

Pages Missing

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OVER LAND AND SEA.

The highest churchmen we have says, *North and West* are in Colorado. They held their last Synod at Leadville, above the clouds. Two miles above the level of the sea! It is thought that no Synod ever met so near heaven before.

Arab papers announce that at a little town of Urfah, north of Aleppo, the ruins of an old temple have been discovered, which, it is believed, existed in the time of the Chaldeans. Urfah, which the Romans called Castellum Ur, is the "Ur of the Chaldees" of the Bible, the birthplace of Abraham, and a house declared to be that of the patriarch is still shown there.

"What we are really looking for," said a frank member of a supply committee the other day, "is a \$4,000 man who is now receiving about \$2,500 and who will be content to come to us at a salary of \$1,500." Now all of our pastorless churches are quite as outspoken in the expression of their desires, but we presume a similar condition of affairs prevails quite widely.

A record of the proceedings at the memorial service in connection with the funeral of the late Sultan of Johore has just been issued from the Singapore Press. The service was held in the Dewan, near the Istana, at Johore, by the Rev. G. M. Reith, M.A., Presbyterian minister of Singapore, addresses being delivered by the Rev. J. A. B. Cook, missionary to the English Presbyterian Church to the Chinese of Singapore and Johore, and by Dato James Meldrum, of Johore. Mr. Reith's prayer is printed *verbatim*, as well as the addresses. Fervent supplications were offered for His Highness Ibrahim, the new Sultan of Johore, a young man of twenty-two.

At the Norwich Church Congress a paper was read by Mr. F. C. Burkitt on the Syriac Gospels discovered in the Convent on Sinai by the learned Cambridge sisters, Mrs. Lewis and Mrs. Gibson. Mr. Burkitt maintained that the discovery is of prime importance as a help to the determination of the original text of the Gospels, inasmuch as a careful examination of the peculiarities of the manuscript has led Syriac scholars to believe that it faithfully represents the earliest Syriac translation of the Gospels. If this conclusion abides the test of discussion, the Lewis manuscript becomes an authority in New Testament textual criticism of the highest antiquity and worth.

The Presbytery of London (England) North met in Park Church, Highbury, on Oct 31st, for the purpose of inducting the following a missionaries of the Presbyterian Church of England to China—viz., the Rev. Campbell N. Moody, M.A., ordained minister, appointed to Formosa; the Rev Andrew Bonar Nielson, ordained minister, appointed to Formosa; Dr. David Landsborough, ordained elder, appointed to Formosa; Dr. Peter Anderson ordained elder, returning after furlough to

Formosa. These missionaries, accompanied by the Rev. Henry Thompson, who is returning after furlough to Amoy, sailed from London for China on Friday morning. The induction and farewell service was held on Thursday evening. The Rev. Peter Carmichael, B.D., Moderator of the Presbytery, presided, and addressed the missionaries. Short addresses were given by Mr. Hugh M. Matheson, convener of the Synod's Committee on Foreign Mission, and others.

Prof. Dorner of Berlin, said: "The Presbyterian Church is the muscular system of Christianity. Wherever the call is to dare and do for the truth, this church is in the van." Professor Lindsay, at the recent Assembly of the Free Church in Scotland, said: "More than a fourth part of all the missionary labor and danger of the Protestant Church of God falls to the lot of the Presbyterian Church."

South Carolina occupies the unique position among the States of the Union of being the only one which has not and never has had a divorce law. The constitutional convention has after a hard fight, by a vote of eighty six to forty-nine, adopted a section of the Constitution forbidding the granting of divorces for any cause whatever and not allowing recognition of divorces granted in other States.

Dr Lunn and the Grindelwald Conference recently replied to the Pope's *Epistola ad Anglos*, and Dr. Lunn, as Grindelwalder-in-chief, wished to have an interview with Leo XIII., and went to Rome for that purpose. The Pope, however, declined to grant the interview to Dr. Lunn in his capacity as President of the Conference because the reply which it had sent contained doctrines which the Pope held to be erroneous. But he expressed his willingness to receive Dr. Lunn as a private individual. As this was unacceptable to the President, the audience was declined. Seeing that it could have done no good, it was the best thing that could happen in the circumstances.

Some have maintained that the Bible history of primitive man has been derived from the Chaldean accounts of creation and the deluge. But Sir J. Willian Dawson says with justice that the Chaldean myths are related to the Bible in the same manner in which an historical novel is related to sober history. Any one considering the accounts of these legends given by Maspero and others, must see that whatever their original basis they have been amplified in a wildly imaginative manner which renders quite impossible the construction from them of the sober, prosaic narrative of Genesis. They deserve study because they show that the early Chaldeans had access to some of the sources of information possessed by the author of Genesis, and because they illustrate the remarkable difference between popular legends or poetical myths on the one hand and inspired history on the other. In any other point of view they are absolutely worthless.

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Toronto, November 21, 1895.

Thanksgiving Day.

“AND be ye thankful.” There is more real meaning in the word “thanks” than is ordinarily thought of when used lightly as a matter of courtesy. It implies a sense of obligation, an acknowledgment of favor bestowed for which an expression of gratitude is the least return that can be rendered. To be sincere the recipient must have a due sense of the value of the gift or service for which he conveys his gratitude; the expression otherwise would be empty.

When the government of Canada orders and proclaims a day to be set apart on which public thanksgiving may be rendered to Almighty God, the act involves the meaning here set forth. It means that the government, acting for the nation, openly acknowledges the blessings bestowed upon the country by God and emphasizes its obligations by calling for a united expression of thanks on a given day. This is one of the days by which Canada officially professes herself a Christian country, and it is a way which gives no offence to denomination creed or race. All bow before the claim of God on our gratitude and while methods of rendering it may and do vary the hearts are one in doing homage to the Supreme Ruler of the Universe.

It is unnecessary to enlarge upon the many blessings the Canadian people enjoy for which they ought to feel deeply grateful. Peace reigns over all the provinces with happiness and contentment in the homes, the laws are respected, crime is decreasing from year to year, industry is protected and life is safe. Providence has been kind in a bountiful harvest and a most propitious season in which to garner the products of the soil. There is abundance of food for man and beast and the dread of want is unknown. The church has had a fair share of the temporalities and there have not been wanting marks of the Divine favor in her work for souls. When men and women cast a retrospect on the year that has passed since last Thanksgiving Day, and realize some of the blessings that have been theirs, they can the more easily rise from the individual to the church and state and take part intelligently and patriotically in the services which will be held to-day in many of the Churches throughout this fair Dominion.

From Far Formosa.

We have seen advance sheets and plates of Dr. G. I. Mackay's book, to be entitled “From Far Formosa” which encourage us to expect a book of peculiar interest and attractiveness. The paper and type are of excellent quality and rarely have we seen plates so distinct and beautiful. The maps are a new feature in missionary literature and of great educational value. The first is

political the second geological, the third botanical and the fourth ecclesiastical. They are splendidly executed, and show at a glance, what the reader may wish to know as to geological formation, distribution of agricultural products, locality of mission stations, or the political divisions of the country. Dr. Mackay is above all else a teacher, which appears in his whole style of communicating truth. This quality, along with the great interest connected with the Formosa mission make this work one of great interest, especially to the Canadian Church. It will be in the market in a few weeks and will no doubt have a very large sale.

The Case in Court.

The evidence in the Sunday Street car case in Hamilton has been followed with interest throughout the Province of Ontario. On the one hand it was clearly shown, although it seems that the brief reports in the secular press did not give prominence to the fact, that the running of cars on the Lord's Day created no small nuisance alike to worshippers in the churches and to citizens in their homes. It was, also, made clear that very few, comparatively speaking, either of the church-goers or of travellers reaching the city by train, made use of the street cars. Thus, two of the arguments by which it was sought to prove the necessity of cars as a public convenience were overthrown. It is to be regretted that several ministers lent their countenance and evidence to the defence, *i.e.*, to the Street Railway Company. We do not deny a difference of opinion, even among ministers, who are in an especial manner the guardians of the sanctity of the Sabbath Day, as to the interpretation of the Divine laws respecting Sabbath Observance; but we notice with regret that those Hamilton ministers should give their aid to a form of Sunday labor which even in their own opinion must be clearly unnecessary and which on most reputable evidence is a source of disturbance to a large section of fellow Christians in their public worship. There is certainly a want of brotherly consideration in the course they have pursued which would be entirely wanting on the part say of the various industrial guilds which compose the Trades Union organizations, or the elements in a commercial monopoly, had the question been one of wages or commerce. We do not ask the Church to strive for the wisdom of the serpent as it is possessed by the worldly worshippers of mammon, but we deplore the want of Christian brotherliness and self-sacrifice implied in the appearance of duly ordained ministers and appointed office-bearers of the Church of Christ on the side of mammon and against brethren of the faith. It is not St. Paul's teaching: “Let us therefore follow the things which make for peace;” and “Happy is he that condemneth not himself in that thing which he alloweth.”—Romans xiv. 19-22.

The legal point raised is that the Lord's Day Act prohibits the running of Sunday cars, and here the real settlement of the question lies. Mr. Justice Rose, the trial judge, admits as much, for he has indicated his opinion that the company's character allows the operation of the roads seven days a week. Therefore the point-in-law is all important and the judgment of the court will be awaited with interest. Should it be made plain that the law of the land is defective, the moral duty will remain, and with greater force than before inasmuch as doubt on the legal position will have been removed, to have it so amended that it will meet the conscience of the vast majority of the Canadian people. For this reason it will be desirable to have the judgment without delay. With an early session of Parliament

impending no time should be lost in preparing amendments to the law, which should be pressed upon candidates for Parliament in the event of an adverse judgment.

Understanding Christ.

No two persons see truth in exactly the same light, says Dwight Mallory Pratt in writing to the *N. Y. Observer*: The difficulty lies as much in the person seeing as in the object seen. There are people so constituted as to find it impossible to understand each other. They look at things from opposite points of view; they discern truth through the color of their own tastes and temperaments, likes and dislikes, predispositions and prejudices. The difference lies in the interpreter, not in the person interpreted.

For this very reason people have their favorite authors. One prefers a mystic, another a rationalist; one a metaphysician, another a poet. It would be utterly impossible for such to exchange places without a radical transformation in their mental tastes and habits, and in the deepest affinities of their moral natures.

Christ is consequently viewed differently by men of varied character. The key to all interpretation of persons is conformity of nature and sympathy of thought and spirit. Treachery cannot understand honesty; the impure cannot even imagine a state of purity or innocence; hatred cannot fathom the meaning of love.

Man's greatest work on earth is to find out and know God. It is now well understood that natural science is but the attempt to interpret God in his works. Copernicus was as literally an expositor of God's truth and a revealer of God's character as was ever the profoundest exegete of the Bible. Scientific scholarship was utterly at fault until it was able to adjust itself to the thought of the Creator as recorded in his works. The secret of all spiritual knowledge is the same adjustment to God's thought in the realm of character.

Our difficulty in interpreting Christ may be understood by our difficulty in understanding our fellow man. Former races and nations left records of themselves, written on parchment, engraven on stone and preserved in monuments, but their story was unfathomable until some key was found to their meaning. The hieroglyphics of Egypt baffled the subtlest scholarship of the world until Champollion by a marvellous triumph of human ingenuity unravelled their secret. On the celebrated Rosetta stone he discovered an inscription accompanied by a parallel inscription in Greek. This translation unlocked the door of Oriental mysteries and acquainted the modern world with the language and thought of ancient Egypt. The Orientalist is one of the noblest types of profound scholarship. He stands in the presence of buried antiquity, and by the subtlest powers of human skill and intuition, masters the thought and life of his brother man in these far off ages. There is no human secret that cannot, thus, in time, be unlocked. Man cannot hide himself from his fellow man.

One of the surest proofs that man was made in the image of God is his capacity to interpret God. Every triumph of human genius in material science interprets the Creator. But man's greatest knowledge of God is not gained in the physical universe. The revelations of Him in and through the human soul are grander and infinitely more profound than those which come through sun and star. We can fathom nature for ourselves; we cannot thus master the innermost secret of the divine

Being. Christ is the translation of God's thought to man. His life becomes known in the regenerate experience of the believer. He knows what purity is by being pure; what love is by being possessed by this sweet and holy attribute. No one can compete with men for position and power on the low level of worldly desires, ambitions and principles, and at the same time discover the magnificence of Christ's spiritual manhood or the nature of His communion with the Father. Truth only comes to men through the realm of personality. "Divine communications have always been made through the medium of real life. The great truths that have moved the world have all been lived." Men know God and Christ just in proportion and only in proportion as they live the truth revealed in Christ. Men are saved only to the extent that they incorporate into their characters the moral principles taught and exhibited by Him. A person who clearly understood life as revealed in Christ could not refuse to live it without being abnormally corrupt, but if he were abnormally corrupt he could not understand Him. Regeneration is necessary to interpretation. Sanctification is the basis for lofty spiritual fellowship. "Without holiness no man shall see the Lord." Life is the key to life. Truth is known only to the extent that it is lived. We know Christ by being Christlike. "The pure in heart shall see God."

Against Race-Track Gambling. A timely as well as a pronouncedly strong sermon was that of Rev. Canon DuMoulin last Sabbath on the evils of race track gambling. Let other ministers raise their voices and arouse such a public opinion as would prevent the disgrace on our land of being made the hunting ground of the gamblers routed from the State of New York by the new laws enacted there.

Missionaries Arrive. Rev. R. P. McKay, Foreign Mission Secretary of the Presbyterian Church, received a postcard on Friday from Rev. R. A. Mitchell and Mrs. Goforth, stating that they had arrived safely at Honan, China. They had travelled the last 300 miles by boat up the river, and report that the surrounding country is desolate on account of recent floods. The crops, they say, have been destroyed, and the land is in such a wet condition that the farmers will be unable to sow any wheat for next season's crop.

Christian Liberality. It is not in the Presbyterian Church alone that Committees and Institutions find their funds straitened. Last week the quarterly meeting of several Committees of the Church of England in the diocese of Toronto were held, and the result of the hard times was in evidence there. The fact is that there are ebbs and flows in the ability to give, more so than in the will, but there ought to be a flow of will to offset the ebb of ability. "It is more blessed to give than to receive" is a truth hard to appreciate in proportion as the receipts are meagre, yet the blessing upon the widow's mite was and is more than countless millions can purchase and if the spirit be willing the hand will be open even should the gift be small. No time is more appropriate than the "hard" time to "despise not the days of small things."

Enforcing the Law. In summing up the facts regarding the enforcement of the law prohibiting the sale of liquor on Sunday in the City of New York the *Christian Advocate* says that the successful enforcement of the law proves that it can be done. That the universal cry that it cannot be done is the cry of cowards and selfishness. If the Sunday law can be enforced in New York, it can be enforced in any other city in the State. Where the proper authorities wish to enforce it, the New York Police Commissioners have demonstrated that it can be enforced. The position here assumed is the correct one, and the facts should not pass without their lesson. It is too often taken for granted that righteous laws which because of their very character are obnoxious to a certain clamorous section in a community cannot be enforced and therefore ought not to remain on the statute book. Place good and sufficient laws on the statute book and then it will be the fault of the authorities if law be not respected and obeyed.

The Plumbline.

BY THE AUTHOR OF "WHISPERING LEAVES"

Written for the Review.

"Amos, what seest thou? And I said, A Plumbline."—Amos VII: 8.

We all know a plumbline. It consists of a cord with a piece of lead or other heavy substance attached to one end so that when it is suspended by the other end it is always perpendicular. (Thanks to Gravitation.) On account of its simplicity and accuracy it has been used by carpenters and masons as a standard. By it they test their work.

We all have standards, correct or otherwise, by which we judge of all things. We *must* have them because all human knowledge is relative. God alone knows things *absolutely*. The solar system illustrates. When little children we think the sun goes round the earth. Then we learn that the earth goes round the sun. We may then imagine that we know the exact course of the earth in space. We know its orbit about the sun, its course from the standpoint of the sun; but the sun and the planets are all the while sweeping through space with a velocity inconceivable. So of all things we judge from a human standpoint. We use standards. We have the unit of value, the unit of capacity, the unit of weight, the unit of distance. In judging of actions we must use some standard. Do we use honest ones? Do we not often measure ourselves in our neighbor's half-bushel? Or them in ours? Paul knew such people, who, "measuring themselves by themselves, and comparing themselves with themselves, are without understanding."

To illustrate. We have heard, or at least read, of those who buy new dresses and hats not because they need them at all, but because their neighbors have new ones. Young men have seen respectable men smoking a cigar and they think they too must sport this toy of Satan. Speak to that man in business about some crooked dealings. Perhaps he will tell you, "I don't profess much but there is a *Christian* merchant across the street, and I am as 'square-going' as he." Whose half-bushel are all these using: God's? or man's fixed over by the devil?

Every one of us is a builder. Even the boys and girls are building. Every act and every word are bricks or stones cemented by our thoughts into the wall of *character*. Are we then building for life? no, no, for *eternity*. Think of it. For *eternity*. As the fire "fixes" the china of the potter, so death "fixes" our character. (See Rev. xxii: 11). My dear friend, what are you building? May God with the sun glass of His Holy Spirit burn this thought into our hearts—*building for eternity*.

"Life is real, life is earnest,
And the grave is not its goal,
Dust thou art, to dust returnest
Was not spoken of the soul."

How soon our destiny may be "fixed"! In building let us use God's plumbline—the blessed Book we call the Bible.

By this plumbline we will be judged. Amos saw the Lord standing on the wall with a plumbline in His hand. Thank God, we will not be judged by our neighbors; for who could stand? And yet—O, think of that all seeing eye (Ps. cxxxix, Heb. iv. 13) He knows even our *secret* sins. If we cannot stand the test, eternally reprobate (Ps. xxviii: 16, 17). O God, have mercy. Who can escape? God can be just and yet justify the sinner that puts his confidence in Jesus.

We all have God's plumbline. Is it in our homes for ornament or use? We do not know the Bible as we ought but we *know* it better than we *live* it. How we love to hold it up along sidesome one else! Satan often turns aside the arrow of truth by this thought, "that is for so and so." We ought to ask, is that not for me? Cannot I learn and profit by it? Some souls are lost by their generosity. They give away the kernel of God's truth to others, and they keep the hull. They give away the gem of application and keep the casket of abstract truth.

We should apply the plumbline to every part of the wall of life. Some use it only where they are "plumb." Does not this please us all? It leads to "ease in Zion." May God help us to see our shortcomings and our transgressions. Our prayer and effort should continually be to use the plumbline honestly and at every part. We need to take it always with us in our hearts and minds. There is more need for it in the kitchen than in the parlor, in our work than in our worship. We have read of "company manners." When visitors are in everything is lovely and the little children are "angels" lacking only the wings. But when the visitors close the door on the outside, what a change! The calm gives way suddenly to a storm. Kind words flee before harsh ones and perhaps things more substantial. Some people have Sabbath morals. They are angels in church and perhaps all

Sabbath, but on Monday how human! Their grace is laid away with their Sunday suit.

What would we think of a mason that left his plumbline home? Yet do we not often do so spiritually? We glance at a chapter in the morning—to see what the plumb is—and then forget all about its teachings until our duties for the day are done. We need it coiled up in the pocket of our heart, ever ready for use. May it keep us from doing *mean* things, from slighting our work, from the disorderliness of passion. The one that yields to anger is as intemperate as the drunkard in the gutter.

The material of the wall is of the utmost importance. God can see through white-wash. (Matt. xxiii. 27). The fire will burn up the stubble of earthly pleasures. Let us use only the gold and precious stones of kind acts and loving words. (1 Cor. iii. 12-15). Let us not murmur if the Great Master Workman transforms some diamond found "in the rough" in our character into the "brilliant" by turning upon us the painful wheel of trials.

More important still is the *foundation*. Imagine a man building a beautiful house upon a bog! Many build their souls upon the bog of self or of the world. Nothing on earth can support the weight of a human soul. It outweighs the universe. Unsupported by God it sinks into hell. (Matt. vii. 24). In this we see the difference in the eternal prospects of a Christian and of a person equally moral but *not* a Christian. There is one foundation. (1 Cor. iii. 11.)

The longer we build the more we see our need of help. Even the plumbline is swayed by a breeze. So even the plummet of God's truth is perverted by the winds of policy and of passion. Rev. John Milne aptly said "A young Christian thinks he knows everything. He advances a little way, and finds that he knows not the half of what he thought he knew. At last he says, 'I know nothing as I ought to know.' He begins to fight with the idea that nothing can overcome him. He ends with the conviction that anything will throw him down without Christ's grace."

The coral islands are composed of minute skeletons. At first the coral is porous, defective; but the ocean gradually transforms it into a crystalline mass. If our life is hid with Christ in God, if our character is buried in the ocean of God's love it will be transformed from its defective nature into crystalline perfectness. Then by the grace of God we will be even worthy of a place in His glorious temple of redeemed souls.—A. W. LEWIS.

The Furnishing of the Mind.

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

Every one who thinks shall speedily reach the position of Bildad the Shubite, who said, "We are but of yesterday, and know nothing." Our minds, armed as they are, with faculties, need something to act upon, something to use. The mind is the potter, but it needs clay to work with. It is the painter, but it requires colors and brushes to display its inborn feeling and fancy. It is the weaver, but it must have a loom and material to employ its skill with, and declare its thought. It is the musician, but it can do nothing without the reed or the harp or the organ, whereby it may express its thronging imaginations.

Dr. McCosh tells us that "Our facilities are in the first instance mere capacities with a tendency to act. They are infants in the form of a seed, a germ or worm, and need to be cherished in order to grow and be useful. They are all capable of being trained and should be trained, and education, private and public should undertake the work." These faculties are trained by actual engagement upon something for which they are peculiarly fitted. A practical education is the best of all: one in which experiment leaves its residuum of fact as a furnishing for the mind. Among the various methods in vogue for plishing the mind with material it may use in the putting forth of its activity I would suggest the wise storing of choice selection.

We all know that thought grows by slow and gradual accretions: portions picked up here and there; bits got now and again. Very seldom does a whole field of light lie open to our view; more frequently is it a pencil of light that pierces the darkness, and touches us like an arrow. Let a man read a book, and he does not take it all in. He may follow the reasoning and take in the argument, but it may not all abide with him: only this point and the other, remain with him, because he was specially prepared for them—his mind had an affinity for them. Let a man listen to a public oration constructed so as to enlighten and impress and carry conviction, and what does he carry away? The whole of it? No. Only a few selections. Even in minds that are trained and cultured this is the case.

The bread of thought is broken up and divided among the crowd. Hence, the mode of choosing memorable and beautiful passages, such as is pursued in our "School Readers," and in Recitation books is a wise one; and every way a profitable one,

Many a lad and lass get something in this way lodged in the memory that is food for thought for a life time. To many again, it is the opening of the door upon the light, that draws them into fellowship with the noblest spirits. To many too, it is an introduction to a world of which they formerly had no conception: a world of great and true men, who sympathize with every movement of the heart, and every sorrow of the soul.

These put them in a Columbus' ship that covers a new and a greater world.

The late Dean Alford, while at school makes some interesting entries in his diary, such as, "Rose at six, learnt Wolsey's lamentation on his greatness," "Learnt the story of Lavinia in Thomson." "Learnt a piece of Wharton's Pleasures of Melancholy." And years after writing a letter to his sister Fanny he quotes a beautiful passage from Cicero's treatise on Old Age, and tells her that he was reading Plato on the Immortality of the Soul and that he might have a quotation from that for her e'er he finished the letter. And then he says in justification: "You cannot think how beautiful it is to select and admire the finest parts of the classical Philosophers and Poets, and then to find parallel passages in Scripture, as may almost always be done, and compare them, not to destroy the beauty of the first, but to exalt and to bring into light the Divine sublimity of the latter." This quotation shows us how the mind acts, it gathers its material by selection. F. W. Robertson in one of his letters speaks in this way: "It is very surprising to find how little we retain of a book, how little we have really made our own when we come to interrogate ourselves as to what account we can give of it, however we may seem to have mastered it by understanding it. Hundreds of books read once have passed as completely from us as if we had never read them; whereas the discipline of mind got by writing down, not copying, an abstract of a book, which is worth the trouble, fixes it on the mind for years, and besides, enables one to read other books with more attention and more profit."

There too in the abstract we have what has struck so many thoughtful people. Cicero the great Roman Orator opens his treatise "On Friendship" in these words that bear directly on our subject: "Quintus Mucius, the Augur, used to relate many things of Caius Saelicus his father-in-law, from memory and in a pleasant manner and did not scruple in every discourse to call him a wise man."

Moreover I myself, after assuming the manly toga, was introduced by my father to Scævola, in such a way that, as far as I could, and it was permitted me, I never quitted the old man's side. Accordingly many sagacious discussions of his, and many short and apt sayings, I committed to memory and desired to become better informed by his wisdom." Such has been the practise, to a larger or smaller extent, of every scholarly man. Dr. James Hamilton of London had volumes of such nuggets,—thought nuggets—treasured up under the title of "Bibline."

Southey's commonplace book was something of this sort carried out extensively. Dr. Norman McLeod writes rapturously to his intimate friends of some fresh beauties discovered in the poems of Wordsworth of which he was specially fond.

Choice selections are like diamonds, very precious, and very compact. They are charged with thought, and open up to the reflective mind far reaching vistas. They throw back the dark cloud curtains and lay bare the star-spaces, where infinite worlds roll. A volume of them like "Beecher's Life Thoughts" and "Watch words for the Warfare of Life," from the Works of Martin Luther, are magazines of furnishing for the mind. They give us thoughts, views of things, pictures and images, in such vivid coloring that we are moved by them to exercise our intellectual powers, and so to grow stronger and broader and fuller. They are repositories of wisdom within a compass which is easily managed. Do we not like to listen to a discourse, or read a book, that has in it quotations or references that open like bow windows on a piazza out of the main room into the fragrant garden, or musical alcove of the birds, or on to the grassy lawn that leads away to the plantation of trees, where slender streams meander in the shade and cover the stones with moss, and scent the air with sweet odors. I think we do. For as the proverb has it variety is the spice of life.

The oldest and wisest of us may be as little children in our communion with a prayer-hearing God. No errand to that mercy seat is too trivial to lead our foot-steps thither. We may connect all the issues of life with the control of that over-ruling will. We may put our hand in that paternal hand, no matter how narrow the chasm, and look trustfully and hopefully for that availing guidance. Ah, if we could learn this lesson of filial trust at every step of our way along our earthly pilgrimage, no matter how steep or rough or obscure the path, it would guide us safely and surely home to our Father's house.

The Harvest.

'Twas the music of the reapers, mang the yellow waving corn,
That awoko the drowsy sleepers, at the breaking of the morn
Oh mony hairts hae come and gane, since first I saw the licht
But the gloamin noo is fa'u fast, and mirk will be the night.

Auco merry was the harvest time, the days were never lang,
And quickly sped the evening hours, for blithely reaper's sang.
But noo, the harvest mune is dim, aye clouded owre the rim,
Or else, my sicht is failing fast, my een are growin dim.

But its gloamin, aye, its gloamin, and I'm lying here at rest
Nae mair for me the harvest days, and may be it is beat,
My sorrows noo are owre, and I thocht some micht be spared,
When a my bonny boys were laid, within the lain kirkyard.

But they're sleeping there, sae sounly, O sae peaceful's their rest,
And n'er a worldly thocht, or care, disturbs the youthful' breast,
While I hae seen another year; another birthday gane,
Aye, a these things I think o'; while I'm lying here alane.

I care na tho' the night be mirk, it canna aye be licht.
And when a body's een are dim, the stars are no in sicht
And may be I'll sleep sounly, and nocht will hear or feel
While the angels bare me gently to the land o' the loal.

In Presbyterian Colloge Journal.

I. A. AUNEW.

Thanksgivin.

Another year replete with God's goodness has been given us. As households and communities it is meet we should respond to the call of the Psalmist and "come into God's presence with thanksgiving and make a joyful voice unto Him with psalms." The blessings of health and peace; the security of our homes, the plentifulness of our tables and the continuance of family order and affection; the blessings of good neighborhood, and all the kindly amenities and sympathies of social life; the stability of our national life and the supremacy of law; our schools, our churches, and the banner of the cross upheld and the word of the Gospel everywhere preached in the land—as we are called to contemplate these things let the sacrifices of thanksgiving be offered and gladness fill the heart.

It is a pleasant duty to which the thanksgiving season calls us. Thankfulness is quite the same as joyfulness. It implies delight and gladness of heart. It is a simple and very intelligible duty too. Even a child can experience the sense of gratitude. One of the first things the little one learns to say, is "Thank you." Any one who is able to appreciate the Lord's gifts is qualified to join in the sentiments of thanksgiving time.

And yet can we say there is no need of reminder and call to this most befitting duty? Is thanksgiving general? Is it spontaneous? We feel our wants before the great Giver and are bold in making known our requests. But do we give thanks in the same measure that we offer up our desires? Earnest prayer came from the ten lepers unto the Lord Jesus as he was entering a certain village. They were humble and most respectful, as standing afar off they lifted up their voices for His mercy in their misery. But after Jesus had healed them all, there returned but one of the ten with the sacrifice of thanksgiving. Alas! for all time how true is Mrs. Browning's plaint—

"And lips say 'God be pitiful'
That ne'er said 'God be praised'."

We are to "give thanks always in all things," says the apostle, that is, in every situation and every kind of circumstance, be found "praising Him." Rightly apprehending God as sovereign Giver, and ourselves as dependents without a claim, we can conceive of no situation where the offering could be untimely or inappropriate. There is often a latent skepticism just here. When after a long course of uninterrupted and abundant favor there occasionally comes some deviation from that tide of good providence, then arises the unworthy thought that the claim upon our gratitude has been forfeited, or at least the call to thanksgiving has lost its suitability. There can come no time however calamitous, no personal experiences however bitter, but that the devout heart may still realize causes for rejoicing and gratitude.

We can always find in the midst of hard lots not only tempering influences and "silver lining within the clouds," but also reserve blessings, which have been untouched. It is wrong and unjust to God to imagine we are destitute of good unless we have every object of desire, and that our cup of mercies does not call for special mention unless it is made to overflow. It is a spirit of selfishness and presumption to look, as it were, upon the tender of only a half loaf as something unworthy the giver, if not discreditable to the recipient; and the gift, if not rejected in scorn, is yet not acknowledged as a claim on gratitude or an ostensible complaint. Like the peacock in Esop's fable, which, forgetting its gift in beauty of form and plumage, murmured before Juno because it was not also endowed with the sweet song-voice of the nightingale; so now, what should be our note of praise for the measure of good bestowed, we often turn to peevish lamentation and criticism that our gifts have not been larger and more various.—*Mid Continent.*

God is love.

For the Presbyterian Review.

What a wonderful statement this is. To say that God is love; not can love, might love, or does love under circumstance—but is love itself, is marvelous.

This must be the centre of all the sinners hopes, of all the Christian joys. When we look up to God and think of this everything seems so sweet, and clear, and holy, the whole atmosphere is full of love. Then we think of Christ's wonderful words "For God so loved the world that He gave his only begotten Son, that whosoever believeth in him should not perish but have everlasting life," and we ask ourselves is God never angry? No, never if we do His bidding, what is His bidding? Believe in His Son whom He hath sent to be our sin-bearer. God is love and God is changeless, therefore His love abides. There is only one thing God hates, and that is sin. Yet He loves the poor sinner and will continue to love him if he gives up the love of sin, and accepts of this blessed Saviour. Then you say if God is love why does He send such severe afflictions on His own people? Is He not angry? No, still only angry with sin; these afflicted ones are His loved and His own, and that is just why He afflicts them. Some Christians cannot bear uninterrupted prosperity, they would become too much wedded to this world, grow independent, and forgetful of God. So the loving Father sends losses and disappointments on his child thus drawing His affections from the fleeting perishing things of earth and setting them upon himself. It is then that the Christian feels that he cannot walk alone but must realize the nearness of his loving Father. Is not that love on the part of God? but Oh how hard to believe it is the case.

Then another of God's children is laid on a bed of sickness, perhaps there is a special work for him to do, and so his loving Father sees this will be the best way to train him for this work. In all probability Francis Havergal would never have written many of her most beautiful hymns had she not been an invalid. God used ill health in her case as a means to deepen her own spiritual life, as well as to deepen the piety of countless Christians all over the world. Here is an evidence of love again, "For whom the Lord loveth he chasteneth and scourgeth every son whom he receiveth." And Paul says "For our light affliction which is but for a moment, worketh for us a far more exceeding and eternal weight of glory." Yes we must not forget the glory. If God did not in some way chastise His children they would be apt to forget that this was not their home; and that here our lives must be wrought upon as to be fitted for the glory bye-and-bye. So then the atmosphere clears again, and all the doubts about God's treatment of His children vanish, and we see his loving face beaming out with love to all. Ah but you say that is only to his children, but He is not a God of Love to all. Yes to all. There is not a sinner on this earth to-day that God does not love. Yes, even while they are wandering farther and farther away, his great heart of love yearns after them and He says "Turn ye, turn ye why will ye die. Ye will not come to me that ye might have eternal life. Oh, how he longs to give eternal life and blessedness to every human being on the face of this earth. Did He not send His son to die for this very purpose? it was not to call the righteous but sinners to repentance. And how long will He love sinners? While the sinner lives; for if he gave up his unbelief and turned to God in true repentance in his last hour, he would find that God had continued to love him all through his wicked course and was still ready to receive him. Oh how can anyone reject such love how can they spurn it and remain in their sins. Oh the terrible sin of unbelief, it is the only thing that shuts out the love of God. But how blessed the condition of those who do not let the clouds of unbelief shut out the loving presence of their Heavenly Father here on earth, and who when this life is over, have the wonderful love of God resting on them through eternity.—M. R. G.

THOUGHTS BY THE WAY.

DAILY MAXIMS FROM DR. LIDDON.

PRAYER.

I know not by what methods rare,
But this I know—God answers prayer.

I know not when He sends the Word,
Inat tells us fervent prayer is heard.

I know it cometh soon or late;
Therefore we need to pray and wait.

I know not if the blessing sought
Will come in just the guise I sought;

I leave my prayers with Him alone,
Whose will is wiser than my own.

God delights in the heart in which pure thoughts are made welcome.

Genuine simplicity of heart is a healing and cementing principle.

There is a best way to live, and it is best to live the best way.

Learn to say no! and it will be of more use to you than to be able to read Latin.

A sense of perfect peace with God is the grandest thing in the world to travel through life with.

Faith is the sacrifice of the understanding to God; repentance the sacrifice of the will.

O, that we could think of God as we do of a friend, as one who unfeignedly loves us, even more than we do ourselves.

The truest happiness is that which comes to us in a great many little pieces, from having done many little things wisely and well.

The grating file is not more necessary to the polish of metals, than are trials for the brightening of grace in the Christian's soul.

I wonder many times that ever a child of God should have a sad heart, considering what the Lord is preparing for him.

Devotion inspires men with sentiments of religious gratitude and swells their hearts with inward transports of joy and exultation.

It is a fundamental principle of Christianity that every man ought to be a Christian, every Christian a missionary and every church a mission station.

If Christ be God as well as Man, His language falls in o its place and all is intelligible; but if you deny His divinity, you must conclude that some of the most precious sayings in the Gospel are but the outbreak of a preposterous self-laudation.—Liddon.

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

We must come to the study of the Bible as pupils, not as judges: find not what ought to be said, but what God has said; as inquirers after divine truth, not as advocates seeking arguments.. It is the student and not the book that needs to be spiritualized.

There is dew on one flower and not on another, because one opens its cup to take it in, while the other closes itself and the drops run off. So God rains goodness and mercy as wide as the dew; and if we lack them, it is because we will not open our hearts to receive them.

Enjoy the littles of everyday. The great favors of fortune come to but few, and those who have them tell us that the quiet, homely joys, which are within the reach of us all are infinitely the best. Then let us not cast them away, but treasure every sunbeam, and get all the light and warmth from it that the blessing holds.

It is easy to trust God for daily bread when our barns are filled with plenty and we have a large bank account. But that is not the best time to trust. The Psalmist said: "What time I am afraid, I will trust in God." Yes; when we look around, and we see nothing to encourage us, but clouds and darkness gathering over us, then is the time we specially need his help, and he has revealed himself as "a present help in trouble."

He who is full of God will see him everywhere in everything, will receive all from his hands, and hold communion with him all the time. All things that occur to such any one will have some divine meaning, will bear some message of love. God will be to him so real and near that constant exchange of thoughts and words will be most natural. Praise and prayer will be perpetual. Happy they with whom it is thus! It is the most sacred life.

Reserve in speaking about ourselves may make heavy demands upon buoyant and impetuous natures. Frequent retirement for communion with God is not natural to flesh and blood; it fails to satisfy the demands for excitement and human sympathy, which enter so largely into much of our modern religion. But let us be sure that it is a true note of the presence of Christ's Resurrection power, that we should be thankful to be often alone with God.

A young musical composer was bringing out his first composition. As the successive numbers of the mighty theme were evolved, the house rang with applause; and, as he stood above the orchestra, hearing his ideas interpreted by perfect executants, irrepressible emotion began to swell in his breast. Yet he kept his eye fixed on one spot in the audience, where sat a master of his art much greater than himself; and his heart trembled more at the slightest movement of the master's features than at all the thunders of the crowd. This is the way to live. After man's judgment, there is another far more august—the judgment of God.

A parent's habitual conduct has more influence upon his children than his most positive precepts. If parents neglect to govern their own tongues, children will neglect to govern theirs. If parents neglect to govern their own tempers, children will neglect to govern theirs. If parents neglect to treat their superiors, inferiors and equals with proper respect, children will follow their ill example. If parents disregard and violate the Sabbath, children will do the same. If parents are prayerless, so will the children be. If parents are worldly-minded, children will imbibe the same spirit. If parents are given to vanity, children will become still more vain in their feelings and appearance. In short, children will be more influenced by the example of their parents than by all their instructions and restraints. It is the want of good example more than anything else which so often defeats parental instructions.

Looks into Books.

PRACTICAL CHRISTIAN SOCIOLOGY.—A Special Series of Lectures delivered before Princeton Theological Seminary, and Marietta College, by Rev. Wilbur F. Crafts, Ph.D. Cloth. 12mo, 524 pp. Illustrated with 22 portraits. \$1.50. New York, London, and Toronto: Funk & Wagnalls Company.

This book discusses present problems on the basis of the latest facts and figures, some of them as late as October 4th; many of them for the year ending June 30th 1895. The first part of the book is mostly occupied with the lectures which the author delivered in February of this year before Princeton Theological Seminary on invitation of the Faculty, whose unqualified indorsement of the fairness, thoroughness, and ability shown in the lectures is given in the form of introductory letters. These lectures discuss temperance, Sabbath reform, gambling, purity, civil service, ballot reform, municipal reform, education, immigration, divorce, woman suffrage, and all the other social problems, not separately but in their relations to each other as parts of one great problem, which is presented from the standpoints, first, of the church; second, of the family and education; third, of capital and labor; and fourth, of citizenship. These lectures are illustrated with speaking portraits of the author and of Dr. Josiah Strong, Dr. Joseph Cook, Lady Somerset, Mary Dowe Dickenson, Bishop Vincent, Anthony Comstock, Miss Mary H. Hunt, Hon. Carroll D. Wright, Prof. P. T. Ely, Mrs. Helen Campbell, Miss Jane Adams, Gen. William Booth, Dr. Washington Gladden, Lady Aberdeen, Dr. Chas. H. Parkhurst, Dr. F. E. Clark, Miss Williard, Mrs. H. B. Stowe, Theodore Roosevelt. The appendixes necessarily occupy a goodly portion of the book and include Chronological Data of Progress from the beginning of the second century closing with a most valuable record of reform progress in 1895.

One of the valuable features of the book is the abundant indexes, including a Bible Index, an Index of Modern Authors Quoted, an Index of Places Sociologically considered, and a very full Topical Index which is both alphabetical and analytical.

The book is dedicated "to those who follow Christ whether in teaching or in toil," and is equally adapted for the study of men and women, for a college text-book, or for private reading.

THE PROPHECYING OF WOMEN.—By Rev. G. F. Wilkin. \$1.50. Fleming H. Revell, Toronto, New York and Chicago.

The special intention of this work is to explain the scope and limit of woman's immunity to prophesy or speak in public, a duty to which the writer has felt himself called from a jealous regard for the honor of God and a deep concern for the more abundant prosperity of the Church. The right of women to speak, teach or preach in all public assemblies outside those of the church is cordially conceded. Silence in the social meetings of the church is as strictly enjoined as in any other, according to the apostolic ruling. This it is argued is because of the nature and purpose of the social church meeting, the proper conception of which, it is thought, can be given by not one layman in an average hundred, nor by one preacher in ten. The nature of the church social meeting is masculine, its purpose edification. In modern times it has become feminine in character and devotional in purpose. This deplorable change has been caused by allowing and encouraging women in active participation. Women in so doing, on account of her divinely established subordinate relation to the other sex, degrades man and thus dishonors her greater, her supreme Lord. God forbids this humiliation of manhood. The practical effect of female speaking has been to repel men from the church. The custom is obstructive in its tendencies upon unregenerate men as well as in the building up of those already within the pale of the church. To it is attributable the decline of moral earnestness and the decay of spiritual power in Zion. The practice, furthermore, tends toward political equality and all that

is comprehended in the "woman's rights heresy." Churches are affectionately exhorted to reform in this particular. The daughters of Eve are warned to beware of tasting the forbidden fruit which though fair as the fruit of Eden will surely prove in the end shame and disaster. These are some of the convictions of Author Wilkin as expressed in his intensely earnest book, a perusal of which we recommend to all who desire to know the utmost that can be urged against a doctrine in respect to which the best and wisest of both men and women have never been nor ever will be able to think in harmony.

JEREMIAH, PRIEST AND PROPHET, by Rev. F.B. Moyer M.A. Fleming H. Revell Co. Toronto, Willard Tract, 50 cents.

Charming, as all Moyer's books are, its modest title scarcely prepares you for the history of the prophet whose personal experiences, were so much like those of the "Great Prophet," that many of the modern sons of Israel imagine that Jeremiah filled up the prophecies regarding the Man of Sorrows.

Set, as each chapter of the history is, in a back ground of exposition, the prophecies are read with new interest, and become very much more personally applicable and comforting to those whose life has been in the waters of trial.

The volume may well be commended to any young preacher who desires a graphic outline of the Book of Jeremiah for expository purposes and for illustration of companionship with Jesus we know no better or more forceful book.

THE MISTAKEN FOUNDATIONS OF THE OLD TESTAMENT: Inaugural Address of the Rev. William Deas Kerawill, M.A., B.D., as Professor of Hebrew and Church History, Lincoln University, Philadelphia, 1895.

This is a brief discussion of advanced views as to the character of the Old Testament grouped under three headings: the supernatural element contained in it, its historical value and its Messianic predictions. The subject is far too large a one to be discussed within the limits of one lecture and the treatment of it is necessarily sketchy. It is chiefly interesting as a sort of manifesto of the writer's own position on these points. He stands well within the old lines and is not disposed to make any considerable concessions to modern criticism, though he is constrained to admit that some of it has the sympathy of the ripest scholarship of the day. He rather damages his cause than otherwise, however, by his sweeping generalization as to the motives that have led critics to occupy certain positions. It does not seem to occur to him that some who differ from his views may be moved simply by a supreme regard for what they believe to be facts, satisfied that the consequences will in the end be found not really dangerous but helpful to the cause of true religion. There are such critics and it is worth while to draw a broad line between such and those who may be swayed by a purely naturalistic or anti-Christian philosophy. Even when they concede in their conclusions. The fact-loving investigator is the man to watch. He may be mistaken, but when he happens to be right all theories must bend before him.

"If there is one plain duty for the average citizen, it is to obey the law; and if there is one paramount duty for public officials, it is to enforce the law." Thus writes the Hon. Theodore Roosevelt in *The Sunday School Times* of November 9. Mr. Roosevelt, in an article on "Observance of the Law," states in clear, vigorous language his ideas as to the duty of public officials, and of citizens in relation to public officials. He tells how the present Board of Police Commissioners have enforced certain laws in New York City, and how much of both sympathy and opposition they have met with in their work. Mr. Roosevelt wisely avoids passing upon the wisdom or unwisdom of these laws but lays special emphasis on the point that "more important than even the question of what a law is, is the question of the honest enforcement of the law."

That the Editor of *The Sunday School Times* chose wisely when he secured Dr. Cunningham Geikie, of England, to furnish a weekly commentary on the Sunday school lesson, has been shown by the exceptional honor conferred by the Russian Government upon the English writer. Dr. Geikie's "Life of Christ" was not long ago translated into Russian at Moscow,—of course, with official sanction. And now M. Pobiedonostzeff, the Supreme Censor of Russia, has ordered that the book be adopted in all ecclesiastical middle schools of Russia. M. Pobiedonostzeff does this as the official of the Holy Synod. The Council of the Ministry of Popular Instruction and the Committee of the Education of the Holy Synod have further ordered the first part of Dr. Geikie's book to be used in all middle-class schools in Russia. The book has been, indeed, formally named as "far above any other Life of Christ."

MISSION FIELD.

Presbyterian London in 1645.*

DR. S. WILLIAM CARRUTHERS.

The common belief that English-speaking Presbyterianism had its earliest growth as well as its deepest root in Scotland is a mistaken one. That north of the Tweed its roots have struck deepest no one can well question; but we English Presbyterians can trace our history back continuously to an earlier period than Scottish Presbyterianism reaches. A strongly and avowedly Presbyterian section existed among the early Reformers of the English Church; and under its influence and advice Edward VI. was preparing to shape the Church upon Presbyterian lines, when his early death interrupted the Reformation. Humanly speaking, had Edward VI. lived another ten years, the English Church would have been of a very different type—Episcopal, no doubt, but with large modifications towards Presbyterianism—that is, as we Presbyterians believe, in the direction of the Primitive Church.

While in Scotland the spirit of Presbyterianism was from the first enabled to clothe itself in a body of fairly complete organization, in England it remained for nearly a century little more than a spirit, an idea. Two notable exceptions must be made to this statement. The first occurred when English Protestants, in their exile under the Marian persecution, found themselves free to adopt whatever organization they thought best. Then arose the most famous Church Session the world has seen: that of the English exiles at Geneva, with John Knox, Anthony Gilby, and Christopher Goodman as pastors; William Whittingham, Miles Coverdale, John Bodley, and others as elders. The second and more extensive exception was in 1572; an attempt to erect within the Church of England a Presbyterian organization as a voluntary union of the earnest Evangelical party among pastors and people alike. The ministers in various parts of the country united in "Conferences," bodies corresponding to modern Presbyteries, without legislative authority in the Church, but with judicial authority over those who voluntarily accepted them—virtually a voluntary Church within the State Church. This was so distasteful to Elizabeth and the Bishops, that all their energies were devoted to stamping out the "Conferences." Presbyterianism, however, even in that rudimentary form, died hard, traces of it lingering on in a quiet, humble way for 30 years or more. To this period of organization belonged the well-known "Presbytery of Wandsworth"—not a Presbytery in our modern sense, but a Church Session, whose members were ordained by the ministers of the London Conference.

For forty years thereafter Presbyterianism was once more an incorporeal idea in England, but its time of triumph was at hand. The Long Parliament met; Church reform was in the air, but reformed the Church refused to be, and in June, 1641, Episcopacy with all its orders and sub-orders of Church dignitaries, was, by a vote of the Commons, "utterly abolished and taken away out of the Church." The Lords having acquiesced, and the King given his assent six or seven months later, Episcopacy ceased to exist in England on Nov. 5th, 1643. The ground having been thus cleared, the first step taken towards reconstruction was to convene the Westminster Assembly of Divines as a body advisory in matters ecclesiastical. After long deliberation, and with the help of the Scotch "Commissioners" (or, as we would now call them, "corresponding members"), the scheme of Church government was completed by that Assembly and submitted to Parliament in 1641. After some delay, due to the exigencies of the Civil war, on the 19th of August, 1645, just 250 years ago, the Parliament issued "Directions for the electing and choosing of Ruling-elders in all the congregations and in classical assemblies for the cities of London and Westminster, and the several Counties of the Kingdom, for the speedy setting of the Presbyterian Government."

The ordinance enacted "that the Province of London be divided into twelve classical Elderships"—what we would now call Presbyteries; the twelve Presbyteries containing 139 charges, an average of less than a dozen in each: the largest had in it 16 charges, the smallest 5. These classical Elderships, or "Classes," were distinguished simply numerically. Topographically they were situated thus:—The first four along the river from west to east; No. 5 included two separate areas: the western suburbs and the north-western angle of the City; No. 6, 7, and 8 ran from west to east along the northern half of the City; the first two including suburbs without the Wall, the third extending far as the outlying villages of Hackney, Shoreditch, and Stoke Newington. No. 9 included the eastern end of the City, with the Tower, and the villages of Stepney, Whitechapel, and Wapping. No. 10 lay on the south of the Thames, including Southwark, Lambeth, Newington, Bermondsey, and Rotherhithe (of this and the next no portions are included in the map). No. 11 was the district of Westminster, coming as far east as St. Clement's Dances in the Strand, and going north and west to Knightsbridge. The twelfth and last included St. Dunstan's (Fleet Street), St. Andrew's and St. Sepulchre's (Holborn), St. Bartholomew's (Smithfield), the Charter House, Clerkenwell, and Islington, so that it as well

as Nos. 8 and 9 stretched far beyond the portions indicated on the map. Let us glance at the outstanding men and churches of the various Presbyteries.

In the First Presbytery, St. Paul's Cathedral was closed for a time, after the abolition of Bishops, Deans, and Chapters; when it was re-opened, Dr. Cornelius Burgess, one of the Assessors, or Vice-Chairmen, of the Westminster Assembly, was appointed preacher at the salary—a very handsome one in those days—of £400. At St. Matthew's, Friday Street, was Henry Burton, the great Independent, who suffered in the pillory with Prynne and Bastwick.

Other prominent members of this Presbytery were Lazarus Seaman, of Allhallows, Bread Street, in whose library, the minutes of the Provincial Assembly of London were preserved; Dr. William Gouge, of Blackfriars; and George Walker, of St. John the Evangelist, all members of the Westminster Assembly.

The Second Presbytery seems to have had but few men of importance. There was one member of the Assembly, William Royner, of St. John Baptist's.

In the Third Presbytery Allhallows the Greater was occupied by Dr. John Downam. St. Stephen's Walbrook, the Pastor was Dr. Humphrey Chambers, one of the Westminster divines.

In the Fourth Presbytery Thomas Coleman, the great Erastian divine, who carried on a learned controversy with Alexander Gillespie on the authority of the state in Church affairs, and who upheld Erastian views in the Westminster Assembly, was Minister of St. Botolph's, Billingsgate. At St. George's Botolph Lane, was Matthew Stiles, D.D., one of the Royalist members of the Westminster Assembly. St. Magnus by London Bridge—was, in 1645, occupied by the eminent Joseph Caryl, a member of the Assembly of Divines.

In the Fifth Presbytery Christopher Love was at St. Anne's, Aldersgate. He it was who was executed by Cromwell in 1651 on Tower Hill, because he had been privy to a plot for restoring Charles II., his wife in vain petitioning that he might be banished to New England to preach the Gospel to the natives there. At St. Botolph, Aldersgate, was Dr. John Conant, a member of the Westminster Assembly, whose great learning caused the Head of his College at Oxford to say punningly of him, "Conanti nihil difficile."

The Sixth Presbytery was an important one. St. Giles, Cripplegate, contested with Stepney the honor of being the largest congregation in England. Lancelot Andrews had been the incumbent, and Samuel Annesley was to be. At this time the pastor was the famous Jeremiah Burroughs, one of the "dissenting brethren"—that is, Independents—in the Assembly of Divines, but so large-hearted that Richard Baxter said of him, "If all the Independents had been like Jeremiah Burroughs and all the Presbyterians like Stephen Marshall, their differences might have been easily compromised." Edmund Calamy, the first of the name, was at St. Mary, Aldermanbury. He took a leading part in all the public events in the church from 1640 to 1660. His death, at the age of 60, was caused by grief at the sight of London destroyed by the Great Fire.

In the Seventh Classis, at St. Bartholomew by the Exchange, was Mr. Thomas Cawton, whose Presbyterian loyalty was not subdued during the Commonwealth times. One day, preaching before the Lord Mayor, he prayed for Charles II., then in exile, as the lawful King. At the time of Love's execution, Cawton had to go into voluntary banishment at Rotterdam.

The Eighth Classis included Hackney where was William Spurstone, one of the authors of "Smectymnuus," ejected from the Mastership of Katharine Hall, Cambridge, for adhering to the Covenant and refusing the "Engagement" taken by the Commonwealth Independents. For the same reason, St. James', Duke's Place, lost its pastor.

The Ninth Presbytery included St. Gabriel's, Fenchurch, where John Wallis was minister. He was one of the Scribes or Secretaries of the Westminster Assembly. He afterwards became Professor of Mathematics at Oxford, and was one of the first mathematicians of his age.

In the Tenth Presbytery, were two members of the Assembly of Divines Jeremiah Whitaker, one of the "pillars" of the Assembly, at St. Mary Magdalen, Bermondsey, and Thomas Gataker, of Rotherhithe, who was bitterly attacked by the astrologers, headed by William Lilly, because of his commentary on Jer. x. 2.

In the Eleventh Classis, were Richard Vines, of St. Clement's Dances, a staunch Presbyterian, but very active in trying to secure "accommodation" within the Church for those whose views were more or less Independent; Herbert Palmer, first pastor of New Church, Westminster, and morning lecturer in the Abbey, called by Baillie "gracious and learned little Palmer."

The Twelfth and last Presbytery was a small one, with few celebrated men. Obadiah Sedgwick, an excellent preacher and a voluminous author, was at St. Andrew's, Holborn.

It was almost two years before the Provincial Assembly of London met officially. A Parliamentary Ordinance, dated April 22nd, 1647, summoned the first meeting for Monday, May 3rd, in the convocation House of St. Paul's. Dr. Gouge was Moderator. The minister had already met informally at St. John College, and had produced the great defeat of Presbyterianism against Episcopacy on the one hand, and Independency on the other—"The Divine Right of Church Government." They had also produced a famous letter against Toleration.

Four official documents were issued by the Provincial Synod (or Assembly) after it was duly constituted: (1) "A Testimony to the Truth of Jesus Christ and to Our Solemn League and Covenant, as also against the Errors, Heresies, and Blasphemies of These Times"; (2) "A Serious and Faithful Representation" against "Pride's Purge," and the trial and execution of the King, declaring the impossibility of joining the Commonwealth Party without the sin of Covenant-breaking; (3) A Vindication of the Presbyterian Government; (4) The Divine Right of the Gospel Ministry.

Such was Presbyterian London two hundred and fifty years ago

* Extracts from the address given by Dr. Carruthers at the welcome given to the American Presbyterian Pilgrims by the London, P.S.C.

FOR THE SABBATH SCHOOL.

International S. S. Lesson.

LESSON IX.—DAVID ANOINTED KING.—DEC. 1.

(1 Sam. xvi. 1-13.)

GOLDEN TEXT.—"Man looketh on the outward appearance, but the Lord looketh on the heart"—1 Sam. xvi. 7.

CENTRAL TRUTH.—God's Choice.

ANALYSIS.—THE LORD'S COMMAND, v. 1-5.
CHOICE, v. 6-13.

TIME AND PLACE.—About B.C. 1065-1068 at Ramah Samuel's home, four miles north of Jerusalem, and then at Bethlehem, six miles south of Jerusalem.

INTRODUCTORY.—In our last lesson we learned that Saul was rejected from founding a line of kings, because he proved himself unfit for the place and the work. Samuel, after giving his last faithful warning to Saul, returned to his home at Ramah, and henceforth saw him no more.

THE LORD'S COMMAND, v. 1-5.—Samuel mourned over the waywardness of Saul because of his personal affection for the king and his patriotic love for the country which seemed to be on the verge of decline. But prolonged grief would seem to indicate dissatisfaction with the plans and purposes of God, so the Lord came to him and reminded him that Saul's rejection was the outcome of the Divine will and wisdom and must consequently be best for Israel. This is the true remedy for all grief, a confidence that whatever comes is one of the "all things" that "work together for good to them that love God." The Lord had other plans for His people, and Samuel was the chosen means for their adoption. The command came to him to fill his horn with anointing oil, either pure olive oil, or a mixture of olive, cassia, cinnamon, calamus and myrrh, and proceed to Bethlehem to the home of Jesse of whose sons God had already chosen one to be king. Samuel was somewhat reluctant to obey this command at first, he feared that Saul might look upon such an act as high treason, and in one of his uncontrollable passions destroy even the prophet of the Lord. But God paid little heed to the objection; He simply said, "Take a heifer with you and say you have come to do sacrifice to the Lord. Summon Jesse to the sacrifice, and I will tell you what to do and who to anoint." So Samuel hesitated no longer, but did as the Lord commanded; and when he came to Bethlehem the elders of the town were afraid; perhaps they feared that Saul would be displeased with them if they welcomed Samuel, or perhaps a troubled conscience made them tremble lest the prophet had come to pronounce some judgment upon them. But Samuel quieted their fears and ordered them to sanctify themselves and attend the sacrificial ceremonies. And he sanctified Jesse and his sons and called them to the sacrifice.

THE LORD'S CHOICE, v. 6-13.—What a grand lesson is taught in this latter half of our story. God does not judge as men do; to Him the circumstances and external appearances that weigh so heavily in the estimates men form of one another, count for nothing as compared with the condition of the heart. Social position that means so much and wields such influence in the world to-day is not considered when God makes choice. Bethlehem was an insignificant little town, certainly not "aristocratic" among the thousands of Israel. Descent, lineage, family history are not factors in God's selection of men. The only parentage that is worth boasting about is a Godly parentage, and that David possessed. Christian parents remember your children may be kings in God's sight, though despised by the world, if you will but train them for His service. Nor does wealth influence God's estimate of mankind. He Himself has said that riches are a hindrance to entering the Kingdom of Heaven. And lastly neither personal appearance nor age are of any importance when God is anointing His kings. Thus it was that the lowly family of Jesse was chosen to be thus honored of God, and of that family the youngest, the shepherd boy anointed to be king. In the heart of David God saw those essentials that fitted him for the great work he had to do, and so as the oil touched his head and flowed down his long hair the spirit of the Lord came upon him and remained with him from that day forward. Parents you have a right to expect that your sons shall be kings in heart and character and be anointed with that same spirit which came upon David but may dwell in them.

Application and Illustration.

WHAT CAN I DO?

SEE HOW DAVID BECAME FITTED TO BE KING.—David, even if he knew at this time that he was to be king, could not possibly foresee the great work he was to do. 1. "knew not where he was going," but he knew that, wherever it was, faithfulness in present duty

was the only way to reach it. The only way to large things is through faithfulness in little things.

1. It was by the strength and activity gained in doing his best as a shepherd that he was enabled to meet Goliath and do many of the deeds of daring which gave him power as king.

2. He spent his leisure hours in practising music. This early faithfulness was one step by which he came to the court of Saul, and he enabled him to organize orchestras and choirs for the service of God, and become the author of a wonderful development of music as an aid to worship.

3. His culture of his poetic talent led to the first great hymn-book; a new and original unfolding of the power of song in worship. Much of his usefulness in all ages would have been lost had he neglected this talent.

4. All his faithfulness to his daily duties developed courage, skill, carefulness, business ability, power to govern, knowledge of daily life.

CHRISTIAN ENDEAVOR.

Orillia Presbyterian church was crowded recently to witness the designation of Miss Rachel W. Chase, B.A., for Foreign Mission work in India. Miss Chase was a prominent worker in C. E. circles, and will be greatly missed by her own society and the Orillia C. E. Union. May God prepare the way for her work abroad.

Upright Hearts.

First Day—They are saved—Ps. vii. 10-17.

Second Day—They are loved—Ps. xi. 1-7.

Third Day—They are prospered—Ps. xxxvi. 1-12.

Fourth Day—They are happy—Ps. cxvii. 1-12.

Fifth Day—They are honored—Isa. xxxiii. 16-24.

Sixth Day—They are wise—Prov. xv. 21-33.

PRAYER MEETING TOPIC, Dec. 1.—"IS MY HEART RIGHT WITH GOD?" Prov. iv. 20-27.

Here is a question of tremendous importance; let us give it the serious attention it deserves. There can be no true peace, no lasting joy, no real usefulness unless my heart is in tune with God's, or as Scripture itself phrases it, "perfect with the Lord," (1 Kings xi. 4, xv. 3, 14.) Listen to what Andrew Murray has to say on this all important subject.

"The lesson which these Scripture testimonies suggest to us is a very simple, but a very searching one. In God's record of the lives of His servants there are some of whom it is written: His heart was perfect with the Lord his God. Is this, let each reader ask, what God sees and says of me? Does my life, in the sight of God, bear the mark of intense, whole-hearted consecration to God's will and service? of a burning desire to be as perfect as it is possible for grace to make me? Let us yield ourselves to the searching light of this question. Let us believe that with this word PERFECT God means something very real and true. All His power is working for those who trust Him. And all He asks of His servant is that he shall be perfect with Him: give Him his whole heart, his perfect confidence. God Almighty with all His power is wholly for thee; be thou wholly for God. The knowledge and faith of what God is lies at the root of what we are to be: 'I am almighty God: be thou perfect. As I know Him whose Power fills heaven and earth, I see that this is the one thing needed: to be perfect with Him, wholly and entirely given up to Him. Wholly for God is the keynote of perfection.'—Andrew Murray.

Solomon brings out the need of settling this question when he tells us that out of the heart are the issues of life; and therefore our present peace as well as our future felicity depend upon its condition. There can be no healthy, growing spiritual life unless our hearts are beating to the cadence of God's will.

Endeavor Echoes.

On October 2nd, the young people of Duntroon met and organized a society of Christian Endeavor. It is called St. Paul's Presbyterian Y.P.S.C.E., and starts with nine active and eleven associate members. Mr. R. Smith is President; and Miss Mary Campbell, Corresponding Secretary.—L. McL.

Rev. R. P. McKay, addressed the Dufferin County Convention recently held at Shelburne, on "The World for Christ; what is your society doing about it?" Greatly increased missionary effort is looked for as an outcome.

At the Quebec Provincial Convention held lately at Huntingdon, the Rev. W. D. Reid, of Victoria Presbyterian church, Montreal, was elected president of the Union. The Rev. Wm. Patterson of Toronto conducted an open parliament on Missions, and delivered an address on, "The Need of the Age."

Church News.

[All communications to this column ought to be sent to the Editor immediately after the occurrences to which they refer have taken place.]

Montreal Notes.

At a meeting of the Protestant Ministerial Association held on Monday, the 11th inst., the Rev. T. S. McWilliams, of the American Presbyterian church, read a striking paper on the subject of "Faith Healing." The discussion was calm and judicial, couched in terms of the utmost kindness and respect for those who differed from him, but his conclusion was decidedly unfavorable to the most serious claims of the Faith Cure school. In his opinion prayer alone, without the use of the rational means available, did not express faith but presumption. Except in a certain class of cases, largely affected by the state of the mind, this method of treatment did not cure. He gave some crucial cases within his own knowledge in which it had been tried in all sincerity without good result until the ordinary medical treatment was applied. He regarded the promulgation of faith cure doctrine, in view of the certain failures that would be experienced, as dangerous, and apt to be disastrous to faith altogether in those not well established.

JUDGMENT was given last week by Judge Pagnuelo in a case of some interest to ministers who are receiving annuities from the Temporaries Fund of the late Church of Scotland in Canada. The Rev. Dr. Smith, formerly pastor of St. Andrew's, Kingston, and afterwards of St. Andrew's, St. John, N.B., owing to the state of his health, left Canada in 1886 and took a charge in Wisconsin. After an absence of two years he returned to Canada and was regularly received again as a minister of the Church. On his return he claimed that the annuity which he had formerly enjoyed from this fund should be resumed. This claim was disallowed by the Board on the ground that all his rights had lapsed when once he ceased to be a minister of the Canadian Church, and were not revived by his return. This view was sustained by the court, and Dr. Smith's action dismissed. This decision will naturally rule in any similar case that may hereafter arise.

ON Wednesday evening of last week a most interesting and profitable lecture was given in Crescent street church by the Rev. J. H. MacVicar, late of the Honan mission, on "Chinese Life and Character." The lecture was illustrated by a series of specially made photographic slides thrown on a screen by a magic lantern, and was much appreciated by the large audience which filled the lecture room. Mr. MacVicar is to supply the pulpit of St. Andrew's church, Toronto, for several Sabbaths.

THE contract for the erection of a new Presbyterian church at Greenfield, in the Presbytery of Glenora, has been let, and the work will be pushed on with as little delay as possible.

THE Rev. J. E. Charles, French missionary at Cornwall and vicinity, was in town a few days ago. He speaks in the most encouraging way of the prospects of his field. As the result of a little more than a year's work he has now about twenty communicants on the roll, and the people are beginning to move for the erection of a church of their own. A suitable lot for the purpose has been presented to the mission by Dr. Algura.

It is understood that Dr. Warden has practically decided not to accept the appointment of the General Assembly to the financial agency in Toronto, as successor to Dr. Reid, at least at the present time. He will, of course, render any assistance that may be called for by the state of Dr. Reid's health until the next Assembly. This decision throws the whole question open for reconsideration, and holds much greater interest as well as importance to the discussion in your columns by the contending "leaders" as to the place where the chief financial agency of the Church should be located. By all means let the discussion proceed, and let the question be looked at from every point of view, so that whatever the decision may be in the end it may be fairly said to have been reached after due deliberation. Only let it be settled on business grounds, and not by mere prejudice or sectional feeling. Montreal does not want the office unless it be in the interest of the Church

as a whole. But it certainly does seem sound policy from a business point of view to consolidate management if it can be done without serious and permanent loss. One office can be conducted more cheaply than two. Common gratitude will require that some retiring allowance be made to Dr. Reid, and unless some consolidation can be effected the growing expense of management is likely to create dissatisfaction among the contributors to Church funds. Consolidation at the present time seems possible in Montreal, it does not seem possible in Toronto. With all due deference also to Toronto, Montreal is still the commercial capital of the Dominion, as was frankly admitted by the Hon. S. H. Blake in a public address delivered in connection with the meeting of the International Lasso Committee. It is likely to remain so for a long while to come. Canada's greatest shipping companies, greatest railways, greatest banks, greatest manufacturing companies are all administered from Montreal. It is the home of most of the great millionaires of the country, and of the chief benefactors to philanthropic and religious objects. Many of these are Presbyterians. Put the administration where these men can be interested in it and they will give still more largely to our own Church than they have done in the past. We have only begun to evoke the Christian liberality of our wealthy members as yet. The Toronto "elder" seems to think we are being swamped by the French. The truth is that Presbyterianism is relatively much stronger in Montreal than it is or ever likely to be in New York. It is gaining ground too, not losing, as he supposes. As for the losses in the counties, it is doubtful if after all they are proportionately as great as in many districts of Ontario. He also suggests that Montreal investments yield only a low rate of interest, but he has not shown that higher rates are obtainable in Toronto, and the financial statements as presented in the Assembly minutes do not furnish the materials for a comparison. It would be well to hear from the agents or finance committees on that point. Even if the rates were nominally higher, safety has to be considered as well. He recalls the fact that the Temporaries Board suffered losses of capital in Montreal. This is, unfortunately, true, but it is equally true that large losses were sustained by Queen's College and other funds in Toronto. The one fact may be fairly set over against the other and the question settled independently of both.

General.

MINISTERS should remember that the rates for aged ministers' fund should be paid in November, otherwise the committee has to charge interest. The rates for Widows' Fund are also due this month.

THE jubilee services in connection with the Egmondville Presbyterian church, will be held on Dec. 1st and 2nd. Rev. Prof. Gregg, D.D., of Toronto, will conduct the Sabbath services, and deliver a lecture on Monday.

REV. M. P. TALLING, of London, is preaching a course of sermons on the distinguished characters of the Old Testament. The Free Press reports "each sermon is more interesting than the preceding and the attendance larger."

THE REV. JAMES FRAZER SMITH, M.D., late of our Honan Mission, is spending this week in Toronto, and will preach the Thanksgiving sermon in South Side Presbyterian church, Parliament street, on Thursday, 21st, at 11 a.m.

THE services at the re-opening of St. Andrew's kirk, Picton, N.S., Nov. 3rd, were conducted by Rev. A. Armit. The church was destroyed by fire two years ago, but the new structure greatly surpasses the old one, and in beauty of design and finish is one of the finest in the province. It cost \$16,000. At first St. Andrew's congregation worshipped in the Picton court house, but in 1852 the land upon which the present church was built was purchased, and in 1853 a wooden church was built, with Rev. Kenneth John McKenzie for its pastor followed by Rev. Dr. Williamson and Missionary Dunbar, with occasional visitations from Dr. McMillivray, of McLellan's Mountain, being the only minister of the Kirk for some time in the county of Picton. In 1849 Rev. Andrew Herdman became and continued to be its pastor till 1879, a period of 30 years. It was during his pastorate in the year 1866, that a fine stone and brick edifice, costing \$32,000,

was built. Since Mr. Herdman's departure to the old country in 1879, St. Andrew's congregation has had three pastors, namely, Rev. R. Burnett, four years, Rev. John Callan, two years, and Rev. R. Atkinson, three years; and the present pastor, Rev. A. Armit, the seventh.

THE Woman's Foreign Missionary Society, of Knox church, Tara, held their annual thank-offering meeting, November 6th. The church was well filled with an appreciative audience. The programme consisted of mission news, recitations, music, etc. The thank-offering amounted to over \$50, which, no doubt, will be supplemented by those who were prevented being present.

THE annual thank-offering meeting of the Toronto McAll Auxiliary was held on Thursday, Nov. 7th, in the library of the Y.M.C.A., Mrs. Edward Blake occupying the chair. The attendance was large and the thank-offering amounted to \$30.10. Mrs. Blake in a short address expressed her pleasure at being with the ladies of the auxiliary again. Mrs. Grant read a very interesting and instructive address on thank-offering. The treasurer's report was most encouraging.

A very successful series of evangelistic services extending over three weeks has just been brought to a close in the Presbyterian church, Blake. The pastor, the Rev. J. A. McDonald, was assisted throughout by the Rev. J. W. Mitchell, who has given himself to this work. The attendance was large from the outset, a deep and salutary impression being made on the whole community. A new impulse has been given to the cause of Christ in the congregation. The largest reaping was being done at the close and regret was felt that the announcement of meetings at Varna made it necessary to bring them to an end.

THE REV. D. C. HOSSACK, LL.B., of Toronto, conducted the anniversary services in the First church, Port Hope, on the first Sabbath of November. He drew crowded congregations both morning and evening. His discourses were greatly appreciated. His lecture on "Hits and Misses," on Monday evening, drew another crowded church. He held the unbroken attention of the audience. His descriptions of early Canadian life were most vivid. His happy vein of humor was infectious. Mr. Hossack will be sure of a warm welcome to Port Hope again. The collection at the services swept off the church debt.

THE General Assembly's action last June in appointing a committee on Young People's Societies seems to have given universal satisfaction. At the Presbyterian "Rally" at the Convention of the Quebec Provincial Union of Y.P.S.C.E., lately held, the following resolution was adopted: "That we desire to express our sincere and loyal attachment to our own Church, and the great favor with which we regard the action of the General Assembly in June last, in the expression of interest and good will towards the Young People's Societies of the Church and its appointment of a standing committee to take the oversight of them."

THE sacrament of the Lord's supper was dispensed in the Egmondville Presbyterian church, on Sabbath, 3rd inst., the pastor, Rev. N. Shaw officiating. Preparatory services were conducted by Rev. Mr. Muir, of Brucefield, on the Friday previous, and the thanksgiving services were conducted by Rev. Dr. McDonald, of Seaforth, and Rev. Mr. Hamilton, of Lonsdale. All the services were very appropriate and much enjoyed by the large congregations present. Thirteen new members were added by profession of faith, making in all an addition of forty-seven new members to the church during this year, which is very encouraging to the pastor and his band of faithful co-workers.

SOME time ago, the Rev. R. G. Sinclair, tendered to the Presbytery his resignation of the pastorate of Mt. Pleasant and Bishopgate, and lately these congregations, and many other friends met at Mt. Pleasant to say good-bye to their pastor. Mr. Sinclair has served these congregations for the past ten years, and as every one who knows him might expect, he has made many warm friends. He will be much missed by the people alike of every denomination. The ladies of the congregation served a supper in the basement early in the evening. At 8 o'clock the Rev. R. M. Hamilton, D.D., of First Presbyterian church, Brantford, took the chair and introduced a splendid programme. Excellent

addresses were delivered by the chairman, Rev. Mr. Daley, of Burford; Mr. Dale, of Brantford, formerly of Mt. Pleasant; and Mr. Taylor, of Blahogate. An interesting part of the programme was the addresses and presentations from his own congregations and the Union Sabbath school at Pleasant Ridge. Mr. Gribbin spoke for the congregation and Mr. Davey presented Mr. Sinclair with a well-filled purse on their behalf. Mr. Chatterton spoke on behalf of the Pleasant Ridge Sabbath school and two members of Mr. Sinclair's class presented him with six choice books. Mr. Sinclair leaves for Prince Edward Island, where he has been appointed to preach for some time.

AN Orangeville exchange has this to say regarding Rev. Mr. McKenzie, who has resigned the charge of St. Andrew's, in that town:—"Mr. McKenzie has been just two years in his present charge. He is not lacking in oratorical force and ability, but has no taste for the sensationalism of the modern school of theology. He confines himself to a calm and logical exposition of the principles of Christianity and no one can listen to his sermons without being convinced, not only of his ability, but of his earnestness and sincerity. He has done his duty both as preacher and pastor and his removal will be a loss to the community as well as to the congregation with which he has been identified for two years past."

A WELL attended meeting of Knox church congregation, Guelph, was held Wednesday evening, Nov. 13th, for the purpose of moderating in a call to a minister, according to intimation from the pulpit on the two previous Sabbaths. Rev. Dr. Torrance, as moderator of session during the vacancy, presided and preached from the words: "Say unto the children of Israel, go forward." After some discussion as to the immediate procedure to a call, a vote was taken and a large majority confirmed the vote of the previous meeting, to proceed. The call was then read in blank form and an invitation given to nominate some name to fill the vacancy. Four names were proposed. On a vote being taken Rev. J. A. Anderson, B. A., of Knox church, Goderich, had a majority about equal to the combined vote for the other three. He was then declared the choice of the congregation, and the vote was made unanimous. Parties were then called upon to come forward and sign, and almost the whole congregation remained to do so. Mr. J. I. Hobson and Mr. James Millar were appointed commissioners to support the call before the Presbytery of Guelph at its meeting on the 19th, and the Presbytery of Haron, of which Mr. Anderson is a member. A committee also was appointed, embracing the two gentlemen named and Mr. G. W. Field to prepare reasons of translation in the call. The stipend promised is \$1,600, without manse, in weekly payments. It is earnestly hoped that Mr. Anderson may be induced to accept the call. He will be heartily welcomed by the congregation in Guelph, the Ministerial Association and the members of other denominations.

THE anniversary services of Chalmers Presbyterian Church, Richmond, Quebec, were held on Sabbath, Nov. 10th, when Rev. E. Scott, M. A., of the "Record," Montreal, preached morning and evening to large and interested congregations. The discourses of the preacher selected for the occasion proved to be of a very high order, being both solid and suggestive, and were highly appreciated by the large and attentive audiences that welcomed him. The collections amounted to \$75. On Monday evening 11th, the anniversary tea-meeting followed with good financial results, after which a public meeting was held in the auditorium of the church which was addressed by Revs. Messrs. MacLeod, K. MacLennan, M. A., D. Tait, B. D., A. Stevenson, W. Shearer, B. A., and J. McClung, members of the Quebec Presbytery, and by Revs. J. Hepburn, M. A., C. Deprose and A. Davis resident ministers, and Rev. Mr. Nichols, Toronto. The choir and other kind friends supplied appropriate music, and a humorous reading was given by Dr. Mackenzie, Melbourne. The pastor, Rev. Dr. Kellock, occupied the chair, and in reviewing his short pastorate among them of two years and a half, referred in highly complimentary terms to the very spirited manner in which the various departments of church work had been carried forward by the congregation. He made special reference to the energetic labors of the Ladies' Aid

Society who last year had contributed towards the reduction of the church debt the large sum of \$800 through what is known as the "Talent" Fund, and who will also this year furnish the further sum of \$500 towards the same object. Dr. Kellock further stated that accompanied by Mr. C. Campbell on behalf of the managers, he had visited every family of the congregation soliciting subscriptions for the church debt. The response to this appeal had been most hearty and liberal, and the result most creditable to the people who give \$1,000 for that purpose for this year. The balance left will not prove much of a burden to a willing and working congregation such as this is, and who now must feel greatly relieved and encouraged by this united and successful effort. They are very highly to be congratulated on their endeavour to maintain ordinances and to disseminate the truth as it is in Jesus in the Province of Quebec where the "light that shines from Zion's hill" is so much needed.

Presbytery of Inverness.

THE Presbytery of Inverness visited Middle River last month and found that the pulpit supply given during the summer had been much appreciated. The congregation had paid all expenses. About \$125 arrears had been paid to Rev. A. Melzac since last visitation. Of the balance the congregation agreed, by way of compromise, to pay \$500 within two years. Rev. K. McKenzie continues to labor among them. Rev. D. McLean is at Little Narrows. Middle River would unite with the Forks, Baddeck, to form one congregation. The Presbytery met at the Forks on the 24th. Mr. L. H. McLean, the catechist in the field for the summer, had done good work and was paid in full. \$130 had been expended on the church. \$50 had been contributed toward the church schemes. About \$262 of the retiring allowance due their late pastor remains unpaid. Many have done nobly, both at Middle River and the Forks, in supporting the Gospel. It is hoped that those who have not done so well will not long stay behind. The Forks hope to become a self-sustaining congregation in the near future, and decline to unite with Middle River. The Presbytery is to meet at Whycomagh Dec. 3rd.—D. McDONALD, Clerk.

Presbytery of Sydney.

THE PRESBYTERY of Sydney met in Falmouth street church, Sydney, on the 6th inst. Rev. John Fraser reported that he had moderated in a call at South Gut, that it was in favor of Rev. Malcolm McLeod, Cape North, signed by seventy-seven communicants and 128 adherents, and accompanied with a guarantee of \$530 salary, and other relative documents. The call was sustained, commissions heard. Mr. McLeod being present the call was presented to him for his decision, and after some time for consideration accepted, his induction to take place on the 4th of December, at Englishtown. Mr. Greenlee to preach, Mr. Drummond to preside, Mr. Calder to address the minister, and Mr. Fraser the people. Presbytery recorded its deep sympathy with Cape North in the loss of a pastor they so highly esteemed. Mr. McGlashen was appointed to preach at Englishtown on the 10th inst. at 1 o'clock p.m., and give all the necessary intimations, etc., for induction. Amputation business was disposed of as follows: Glace Bay allocated \$70; Port Moresby, \$50; Sydney Mines, \$15; St. Andrews, Sydney, \$40; Mira, \$35; Falmouth street, Sydney, and Bridgeport, \$30 each; North Sydney, North Shore, Bonladerie, Gabarus, St. Catharines, Cape North and St. Peter's, each \$20; Englishtown and South Gut, \$25; Grand River, \$20; Loch Lomond, \$15; Little's Creek and Little Bras'lor, each \$10. It was agreed to ask a subsidy of \$300 for St. Peter's, and \$200 for South Gut and Englishtown. Reports from our catechists were laid on the table. They were from Messrs. McAdams, Leitch's Creek; Fraser, Little Bras'lor; McDonald, laboring in Mt. Drummond congregation; McNeill, Pleasant Bay; McKinnon, Little Lake, and McIntosh, Louisburg. Presbytery was highly gratified with the manner in which these young brethren performed the work prescribed in their several fields of labor. The action of the convener, Mr. Calder, on Sabbath Observance was cordially endorsed, and the committee were directed to persevere in

their good work, exercising all due diligence to expose the greatness of the sin of Sabbath desecration, and if possible not only avert its growth, but effect its overthrow. Next meeting of Presbytery was appointed to take place on the third Wednesday of January, 1896, in St. Matthew's church, North Sydney.

The Woman's Christian Temperance Union.

TWO hundred delegates met in the Provincial W. C. T. U. Convention held in Knox church, Hamilton, Oct. 29th, Mrs. Thornley, president, in the chair. During the three days session report after report piled up a huge chronicle of work attempted and accomplished in the forty different departments of work, and lively discussion and hints stimulated the workers for work in the year to come. The corresponding secretary reports 202 unions, with 4,800 active members and 589 honorary. 88 Bands of Hope with 10,028 pledged children, and "a steady increase in interest and activity. This year is the most successful in work that it has been our privilege to report." The report of the bright and ever business-like treasurer, Miss MacArthur, probably stands alone in this year of financial depression as it showed, after large expenditures, a balance on hand of \$895.56. The whole convention arose and sang the Doxology in grateful appreciation of this mark of God's favour. The sessions were bright, interesting and helpful. Tuesday night the delegates were given a high tea and reception in Knox church. Mrs. Day-Smith, of Hamilton, extending a graceful welcome on behalf of the Hamilton and Central Unions. Dr. Burns for the Ministerial Association, the mayor as Mayor, and Mr. Buchanan, R. T. T., all gave a kindly greeting, and Mrs. Lyle, for the Woman's Council, gave a model address of welcome. Mrs. Asa Gordon, of Ottawa, Mrs. Rutherford, of Toronto, replied to these greetings in a most heartfelt and eloquent manner. The prize banner for the greatest increase of membership was awarded to Algoma. Mrs. Poole, of N. Y., lectured in the Centenary church, Thursday night, to a most representative audience gathered from all parts of Ontario, silver-haired grandmothers, blooming and careworn matrons, self-reliant spinsters, and the youthful and sweet faced Y's, forming a living mosaic of faces rarely, if ever, witnessed. Mrs. Poole's lecture, "Deborah in the Battle," was a fine parallel between Deborah leading the hosts of Israel and the women of to-day leading the Temperance hosts against the "time destroyer, soul-destroying and love-depressing" liquor traffic, also in describing the erection of a large tent in Prohibition Park, N. Y. The large poles and hooks and immense piece of rubber folded on top with many ropes attached and hanging down, and the workmen, by means of these ropes, and all pulling together and getting the tent into its proper shape and position. She likened the different departments of work to these ropes which the W. C. T. U. women are pulling and trying to cover this Province with a huge prohibition tent. Though a temperance organization, with its first aim and object the extermination of the liquor traffic, the W. C. T. U. does many a charitable and philanthropic work. Among its forty departments of work are evangelistic work among the sailors, work among railroad employees, lumbermen, scientific temperance, etc. It is a sad reflection that out of eleven hundred men visited by the W. C. T. U. missionary in lumber camps only seven were professing Christians, and this in Christian Ontario! Would it be out of place to ask here why our Presbyterian sisters do not take up this work more heartily. Presbyterian women have always responded to the call duty "Ready, eye ready?" All a-woke!—prohibition to be the need of the day. Why may not the work for prohibition go hand in hand with our mission work, and the same brains which plan so wisely and the same hands which give so freely to help the sisters in heathen lands, come to the rescue and help along this Prohibition work, bringing sleep to our sisters who belong to the great army of lie-awakes, removing temptation from our drunkard brothers and giving protection to our way-becked boys and girls, a certain number of whom must go to destruction if this evil is not banished from our fair Province. A full report of convention and all information in regard to organizing a W. C. T. U. may be obtained from Miss Coe-ford, London, Ont.

That Imp of a Dog.

BY MRS. MOLESWORTH.
PART II.

"He is bewitched," said Margio.
It looked like it. We had not seen him coming, and yet we were on a bare shrubless piece of ground where even a tiny bird could have been noticed.

How had he got there?
But there he was.

There was nothing to be done for the moment but to endure him, for there was no possibility of getting rid of him. No gate we could entice him through and then shut upon him, no shelter of any kind where we could hide ourselves till he got tired of waiting for us—no one to apply to for help, nothing!

We gave up all thought of enjoying the sunset, and set off towards home as fast as we could, not of course by the way we had come, for that had been roundabout. But just as we began to come in sight of houses and trees Margio stopped short.

"We must fix what we are going to do," she said. "If he once finds out which is our house, it will be hopeless. We should never get rid of him without absolute brutality. He is capable of waiting outside all night on the chance of slipping in, I verily believe."

I believed it too. We stood and considered. A little in front of us was a sort of small quarry, where a few men were usually employed in breaking up stones. They had all left work, but the rough door of a little hut where they left their coats and dinners, I dare say, during the day, stood open. The hut was empty.

"I have it," I said. "We'll get him in there, and then we can close the door and put a heavy stone against it—there are lots about."

"He'll have nothing to eat," said Margie, doubtfully.

"Well—can we help it? The men will find him quite early in the morning, and if he howls or barks, some passers-by—there are always workmen and boys coming this way—may take pity upon him. If he belongs to anybody, the owner may be looking for him, hideous creature that he is."

Then seeing by my sister's face that she still thought me inhuman, to my relief a sudden remembrance struck me.

"Oh," I said, thrusting my hand into my pocket, "I have a bun—a stale bun, that I had meant to feed those dear silly geese with that we always pass a little farther on. He shall have it, horrid imp that he is."

The bun saved Margie's conscience. With immense difficulty—I am sure it took us a quarter of an hour—by dint of persuasion and shooing and scolding, we got our tormentor into the hut, where the broken bun awaited him, and closed the door firmly with heavy stones, which it took the two of us to drag into their place.

Then tired out and shaking with our exertions, we set off again—no sound pursuing us.

"Let us go home by the back of the house," said Margie, "it is not so pretty, but it is shorter."

I made no objection. I was too worried to care for the view, and indeed it was now almost dusk. We were very glad to find ourselves on the hillside immediately above our house, and were preparing to descend the incline when—could anyone have believed it possible?—there on the path some yards before us, stood that imp of a dog! At first we thought our eyes had misled us, but no—it was he—with all his grotesque leaping and gambolling just as usual.

We felt really frightened. It was too uncanny as well as unbearable. We dared not go in. We turned and fled up the hill again, followed of course. Then by a circuitous route we came down to the main road of the village, some way from our house, near the church. It was lighted up—an organ practice was going on. In we crept—sneaked—and there for half an hour we hid ourselves in a dark corner, only emerging when we heard the organist shutting up. And to our inexpressible relief when we came out, the coast was clear. You can imagine how we hurried home.

The next morning found us almost afraid to venture out. But we determined to walk in a contrary direction, and for some time

we flattered ourselves that the "ruse" had succeeded. We were close to home again when Margie suddenly remembered that she wanted some stamps, and as it was not yet luncheon time we turned back again a quarter of a mile or so to the post office. Dear, dear, how we regretted it! For as we came out of the shop, there he was—uglier, dirtier, more demonstrative than ever.

"Your dog, ma'am," said the shop woman, groceress and post mistress in one, "I'm glad he's found you, for he have been a-plaguing about here all the morning."

"Our dog," we exclaimed, "no indeed."

But I doubt if she believed us—for as we fled, the wretch pursued us, till at last too disgusted and tired to try any more dodging, we went home, contenting ourselves with banging the garden gate in his face, which of course was no use whatever. He climbed over or squeezed through somehow, for all during luncheon we heard—our ears seeming magically sharpened—scratching at the front door and an occasional faint sort of whine. He was not a noisy dog, so much must be said of him.

That afternoon we did not go out till late and then it was by the back—but not far up the hill we met him of course. He was worse than ever, jumping so high that he tore Margie's feather boa and left paw marks on my sleeves. But we were growing—not resigned—but desperate. The only way to have a decent walk was to let him follow us, so all along the road we had the pleasure of being looked upon by every urchin that met us as "the ladies as b'long to that there dog."

For no one knew him in the village. We had ventured on some enquiries—you see we did not want to seem to show any interest in the creature—and were satisfied that he was as much a stranger to our neighbors as to ourselves.

We shut him out again when we came home. But it turned out a miserable evening, cold and rainy, and all through our comfortable five o'clock tea and later, we heard that detestable scratching.

Once Margie looked out—it seemed quite dark. Then she left the room for a few moments, and when she came back there was a curious look on her face.

"Sister," she said, Margie only says "Sister" when she is very serious indeed. I have been a sort of second mother to her, for she is only eighteen and I am seven years older. "I am afraid there is no help for it—we must look after that dog. No, it is not that I've taken a fancy to him—I'm afraid I'm not even sorry for him. But I fear it's a case of duty—for our little man's sake—the imp is a dog after all."

"Are you sure?" I said bitterly. "I think he is more like a—no I can't find the right word—"brownie" and "pixie," and all those are too pretty. He is just a horrid little imp."

But it was no use. My conscience too was touched, and it ended in our letting the creature in and humbling ourselves to the cook to get some food for him and leave for him to spend the night in an outhouse.

"Just for a light or two," we said, though in our hearts we knew there was no more prospect in getting rid of him in a week than there was to-day. And as for admitting him into our little drawing-room till he was washed and who would wash him?

And all the next day we had to take him out with us! Oh the mortification of it—we felt that everyone was laughing at us.

"Two silly old maids," said Margie.

So the next day we went off in another direction, determining to get luncheon somewhere and not to come home till dusk. It was market day at the little town two or three miles away. We had not known this till we met droves of cattle and ever so many spring-carts and basketed old women, etc. But we did not mind. Down in our hearts was there the thought—*wight* not the imp get lost?

Suddenly, when only a short distance from the town, a voice made us jump. It came from a dog-cart that had just passed us, down from which scrambled a rosy-cheeked girl of fourteen or so, the driver, evidently her father looking on with interest.

"Oh ma'am, oh please ma'am," said the child breathlessly, "it's my Fido—oh Fido, my beauty, my sweet"—she was positively crying, "where have you been, and how dirty you are! Oh ma'am, oh miss, he is really mine—may I have him back?"

"By all means," we cried together. Take him, my dear, at once. He didn't want him—he followed us."

"He took you for sister and me," she said, "being in black too," and then we noticed that she like ourselves, was in deep mourning. Oh I don't know how to thank you. He strayed away four days ago. Oh Fido—may I put him in the cart, daddy? Oh my, but you are dirty, Fido."

She did not mean to reproach us—but all the same I think she was surprised that we had not fought for the honour of performing the imp's ablutions.

We returned home with lightened hearts and approving consciences.

We never saw the rosy-faced girl again, though we stayed some weeks longer in those parts. She thinks of us with gratitude I have no doubt—except about the washing—but also, I feel sure, with pity, for being deprived of her charming pet's society.

HIDDEN TEXT AND CATECHISM.

CATECHISM.					TEXT.				
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Thanksgiving Collection.

THE following letter has been issued by Rev. Dr. Warden and will be read with interest by those in charge of the thanksgiving collections.

MY DEAR SIR,—The Governor-General in council has appointed Thursday, the 21st inst., as a day of thanksgiving for the manifold blessings vouchsafed during the year. When our congregations meet on that day, it is becoming that they manifest their gratitude to God by a thank-offering proportionate to the blessings enjoyed, and I venture to suggest two objects worthy of their beneficence:—

THE POINTE-AUX-TREMBLES SCHOOLS—The present session has opened with a large attendance, to be increased in a few days to the full capacity of the buildings. These schools have been greatly owned of God in the past and are in every respect thoroughly deserving of confidence and liberal support. The expenditure this year, consequent on the long illness of the Principal and on certain necessary repairs, will be considerably in excess of that of last year. The estimated amount required is \$11,250.

COLIGNY COLLEGE, OTTAWA.—When this property was purchased by instruction of the General Assembly six years ago no provision was made for the purchase price, so that there is an indebtedness at present of \$25,000, the annual interest of which has to be met, and there is no fund from which to obtain this. The experience of the past six years abundantly shows that the College cannot be maintained unless this indebtedness is removed. The institution is doing splendid work and is exercising a most potent influence for good. The attendance thus far this session is ninety. The annual expenditure, apart from debt and the interest thereon, is met by the fees of the pupils, etc.

Commending these objects to you and your people for the freewill offering on Thanksgiving Day,

Yours faithfully,

ROBT. H. WARDEN.

Address, Box 1169, Post Office, Montreal.

Central Ontario.

THE Presbytery of Kingston has under its care a region about midway between Montreal and Toronto. The bulk of the territory is somewhat nearer the latter than it is to the former. The region under the care of the Presbytery is an extensive one, it has a frontage on the St. Lawrence and Lake Ontario of a hundred miles, and from the water back it is nearly another hundred. There is in this wide region at this moment twenty-four pastoral charges, seven of which are on the Augmentation Fund, and four mission fields, with ordained missionaries in them, together with fourteen mission fields occupied by students. Another ordained missionary is about to enter on occupation, reducing the students' fields to thirteen. It is obvious that with such a wide field it is difficult to get effective supervision. At the meeting of Presbytery in March last it was resolved to ask for a portion of the Rev. Mr. Findlay's time for this purpose, and the prayer of Presbytery was granted by the Assembly's Committee. About midsummer Mr. Findlay entered on his duties here, and in five or six weeks got over about a third of the ground, the rest he proposes to overtake before the end of the ecclesiastical year. Already the wisdom of his appointment has been fully apparent. His visit has been stimulating in a high degree to both missionaries and people, and the report he made to Presbytery was instructive and inspiring. A short time ago there were three vacancies in the Presbytery, and they are all rather important charges. Two of the three have just been filled up with great acceptance, and it is to be hoped that the third will soon follow suit. Deseronto had nearly a year of a vacancy. The Rev. R. J. Craig, a native of Kingston, was there seventeen years, having been the only pastor in charge until now. He saw the place grow from a feeble mission until it became a strong stable charge with a fine equipment of buildings. The town has a population of some 4,000 or more, and is one of the busiest hubs of industry to be found in Canada. The Rathbun Co. controls the work of the town, and the head of the firm is an elder and very efficient Sabbath school superintendent. His father built the church at his own expense, a gem of beauty and comfort, leaving the congregation to provide the maps

which in due time was done. Two or three weeks ago the Rev. W. S. McTavish, late of St. George, in the Presbytery of Paris, was inducted as successor to Mr. Craig, who, with his family is spending a season on the continent of Europe for study and rest. There was the utmost heartiness shown in the settlement of Mr. McTavish, which is somewhat of a guarantee that by the blessing of God the cause will be fully upheld under his ministry. Napanee was left vacant early in July by the removal of Mr. McEachren to a charge in the Presbytery of Brockville, and it is already filled by the ordination and induction of Mr. Peck, who was one of Queen's best students, and has already proved himself to be an effective preacher. The Presbytery rejoices in the vacancy having come to an end so soon, and is hopeful of the best results in the formation of the new tie. We are weak in numbers, comparatively in Napanee, but our people there are spirited, and a new start is now made in the most encouraging of circumstances. Mr. Peck follows good men, but no doubt he will show himself to be worthy of those that worked before him. John Street, Belleville, the only remaining vacancy, is an important charge. It was founded and built up by Professor Gregg, and at a later date was ministered to for a time by Professor McLaren. When that is said it will be seen that our people there have had rare privileges, and that they ought to give a good account of themselves, and no doubt they will. It is to be hoped that the vacancy will not be protracted. It is only a few years since Tweed was started as a preaching station. The only regret is that we did not go in a quarter of a century ago. Many of the first settlers were of good Presbyterian stock, and we lost heavily by the delay. We have done well there, late as our beginning was. A missionary who will soon be ordained is already in the field, and the prospects are most encouraging. Fuller, a station nine or ten miles away, is joined with Tweed. With some assistance from the Board for a few years there will be a promising congregation here.

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THE CHURCH ABROAD.

Rev. J. Howatson, Horndean, has accepted a call to the English Presbyterian church at Walker-on-Tyne.

Cambusnethan congregation propose to call Rev. Andrew Aitken, M.A., assistant, Barclay church, Edinburgh.

Rev. Ewon Gillies, at present supplying Strathpeffer, has been unanimously elected minister of Acharacle, Lochsunart, Argyleshire.

The Duke of Sutherland has subscribed £30 and gives material for the building of the church to be erected by the seceders at Lochinver.

The Rev. Thomas Bell, minister of Keig, has been appointed Clerk to the Synod of Aberdeen in succession to the late Rev. John Mitchell, St. Fergus.

The collections at the anniversary sermons at Grosvenor-street Chapel, Piccadilly, Manchester, realised £225, which was £24 in advance of last year's total.

The Rev. A. R. Henderson has been very successful so far in his ministry in Augustine Church, Edinburgh, having added eighty-one members in eight months.

The Rev. Dr. Henry E. Scott and Mrs. Scott of Domsai, who have been home on furlough since January, sailed for Africa in the Hawarden Castle on 1st November.

Rev. Thomas Dobie, Glasgow, a former pastor, preached at Stranraer West church anniversary services. There were large congregations, and the collection was £44.

Rev. Wm. Steedman of Eaglesham and Rev. Thom. Wright, pastor, preached at special services in Erskine church, Stirling, at the 163rd anniversary of this historic church. The collections amounted to £32.

Her Majesty the Queen has been pleased to send a donation of £20 to the funds of the Bazaar which is to be held in Edinburgh this month in aid of the endowment of the Canongate Parish church mission, at the same time graciously commending the object in view.

The Rev. T. Grahams Bailey, B.D., our newly appointed missionary to the Panjab, left last month for his station in India. He is accompanied part of the way by his father, Mr. Wellesly C. Bailey, Secretary and Superintendent of the Leper Mission, who is revisiting India this cold season.

The name of the minister who is spoken of for the pastorate of the newly-formed church at Bromley is the Rev. G. A. Johnston Ross, M.A., United Presbyterian minister of Bridge of Allan. Mr. Ross is one of the most gifted and promising of the younger ministers in the church to which he belongs.

The University of Aberdeen has conferred the degree of D.D. on the Rev. John Philip of Fordoun and the Rev. James Sutherland, minister-emeritus of Torriff. At the same time Principal Brown, Mr. Ferguson of Kinnandy, and Sir William Fenderson of Devanha have been made Doctors of Laws.

Mr. D. Marshall Lang, whose family are well known in the Church of Scotland, and who himself formerly acted in connection with one of the Church's Schemes, has recently been appointed to the responsible office of Lay Secretary of the Church Missionary Society, the largest missionary society in the world.

In connection with the Celebration of the Quarter centenary of the University of Aberdeen, besides ministers of other denominations the following ministers of the Church of Scotland received the Degree of Doctor of Divinity: the Rev. W. R. Bruce, M.A., New Machar; the Rev. James Mackenzie, M.A., Abertoe; and the Rev. James Mackintosh, M.A., late of Peckford.

The Dean of St. Andrews, in proposing the toast of the Church of Scotland at the West parish ordination dinner, Perth, said he rejoiced to stand up there, a Scotman and Episcopalian; and say that he loved the Church of Scotland, and that it would be his endeavor to support and maintain the honor and credit of that institution, which was the most characteristic institution in his native country.

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The genuine coin is passed with confidence from one person to another; all people believe in it. How is it with the imitation—that spurious coin made and issued by dark and criminal hands? It is made in dark places; it is issued stealthily to deceive and defraud; and all who are connected with the work of deception are ever fearful of the hands of justice.

The genuine gold coin has music and crispness in its ring; the base coin sounds dead and harsh to the ear.

As the genuine gold coin and the imitation differ so vastly, so also is there a world of difference between Paine's Celery Compound and the imitations of Celery that people are frequently deceived by.

Paine's Celery Compound is universally popular owing to its great efficacy; it is hailed everywhere as a great healer of disease; it is recommended by professional men all over this continent; it is genuine, reliable and honest, and "makes people well."

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Correspondence.

Editor PRESBYTERIAN REVIEW:

DEAR SIR,—My attention having been called to a paragraph in a letter which appears in your last issue, regarding the rate of interest of Montreal College investments, permit me to say that the average rate of interest which these bear is a little over 5½ per cent. per annum.

The receipts of interest of any one year do not necessarily show the average rate. The amount actually received in any given twelve months may be considerably affected by changes in investments during the year, altering the dates on which interest is payable, or by delay for a day or two in the payment of interest, especially where, as is the case with us, some \$1,700 falls due annually on May 1st, the last day of the Church year, and where the books require to be closed promptly because of the nearness of the meeting of the General Assembly, prior to which the books have to be balanced and audited and reports prepared and printed.

DAVID MORRICK,
Chairman College Board.
Montreal, 15th Nov., 1895.

Editor PRESBYTERIAN REVIEW:

DEAR SIR,—Will you kindly permit me, through your columns, again to ask the Sabbath schools which took up a collection for the funds of the General Assembly's Sabbath School Committee on "Children's Day" to be so good as to forward the amount to me at their earliest convenience? A considerable portion of the Committee's indebtedness was timed to fall due this month, and money will be saved if we can avoid renewing the notes.

The Committee, at least those members of it who are cognizant of the facts, feel very much encouraged at the liberal response, so far, to our appeal. We hope that those schools which remember us at New Year will carefully consider whether they cannot increase the amount that they have been accustomed to send. We are so anxious to appear

before next Assembly free from debt that we trust we will be pardoned for pressing more earnestly than usual for funds. With a little effort our schools can set us free this year.

The lesson helps for the first quarter of 1896 will be ready by the time that this appears in print. We congratulate ourselves on having produced a series second to none published in literary excellence, in outward attractiveness, and in price, quality considered. A parcel of samples will be sent to every minister and Sabbath school superintendent as soon as the usual postal privileges can be obtained for the new quarterlies and leaflets. Meantime all who apply to the convener will receive one at once, on which the full rate of postage will be paid.

Do not decide what helps you will use next year until you have examined our own.

REV. T. F. FORBESMINHAM,
Convener General Assembly Sabbath School Committee.
St. John, N. B., 1895.

The Record.

Considered a reliable and practical authority on business matters in general, gives the following valuable suggestions in respect to life insurance:

"A policy maintained until maturity means profit. A policy allowed to lapse means loss.

"No new policy can compensate for the loss of one that is old.

"The man who, after assuring his life, allows his policy to lapse, even temporarily, makes a greater mistake than the man who fails to renew his fire policy; for, in the latter case, if his property is not consumed, he can re-insure it on the same terms as before. On the other hand, he who allows his life policy to lapse, may through accident or some impairment of health (unknown perhaps to himself) become unassurable. If he escapes these dangers he can only re-insure at an older age, and at a higher cost.

"In some respects life insurance is unlike other investments; it necessarily increases in

value as it grows older. It has less temporary and more ultimate value than any other.

"Much of the value of almost every investment is lost under a forced sale. This is peculiarly so of a life policy; therefore, hold fast to your assurance, even if other investments must be sacrificed."

If you are the holder of a policy in the North American Life Assurance Company be sure and hold fast to it, by paying the premiums punctually, and thus maintain it in force, for it will be sure to turn out profitably and satisfactorily to you if living, or to your beneficiary in case of your death.

If you are not the holder of a policy in the North American, it is doubtless owing to your not being familiar with the unexcelled position attained by that company and its excellent plans of investment insurance.

By addressing the Head Office, 22 to 28 King street west, Toronto, Ontario, you can obtain valuable information respecting the Company and its varied plans of insurance.

If you are of middle age and looking for an investment, perhaps the 7 per cent. Guaranteed income bond may suit you.

THE return of Rev. T. A. and Mrs. Cosgrove from their wedding tour on the continent was made the occasion of a very hearty reception by the congregation of the first Presbyterian church, St. Mary's. The basement of the church was beautifully decorated with evergreens, flags, colored bunting, house plants in bloom, etc., and presented quite a festive appearance. The Rev. J. Lindsay Robertson, who has been so acceptably ministering to the congregation during the pastor's absence was called to the chair and gave an interesting address, after which Mr. Ferguson McMaster read an address of welcome, which was feelingly responded to by the Rev. Mr. Cosgrove on behalf of himself and wife. At the close of the meeting Mr. M. Ballantyne, on behalf of the congregation, thanked Rev. Mr. Robertson for his services during the pastor's absence, to which Mr. Robertson eloquently replied.

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Presbyterian Review

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See Snow Scene in Our Window.

NOVEMBER—30 Days.

Day	Text
1	For us to live in Christ. Phil. 1:11
2	Adore the doctrine of God our Father in all things.
3	In all things glorify God our Father in the name of our Lord Jesus Christ.
4	Be ye all of the same mind, and have the same love, as ye have unity of mind.
5	In God we trust all the day long. Ps. 124:8
6	Not ashamed to be called. Serve in spirit, loving the Lord.
7	Whatever they have said to do, do it with thy mouth.
8	To thy name shall they rejoice all the day. Ps. 118:24
9	To be meekly devoted to the spirit of Christ.
10	Serve Him with a perfect heart, and with a willing mind.
11	To all thy ways acknowledge Him. Prov. 1:7
12	Let your speech be always with grace seasoned with salt.
13	Worship Him as He has appeared to you. 1 Tim. 2:8
14	Be ye free from all appearance of evil. 1 Thess. 5:22
15	Let your hearts be as obedient hearts, and your lights burning.
16	Give attention to reading, to exhortation, to doctrine.
17	Take up the cross daily, and follow Me. Luke 9:23
18	Remember your words in my presence. Matt. 23:35
19	Give some reason to the adversary, to speak reproach.
20	Let your conversation be as though ye were before the eyes of God.
21	Walk in wisdom toward them that are without. Col. 4:5
22	Be ye swift to hear, slow to speak, slow to wrath. (12)
23	Be ye meek, and lowly, and of lowly mind. Phil. 2:3
24	Follow after righteousness, faith, love, etc. 1 Tim. 6:11
25	Be ye obedient to the Lord, and to the will of God.
26	To do good and to communicate, forget not. Heb. 13:16
27	As ye have opportunity, let us do good unto all men.
28	Every day. 1 Thess. 5:17
29	The life of Jesus should be made manifest in our lives.
30	Wait before Me, and be thou perfect. Gen. 22:1

"Is This Life Worth Living?"

BY JOHN IMRIE, TORONTO, CANADA

"Is this life worth living?" you ask;
Perhaps not to those who retire,
And murmur at life's daily task,
Commencing each day with a whine!

The cowards who fret at their lot,
And listlessly pass time away,
Are not worth the "six-by-three plot,"
Or the shroud that'll wrap their dead clay!

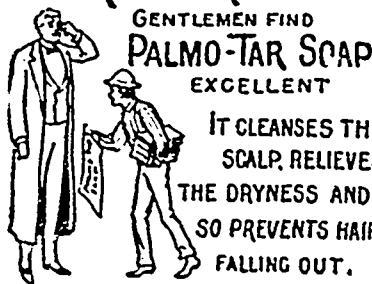
Yes, life is worth living! thank God!
To those who are honest and true;
Who smile at misfortune, and plod
Till success doth crown them anew.

Oh! life is God's blessing to man,
Though ever so humble our lot;
Let each do the good that he can,—
'Tis better to "wear out" than rot!

Then, let not a murmur be heard,
Let duty encompass each hour;
Thank God for the life that is spared,—
In labor is honor and power!

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