



THE PRESBYTERIAN REVIEW

"I am in the place where I am demanded of Conscience to speak the truth, and therefore the truth I speak, impugns it whoso list."—JOHN KNOX.

Vol. XI.

Toronto, October 11, 1894.

No. 14.

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DAYS.

What is the message of days, what is
the thought they bring—
Days that darken to winter, days that
sweeten to spring?

Is there a lore to learn, is there a
truth to be told?

Hath the new dawn a ray that never
flushed from the old?

Day that deepens to night, night that
broadens to day,

What is the meaning of all, what is
the word they say?

— Silence for aye and aye, and the
heart-beats never cease.

Till toil and life and the day are the
night and death and peace.

— JOHN HALL INGHAM, IN OCTOBER, *Scribner*.

LITERARY NOTES.

There has been a very interesting
discussion caused of late by a serial
article being published in Harper's
Young People. The article referred to
is called "A Trip Around Cape Horn in
'49," and it tells anecdotes of the journey
of an actual ship called the *Gray Eagle*
around the Horn. The discussion is
caused by letters from several persons
who made the trip in the *Gray Eagle*,
and they have all furnished many
additional anecdotes of the voyage.
The fourth instalment of the account
is in the present issue of the Young
People.

The Viceroy's special grievance was
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condition worse than slavery. It had
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its revenues England might govern
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Hung Chang, by John Russell Young,
October Review of Reviews.*



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Toronto, October 11, 1894.

Jubilee Echoes.

THE celebration over, the proceedings and their probable effect can be quietly estimated. The feeling that remains is one of satisfaction. A great occasion has been celebrated worthily, with fit ceremony and it may be noted that the necessary elaboration of detail was managed so as to be given effect to without a single hitch. To the committee this must be cause for satisfaction and rejoicing. The programme as conceived promised well, and its fulfillment bore out the promise. Here a word of praise is due to the head and hand that were seen in its preparation and largely in its execution. There was a happy combination of men and topics, the skilfulness of which was felt by all. It has been said that Knox College men, the college staff, kept too much in the background. But it must be remembered that on such an occasion as the Jubilee, this modesty was very becoming. Yet the strongest men who appeared on the scene were of Knox College. The College is proud to number Dr. Patton among her sons; Prof. Thomson's poetical tribute to the memory of Professor Paxton Young will remain as a bright memory of the Jubilee; Professor MacLaren's words were few, but the sturdy grasp, and judgment of the professor were felt even in his brief sentences; while Dr. Caven performed his part with the grace and charm which so well suits him in the discharge of whatever duty it may be his task to perform. His personality was distinctly felt; it could not have been otherwise, and the testimonies borne to his worth, and great services were the outpourings of hearts filled with respect for him and with a sense of the exalted position he occupies in the minds of the people and of his academic contemporaries. Few men have been privileged to serve their day and generation as the learned principal of Knox College has done and it is hoped will be spared long to do, and few who have had the opportunity have been better fitted, by disposition and ability, for the task.

The gathering at the College on Wednesday afternoon was a remarkable one. Generally it was of a strikingly intellectual cast. The clerical garb predomi-

nated, but the studious brows were not confined to the cloth. The superintendent and teacher who spends midnight oil over the shorter catechism and Matthew Henry were there; the thoughtful mechanic, the keen lawyer, the mild doctor were there, eager, interested listeners and spectators. Some there were whose memory stretches clearly back to the foundation of the College, and the part taken by them at its inception. Who could help sympathizing with the feelings, redolent of far back associations, of such as Mrs. Jennings, the widow of Dr. Jennings of the old Bay Street church, Toronto. Frail and aged, there she was, seated near the platform, a feature of the gathering, thinking of the time fifty years before when she helped to rock the cradle of the infant institution now outgrown her fondest expectations. Not far from her could be seen the erect form of Hugh Miller, J.P., another who has watched the growth of the College through its fifty years of history. And so on. The interested old and the enthusiastic young, and the thoughtful face of mature years—a company such as is seldom gathered under one roof—and each of them came to honor "old Knox." Old Knox already! It is the language of affection; it means more than many words can tell.

Of the oratory Rev. Dr. Patton's sermon stands out pre-eminently, which will be noticed further on.

The addresses of Wednesday evening were characterized by much kindly feeling. For the public, the Lieutenant Governor and the Mayor of Toronto spoke warmly and well; for the sister colleges and denominations the representatives who appeared were complimentary and straightforward. Professor Newman's eulogy on Rev. Dr. Caven was very well deserved and appropriate at the Jubilee of the College of which he is the head. Dr. Burwash was interesting and Dr. Sheraton and Senator Allan brought together the High and Low sections of the Anglican Church in a cordial manner most pleasing to all. One might have supposed that Dr. Munro Gibson had the meeting together of Wycliffe and Trinity in his prophetic mind when he wrote thus in his congratulatory letter:—"It is sure to be an inspiring time, and I rejoice exceedingly that it is to be the occasion of a manifestation of that unity among Christians, in which my beloved Canada seems to be in advance of all other countries. My very earliest experiences in the Church were connected with Union; for I began my theological course under Dr. John Taylor in the U.P. Hall, and finished it in Knox College, which by that time knew no dividing line between U.P.'s and Free's; and now we rejoice in a truly Catholic Presbyterianism; and I fully expect that the gathering on the occasion of the celebration will be one of the most thoroughly Catholic which our age has witnessed." And could Dr. Munro Gibson have seen the gatherings he would have found that his expecta-

tions were justified. There was no exclusiveness; instead of limits or bounds the leading denominations were represented and their messages were of peace and good will.

The work done by Mr. Mortimer Clark, Q.C., Rev. Wm. Burns, Rev. Principal Caven and others was herculean, it was well performed and to them is due sincere thanks. Their labors have not been in vain and will still bear fruit, for not only has the jubilee brought together many friends and given to them an inspiration, but the work of the college has been placed before the country in its various phases, and an accession of strength ought to follow.

Jubilee D.D.'s.

Knox College cannot be charged with extravagance in the bestowment of honorary degrees. Only ten have been considered worthy of this distinction in the past and all of these are not Canadians. It was suitable that this jubilee occasion should be signalized by a more liberal dispensation. In the old land, the degree of Doctor of Divinity is usually conferred upon men who have won distinction as authors, or as specialists in some theological science. It must be remembered however, that in the old land ministers are comparatively men of leisure, and that in our new country with its vast mission fields and bewildering activities, men of just as good calibre spend their strength in other directions that are quite as useful and equally worthy of recognition. The minister who is studious, and week after week furnishes a community with the best thought in an ever changing variety of themes, accomplishes it may be a great deal more, and is of greater merit than many whose reputation rests on a book, which—like most books—enjoys a limited circle of readers for a limited time, and is then placed on the upper shelf. Of the six gentlemen who were honored on this occasion, none have written books, but all have read books to good purpose, and have been intelligently and effectively dispensing the results of careful study for years, and some of them to a much wider circle than their own immediate neighborhoods. When a man has so cultivated his powers and reached such maturity of thought as that, his judgments are not only respectfully listened to by intelligent audiences, but his utterances looked for on important public questions, we believe he has reached that plain at which he is worthy of such special honor as the degree of Doctor of Divinity indicates. In medicine the great man is the one who can diagnose a case and apply the remedy. So it is in Divinity, theology is a remedy for the ills of humanity, and the man who can actually discern the phases of the disease and wisely dispense the divine remedy, is the great preacher. Such are the men whom Knox College Senate honored at this time. We cordially congratulate them on the honorable distinction, and the College upon the enrollment of such worthy graduates. Each will, we doubt not, reflect honor upon his Alma Mater, in the coming days.

Dr. Patton.

The sermon preached by Dr. Patton at the opening services of Knox College Jubilee celebration will be a topic of conversation for years. It was as one graduate remarked "the experience of a lifetime." What an exquisite delight it must have been to many clergymen

whose circumstances place them beyond the reach of frequent contact with such distinguished men! Dr. Patton's fine intellectual profile is an interesting study, and scarcely less so were the countenances of many of his hearers, whose eyes expressed their appreciation. His discussion of the materialistic naturalism of Spencer and the idealistic naturalism of Hegel and their inevitable conflict with the supernaturalism of the Scriptures left the impression upon his hearers, that he had not only acquainted himself with the views of other men, but that he had thought for himself and had with an inexorable logic reached conclusions. He speaks like a man whose mind is made up, who has arrived at settled convictions—not the convictions of the mere traditionalist, but of the man who has explored and verified every inch of the ground and speaks that which he knows. The hearer is not asked to accept anything upon the authority of the speaker—every thought is accounted for and he thus at each step gives a reason for the faith that is in him. It was in that respect an eminently satisfactory discussion. After indicating the nature of this conflict between naturalism and supernaturalism which is to be fought possibly at the Saviour's tomb, or about the Pentateuch or as to the existence of miracles, he discussed the contents of this supernatural religion which imperatively demand acceptance, and without which salvation is impossible. Perhaps no part of the sermon was more satisfactory than the discussion of the third division, the basis of certitude as to divine revelation. The Bible is a book of information in things that men need to know. It is not made up of the subjective beliefs, either of the individual or of society or of the Church it is testimony, and thus not subject to the changes of our mental conditions, with fine discrimination and emphasis were the different schools indicated and the Word of God's testimony exalted. It will be a satisfaction to know that there is a prospect of having the sermon published in full in a Jubilee Memorial Volume, which proposal it is hoped will not miscarry. It will be much appreciated by many who in loyalty and love to Knox College would value such a memento of this memorable occasion.

Mr. Moody's Visit.

Few men are worthy of a more cordial reception than D. L. Moody who is expected to conduct a two weeks campaign beginning on the 4th of November. The old problem as to the value of evangelistic work amongst organized and established churches is yet unsettled, and we do not propose to open it at this time. One thing is beyond question, that a great number of members in the best organized congregations need quickening, and also that inside the churches and outside there are thousands of unredeemed souls that need that same quickening power. If Mr. Moody or any other evangelist can rescue one soul out of the perishing mass the effort will not be in vain. There was some lively discussion at the meeting held in Association Hall on Thursday last, as to the place in which the meetings should be held. It appears that Mr. Massey wants to have the hall consecrated to religious uses and accordingly invited Mr. Moody to hold a series of evangelistic services and after he had done so invited and received the cooperation of the Ministerial Association. It was assumed by Mr. Moody and the Association that the free use of the hall was a matter of course, but it appears

the hall is to cost \$75 a day—the lowest figure at which it will cover expenses. So the trustees say, which for two weeks services will mean \$1000,—and which added to all other incidental expenses will amount to about \$2500. There was a strong disposition to use some of the neighboring churches notwithstanding the suitability of the hall, which will comfortably seat 4,000 persons. It is to be hoped that the committee appointed to arrange details will be able to settle this matter so satisfactorily as not to interfere with the success of the services. Instead of division and feelings of distrust, we would be much more hopeful, we must confess, had this first meeting been of one heart and one mind, yet nothing has transpired that is too difficult for adjustment by earnest men seeking the highest good of the community. Constant prayerfulness is the price that must ever be paid for Pentecostal blessing.

Maritime Synod.

The Synod for the maritime provinces which met last week at New Glasgow transacted a great deal of important business. The retiring moderator was Rev. Allen Simpson, Halifax, whose sermon was an earnest plea for the life giving power of the spirit as against the deadness of the letter. Rev. P. M. Morrison was elected moderator. The question of appointing a Synodical Evangelist which had evoked much discussion fell to the ground and a committee was appointed to consider what measures may be desired for the proper control and management of special evangelistic services within the bounds of the Synod. The portion of time devoted to Home Missions was well spent and the figures on this work were inspiring as were the addresses by those who took part. "Beginning at Jerusalem" was the watchword of the speakers. Nor were the speeches on the work in the foreign field less enthusiastic and interesting. In connection with this subject the following resolution of jubilee congratulations to Mrs. Dr. Geddie was passed:—"That in view of this being the jubilee year of our Foreign Mission, the committee be instructed to forward to Mrs. Geddie, still living in Melbourne, an expression of Synod in acknowledgment of the great faith, zeal and loyalty to the great Head of the church which led her and her late honored husband to go forth and devote their lives to the uplifting of some of the most degraded people of the world; and in recognition of the great value of their long and eminently successful labors; and to communicate the prayer of the Synod that Mrs. Geddie may enjoy much quiet and comfort in the closing years of her life ere she passes to her reward." The claims of the College were presented by Rev. D. M. Gordon B. D., who, by the way, had been on the previous day, elected, all but unanimously to the chair vacant by the death of the late Principal McKnight. The report on Sabbath Schools showed returns from 513 schools with 3,619 teachers, over 26,000 scholars and \$11,700 in contributions, with 91 schools to hear from. Sabbath observance, temperance, public education, and other questions received attention and a felicitous address from the moderator brought the meeting to a close. He described the sitting as brief and busy. Its work was now on record; the character of it would tell in time to come. He was gratified with the spirit of it. Not a single acrimonious word had been uttered. There had been good natured banter, but all was said and done in the kindest spirit of brotherly love. They

could not but go home with a feeling that they had been refreshed and strengthened by their Christian fellowship, and he trusted it would be to engage more fully and successfully in their great work than ever before.

The New Professor.

The chair of Systematic Theology and Apologetics in the Halifax College, vacant by the death of the late Principal McKnight, has been filled by the election to the position of Rev. D. M. Gordon, B.D., of St. Andrews church, Halifax. The appointment lay in the hands of the Maritime Synod which met last week at New Glasgow. Few men in the Church are better fitted than Mr. Gordon for the position, and it was expected that he should be the choice. He is a strong man in scholarship and in sound judgment, and his appointment will add strength to the college staff. In accepting the vote of the Synod, Mr. Gordon gave expression to his feelings in graceful utterances. He thanked the Synod for the honor conferred upon him, but stated that he was compelled to consider it so much in the light of honor as of a solemn trust, and more weighty as he thought of the hand that had laid it down. He had profoundly esteemed the late beloved Dr. McKnight. The kindness of his heart, the fearlessness in the face of duty, his genuine interests in his students in the college, and in the whole work of the church could not be forgotten. As a counsellor he was always looked to in Synod, and General Assembly also. When puzzling and perplexing questions had to be faced. For very much of what his predecessor in the chair was, the Synod could not appoint a successor. In attempting to take up the work laid down by the late occupant of the chair, Mr. Gordon said he required the cordial sympathy and prayers of the church. In his present state of unreadiness to enter upon the work right at hand, he would need to count on the leniency of the students, staff and college boards. He was being called away from duties which were exceedingly congenial to him, from the pastorate of a loyal congregation, loyal to himself and loyal to the work of the church in its every department.

Mr. Gordon was ordained in 1866 and has a long and active ministerial experience. His former charges were St. Andrew's church, Ottawa, and Knox church, Winnipeg.

A Correction. Through a slight misunderstanding, we stated in our last issue that the painting of Mr. Jas. MacLaren was presented to Knox College by Mr. W. Mortimer Clark, Q.C. This however, is incorrect, as it was presented by the Board of Trustees, the error having occurred from the fact that the responsibility and arrangement rested almost entirely upon Mr. Clark.

Knox College Jubilee Fund. While considering the very short time at the disposal of the committee to make arrangements about the collection for the Jubilee Fund, the result has been fairly good so far, but on account of the members who have not reported, and who are desirous of doing something towards the removal of the debt, the Board has decided to keep the matter open for a little longer, in order to afford opportunity to all who may not yet have contributed. It will therefore be in order to remit any moneys for that purpose to Rev. Wm. Burns, Sec.-Treas. Jubilee Fund, Room 64, Confederation Life Building, Toronto.

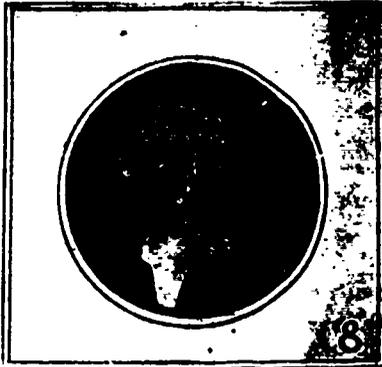
CANADIAN PULPIT.

No. 47.

The Secret of St. Paul's Life.

BY REV. W. M. MOORE, D. D., OTTAWA.

TEXT. "And the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave Himself for me." Gal. ii: 20.



REV. W. M. MOORE, D. D.

After Him there come the Patriarchs and Prophets and Apostles, and the noble Army of Martyrs and Confessors who in every age have endured as seeing Him who is invisible. In this glorious company there have been men who departed out of this life not having seen death; men who saw God face to face and to whom God spoke as a man to his friend; men who through faith subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong, waxed valiant in fight, turned to flight the armies of the aliens. Women received their dead raised to life again, and others were tortured, not accepting deliverance; that they might obtain a better resurrection; and others had trial and cruel mockings and scourgings, yea, moreover of bonds and imprisonment; they were stoned, they were sawn asunder, were tempted, were slain with the sword; they wandered about in sheep-skins and goatskins; being destitute, afflicted, tormented, (of whom the world was not worthy,) they wandered in deserts, and in mountains, and in dens and caves of the earth. Among them there have been men and women who have laid down their lives ministering to the sick and dying in times of plague and pestilence. There have been men and women who fearing neither the cold of the frozen north, nor the sweltering heat of the tropics, have not counted their lives dear to them that they might carry the knowledge of the unsearchable riches of Christ to the perishing heathen; there have been men and women in palaces and hovels who in time of deadness and declension have kept the lamp of faith alive and passed it on to succeeding generations; men and women who have led the van in every moral reform looking to the betterment of mankind.

And all these are our ancestors in the faith of Christ. We have no reason to be ashamed of them. But if they are not to be ashamed of us we must walk by the same rule and strive to reproduce in our time that walk and conversation which proclaimed them to be the children of God.

If now we ask concerning the secret of their inspiration and their manner of life we find it well set out in these words of the Apostle, "And the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave Himself for me."

I. The secret of Paul's life; I live by the faith of the Son of God. The moment we begin to speak of the life of faith many people lose interest in our discourse assuming or fancying that it is quite beyond their comprehension; and that believing in the Lord Jesus Christ is one of the most difficult and mysterious things in the world. There never was a greater mistake. The whole world lives by faith. It was by faith that Columbus discovered America. It was faith which sustained and cheered the great discoverers and inventors of every age. Faith lies at the very foundation of our family life. Faith underlies and runs through the whole fabric of social and commercial life. Men are often deceived. Men often deceive themselves. Values often prove delusive and so men suffer loss. All this counts for little or nothing, in spite of all people go on in faith and I do not see that they can do anything else.

Faith is not a blind superstition. It is the result of inquiry. It is an intelligent conclusion based on what is thought to be sufficient information.

When a man wishes to invest a large amount—say nearly all his substance—in bank stock or other public security he does not blindly and inconsiderately take the first thing that comes to hand. He acts rationally and upon due inquiry. But his action, when taken, is, after all, an act of faith, and all the time his money remains invested in the stock selected, his life is a life of faith in its permanent value.

The faith of the Son of God is no exception to the general rule. Here too a man seeks information. When he sees who and what the Lord Jesus is, what security he has to offer for the everlasting

salvation of the soul, the value of the salvation offered and the terms on which it is to be had—if he desires the salvation, and is satisfied with the terms, he commits himself to the Saviour's care, he enters himself in the Saviour's service; he sets himself apart to do what Christ would have him do and to be what Christ would have him be; and this does he live in expectation of help and blessing and glory just as the holder of Bank Stock lives in expectation of his dividends.

Now what is there mysterious in this? Why should any man think it harder to believe the Son of the Living God than to believe one of his mortal fellow men? It cannot be for want of information. In this city alone (Ottawa) there must be some thousands of men and women of intelligence and character who can testify that the Lord Jesus has actually performed his promise to them, has saved them, has given them new hearts, has helped them in the time of trouble and temptation and has given them a good hope through grace of everlasting life. And beside this testimony of being witnesses you have no end of information in the recorded lives of God's children. And this is testimony which must be received unless a man is able to believe the incredible assertion that, these the purest and best of men and women of every generation since the world began, have entered into a fraudulent conspiracy to deceive the world.

And over and above all this we find ample information regarding the way of life in the inspired Word of God, here we bask in the full light of the Son of Righteousness. With all this information if not actually pressed upon him, yet so easily accessible, the man who refuses or fails to find salvation through the faith of the Son of God is left without excuse.

II. Notice in the second place, the ground or reason of the Apostles' faith, "Who loved me, and gave Himself for me."

The Lord Jesus Christ gave himself for us as parents give themselves for their children. Fathers and mothers wear out their lives and spend themselves freely to provide food and shelter and clothing and education for their children and count themselves richly rewarded by the virtue and success of the children. I have known mothers to watch with breathless interest and infinite devotion over the cradle of a helpless infant, morning, noon and night, unable to sleep, scarcely able to touch food, heeding the faintest cry, listening for the slightest movement, ministering to every want, until the babe has come back to life and health. And then when the child was saved, and the weary watching over and the work all done, and the long tension past, the mother broken down by the severity of her vigil has crept into her bed to die, rejoicing that her child was saved even at the cost of her life.

So Christ in His great love gave Himself for us, that he might be the propitiation for our sins.

The forerunner pointed him out as the Lamb of God which taketh away the sin of the world. He Himself declared that He came not to be ministered unto but to minister, and to give His life a ransom for many.

The Apostles taught by the Holy Spirit, the meaning of His sufferings and death teach us that He was delivered for our offences and was raised again for our justification; that He was made of God unto wisdom and righteousness, and sanctification and redemption; that He gave himself for us that He might redeem us from all iniquity and purify unto himself a peculiar people, zealous of good works. The clear teaching of the Scripture that He died, the just for the unjust that He might bring us to God, His death being a true expiation, and therefore the strongest possible ground of a consecrated life. For the love of Christ constraineth us, because we thus judge, that if one died for all, then were all dead. And that he died for all that they which live should not henceforth live unto themselves but unto Him who died for them and rose again.

If now we ask why he did this, the answer so far as supplied by this passage, is because "He loved me." Redemption originated in the love of God and this makes it peculiarly precious in the judgment of the redeemed.

It is a blessed thing to be saved from sin and misery. It is an unspeakable privilege to be adopted into the family of God and made heirs of life, not because those who love Thee not, must burn eternally.

Thou, O my Jesus, thou didst me
Upon the cross embrace!
For he didst bear the nails and spear,
And manifold disgrace.

And griefs and torments numberless,
And sweat of agony,
Yea, death itself, and all for one
That was thine enemy.

Then why O blessed Jesus Christ,
Should I not love thee well?
Not for the sake of winning heaven,
Nor of escaping hell!

Not with the hope of gaining aught,
Not seeking a reward,
But as thyself hast loved me
O everlasting Lord.

Even so I love thee and will love
And in thy praise will sing,
Solely because thou art my God
And my eternal King.

Yes there is such a thing as an unselfish affection, an affection which rejoices in loving and being loved for love's sake alone; and this is the glory of the redeemed and the joy of heaven.

III. We notice in the third place the sphere of Paul's life. I am crucified with Christ; nevertheless I live, yet not I, but Christ liveth in me. To many people this sounds as if it had no special connection with our common work day life here on earth. The next sentence of the Apostle guards us against this mistake. "And the life which I now live in the flesh"—That is to say my present life in this world, my life of toil and temptation, this is the life I mean when I speak of Christ living in me. Into this life I carry the spirit of my Lord. This life I turn into one long act of worship and service. Paul's idea of life then is, that its quality is determined by its inmost spirit. Leave out the love of God then no matter how beautiful it is of the earth earthly. But if the Lord Jesus dwells in the heart then our affection for him irradiate the least as well as the greatest acts and turns them all into love tokens which we lay at the foot of the throne.

Paul could say "to me to live is Christ," when stitching canvas in the house of Aquilla as truly as when preaching on Mars Hill. He did all for Christ.

As Christians it should be our aim to fill our common life with Christ. In proportion as we do so shall we rise into the liberty of the sons of God, and find in this world a foretaste of the blessed world to come. The moral state of Christendom is worse than it might be if Christian men would do their part. Too often we are ruled by the spirit and maxims of the world, not by the spirit and precepts of Christ. Hence late hours for social parties; the fashionable use of strong drink, the use of foul means to compass good ends. Hence tyranny and extortion on the part of the rich. Hence conspiracy and fraud on the part of the poor.

The one remedy for all this wrong and wretchedness is in our own hands now had we but the courage to use it and to use it first of all honestly and fearlessly in our own hearts and homes. Is there abounding wickedness? Is fashion almost irresistible? Is it so that you can scarcely touch these things even to reform them without contracting defilement? The louder is the call for courage and fidelity, the stronger the challenge of the powers of darkness, the clearer should be the response and the more vigorous the onset of the army of the Living God. There is no room for skulkers and cowards, and just as little room for the superfine religion which walks daintily apart from the busy haunts of men, and refuses to help God and the Lord Jesus Christ to save the vile and sinful lest it soil its own skirts. Bad as the world is now it was unspeakably worse when the Lord Jesus Christ lived in the flesh, wickedness and shame did not turn him from his purpose of mercy, nor dry up his infinite compassion for lost souls.

The Model Church.

BY REV. THEODORE L. CUYLER.

We must go back to the Bible, not only for the model preacher and the model Christian, but also for the model church. What were the characteristics of that first Christian Church that was found in Jerusalem under the immediate supervision and guidance of the Holy Spirit? We find them all described within the space of half a dozen verses. Here they are:

(1) The first characteristic was that the Church was based on sound doctrine. We are told that they continued steadfastly in the "Apostles' teaching" (Revised Version); that is in the fundamental truths which Peter and John had taught them. The Gospel was a fresh revelation from heaven, and its two cardinal principles were repentance of sin and faith in the Lord Jesus Christ. Those early converts were well rooted and grounded in vital truth; and no young convert ought to be admitted into any church unless he can "give a reason for the faith that is in him." One reason why so many church members are weak-backed is that they are not well vertebrated with Bible truth. They are not fed on strong meat. Phillips Brooks never said a wiser thing than that "the preachers who have moved and held men have always preached doctrine. No exhortation to a good life that does not put behind it some truth as deep as eternity can seize and hold the conscience."

(2) The second trait of that model church was their fraternal "fellowship." The demon of caste had not got in. They loved one another, became well acquainted with one another, and bore one another's burdens. I will warrant that no stranger ever came into one of their meetings without being spoken to and receiving a hearty welcome. It has been reserved for some of our stiff, stately, frigid, modern churches to allow strangers to come to God's house and go away again without even a nod or a civil greeting. If Christians practiced the hospitalities of God's house as they ought to do, empty pews would soon be filled and "outsiders" would become insiders. Nobody who wants to be warmed is ever drawn into an ice-house.

(3) Those early Christians made much of the ordinances which their Master had appointed. They continued steadfastly in "breaking of bread." Not only did they draw into close fellowship, but they had joint repasts and sacramental feasts together. Probably they celebrated the dying love of their Saviour by the eucharistic supper once in every week. We ought to make more of our communion seasons; they should be veritable love-feasts, full of a holy joy, and the spirit of thanks-giving and praise. The Master should find a guest-chamber in every heart. One of the most wonderful revivals ever known in Scotland began at a communion season on the banks of the Clyde.

(4) As the Pentecostal Church was born in a prayer-meeting, it follows as a matter of course that they continued to be men and women of prayer. It was their breath of life. No substitute can

ever be found for prayer in the pulpit or in the social meeting. Preaching is good, singing is good, but God's people cannot live and grow on either of them; they will starve to death without prayer. I suspect that in that model church at Jerusalem the "Week of Prayer" lasted through the whole year.

(5) Such a brotherly-minded band of Christians as they were did not allow their poor members to suffer. In order to supply the wants of the needy those who were well off sold as much of their possessions as was required to provide for those wants. There was no compulsory abandonment of property according to the reckless "Socialism" of these days; but as there was only "one heart and one soul" among them, the strong provided for the weak. Charity was the rule, not the exception. Money was given to Christ when the heart was given. That church consecrated its purse. What splendid giving it was, too, Brother Barnabas was the noble leader and model for all time in the Christly practice of systematic beneficence. Suppose that some one had come into one of those Jerusalem meetings and announced that the time would yet come when Christians would live in ceiled houses and ride in fine carriages while "Boards of Missions" were smothered with debt and missionaries were starved out by having their salaries "scaled down" to a pittance! Barnabas would cry out, "The Lord have mercy on their stingy souls!"

(6) The last stroke in the picture of that model church was just what we might expect. A brotherhood of true believers who studied the Word and provided for the poor and enjoyed their holy sacramental hours and abounded in prayer and copied after Christ, was bound to grow. They did not need to be revived; for they kept up to blood heat all the while. Conversions took place daily. In the family record of that church the column of "Births" was better filled than the column of Resurrections or of Deaths. We don't wonder that such wide-awake Christians praised God and found favor with all the people. The Holy Spirit has not changed; the Bible has not changed; human nature has not changed; the promises have not changed; and now, in the name of common sense we ask, why should there not be thousands of just such churches as that all over the country?

A Whistling Minister.

A successful pastor must possess the grace of human sympathy and brotherly love, as well as the gifts of oratory and eloquence. During a late conference in New York, the question of increasing church membership came under discussion, and the pastor of a prominent Presbyterian church in a neighboring city, was asked to give his opinion. With a humorous twinkle in his eyes, he related in reply the following episode of his own experience: While taking a morning stroll in the suburbs of Buffalo, he came across a bright-faced little boy of about five years, who returned his good morning greeting by taking his hand and chatting with the innocent candor of trusting childhood. He narrated among other matters that he had almost lost his pet dog the day before, because when he had gone out of sight he did not know how to whistle him back. "Not know how to whistle, my little man!" said the minister, "why, how does that happen?" "'Cause nobody hain't had the time to teach me," was the answer, given with quivering lips. "Well, well, I shall take the time to teach you," and in a few minutes the little fellow was seated on his kind friend's knee, solemnly engaged in mastering the mysteries of the great art of whistling, both teacher and pupil too much engrossed to notice that they were the centre of an admiring audience. "I had intended to use strong moral persuasion," said the pastor in conclusion, "to bring the godless residents of that portion of the city under the influence of the church, but that simple act of kindness through the grace of God worked out a highly favorable result. I was dubbed the whistling parson, and under the protecting shelter of that sobriquet was allowed the freedom of many homes which would otherwise have been closed to me and to the message I was bound to deliver."

The Lord's Supper.

At a former period it was supposed that only those of a mature age and who had a positive religious experience should come to the Lord's Supper. Very many, therefore, came to the communion first after they had attained middle life. Some persons in the congregation where I always worship, evidently of religious character, and who were punctual in attendance on all religious services, never came to the Lord's Supper. They feared the anathema upon those who should come "unworthily."

They thought there was some attainment they must make to entitle them to so grave an act. They should be able to tell of some special experience. One venerable man, who was always in his place in public worship and first among those who supported the gospel, never came to the Lord's Table. He was grieved when his pastor urged upon him the duty of coming. He could not find in himself that experience which he supposed qualified him. Another was troubled because he could not tell the time of his new birth, as if the time of the first pulsation of new life could be observed by the subject of it. It is more reasonable to suppose that in the families of God's people the first breathings of spiritual life may be in early childhood, and some time before observed by the subject of them.

It is not so much what we do as what we see and touch and taste. This supper is addressed to our sight and our touch and our taste; it is to quicken our faith and our love. We see, as it were, our Lord's broken body and blood shed. We are invited, as it were, to put our finger into the print of the nails.—N. Y. Observer.

FOR THE SABBATH SCHOOL.

International S. S. Lesson.

LESSON III.—A SABBATH IN CAPERNAUM.—OCT. 21.

Mark i: 21-34.

GOLDEN TEXT.—“He taught them as one that had authority, and not as the scribes.”—Mark i: 22.

CENTRAL TRUTH.—Christ's Divine Authority.

ANALYSIS.—**AUTHORITY** as Teacher, 21-22.
over Demons, 23-28.
Disease, 29-34.

HARMONY.—Matt. viii. 14-17. Luke, iv. 31-41.

TIME AND PLACE.—April or May, A. D. 28. The Sabbath following the draught of fishes. Capernaum, now identified with Tel Hum, on the north west shore of the Sea of Galilee.

AUTHORITY AS TEACHER, v. 21-22.—Amid the ruins of Tel Hum, now identified by many with the site of Capernaum, have been found the remains of an ancient Jewish synagogue, which in all probability was the one in which, on this memorable Sabbath, the Master taught with authority. There was that, both in the matter and manner of Christ's teaching, that astonished the people, accustomed, as they were, to the vague surmising and suppositions of the scribes. These latter taught by tradition, and based their instruction on the wisdom of their predecessors. Christ, in marked contrast, spoke of facts and taught a wisdom that originated in Himself. His message came straight from the hand of God, and the people felt its power and marvelled. Not only did He speak, but He acted; and His works bore testimony to His words.

AUTHORITY OVER DEMONS, v. 23-28.—Demoniacal possession is too wide a subject to deal with in the space at our disposal. Suffice it to say that the Apostles, and Christ Himself, recognized in it something entirely different from ordinary disease or even epilepsy. The demon, a Satanic messenger, seems to have entered into the personality of men and women, who had probably paved the way for his coming by lives of sin and excess. In the case in question, irritated no doubt by the plain and trenchant words of the Master, the evil spirit makes use of his victims lips for the purpose of protesting against Christ's interference, at the same time acknowledging unwillingly His Divine right and authority. At the command of the Master, with one last vindictive paroxysm, and a yell of rage he leaves the poor body so long tormented. What a grand exhibition of the Divinity of Jesus. No other name than His could command the fear and obedience of devils, but at the sound of His voice they believed and trembled. The wonder of His power spread rapidly throughout the whole of Galilee, and the country was aroused to the presence of one who spake and acted with authority.

AUTHORITY OVER DISEASE, v. 29-34.—We have the statement of Isaiah, corroborated by Matthew (Is. liii. 4, Matt. viii. 17,) that Christ took upon Himself not only our sins but our sicknesses; that He is not only Saviour of the soul, but also Saviour of the body. At His touch, in those days of yore, the burning fever ceased to waste the body, the bounding pulse was hushed to a quiet normal beat, and the germs and symptoms of disease gave way before the inrush of his gift of health, vitality and life. The Christ who healed the mother of Simon's wife, and the multitude that gathered at the door when the sun was set, can heal to day with just as wondrous power. Whether it be by blessing human remedies, or whether through the direct agency of believing prayer, Christ can and does heal disease in this Nineteenth Century of unbelief. Who dares to say that if God's people gave their bodies into his care as fully as they do their souls, He would not respect this confidence which He seeks, and give as freely healing and vitality as He did when He walked the shores Galilee?

NOTES ON THE TEXT, v. 21.—*The Synagogue*.—See Luke vii. 5. Probably the one mentioned here. V. 22. *His doctrine*.—His teaching. *Scribes*.—The copyists of the sacred books. They did almost all the writing for the people. V. 30. *A fever*.—Luke calls it a great fever, iv. 38. *Simon's wife's mother*.—Peter was married, yet the Romanists insist on a celibate priesthood. V. 32. *When the sun did set*.—The Jewish Sabbath ended at sunset. V. 34. *Suffered not the devils to speak*.—Jesus would not accept testimony from the lips of evil spirits. He would hold no parley with, and accept no praise from the servants of the arch-rebel.

Application and Illustration.

WHAT CAN I DO?

RECOGNIZE CHRIST'S AUTHORITY AS TEACHER, v. 22.—A little boy was telling his companions of something that seemed to them very improbable, but in which he had implicit confidence. At last one of them queried, “Well, how do you know?” “Because father said so,” was the quick and confident reply. It was enough to have father's word for it, on his authority the little fellow would believe anything. We must become as little children in this respect, that the word of Christ may be as authoritative to us. If He says “Go ye,” remember that He means it, and means it for you. In this reliance upon Him is the secret of a happy life.

BE STRONG IN CHRIST'S AUTHORITY OVER SATAN, v. 25.—“Father,” said a little boy, “is the Devil bigger than me?” “Yes my boy, much,” replied the father. “Is he bigger than you?” “Yes, he is bigger than me.” “But, father, is he bigger than Jesus?” “No, my boy, Jesus is much stronger than the Devil.” “Then,” was the glad reply, “I am not afraid of the Devil.”

TELL HIM, v. 30.—Do not talk over your trouble with earthly friends. It may be they have all they can bear of their own.

Tell Him, and trust it all with Him. Do not secretly brood over it, and resolve somehow in your own might to bear it. Tell Him and let Him help and comfort you. A devoted Christian woman had a son who had been persuaded to join a boating expedition. The mother knew there would be drinking and carousing, and exerted every influence to keep the young man at home. When he refused to listen to her, she went quietly to Jesus and told Him. The night the young man was to sail he was taken violently ill. It seemed that he would die, but the mother's faith never faltered. The next morning he was entirely well and perfectly resigned to the fact that he had been left at home.—S. S. *Illustrator*.SEE CHRIST AS MY SUBSTITUTE, v. 32-34. Matt. viii. 17.—Matthew tells us that Jesus healed all that were sick because it was promised that He would bear all our sickness. Jesus took our place as our substitute for sin and sorrow and sickness. An old man who, late in life, was obliged to earn his living with his violin, one morning found himself too feeble to play. As he sat by the roadside weeping a gentleman approached him and said, “My friend, you are old and feeble; give me your violin.” The stranger played the most simple music and the crowd gathered and threw coins into the old man's hat until it was full. Then he gave him back his violin and went away. “Who is it?” they whispered. “That is the great violinist, Bucher,” said they who knew him. He had taken the sorrowful man's place and assumed his burden and accepted his poverty and earned his livelihood. So Christ comes to us in the midst of our troubles, “and across the strings of His own broken heart He strikes a strain for us that wins for us the attention of heaven.” He bears our sins, our sorrows, our sicknesses.—S. S. *Illustrator*.

GATHERED GOLD.—Worship is a good beginning for a day of work or rest. Are we as alarmed by sins diseases, as we are by bodily ailments? The busiest and best day will draw to a close. Our time for work is limited.

SELECTED HYMNS.—S. S. Hymnal, 156, 158, 61, 38, 243. Moody and Sankey, 49, 431, 707, 521, 272.

CHRISTIAN ENDEAVOR.

Daily Readings.

First Day—God—John iv. 19-26.

Second Day—Life—John v. 7-23.

Third Day—Fruit—Matt. xiii. 1-23.

Fourth Day—Reward—Matt. xix. 23-30.

Fifth Day—Warning—Mark ix. 38-50.

Sixth Day—Pardon—Luke xv. 11-32.

PRAYER MEETING TOPIC, Oct. 21.—“Which of Christ's teachings seems to you most wonderful?” Mark i. 22. Isa. ix. 6. “His name shall be called wonderful,” said the prophet, six hundred years before His birth, and gave us I think the key to our topic, the answer to our question. If from among all His wonderful teachings we are to take any one, and say this is the greatest, the deepest, the most wonderful, I think that one will be his teaching concerning Himself. In John xiv. 6, He says, “I am the Way, the Truth, and the Life.” Wondrous definition! How aptly it sums up His character and purpose. Man was lost. He had been driven by his own sin from the Paradise of God, and vainly he sought again to find it. But Christ came and declared Himself to be “The Way,” a ladder which rests on earth and reached to heaven, the link that unites the human with the Divine, and makes it possible once more for man to return to communion with God. But that is not all. This wonderful teaching is beautifully progressive. “The Way,” at last was found; but there were problems difficult of solution, conflicting theories and beliefs that led men to ask, “What is the Truth?” and again the answer came, “I am the Truth. No problem but has its complete solution in me; theories and beliefs, in whatever they are worthy, converge in me. I am the Truth.” And yet this revelation is not completed. Man's needs are not satisfied, the way is clear, the solution to life's problems found; but where is life to tread that Way? Where is power to apply that Truth? And once more we have the answer “I am the Life.” Marvellous teaching, beyond which there is none higher! Christ our Life. Can we not go forward confidently if He is our life? We are dead, helpless, unable to do anything of ourselves; but He comes and resurrects us, gives us His own life, strong, pure, sinless, divine. Can there be teaching more wonderful than this? The Way, the Truth, the Life; what a grand ascending scale, what a magnificent climax! God help us to make this teaching our own. References—John iii. 34; vi. 67, 68; vii. 15-17, 46; Luke iv. 17-22, 32; Matt. vii. 28, 29; xiii. 54; xxii. 22, 33, 46; Heb. i. 1, 2; Col. ii. 3; Matt. xi. 29.

JUNIOR TOPIC, Oct. 21.—“Which of Christ's sayings is most dear to you and why?” Mark i. 21. Jno. vii. 45, 46.

Boston '95!

Boston '95 is now the watchword. The railways having failed to arrange rates for San Francisco, the Pacific town loses the Convention. We are sorry for San Francisco, but we cannot help a feeling of pleasure in the increased changes for a large Canadian delegation. Which are gained by transferring the Convention to Boston. We believe it is the guidance of Providence and look forward to a grand gathering in '95.

MISSION FIELD.**W.F.M.S.—Prayer Union.**

This is thanksgiving month, and truly the W.F.M.S. have abundant cause for and prayer thankfulness. It is easily within memory of many of us when eighteen years ago this society was organized, and now there are 569 Auxiliaries, with a membership of 12,574, and 228 Mission Bands with a membership of 5,881, and a total revenue last year of \$41,822.31. These are only the bold facts, and we must allow our imagination to work in order to appreciate what it represents in prayer, distribution of literature and growth of general interest. It is a great educational organization, and is to be one of the chief factors in the evangelization of the nations. Well may the ladies give thanks for what they have been enabled to do amongst the women and children in India and China, and amongst the Indians of our own land.

Our thanksgivings will include the great Home Mission work of our Church, including about 1,400 preaching stations, scattered from the Atlantic to the Pacific. Members will also find in their own lives many things for which to offer silent, devout thanks to Him who in ministering to a world, forgets not the humblest of His children.

McAll Mission.

The monthly meetings, Toronto Auxiliary Canadian McAll Association were resumed after the "summer holidays" on Thursday, the 4th inst., in the library of the Y.M.C.A. Mrs. Howett presided, and opened the meeting with the usual religious exercises. \$200 were sent by the Association to Paris at mid-summer of these \$93 were raised by this Auxiliary, and \$7 are still in the treasury. The president in her address reviewed the work in France, the individual testimony from those who had received benefit from the Mother's Meetings—the good work done by the Mission Boat, "*Le Bon Messenger*." At Soissons the average attendance had been at the adult meetings 180, and at the childrens 185. Miss Scott read a paper on "Pot-bound missionaries." Plants get pot-bound when there is no more room to grow; so missionaries get pot-bound when they do not get the necessary help, and money to carry on their work. Miss Berthon read from the "American McAll Record" of the work among the children. So eager are they to attend the McAll meetings, that several thousand of them give up their one weekly half holiday, to be present and receive religious instruction. Mrs. Cowan reported that she had visited Guelph, Galt and Dundas, in the interests of the McAll Association, and though the many busy workers did not see their way in forming auxiliaries there, she hoped they would later on, and in the meantime appoint committees to collect or otherwise help us. Mrs. S. J. Duncan-Clark made a motion of condolence with M. Gilmour, Esq., in his bereavement, seconded by Mrs. Kerr, and carried. The secretary to write to Mr. Gilmour. Mrs. Clark then closed the meeting with prayer.

Mr. Goforth at Toronto.

Following is a report of an address by Rev. Jonathan Goforth to the Alumni of Knox College which is more than usually interesting:—Rev. J. Goforth delivered an address on Mission work in Honan, China. He recited the difficulty in establishing the work in the town of Chang-Te-Fu, but in spite of this opposition they had continued to endeavor to carry on the work. The people were urged to fall upon the "foreign devils" and destroy them. One day Mr. Goforth, while speaking to the people in the streets, was stopped by a Chinese soldier, who flung Mr. Goforth's chair and table, which he had with him, into a yard, and told the people to go away, asking what they were listening to this foreign devil for. Mr. Goforth interviewed the mandarin regarding the matter, and he said: "I hear you preach good doctrine." "Yes," replied the missionary, "I would not have come 10,000 miles if I had not good doctrine to give." To illustrate this, he read from the Scriptures verses tending to counselling the submission of the people to those in authority above them. That, the mandarin said, applied to the case of the Chinese. Mr. Goforth then took his place on the streets again, and the articles of furniture were restored to him. The gentry of the city were very troublesome and ordered the missionaries to leave, declaring that unless they did so they would come to harm, as the people were turbulent and uncontrollable, Mr. Goforth's reply was: "It is just because your people are troublesome and ungovernable I came here to preach the gospel." In consequence of an appeal to Mr. O'Connor, British minister at

Pekin, the Emperor issued very strong proclamations, warning the people against molesting the missionaries, who were acting within their rights.

The missionaries had been addressed by two Chinese scholars thus:

"What kind of a thing are you anyway? Get back to your own country and don't preach your Jesus doctrines here. Go back to your own country and don't send us any more opium."

"They always connect England with opium," said Mr. Goforth, "and another thing they throw up to us is the vileness of the foreigners in the settlements on the coast. Fully 5,000 women are licenses for immoral purposes in Shanghai, and there are 1,200 opium palaces, some of them four-storys high.

"I saw that evil was carried on there under the protection of foreigners. It is dragging into the whirlpool some of the best young men in the Chinese Empire. Look at what these showmen put on your walls. The Chinese who are here will see it, and they will go back and put an end to your missionary work there. They will talk about the girls in tights and other things they have seen. Where are our city fathers that they allow this? These things are hindering our work, but in spite of all, by the grace of God, we are going to overcome them."

Although the population of Honan is twice that of the Dominion there are only five preaching missionaries.

At the close of his address, Mr. Goforth was questioned as to whether the war between China and Japan would materially interfere with the mission work.

Mr. Goforth—Not if it is confined to a war between China and Japan; but if a war breaks out between contending parties in China, it means the destruction of the work to a very large extent, should the rebellion reach to the centre, where our mission is, because during the Taiping rebellion everything was broken up. It would be dangerous for missionaries to remain inland, in case of an internal rebellion. The reverses with which the Chinese are meeting are liable in the end to cause an internal rebellion. The opinion among the pure Chinese is that the time of the Tartar dynasty has come to an end, that the gods are offended with it. Anyone taking up that cry would get a large following. It just depends how many Chinese remain loyal to the Tartar dynasty. If many remained loyal, it would be a fearful rebellion, and would put a stop to the mission work wherever it was going on.

A Word to the Doctors.

This morning some women asked me if I would go to see a sick man who came down from Bata yesterday in a canoe, and who was unable to walk here. When I hesitated a little (it is not always easy to spare an hour or more with so many girls to look after), two poor old women volunteered to carry him over to me, but I thought they had quite enough trouble with their own broken-down bodies, and so I told them I would go as soon as the tide was good. I found the man very sick, and it was not an easy matter to handle such terrible sores as his; but some one must do it. He is not a Christian. He has been the head trader for one of the firms at Bata, and I hope we may be able to bring him into the right way. A woman whom I treated a year ago was here at the last communion, and it was a pleasure to see her bright, happy face. One of our Bible readers has been instructing her, and she at the same time is trying to lead her old mother to the foot of the cross. One of my other sick ones is a Christian, and very patient. Many suffering ones have to be sent away with these words: "We can do nothing for you." Where are the doctors, men and women, of the various medical colleges? Trying to get a few cases at home, where dozens are ready to take them up? Africa may not have a great name to offer their ambition, but they might receive many a grateful "thank you" from a radiant face.—*Woman's Work for Woman.*

The Door Open at Last.

For a long time the Christians of India have been waiting and hoping for entrance into Afghanistan, which has been fully as sharply closed as Thibet has been. The Church Missionary Society has held its station at Peshawur for many years, and has recently established a medical mission at Bunnu, and put it under the care of Dr. T. L. Pennel. The peculiar advantage of this mission is that the place is regularly visited by merchants and hill men of the border tribes, among whom the greater part of the work is carried on. The number of patients is very large, and there has also been gathered a promising school attended by two hundred and fifty boys. By the new treaty just concluded with the Ameer, the tribe most easily reached from Bunnu will be under British protection. The Scriptures and other Christian books have been translated, and it seems as if the time is approaching when an entrance into that country will be effected.

A Missionary's Return.

REV. DR. J. F. SMITH, of our Honan mission has been obliged on account of ill-health to give up his work for a time and return to Canada. He is now on his way and is expected to arrive in Hamilton about Oct. 10th.

Last April he was prostrated with typhus fever, that deadly disease, which claims six out of seven of its victims. After a hard struggle he was on a fair way to recovery when he took a severe attack of pneumonia. This affected his system to such an extent that after a period of four months from his first illness he was not able to walk. He was obliged to go to Japan for the summer, but even there his recovery was so slow that five doctors, after consultation, advised his return to Canada.

What makes the home-coming still more sad for Dr. and Mrs. Smith is the fact that in the midst of their preparations for home, their three-year-old daughter May Bell, took sick and after only a few days illness died.

Dr. Smith has been for six years in Honan and intended to come home on a visit next year. He feels disappointed in being obliged to come home before the full term of seven years. Both he and Mrs. Smith have the sympathy of the whole Church in the loss of their child, and all will hope and pray that the Dr. will be restored to health and strength and be enabled after a period of rest to return to his beloved work in Honan.

Church News.

In Canada.

KNOX church, Kincardine, has a magnificent new pipe organ.

REV. F. H. LARKIN, B.A., officiated at the anniversary services of the Tilbury Presbyterian church.

PRAYERS were offered in several London churches last Sabbath for the recovery of Rev. J. A. Murray.

MR. PECK, in charge of the Presbyterian church, Tweed, will spend his final year in divinity at Queen's.

REV. ROBERT AYLWARD, late of London, will be inducted to the pastorate of the Park-hill Presbyterian church on Oct. 16.

REV. J. ALLISTER MURRAY, of St. Andrew's Presbyterian church, London, was reported critically ill last week.

MR. McCULLOUGH who has had charge of Waubano for the past six months has returned to Toronto to resume his studies.

MONTREAL COLLEGE was opened on Wednesday last, by a lecture on "The Excellence of Christianity," by Prof. Campbell.

THE anniversary services in connection with St. Andrew's, Sherbrooke, Que., took place on Sabbath, the Rev. A. McWilliams, B.A., of Peterboro, being the preacher.

REV. R. J. CRAIG and family will locate for the next three years at Wurttemberg, Germany. His congregation at Deseronto presented him with a handsome gold watch on his retirement.

THE anniversary services of St. Andrew's church, Brampton, were preached on Sabbath, Sept. 30th, morning and evening, by Rev. A. Gandier, formerly pastor, now of Fort Massey church, N.S.

BOTH the sacrament of Baptism and the Lord's Supper were administered by Rev. M. P. Talling in St. James' church, London, last Sabbath, and eleven new members were added to the church.

REV. MR. DRINNAN was inducted as the new pastor of Camlachie, on Oct. 1st. Rev. Mr. Elliott, of Nairn, and Rev. George Cuthbertson, of Wyoming, preached appropriate sermons on the occasion.

ON Tuesday afternoon, Oct. 4th, a large congregation assembled in the Presbyterian church, on the occasion of the ordination of Rev. A. C. Reeves, B.A., and his induction to the pastoral charge of Lakefield and North Smith.

OWING to some misunderstanding regarding the date, Rev. Mr. Robinson, of Edinburgh, did not occupy the pulpit in Knox

church, Burns, on Sabbath, but Rev. Mr. Cameron, North Mornington, conducted the services very acceptably.

MR. T. DODDS, at Berriedale, Ely, Harkness and Hartfell, leaves shortly, to return to Knox College. These four stations have been left to Revs. Garriock, Burks Falls, and Cochran, Sundridge, to provide Sabbath or week-night services for them, as can best be arranged.

THE Bonshaw Presbyterian church, which has been closed for repairs during the greater part of the summer, is to be re-opened on Sabbath, the 14th inst. The services on that day will be at 11 a.m. and 3 and 7 o'clock p.m., at which the pastor will be assisted by brother ministers.

MR. M. J. LEITH is returning to Knox College from his field of labour in the Parry Sound District. He reports having had a very successful summer's work as Presbyterian missionary. A new church was recently erected at Edgington, one of his stations, and was opened last month by Rev. Prof. Campbell, of Montreal. The donations at the opening amounted to nearly \$100.

KNOX church, Cornwall, was recently the scene of successful re-opening services conducted by Rev. R. E. Knowles, B.A., Ottawa, assisted at the concert on the Monday evening by the Methodist and Baptist local clergymen. Rev. James Hastie has been over ten years minister of Knox church, during which time peace and harmony and prosperity have obtained. About two years after his settlement the present edifice was erected. His second decade is noted by the present enlargement of the building. He is assisted by a body of earnest and able co-workers, while the Sabbath school is conducted with marked efficiency.

Presbytery of Kamloops

MEET at Enderby, September 11th. Good attendance of members. Rev. Dr. Robertson and D. G. McQueen, B.A., and Mr. D. Matheson were invited to sit with the Presbytery. Rev. A. Lee, B.A., was appointed moderator for the next twelve months. The name of Rev. G. A. Wilson, B.A., Cariboo, was added to the roll. Rev. James Robertson, D.D., was nominated for moderator of next General Assembly. The report of Home Mission Committee presented by Rev. Paul F. Langill, B.A., convener, was carefully considered. Claims for past six months were approved as follows: Kamloops, (Aug.) \$125.00; Donald, \$181.71; Nelson, \$181.71; Spallumcheen, \$155.79; Vernon, \$155.79; Nicola, \$194.67; Kettle River, \$207.90; Revelstoke, \$135.00, with application for supplementary grant of \$1.50 per Sabbath; Kaslo, \$207.90; Upper Kootenay, \$154.00; Okanagan, \$192; Ashcroft, \$181.71; Cariboo, \$325.00. It was agreed to make application for grants, as follows:—Field, \$6.00 per Sabbath for next six months. Special—\$50.00 to make up balance due Mr. Stewart for work at Fairview during 1893. Mr. Langill reported that \$50 had been kept back by Presbytery's Home Mission Committee from the grant to Revelstoke last March because no satisfactory account of moneys received on salary could be obtained. He stated however that such an account had been presented to-day. Agreed to approve action of Home Mission Committee in keeping back \$50 from the Revelstoke grant because of failure on the part of Mr. Baylis to give satisfactory statement on salary, but which now since Mr. Baylis has satisfied the Presbytery as to this matter, the Home Mission Committee be instructed to pay him the money. On motion (Messrs. Langill and Wright) it was agreed—that the Presbytery represent to the Home Mission Committee of the General Assembly the difficulty experienced in securing suitable supply for its Home Mission fields during winter, and the loss sustained through the lack of winter supply; and also the large outlay involved for travelling expenses in sending students for short periods to distant Presbyteries like that of Kamloops, and that the Presbytery urge the Assembly's Home Mission Committee to take steps to secure if possible, students in Theology to labour continuously in the mission field for at least twelve months. Further, that the Superin-

tendent of Missions be requested to support this resolution before the committee, with the view of getting immediate relief. Moved by Mr. Wright, duly seconded and agreed to—that the Presbytery inform the General Assembly's Home Mission Committee that several of the student missionaries appointed for summer service in past years as well as in the current year, have left their fields before the expiration of the term for which the Presbytery thought they were appointed, and by their leaving seriously interfered with the prosperity of the work, especially in fields which received supplies during the summer season only; and request the Assembly's Committee to take care that missionaries receive appointments for definite periods so that fields may be occupied for full six months at least, and that heavy travelling expenses may not require to be paid for short terms of service. Mr. Black resigned the charge of Nelson. Mr. Langill obtained leave of absence from Vernon for three months. Mr. Wilson gave an interesting report of his work in the Cariboo district. Standing Committees were appointed—conveners as follows:—Home Missions, Rev. Paul F. Langill, B.A., Vernon; Foreign Missions and French Evangelization, Rev. W. R. Ross, Donald; Temperance, Rev. A. Lee, B.A., Kamloops; Systematic Benevolence, Colleges, Synod and Assembly Funds, Rev. A. Lee, B.A.; Sabbath schools, Rev. J. Knox Wright, B.D., Spallumcheen; Sabbath Observance, Mr. A. L. Fortune, Enderby; State of Religion, Rev. Geo. Murray, M.A., Nicola Lake; Church Property, Rev. J. Knox Wright, B.D., Spallumcheen. Mr. Lee presented treasurer's report which was received and adopted. On report of Committee for Examination of Students, it was agreed to certify to their colleges Messrs. R. Laird, John Burnett, A. D. McKinnon, G. R. Fasken and J. L. Miller. It was agreed also to certify Mr. D. M. Martin to Knox College. Presbytery expressed very high approval of the excellent work done by Mr. Martin. Applications for grants from the Church and Manse Fund were approved as follows:—Fort Steele, \$240; Windermere, \$200; Galena, \$150; Revelstoke, \$250. The Presbytery having been entertained by the ladies of Enderby at a complimentary tea meeting on Tuesday evening passed a hearty vote of thanks. Next meeting to be held at Revelstoke on December 11th at 10.30 a.m.—JOHN KNOX WRIGHT, Clerk.

Presbytery of Rock Lake.

The Presbytery of Rock Lake held its regular meeting at Pilot Mound and in Knox Church, on Tuesday and Wednesday, the 11th and 12th days of September, inst. The majority of the ministerial members present, with a few elders, a large amount of important business was transacted. Mr. Robertson, formerly of Quebec, and now laboring as ordained missionary within the bounds, presented a Presbyterial Certificate and his name ordered to be placed on the Presbytery Roll. Mr. White, of Melita, reported having ordained elders in the Antlers mission field. Mr. Lowry, student at Curtwright, read a sermon with a view of being certified to college, and other students presented sermons with the same object in view. A Presbyterial Conference was held in the evening. A good attendance of the Christian public present. The subject discussed was "Sabbath Observance." Mr. Hodnett, Killarney, presented the legal aspect of the question. Mr. Buikie, Minnie, spoke on the Church's need of the Sabbath, and Mr. Rumball, of Morden, on the Divine Authority for the Sabbath. Other members took part in the discussion. Mr. D. A. Stewart, son of Mr. Stewart, missionary in the Ravenswood field, made application for work as a Catechist and was recommended for work to the Home Mission Committee. A considerable time was given to the consideration of Home Mission work in the bounds, and supply arranged for the coming six months. The station, at Altawood, in the Swan Lake field, made application for a grant from the Church and Manse Building Board to help build a church. The next regular meeting of the Presbytery was appointed to be held at Morden and within Knox Church there, on the first Tuesday in March, 1895.—W. McCAVEN, Clerk.

Presbytery of Maitland.

THIS Presbytery met at Wingham, September 18th, Rev. J. Malcolm, moderator. There was a good attendance of ministers and elders. Commissions were received and roll made for the year. The consideration of instituting a fund bearing the expenses of commissioners to the General Assembly was deferred till the March meeting. Mr. John McKay, of Kinloss, was recommended to the senate of Knox College, Toronto, as a suitable candidate for the Gospel ministry. Mr. R. Cameron, Divinity student, delivered prescribed exercise which was sustained, and the clerk was instructed to certify him to the senate of Knox College, Toronto. Sessions were instructed to make arrangement for holding missionary meetings and report at March meeting, and it was recommended that sessions take advantage of the opportunity of using the services of Rev. Mr. Anderson, of St. Helena, who has prepared a series of magic lantern slides in connection with the work of our mission in India. Copies of the proposed book of praise were distributed to ministers. It was intimated that Dr. McKay, of Formosa, moderator of the General Assembly, will visit congregations in the Presbytery this fall. It was agreed that the usual grant from the augmentation committee be asked for Pine River. Sabbath Observance questions were distributed. It was agreed that a convention of Young People's Societies in the bounds be held at Brussels, on Monday, 19th November, at 1.30 p.m., that the programme and all arrangements be left in the hands of the Presbytery Committee on Young People's Societies. A conference on the settlement of vacancies was held. Presbytery will meet again at Wingham, November 20th, at 11.30 a.m.—JOHN MACNABB, Clerk.

Presbytery of Peterborough.

THE Presbytery of Peterborough met in Port Hope on the 18th Sept. There were present 15 ministers and 11 elders. The Rev. Jas. Cattanaich was chosen moderator for the next six months. The committee on the reconstruction of stations was reappointed with instructions to continue their efforts to rearrange the fields formerly occupied by Messrs. Ewing and Bennett. Reports were received from the mission fields under the care of the Presbytery and the necessary action taken in connection with them. A call from Norwood to the Rev. T. F. Somerville was sustained, salary promised \$300 and manse. Induction fixed for October 16th, at 2 o'clock p.m. Dr. Smith to preside, Mr. Reeves to preach, Mr. Scott to narrate the steps leading to a call, Mr. Thompson to address the minister and Mr. Sutherland the people. A similar call from Lakefield to Mr. A. C. Reeves was sustained and accepted. The stipend promised \$300 and manse. It was agreed that the ordination and induction of Mr. Reeves take place on the 2nd October, at 3 o'clock p.m. Mr. Hyde was appointed to preside, ordain and induct. Mr. Johnson to preach, Dr. McLelland to address the minister, and Mr. Cattanaich the people. Committees were appointed to examine the students within the bounds and to certify them to their respective colleges. The following are the names of the students under the care of the Presbytery, viz: Messrs. McKay, 2nd year in Theology; Roxburg, 1st in Theology, and Hall, 2nd year in Arts. The next meeting of Presbytery was appointed to be held in St. Paul's church, Peterborough, on the third Tuesday of December, at 9 o'clock a.m. The standing committees for the current year were appointed. The Presbytery recommended that, if possible, the committees on the State of Religion, Temperance, Systematic Beneficence and Sabbath Observance report at the December meeting of Presbytery. Mr. Bennett was appointed to take the necessary steps for the election and ordination of elders in Cardiff as soon as possible. Messrs. Duncan, Gilchrist, Lord, ministers and Mr. John Underwood, elder, were appointed a committee to examine the proposed church Hymnal and to report at next meeting.

Lakehurst, Havelock and Centreville were granted leave to mortgage their respective church properties. Mr. Cleland, treasurer of the Presbytery fund, presented his book for inspection as duly audited. Further arrangements were made in the interests of the Aged and Infirm Ministers' Fund. It is expected that reports from congregations not yet heard from will be presented at the next meeting.—W. BENNETT, Clerk.

Presbytery of Hamilton.

THIS Presbytery met in St. Catharines on September 18th. Dr. McDonald reported that a circular had been sent to the congregations within the bounds asking for a contribution of three cents per communicant for the deficit in the augmentation grants; but he had as yet received only a few answers. It was agreed to urge ministers to try and obtain the sums asked for. Mr. Shearer submitted according to notice the following motion: "That it be an instruction to the Treasurer of the Presbytery in apportioning the amount payable by each congregation for the Presbytery, Synod, and Assembly funds to take as the basis of distribution the ordinary revenue of the congregations." After discussion it was agreed to postpone further consideration till next stated meeting. Mr. W. Hare, of St. Catharines, received recognition as a student intending the ministry. The call to Mr. Cruickshank from Wellandport was sustained and accepted. Sessions were requested to report on the new "Book of Praise" before November 1st, and a committee was appointed (Mr. Mitchell, convener), to consider these reports and submit recommendations on the subject at the November meeting. The call from Cayuga to Mr. S. Lawrence was set aside. It was resolved to hold a Presbyterial Conference on Statistics and Finances, and Systematic Beneficence in connection with next meeting of Presbytery. A call from Hagersville to Rev. C. H. Lowry was sustained and forwarded. A call from International Bridge to Rev. W. Cooper was set aside. Mr. R. McKnight appeared asking to be received as a minister. It was resolved not to entertain the application. On September 20th at Grimsby, Mr. John Muir, M.A., was inducted into the pastoral charge of St. John's church there. The congregation is self-sustaining.—JOHN LAING, Clerk.

Presbytery of Victoria.

THIS Presbytery held its ordinary September meeting in St. Andrew's church, Nanaimo, with a fair attendance of ministers and elders. The half-yearly report of the convener of the Home Mission Committee, on the whole indicating gratifying progress, received careful attention and occupied the greater part of the time. With one exception Alberni and a vacancy of one month in another field was reported as having had full supply for six months. The Rev. Dr. J. Campbell was appointed moderator for the ensuing year, and Standing Committees with the following as conveners: Home Missions, Mr. D. A. MacRae; Foreign Missions, Mr. P. McF. McLeod; Temperance, Mr. T. H. Rogers; Sabbath Schools, Dr. J. Campbell; State of Religion, Mr. Alex. Tait; Sabbath Observance, Mr. A. B. Winchester; Church Property, Mr. Thornton Fell; and Statistics and Finance, the Clerk. A committee was appointed to prescribe and supervise a course of study for Mr. C. A. Colman, assistant Chinese missionary, with a view to his ordination as authorized by the General Assembly. Leave of absence for eight months was granted to Mr. A. B. Winchester, Chinese missionary, with a view of studying the language in Canton, China. A visit from Dr. Bryce in the interest of the Theological Department of Manitoba College was commended to congregations. Session records of Wellington, St. Andrew's, Victoria, were examined and attested. Mr. T. H. Rogers having made certain statements with regard to a motion adopted by the Presbytery on the 21st June, in reference to his non-attendance at a meeting of a special Committee of the Presbytery on that date, it was on motion agreed that Mr. Rogers's explanation of his absence on that occasion

is satisfactory and that he be exonerated from all blame. In an appeal from a finding of the session of First church, Victoria, in a case of discipline, the appeal was dismissed, and the action of the session confirmed. A report of the organization of a congregation in James Bay District, Victoria, was received, and Mr. T. H. Rogers was appointed to moderate in a call to a minister whenever the congregation may be ready to take this step. The next ordinary meeting was appointed to be held in First church, Victoria, on Tuesday, the 4th December next, at 2 o'clock p.m.—D. MACRAE, Clerk.

Presbytery of Ottawa.

THIS Presbytery held an adjourned meeting in Knox church, Ottawa, on Tuesday, 25th September, at 2 p.m. Mr. J. A. Nelson, of Bristol, the moderator, took the chair. There was a good attendance of ministers. A call was presented from the congregation of Litchfield to the Rev. Alex. McGregor, B.A., who accepted it. His induction will take place on Tuesday, 9th October, at Portage du Fort, when the moderator of Presbytery, Mr. Nelson, will preach and preside; Mr. Kalem will address the pastor and Mr. McKibbin will address the congregation. Dr. Armstrong gave a most interesting report of the various mission fields within the bounds. These have been exceedingly well worked during last summer, and there is prospect of carrying on this work satisfactorily during the winter in most of the fields. Mr. Gamble gave a similar account of the French fields and as he had visited all the fields this summer his report was all the more interesting. Mr. Beatt laid on the table his resignation of the charge of Cumberland and Rockland. It was agreed to cite the congregation to appear for their interest at a meeting of Presbytery to be held in Knox church, Ottawa, on the 4th October, at 2 p.m. Mr. James Ballantyne reported on the students' exercises. The clerk was instructed to certify the students according to the report. The next regular meeting will be held in Bank street church, Ottawa, on Tuesday, the 6th November, at 10 a.m.—JAMES H. BEATT, Clerk.

Presbytery of Kingston.

THIS Presbytery met in Chalmers' church reading room and was constituted by the moderator, Mr. Moore, of Seymour. Rev. Mr. Florence, previously a Congregational minister in the States, was, in accordance with the decision of Assembly, received and recognized as a minister. Mr. Gracey's motion, respecting the payment of travelling expenses of commissioners to the General Assembly, referred to sessions for report at next meeting. Mr. Craig, of Deseronto, made application to be allowed to leave for three years, which he proposes to spend in Germany for the education of his family, for study himself and for the health of Mrs. Craig. The following decision was arrived at with the consent of all: "The Presbytery having heard the application of Mr. Craig, supported by the session and congregation of Deseronto, for three years leave of absence, sympathies with him as to his reasons for a prolonged sojourn in a foreign land and expressing its admiration of the spirit manifested by the session and congregation, nevertheless having regard to the unprecedented nature of the request, decrees as follows: Grants the request made in the meantime and asks the General Assembly for its sanction." It was agreed to appoint Principal Grant and Mr. Houston to support the request in the Assembly that meets in London next June. The Home Mission report was then called for when Mr. Maclean reported that less than half the returns from the mission stations had so far been received and requested that the matter be deferred to next meeting when a full report could be given. This was agreed to. Mr. McEachern reported from the new station at Hay Bay, showing that remarkable progress had been made during the six months of its history. Some other routine business was transacted and the next meeting was appointed to be held in John street church, Belleville, on the third Tuesday of December at 2 p.m.

Presbytery of Calgary.

THE Presbytery of Calgary met in regular half-yearly session at Macleod, N.W.T., on Sept. 5th, at 8 p.m., Mr. Hamilton, moderator. The following ministers were in attendance:—J. C. Herdman, B.D., Chas. McKillop, B.A., J. A. Jaffary, B.A., D. G. McQueen, B.A., Gavin Hamilton, Robt. A. Munro, John A. Matheson, B.D., Chas. Stephen, M.A., Arch. McKenzie, B.D., David Spear, B.A., John Fernie, E. G. Walker, B.A., and W. T. Finlay, J.P., R. Bisset, elders. The Rev. Dr. Robertson, D.D., was also present. Elders' commissions were presented in favour of W. T. Finlay, J.P. Medicine Hat; R. Bisset, South Edmonton; H. P. McDougall, Dewdney; Major James Walker, Calgary. The Rev. David Spear, of Innisfail, was appointed moderator for the ensuing year, and the thanks of the court were given to the retiring moderator. Mr. Spear and Dr. Robertson reported to the Presbytery on the important measures dealt with by the General Assembly and received the thanks of the Presbytery for their diligence. A special meeting of Presbytery was arranged to take place at Wetaskiwin, subject to the call of the moderator, for the licensure and ordination of Mr. James Morrow, and for the ordination of Mr. Forbes, a licentiate from Scotland. The moderator was appointed to preside, Mr. Fernie to preach, Mr. McQueen to deliver the charge to the ministers and Mr. Munro to the people. The services of Rev. C. W. Gordon, B.A., and Rev. David Arnot, B.D., in behalf of Home Mission work in the North-West, were duly acknowledged by a suitable minute of Presbytery. Public meetings were held on the evenings of the 6th and 7th, when addresses were given on the subject of Temperance by Messrs. McKillop and Jaffary, and on Home Missions by Rev. Dr. Robertson; also on Sabbath Observance by Messrs. Stephen and Matheson, and on the State of Religion by Messrs. Herdman and Finlay. Applications were presented for assistance from the Church and Manse Building Board, as follows:—Fort Saskatchewan, church, \$200, grant; Macleod, manse, up to \$500, loan; Lacombe, church, up to one-fifth cost, grant. Leave of absence was granted to Mr. Stephen for the purpose of revisiting Scotland from Nov. 1st. Mr. Munro tendered resignation of his appointment which was accepted and a special minute of Presbytery was adopted expressing appreciation of Mr. Munro's services for five years, notably in the matter of church building. Mr. Herdman presented Mr. Munro with a substantial token of the Presbytery's regard and good wishes. The Home Mission report was presented by the convener, Mr. McQueen, when the matter of supply and the necessary grants were arranged for the ensuing six months, and the claims for the past six months were arranged. There were, during the summer, at work within the bounds, thirteen ordained men, two being in self-sustaining charges, two in augmented charges, and nine under the Home Mission. There were, also, eleven students and two catechists. Special interest attaches to the work in the northern part of the Presbytery, owing to the large influx of settlers. The Rev. Mr. Hinchcliffe, (Church of England) in connection with the mission to the Peigan Indians, was introduced to the members of Presbytery, and gave a very interesting account of his work for which he received the thanks of the Presbytery with the expression of the Presbytery's good wishes for the Church to which he belonged. The Presbytery Fund was reported on by the treasurer, Mr. Finlay, showing a credit balance after all salaries had been paid. The report was adopted and the thanks of Presbytery were given to the treasurer. The following are the standing committees for the ensuing year:—Home Missions—McQueen, Hamilton, Herdman, Walker, Major Walker, J. J. Fergusson; Foreign Missions—McKillop, McKenzie, Grant, D. McArthur; Sabbath Schools—Grant, Stephen, Bisset; Temperance—Hamilton, McKenzie, McKillop, Brice; State of Religion—Herdman, Walker, W. T. Finlay; Sabbath Observance—Ferne, Jaffary, Grant, A. Taylor; Manitoba College—Jaffary, Hamilton, McQueen; Statistical Committee—the Clerk, the conveners of Presbytery's Com-

mittees and Dr. Robertson; Hymnal Committee—Ferne, Jaffary, Spear; Examination of Students—Spear, McQueen, Matheson; Church Property—McQueen, McKillop, Finlay, Muir. The following students labouring within the bounds, presented discourses and were certified to their respective colleges:—H. S. Ferguson, P. W. Anderson, G. S. Scott, George Scarr, T. A. Sadler, J. G. Shortt, R. A. Mitchell. The following overtures were prepared for transmission to the General Assembly through the Synod:—An overture on co-operation with other Protestant churches in the matter of supplying services in widely scattered districts. An overture on Synod expenses, equalizing the outlay of all ministers, thereby securing a representation of all Presbyteries sufficient at least to form a quorum in each. An overture on representation of Western Presbyteries at the General Assembly, which aims at seeing that a commissioner shall not be involved in personal expense beyond a definite amount. An overture on salaries, providing for (1) a minimum stipend of \$850.00 per annum to unmarried men, and \$900.00 to married men where there is a manse, and \$975.00 where there is no manse, (2) students and catechists to receive \$7.00 per week in summer and \$8.00 in winter with board, (for which maximum allowance will be \$4.50 per week). (3) The desirability of student catechists remaining for one year on the field; (4) That no mission be raised to status of an ordained field unless said field guarantees \$450.00 towards missionary's salary, (special cases excepted). A leaflet of not less than four pages will be published quarterly, giving interesting information regarding the progress of the work in the Presbytery of Calgary, Mr. Hamilton, of Macleod, being the editor.—CHARLES STEPHEN, Clerk.

THE handsome and commodious new Presbyterian church, which has been in course of erection in Paris, Ont., for the past eighteen months, was dedicated last Sabbath under the most auspicious circumstances. Three services were held, and the attendance at all of them was very large. Fully 3,500 people took part in the services of the day. Rev. Principal Grant, of Queen's College, Kingston, officiated at the morning and evening services, and Rev. Dr. Cochrane, of Brantford, occupied the pulpit in the afternoon. Prof. Rogers, of Brantford, presided at the grand new organ. The dedication services will be continued next Sabbath, when Rev. W. J. Clarke, of London, and Rev. Dr. Jackson, of Galt, will preach. The architectural style, which is an adaptation of the Romanesque and Byzantine, is rather novel but very beautiful. The auditorium measures 74 x 76 feet, and is seated in circular form. Its seating capacity is 1,010. A Sabbath school capable of accommodating 500 scholars comfortably forms part of the building. Cost of the church and contents is nearly \$40,000.

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Programme

- 1. Nov. 17. Concert. Torbett Concert Co.** Miss Ollie Torbett, Violinist, (late from Miss Clara Louise Kellogg's Concert Co, whom Major Pond took from the Atlantic to the Pacific, Mr. Isidore Moquist, New York's greatest musical genius, and the world famous and unrivalled Lutteman Sextette from Stockholm, Sweden.
- 2. Nov. 24. Illustrated Lecture.** Mrs. French Sheldon, F.R.G.S., a woman who unattended save by her caravan of native blacks, has penetrated into the very heart of heathen and savage Africa. A skilful physician, a well known authoress, a successful publisher, and a fellow in petticoats, for she was the first woman honored with membership of the Royal Geographical Society. Subject, "Mrs. French-Sheldon's Thrilling Experience in Africa."
- 3. Dec. 1. Entertainment.** Mr. and Mrs. Wallis A. Wallis, (of London, Eng.) "Recitals, Entertainments, and Costume Impersonations," the same as given before the Queen and Royal family at Windsor Palace, England.
- 4. Dec. 8. Lecture.** Hon. J. Wight Giddings (Lieutenant-Governor of Mich.) Subject, "The Evolution of the Demagogue."
- 5. Dec. 15. Humorist Frank Lincoln.** (Known around the world as Lincoln and Laughter.)
- 6. Dec. 22. Lecture.** Rev. Joseph Cook. (Mr. Cook leaves this country early in January to make a second tour around the world and will be absent two years. Subject, "Use and Abuse of Sunday." (new) 1895.
- 7. Jan 5. Illustrated Lecture.** Miss Olof Krarer, a native Equimaux, 35 years of age, 40 inches high, 77 times in Philadelphia the past four years and recalled several times in other cities. Subject, "Greenland, or Life in the Frozen North."
- 8. Jan. 12. Lecture.** C. H. Fraser, (a brilliant orator, humorous and instructive, powerful and striking) Subject, "The World's To-morrow, or A Dream of Destiny."
- 9. Jan. 19. Concert.** "Chicago Rivals" Miss Gertrude Sprague, Phenomenal Contralto. Miss Fanny Fosy, Great Violinist. Mr. Francis L. Rollins, Humorist & Dialect Impr. Miss Jennie Shoemaker, Singing Reader and Delsarteian.
- 10. March 13. Lecture.** Rev. Robert McIntyre, (of Denver, Col.) Ten thousand people attended his great lecture at Grimsby Park, August last. He is more popular than ever. Subject, "Wyandotte Cave." Subscribers' list now open. Course tickets for the ten evenings \$1.00, \$1.50, and reserved seats at \$2.50. Non-subscribers double. The Lieutenant-Governor, Mayor Kennedy, and hundreds of other prominent citizens have already subscribed. Send or call for particulars.

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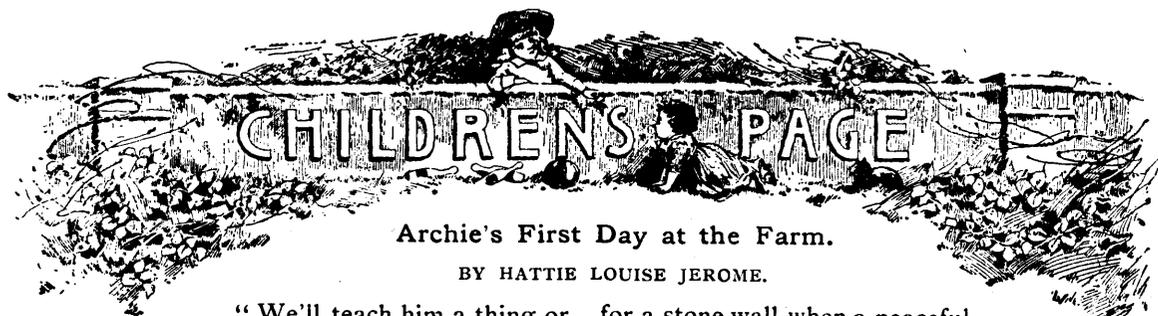
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Archie's First Day at the Farm.

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"We'll teach him a thing or two," nodded Ben.

"Cousin Archie? Well, yes," chuckled Ned. "I guess when he goes home, he'll think a city chap can learn a little something on a farm."

"Hm-m!" sniffed the hired man. "Ye needn't s'pose you're a-goin' ter dew all the teachin'. They larn some mighty cur'us things down ter them New York skewls nowadays."

But the boys were not convinced. They only looked at each other and winked as they went on with their work. Ben was turning the grindstone for the hired man to sharpen his scythe. Ned was slowly pouring on the water in a tiny stream from the tin dipper.

Across the yard, little Annie was swinging on the stout gate at the end of the gravel walk. Every time the gate swung out beyond the hedge which separated the farm from the grass-bordered village road, the little girl took a long look down the road; and when, at the other end of the exhilarating little journey, it shut together with a sharp bang that would have jerked a less experienced rider from her position, the child glanced up to the window where mamma sat sewing, and then to the door of the shed near which her brothers were at work, and shook her small head in a way that clearly said, "Not yet."

Cousin Archie was coming from the city to spend a few weeks on the farm. Papa had gone to the station to meet him; mamma had cooked great pans of cookies and doughnuts, and baked several extra pies and chocolate layer-cake; and the two boys, Ben and Ned, were prepared to slip behind the barn out of sight at a moment's notice.

At last came a glad cry from the gate: "Here they come! here they come!" A flying figure disappeared up the road, to return seated in triumph on her father's knee, driving with her small browned hands the noble span of great farm-horses.

"Archie has never seen a cow milked," his mother had written, "or watched the hen with her chickens, or seen the pigs fed, or heard the croaking of the frogs, or picked berries. I'm sure he will be very happy with you, for he is always eager to learn, and his cousins can teach him so much that will be new and interesting."

"Such a little greenie!" Ben had said, with much importance. "Probably he won't know a hen from a turkey, and will think the pigs ought to take a morning bath every day before breakfast!" Ben was thirteen years old, and so was, of course, very wise—at least so thought Ned, who was only eleven, and Annie who was but nine—just Archie's age.

"Want to go after the cows with us," invited Ben, soon after Archie's arrival that afternoon.

"Yes, indeed," assented Archie. "Where are they?"

"They're attending a social down by the bars," said Ben. "We can't send the carriage for them to-night, so we'll have to go down and see them home."

"How funny he talks," thought Archie. "He must be a very droll boy. I'm sure I shall like him," but he said nothing.

"Took it all in, didn't he?" chuckled Ned. "He'll learn some things before he's a day older!"

Cows look so large when they are coming straight toward you! Archie was not in the least used to such familiarity; and although his cousins would have been more terror-stricken in crossing Broadway, they were greatly amused to see him dodge and make

for a stone wall when a peaceful old cow came lounging toward him.

"Wave your arms at 'em," instructed little Annie. "You can shoo 'em 'most as easy as hens!"

"Now," asked Ben, "which shall I show you first—the one from which we milk molasses, or the one which gives kerosene?"

"Ha! ha! ha!" laughed Archie, cordially. "What a droll boy you are! But, Cousin Ben, I wish you'd just hold one of their mouths open a moment, so I could look down and see the gullet where the cud goes first."

What do you mean, Cousin Archie?" Annie asked.

"Why, you know, the cow carries a sort of lunch-basket around with her," explained Archie, merrily. "When she finds a nice clump of grass, she bites it off and rolls it up with her tongue into a ball, and packs it away in a kind of a pouch. Then when she's where she can't feed, she brings it up and chews and chews on it, and that time it goes down into her stomach and is digested. I wonder"—he broke off, turning to the boys—"if a cow ever chews the same cud over twice? Does she?"

"I'm sure I don't know," confessed Ben.

Cows had always been so familiar to them, neither Ben nor Ned had ever thought of studying them in this way.

"This cow is chewing her cud," announced Ben, rather ashamed not to do what his cousin asked, yet not daring to attempt it.

Down on his knees Archie watched eagerly. "Why," he said in surprise, "she seems to bring it up from somewhere down near her stomach. I thought, perhaps, as she had a pouch in her cheeks, same as the little harvest mouce, and some kinds of monkeys do."

Ben was making a great show of letting one of the cows lap salt from his hand.

"How brave you are!" cried his small cousin. "Do you suppose I'll ever dare do it?"

"It's easy enough," answered Ned, giving another cow a handful of meal. "They like salt and meal."

"Yes, I know they like salt. No animal could live without it. But don't you think the cow is the most interesting animal you know?"

"Oh, no," answered Ben, quickly. "I like elephants, and tigers, and lions! Did you ever see any of them?"

"Oh, yes," answered Archie, simply; "we learn about all the animals, in school, and in our Natural History Club. Why, even when I was a baby in the kindergarten, we learned all the uses of the cow—aren't there lots of them? And yet I'd never seen a cow milked, or been very near one. Isn't it strange?"

"The cows and oxen aren't so useful now as they used to be," instructed Ben, wisely. "You don't see many oxen used around here. Of course they still get milk, and all kinds of beef from them, and leather, but that's about all."

"And glue," added Archie, "and hair for plaster; and they use the bones and horns for ever so many things."

"Glue—from a cow!" exclaimed Ben, incredulously.

"Yes, indeed," answered Archie, "from the hoofs and ears and odd bits of hide—and glue is used for so many things. Did you know it was used to glaze paper and straw hats? I didn't, till I went into a straw shop and a paper-mill."

"No," admitted the two brothers, becoming interested.

"And cows' hair," he added, "is the very best thing to mix plaster with to make it firm and strong, you know. Buttons are made from the horns and bones, and knife-handles, and combs, and brushes."

"Dear me!" cried Annie, with shining eyes, "so many things," counting them up on her fingers, "beef and milk—and they use the milk for ever so many things—butter, and cheese, and ice cream!" smacking her lips. "Do you like cream on berries, Archie?" she asked, suddenly.

"Yes, indeed!" replied Archie. "I suppose your cream is so much better than that we have, I shall hardly know what it is. We use condensed milk to make ice-cream; but new cream must be much nicer."

"There, just notice that hen," cried Ben, determined not to relinquish his scheme without one more attempt. "That hen, roosting on the apple-tree, hasn't got a tooth in her head!"

"She must keep them in her stomach," laughed Archie; then, thinking that if this was the style of joking his cousins enjoyed, he would join in it, he added, "And not a single one of your cows has any front teeth on the upper jaw."

"Oh, yes, they have," said Ned, quickly. "Our cows are all right."

And Ben asked, "What makes you think so?"

"Why, don't you know?" asked the young natural history enthusiast, eying them in surprise. "A cow never has any front teeth on her upper jaw."

"Is that so?" said Ben, carelessly, trying to conceal his ignorance and chagrin. "Perhaps we'd better go in to supper now, Cousin Archie." Then he added, heartily: "I'm awful glad you're going to spend a few weeks with us. You've had a chance to learn so much we never thought of. We shall have jolly times together."

"I knew we would!" exclaimed Archie, cordially, "because you could teach me so many things I don't know. Now, I can hardly tell a pear tree from an apple or cherry tree."

"Is that so?" asked Ben, however with much respect even for his cousin's ignorance. "Well perhaps we can teach you some things."

"Waal! waal!" chuckled the hired man, as he strained the white foaming froth from the milk. "Fer a nine-year-old, that ther leetle city chap does beat all possessed! I'm right glad his pesky young cousins hes diskivered that the teachin' ain't a goin' ter be all on their side. It'll do 'em a sight o' good."

A little fellow, turning over the leaves of a scrap book, came across the well known picture of some chickens just out of their shells. He examined the picture carefully, and then with a grave, sagacious look, slowly remarked: "They came out 'cos they were afraid of being boiled."

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THE Foresters are to be congratulated on having secured Ovide Musin and his excellent company for their concert in Massey Hall, Oct. 11th. The New York World says of him: The musical programme which was furnished by M. Ovide Musin and his excellent company was thoroughly enjoyed by the large and brilliant audience. M. Musin played with his usual brilliancy and the splendid warmth of tone characteristic of his work. The plan is now open at Messrs. Nordheimers and popular prices should fill the Hall.

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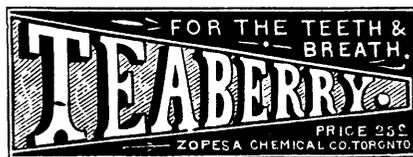
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Died Standing on His Feet.

"ABOUT an hour before sunset last evening, Mary Gunsoly, a servant in the employ of John Roach, a farmer living near Searsville, started out to drive up the cows. She had gone but a short distance along the road when she saw a man standing up against the stone wall, or fence. The perfect quiet which he maintained, with the ghastly pallor of his face, attracted the woman's attention, and on closer observation she was horrified to find that he was dead.

"She at once gave the alarm. The neighbours assembled, carried the body to a house near by, and summoned Dr. Condict, who pronounced life extinct. The name of the dead man was Patrick Burke; he was thirty years of age. It is supposed that he was taken suddenly ill while passing along the road; that he leaned against the wall and died instantly, his body being supported in an erect position by the wall. After the inquest the coroner's jury rendered a verdict of death by heart failure superinduced by gastritis, or catarrh of the stomach—an acute form of dyspepsia."

The foregoing is quoted from the *Middle-town Argus* of November 4th, 1892—an American newspaper.

Now let us see what lessons the untimely demise of poor Pat Burke has for some other people who, no doubt, fancy themselves safe from such a sudden taking off.

Mr. Thomas Hatt, of Windmere End, High Wycombe, Bucks, was a healthy enough man up to April, 1886. Then he began to weaken and fail. Why he should be ill he couldn't conjecture. So far as he could remember, he had done nothing to bring it on. He felt surprised, as a man does at receiving an unexpected blow from behind. His nerves were all of a jangle, he had a bad taste in the mouth, and a sort of all-gone sensation as though the very life were ebbing out of him. His hands and feet were cold and clammy, and he often broke out into cold sweats. Dark spots were all the time floating before his eyes, his appetite left him, and when he did eat anything it lay upon him heavy and dull, and seemed to cause a gnawing, grinding pain.

"After a time," says Mr. Hatt, "I had pain and palpitation at the heart, which I was told was heart disease. At night my heart would thump so hard I could get no sleep; it pounded like a muffled drum. After a while the heart trouble got so bad I was afraid to go to bed, and used to sit up nearly all night long. Later on I became so melancholy and nervous that I trembled from head to foot as I went about. I worked a little when I was able, but was always in pain. A doctor in Frogmoor Gardens treated me for some time, but gave me no relief. I thought I might die any day, for I looked upon my complaint as heart disease. I seemed to be walking in darkness on a narrow footpath between life and death.

"Yet the days, weeks and months dragged by; I could only wait. It was in October, 1886, that I first read of Mother Seigel's Curative Syrup. I can't say I had any faith in it, but there was so much reason and sense in the published accounts of what it had done, that I got a bottle from Messrs. Lansdale & Co., chemists, Queen's Square, and began to use it. Expecting little or nothing, I received much, for in two days I felt the welcome relief, and after having taken three bottles I found myself in good health; and have been so ever since—that is, for six years. You are at liberty to publish this letter if you think it might be useful to others, and I shall be glad to answer inquiries. I am a chairmaker by trade, and in the employ of Mr. Gibson, Slater Street, High Wycombe. Yours truly (signed) Thomas Hatt, November 15th, 1892."

Well, you say, how does poor Pat Burke's case connect with Mr. Hatt's? That's what we are going to tell you. The inquest showed that Burke had no organic disease of the heart at all. When the doctors cut the heart out of his body they could find no signs of disease about it. What killed him so quickly then? Listen and learn. The heart derives its motion from the same set of nerves (the pneumogastric) that move the stomach and lungs. These nerves, poisoned and paralysed by the acids bred by indigestion and dyspepsia, ceased at last to have power over the heart,

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Then what? It collapsed in a minute, and the man died before he had time even to lie down on the ground. What a terrible thing! Yet everybody is liable to a like fate who doesn't watch out against indigestion.

We congratulate Mr. Hatt on his escape. But it was long odds against him at one time.

Let those who are appointed to judge of the character of others bear in mind their own imperfections, and rather strive by sympathy to soften the pang arising from a conviction of guilt, than by misrepresentation to increase it.



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Rev. W. E. Penn, the noted evangelist of Eureka Springs, Ark., says: "I was cured of Catarrhal Deafness in 1886, by the use of the Aerial Medication, and it has proved to be a permanent cure; and I know of many cases of catarrh that have been cured by its use. Rev. J. H. Cason, of Russellville, Ark., was compelled to abandon preaching several years ago on account of lung trouble. I advised this treatment and after three months of its use he was cured and has been preaching ever since."

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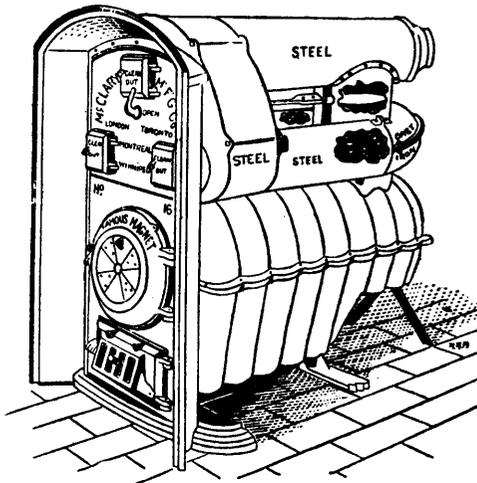
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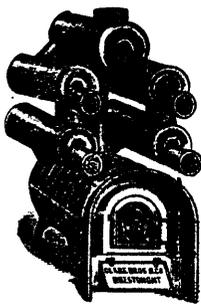
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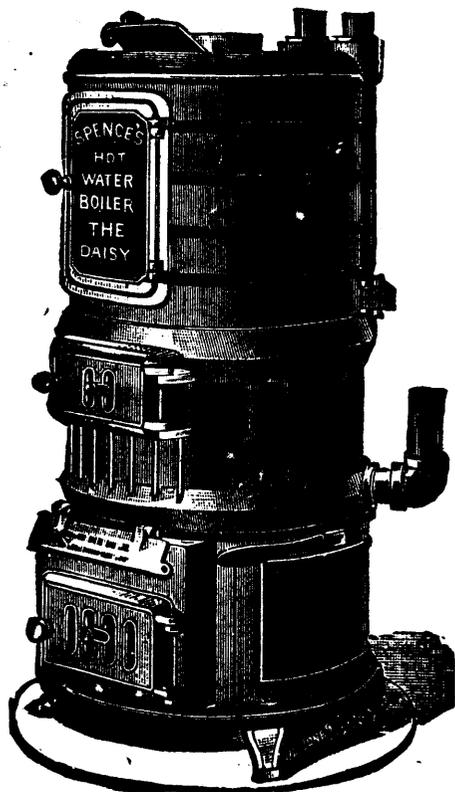
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Births.

McCoy—On the 26th instant, at 335 Laval Ave.,
Montreal, Que., the wife of Mr. James McCoy, of a
son.

Marriages.

BURROWS-RIKLEY—On Wednesday, 26th Sept., in
Camden, at the residence of the bride's parents, by
the Rev. Robert S. Ballantyne, assisted by the Rev.
Thomas Cleworth, Miss Nellie M. Rikley, to J. G.
Burrows, M. D.

DOUGLAS-HAY—At the residence of James Hay,
Esq., Mayor of Woodstock, brother of the bride, on
the 2nd inst., by the Rev. Dr. McMullen, Malcolm
Douglas, Esq., ex-Major of Woodstock, t. Christina,
daughter of the late James H. y. of Woodstock.

LEWIS-WILSON—On Oct. 3rd, at the residence of
Mr. C. A. Crawford, 25 Crocker avenue, Toronto, by
Rev. Wm. Patterson, Mrs. Mary Jane Wilson, eldest
daughter of the late Sergeant Smith, Mount Fore-t,
to Mr. Wm Lewis, of the same place.

MCCOLL-MAIN—At the Presbyterian church,
Amherst, 19th st., by Rev. D. McGregor, Archibald
McColl, of New Glasgow, to Ethel, daughter of W. D.
Main, collector of customs at Amherst.

HUNTER-BROS—At the residence of the bride's
uncle, Wm Clark, Esq., on Tuesday, Sept. 11th,
by the Rev. Geo. MacArthur, B.A., Miss Nellie, second
daughter of Hugh Hegg, Esq., to Mr. William Hunter,
all of Cardinal, Ont.

Deaths.

KERR—At Brighton, Eng., on September 23rd
Louisa Grace, eldest daughter of the late Duncan
Campbell, M.D., and wife of the Hon. William Kerr,
of Greenwood House, Jamaica, W.I.

RANZIE—At Beech Ridge, Argenteuil Co., in Province
of Quebec, Anna Bella Goslin, beloved wife of Samuel
Rennie, died Oct. 4th, 1894, aged 91 years.

ROY—After a short illness, at Lewis, P.Q., on Oct.
2nd, 1894, Fidelia Tucker, widow of the late Gaudias
Roy, and daughter of the Rev. John Tucker, of
Sorel, P.Q., aged 31 years.

McKAY—In West Zorra, on Wednesday, Oct. 3rd,
1894, Donald M. McKay, aged 70 years.

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This complaint often arises from Dys-
pepsia as well as from Constipation, Heredi-
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Meetings of Presbyteries.

- ALGOMA—Bruce Mines, March 13th, 1895, 7 p.m.
- BARRIE—Barrie, Nov. 27th, 10.30 a.m.
- BRUCE—Paisley, Dec. 11th, 1.30 p.m.
- CHATHAM—Chatham, St. Andrew's church, Dec. 10th, at 8 p.m.
- GLENGARRY—Maxville, Dec. 18th.
- GUELPH—Chalmers' Church, Guelph, Nov. 20, at 10.30 a.m.
- HURON—Clinton, Nov. 13th, at 10.30 a.m.
- KAMPLOOPS—Revelstroke, Dec. 11th, 10.30 a.m.
- KINGSTON—Belleville, December 18th, 2 p.m.
- LINDSAY—Woodville, Oct. 16th, at 11 a.m.
- LONDON—London, adjourned meeting, First church, Oct. 29th, 11 a.m.
- MAITLAND—Wingham, Nov. 20th, 11.30 a.m.
- ORANGEVILLE—Orangeville, Nov. 13th, at 10.30 a.m.
- OWEN SOUND—Owen Sound, Division St. Hall, Oct. 30th, 10 a.m.
- PARIS—Paris, Oct. 16th, 10.30 a.m.
- PETERBOROUGH—Peterborough, St. Paul's church, Dec. 18th, 9 a.m.
- QUEBEC—Richmond, Nov. 13th, 4.30 p.m.
- REGINA—Wolseley, March 13th, 1895.
- SARNIA—Sarnia, St. Andrew's church, Dec. 11th, 11 a.m.
- SAUGEEN—Palmerston, Dec. 11th, at 10 a.m.
- TORONTO—Toronto, St. Andrew's church, first Tuesday of every month.
- WHITBY—Whitby, Oct. 16th, 10 a.m.

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The striving is a measure of success;
Each wise attempt but makes us stronger grow,
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And finally prove stepping-stones to gain
The end in view, and our fond hopes attain!
As drops of water wear the solid rock,
Or sun's bright ray, in focus, kindle flame,
So concentrated effort, wisely spent,
Will yet be crowned with success and with fame!
If that thy aim be good, then persevere,
Though success fail thee, this thy heart may cheer:
No man e'er strove with noble end in view,
But from the strife came forth more brave
and true!

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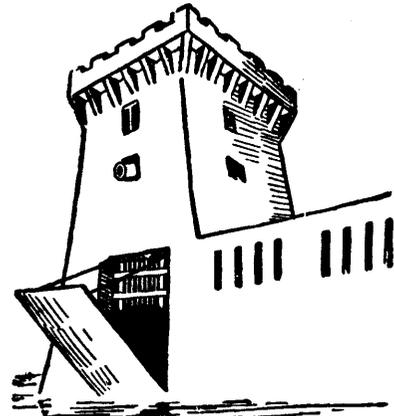
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