or otherwise God's glory should be the one great object.—Mrs. M. A. HOLT in *New York Observer*.

Looks into Books.

PRESSED FLOWERS from the Holy Land. By Rev. H. B. Greene, Boston. I. S. Parker, drawer 2669 Toronto. Price 50 cents.

Nothing more charming to students of the Bible, or in fact to all Christians could be desired than the "Wild Flowers from the Holy Land" collected in Palestine by Rev. H. B. Greene. A large edition of these booklets has just been issued whose main attraction is the real flowers of the most beautiful description, pressed in such a way as to retain their natural color. Every purchaser of this little book will possess a collection of flowers which a few months ago, were growing on the hillside and in the valleys of the land which all Christianity regards with peculiar affection.

THE INSPIRATION OF HISTORY. By James Mulchahey, D.D. 12mo. cloth binding, \$1. Thomas Whittaker, Publisher; 2 and 3 Bible House, New York.

Its title indicates pointedly the purpose of this book; which is to put the inspiration of the Bible in its true historical light, and to test the questions relating to it, which have been raised in modern criticism, by reference to the principles of historic certitude. The first chapter, which is purely introductory, is a discriminating description of the question of historical certainty in general, and brings out explicitly the tests by which the truth of history is demonstrated. In the following chapters these tests are skillfully applied for determination of the historical truth of divine revelation. The book is intended for general reading, and we have great confidence, not only that it will prove to be of pronounced interest to such readers by the importance of the subject and the author's clear thought and lucid style, but also that it will take and hold a prominent place as a contribution of positive value and stimulation to Christian thought and belief.

A DAILY THOUGHT FOR A DAILY ENDEAVOR. A Christian Year Book of Courage and Good Cheer. Compiled by Eleanor Amerman Sutphen and Eliza Polhemus Sutphen. Published by The Baker and Taylor Co., 5 and 7 East Sixteenth Street, New York. 16mo, cloth, gilt top. Price \$1.25.

The compilers' purpose has been to prepare for the morning of each day a brief message of helpful and uplifting thought, designed not only to lighten the day's task, but to inspire the worker to that lofty effort which finds expression in Holmes' line:

"Build thee more stately mansions, oh my soul."

The book suggests the richness of our literature in inspiring thought, and the compilers' taste in its selection and assignment to appropriate days. Members of Christian Endeavor Societies will find this book in line with their thought and work.

Read in October Magazines.

PRINCETON after one Hundred Years. By Winthrop M. Daniels, in "Review of Reviews."

THE Expenditure of Rich Men. By E. L. Godkin, in "Scribner's Magazine."

THE Blue Quail of the Cactus. By Frederic Remington, in "Harpers Magazine."

JOHANNA AMBROSIIUS. By Frank Sewall, in the "Bookman."

ABOUT French Children. By Th. Bentzon, in the "Century."

HISTORICAL Military Powder Horns. By J. L. Sticht, in "St. Nicholas."

THE Minister of St. Bede's. By Ian MacLaren, in the "Ladies Home Journal."

SOME Beginnings in Science. By Prof. Cobb, in "Popular Science Monthly."

MISSION FIELD.

Meeting of Foreign Mission Committee.

The F.M.O. (W.D.) met on the 19th and 20th Sept. There were present Mr. Hamilton Cassels (Convener), Prin. Grant, Dr. MacLaren, Dr. Moore, Dr. A. D. McDonald, Dr. Fraser, Dr. Warden, Dr. McTavish and Messrs. Anderson, L. H. Jordan, D. Currie, J. G. Shearer, M. Johnston, D. K. McKenzie, A. Bartlett, A. Jeffrey, J. R. McNeillie, R. P. MacKay.

A medical certificate was read from Dr. W. P. Caven, favorable to Dr. J. Fraser Smith's appointment to India. It was accordingly agreed to appoint Dr. Smith as Treasurer of the Central India Mission, and in the meantime to take chaplaincy at Mhow while acquiring the language.

On account of the deficit the Committee cut down the estimates for the work in India by 25 per cent. Several letters were read from missionaries describing the severe loss to the mission entailed by this action. Schools that were open for years were closed and native helpers dismissed, and other work arrested. The Committee whilst feeling that no other course is possible in the present state of the funds, agreed to acquaint the Church with the facts.

Dr. Buchanan appeared before the Committee and pleaded the cause of the Bheels. The Committee authorized him to appeal to the Church for \$5,000, in order to erect necessary buildings for that work.

Mrs. F. H. Russell, at Dhar, has been seriously ill but is now convalescent.

The heat in India has been exceptional this year—being 107° in the shade, and nearly all our missionaries have suffered, but the health of the staff is again generally good.

The mission in Honan is greatly injured by the interference of Roman Catholic priests. It is said the Roman Catholic emissaries have no success in Honan amongst the heathen, but they come amongst the enquirers of the mission who have begun to see the importance of Christian doctrine, and by misrepresentation and bribery win them over. Chinese are so poor that few of them can resist a bribe at any stage. The missionaries are troubled but not in despair.

Mr. Goforth has been seriously ill but is better. The mission in Honan is saddened by the death of Margerie, Dr. McClure's child of seven months. She was greatly beloved by all. Dr. and Mrs. McClure will have the prayerful sympathy of the whole Church when this fact becomes known.

The mission in Formosa is still in trouble. Many of the chapels are still occupied by Japanese soldiers. They are often insolent and disturb the congregations needlessly. Much damage has been done to church property.

Rev. Kenneth MacLennan who has visited Japan on account of Mrs. MacLennan's health reports that in Japan the outlook is not as bright as before the war. Success seems to have turned the heads of the Japanese.

The next Ecumenical Foreign Mission Conference is to be held in New York in the year 1900. Arrangements are already in progress.

Mr. John Ross has been appointed to take charge of the day school at Alberni. Miss Armstrong who is at present teaching at Alberni will take charge of the school at Uchuelet.

Dr. Warden in presenting his financial statement reported that no logacies had been received this year leaving an indebtedness at this date of \$34,468.79. Unless there is a large increase in the gifts of the Church there will be a larger deficit this year than last notwithstanding the cut of 25 per cent. on the estimates from the fields.

Do the people of the country know of the work that is being done for the Indians at the Carlisle Industrial school? But it is a grand work which will tell in future years. This school has just had its commencement exercises, and they tell the story of what is being accomplished. Certainly, the one fact alone that there are here upward of 800 boys and girls of an alien and savage race, striving as best they may to learn the secret of the white man's civilization, is enough to stir the most sluggish imagination. Let us note a feature or two. There is the outing system, and its success has been phenomenal. Immediately after the commencement a number of the boys and girls of the school are put on farms throughout Pennsylvania for the spring and summer. There is a steady demand for them as farm helpers, and, as a rule, those who thus employ them are quite ready to repeat the experiment. The advantages to the Indian boys and girls of being thus surrounded with the influences of a Christian home are great. They learn how white people live, and at the same time are able to earn a little money for themselves—about \$18,000 in the aggregate each season. Instances like these could easily be multiplied. There are girl graduates of the school earning from \$12 to \$25 as stenographers. —*Christian Work*.

CHRISTIAN ENDEAVOR.

WORLD'S O. E. PRAYER CHAIN, SUBJECT FOR OCTOBER:—*For Our Missionaries. Pray especially for those missionaries laboring in hard, discouraging, and perilous fields. Pray for the "volunteers," who are making ready to go to the front.*

DAILY READINGS.

Our Best.

First Day—The Lookout Committee—2 Cor. v. 20.
 Second Day—The Prayer-meeting Committee—2 Chron. vii. 14.
 Third Day—The Social Committee—Neb. viii. 10.
 Fourth Day—The Flower Committee—1 Chron. xvi. 29.
 Fifth Day—The Sunshine Committee—Rom. xii. 10.
 Sixth Day—The Birthday Committee—Psalm xc. 12.
 PRAYER MEETING TOPIC, Oct. 18.—*How CAN WE IMPROVE OUR COMMITTEE WORK?* Matt. xxv. 14-30. (A meeting to consider the work of all the Committee.)

Endeavor Notes.

Nineteen floating societies of Christian Endeavor have been formed in New South Wales.

Dr. Clark will attend the Irish National Convention at Belfast, October 1st and 2nd. From there he will go to France.

German Christian Endeavorers are planning organized work, to extend the movement among German-speaking peoples.

A party of South Dakota Endeavorers drove one hundred and ten miles in a wagon to the last State Convention.

Baltimore Endeavorers sent 564 children from the slums of the city out into the country for two weeks each during the summer.

Each of the more than one thousand prisoners in Iowa prisons receives at the holiday season a written greeting, and a bunch of flowers from the societies of the State.

"The tenth legion" of the New York City Endeavor Union comprises all the local Endeavorers who give a tenth of their income to God.

The Presbyterian mission home in San Francisco, for Chinese girls that have been rescued from the slavery of Chinatown, contains two societies, a young people's and a junior.

Four Vancouver, B.C., Endeavor Societies furnish the rent, fuel, and light, and a majority of the work for a Chinese mission. Besides this, they conduct most of the services.

The possibilities open to an individual society of Christian Endeavor are shown in a report that comes from Geelong, Australia. The Yarra street Wesleyan Society, which contains five divisions and 650 members, has organized a boys' club, a men's club, a birthday league for missionary purposes, and a Sabbath-school home department. During the year it held 208 cottage meetings, besides seventy-eight open air services; 4,251 visits were paid, and 2,488 loaves of bread distributed. The juniors provided an outing for one hundred slum children, distributed 150 bouquets of flowers, and made more than 500 visits. The other labors of the society were on a proportionate scale.

BOSTON, SEPTEMBER 30TH, 1896.

DEAR FRIEND:—

The following cablegram was just received from President Francis E. Clark, who is in attendance upon a Christian Endeavor Convention in Glasgow:—

GLASGOW, SEPT. 29TH, 1896.

Scotch Endeavorers suggest universal prayer for Armenia, second week in November. Will America join?
 CLARK.

To this the following answer was sent:—

BOSTON, SEPT. 30TH, 1896.

Glorious suggestion. We co-operate heartily.
 BARR.

I feel confident that you will endorse the answer cabled, and will do what you can to have every Christian Endeavor Society in America, at its prayer meeting and at other times in the second week in November, devote the time to prayer for Armenia. If your pastors are willing, let the churches take it up. May God hear our prayer, and speedily stay the hand of "the great assassin," as Gladstone well names the Sultan of Turkey.

Yours sincerely,
 JOHN WILLIS BARR.

It may not be thought best for the members of your prayer-meeting committee to adopt the helpful plan of meeting just before the Christian Endeavor prayer meeting to pray for its success. A plan tried in Braintree, Mass., may possibly prove in some instances a profitable substitute. A paper was circulated among the active Endeavorers, asking each to promise to spend a few moments, just before coming to the meeting, in prayer for the

success of that evening's meeting and for the society. Thus prayer chain was formed, which benefited its members, and made the meetings far richer and more helpful.

FOR THE SABBATH SCHOOL.

International S. S. Lesson.

LESSON III.—*SOLOMON'S WEALTH AND WISDOM.*—OCT. 18.

(1 Kings iv. 25-34.)

GOLDEN TEXT.—"Them that honor Me I will honor, and they that despise Me shall be lightly esteemed."—1 Sam. ii. 30.

TIME AND PLACE.—B. C., 1014. Jerusalem.

1. Israel's prosperity (v. 25).

ANALYSIS.—2. Solomon's wealth (v. 26-28).

3. Solomon's wisdom (v. 29-34).

INTRODUCTORY.—In the previous lessons of this quarter we have had the beginning of Solomon's reign; his wise choice made at the outset of his career, which was followed by the manifest blessing of God. David's wars and conquests had widely extended the territory of his kingdom, and it was further enlarged by Solomon's wise rule, so that, as we are told in the twenty-fourth verse, he "had dominion over all the region on this side the river," that is, west of the Euphrates, toward Palestine, and "over all the kings on this side the river;" that is, the kings of that wide region had submitted to the authority of the throne of David, and were subject to Solomon. Under these circumstances, with no enemies to disturb the peace, and with wealth flowing in from a territory vastly larger than the land of Palestine, the state of things described in the present lesson naturally followed.

VERSE BY VERSE.—V. 25. "Judah and Israel."—Judah had become separated from the other tribes at the beginning of David's reign, he having reigned seven years over Judah alone, and the distinction between the two was never after lost sight of. Dwelt safely.—No wars disturbed them. Under his vine and fig tree.—A proverbial expression denoting peace and prosperity. Dan to Beersheba.—Dan was at the extreme north of the land of Israel, Beersheba at the extreme south, so the expression means the whole land. All the days of Solomon.—During the whole of his reign.

V. 26. "Forty thousand stalls of horses."—This means that he had as part of his military force twenty thousand chariots.

V. 27. "Those officers."—Referring to the twelve mentioned in vs. 8-10, who were stationed in different parts of the country, having each a certain district of country under him, and their duty was to gather certain supplies for the king's household and for his stables.

V. 28. "Dromedaries."—The one-humped camels, noted for their fleetness.

V. 29. "Largeness of heart."—Great mental capacity.

V. 30. "The children of the east country."—This is said to be the name of a distinct tribe on the Euphrates, the "Beni Kedem."

V. 31. "Wiser than all men."—Who had lived up to this time. Ethan, Heman, Chalool, Darda.—Though these were the wisest men then known to fame, no one can now tell who they were.

V. 32. "Three thousand proverbs."—Some of these are in the Book of Proverbs. Songs.—The Book of Ecclesiastes and the Songs of Solomon probably are included among them.

V. 33. "And he spake of trees, etc."—"He spake of" may either mean that he wrote, or that he discoursed, upon subjects connected with natural sciences.

V. 34. "Of all people, i. e., of all nations. From all kings of the earth."—They sent their messengers or ambassadors. The queen of Sheba, however, came in person.

THOUGHTS.—The dying words of David to his son Solomon were an exhortation to him, that he would follow the statutes of the Lord, and take Him with him in all his ways. The promise of blessing and prosperity was given on the condition that Solomon keep the commandments of the Lord. With the responsibilities of the kingdom, came the desire to render perfect satisfaction unto God, and righteous ruling unto the people. This desire became a prayer, and the prayer was heard and answered in such large measure that Solomon was the wisest man in the land. Thus he proved the truth of the words he uttered, "Commit thy works unto the Lord, and thy thoughts shall be established." Prov. xvi. 3. His heart was open to the inspirations from God. His words poured forth the thoughts and feelings of his enlarged heart. Men could not resist his power and influence. He prefigured that blessed one, of whom it was said "Unto him shall flow all nations." The life of Solomon is a source of inspiration still to those who desire that wisdom which cometh from above.

"So let your lips and lives express,
 The Holy Gospel we profess.
 So let your works and virtues shine,
 To prove the doctrine all Divine."

THE LITTLE FOLK.

The Sculptor Boy.

BY BISHOP W. C. DOANE.

"Chisel in hand stood a sculptor boy,
With his marble block before him?
And his face lit up with a smile of joy
As an angel dream passed o'er him.

He carved that dream on the yielding stone,
With many a sharp incision;
With heaven's own light the sculpture shone,—
He had caught that angel vision.

Sculptors of life are we, as we stand
With our lives uncarved before us,
Waiting the hour when, at God's command,
Our life-dream shall pass o'er us.

If we carve it then on the yielding stone,
With many a sharp incision,
Its heavenly beauty will be our own.
Our lives, that angel vision."

Tim's Kit.

It surprised the shiners and nowaboys around the post-office the other day to see "Limpy Tom" come around them in a quiet way, and hear him say:

"Boys I want to sell my kit. Here's two brushes, a hull box of blacking, a good, stout box, and the outfit goes for two shillings."

"Goin' away, Tim?" queried one.

"Not 'zactly, boys, but I want a quarter the awfulest kind ust now."

"Going on a'scourtion?" asked another.

"Not to-day, but I must have a quarter," he answered.

One of the lads passed over the change and took the kit, and Tim walked straight to the counting room of a daily paper, put down the money, and said:

"I guess I kin write if you'll give me a pencil."

With slow moving fingers he wrote a death notice. It went into the paper almost as he wrote it, but you may not have seen it. He wrote:

"Died—Litul Ted, of scarlot fever, aged 3 years; Funeral to-morrer, gone up to Hevin; left one bruther."

"Was it your brother?" asked the cashier.

Tim tried to brace up, but he couldn't. The big tears came up, his chin quivered and he pointed to the notice on the counter, and gasped: "I—I had to sell my kit to do it b—but he had his arms around my neck when he d—died!"

He hurried away home, but the news went to the boys; they gathered in a group and talked. Tim had not been home an hour before a bare-footed boy left the kit on the door-step, and in the box was a bouquet of flowers which had been purchased in the market by pennies contributed by the crowd of ragged but big-hearted urchins.

Jamie's Post.

"Oh! he's tip-top at starting things but you can't tell how long he will hold out," said Ralph, doubtfully.

"He seems interested enough now," answered Rob.

"Yes; but by the time he gets the rest of us into it he may have lost his interest and have forgotten all his fine promises. He means all right, I suppose, but he doesn't do to tie to."

Both boys laughed, and little Jamie, sitting on the gate, looked soberly from one to the other. He waited until Ralph walked away, and then slowly questioned his brother.

"Wobert, what does a to-tie-to mean?"

"A—what?" asked Rob, suddenly becoming aware of the small presence.

"That boy," declared Jamie, pointing one plump finger after the retreating Ralph, "said another boy didn't be a to-tie-to."

"Oh! Jimsoy, what a wretched 'little pitcher' you are!" groaned Rob. "No; he said the other boy wouldn't do to tie to—to tie to, you understand? It isn't all one word."

"What kind of a boy does it mean, Wobby?"

"Mean? Why, when you say a fellow won't do to tie to you mean that you can't exactly trust him. He isn't"—Rob hesitated, realizing that some common phrases that seem to convey to one a very clear meaning, are, after all, not easy to explain. "It's this way, Jimsoy. If you were going to tie a horse somewhere, would you find a good strong post that would hold him where you wanted him to stand, or would you tie him to any loose piece of brush lying on the ground?"

"No; I wouldn't tie him to some bwush," said Jamie, scornfully. "He'd wun and dwag it off."

"That's it," answered Rob, delighted with his own clearness of exposition. "And if you were going out into the water, and wanted a rope to pull yourself in by and hold you so you couldn't be swept away, you would fasten the end of it to something strong and solid that wouldn't pull loose and let you sink. Well, the folks that do to tie to are the ones that stand fast to what they say—the ones you can always trust to do the right thing, no matter how much pulling there may be in other directions."

"Yes. I tietoyou, Wobert," said Jamie, admiringly. "You're that kind of a boy to tie to, ain't you?"

Was he? Rob wondered a trifle uneasily as he walked away. He had never thought of asking himself such a question before, but his attempt to explain the subject to Jamie had made it stand out very clearly. He knew the two kinds of boys he had been describing, and he could count the few who always stood where they ought, for everything good and right, and who could be depended upon to hold others fast instead of being moved themselves. But the many "who went with the crowd," and yielded to every influence that touched them—he could not be sure that he was wholly unlike them. He knew that he was carrying the definition farther than Ralph had thought of doing when he used the words, but the thought would not be put away, though he impatiently tried to do it. He found himself watching his companions, and noting contrasts, watching himself and making deductions not altogether comfortable; but, after all, the strange study taught him more than many of the professor's wise lectures had done.

At dinner Jamie suddenly looked up from his plate and remarked: "Papa, Wob is going to be a hitching post."

"Indeed? Well, that's a new profession for a young man, but if he is really going into it I hope he will make as good a one as those I had put in front of the house last week—sound through and through, good tough fibre, rooted deep enough to be firm, standing upright, strong, reliable and useful."

Everybody laughed at the pretended gravity with which Jamie's funny speech was answered, but into Rob's face came a look of earnest purpose. He liked the description.

"That's the kind of man I want to be," he thought. "It's the kind I will be, God helping me."

The Sin of Omission.

It isn't the thing you do dear,
It's the thing you've left undone,
Which gives you a bit of heartache
At the setting of the sun.
The tender word forgotten,
The letter you did not write,
The flower you might have sent, dear,
Are your haunting ghosts to-night.

For life is all too short, dear,
And sorrow is all too great,
To suffer our slow compassion,
That tarries until too late.
And it's not the thing you do, dear,
It's the thing you leave undone,
Which gives you the bit of heartache
At the setting of the sun.

—Margaret E. Sangster.

A Faithful Cat.

During the Crimean war, a little cat, reared in his mother's cottage, followed a young French soldier when he left his native village. The lad's heart clung to this small dumb member of his family; and he gave pussy a seat on his knapsack at night. She took her meals at her master's knee, and was a general pet in the company. On the morning that his regiment was first ordered into action, the soldier bade his little cat farewell, and left her in charge of a sick comrade. He had marched about a mile from the camp, when what was his surprise to see Miss Puss running beside him. He lifted her up on her usual seat, and soon the engagement commenced. Twice did the soldier fall, but the cat clung fast hold. At last a severe wound stretched him bleeding on the field. No sooner did pussy catch sight of the blood flowing from her master than she seated herself upon his body and began to lick his wound in the most assiduous manner. Thus she remained for some hours, till the surgeon came to the young lad, and had him carried off to the tent of the wounded. When he recovered consciousness, his first question was, "Shall I live?" "Yes, my good fellow," was the surgeon's answer, "thank's to your little cat; for if she had not used her tongue so intelligently you would have been too exhausted by loss of blood to recover." You may be sure that pussy was well cared for; and contrary to all regulations, she was allowed to accompany the young soldier to the hospital, where she was regaled with the very nicest and the choicest morsels from his plate and became a very distinguished character.

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.

In face of the urgency with which all the evangelical churches are pushing their work and pressing the financial claims of that work upon their people, the non-denominational societies which have not such ready access to the people through the various pulpits are apt to be overlooked and to suffer correspondingly. Some that were active and vigorous a few years ago have had to close up their work altogether for this reason, and others are in danger of collapsing unless vigorous measures are taken to keep them before the public. Even such a Catholic institution as the Bible Society has felt the need of this in recent years. With a view to maintaining the interest in its work, the officers of the Montreal Auxiliary last Monday morning by previous arrangement brought its claims before the Ministerial Association through the Secretary, Prof. Carns-Wilson, of McGill University. The matter was cordially received and spoken to by quite a number of the members, and several suggestions were thrown as to the means that might be taken to promote its interests, some of which are likely to be acted on. The auxiliary is doing a very valuable colportage work, especially among the French Roman Catholic population, and that work is very far from being completed as yet. The truth is that only a small percentage of the people have the scriptures in their hands in any form, and the strongest pressure is brought to bear upon them by their ecclesiastical leaders to prevent their obtaining them. In spite of their warnings and threats, however, each year sees some advance, and the society has sufficient encouragement in every district to continue its efforts. The society also furnishes the Scriptures which are circulated by the agents of the different churches including our own.

On Friday evening last the Rev. Prof. Ross gave a lecture to a good audience in Knox church, entitled "Rambles in Scotland." His sketches of Scottish scenes and Scottish ways gave at once amusement and instruction. Accompanying the lecture was a short programme of appropriate Scottish music rendered by members of the choir under the direction of Mr. W. A. Coates, the organist of the church.

On Sunday last Prof. Ross officiated at the opening of a new church building near Vankleek Hill at a station forming part of Mr. McLeod's congregation. For several years back services have been held at this point in Gaelic and English by the minister of Vankleek Hill or by a student missionary under the direction of the Session. The student this summer has been Mr. Hugh D. Leitch, of the Presbyterian College, Montreal. The opening of the new building shows the success which has attended the work in the past and places it in a more favorable position for the future.

The Session of the Presbyterian College will open on the evening of the 7th inst. with a lecture from Dr. Barclay on "Doctrine and Life." There is good reason to expect a large attendance of students.

The evangelistic services in Taylor Church still continue with ever increasing audiences and deepening interest.

North-West Notes.

When the Presbytery of Glenboro met a few days ago the Rev. A. E. Driscoll, B. A., of Souris and the Rev. A. Currie, of Wawanesa, laid on the table the resignations of their respective charges.

The semi-annual meeting of the Synod's Home Mission Committee is going on in Winnipeg. Accounts for the past half year are being passed, and estimates and appointments for the winter are being arranged.

The Rev. Prof. Hart and Mrs. Hart are planning to cross the Atlantic during Prof. Hart's convalescence. The following resolution was recently passed by the College Board: The Board of Manitoba College has learned with sincere regret of the severe

and prolonged illness of Prof. Hart. It desires to assure him of its deep sympathy with him in the suffering through which he has passed and in his still remaining weakness, and of its gratification and thankfulness at the prospect of his recovery. It embraces this occasion to express its deep sense of the great value which it attaches to the long and faithful services in connection with the institution, and to assure him of its readiness to make the best arrangements possible for the conduct of his classes until such time as by the blessing of God his health may be fully restored.

There has been an epidemic of measles in the South Indian mission school. Twenty-two of the fifty-eight pupils were affected, but happily there were no deaths, although measles are very often fatal to Indian children.

Manitoba College opened on the 1st inst. with the largest attendance, for an opening day, in its history. The classes of Prof. Hart will be carried on during his absence by the tutors, Messrs F. W. Clark, B. A., and John R. MacArthur, B. A.

General.

Rev. A. Graham, Lancaster Ont., has been appointed Moderator during the vacancy at Dalhousie Mills and Cote St. George. Only Gaelic speaking Candidates need apply.

Rev. P. McF. MacLeod, former pastor of Knox church, Stratford, has been called to the charge of the congregation of Upper Tooting, near London, England.

The congregation of St. Paul's church, Hamilton, has presented a purse of gold to the Rev. Mct. Gandier, the student who has occupied the pulpit for the past three months.

Rev. T. A. Bell, of Avonbank, has received a unanimous call from the Presbyterian congregations of Napier and Brooke, in the Presbytery of Sarnia. Mr. Bell is a recent graduate of Knox College.

Rev. A. K. MacLennan, Dalhousie Mills, leaves for Boston on the 12th inst. to take charge of the First United Presbyterian Church there.

The Harvest Home services in connection with Hornings Mills Presbyterian Church were conducted by Rev. Wm. J. West, B. A., of Woodstock on 27th Sept. who preached two impressive sermons to large congregations. The Harvest Home supper and social gathering was well patronized on Tuesday 29th, the proceeds amounting to about sixty dollars. The pastor Rev. A. E. Neilly deserves much credit for the good work accomplished in this charge one of the difficult fields of our church.

Very successful Harvest Home Services were held in the Presbyterian Church at Crosswell on Sabbath and Monday the 6th and 7th inst. Rev. J. Mc D. Duncan conducted the Sabbath Services at 3 and 7 p.m. and preached to large and appreciative congregations. On Monday evening after a Harvest Home Supper the church was filled with an interested audience who listened with delight to choice music rendered by the choir of St. Andrew's Church, Lindsay, and addresses by Rev. Messrs. Tucker and Bragg of Manilla and the pastor of the church—Rev. P. A. McLeod.

A Presbyterian mission was undertaken at Dunchurch a number of years ago by the Knox College Missionary Society, but this year, as a result of the able services rendered by Mr. Barber last season, the carrying on of the work was given over to the Home Mission Committee. D. M. Robertson, a student of Queen's University, Kingston, has had charge of the work this season, and has left the cause in a flourishing condition, finances being beyond what was called for, and the spiritual life deepened. He also preached at Whitestone, Maple Island and Abmic Harbor, the latter place having done particularly well. Both at Dunchurch and at Abmic Harbor there is a flourishing Christian Endeavor Society. The followers of the great reformer, Knox, have worshipped for three years in a little old log school house, but before another summer passes they intend to have a commodious new building, in which to hold service. The church is to be built on a

stone foundation and veneered with red brick, the inside being finished with dressed birch. A tower, through which entrance is to be gained, will stand on one corner. It is to be known as the "Kilpatrick Memorial Church." Although the Presbyterians are few yet they are energetic and are determined to have a church second to none in the district.

At the close of the Prayer meeting at Glen Norman, a section of the congregation of Dalhousie Mills, and Cote St. George last Friday night, requested the pastor, Mr. MacLennan, to remain a little while, when two little girls stopped to the platform, read a kind and sympathetic address, and then presented a beautiful gold watch and case. The pastor was completely overcome at this unexpected kindness, as well as at the prospect of speaking for the last time in the Glen Norman school house, in the capacity of pastor. He feelingly referred to the happy hours spent in that school house, and the good feeling which ever existed between him and all the people. Dr. Kellogg, of Richmaid, also spoke a few suitable words, and the meeting closed with "God be with you till we meet again," and the benediction.

Presbytery of Peterborough

Met in Millbrook on the 22nd Sep. There were 17 ministers and 4 elders present. The Rev. J. U. Tanner, of Omemees was chosen moderator for six months. Interesting and gratifying reports were received from the several mission fields. Clydesdale and Apsley are to have a missionary for the winter and Harvey as much supply as possible for 3 months from local sources. The proposed change in the mode of electing commissioners to the Assembly will be further considered next meeting. Messrs Hall and Oswald, students, were ordered to be certified to Knox College. The next meeting of Presbytery, was appointed to be held in St. Paul's Church Peterborough on the 15th Dec. at 9 o'clock a.m.

The standing Committees for the year are the following viz—

Home Missions—Dr. Torrance, Messrs W. Bennett, J. C. Potter R. Laird, Ministers and G. M. Roger and R. Tulley, elders. Augmentation—John Hay, B.D., C. S. Lord B.D., P. Duncan Ministers and Messrs H. Carruthers and J. Underwood, elders Church Life and Work—Dr. Smith, Messrs A. Laird and W. Johnston, Ministers and P. Brown and Mr. McNaughton elders Sabbath Schools—R. Hyde, I. Cattanoah, A. C. Reeves, Ministers and W. E. Roxborough and W. Battar, Elders Y. P. Society—C. S. Lord, John Hay, A. Laird P. Duncan, Ministers.

Sup. of Students—D. A. Thomson, D. Sutherland and J. F. Somerville Ministers and R. Tully and John Clark, Elders.

Statistics—W. Bennett, J. U. Tanner James Cleland. A. K. McLeod Ministers, and Messrs. D. Armstrong and I. Steele, Elders.

A motion of Sympathy with the Millbrook Congregation in the loss of their Church by fire was passed and gratification expressed that another commodious structure was in course of erection.

The remit of Assembly on the subject of reduced representation was unanimously approved of.

The following notice of motion was given by Wm Thomson "That we recommend that the Assembly meet in Toronto each year that the billing system cease and that each commissioner be paid out of a common fund at the rate of Sets per mile one way and \$2 per diem."

Presbytery of London.

The Presbytery met in First Presbyterian church, London, on the 5th Sept., and was duly constituted. Rev. I. Little, Moderator. After reading the minutes of last regular and special meetings the business was arranged. On motion of Mr. Clark, duly seconded, Mr. Talling was elected Moderator for the next six months, and thanked the Presbytery for the honor conferred on him. On motion of Dr. Proudfoot the retiring Moderator was thanked for his conduct in the chair, and the vote of thanks was enthusiastically acknowledged. The clerk presented a letter from Rev. Mr. Dewart, Ailsa Craig,

which was submitted to a committee, to report what action—if any—should be taken in connection with it. The Presbytery then took up the resignation of Mr. Haig, of Hyde Park; Mr. Sawers intimated that he had cited the congregations of Hyde Park and Komoka, and held meetings with them in connection with the resignation; and that the following delegates had been appointed to appear before the Presbytery: Messrs. Waugh, McLaughlin and Turnbull from Komoka, and Messrs. Scott, Ramsay and Weir from Hyde Park. These brethren addressed the Presbytery, stating that if Mr. Dewar pressed his resignation they would not oppose it, only they would leave the matter in the hands of the Presbytery. Mr. Haig was then asked if he adhered to his resignation, when he replied that he did. Parties were then removed. After several brethren had spoken the following proposition was carried. That Mr. Haig be asked to reconsider his resignation. On motion of Mr. Johnstone, duly seconded, the following committee was appointed to confer with Mr. Haig, in regard to the matter, and report, viz., Messrs. Jno. Currie, W. J. Clark, Dr. Proudfoot, I. Little and Dr. Hodge. Mr. Johnstone gave in the report of the Committee on Ailsa Craig. Communication as follows—that the committee do not regard the letter to the Clerk of Presbytery as an answer to the Presbytery's request, and that the Clerk of Presbytery be instructed to request an answer from the congregations of Ailsa Craig and Carlisle, to the Presbytery a proposal—already laid before them.

Messrs. Miller, Clark, G. H. Smith and Mr. Inomson, Elder, were appointed a committee to strike the Standing Committees for the year. This Committee reported—at a future stage, the standing Committees they recommend. The report was received and adopted.

The Home Mission report was submitted by Mr. Henderson—and the deputations to augmented charges reported their respective visits—and applications for grants were made as follows—\$50 for King St. London, for the past six months, the congregation to be self-sustaining for the future; \$150 to be asked for ensuing year, for each, on behalf of Aylmer, Hyde Park, Wardsville, S. Delaware and Tempo; \$125 on behalf of N. Delaware, etc.; \$200 on behalf of Port; \$100 on behalf of Alma Street.

Mr. Clark reported that Mr. Haig had agreed to reconsider his resignation, and the Committee recommend that the Presbytery give some aid in supplying Mr. Haig's pulpit during his absence on account of Mrs. Haig's health. The report was received and agreed to. Mr. J. A. Dow, student, underwent a satisfactory examination on the subjects prescribed by the Church and was duly licensed to preach the Gospel. Messrs. S. D. Jamieson, Peter Scott, J. A. Clark, Robert Campbell, and W. Shepherd, students, appeared before the Presbytery, and after the necessary examination, were ordered to be certified to their respective Colleges. The Presbytery agreed to hold the next meeting in Knox church, St. Thomas, on the second Tuesday of Nov. at 11 a. m. and closed with the benediction.—GEORGE SUTHERLAND, Clerk.

Kamloops Presbytery.

On Sept. 8th at Enderby, B. C., in the Okanagan Valley the Presbytery of Kamloops met and was constituted, the Rev. Thos. Paton of Kettle River presiding. Since the division of Calgary Presbytery, this Presbytery can lay claim to its being the largest missionary Presbytery in the West both in geographical extent and in the number of missionaries employed, there having been twenty three missionaries laboring within the bounds during the past summer.

There was a large attendance present and the Rev. T. S. Glassford of Donald was elected Moderator for the next twelve months. Rev. Dr. Robertson and Rev. D. G. McQueen of Edmonton being present were invited to sit and correspond.

A most unanimous call was presented by the Kamloops congregation in favor of Mr. J. Q. Stewart B. A. It was sustained as a regular gospel call and placed in the hands of Mr. Stewart who signified his acceptance of the same.

It was decided to meet in Kamloops on Sept. 22nd for his ordination and induction. The Moderator to preside Mr. McLeod to preach. Dr. Robertson to address the minister and Mr. Glassford the people. Mr. Geo. A. Wilson, Convener of Home Mission Committee presented the report for the past half year and the claims presented were passed by the Presbytery.

Rev. J. C. Herdman B.D., of Calgary was nominated for the office of Moderator at the next General Assembly. The Commissioners to the Assembly at Toronto reported diligence.

Mr. W. C. Dodds late of Knox College and appointed by the Home Mission Committee to labor at Rossland, appeared before the Presbytery for ordination. He was then examined by the Presbytery, which examination proving satisfactory it was agreed to meet in the evening for his ordination. The Moderator to preside Mr. McQueen to preach Dr. Robertson to address the minister and Mr. A. McVicar the assembled congregation at which time and place Mr. Dodds was duly ordained to the office and work of the Holy ministry. The standing Committees for the year were appointed the Conveners of which are as follows: Home Missions Rev. George A. Wilson B. A., Foreign Mission and French Evangelization Rev. T. S. Glassford, Church Life and Work Rev. A. McVicar B. A., Church Property Rev. Geo. Murray M. A., Students, Rev. Geo. Murray, M. A., Manitoba College Rev. T. G. McLeod, B. A., Young People Societies Rev. Thos. Paton, Sabbath Schools Mr. D. Matheson, Finance Rev. Geo. A. Wilson, B. A. On Wednesday evening a missionary meeting was held which was well attended. Interesting addresses were delivered by Messrs. Glassford, McVicar, Dodds, Dunn and Dr. Robertson. Presbytery adjourned to meet in Kamloops on Sept. 22nd at 10 a. m.—Geo. A. Wilson, Clerk.

Presbytery of Inverness

Met at Whyocoomah, on the 15th inst. Commissions of representative elders were read, and the names of those elders added to the roll of Presbytery, as follows:—Walter McDonald, Charles Campbell, Colin Nicholson, John McDougall, Peter Carmichael, L. McFadyen, N. Nicholson, Angus McDonald, J. H. Ladd, J. W. Campbell and Neil P. McKay.

Rev. Neil Currie being present was asked to sit and correspond. The report of the Inverness Presbyterial of the W. F. M. S. was read. It was agreed, that the Presbytery receive the report, and express its gratification at the zeal and success of the Presbyterial Society during the past year, and especially at the spirit of liberality of the unnamed member who contributed \$200 of the amount raised. The Presbytery recommended that one auxiliary at least be formed in each of the congregations where none existed hitherto.

Rev. K. McKenzie was appointed to Little Narrows at the urgent request of the people, and it was agreed to ask Rev. D. McLean, Truro, to supply Middle River after October 1st till further notice. The report of Mr. W. A. Morrison, Catechist at River Inhabitants, was received. The Presbytery was pleased to find that the field paid him in full. Mr. Edmund Campbell and Mr. John McDougall, delegates from the congregation of E. Lake Ainslie, were heard, asking for the appointment of Rev. Neil Currie to that field for a year, as an ordained Missionary. With the concurrence of Mr. Currie their request was granted. The H. M. Board was asked for a supplement of \$200 and our O. E. Societies asked to aid in getting and keeping the H. M. Fund out of debt. Arrears and other matters were discussed, and the meeting closed with the benediction.—D. McDONALD, Clerk.

Presbytery of Owen Sound.

The Presbytery of Owen Sound met in Division St. Hall, Sept. 15th, and was opened with devotional exercises led by Mr. Davidson. Mr. P. McNabb, Moderator. Messrs. Michael and Telford appeared for the congregations of Knox Sydenham and Holland centre. After deliberation it was agreed to supply them together in the

meantime. The Moderator of Session to have charge of supply. Mr. Acheson reported excellent work done in Lion's Head and Indian Peninsula. It was agreed that an ordained missionary be secured for Lion's Head and a student for the Indian Peninsula, and that a special grant of \$24 be asked for Holland centre.

Dr. Waits presented the report on Augmentation. Presbytery is asked to raise eight cents per member for this scheme. It was agreed to ask \$150 for Markdale, \$250 for Hepworth, and \$3.00 per week for Knox Sydenham and Holland centre while vacant. Mr. A. MacNabb, was appointed to look after the interests of Manitoba College.

Mr. Russel reported that the new church in Hepworth would be opened for worship on the 27th inst. The Presbytery extended its congratulations to the congregation on the completion of their work, and prays that abundant prosperity may result from the labors of minister and people.

Mr. McLaren moved the motion of which he gave notice at last meeting, "that expenses of commissioners to Assembly be not paid unless full attendance be given at the meeting or satisfactory explanation given." Motion was carried.

The clerk was instructed to certify students in the bounds to their several colleges. It was agreed that the afternoon session of next meeting be given up to a consideration of the schemes of the church, twenty minutes being allowed to each one in charge to present the case. The Presbytery then adjourned, to meet in Division St. Hall on Tuesday, the 15th day of December, at 10 o'clock, and the meeting was closed with prayer and the benediction.—P. McNABB, Moderator, J. SOMERVILLE, Clerk.

Presbytery of Maitland.

This Presbytery met at Wingham Sept. 15th inst. Mr. Finlay MacInnes, lately from Scotland, and Mr. Hector MacKay, of Ripley were ordered to be certified to the Senate of the Presbyterian College, Montreal, with a view to the ministry. The following resolution at the resignation of Rev. A. G. Hartley was adopted. "In accepting the resignation of Rev. A. G. Hartley as pastor of Bluevale and Eadies where he has faithfully labored for the past fourteen years. We as a Presbytery desire to record our affection and esteem for Mr. Hartley as a co-presbyter and as a preacher of the Gospel, we acknowledge with gratitude his wise council and good work in the Presbytery, his reverence for God's word, his faithful exposition of it and his earnest preaching of the Gospel. We admire his kind genial and manly disposition, approving things that are excellent and boldly rebuking the evil, disdaining what is mean and abhorring all that is opposed to God's truth, his ability to discern things that differ and his faithfulness in warning of existing and menacing dangers in church life and work.

With sorrow we accept his resignation praying that God may open up for him a sphere of usefulness and richly bless himself and family where ever his lot may be cast.

Mr. Ross was appointed interim moderator of the sessions of Bluevale and Eadies and instructed to declare the charge vacant.

This Presbytery joins the Prisoner's Aid Association in a Memorial to Dominion Reformatory for young men to be presented to the Minister of Justice, Ottawa, and the Dominion Government to suspend further action with regard to the proposed Reformatory until a commission of competent gentlemen formulates a well considered scheme both for the organization and the subsequent management of said Reformatory for young men.

Mr. Maxwell was appointed to look after the claims of Manitoba College within the bounds.

The financial strength of aid receiving congregations was considered, and grants asked in their behalf.

The next regular meeting of Presbytery will be held at Wingham, Nov. 17th, at 11.30 a. m.—JOHN MACNAB, Clerk. Lucknow, Sept. 18th, 1866.

Y. M. C. A.

These are assuredly days of great advantage and opportunity to young men, especially as to educational facilities. The Young Men's Christian Association has of late years entered this field with the large result that 25,000 members were provided with free tuition last season in the associations of North America. In Toronto, the Central Association, under the direction of an energetic and capable committee has made provision for no less than twelve classes this fall and winter in the subjects of bookkeeping, penmanship, business arithmetic, shorthand, mechanical and freehand drawing, applied electricity, light carpentry, vocal music, English literature and civics. In addition a series of "Canadian Talks," by the Hon. R. Harcourt, George R. Parkin, J. S. Wainson and William Houston, are advertised in the prospectus of the Association. We certainly wish the directors of this excellent institution the success they deserve.

A DANGEROUS INJUNCTION.

"If a man literally obeys the injunction to take no anxious thought for the morrow he will make a mistake in being obedient at the wrong time, and in the wrong way. 'To-morrow' may be his danger line. And if he has no life insurance, then what?"

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THE CINEMATOGRAF.

Though the Exhibition Hall has been crowded each day from opening to the closing, it is evident either that many have not yet seen it, judging by the still increasing audiences, or that they are to some extent a large number, whose enjoyment of it has not been satisfied with one visit. Mr. Hall has draped the entrance, anti-room and hall, very prettily with various colored cloths and provided music, a lecturer, etc., to make the audience more delighted.

Lord and Lady Aberdeen were among the patrons the other evening. We can honestly recommend it to our readers when it reaches Hamilton, London, Brantford, Ottawa, etc.

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