

Pages Missing

The Presbyterian Review.

Vol. XI.—No. 15.

TORONTO, OCTOBER 18, 1894.

\$1.50 per Annum

THE KESWICK CONVENTION.

BY AN IRISH PRESBYTERIAN.

TWENTY years since, a small local gathering of religious people met at Keswick with the object of helping forward each other's sanctification by Bible-study, prayer, and spiritual addresses. Now two large tents, the one holding two thousand, the other one thousand, scarcely contain the numbers from all parts of the three kingdoms, and of every Protestant denomination, who spend a week there every summer in religious conference. Everyone, therefore, must admit that the convention meets a strong desire on the part of many members of the Church. In the conduct of the meetings and in the intercourse of the people, there are some characteristics which mark off this Convention as of a distinct type. The speakers eschew apologetics the assumption being that none has come with intellectual doubts, all entertaining a common conviction as to what are the vital truths of Christianity, and having no difference of opinion on these fundamental points. Moreover, all argument about middle walls of partition between denominations is strictly forbidden, and you may have long conversations, and form a true friendship with a Keswickian without knowing to what denomination he may belong. Of course this, like every other rule, is sometimes unfortunately broken. For example, a Presbyterian lady informed me that "the previous evening the Lord had laid it on her heart to be bapsized at a little meeting of believers." Cases like this, however, would seem to be rare, and are unavoidable in a large mixed community. Another feature of the Convention is the absence of what is known as Evangelization. Attendance is accepted as a profession of having received the gospel, and the one need and purpose of all is understood to be the attainment of a humbler and higher Christian life. Naturally, on account of a certain narrowness of subject proposed, there comes to be a monotony in the addresses, which is noticeable in reading the report; but the tension of feeling among the audience, and the magnetism of the speakers warm and brighten the meetings, so that you will rarely see a dull or drowsy listener. In fact, the majority are so eager to let nothing slip that is said, that pencil and notebook are the rule and not the exception. More sympathetic and inspiring audiences no speaker could desire; and yet sensationalism and excitability on platform or floor are rare, even the Salvation Army officers present seeming to be under restraint. A spirit of quiet reverence pervaded the people, and only in the loud outbursts of praise—nearly everyone having a copy

of the hymns with music—did the pent-up feelings of the audience find utterance. Titled nobility and rustic peasants, officers in her Majesty's army, and millionaires of commerce, students—one hundred and fifty of them, missionaries by the score, bishop and quaker, Calvinist and Arminian, establisher and disestablisher, numbers of young men of respectable position and as muscular as are to be seen on a cricket field, and numbers of young women as fair as ballroom belles and as modest as nuns, the communion of saints and the beauty of Christ's Church are as tangible and visible at Keswick during Convention week as anywhere here below. But what of their doctrine of holiness? Is it orthodox? That depends upon the lips from which you receive the teaching. A minister of the Scottish Church said to me that none could have come to the Convention with stronger prejudices against it than he, but that he had found all their principles to be in perfect harmony with the Confession of Faith, instancing the clause in which men are urged to "repent of their particular sins particularly." At the same time, lax statements are sometimes made from the platform,—what minister of the I. P. Church has not at some time spoken heresy without knowing it?—and perfectionists are not uncommon in Keswick. For example, drunkenness and evil temper should scarcely be regarded as sins which can be got rid of with equal abruptness. At any rate the Keswickian ought to admit that until the body be glorified we cannot, with sin in the very marrow of our bones, live a perfectly holy life. Bad instruments cannot do difficult work well. There is a great mystery i. e. sanctification which needs to be recognized. If it be allowable to pray, "Vouchsafe, O Lord, that we may live this day free from sin," we cannot escape the fact of the past, and the sad prophecy of the future that we daily break the commandments of God in thought, word, and deed. The grand incontrovertible truth emphasised at the Convention is to put it in Mr. McGregor's words "A wholly surrendered soul will never meet temptation by resolve, but always by the method of reliance." That is to say, sanctification, like justification, is "received by faith alone", apart from Christ we can do nothing of character building, while in Christ we can do all things.

Could I but gain the ear of the directors, one advice I should humbly present, that they would give a half holiday in the middle of the week for retirement and reflection, that on the mountain side in view of those peaceful lakes with their many shadows one might dream unchecked.

"Heaven prosper it! May peace and love,
And hope, and consolation fall,
Through its meek influence from above,
And penetrate the hearts of all,
All who, around the hallowed Fane,
Shall sojourn in this fair domain."

The Presbyterian Review.

Issued EVERY THURSDAY, from the office of the Publishers, Rooms No. 20, 21
23, 25 Aberdeen Block, South-East corner Adelaide and Victoria Streets.

TERMS, \$1.50 per annum.

All communications for either Business or Editorial Departments should be
addressed: PRESBYTERIAN REVIEW, Drawer 2464, Toronto, Ont.

ADVERTISING RATES.—Under 3 months, 15 cents per line
per insertion; 3 months, \$1.00 per line; 6 months, \$1.75 per line;
year, \$3.00. No advertisement charged at less than five lines.
None others than unobjectionable advertisements taken.

Toronto, October 18, 1894.

Prayer for Colleges.

IT is customary, in some of the Colleges of the United States, to set apart a day, during the winter term, for special prayer for the young men attending them. This is highly commendable, and frequently results in great spiritual good to the students. It is a day looked forward to by many Christian parents who have sons at College with much prayerful anxiety. Sometimes a minister, who is successful in dealing with young men' is asked to deliver a simple and earnest address, and make an appeal to them to yield themselves to Christ, which leads many to a decision.

We would be glad to see this custom adopted by our Canadian Colleges, being persuaded that it would be a means of blessing to many young men. But whether it will be or not, we would like to call the attention of Christian people to the necessity of public and private prayer for our institutions of learning, especially for our Colleges. And this for good reasons. In the first place, College associations have a strong influence in moulding the characters of young men. College professors become, for the time, oracles to the students, in their several departments. They are the guides of young men, in the varied fields of knowledge, to which the latter are introduced, and their utterances form the standard of the students' judgments. Some professors are more popular than others, and these have more influence over the students, during their College days, than almost any Christian minister or parent. How exceedingly desirable it is, surely, that during these eventful years, the Christian side of a student's education should not be neglected, that he should not cultivate his intellectual powers, at the expense of his spiritual, and often at their peril. Of the many hundreds of our young men attending College, how many are there who connect themselves with churches in the vicinity, or do any Christian work? How many are there who have any pastoral oversight all the while they are at College? There is grave cause to fear that a large percentage of College students have no pastoral care, and attend church very irregularly, many not at all, for the four years of their College life. And as a natural and necessary consequence, their education is one-sided, lacking the supreme element in a true education, which will make them useful and helpful members of society. There is great need then for prayer in their behalf.

Again, the present trend of thought in the intellectual world may be said to be unfavorable to Christianity. There is a fascination about the doctrine of evolution at the present time, which threatens to lead many away from Christian faith. Some of the greatest exponents

of evolution have no place for the Christian Religion or its Founder, but entirely ignore Jesus Christ and His Gospel, in their theories, regarding the world, and the human race. Only the other day, President Patton, in his "Jubilee" sermon, intimated the possibility of a great conflict in the near future between naturalism and supernaturalism. Now all these theories and speculations are naturally the subject of thought in our Colleges' and influence the minds of young men to a very considerable extent. If they meet these waves of thought without the ballast of simple faith in Jesus Christ as their personal Saviour, it is quite possible they may drift away from the moorings of the Gospel on the wrecking reefs of doubt. Hence the need of earnest intercession in their behalf. Lastly, one of the most gratifying and hopeful features of College life now, is the banding together of Christian students, for purposes of prayer, mutual counsel, and Christian service. These College Young Men's Christian Associations are doing a useful work, in helping their members, in seeking the salvation of their fellow-students, and in elevating the moral tone of College life. They need the prayers of Christian people, and did they realise that the Church was praying for them, they would carry on their Christian work with far greater courage and zeal. Our Colleges should be all Christian Colleges, centres of spiritual as well as of intellectual light. They are doing good work, and the great body of professors are, we believe, men of high moral character and attainments. All the more, we are sure, would they welcome the prayerful assistance of the Christian Church in carrying on their work. Our prayer is that all our Colleges, professors and students may be baptized by the spirit of God, and imbued with the spirit of reverent thought and learning.

Oliver Wendell Holmes.

Well deserved are the high tributes paid to the life and genius of the late Oliver Wendell Holmes. For very few New England names will live longer, and there have been few men indeed who embodied in himself the intellectual side of New England puritanism in a higher and more typical manner than he. He has been and will long remain a force in the intellectual life of this continent, and that force will season the moral tone and elevate the thought of generations yet unborn. Nor is his influence confined to New England and America; wherever the English language is spoken the "Professor," "Poet" and "Autocrat," will diffuse their witching spell, with their healthy tendency and elevating power. Dr. Holmes reached a green old age. He had just celebrated his eighty-fifth birthday and until near the end had enjoyed very fair health. Regarding his birthplace and youth, he, himself, has given a charming picture. "It was a great happiness," he wrote, "to have been born in an old house haunted by such recollections, with harmless ghosts walking its corridors, with fields of waving grass and trees and singing birds, and that vast territory of four or five acres around it, to give a child the sense that he was born to a principality."

Commenting on this the *Outlook* remarks:—"And there was more than house and acres to stimulate the imagination of the sensitive, responsive boy; there were family traditions, a fine moral and intellectual heritage, and there were distinguished and striking figures.

This background reappeared in Dr. Holme's thought and work from time to time, like the mountains which encircled the childhood of Titian and haunted his pictures in all his later life. Born in Cambridge, in the very centre of the finest Puritan traditions, Dr. Holmes was the representative not only of what used to be called Old Boston, but of what he himself called the Brahmin caste in New England. He was an aristocrat to the very heart, but it was an aristocracy based on moral cleanness, on intellectual distinction, and on gentle manners. Never was there a kindlier, simpler, more unaffected nature than his; but he loved scholarship, and he believed that the reappearance of a family name generation after generation in the college catalogue meant something."

With his death one more of the brilliant coterie of New England has passed away. Longfellow, Lowell and now Holmes are of the past, but departing they have left footprints behind them which shall not be lost in the sands of time.

The Augmentation Fund.

In our report of the meeting of the Augmentation Committee, their occur two very important sentences, viz. :—"The claims of the Presbyteries for the past six months, amounting to \$12,279.56 were passed and ordered to be paid. There being only \$1,000 in the treasury, the convener and treasurer were empowered to borrow the necessary amount to pay the claims immediately. There need be no alarm caused by the two facts here stated—a debt of over twelve thousand dollars; and funds to meet the debt, amounting only to one thousand dollars. The credit of the Committee is good and doubtless by able financing the income will be made by and by to cover the expenditure, but all the same the facts are far from creditable. Here is a standing committee of the Church, having in hand most necessary and vital duties, in the discharge of which it ought to have the generous support of the wealthy members of the Church, and, yet, it is compelled to face a liability of twelve thousand with one thousand dollars and authority to borrow eleven thousand! This is not as it should be, and it ought not to be thus for long. There is no question about the economy practised by the Committee, nor of the prudence with which the fund at its disposal is dispensed; but neither can there be any question as to the failure of duty on the part of those to whom God has given in abundance of the things of this world. We have again and again urged in these columns the duty of giving to the cause of Christ—a duty which, if done in a true spirit is one of the most precious privileges the believer possesses. But at every turn is to be seen, and the pity of it is that the neglect of this duty, with its deplorable resultant barrenness of spiritual life, seems to rouse but indifferent concern in the churches. Of appeals for money there be many; but of instruction as to the motive, privilege, and the worship in giving, a dearth prevails in the majority of pulpits. And attention cannot be too often drawn to that fact, for when worldliness has entrenched itself as it has in these times, then only persistent effort will bring men's minds to think seriously of their duty in the premises.

The scheme proposed by the committee seems well conceived, but only increased and more general liberality on the part of the church will place the work of the committee on an adequate basis.

For the North-West. Dr. Cochrane has received £50 from Broughton Place, U. P. Church, Edinburgh, Scotland, being their second instalment towards the support of two stations in the North-West.

Donations to Home Missions. It is with pleasure we announce that the following sums have been received by Dr. Cochrane for Home Missions: A member of Anstruther Free Church £5; "S" £50; Westbourne Free Church, Glasgow, £50; St. Andrews' Free Church, Edinburgh, £50; St. John's Free Church Dundee, £17; St. Paul's, Dundee, £50; Free St. George's, Paisley, £25.12.6; Wellington Street U. P. Church, Glasgow, £95.0.2; and through Mr. Gordon there has been sent, from Rosemary Street Church, Belfast, £50; a member of same £50; Fishwick Place Church, Belfast £50; Trinity Church, Cork, £50; Free St. George's, Edinburgh (Mrs. Geo. Brown), £50. Kingston Church £50; and Windsor Church £10.

An Urgent Appeal. In connection with the disastrous fires in the west the following touching appeal has been issued which we are requested to reproduce:—

TO THE PRESBYTERIAN PUBLIC:

DEAR FRIENDS—On Saturday, September 1, 1894, a fire cyclone visited and laid in ashes the towns of Hinkley and Sandstone, Minn., including the Presbyterian Churches of those towns. Of the population of the fire cyclone district eight hundred are dead and six thousand are homeless and penniless. Nine of the communicants of the Hinkley church are among the dead. Rev. Peter Knudson, the pastor, has conducted fifteen funeral services and assisted in the burial of one hundred and ninety-six bodies. Everything is needed—clothing, bedding, furniture, building material, and food can be obtained by any of the sufferers only through assistance from outside. The pastor needs books. The church buildings were never more needed. Money may be sent to Rev. T. M. Findley, 1505 W. Superior street, Duluth, Minn., and supplies to Rev. Peter Knudson, Pine City, Minn. Fraternally yours: T. M. Findley, S. A. Jamieson, T. H. McCallom, Committee Duluth Presbyterian Alliance.

New Hymnal. The following items may interest readers as indicating the care with which the hymns have been selected for our new Book of Praise. Of the hymns spoken of in "English Hymns" (Duffield) 243 appear in our proposed new Book. The Christian Endeavor Hymnal contains 257 hymns. Of these 64 are found in our book with 566 additional hymns, and 98 selections from the Psalms. "The National Hymn Book of the American Churches," compiled from Baptist, Congregational, Episcopalian, Lutheran, Methodist, Presbyterian and Reformed Hymn Books contains 156 hymns, and of these our new book has 107. As to Anglican Hymnology, 325 hymns are found in at least 15 of the 52 books compared. Of the 105 placed in the first rank because found in at least 30 of these hymn books our book contains 91. Of the 110 ranked in the second class as found in at least 20 of these, we have 63; and of those in the third rank we have 47. Thus our proposed new Book of Praise contains 200 of the 325 hymns that have been ranked as the best in these 52 hymn books, which contain 2,000 of the best known hymns in the English language. These facts speak for themselves.

From the notices issued, it is observed that Western Reserve University, Ohio, has opened auspiciously, with a large attendance of students and every prospect of a prosperous session.

CANADIAN PULPIT.

No. 48.

Conversion the Work of the Holy Spirit.

BY REV. WM. PATRICK WALKER, ELFRIDA, ONT.

TEXT:— "The Kingdom of Heaven is like unto leaven which a woman took and hid in three measures of meal till the whole was leavened."



REV. WM. PATRICK WALKER, ELFRIDA.

This parable naturally and appropriately follows the preceding ones, but more especially that of the grain of mustard seed. The principle involved in both is one, viz., the power of faith in the life of man. The results of this faith are the main features which distinguish between the believing and unbelieving portions of mankind. In the parable of the mustard seed we find a close likeness to the leaven and yet they are not one. The effects are the same, but while the mustard seed points to external and general results, the parable of the leaven points to internal and individual. The one shows the power of faith as seen in society,—the other as felt in the life of individual

man. The one tells of the march and triumph of true religion over every world power, the other its influence over the human heart.

Both point to a marvellous and mysterious change and one much needed because man lies under the curse of sin. To effect such a change an unseen omnipotent agent must act. This agent does not pertain to man, and has no natural relation to him, but is entirely separate from him. He cannot even see it and yet when put into his being it mysteriously pervades and renovates and changes his entire life.

1. We notice that when the human heart is changed it must be by an agent extraneous to itself.

2. We notice the nature of the work—it is individual, unseen, complete.

3. We notice the great and glorious issue of the Spirit's work.

(1). When the human heart is changed it must be by an agent extraneous to itself.

The question whether or not man possesses a moral life sufficient to enable him to attain spiritual and eternal life is a most important one, and naturally presents itself on the threshold of this subject.

Whatever the natural powers and faculties of man may be able to do under the influence of divine grace, one thing is certain, and that is, that without it, in the things of God they are utterly impotent.

Man is naturally impotent, because all the faculties of his mind and understanding are depraved, and he is morally impotent, because the mind, even of the most philosophic and learned, refuses to accept of the highest rules of all morality, and the grandest life in respect to moral beauty which the world ever witnessed. "The carnal mind is enmity against God." The leaven of sin has leavened the whole life of man and paralyzed his moral energies. "There is none righteous, no not one. There is none that understandeth, there is none that seeketh after God." The heart is deceitful above all things and desperately wicked. Out of this heart it is impossible for holiness to come, unless a radical change takes place. Man can never originate this change, who then is able? The parable teaches that it is some extraneous power. "The Kingdom of Heaven is like unto leaven which a woman took and hid in three measures of meal till the whole was leavened." The power which produces the change does not pertain to the meal, but is put into it and so soon as this is done a mysterious, and marvellous, a rapid and radical change takes place.

This figure represents the natural state of man as a morally impotent state, and doomed to remain so unless operated upon by a power fit to restore the soul to spiritual life. Well, the question is—What is that power? The only answer is the Holy Spirit, Scripture clearly points to this conclusion. In the natural man there is no spiritual life, and such a life can only be originated by a special act of God. Thus he is said to have "begun a good work," by "the working of His mighty power," making of each in whom He works "a new creature," and each is said to be "born again," "converted," "saved," "made holy."

This work is mysterious, but it is sure. It is unseen in its operations, but it is felt and known, and we are not to marvel at all this, seeing our experience is limited and our conceptions are but imperfect. In the natural world we fail to find out God, and can we expect to know His ways in the higher and nobler, even in the spiritual world? Is it not enough to know that He has said, "The wind bloweth where it listeth and thou hearest the sound

thereof, but canst not tell whence it cometh, and whither it goeth, so is every one that is born of the Spirit?" And is it not enough to learn that in one day by the outpouring of the Holy Spirit thousands were enlightened, convinced, converted and saved?

The Holy Spirit is the direct originator of life, but He works by means, His Great instrument is the Gospel, its truths are the means employed by the Holy Spirit. The woman took the leaven and hid it in the meal, The Holy Spirit takes of the things of Christ and hides them in the heart, "Sanctify them through Thy Work." Again the leaven is represented as pervading and changing the whole meal, and infusing new qualities into it. How remarkably striking and true is this of the Gospel? The law of the Lord is perfect, converting the soul. "The Word of God is quick and powerful, sharper than any two-edged sword."

Between the power originating life and the means employed, there is a wonderful and natural harmony, a harmony necessary to meet the case of man. Man is depraved and though to some extent through conscience, he is conscious of it, yet he can form no correct notions, either as to the true character of sin, or its dire results, and far less can he conceive any—even the faintest idea of salvation.

He may be conscious of sin, and from personal experience have some faint notion of God as just and merciful, but he can go no further. He is there a sinner, guilty, condemned and dead. How is he to be pardoned and restored to righteousness. "The Gospel is the power of God, unto salvation." It brings the tidings and offers liberality to the slave. Give it to man. Tell him it will enlighten and liberate his soul. He reads it, all the sad story of sin, and its antidote salvation. Does he clasp it to his heart? Does he even believe it? No—Why! "The carnal mind is enmity against God." What is to be done? This 'carnal mind' must be changed. If the Gospel is the power of God unto salvation, having read it, why is there not the change? The Gospel must not merely be set before the mind, but buried in the heart, and blessed by the Holy Spirit. The mind must be enlightened and the heart renewed. The Holy Spirit teaches,—enlightens, convinces, converts and saves.

How beautiful then, is the order of the divine arrangement, in the restoration of a lost soul, "It is the Spirit that quickeneth." Without His direct and omnipotent power man can never be restored. Man may promulgate theories of morals, and plead with man on every rational and beneficial ground to inculcate knowledge in the mind, to live in unity and peace, to breathe the clearest thoughts and cultivate the sweetest and most winning manners, but man will never restore to this image of its creator a ruined and sinful soul, "Ye must be born again" born through the operation of the Holy Spirit in the ministry of the Word. Having seen the power and means employed in the conversion of the soul, we proceed to notice.

(2) The nature of the work—it is individual, unseen, complete.

The woman had an end in view. She desired the crude mass to be made thoroughly sweet. This cannot refer to the mass of mankind, because there are millions who live and die, leavened, only by the leaven of iniquity. To whom then does it refer? Most clearly to the chosen of God. The act of the woman points to an individual work, and in the personal ministry of Christ among men we see the same designs pursued.

The work of the Holy Spirit is with man as an individual sinner and is internal and unseen.

The leaven was hid in the meal, it was unseen and operated from the centre outwards.

The Spirit begins His work in the heart and makes its influence to be known and felt in the whole life. It is possible for man to improve his morals, and on strictly human principles to shun much of the sin into which other men plunge. But if the Holy Spirit operates within his heart, he must, and he will improve, and he will hate sin.

When God seeks man He says "Turn ye to me with all your heart." When He speaks of man in sin, He calls his heart "hard," "stony," "gross." But when it is the temple of the Holy Ghost, then it is "honest and good," "clean," "liberal" and "perfect," thus clearly showing that the good work goes on.

It is with the heart God deals, and when He sits in judgment, He shall judge the secrets of men by Jesus Christ according to the Gospel.

The change is complete, the work of the Spirit, thorough, the leaven permeated every atom of the meal and made a complete change. The Holy Spirit begins in the heart, and changes the entire life. Every faculty feels its power. It creates new feelings and sympathies, new affections and hopes. There is a new birth and therefore a new life. In this life as in the natural creation we do not expect perfection, but the new life must grow and expand.

(3) The great and glorious issue of the Spirit's work. The leaven attains an end, the transformation of the substance into which it was hid. "Ye are complete in Him through the faith of the operation of God." "I in them and they in me, that they may be made perfect in one. The work begun goes on and can never be undone. It will be opposed, fearfully opposed, and in different souls the conflict may wear different aspects, but the work is God's and it must proceed, convincing, converting and transforming, progressively, rationally, but irresistibly the entire being of man.

In conclusion see what lies before us.

In our natural state no holiness, no hope, no heaven. We have shut ourselves out and human effort being important without a change there is no possibility of restoration, "Ye must be born again."

See what lies before us, an omnipotent power and a blessed agency able to change the soul, and lead it to glory.

Knox College Jubilee Fund.

WHILE the wiping out of the debt on Knox College was not put forward as a special feature of the jubilee celebration, it was felt that the occasion would be opportune for the beginning of an effort to do so. As will be seen from the appended list which includes contributions up to last week, the appeal was generously met by many, and the publication of the list now, it is to be hoped, will encourage many who are able and only need a reminder to be willing to add their portion to what has already been contributed.

LIST OF SUBSCRIBERS.

Rev. Prof. McLaren, Toronto, \$100; Rev. R. Hamilton, D.D., Motherwell, \$100; Rev. R. Torrance, D.D., Guelph, \$100; John Penman, Paris, \$75; John Young, Toronto, \$5; Mrs. Wm. McCalla, St. Catharines, \$100; Rev. John M. King, D.D.; Winnipeg, \$100; Alex. McMurchie, Clinton, \$25; John Goldie, Galt, \$100; Rev. James Hastie, Cornwall, \$10; Robt. Turnbull, Galt, \$50; William Coltart, Chatham, \$10; congregation of Keene, \$28; Rev. J. B. Hamilton, West Flamboro, \$100; Rev. D. McKenzie, Orangeville, \$50; Rev. Dr. J. M. Gibson, London, Eng., \$50; Andrew Telfer, Esq., Toronto, \$25; John Paton, Esq., Toronto, \$50; Rev. A. McLean, Rynex Corners, N. Y., \$20; John Charlton, Esq. Lynedoch, \$50; Mrs. Charlton, Lynedoch, \$25; W. Anderson, Esq., Toronto, \$5; Rev. John McMechan, Port Perry, \$10; H. W. Nelson, Toronto, \$25; James Fraser, Esq., Scotch Line, \$5.05; Mrs. Geo. Lawrence, Toronto, \$5; Rev. John Mutch, Toronto, \$10; Rev. A. G. Jansen, Durham, \$10; W. R. Cobourg, \$2; Rev. H. Currie, Leaksdale, \$1; Thomas Houston, Esq., Sarnia, \$20; Wm. Davidson, Esq., Toronto, \$20; Rev. Geo. Logie, Toronto, \$10; Thomas Kirkland, Esq., Toronto, \$100; Rev. Dr. McTavish, Toronto, \$10; Rev. Dr. Gregg, Toronto, \$50; Rev. Arch. Blair, Nassagaweya, \$10; H. W. Darling, Esq., Toronto, \$20; Rev. John Wilkie, India, \$5; John Aitken, Esq., Toronto, \$5; Deer Park, \$20.50; Mrs. Arch. Hodge, St. Catharines, \$5; Rev. A. Leslie, Newtonville, \$5; Bethesda congregation, \$9; Rev. R. Wallace, Toronto, \$2; Rev. D. M. Buchanan, Lanark, \$10; Knox church, Vaughan, \$13.13; Caven church, Bolton, \$13.55; Miss Janet McNab, Toronto, \$5; Rev. A. Stewart, Clinton, \$10; Claremont, \$1.45; Bethel and Bryanston, \$50; Elnvale and Knox, \$8.87; A. F. Webster, Esq., Toronto, \$2.50; Rev. John Abraham, Whitby, \$20; Alvinston, \$10; Rev. J. Gilchrist, Blytheswood, \$5; Joseph Henderson, Esq., Toronto, \$50; Thamesville, \$61; Rev. W. D. Ballantyne, Toronto, \$10; Rev. C. W. Webster, Halifax, \$5; Rev. J. G. Shearer, Hamilton, \$2; Rev. A. E. Mitchell, Almonte, \$10; Knox church, Teeswater, \$60; North Brant and W. Bentinck, \$5.50; Rev. R. Y. Thomson, B.D., Toronto, \$250; Wm. Adamson, Esq., Toronto, \$10; Rev. H. H. Marpherson, Halifax, \$30; J. F. Stairs, Esq., M.P., Halifax, \$20; Wm. Stairs, Esq., Halifax, \$20; J. J. Stewart, Esq., Halifax, \$10; John A. Turnbull, Esq., Halifax, \$10; J. C. McIntosh, Esq., Halifax, \$10; Mrs. Ed. Smith, Halifax, \$10; Samuel Marshall, Esq., Halifax, \$10; James Carmichael, Esq., Halifax, \$5; Dr. D. A. Campbell, Halifax, \$5; John Patterson, Esq., Halifax, \$5; Friend, Halifax, \$5; W. B. Ross, Esq., L.L.B., Halifax, \$5; John McNab, Esq., Halifax, \$5; Smaller Sums, Halifax, \$9; John Gowans, Esq., Toronto, \$100; Meaford, \$20.20; Rev. J. A. Jaffray, Bauff, Alta., \$10; Rev. S. S. Craig, Oakville, \$4; John Inglis, Esq., Toronto, \$10; Rev. George Bruce, St. John, N.B., \$50; Caledonia, \$12; Rev. Alex. Hamilton, Stonewall, Man., \$10; Wardsville, \$2; North Derby, \$10; Rev. W. G. Wallace, Toronto, \$25; Georgetown and Limehouse, \$93; Rev. D. Paterson, D.D., St. Andrew's, Que., \$15; Rev. J. W. Cameron, Burns, \$15; Gordon T. Jennings, Esq., Toronto, \$20; Bernard Jennings, Esq., Toronto, \$25; A. R. Crookman, Esq., Toronto, \$10; J. L. Blaikie, Esq., Toronto, \$50; Cold Springs, \$15.21; Baltimore, \$15; J. K. Macdonald, Esq., Toronto, \$50; Rev. Geo. Sutherland, Fingal, \$10; Rev. John Little, Doinock, \$11; Rev. J. M. Munro, Kintore, \$5; Tara and A. H. Kippin, \$15; Westminster Church, Toronto, \$20; Rev. F. Ballantyne, Kirkwall, \$100; E. T. Crombie, Esq., Toronto, \$10; Mrs. Crombie, Toronto, \$10; Rev. W. Burne, Toronto, \$20; Mrs. Shortreed, Toronto, \$50; Rev. Charles Cameron, Durham, \$5; Mrs. Catharine McLean, Durham, \$5; Knox church, Caledon, Vanatter and Waldemar, \$9.40; George Milne, student, \$1.60; Rev. W. A. Hunter, Toronto, \$5; James Fullarton, Esq., Toronto, \$5; John Bain, Esq., Toronto, \$5; Mrs. D. Cowan, Toronto, \$5; Geo. Duff, Cookstown, \$10; Thornbury, \$2.25; Geo. Inglis, Owen Sound, \$25; Judge Creaser, Owen Sound, \$15; John Scott, Esq., Owen Sound, \$5; Owen Sound, \$76; Rev. J. B. Fraser, Annap, \$13.25; Tilbury East, \$50; James Brown, Toronto, \$10; Richmond Hill, \$9.70; Thornhill, \$3.80; Streetsville, \$26.25; Holstein and Fairbairn, \$4.50; West church, Toronto, \$77.63; Melville church, Markham, \$28; W. R. McIntosh, Allandale, \$5; R. C. McCullough, Esq., Georgetown, \$7; Barrie, \$52; Laurel and Black's Corners, \$10; Naim, \$11; Rev. R. Pettigrow, Glenmorris, \$10; Norval and Union, \$50; Mt. Forest, \$23.25; Rev. D. M. Ramsay, Mt. Forest, \$100; Ladies Aid, Nassagaweya, \$5; Knox church, Hamilton, \$28; Churchill, \$17; Rev. R. M. Craig, Fergus, \$10; Fergus Melville church, \$3.25; Oshawa, per S. H. Eastman, \$50; Rev. R. Haddow, Milton, \$5; Waterloo, \$59; Rev. A. Wilson, Caledon, \$5; Rev. H. McKellar, Conn, \$10; North Luther and Woodlands, \$40.75; Dundas, \$125.50; R. Swan, Esq., Deer Park, \$25; Deer Park, 50c.; Rev. R. Fowle, Erin, \$10; Rev. J. L. Campbell, Cheltenham, \$10; Dru ubo, \$5.50; Miss Wilson, Thorold, \$4; John Underwood, Esq., Grafton, \$5; Grand Valley \$6; South Luther, \$7.25; Newmarket, 50c.; Rev. C. T. Tough, Hornby, \$2; Atwood, \$100; W. M. Clark, Esq., Toronto, \$100; Mrs. Topp, Toronto, \$100; Mrs. H. Clark, Toronto, \$100; Don. McKay, Esq., Toronto, \$100; A. J. Somerville, Esq., Toronto, \$50; Chas. Cockshutt, Esq., Toronto, \$50; J. M. Alexander, Esq., Toronto, \$50; B. E. Walker, Toronto, \$50; R. W. Spence, Esq., Toronto, \$25; Lobo, \$11; London, First church, \$108.40; Carleton Place, \$12; Alma, \$1; Richard Watson,

Esq., Motherwell, \$5; Charles Baird, Esq., Motherwell, \$5; West Flamboro, \$10; Lyndon, \$17; Alnwick congregation, Rosneath, \$8; Dr. J. D. Macdonald, \$25; John Burns, Esq., Toronto, \$50; Hibbert, \$50; Columbus, \$11; J. Bruce, Esq., Markham, \$1; Rev. D. James, Midland, \$10; Melville church, Brussels, \$22.35; St. Andrew's and Zion, Scarboro, \$114; St. Andrew's, London, \$26; Scarboro, Knox, \$27; Mrs. Walter Inglis, Toronto, \$5; St. Holens, \$11; East Ashfield, \$15; Ayr, Knox church, \$31; Dundalk and Ventry, \$10; George Rutherford, Esq., Hamilton, \$100; Thomas Patterson, Esq., Bowmanville, \$10; Robert Laidlaw, Esq., Parkdale, \$15; Palmerston, Knox church, \$10; Colborne, \$36; Orangeville, \$12.25; Colloge Street Church, Toronto, \$57; Rev. W. Forest, Markdale, \$10; Hampstead, \$20; North Easthope, \$57; Stratford, Knox, \$14; Nassagaweya, \$40; Campbellville, \$40; Rev. H. Gracey, Gananoque, \$10; Kamble, Saravak and Lake Charles, \$23; Westwood, \$11; Glen Allan, \$46; A. W. Alexander, Esq., Guelph, \$20; Mrs. H. Macdonald, Toronto, \$50; John Stewart, Kendal, \$1; Rev. W. Farquharson, Claude, \$10; Claude and Mayfield, \$26.05; Nissouri, South and North, \$10; Limerkip, \$3.25; Rev. R. P. MacKay, Toronto, \$20; Harrington, \$10; Rev. G. F. Kinneer, N. Richmond, Que., \$2; Miss Rankin, Toronto, \$1; Robt. Kilgour, Esq., Toronto, \$100; Joseph Kilgour, Esq., Toronto, \$50; Rev. W. M. Christie, Louise, \$4; Miss Grace Logie, Toronto, \$5; Malton and Dixie, \$5; Westminster, North and South, \$52; Rev. W. S. McTavish, B.D., St. George, \$5; St. Paul's, Toronto, \$10; Rev. John Morrison, Cedarville, \$5; Rev. Wm. McKinley, Kildonan, \$10; Thos. McGaw, Toronto, \$25; Hy. Winnott, Esq., Toronto, \$25; Mrs. Wanless, Toronto, \$20; Rev. H. M. Parsons, D.D., Toronto, \$25; Miss Gordon, \$10; Smaller Sums, Knox church, Toronto, \$15.50; Rev. J. Goforth, China, \$10; London South, \$10; Brussels, Melville Church, \$7.75; D. Gunn, Esq., Toronto, \$10; Rev. Dr. Caven, Toronto, \$100.

Presbytery of London.

AN adjourned meeting of London Presbytery was held in the lecture hall of First church, London, Rev. Mr. Miller, of Mosa, moderator, in the chair. W. J. Clark moved, and A. Henderson seconded a resolution of sympathy, which was passed, in connection with the illness of Rev. J. A. Murray, pastor of St. Andrew's church, London. An application from Newbury was made for liberty to mortgage the church property to raise money to pay their share of building a manse. The application was granted on the understanding that Wardsville is satisfied with the security obtained by Newbury. Mr. A. Thompson, of South London, asked that the Presbytery would appoint W. J. Clark as interim moderator of South London congregation, to act in place of Rev. J. A. Murray, who is at present unable through illness to perform the duties of that office. Mr. S. Lawrence, who had accepted the call to Vanneck, appeared and was examined in the various subjects prescribed by the rules of the church. He also read a lecture and popular sermon. Mr. Lawrence will be ordained at Vanneck on Thursday, Oct. 25, at 11 a.m., the moderator of the Presbytery to preside, Mr. H. Brown to preach, Mr. Little to address the minister and Mr. Lindsay to address the people. The Presbytery adjourned to meet on the second Tuesday of November at 1 p.m. in the lecture hall of First church, London.

Presbytery of Toronto.

THE regular monthly meeting of the Presbytery of Toronto was held in St. Andrew's lecture room, Rev. W. G. Wallace, B.D., moderator. Considerable discussion arose over the case of Mr. L. McLean, student, who had been appointed to a mission field in Algoma Presbytery, but failed to go, and afterwards applied for and received work in this Presbytery. The committee appointed to review the case reported that Mr. McLean had been released from his first appointment before receiving work in this Presbytery, but as there is evidently some misunderstanding in the matter the case is likely to come up again at next meeting. Messrs. Craustone, Jeffrey, Mullen, Duncan, Brown, Little, Smith and Pack, appeared before a committee of Presbytery, and on its recommendation were duly certified to the Senate of Knox College. Messrs. Currie and O'Brien were after examination certified to the Home Mission Committee for work as catechists. The draft resolution prepared by a committee, congratulating the Senate and Faculty of Knox College on the occasion of the Jubilee, was cordially adopted by the Presbytery. Southside congregation, Toronto, received permission to mortgage as soon as the title of the property is vested in a Trust Board. After careful deliberation it was agreed that Presbytery should re-affirm its former decision in the matter of Mr. Leishman's claim for arrears of stipend from Chester, viz., that Presbytery do not acknowledge liability, and that it would do all possible to secure payment of any just claim by the Chester congregation. Mr. Johnson's claim was fully discussed, and will come up again for final settlement at next meeting of Presbytery. On learning of Mr. W. A. Shepard's death, the representative of St. Andrew's congregation, Toronto, a committee was appointed to draft a suitable minute to be presented at next meeting of Presbytery. A petition from Mr. John Douglas, complaining of certain acts of the Parkdale session, which it is claimed are *ultra vires* the session, was committed to six members of Presbytery to examine, and report upon at the next meeting of Presbytery. Mr. Alex. Wilson resigned the charge of Fisher's and Fairbank congregations, and after hearing commissioners and Mr. Wilson's own statement, Presbytery accepted the resignation, the same to take effect on and after the 20th inst. Mr. W. Reid, Weston, was appointed moderator of session for these congregations. Presbytery adjourned to meet again on Tuesday, the 6th day of November next, at ten o'clock a.m. It was agreed to take up the consideration of the new Book of Praise at the November meeting, and any members who have not yet received copies may receive them by enclosing postage (eight cents) to the clerk. —R. C. TREN, Clerk.

FOR THE SABBATH SCHOOL.

International S. S. Lesson.

LESSON IV.—A PARALYTIC HEALED.—OCT. 28.

Mark ii : 1-12.

GOLDEN TEXT.—"The Son of man hath power on earth to forgive sins."—Mark ii : 10.

CENTRAL TRUTH.—A Saviour for body and soul.

ANALYSIS. Jesus the Preacher, 1-2.
Pardoner, 3-10.
Physician, 11-12.

TIME AND PLACE.—SUMMER A.D. 28, after Jesus had returned from His first Galilean tour. The place is Capernaum in a private house, probably Peter's.

HARMONY.—Matt. ix. 2-8. Luke v. 17-26.

JESUS THE PREACHER, v. 1-2.—Jesus had returned to Capernaum from His first missionary tour with His disciples in Galilee, wearied no doubt by the toil and strain of preaching and teaching, yet finding no time for rest. He had not been in the town long, before His return was noised abroad, and the people flocked to the house to hear His gracious words. Luke tells us that there were Pharisees and doctors present, representative of every town in Galilee and Judea, an imposing array of higher critics eager to find fault.

And He preached to them. We are inclined to wish the Holy Spirit had given us His sermon, but we know the text—the Word. Christ had no doubts as to the inspiration of the Scriptures; He used them as the God-given weapon for convicting and converting men, and so must we if we would have success in our Christian work.

JESUS THE PARDONER, 3-10. The Master was in the midst of His sermon. The crowd filled the room and stretched out beyond the street door. Four men, bearing on a litter one sick of the palsy, a disease akin to paralysis, sought entrance that they might obtain healing for their friend; but it was of no avail; the press was too great. Suddenly they bethought themselves of the roof. Up the outside stairway against the wall of the house they slowly carried the palsied one, and breaking through the covering of brushwood and packed earth, lowered him on his bed to the Master's feet. The speaker pauses in His discourse, the audience look with inquiring glance towards Him. Will He be angered at the interruption? Will He heed the sick one? Hush, He speaks: "Son, thy sins be forgiven thee." What startling words are these? Surely this man blasphemes; God alone can forgive sins. So reason in their hearts the scribes. But hush, He speaks again. "If I can heal this paralytic's body by a word, can I not heal his soul? Is it not sufficient to prove my Divine authority? And all eyes were fixed upon Him as He turns once more to the sick one.

JESUS THE PHYSICIAN, v. 11-12.—"Arise, and take up thy bed, and go thy way into thine house," the command rings out with startling clearness in the silenced room. And see, the man is getting up, he stands, he lifts his bed, he passes the crowd that opens in awe-struck wonder, and goes rejoicing on his way. The helpless paralytic, is now the able-bodied man; and as the crowd find voice again they glorify God, and give utterance to their amazement. But the scribes are dumb.

NOTES ON THE TEXT.—V. 1. After some days.—Some days after healing the leper, recorded in the preceding chapter. V. 3. Palsy.—A contraction for paralysis. A common disease in the East. V. 4. The roof.—Made of beams, overlaid with mortar, brush, and packed earth. Bed.—pallet, or rug. V. 5. Son.—An address that would still the man's doubts of Christ's readiness to bless.

Application and Illustration.

WHAT CAN I DO?

HAVE CHRIST IN THE HOUSE AND LET THE WORLD KNOW IT, v. 1.—A Christian lady when having her friends in to spend the evening used to begin the social enjoyment by telling them each that the most honored guest in her house was always Jesus Christ, and His wishes must be ever respected and by all. People called her a crank; but what did that matter? Many whom the world calls cranks, Christ will one day acknowledge before the universe to be His friends.

LEARN THE POWER OF CO-OPERATION, v. 3.—What one cannot do, many may do. You cannot see all sides of a question, or seize the four corners of a difficulty alone. You need others to co-operate with. H. C. Trumbull says, "If four men are needed to help one man to the Saviour, let four men take hold and do it. The last thing in the world to scribble on is bringing souls to a hope of salvation. You are less than a fourth of a Christian if you are not willing to be one of four to bring a palsied one to the presence of Jesus.

DESTROY ALL THAT SEPARATES ME FROM CHRIST, v. 4.—Even as they broke up the roof that came between men and the Healer, so should we destroy all prejudice, relinquish all customs, cut loose from all associations that come between us and Him if we would know the fulness of His salvation. A lady in conversation with her pastor about her soul, said "I could become a Christian if I might still play cards but I can't give up my cards." "Then, my dear," replied the minister, "If you value your cards more than Christ, you must look to them for salvation."

HAVE MY SINS FORGIVEN, v. 5.—The Master healed the man's soul before He healed his body. Sin came into the world, and disease and death followed in its train as natural consequences. When sin is done away, sickness will be unknown. A Hindu who had

bathed much in the Ganges, and taken long journeys to try to get rid of his sins, heard a missionary say one day, "The blood of Jesus Christ cleanseth from all sin." He said "That is what I want." He came to Christ, was forgiven and cleansed.

KNOW THAT JESUS HEALS, v. 11-12.—He who forgave sins, could heal sickness. Jesus has not changed since He cured the paralytic in Capernaum; He is the same to-day as He was yesterday, and, praise be to God, He will be so forever. He can heal disease of body to-day, and does, just as surely as He did then. A lady suffering from terrible internal cancer and severe curvature of the spine, was led after long conflict to put her faith entirely in Christ for healing. Being reminded of the woman who touched the hem of His garment, she cried in faith "Lord, I do touch," and rising from her bed walked into the next room, the cancer healed and her spine perfectly straight, so that the doctor acknowledged a miracle had been worked. Many may say, "We never saw it on this fashion," but so they spoke in Capernaum, yet the deed was done.

GATHERED GOLD.—When Christ is in a house it soon gets noised abroad, v. 1. Faith presses through all difficulties until it reaches Christ, v. 4. They who come to Jesus always get more than they come for, v. 5. Guard well thy thoughts, for thoughts are heard in heaven, v. 8.

CHRISTIAN ENDEAVOR.

Daily Readings.

First Day—Blindness—John ix : 8-11.
Second Day—Deafness and dumbness—Mark vii : 31-37.
Third Day—Lunacy—Matt. xvii : 14-21.
Fourth Day—Leprosy—Luke xvii : 11-19.
Fifth Day—Dropsy—Luke xiv : 1-6.
Sixth Day—Death—Mark v : 22-43.SEVENTH DAY—WHAT CHRIST HEALS, AND HOW—Matt. viii : 5-17.
PRAYER MEETING TOPIC, Oct. 28.—"What Christ heals, and how," Matt. viii : 5-17. Christ heals soul and body. Many are they who have suffered from some awful paralysis or leprosy of the soul who have found healing in Jesus. Sin works its appalling results in the souls of men, until they are powerless to do right or resist wrong; then Jesus comes and cleanses from its dread cancer, and fills with His own resurrection life the dying soul; and health and hope take the place of disease and despair.

But Christ also heals the body. His blessing upon the remedies of the physician alone make them effectual, and in many cases, as we can personally bear testimony, where human means have failed utterly, His divine power exerted in answer to the prayer of faith brings restored vigor and health as swiftly and surely to-day as 1,800 years ago. Many of His dear children have been led to give up means altogether and trust Him solely for health and He honors their trust and gives them the strength they need in laboring for Him. Reference passages:—Ps. cxlvii. 3; Isa. liii. 5; Jer. iii. 22, 23; xvii. 14; xxx. 17; xxxiii. 8; Hos. xiv. 4; Zech. xiii. 1; Mal. iv. 2; Luke iv. 41.

JUNIOR TOPIC, Oct. 28.—

WONDERFUL CURES.

1—A sick woman—Matt. ix. 21, 22.
2—Blind Bartimeus—Mark x. 48-52.
3—Ten lepers—Luke xvii. 14-17.
4—The Syrophenician's daughter—Matt. xv. 28.
5—The withered hand—Mark iii. 4, 5.
6—Lazarus—John xi. 43, 44.
7—Topic. THE WONDERFUL CURES JESUS WROUGHT; WHAT DO YOU LEARN FROM EACH?—Matt. 5-17.

Toronto's

Good Citizenship.

In the Golden Rule's Open Parliament for October, Miss Lottie E. Wiggins won the first prize with an account of what the Toronto Union has done for Good-citizenship. We give her brief paper below.—

"Our Toronto Union strives to accomplish the aims of good citizenship by co-operating with every organization that promotes the best interests of citizenship. In the recent fight over Sunday street cars, our young men and young women aided the Anti-Sunday Car Committee in canvassing and general work; and the result of these efforts was no Sunday cars. Also in the plebiscite campaign in Ontario, last January, our young people stood loyally for the temperance cause and total prohibition, and Ontario gave as her verdict the overwhelming majority of 80,000 in favor of total prohibition. In many smaller ways our union exerts its influence to keep improper pictures from our public boards, to provide separate trial for children charged with criminal offences, etc. Above all these methods of advancing good citizenship many of our societies are doing home-missionary work among the poor and degraded, striving to lead them to become citizens of the heavenly kingdom, which we believe, is the only true method of making good citizens even for this world."

A full report of Kingston next week. Brampton will have the Convention in '95.

Men never boast of things they are accustomed to do, but of things which they rarely or never do. That is why the world does not stand uncovered when a man boasts of telling the truth.

MISSION FIELD.

The Missionary Review of the World.

The October number begins with an article on Islamism, by James S. Dennis, D.D., in which the weakness and strength of that greatest barrier to the progress of Christianity are set forth. Mohammedanism came into the world when Christianity was corrupt and enervated, and was easily overcome. To this day it remains "A Goliath amongst religions, a fighter in the path of God," and although its military power and political supremacy have been so seriously restricted, it is still a dauntless antagonist in the field of religious conflict." Its strength is in its doctrine of the Divine sovereignty and control. Although the God of the Koran is cold and distant, only a mutilated representation of the God of the Christian "who comes into touch with humanity, and makes himself a part of the spiritual life of the believer in a sense which is utterly foreign to the Moslem ideal." "Islam is a religion which has seized upon the great fundamental truth of all religions, the existence of one God, and has adjusted this truth to the human consciousness of the average oriental with the least possible friction with human nature, and the least possible disturbance of the desires and passions of fallen humanity."

"Its terrible weaknesses and failures appear in the realm of practical religion and ethics. Its views of personal righteousness are the very acme of Phariseism." It conquered the Eastern world in an age of spiritual degeneracy, and holds to this day about two hundred millions of devotees in the very presence of Christianity.

Its success has been owing to such causes as these; having had its origin in the spirit of reform under the inspiration of the doctrine of the spirituality and unity of God, in contrast with the gross idolatry of heathen Arabia and the apostate Christianity of the seventh century; the power of the personal leadership of Mahomet, who was moved by the magnetic influence of conviction, backed by the power of the sword; its offer of salvation upon easy terms—granting large license and attractive promises to the sensual nature; and its rejection of the mysteries of Christianity, such as the Trinity, incarnation, and the high and practical ideal of Christian ethics, which they never saw illustrated in the lives of Christians.

Islamism is thus a rationalistic system and commends itself to the untaught humanity of the orient and is Satan's masterpiece as a weapon against Christianity.

There are several features of the present times that are interesting. 1. The attempt to propagate this religion in America, by Mohammed Webb, which will no doubt win some followers as Therzophy and Buddhism have done already. 2. The attempts on the part of Justice Ameer Ali, in India to rid Islamism of slavery and polygamy and adapt it to modern civilization, thus introducing the "New Islam." 3. The brightening outlook of Christian Missions amongst Mohammedans. Although it has been the most difficult of all foes to conquer, yet considerable progress has been made.

Rev. R. Saillieus, Paris, gives a rather startling account of the revival of Roman Catholicism in an article entitled the "Papacy in Europe." He says that there is a spirit of propagandism that is a danger to the country. In the county of Sussex there are forty convents and monasteries, and they claim 900 conversions in the last year in England.

In France there is a truce between the papacy and the republic, and the people and secular press speak of the papacy with a degree of respect that is unusual. The Pope's encyclicals and speeches are carefully reported and favorably commented upon, and the old cry between church and state is shelved. In Germany Roman Catholics increase in Protestant communities, and instead of war with Rome, the Emperor has recently been paying his respects at the Vatican. Even in Slavonic countries in the Greek Church there is a party favorable to reunion with Rome.

The causes for this state of affairs are many. In Protestant countries it is owing to the loss of the Evangelical spirit in the churches. Wealth has brought with it the craving for elaborate services, luxurious churches, etc., the changing position of the Bible as the infallible guide—the Inquisition burned the Bible but the higher critics are tearing it to pieces. In France it is owing to the weakness and unsatisfactoriness of "free thought" which gives no hope for the future, the secularization of the schools resulting in ignorance of God and materialism; and the skill of Leo XIII in

adapting the church to the times. Inasmuch as the republic is established the Pope has instructed the Bishops no longer to identify themselves with the dead monarchies, and upon the questions of capital and labor, the Pope has given expression to liberal and evangelical sentiments, and now an effort is being made to form a Socialist Catholic party, a remarkable combination of the papacy with red democracy.

An encyclical letter is now issued which is an appeal for union with the Anglican and Greek churches. "Speaking of those nations who have for the last three centuries been separated from the church, the Pope argues that there is no certain rule of faith and authority left to them. A large number among them have overthrown the very foundations of Christianity by denying the divinity of Christ and the inspiration of the Scriptures." Thus the man who is the incarnation of that system that has burned the Bible, persecuted the disciples to the death, denied almost every doctrine, now poses as the champion of the Bible against Protestantism.

The only way, the writer thinks, to meet the aggressive spirit is to return to the simplicity and power of primitive Christianity and loyalty to the Bible as the infallible Word of God.

Dr. Pierson contributes the first of a series of papers on the times of Carey. Plates are given of the "Shoe shop at Hackleton, the house where Carey lived, the old chapel at Hackleton, and 'Widow Wallis' house at Ketring." A rapid sketch of Carey's life does little more than indicate the stages in his experiences, social and spiritual, until in 1793 he landed in Calcutta, and in 1800, after various trying experiences, began to work out his schemes at Serampore.

To any who take an interest in catalogues of societies existing for the translation and distribution of the Bible, an article by Rev. B. Rick, D.D., will be of value. There are at the present time about 100 of these societies at work, at the head of which list stands in importance the British and Foreign Bible Society, next the "National Bible Society of Scotland," and third "The American Bible Society."

The British Society has about 700 Colporteurs at work and distributes about one million copies annually. The Scottish Society distributes over one half a million copies, and employs about 400 Colporteurs, and the American Society distributes something less than one half a million. The Bible will be translated in whole or in part by the end of the century into about 400 languages—-which is an immense achievement, but there are altogether about 2,000 languages—so that whilst the work that has been done is very great, the work to be done is still greater.

Dr. D. L. Leonard, of Oberlin, O., contributes a brief article, which is to be continued in "The Anglo-Saxon and the World's Redemption." Nations are specially called as well as individuals. The Jews were channels of the Scriptures, the Greeks of the language in which the Gospel could find suitable expression, the Romans brought peace and the unity of nations, and the British now embrace the qualities of all the preceding. The preparation for a thousand years by the assimilation of Saxon, Dane and Norman; the insular position, the composite character of the English language, which fits it for being the instrument for the universal spread of Christian civilization; the free institutions cherished by the Anglo-Saxons from the beginning of the history and which they are now scattering in all parts of the world; the moral earnestness and appetite for liberty of thought which neither Pope nor Prelate could suppress and resulted in the brood of dissenting churches, and finally the colonizing character which began about one hundred and fifty years ago, and resulted in that never to be repeated national development in this continent. All these movements in history were not by chance but a divine ordering for the most glorious purposes.

"A voice from Russia" is an interesting article in the present condition of the church in Russia, written by a Russian Christian. The Greek has always had this advantage over the Roman Church that the reading of the Bible is not prohibited, but is circulated amongst their people. The great weakness is legalism. Their Gospel is, "do this and live," but they have little knowledge of an indwelling Christ, who is made unto us, wisdom, righteousness, sanctification and redemption. The worship of the Virgin and Saints is carried to as great an extreme as in the Roman Church, and idols are common in their homes. There are indications of better days in the work of Lord Radstock in St. Petersburg and Rabinwitch amongst the Jews in South western Russia.

Home Missions.

THE Executive of the Home Mission Committee of the Presbyterian Church met yesterday at 9 a.m. in St. Andrew's church, and was duly constituted by the convener, Rev. Dr. Cochran. There was also present: Dr. Warden (clerk), Dr. Robertson, and Messrs. Moodie, Gilray, Maclean and Findlay. Dr. Armstrong, a member of the General Committee, was also present during a portion of the meeting.

The following claims for mission work during the past six months were passed and ordered to be paid:—Presbyteries—Quebec, \$1,316; Montreal, \$1,173.25; Glengarry, \$60; Ottawa, \$1,335; Lanark and Renfrew, \$1,018; Brockville, \$81; Kingston, \$1,544; Peterboro', \$375; Lindsay, \$358; Toronto, \$231; Barrie, \$2,391.42; Owen Sound, \$536; Saugeen, \$52; Algoma, \$2,272.50; Hamilton, \$72; London, \$81; Chatham, \$231; Sarnia, \$78; Bruce, \$54; Superior, \$358; Winnipeg, \$1,730; Rock Lake, \$1,037.50; Glenboro, \$335.95; Portage la Prairie, \$997; Brandon, \$189; Minnedosa, \$1,735; Melita, \$1,280.50; Regina, \$3,705; Calgary, \$3,185; Kamloops, \$2,333.68; Westminster, \$1,366.45; Victoria, \$1,916.21. Special payments were also passed, making a total of \$25,000.

Appointments to mission work in the different Presbyteries were made as follows:—Quebec, Mr. L. O'Brien; Ottawa, Rev. W. W. Hardie, Rev. A. Suckling; Lanark and Renfrew, Mr. D. G. Scott, G. B. Boyd; Kingston, Rev. John Hunter; Peterboro', Rev. D. M. Jamieson; Barrie, Messrs. A. P. Tinkham, A. J. Adamson, J. E. Smith, H. McCulloch, A. G. Bell, G. C. Little, W. S. Wright, A. E. Thomson, R. Martiu, P. Reith, G. D. Wilson, F. A. McCrae, W. H. Redmond, J. H. Rogers, J. H. Richardson, A. F. Smith, H. W. Porter, J. Lochore, J. G. Jackson; Algoma, Messrs. A. L. Harvay, James M. Dallas, W. C. Armstrong, R. W. Goodall, D. D. Johnston, D. Forbes, E. B. Rogers, Thomas Ansley, Thomas Henderson, George Arnold, George Wood, R. J. McPherson, Malcolm McArthur, James Steele, B. G. Austin, William Tracey, A. P. Blouin, George Loughhead, T. R. Robertson, P. Uzelle.

Synod of Manitoba and the North-West—Messrs. P. W. Currie, John Taylor, J. L. Small, A. E. Camp, J. N. Guthrie, A. P. Edgingham, J. W. McLean, A. Kemlo, C. McDiarmid, J. Laing, I. W. Thomson, Allan Moore, H. McLelland, A. Chisholm, A. S. Thompson, W. W. Meltae, T. W. Richmond, F. J. Hartley, H. Boyd, Walter Moffat, H. Matheson, E. E. Williamson, — Lamb, D. A. Stewart, William Douglas, W. McLeod, — Callaway, W. Waitou, W. Sharp.

Synod of British Columbia—Messrs. J. S. Dobbin, W. Stitt, A. G. Hutton, G. A. Wilson, J. Forbes, J. Gray Reid, J. S. Muldrew, T. Croxford, G. S. Scott, W. Sharpe, D. McIntyre, D. Campbell, A. D. Menzies.

It was agreed to notify students applying for mission work in the spring that preference in appointments will be given to those offering their services for a period of twelve or eighteen months.

It was resolved that in the event of students and other missionaries not fulfilling their appointments for the full term of their engagement this committee will not be responsible for the grants promised to the fields supplied by such missionaries during any portion of the period of their engagement.

The attention of the Executive was called to the fact that certain students who asked work last spring had declined to go to the fields to which they were appointed. It was agreed to give no further appointments to such students unless satisfactory explanations are received from them.

After lengthened consideration of the state of the funds, and the prospect of the grants made exceeding the revenue, the following was agreed to: The committee earnestly press upon the Synods of the North-West and British Columbia and the Presbyteries within their bounds, the absolute necessity of reducing their claims upon the fund, either by the grouping of stations or otherwise, as they see fit, in view of the fact that the revenue of the committee is altogether inadequate to meet the demands of the present year, the

expenditure of the past six months being nearly \$0,000 in excess of the corresponding six months of last year.

Interesting reports of home mission work were submitted from Rev. Allan Finlay, Superintendent of Missions for Algoma, and Rev. Mr. Wilson, who was appointed six months ago to Cariboo, B. C. These will be published in The Church Record.

The convener reported having received from the Free Church and United Presbyterian Church in Scotland (congregational and individual donations) the sum of £470, of which £100 is for church building. The thanks of the committee was cordially given to the donors.

After the discussion of several matters, which were left over for fuller consideration until the larger meeting of the committee in the spring, the Executive adjourned.

Augmentation Committee.

THE General Assembly in June last placed the augmentation work of the Church under a separate committee, distinct from that of the Home Mission Committee. This committee held meetings in St. Andrew's church during two days last week. The following members were present:—Rev. J. Macdonell, B.D., convener; Rev. Dr. Warden, of Montreal, secretary; Revs. Dr. Robertson, Winnipeg; Dr. Somerville, Owen Sound; Dr. Laing, Dundas; Dr. Campbell, Renfrew; M. McGillivray, Kingston; J. Ballantyne, Ottawa; J. A. Macdonald, St. Thomas; D. B. Macdonald, Scarborough; E. Cockburn, Paris; W. C. Wallace, Toronto; W. J. Clark, London; R. D. Fraser, Bowmanville; A. Findlay, Barrie; and Messrs. Joseph Henderson and Jos. Gibson, of Toronto.

The claims of Presbyteries for the past six months, amounting to \$12,278.50, were passed and ordered to be paid. There being only \$1,000 in the treasury, the convener and treasurer were empowered to borrow the necessary amount to pay the claims immediately.

The following resolutions were adopted:—that the revenue and expenditure of each year be equalized. The committee notifies Presbyteries that unless the revenue be largely increased there must for this year be a proportionate reduction in the grants for the six months ending April 1st next. The committee, however, believes that a repetition from year to year of such reductions cannot but work disastrously to the scheme, and, to render this unnecessary, would invite the co-operation of Presbyteries in the following ways: (1) In securing increased contributions towards stipend in aid-receiving congregations, and to secure this end the committee forward a list of congregations in which, in their judgment, increases should be made, if possible, from this date; (2) by re-arranging fields where, in the judgment of the Presbytery, such re-arrangements are possible; (3) by securing increased contributions towards the fund from all congregations; (4) that the committee offer assistance to Presbyteries in visiting congregations in the interests of the fund. It was agreed to call the attention of all augmented congregations to the propriety of making an annual contribution to the augmentation fund when allocating their missionary money.

The committee spent the whole of the second sitting revising the grants to all the augmented congregations in the several Presbyteries of Ontario, Quebec, Manitoba, and British Columbia, with a view to equalizing the revenue and expenditure in subsequent years. The revised list is to be sent to Presbyteries, and their co-operation asked in securing increased contributions from aid-receiving charges, so as to reduce claims upon the fund, while maintaining salaries in Quebec and Ontario at \$750 and manse, according to the regulations of the General Assembly. In a few cases, where the cost of living is exceptionally high, the salaries are somewhat in excess of this amount, while in Manitoba and the North-West the rate is \$850 and manse.

It was resolved to appoint deputies to visit the several Presbyteries at their next regular meeting in the interest of the scheme.

Rev. Dr. Warden was appointed convener of a sub-committee to visit the Presbyteries in the Synod of Montreal and Ottawa; Dr. Somerville the Presbyteries in the Synod of Toronto and Kingston, and Dr. Laing those of the Synod of London and Hamilton.

The convener and secretary were instructed to allocate among the Presbyteries of the Church the amount required for the scheme this year. Arrangements were made for the preparation and distribution of a leaflet containing a statement of the work of the committee.

The following were appointed the acting Executive of the committee:—Rev. D. J. Macdonnell, convener; Dr. Laing, Dr. Somerville, Mr. J. A. Macdonald, Mr. Joseph Henderson, and Dr. Warden.

THE Women's Foreign Missionary Society of St. Andrew's church, Arthur, have sent clothing valued at \$78.35 to the Indians of the North-West.

A FAREWELL meeting will be held to-day at Meaford. The Rev. F. A. Steven, secretary of the North American Council of the China Inland Mission, who has been for nearly eight years a missionary in China, will give some accounts of the work and of the methods and principles of the China Inland Mission. Miss Batsy, who is hoping to leave for China in a few days, will also address the meeting.

THE semi-annual meeting of The Toronto Presbyterial Society (W. F. M. S.) was held at Bolton on Friday, Oct. 5th. There were three sessions held. A morning one at 10.30, which was entirely devotional; an afternoon meeting for conference and to hear reports of the work being done, and in the evening there was a jubilee meeting at which an address was given by the Rev. Mr. Goforth. These meetings were felt by all present to be most helpful and stimulating. About 200 ladies were present at the afternoon session, at which very interesting addresses were given by Mrs. Jeffrey and Mrs. Harvie imparting much valuable information in regard to the work being done among the Indians in the North-West by our Church. The delegates were most kindly entertained by the ladies of the Bolton Auxiliary.

Church News.

In Canada.

REV. DR. CAMPBELL, of Ottawa, is appointed interim clerk of the Ottawa Presbytery.

THE Ardrea Presbyterians have improved their church grounds by erecting a tasty fence around them.

THE induction of Mr. Beatt will take place at Rockburn on Thursday, the 18th inst. His address will be Rockburn, Que.

PROBATIONERS desiring a hearing in Cumberland and Rockland, Ottawa Presbytery, will communicate with Rev. Dr. Campbell, 684 Wellington St., Ottawa.

A BRIEF account of our Presbyterian Mission in India will be the subject of a talk by Rev. R. P. Mackay, M.A., to-morrow evening in Parkdale, at the meeting of the S.S. Union.

THE Presbyterians, feeling the need of some place of worship for Mount Tolmie district, R. C., are erecting a church at the cross roads at the end of Jubilee Hospital road. Hitherto they have been obliged to use the public school for church purposes on Sabbath.

THE opening of the new organ in Knox church, Kincardine recently, was made the occasion of a concert in the church, which was attended by a large gathering and at which the choirs of the Methodist and Episcopal churches rendered valuable assistance. The receipts amounted to \$110.

THE Presbyterians of Cedar Hill have decided to build a church of their own. A very desirable site has been secured at the junction of the Mount Tolmie and Gordon Head roads, and upon it will be reared St. Adrian's church. Mr. McCrimmon has received the contract for the work and has it under way.

ANNIVERSARY services will be held in Georgetown, on Sunday, Oct., 21st. Rev. J. O. Smith, B.D., of Guelph, will preach in the morning and evening.

THE corner stone of the new church at Oro Centre was recently laid with great success. Addresses were delivered by Mr. A. Miscampbell, M.P.P.; W. H. Bennett, M.P.; Rev. D. D. McLeod and Mr. J. McL. Stevenson, of Barrie. Tea was served, and the receipts, added to those of a social the following evening, amounted to \$75.60.

KNOX church, Ottawa, will celebrate the jubilee of the church (fifty years) in November. \$15,000 is to be raised for the purpose of wiping out the debt of the church, which is just \$15,000. The three pastors who have presided over the congregation since the start, all of whom are still in active service, will be present and take part in the service.

THE Presbytery of Inverness, C.B., has five vacant congregations at present, viz., Whycoomagh, Malagawatch and River Dennis, Port Hastings and River Inhabitants, Middle River and Little Narrows. Every one of these congregations needs preaching in Gaelic as well as in English. Will not some masters of these languages come to the help of the Presbytery.

REV. MR. REID, Onondaga, preached a special sermon at Alberton, on "Indecision in Religious Belief." He traced the causes of much of modern unbelief and indecision to want of clear ideas on the nature of sin, and God's way of salvation; conformity to custom and connection with questionable trade and lack of moral courage. There was a large congregation and the sermon was listened to with great attention.

THE corner stone of the new church at Oro, was laid on Monday afternoon of last week. Addresses were given by A. Miscampbell, M. P.P., W. H. Bennett, M.P., the Rev. D. D. McLeod and Mr. Stevenson, of Barrie. Tea was served. Total proceeds, \$69.20. Owing to the abundance of provisions a social was held on Tuesday evening, in the schoolhouse. Mr. R. Blackmore officiated in the chair. A good programme of music, songs, etc., was given. Proceeds, \$6.40.

A LARGELY attended meeting of Woodville congregation was held in the church on Monday, Oct. 8th, to hear a call from Pickering congregation, Presbytery of Whitby, to Rev. A. McAuly, B.A., the respected pastor of Woodville. It was moved, seconded and carried unanimously that their pastor be retained. Three delegates were appointed by the congregation to attend the meeting of the Presbytery of Lindsay to be held in Woodville.

THE new Knox church, 10th Line, Holland of which Rev. J. F. McLaren, B.D., is minister, was recently opened for public worship. The weather was delightful and as quite a few of the neighboring congregations closed that day for the occasion, the result was an unusually large attendance at the opening services. Alex. Gillray, of Toronto, preached from the text, Eph. iii. 17-19 a touching and edifying discourse on the subject of Redemption. The Rev. Mr. Stevens, of Strathavon, assisted in the devotional exercises. Almost as soon as the congregation was dismissed people came to take their places for the afternoon service, which was advertised to begin at 2.30 p.m. Dr. Waits preached from the text Rev. xix. 16, a very eloquent discourse on the supremacy of Christ in nature, mind, morals and in the spiritual world. In the evening the building was crowded as before to hear Mr. Gillray again preach on Ps. xcii. 12, the palm tree as an emblem of Christian life. The Rev. Mr. Berry, of Walter's Falls, assisted in the devotional exercises. On the following Monday evening a tea-meeting was held in the new church. During a brief interval the chairman, Rev. J. F. McLaren, gave a short financial position of the new church. The entire cost exclusive of the furnishings was \$2,300 which is nearly all covered by subscriptions. From first to last the building was erected without any extra. The Ladies' Aid Society raised about \$150 to procure the furnishings. The building is one of the newest in this section of the province and exceedingly convenient,

having been designed by Mr. McPherson, of Owen Sound. The contractor was Mr. Robertson, also of Owen Sound.

REV. M. P. TALLING, of St. James' Presbyterian church, dealt with hospital work in an instructive way during his sermon on Sunday evening. He directed attention to the many charitable institutions and organizations in the city and incidentally spoke of Dr. Eccles' recent address on hospital matters, warmly commending the spirit of it. He pointed out that Old London had more than 100 hospitals supported at an expense of more than \$5,000,000 annually. London Hospital alone maintained 6,300 in-patients and 46,000 out-patients, at a cost of over \$200,000 per annum, obtained chiefly by voluntary contributions. Since 1873 Old London had taken a collection in the churches on a Sunday in June known as "Hospital Sunday." That taken in June, 1877, realized \$125,000. Our London had two hospitals, homes for the aged, for orphans, for the incurable, a rescue home, and others. Why should not we have a Hospital Sunday too? It was not the money alone that was a benefit, but it attracted attention to the sick and suffering, and cultivated the sympathies of those who could visit and aid such. —London Advertiser.

Presbytery of Algoma.

A MEETING of the Presbytery of Algoma was held at Little Current, Manitoulin Island, on the 13th, 19th and 20th ult. An able and appropriate sermon was preached at the opening by Rev. S. Roudeau, of Sudbury, the retiring moderator, from Acts iv. 13. The attendance was good. Rev. E. B. Rodgers' name was added to the roll in accordance with the action of the Synod of Toronto and Kingston. Rev. J. Rennie, of Manitowaning, was elected moderator for the coming year. The mission stations of Squaw Island and Collins' Inlet were included in this Presbytery by the new definition of boundaries lately sanctioned by the General Assembly; they formerly belonged to Barrie. Rev. A. Findlay, Superintendent of Missions, and Rev. J. Rennie, Convener of the Home Mission Committee, read reports of the work of the past six months, with recommendations for work in the future. These were considered in detail and occupied the greater part of the Presbytery's time. The Presbytery resolved to adhere to the plan originally proposed with regard to the Church and Manse Building Fund for Northern Ontario, and to push forward, with all vigor and diligence, the work of raising the money, so much needed at present, to encourage our people in their laudable efforts to lay broad and deep the foundations of Presbyterianism in this new district, and the Rev. A. Findlay, Supt. of Missions, was authorized to continue the canvas on every favourable opportunity. The Presbytery of Algoma also desires through the press to convey its hearty thanks to the kind friends that have already encouraged their efforts by their liberal contributions to this fund, whether as individuals or as congregations. The clerk was also instructed to convey the thanks of the Presbytery to the several societies that have aided in carrying on mission work in the bounds during the past six months. The spiritual interests of the lumbermen, within reach, are to be attended to and the work is in charge of a committee, with Rev. S. Roudeau, of Sudbury, as convener. Mr. Thos. Ainsley was received and recommended for appointment as catechist at Cockburn Island. Thessalon-is to have an ordained missionary. J. Burkholder, W. D. McPhail, J. C. Smith, Geo. Arnold, D. J. Ellison, W. B. Findlay, W. Wallis, Thomas Oswald, P. Reith, G. C. Little, W. Burton, J. B. Torrance, S. D. Jamieson, and John Foster, students, are recommended to their colleges, having fulfilled the requirements satisfactorily. The Standing Committees for the coming year, with conveners, are as follows: Home Missions, Rev. J. Rennie, Manitowaning; French Evangelization, Rev. S. Roudeau, Sudbury; Students and Catechists, Rev. W. E. Wallace, Little Current; State of Religion, Rev. J. L. Robertson, Gore Bay; Sabbath Schools, Rev. W. A. Duncan, Sault St. Marie, Ont.; Statistics, Rev. J. K. Mac-

Gillivray, MacLennan; Sabbath Observance, Rev. W. A. Duncan, Sault St. Marie; Systematic Benevolence, Rev. J. Rennie, Manitowaning. Gratifying reports were received from Revs. MacLennan, Roudeau, Macgillivray and Rennie of work done in the mission fields contiguous to their own, over which the Presbytery had appointed them to have pastoral supervision. A committee was given charge of the Book of Praise and instructed to report the views of Presbytery to the Hymnal Committee not later than February 1st. The usual vote of thanks was passed to the kind friends who had so hospitably entertained the members of Presbytery. The next meeting is to be held in Bruce Mines, on Wednesday, the 13th March, next, at 7 p.m. —J. K. MACGILLIVRAY, Clerk.

Presbytery of Ottawa.

AN adjourned meeting of this Presbytery was held in Knox church, Ottawa, on Thursday, the 4th inst. The attendance was small. The chief item of business was disposing of a call from Rockburn and Gore in the Presbytery of Montreal to the Rev. Jas. H. Beatt, of Cumberland, and the clerk of Presbytery Rev. J. Nichols, of Montreal, was present as a commissioner from his Presbytery to plead for translation. After parties were heard Mr. Beatt being asked to state his desire, expressed his wish to accept the call. After some conversation a committee was appointed to confer with Mr. Beatt to induce him to reconsider his decision. The conference was unavailing and Dr. Campbell moved with great reluctance that the pastoral tie at Cumberland be severed and that Mr. Beatt be transferred to the Montreal Presbytery after the 11th inst. Dr. Moore moved that Rev. C. A. Doudiet, of Buckingham, be appointed moderator of session during the vacancy and that he be instructed to pre-empt the church vacant on the 11th inst. T. Rev. James Ballantyne, B.A., of Knox church, Ottawa, was appointed convener of the Presbytery's Committee on Augmentation and the Rev. Dr. Armstrong was appointed to appear at the first meeting of the Assembly's Committee on Augmentation in the interests of this Presbytery. The Rev. A. Russell's name was ordered to be sent to the Home Mission Committee. A certificate of ordination was granted to the Rev. Jos. Savignac. The induction of the Rev. A. McGregor, B.A., will take place at Litchfield on Tuesday next. The next meeting of Presbytery will be held in Bank St. church, Ottawa, on the first Tuesday of November (6th) at 10 a.m. JAS. H. BEATT, Clerk.

Presbytery of Chatham.

CHATHAM Presbytery met in First church, Chatham, on the 11th inst. Rev. J. Hodges, B.A., was elected moderator for six months. Rev. Wm. Burns, of Toronto, being present, was invited to sit as corresponding member. It was reported to the Presbytery that the union between Knox church, formerly in connection with Dresden, and Dover, etc., was complete and that the congregation had promised to add \$50 per annum to Mr. Mc Lintock's stipend. Standing Committees for the year were appointed and the conveners are as follows: Temperance, Mr. Gilchrist; Sabbath Schools, Mr. Kay; State of Religion, Mr. Hunter; Sabbath Observance, Mr. Hodges; Statistics, the Clerk; Home Missions, Mr. Battisby; Aged and Infirm Ministers' Fund, Mr. Becket; Systematic Benevolence, Mr. Nattress. Botany being about to call, the session was allowed to find its own supply. Leamington seeks supply for December from the Assembly's Committee. It was agreed that, with its own consent, Dresden be reduced to a mission station and that the Home Mission Committee be asked to grant \$2 per Sabbath to the field. A committee with Mr. Nattress, convener, was appointed to arrange subjects and speakers for a conference to be held in connection with Presbytery's December meeting. The moderator and clerk were instructed to authorize the congregation at Elmira, Ill., to sell its church property. Closed with the benediction.

W. M. FLEMING, Clerk.

Correspondence.
Minutes of Assembly.

Editor PRESBYTERIAN REVIEW.

Sir,—Can you tell us what has become of the Minutes of the General Assembly of 1891? It is reported that some important matters were sent down by that Assembly for the consideration of Presbyteries. September meetings of Presbyteries have gone by and even the ministers have not yet received the usual advance copy. The church is yet in the dark so far as official information regarding what was done at the Assembly is concerned.

If you cannot tell us where the minutes are, can any of your neighbors tell?
Yours, etc.,

PAUL

A Tonic

For Brain-Workers, the Weak and Debilitated.

Horsford's Acid Phosphate

is without exception, the Best Remedy for relieving Mental and Nervous Exhaustion; and where the system has become debilitated by disease, it acts as a general tonic and vitalizer, affording sustenance to both brain and body.


Dr. E. Cornell Esten, Philadelphia, Pa., says: "I have met with the greatest and most satisfactory results in dyspepsia and general derangement of the cerebral and nervous systems, causing debility and exhaustion."

Descriptive pamphlet free.

Horsford Chemical Works, Providence, R.I.
Beware of substitutes and imitations.



STAINED GLASS
And . . .
Church . . .
Furnishings
.
Castle & Son,
20 University St., Montreal



\$3 a Day Sure.
Send me your address and I will show you how to make \$3 a day; absolutely true; I finish the work and teach you free; you work in the territory where you live; send me your address and I will explain the business fully; remember, I guarantee a clear profit of \$3 for every day's work; absolutely sure; don't fail to write today.
ADDRESS: R. W. KNOWLES, Windsor, Ontario.

SOFTENING DR. ISAAC THOMPSON'S EYE WATER

THE Very Best

THING a young man or woman can do is to attend The Northern Business College for a term. Do you want to know what you can learn? Then write for Announcement to C. A. Fleming, Owen Sound, Ont.

MASSEY MUSIC HALL

Friday Evening, Oct. 19.

ANNUAL ENTERTAINMENT
ROYAL GRENADIERS

THE EVENT OF THE SEASON

A TRIP

AROUND THE WORLD

With the Prince of Entertainers.

Mr. W. E. Ramsay
AS COMPANION AND GUIDE.

Introducing the latest London Songs.

Assisted by the Band of the Regiment and Miss Minnie Gayford.

FREE LOANS.

Full Commercial Value of real estate advanced without interest. Latest and most equitable plan of borrowing. The principles and rules are the result of thirty years' experience in the United Kingdom, and are based on the simplest co-operation.
"Each for all, and all for each."

No Fines!

No Forfeitures!!!

No Foreclosures!!!

This is far in advance of the ordinary "Irish" "Fast Charging" system.

Correspondence limited with views of establishing branches in each town and village.

STARR-BOWKETT, (Ltd.)

F. H. HIDD, Chartered Accountant,
Canadian Attorney,

9j Adelaide St. East, Toronto

BUSINESS AND SHORTHAND COLLEGE

NIMMO & HARRISON

Corner Yonge and College Streets, Toronto.

Thorough instruction in all subjects pertaining to a business course. Black-board illustrations. Write for Catalogue. Terms reasonable. Open entire year.

JOHNSTON & LARMOUR

ROSSIN HOUSE BLOCK, TORONTO.

STOCK NOW COMPLETE

The latest novelties in Spring and Summer Overcoats, Ties, Sullies, Trousers, etc.

Barristers' and Ministers' Gowns.

WHAT DO YOU WRITE ON?

Send stamp for our samples of fine stationery, for private use.

A GOOD MONTH TO MARRY IN!

September! Invitations should be ordered in August. Send for samples.

DO YOU USE VISITING CARDS?

We engrave the finest cards in Canada.

G. TREHOLME BISHOP CO.,

169 St. James St., Montreal.



BUCKEYE BELL FOUNDRY

Best quality Pure Copper and Tin

CHIMES, PEALS AND BELLS.

Most favorably known for over 40 years

THE YANBUZEN CO. Montreal, O.

SOFTENING DR. ISAAC THOMPSON'S EYE WATER

THE T. EATON Co

(LIMITED.)

190 YONGE ST., Oct. 18th.

SHOPPING BY MAIL.

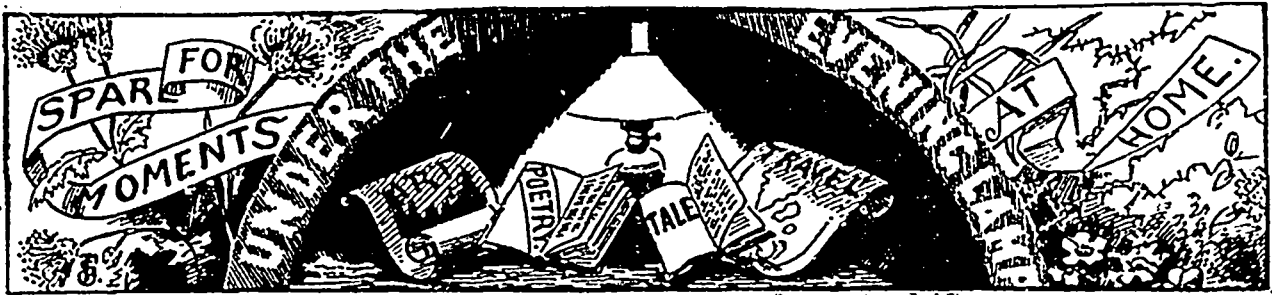
One element of this store's greatness is its thousands of mail order customers, extending from the Atlantic to the Pacific. Toronto shoppers are not supposed to know anything about them, but the business they send runs well up to the million dollar mark every year. Think of the care and system, the merchandise and satisfaction that means! Absolutely more money coming to us by mail than many large stores take in from every source. No wonder the store grows! No wonder country merchants dislike our way of doing business! We are here to render "the greatest good to the greatest number," which takes account of qualities and prices, values and service. We believe that a dollar will go farthest here no matter what you want to buy. These items are intended to emphasize that statement. Put us to the test:

- Ladies' Beaver Cloth Jackets, brown, navy and black, raised seams, silk stitching, large revers, double-breasted, very special at \$3 50
- Ladies' Golf Capes, with deep shoulder cape and hood, made of heavy Scotch tweed, with fancy check back, special at 10 00
- Child's Coat, made of fancy eiderdown flannel, colors—sky, pink and grey, lined with sateen, white angora fur trimming, size 1 to 4 years, special at 1 50
- Men's Heavy Frieze Ulster Overcoats, deep storm collar, tweed lining, all sizes, very special at 6 00
- Men's Heavy Scotch Wool Undershirts and drawers, mottled, special at (each) 0 75
- Ladies' Greenland Seal Capes, best quality, satin lined, 22 inches deep, special at 11 90
- Boys' Tweed Cape Overcoats, sizes 22 to 30, special at 2 69
- Boys' Extra Heavy All-wool Hose, ribbed, special at 0 25
- Ladies' All-wool Cashmere Hose, extra heavy, ribbed or plain, double heel and toe 0 25
- Men's one-clasp Wool-lined Kid Glove, extra value at 0 75
- Men's Buff Machine Sewed Congress Boots, narrow toe 1 25
- Women's Fine Oil Pebble Boots, flannel lined, special at 1 25
- Women's Dongola Kid Boots, flannel lined 1 50
- Women's Heavy Wool Vests, long sleeves, extra value 0 50
- Strip Corset made of fine Jean, two side steels on each side, medium and long waist, in drab, special 0 50
- White Cotton Corset Covers, 32 to 40 inch bust measure, trimmed with embroidery around neck and arms, very special 0 15
- Ladies' Heavy Flannelette Gown, Mother Hubbard Yoke, full sleeves, frill around neck and down front, very special at 0 75

All orders are filled Promptly. Our persistent aim is to insure satisfaction, and everything is done that can be done to deserve your confidence and good-will. This store is at your service, whoever you are. Send for catalogue and give the mail order system a trial.

THE T. EATON CO., LIMITED.

190 YONGE STREET, TORONTO, ONT.



House Cleaning.

From several years of observation of the different methods employed by women in their annual house cleaning, we are convinced that most of them make themselves a great deal of unnecessary hard work when putting their "houses in order." The usual way is, to go at it as if the fate of the nation depended on having it done at a certain time. "Taking it leisurely," is something they do not seem to think of. "Moring" is always dreaded by the men-folks, and house cleaning, as a general thing, is about as bad. We know one woman who has completely revolutionized the old system. She begins with the closets. She empties one at a time, cleans it and its contents, returns them to it, and goes on to the next, never hurrying the work, and consequently never making herself sick by overdoing, as so many women do every spring. When the closets are in "apple pie order," she begins with the rooms, taking those upstairs first, one at a time, and working her way down to the cellar. There is no bustle, no confusion, no "plucked-up" meals, and, consequently, no outbreaks of wrath on the part of the men-folks, who would not know that house cleaning was going on if they were not asked to help move heavy furniture out of one room into another now and then, and carry out the carpets, or bring them in after they had been beaten and aired. When the house is cleaned in this leisurely fashion, it is easy to get the men to help put up shades and curtains, because they do not get "out of sorts" from the general topsy-turvy condition of things. When the work is completed, the woman of the house is not "all used up." She may be tired—without doubt she is—but she soon "rests up," and is "all right again," while in many cases the woman who cleans house in the old fashion, pays for her overzealous ambition by sickness brought on by not "going slow," and working according to her strength.

An Easily-Made Carriage Robe.

The carriage robe seen in the illustration is something new, and very easily made. The material is called "billiard cloth," which is just about the right weight for spring and summer. It is pinked around the edges, and a strip an inch and a half wide pinked on one edge to correspond with it. The edge is turned up and stitched down on the right side, the darker strip being set under it, as seen in the engraving. The design in the center and the initials are first stamped on, and embroidered with brown crewel, half in outline, and half solid stitch. A light grey, or tan-color, are the most fashionable shades for the robes, but blue and green are seen also, to match the upholstery of the carriage.

Helps in the Kitchen.

The head of the family has all kinds of labor-saving machinery in his field of action, but too often it is the case that the woman of the house has to get along without the assistance of such labor-saving devices as are appropriate to her sphere, and the work she has to do. This is not as it should be. The man who seeks to save labor in the field by the use of machinery, ought to have in mind the fact that his wife has to work quite as hard in the kitchen as he has been in the habit of doing out of doors, and that it is his duty to procure for her such helps as will lighten her toil and do away, as much as possible, with the drudgery of house-work. In buying machinery for himself and not for her he is guilty of that form of selfishness which is almost, if not quite, a crime. Husband and wife are partners in the work of life, each having charge of a special department, and what each does in that department contributes to the general welfare and benefit of the "firm." Neither has the moral right to consult his or her interests alone. The interests of both should be regarded, and the kind and thoughtful husband will set care to incorporate all the benefits resulting

from the labor of both. For every machine that he buys for himself to save labor, or make work easier and more effective, he will buy one for his wife. He will furnish her a good washing-machine, and a wringer. There will be a good churn, and the stove will be one with all the "modern improvements." There will be a cistern, and the cistern will have a pump, and, of course, there will be a sewing-machine, and, perhaps, a knitting-machine. Why not? Knitting by hand is something like going through a corn-field with the old hoe. If he has a cultivator to do that work with, why should she not have a machine to do the family knitting with? She can knit coverings, do you say? What will you be doing then? Reading the newspaper, or magazine, eh? Well, perhaps she would like to read some, rather than be obliged to spend the hours until bed-time in knitting. Think of it. "Put your self in her place," and—do as you would be done by.

Home-Made Conveniences.

The accompanying illustration shows some very easily-made and convenient shelves for books, papers, or other articles. They can be made of pine, stained to imitate walnut, with amber, and then oiled or varnished; or they can be painted to correspond with the woodwork of the room in which they are used. Or, if preferred, they can be covered with cloth, tacked on smoothly and neatly, using brass-headed furniture tacks wherever any will show. There should be two upright pieces, with as many cleats as there are to be shelves. The upper shelf should rest on, and be screwed to, these uprights, when put in the place the shelves are to occupy; it ought, also, to be two or three inches wider than the upright pieces and the lower shelves are. If they stand between the casing of a door and the corner of a room, there will be no need of fastening them to the wall, if they are made to fit snugly. The upper shelf, being made fast by screws to the upright pieces, will hold them firmly in place. A curtain can be hung in front of them, if desired. Brackets to support the pole to which it hangs should be fastened to the uprights, just below the projecting edge of the upper shelf. This curtain can be made very ornamental by a band of plush, velvet, or embroidery, with a heavy



AN ORNAMENTAL HOME-MADE BOOK-CASE.

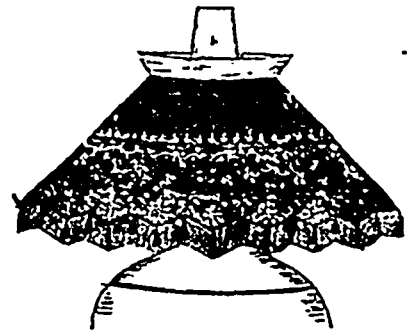
fringe across the bottom. If the shelves are stained, or painted black, and a brass pole and brackets are used, with a pretty curtain, this "convenience" will be almost as ornamental as useful, and after having one, you will wonder how you ever got along without it.

ICING FOR CAKE.—Beat the whites of two eggs to a stiff, dry froth, so that it forms a lump when beaten, and adds to a solid mass from the dish. Add a large teaspoonful of granulated sugar, beat it well into the egg and mix with it two drops of vinegar, the mixture dries quick and prevents its cracking. If coloring is desired, a very few drops

only ought to be added, as too much makes the sugar, makes the icing too thin, and prevents it from drying properly. With a knife which has been dipped into cold water, spread the icing on the cake soon after it has been taken from the oven. This quantity will frost a large-sized cake.

A Silk Lamp-Shade.

The silk covering for a lamp-shade, shown in the engraving, is something new and pretty. It is



A PRETTY SILK LAMP-SHADE.

made of a light quality of pink satin that will not darken the room, but give a soft, pleasant light. White oriental is basted on the side, and the heaviest parts of it covered with silks of different colors; they are worked over and over in the old-fashioned embroidery stitch, giving it a very ornamental appearance. The bottom of the shade is cut to correspond with the lace, and the edges are turned under and basted on the lace. Little tassels of the silks are tied around the bottom of the scallops. A thread is run around the top to shirr it up to fit the shade.

Some Choice Recipes.

COLE-SLAW.—A head of cabbage for cole-slaw should be solid and firm, the leaves of fine texture and greenish color. A coarse, loose head ought never to be used for it. Well-selected Savoy cabbage makes the best cole-slaw. Get the cabbage into quarters, and, with a sharp knife, cut these into narrow shreds; the finer these are the more delicate the slaw will be. Never use the stalks or the coarse ribs of the leaves. Put it into a dish, heat a quantity of vinegar, only enough to just saturate the cabbage with, not to have it swim in it; add salt to taste, and when the vinegar is near the boiling point, pour it over the cabbage and cover it closely with a plate. When quite cold, shake it up with two forks, sprinkle a little pepper over it and serve. One or two tablespoonfuls of fine salad oil added when the cole-slaw is shaken up improves it greatly, but to have it in perfection a teaspoonful sauce should be spread over it before serving.

TO MAKE MAYONNAISE SAUCE.—Put the yolks of two or three eggs into a narrow cup, with a little salt, and stir until it becomes quite thick; then drop by drop add the salad oil, stirring it briskly all the time, thus completely working each drop of oil into the egg before the next is added; squeeze a teaspoonful of lemon juice into it; more oil may be added, a little at a time. As the mass swells it forms a smooth, smooth lump, which, when sufficiently large for the purpose, has to be thinned with a little vinegar. Care must be taken not to add too much at once, as this sauce easily becomes too thin. It has to be of the consistency of a very stiff batter.

SCALLAPION CORN AND TOMATOES.—Mix together half a pound each, stew for half an hour with a teaspoonful of butter, a small teaspoonful of onion and salt, and pepper by way of seasoning. Put on a buttered dish, strew thereto with bread crumbs, and dot with bits of butter. Bake for half an hour, and serve hot to the table dish.



The Day of Small Things.

"But its such a little thing, mother! The other girls are all going to take lilies and roses."

"Have you anything better to give, dear?"

"Why, no, but I don't see that that makes it any better."

Alice's mother shook her head.

"Three texts—one for reproof or warning, one for encouragement, and one to show what is required of us," she said, smiling at the girl as she stood bending down to pick a dried leaf from a flourishing scarlet geranium.

"For warning. 'Take heed that you do not your alms before men, to be seen of them, otherwise ye have no reward of your Father which is in heaven.' For encouragement. 'For who shall despise the day of small things?' To show what is required of us: 'For if there be first a willing mind, it is accepted according to that a man hath, and not according to what he hath not.'"

"I don't think that I meant to 'do my alms before men,' mother."

"No, dear, I do not believe that you did, but there is danger that our giving way come to be influenced by man's opinion, if we do not constantly remind ourselves that, while man 'looketh on the outward appearance,' God looketh on the heart, and judges thereby, for, as he thinketh in his heart, so is he,' that is, God knows that our will is, or is not, good to serve him. Give all that you possibly can, but never be ashamed because your all is but little. He can use it to work his ends as surely as though it were much."

"Mother, I believe you have a text for everything that can possibly happen. And now come along, little pot," laughed Alice, as she lifted the geranium in her arms. "And, mother dear, I'll try not to care what I see the splendid lilies and roses going up. Perhaps, after all, I was thinking more of the girls than of what God would think of my posy." she admitted. "And see," she went on, addressing the plant, as she shook it gently, "that you make a happy time for some one, even if you are not a rose or a lily." And then she went away, with a half laughing, half serious glance back over her shoulder at her mother.

The plants which the Sunday School presented were scattered far and wide among the poor and sick, bearing messages of comfort, cheering sad hearts with the knowledge that they were thought of and cared for, but by their givers then were soon forgotten.

And so the season passed away, and one afternoon some weeks later Alice's mother asked her to carry a little parcel to an old woman living in a room of a tenement house at some distance from their home.

"I don't mind the walk," she said, in reply to her mother's question; "but she is such a very unclean, unpleasant old lady, mother dear."

"She will want this tea as much as though she were as that she ought to be; but I think that you will find her very much improved since last you were there, Alice."

An hour passed, and Alice was back.

"Mother," she cried, as she came into the room,

"I never saw such a change in any place as in Mrs. Kelly's room. Why, it is clean, actually clean! And she was clean herself, and it was a real pleasure, instead of an affliction, to sit and talk to her. She always was bright, but one couldn't bear to stay there longer than was absolutely necessary. What has come over her, mother?"

"Did you notice a geranium on her table, Alice?"

"Yes, indeed; and the funny part of it is that it is the one I gave her. I recognized it immediately by the brown pot; and I knew that some of the flowers were to be sent there. But what of it, mother?"

"Only that it is the cause of all Mrs. Kelly's improvement and present comfort, dear."

"Why, Mother Gray! whatever do you mean?" cried Alice, looking at her in wide-eyed astonishment.

"Exactly that, Alice. When I went there for the first time I noticed instantly some rude efforts toward cleanliness, and on questioning Mrs. Kelly, she told me that after the bright little flower came she was, as she expressed it, 'clean ashamed of the looks of things. So at first she washed up the table on which it stood; but that only made the window appear mere dingy, and so the window was washed too. And so it went on from one thing to another till, when I went there, there was an air of respectability which struck me at once. I had often tried, in vain, to make her do this very thing, but never for an instant thought of trying such an expedient. But now she was so delighted with the result of her work that it was easy to suggest other changes, and teach her to keep things nice with the least labour, and finally, when I hung up the little muslin curtain, her delight knew no bounds. Of course she is, and always will be, slack about her work; but it is so much better than once I hoped for that I cannot be thankful enough. When she told me the story, and showed me the plant, I, too, recognized the pot."

"And you sent me there on purpose to-day that I might see with my own unbelieving eyes what God could do with—only a geranium? Mother dear, never, never again will I despise the day of small things!"

They Did Not Eat Him.

A missionary was landed some what unceremoniously upon one of the Cannibal Islands, and here is the story as he told it afterwards to the ship captain who landed him and found him afterwards still living:

"When I landed upon the island there was no mistaking the kind of preparation made by those cannibals, and the significance of their very looks. I said to the chief, 'do you wish to eat me?' and he nodded assent. The same question was asked of the man next him, and there was the same response. One by one they indicated that they perfectly understood what the programme was. I rolled up the leg of my trousers, and from the calf of my leg I cut a strip and handed it to the chief, who put it in his mouth, made a face and spat it out, and offered it to the next man, who found it equally distasteful, and they concluded I had better live than die. I have been preaching the Gospel ever since, for I had a cork leg."

A Missionary in Persia says that there is a woman there who wanted to give some money toward buying Bibles. She is very poor. Her husband is dead, and she has two little children and her sick mother to take care of. You may be sure there is no money in that house for candy or toys, hardly enough for the plainest food and clothes. What do you think she did? She cut off her beautiful hair and sold it, and brought the money to the missionary. "I had nothing else to give," she said.

Last spring, when the tulips began to bloom, little Harry ran to his mother and said, "Oh mamma, do come and see the flowers! the *four lips* have blossomed!"