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Toronto Dec. 16, 1897.

NOTES AND COMMENTS.

The various Young People's Societies in Toronto are taking steps to form an interdenominational organization with the object of taking an effective part in the forthcoming municipal election, and in any municipal or public question that may arise, having a bearing on the moral and religious well-being of the community. An organization on somewhat similar lines sprang up in connection with the Sunday Car contest, and helped the right, at that time to a very considerable degree. It must appear that the existence of an organization such as that proposed would be very desirable, and a permanent committee or federation should be formed for the purposes in view. There will be no lack of opportunity of doing good. Questions are often cropping up which are of serious importance from a moral standpoint, and the influence of a body of opinion wisely directed will be of untold advantage to the cause of righteousness in public affairs. The active dissemination of correct ideas on public affairs is nothing less than a sacred duty, and every encouragement ought to be extended to the Young People's movement.

It is not often two such notable speeches as that of Hon. G. W. Ross, referred to last week, and that of Hon. Edward Blake come close upon each others heels. Mr. Blake is in striking contrast to Mr. Ross. The former is pessimistic, the latter optimistic and buoyant and inspiring. And it is not often so emphatic a reception has been accorded by the country to public addresses, in brief time, as has been accorded to them. The pro British utterance of the Minister of Education, the intuitive feeling towards our destined goal, went straight

home to the hearts of the Canadian people and there is no mistaking the satisfaction produced. On the other hand Mr. Blake's doubts as to closer commercial relations with Britain and as to British trade concessions, have been soundly objected to as groundless or at least as problematical in the extreme. He has excited no sympathy in country the and whether his forecast be right or wrong, he is unsupported in his views. His speech serves only to bring into clearer relief that of Mr. Ross, which is still ringing in the public ear as a most welcome deliverance. These addresses are valuable if for nothing else in that they have tested public opinion of great national questions.

Forms of petition for amendment of the Lord's Day Act are in the hands of a large number of ministers and others throughout the Province. These, to be effective, should be signed and sent in at once. It is most urgently important that this matter be promptly attended to. Petitions should be sent to the Local Member for presentation in the House.

It is necessary, in accordance with the regulations under which this Fund is administered, that ministers connect themselves with it within four years from the date of their ordination. The special attention of ministers, who have not complied with this regulation, is called to the resolution of last Assembly, giving discretionary power to the Committee to admit them prior to the 1st. of January, 1898. As it is within a fortnight of that date, all who desire connection must immediately make application.

The extension of Home Mission work in the North West and British Columbia supplies the Rev. Dr. Cochrane with an unanswerable argument on behalf of increased contributions to the Home Mission Fund. Rev. Dr. Robertson has been rendering valuable service of late in calling attention to the same subject and his words will be received with the respect which sanctified zeal and an unequalled knowledge of the facts, will always command. The recent mission to the Klondyke, Skaguay, Dawson City and other points will entail much additional expense and Drs. Cochrane and Robertson view the end of the financial year with no small anxiety. The church, however, sometimes even surpassed the expectations of the Committee and this year is not likely to fail in doing her whole duty. But it is well that the needs of the field should be kept constantly before the people and Rev. Dr. Cochrane will see to it that this is done. In his recent circular he aptly quotes his Excellency Earl Aberdeen's tribute to the Home Mission Work of the Church, as follows: "I wish to allude to the manner in which the Presbyterian Church in Canada has made, and is making, it a definite part of its policy to aim at providing the ordinances of religion in out lying and sparsely populated districts in their earlier stages of settlement. I quite understand that other denominations, with not less earnestness, aim at carrying on this Home Mission work; but I have an impression that the Presbyterian Church has more specially arranged to provide services, even before the locality is financially able

to support these ministrations. The importance of not allowing an interval to elapse, during which settlers may get into the habit of being without religious ordinances, is obvious, and such being the case, one cannot but feel that in a much wider sense than that of merely denominational extension, this method of action forms a contribution to the well-being of the community as a whole."

TORONTO'S CHOICE.

THERE will be general satisfaction with the nomination by the Toronto Presbytery of Rev. James Carmichael D.D., for the Moderatorship of the General Assembly. No man stands in higher esteem than the genial, retiring and scholarly minister of King, and no father of the church would better grace the high office of Moderator than he. He is proverbially modest, but it will not do to allow his modesty to prove an obstacle to the honor so many brethren desire to confer upon him.



REV. J. CARMICHAEL, D.D.

Rev. Dr. Carmichael was born at Carlton Place in 1830, of Highland Scotch parents, who had come to Canada ten years before. He was educated at Queen's College, and took his last year in the University of Glasgow, from which he graduated in 1859. He returned to Canada, and the following year was inducted to the pastorate of King, where for thirty-seven years he labored, one of the most faithful and honored ministers of the Church. Dr. Carmichael is a man of scholarly attainments, and was honored by Queen's with the degree of doctor of divinity. He is one of the foremost Hebrew and classical scholars in the Church, and was for a number of years lecturer in Church history in Queen's University. He is a man of deep spirituality, fine poetic instincts, and a very able and cultured preacher.

THE WORLD FOR CHRIST.

A COMMITTEE representing the Joint Conference of the Boards of Foreign Missions in the United States and Canada, has issued a circular, asking that in connection with the Week of Prayer, Friday, Jan. 7th., be observed as a day of special prayer for Foreign Missions, and that on the Sabbath following, Jan. 9th. sermons be preached in all the churches on the duty and privilege of being "witnesses . . . unto the uttermost parts of the earth."

No doubt the large number of circulars issued by different Boards provokes the usual remarks about circulars, and yet no one will say it is not the duty of Boards to inform and appeal to the Church in this way. Boards can only appeal to Pastors, and "Under God the Pastors must be the leaders. They are the divinely ordained means for the instruction of the people. They alone have direct and influential access to them, and unless they act the Boards are helpless." It seems as if all the Boards are in the same discouraged condition. In the face of "larger opportunities, of the awakening of long-slumbering peoples, of increasing multitudes eager to hear the Gospel. . . they are compelled to retreat—to close schools and hospitals, dismiss native helpers, see vacancies in their own ranks left unfilled and turn a deaf ear to importunate calls for enlargement." They call attention to the position held by Foreign Missions in the Bible in these just words. "We talk about America for Christ but let us remember that from cover to cover the Bible through is the World for Christ, a God who rules all nations, a Saviour who is the propitiation for the sins of the whole world, a Holy Ghost who broods over mankind,

a plan of salvation which is adequate for all men, a command to the Church to send it to all men." The writers of this appeal are above seeking to enlarge their own revenue at the expense of other funds, and rightly seek to evoke a breadth of sympathy that will embrace all within the one supreme motive 'the World for Christ.' There is reference made to what Richard Storrs characterizes as 'the growing secularization of the Church' the low spiritual state so generally recognized—the indifference of very many pastors and Church members to the salvation of their fellowmen, who though distant, are none the less their brethren. We feel that this circular is of no ordinary character and deserves more than ordinary attention. Every thoughtful and conscientious man will consider its solemn message and if its statements are true will ponder whereunto they lead. "If places of amusement are thronged, if the scale of living is increasingly elaborate and expensive" whilst the purpose of the Church's existence, the evangelization of the world is languishing, what does it mean? It cannot but mean dishonor and defeat.

CHURCH SCHEMES.

THIS is the season of the year when circulars are being issued by many of the Committees who administer the work of the Church. A copy of each of these is sent to every minister. It is sometimes said that these are consigned to the waste paper basket. This, however, cannot be taken seriously, as the circulars are sent to the minister not in his individual capacity, but as the Moderator of Session, and with a view to the several Schemes being presented to the congregations under their care. The returns show that there are still quite a number of congregations that do not contribute to some one or more of the Schemes of the Church. We are of those who think that every congregation should have the opportunity to contribute to each Scheme, leaving the responsibility with the people to respond, or otherwise. The General Assembly year after year orders,—"That all the congregations and mission stations be enjoined to contribute to the Schemes of the Church." Every loyal minister and Session will do their part to render obedience to this request.

With a view to guiding congregations in the allocation of their missionary money, the following is a statement of the amount required this year for the several Schemes, and also of the average contribution, per communicant, for each Scheme:—

	Amount required.	Average per member.
Home Missions	\$80,000	52 Cents.
Augmentation	30,000	20 "
Foreign Missions, (Not including W.F.M.S.)	77,694	51 "
French Evangelization	40,000	21 "
Knox College	12,000	8 "
Queen's " (including deficit of \$9,000)	13,000	8 1/2 "
Montreal "	5,000	3 1/2 "
Manitoba College	5,000	3 "
Ministers' Widows' and Orphans'	10,500	7 "
Aged and Infirm Ministers	15,000	10 "
Assembly Fund	6,000	3 1/2 "

The amounts above given for the Widows' and Orphans' and Aged and Infirm Ministers' Funds, are the amounts required over and above Ministers' Rates and interest from investments. The congregations in both Eastern and Western Sections of the Church, contribute for French Evangelization, Manitoba College and the Assembly Fund. The amounts named for the other Schemes are for the Western Section alone.

IN DEFENCE.

THE *Presbyter*, after a bright, but all too brief career has been compelled to discontinue publication, and has given its subscription sheets to the *Westminster*. The latter journal in announcing the fact takes occasion to say some things concerning attempts generally to establish a

one dollar weekly paper with which we can fully agree. The public clamor for low-priced publications is to be regretted in the interest of honest and reputable journalism; while the stale argument that large dailies issue cheap weeklies is too often used by people who would not support a church paper even if met half way in the matter of price. When the present proprietors acquired THE PRESBYTERIAN REVIEW, the price was fixed at \$1.50 as the lowest figure consistent with business success, a decision founded on an experience of long years in the business of newspaper-making, religious and secular.

Up to this point we agree with the *Westminster*, but when that paper, in a business article, such as its leader of last week is, goes out of its way to hit us an unbrotherly blow, on the business side, we must, in self-defence, utter a protest. What would be thought of a business man who with sinister purpose went about the streets peddling rumours as to the business standing of his rival? We venture to say that there are few communities so devoid of business honor that such conduct would be permitted on the part of any merchant claiming public respect. What men in the market place would not tolerate, has been left to a journal with a religious side to it, none other than the *Westminster* to do and in the doing of which it commits a crime in business ethics of which a trader would be ashamed. But its statement is made with that cunning design, that knows neither shame nor sense of justice. Here it is:—THE PRESBYTERIAN REVIEW would have been successful as a dollar paper had success been possible. Its publishers had sufficient capital and they put into it immense business energy, but it was from the start a losing game." Nobody knows the true inwardness of the money lavished on the REVIEW, in the days of the old company, better than the Managing Director of the *Westminster*, Mr. D. T. McAinsh, who was business manager of the REVIEW and whose immense business energy failed to save it for the shareholders. Knowing what he does he should be the last man to disinter skeletons, notwithstanding his belief that by trying to injure a neighbour he may pick up a few subscribers for his new venture. No one knows better than Mr. McAinsh that a large amount of money was lost by the old Presbyterian News Company in floating enterprises separate from and foreign to the publication of a church paper. He knows that his bookseller's business was amalgamated with the paper; he knows that a stationery and printing business was projected, that bad contracts were made for the handling of large editions of books which turned out failures. Such enterprise he describes as immense business energy; the shareholders and creditors thought them to have been bad management. It was, therefore, not the dollar paper, but ill-advised investment, and consequent exorbitant outlay that caused the disaster. To show that this is not an over drawn statement it is only necessary to recall the wearied efforts of 1890-'91-'92 and part of '93 and to quote the experience of the present proprietors who bought the REVIEW when there was a heavy weekly loss on the paper on account of past mis-management, but who within four months of the date of purchase, that is, before the end of 1893 were able to place the paper on a paying basis long before the change in price had any appreciable effect upon the revenue, and on that basis it has since remained. We are not in favour of a cheap paper, but we are not to be misrepresented by pretended friends, and having borne insinuations and decrying long in silence we have thus written in self defence. Our contemporary has yet to buy its experience; its troublous days are ahead. When it has passed through the trial of poverty it will be less bumptious and more careful of its good name.

We have written, feeling that we have given no provocation to the *Westminster* to attack us covertly or openly.

In trying to injure our paper the *Westminster* goes out of its way. Our paths are scarcely parallel. The REVIEW is essentially a church paper. It is not beneath our aim to publish such documents as appeals and circulars sent out by Conveners of the Church, when we believe it to be for the interest of the Church to give them the widest possible publicity. We confine ourselves to the active work of the Church, to the affairs of its members and congregations as such, and of its accredited agencies. We come into direct contact with its life and in our humble efforts our aim is to assist and further the good work immediately in hand however small it may be. Our chief aim is not to produce a paper for the editor or for the printer, but for the preacher and worker in the Presbyterian Church in Canada. We do not appeal to people of all sects and creeds, or of no sect or creed, believing in specialization and in concentration, and we have been sustained and appreciated by many thousands of readers.

Having encroached on no pre-empted territory we fail to see in what way we have given offence to our contemporary. If we understand the *Westminster's* position aright, i.e., the object of its existence, it aims at being a newspaper-magazine, "something new in Canada" as it says (but known in New York), without special church affiliations. Its scope, broad; its topics, moral, political, religious, and literary, appealing to no one denomination, but to all—designed obviously to fill the place so long and well filled by *The Week* whose successor, it may not inaptly be termed, although it is patterned more on the plan of Dr. Lyman Abbott's paper *The Outlook*. That there is room for such a paper in Canada is the opinion of many; we hope there is; in leaving the subject we may remind the Managing Director that "two swallows (*The Canada Presbyterian* and *The Presbyterian*) do not make a summer."

A BEAUTIFUL CHRISTMAS GIFT.

The New Illuminated Bible to be Largely Used During the Holiday Season.

The illustrated edition of the Holy Bible, to which the American Bible Union, of Philadelphia, is asking the attention of Biblical students everywhere, forms a particularly suitable and appropriate Christmas gift to pastor, Sunday-school teacher, or friend. So excellent are its illustrations, from an artistic point of view, so historically accurate, so filled with local color, and, above all, so unerring in their interpretation of the finer, and of times hidden, meaning of many passages, that one is forced to the conclusion that here is a work that must in the future form a most important part of the equipment of the earnest, conscientious student of the Word of God. Nor was it published at a venture. The need of such a work as this has long been felt and has often found expression. The magnitude of the undertaking, however, has, up to the present time, had a deterrent effect upon publishers, and until the American Bible Union decided to enter upon the work of its production no illustrated edition of the Bible had ever been published at a popular price, and no edition is published at any price that can approach it in true illuminating and vivifying power. We are better pleased with it each time we turn its pages.

Bibles there are, it is true, which contain pictures, but never before has an attempt been made to systematically and thoroughly illustrate the texts of the Scriptures. Every one of the eight hundred drawings is the work of an eminent artist—nearly one hundred of the leading artists of Europe and America having been engaged in their production. And these drawings are most remarkable for several reasons: For their beauty, for their originality, for their fidelity, for the reverent spirit in which they were conceived and executed, and for the marvelous manner in which they explain the Word of God. In all other respects this superb edition is in no way inferior to the finest editions of the Bible heretofore published. In its mechanical production it is above criticism, this portion of the work having been done by the celebrated Riverside Press of Cambridge, Mass. The type used is full-faced and clear and most easily read. Marginal references, a concordance and the self pronouncing feature add to the sterling worth of this notable publication. It is being supplied in three styles of binding, ranging in price together with the PRESBYTERIAN REVIEW, from \$3.25 to \$4.25—the latter being full Turkey morocco, flexible, red-under-gold edges, and divinity circuit. The introductory prices now prevailing are only about one fourth the prices that have been fixed for all subsequent editions.

COLLEGE MATTERS.

N. A. O.

Appropos of the question of the Preparatory Department now again under discussion. I may perhaps be permitted to refer to an article of my own, published elsewhere. Some two years ago, in which the same matter was touched upon. The question in hand at the time was, the "Economy of the two-by-two distribution of ministers." The paragraph read as follows:

"The question of the colleges of the church is one upon which the matter . . . might be found to have a bearing. The literary department in the colleges, preparatory to the study of theology, is looked upon with much disfavor, for it has been much abused. The universities are easy of access, and the high schools throughout the provinces have been brought to so high a degree of efficiency, that it is a rare thing to find a man proposing to study for the ministry whose case is really the 'special' one for which the preparatory course was first intended. There are special cases. Yet (we ask) might not the literary departments of the colleges be done away with? . . . Inasmuch as the number of cases rightfully demanding a special course preparatory to entering upon the study of theology is very small, let there be enough elasticity about the associating of men two-by-two that these few ministers-in-embryo might be associated with grave and lettered seniors, who would gladly and ably assist their efforts in preparation for the regular course in theology. . . . An aspect of the two by two arrangement of men that gives it the dignity of a college, and that of the truest character."

It is no stretch of the imagination to say that there is an abundance of energy outside the colleges that ought to be utilized in this way to the relief of the colleges themselves and to the church's advantage. Moreover, it is not difficult to see how some who think their case a special one would, by this means, find out before it is too late that they have no case at all. These would then relinquish the intention of entering the ministry, and do so without scandalizing themselves. Had they not had the opportunity of finding out their unfitness for the public ministry by the means proposed, ere easy and honorable retreat had become almost an impossibility, these men might bright scandal upon the church. The man who retires from the ministry for other than the evident reasons of old age or broken health is a marked and sometimes a suspected man.

Let it not be supposed for a moment that I entertain strong feeling in the matter at all, except so far as energy in the defence of the right and profitable course may demand. When associated some few years ago in editorship of the since defunct *Knox College Monthly*, every man in residence knew me to be opposed to the preparatory department, but not one of them all ever suspected me of unfairness or harshness. I have changed neither front nor tactics. The college needs money. The literary department cannot be shown to be necessary to the efficiency of the college nor to the needs of the church. Let the literary department be abolished.

Another matter, Mr Editor. Why should not the colleges charge a fee? Colleges in Arts, Science, and the Fine Arts always do. Why not the colleges in theology? Because our young men propose to enter the ministry? The most unpractical kind of nonsense! Are they not men? If some of us had had to face a good stiff tuition fee perhaps we would have done better financing since than we've done. Had I the ability to do it I would not be a day older before I would forward to the treasury of Knox College an amount equal, to three years fees at Toronto University, for my time there. I promise myself to do it someday, and then, having discharged my indebtedness, still contribute of my ability.

THE RELIGIOUS NEWSPAPER.

At the regular meeting of the Presbyterian Ministers' Association of Pittsburg and Allegheny, Monday morning, November 22nd, the Editor of the *Presbyterian Messenger*, by appointment, read a paper, entitled "The Religious Newspaper," from which we make the following extracts:

Such a thing as a religious newspaper was not known 100 years ago. This fact has led some good people to object to it as being an innovation and having no divine authority. They say that the world got along for centuries without a religious newspaper and can do so still. It may be said in reply, however, that 300 years ago there was no such thing as a secular newspaper in all the world. The first authenticated newspaper published in England was *The Certaine News* published in London, and bearing date, May 23rd, 1622. The first newspaper published in this country was the *Boston Newsletter* which made its appearance May 24th, 1704, being half a sheet of paper 12 by 8, with two columns on each page. Scarcely more than 150 years ago, when the third newspaper was started in this country, it was claimed that this country could not support more than two newspapers. The world moved along for centuries without any newspaper of any kind, but the world has changed greatly in the past 150 years, and the civil Government that, in this age, ignores the printing press or seeks to shackle it, will soon cease to exist. Secular as well as religious newspapers cannot lay claim to great antiquity, but the newspaper has become a great and essential factor in all the movements of both church and state.

In the early ages of the Christian church the written Word had a most important place in religious affairs. There were preachers of righteousness before there were inspired writers, for "Holy men of God spake as they were moved by the Holy Ghost," but, when the time came to have a written revelation of what we are to believe concerning God and what duty God requires of man, the written Word was given first place. Writers were divinely inspired to give to men, in permanent form, an infallible rule of faith and duty that could be appealed to, and this written Word will continue to occupy the most important place in the Christian church.

The discovery of the art of printing enabled the church to give this written Word to the world in hundreds of different languages and dialects. Bibles are printed by the million every year. The printing press is giving important aid in the study of the Bible in the form of commentaries and theological treatises. We can hardly overestimate the influence of books in the extension and upbuilding of the Kingdom of Christ in this world.

The Christian Church, like civil government, is a divine institution. The well-being of men in the world and the establishing and extension of the kingdom made the organization of Christians an absolute necessity. Under divine guidance the Christian church now appears in the world in the form of great, organized denominations of Christians, and the watchword of every denomination should be "The world for Christ." In order that there may be mutual sympathy and co-operation in the different organizations, having this one great aim, it is necessary to have some kind of a religious newspaper that will be a medium of communication. It is necessary, too, that the different members of the same denomination may have communication with each other so that there may be united and harmonious activity. Being members of one body they must be in communication with each other in order to work together harmoniously and efficiently. The religious newspaper may not be provided for as definitely by divine appointment as the preaching of the Word by the Gospel ministry, but, in the providence of God, it has come to occupy a hardly less important place in the Christian church. The denomination of Christians that would attempt in this age to make progress without having some kind of a religious newspaper would very soon fall to the rear.

Three practical questions arise in regard to religious newspaper. First, there is the question, What constitutes an ideal religious newspaper? Second, Who should make it? Third, How should it be treated by the pastors of the different churches?

There may be difference of opinion as to what constitutes an ideal religious newspaper. Indeed, there are thousands who say that the religious newspaper is not essentially different from the secular newspaper; that the secular newspaper gives religious news, while the religious paper gives secular news. You might nearly as well say that there is no difference between a secular book and the Bible, since the Bible treats of

secular affairs, while other books treat sometimes of religious things. The difference, however, is marked and essential. The Bible, in giving sketches of national history and biography, stanzas of poetry and glimpses of home life, in its parables, precepts and promises, treats everything in the light of eternity and leads men into the presence of the living God. There is one book of the Bible in which the name of the Deity is not mentioned; but take the Bible as a whole, studying all its parts in their relation to each other, the great central theme is man's relation to God, his Maker and Judge. The religious newspaper may and should discuss all the temporal affairs that concern the well-being of men, but all its discussions should be from the standpoint of eternity, and should bring its readers into the conscious presence of the living God. Its great business is to help men as immortal beings created in the image of God and responsible to God. The secular newspaper, on the other hand, deals with either religious or secular events merely in the light of the present and the temporal. It tells its readers of every passing event that interests them, but it does not profess to speak to them especially of their relation to God and of their religious duties. The ideal religious newspaper will give to its readers a comprehensive view of the progress of the Kingdom of Christ in all parts of the world each week. Every Christian should pray "Thy Kingdom come," and every Christian, in order to offer this prayer, must be interested in the affairs of the Kingdom. His interest will grow as his intelligence increases, or in the degree that he reads carefully whatever concerns the progress of the Kingdom. The denominational religious newspaper should give, as far as possible, detailed accounts of the progress of the work carried on by that particular denomination. It should put members of different churches in communication with the work of the denomination in Home and Foreign Mission fields and in communication with the different Synods, Presbyteries and the other churches constituting the general denomination of which they are a part. An ideal religious newspaper in the home will do as much to develop intelligent interest, sympathy and liberality in any Christian family as any other human factor whatsoever. The most eminent pastors in all the church are willing to testify their appreciation of the power of the religious newspaper in this respect. The ideal religious newspaper will help ministers of the Gospel in the matter of interpreting the Scriptures and adapting their methods to existing conditions. It will help teachers and pupils in the Sabbath School in the study of their Sabbath School lessons; it will aid the young people in the conduct of their meetings; it will help the missionary societies in their plans and purposes as they seek to develop the missionary spirit, and it will treat political, financial and social matters in so far as they involve moral and religious questions. The ideal religious newspaper will help its readers, young and old, to discriminate between the honest, pure, good, true and generous, on the one side, and the dishonest, the impure, the selfish, the corrupt and degrading on the other side. It will give no uncertain sound in regard to matters of temperance, sound business methods and good government. It is the medium through which the best men in church and state will teach and instruct those who need teaching and instruction. It will exclude from its columns everything that would taint the purest minds and will gather into its columns everything that will elevate, ennoble and encourage men and women, enabling them to become better Christians and better citizens. It will treat current questions with the dignity that will indicate the conscious presence of the living God, whose eyes are in every place; it will speak to men as immortal beings who are to live in, and should act with reference to eternity.

Second, Who should make the religious newspaper? Should it be under the control of some particular ecclesiastical body, or should it be a private enterprise supported and controlled by Christians independent of their relations to any church organization? There is room here for difference of opinion. The Methodist Episcopal Church has religious newspapers as its official organs. Something is gained by having a paper that is controlled by ecclesiastical authority and supported as an ecclesiastical institution. There are, however, in our judgment, two great objections to having a religious newspaper conducted by representatives of ecclesiastical courts. First, the denomination becomes responsible for every utterance of such a paper. Second,

the editor cannot act as freely and independently as he would if he did not feel that he were merely a representative speaking the thoughts of other people. He must try to say what he thinks the denomination to which he belongs would regard as the wisest and best. This will prevent any paper from becoming an ideal religious newspaper. In our judgment, the ideal religious newspaper can only be made by intelligent Christian men who are in full sympathy with the fundamental doctrines of Christianity; or, if it be a denominational newspaper, in full sympathy with the doctrines and polity of their own particular church. It can only be produced by men who have thorough religious convictions, and are willing to employ all their talents and use their means in the interests of truth and for the upbuilding of the kingdom of Christ. Any lower motive will bring failure. The religious newspaper will approach perfection just in the degree that those who make it have intelligence that will enable them to know and define Christian truth, and such consecration as will constrain them always and everywhere to make sacrifices for it. Any attempt to maintain a religious newspaper prompted only by a desire to make money or to satisfy an unholy ambition must necessarily fail. There must be consecration of talent and money to the cause of Christian truth as a motive power.

Third, What is the relation of the pastor in the Presbyterian church to the religious newspaper?

No pastor can afford to ignore the religious newspaper. He has a right to select and recommend to his people the paper or papers that, in his judgment, will be most helpful to his people. He certainly should try to so arrange that there will be in every home such a religious newspaper as will give the fullest possible information in regard to the kingdom of Christ, and will stimulate Christian benevolence and aid him in his pastoral work. If he finds his people taking a religious newspaper that, in his judgment, seems defective at any point, he may be justified in calling attention to those defects; but, at the same time, he has no right to be unreasonably censorious of a Christian newspaper than he has of the Christian men who are trying to co-operate with him in Christian work. He should be as conscientious in his criticism of the religious newspaper as he would expect the religious newspaper to be of his preaching. The pastor of the church is not infallible in his judgments, and the religious newspaper is not perfect, but the religious newspaper should be very slow to criticize harshly the preaching of any Christian minister, and the Christian minister should be no less careful in his criticism of the religious newspaper that aims to be his co-worker in the families of his congregation. It is a very easy matter to ridicule the religious newspaper, nor is it a difficult matter to ridicule an ordinary sermon or religious service. The minister of the gospel, preaching in the pulpit, and the religious newspaper, if it be what it should be, have the same aim, the establishment and extension of Christ's kingdom. They meet in the Christian home and they should strengthen each other's hands. If the religious newspaper comes into a home where the family neglects the preached word and divine ordinances, it would fail of its purpose if it did not stimulate to careful observance of such duties, and we feel bound to say that the Christian minister who does not try to bring into the homes of his congregation such literature as they may be able to take and will be helpful to their Christian life, whether it be in the form of a religious newspaper or in good books, fails to use one very important element of power. There is no ideal religious newspaper in existence, there is no perfect man to make one; we must take such as we have, and make them better as rapidly as possible. If we discard religious newspapers now because they are imperfect, we may rest assured that when the religious newspaper goes out of the family, the Sunday newspaper and the sensational newspaper, with their caricatures of religion, with all their degrading and corrupting influences, will take the place. The man who waits to work in this world until he finds ideal conditions in either church or state will never work. The man who will not use the religious newspaper as an assistant in his Christian work until he finds an ideal newspaper will never be in a position to recommend one to his people.

The last day Miss Frances Ridley Havergal was living she asked a friend to read the xlii chapter of Isaiah to her. When the friend read the sixth verse, "I the Lord have called thee in righteousness, and will hold thine hand, and will keep thee," Miss Havergal stopped her. "Called—held—kept—used," she whispered. "Well, I will just go home on that."

A NOTABLE ANNIVERSARY.

TO the loyal Presbyterian, and surely every Presbyterian is loyal to his Church, the celebration of the 250th anniversary of the Shorter Catechism, held last week in Knox church, Toronto, must have proved satisfactory and inspiring. Not a note of discord was struck throughout the proceedings. The papers read were by men representative of the various phases of thought in the Church, yet all was harmony; all bowed the head in allegiance to the old standards, the old doctrines, the positions of 250 years ago. And yet it was not an old-fashioned gathering by any means, learned professors, popular preachers, ministers with the studious and the literary turn, laymen of culture and business men were among the speakers, while the appreciative audience comprised ladies and gentlemen who give zest and character to the community and mould the public life. It was a genuine tribute to the immortal little book—the manual of the Christian household, the terror of the Scottish school forms.

The addresses were on the whole masterly. That by Rev. Dr. Caven on "The Utility of Creeds and Confessions" opened the Conference on Tuesday evening, when the rev. doctor presided over the meeting. He noted the fact that not a few Christians denied the utility of confessions, holding that they disparaged the great work of the Almighty among men, were hindrances to theological progress, and had created schisms and dissensions in the Church. In combatting these views Dr. Caven said the minor standards of Christian doctrine were never intended to be anything save exponents of the main principles of the Bible. They had, therefore, not been obstacles to the advance of theological science, but barriers to rash speculation. So, too, they had been bonds of union in the Church rather than causes of dissension. At the foundation of all the books of the Bible was the desire to confess the Lord, and this was true of all creeds, including the confessions which were the greatest of all the creeds existing. The confessions were guides to those seeking fellowship with the Church. All conscientious persons seeking admission into a Church desired to know the tenets of that Church, and, as the world had a right to that knowledge, all churches must have a standard, written or unwritten. The articles of confession were also a protection against error in practice or doctrine, and marked the line between what was sound and what was heretical. A man who could accept the articles might ask that they be revised or he might leave the Church. A minister must not teach doctrines in which he did not believe, and a private individual assuming to exercise the right to teach his own views, should those views be wrong, imperiled the liberty of the whole congregation. The ordinary members were not compelled to subscribe to the articles of the confession, a fact which contradicted the epithet of intolerable tyranny which had been applied to the form of government of the Presbyterian Church. The articles were a direction in private and public teaching, and ministers could not do better than fashion their sermons after the type set by them.

Rev. L. H. Jordan, B.D., gave an interesting address on "The historical setting, political and religious, of the Westminster Assembly." He recited the events which led up to various religious revolutions in Europe, England and Scotland immediately preceding the troublous times of the Stuarts, the rise and progress of puritanism and the general dominance of the Presbyterian sentiment throughout the Island of Great Britain.

Rev. W. J. McCaughan's subject was "The personnel of the Assembly." He gave brief but vigorous character sketches of the leading men who sat at that celebrated council. The Assembly was made up of 151 members, of whom 121 were divines and 30 lay assessors. It had been characterized as standing first, and it undoubtedly did stand first, among Protestant councils. Parliament had been desirous of having every shade of opinion, except the sacerdotal, represented on it, and in this it had been successful. The English clerical members were all men from the Universities of Oxford or Cambridge. Among the members of the Erastian section were Lightfoot, Whitelock, Coleman and Selden. This section felt themselves additionally strong from the fact that the Parliament was at their back. It was the section which held the view that in all matters the State was in the ascendant. The second class was the Episcopalian, about a dozen of whom had been appointed by Parliament, and of whom Archbishop Usher was one of the most prominent. They took no active part in the general discussion. Another class was the Congregationalists or Independents, who had brought their tenets with them from Holland fully developed. Behind this section was Cromwell and the army, and their influence was governed to a considerable extent by the news from the field of battle. When there were the two branches of the Presbyterian section. Among these the speaker mentioned Dr. Reynolds and John Pym, the great Parliamentary leader, who impeached Strafford. The last party and the most interesting one in the Assembly, the speaker said, was the Scotch commissioners,

Samuel Rutherford, Robert Hallie, George Gillespie and Alex. Henderson, the last of whom gave stability to Presbyterianism and was the greatest statesman of his age.

On Wednesday three sessions were held. Rev. Wm. Burns presided at the morning meeting and delivered a well-timed, well-put address on "The stability of Creeds and the dangers of restless change."

Rev. Dr. Carmichael spoke on "The Doctrinal Contents of the Confession." The confession, for two and a half centuries had been, with the Bible, the very life blood and the bone and sinew of our Presbyterianism. The doctrine which it contains, the system which is called Calvinism, constituted the very foundation stones of the Presbyterian faith. The sole principle which guided the Assembly in their statements of the several doctrines of the confession was: "Are they agreeable to the Word of God?" Every doctrine was tested by being referred to the standard. The confession was not a hard book, nor did it represent the Deity in a stern and severe aspect, as had been contended by some people.

At the afternoon session the chair was occupied by Mr. Mortimer Clark. The first address was by Rev. Dr. McLaren, professor of systematic theology in Knox College, and his subject was "The confession and catechism in relation to the previous history of theology." He denied that Presbyterianism in its doctrine and polity was an entire breaking away from the historical church, an ignoring of the past learning and thought of Christian ages, and was, in fact, the invention of Knox and Calvin. The Westminster Confession and Catechism, owed much to the great divine who drafted them, but they owed more to those learned Christian scholars of preceding ages who had devoted their lives to mastering the contents of the Divine revelation. The articles of the confession were founded on the assumption that the Scriptures were the sole rule of life. No article of faith was admitted which could not vindicate its right to a place in the confession by appeal to the written word. They did not on this account ignore the clarifying knowledge of past ages, nor did they overlook or undervalue that knowledge. They distinguished, however, between tradition as an assistance in studying the word and as an article of faith. It was only by reading many of the articles in the light of the history of theology that they could be fully appreciated. The Westminster Assembly, as one of the latest of the Christian councils, had to deal with all doctrines of the church which had arisen from the earliest times. They represented the achievements of sixteen centuries.

Rev. Dr. Gregg delivered an interesting address on "The History and Influence of the Westminster Standard in Relation to the Various Branches of the Presbyterian Church." He would call attention, he said, to some of the fruits of the Westminster standards. One of his illustrations was found in the fact that they served to bind together in substantial unity the various branches of the Presbyterian Church throughout the world. His second illustration was that the articles formed a most effectual barrier against what he termed the inroads and errors of the Church of Rome.

Mr. J. K. Macdonald, occupied the chair at the evening session. Rev. Dr. Milligan delivered an able address on "Presbyterianism in relation to Civil Liberty." A subject he treated comprehensively and thoroughly. After dealing with the right conception of the church, he said: "By civic liberty, we understand the relations obtaining between the citizen and the State rightly regulated by law. It was the glory of our Presbyterian fathers to perceive and proclaim the truth in all essential respects regarding civil and religious liberty. Because of their spiritual conceptions of God, and of man made in the image of God, they became the champions of civil liberty. They were truly reverend, and therefore truly fearless, and fearless because reverend. They penetrated beneath all shows of things to their heart, and read them as they were, not as they seemed. They were not beguiled by the sight of the eye. John Knox would not worship a piece of painted wood, by whatever name it might be called; he knew it was only wood, that and nothing more. Sacramentarian ideas were rightly conceived of as mythical and superstitious. They taught men who were distracted all their lives with superstitious fears a holy, fearless courage which effected the reformation of the church and the literature of the State. They taught, in short, 'what man was to believe concerning God and what duty God required of man.' In this holy, fearless courage we reckon as a fruit of their labors a vital civil virtue."

Rev. Dr. Parsons addressed the meeting on "The Confession and Catechism in the Home." After giving the history of the two books, known as the longer and shorter Catechism, he spoke of the influence that they had, and especially the shorter one, in moulding character. The address was greatly appreciated, especially by the older people of the audience, who knew by experience the truth of his descriptions.

LOOKS INTO BOOKS.

LIFE AND LETTERS OF HARRIET BEECHER STOWE. A biography of very great attraction, and worthy of its illustrious subject. By Mrs. James T. Fields, author of "Authors and Friends." With a portrait. \$2.00. Boston, Houghton, Mifflin & Co.

The fact that Mrs. Harriet Beecher Stowe has so many admirers in this country should warrant one in assuming that the sale of her "Life and Letters" by Mrs. Field, will be large in Canada. The deep interest taken by Mrs. Stowe in the freedom of the slave, and the great influence that her writings had upon the emancipation of the South has endeared her to every lover of liberty, to say nothing of the love one has for the author who has given us intense pleasure in bygone days in reading and re-reading her famous "Uncle Tom's Cabin." Mrs. Field touches very gracefully many incidents of her life which exhibit the beauties of her character, and has made free use of Mrs. Stowe's letters, and, in a sense, the book will introduce the reader to Mrs. Stowe herself. It has, too, an anecdotal air about it which makes it charming reading.

THE CANADIAN ALMANAC, 1898. Price 25 cents. Toronto, Copp, Clark Co. Limited.

This is the fifty-first year of publication of this Annual, and its size has been increased to 368 pages. The Canadian Almanac aims to keep at the front and to become more useful and interesting every year. Some of the more prominent departments are: Short History of Canada, Tariff of Customs, Forms of Government throughout the world, Post Office Gazetteer, Masonic Lodges, Miscellaneous Societies, Historical Diary, Life Insurance. Some new features for 1898 are: Short Accounts of the British Army and the British Navy, with illustrations; also articles on the English Government, and Extradition and Pardons. Besides the above, with every copy of the Canadian Almanac for 1898 is presented a map of North America, beautifully engraved and printed in five colors.

YUTZO, The God, of 763 B.C. By "Lord Gilhooly." Price \$1.00. New York, F. A. Stokes Co.

This little work is undoubtedly one of the novelties of the season. It is bound in a dull brown sackcloth with rough edges printed on tobacco paper so that it presents a very ancient appearance. The author explains that one day in Paris he purchased a little ivory idol, which he took to his room. This little god became animated and recited to him many wise, witty and strange sayings which he has collected and put down in paragraph form. The idea of course is far-fetched, but the wise sayings will be worth remembering.

The Illustrated Commentary of the Gospel according to St. Matthew by the Rev. Lyman Abbott. Price \$1.50. New York A. S. Barnes & Co.

Year by year the number of works published bearing upon the International series of lessons are increasing, and while some of these have become standards and are in very general use the more energetic and painstaking Sabbath school teacher is forever searching for new light. Lyman Abbot's book therefore upon the Gospel according to St. Matthew, which will be the line of study in this series for the coming half year will be read with much interest. In the opening pages there is an interesting chapter on the study of the New Testament divided into two parts, first, the New Testament, which is sub-divided under eight sub-heads as follows:—Its nature, Its origin and authority, Evidences of its inspiration, The New Testament Canon, The text, The English version, Principles of interpretation. Part two, the Gospels; sub-divided, 1st, The relation of the Gospels to each other. 2nd, Origin of the Gospels. 3rd, The harmony of the Gospels. 4th, The Life of Christ. Then follow three hundred pages of explanatory matter dealing with each chapter, copious notes and references, while in some of the more important points, such as for instance the resurrection of Jesus Christ the rendering of the narrative by the four Evangelists is given in full. On the whole it is one of the most complete works we have seen this season.

THE SKIPPER'S WOODING. By W. W. Jacobs. Cloth. Price \$1.00. New York, F. A. Stokes Co.

Seafaring works of fiction are always attractive to the reader, and the author in this case has grouped together the trials and tribulations of a sailor lover in a most interesting manner. There are the usual blunders and pleasing incidents which are characteristic of this class of story.

Among the many attractive books for children published by the well-known firm of F. A. Stokes & Co, New York, may be mentioned one quarto beautifully illustrated, price \$1.00. Under the

title of "Make Believe," it contains a series of colored engravings of incidents of child life in which the boy apes the man and the girl the woman. The figures are life like and it will make an attractive Christmas gift for the younger members of the family.

HINTS ON BIBLE STUDY. Price 75c. Philadelphia, J. D. Wattles & Co.

This convenient little book is composed of a series of articles written by a strong array of specialists in Bible themes, among which may be mentioned the following: Professors Phillips, Thompson, Bernard, Beecher, Riddle, and Bishops Ellicott and Vincent. Among the subjects treated by these various authors are the following: "What is Bible Study?" "The right spirit in Bible Study," "Studying the Bible Book by Book," "Studying the Bible as Literature," "The place of Helps in Bible Study," "How to use Bible Commentaries," "The Bible as a guide in Social Studies," "Unattained ideal of Bible Study."

GUIDE BOARDS FOR TEACHERS. By W. H. Hall. Price 75 cents. Philadelphia, John D. Wattles & Co.

The author in his opening chapter explains the law of the State of Connecticut in demanding that guide boards be placed at the intersection of country roads, and dwelling on the fact of their utility, goes on to explain the advantage of similar finger boards, to use an older term, on the road of life. The headings of the various chapters, are, therefore, to be looked upon as finger boards pointing in the direction which the reader must travel. It commences with *At the Crossroads*, and then in succession come the following, *Relying upon Past Usefulness*, *Too much Guiding*, *Need of Close Range*, *Side Issues*, *Suggestive Pointings*, *Where Guides are Needed*, etc. To the thoughtful Sabbath school teacher this book will be found invaluable.

The Copp, Clark Co., of Toronto, Limited, are issuing Gilbert Parker's works in a uniform edition. They will appear at intervals of some few weeks apart, two of the volumes being now in press. They have also in press "A School for Saints," by John Oliver Hobbs.

"The Foreign Statesmen Series." London, McMillan & Co., Toronto, Copp, Clark Co., Limited.

This series when completed will embrace the lives of eminent statesmen of continental Europe, and will be uniform in size and price with the twelve English Statesmen issued some time ago. The series will be edited by Prof Bury, of Trinity College, Dublin. Among those already issued might be mentioned "William, the Silent," by Frederick Harrison, and "Philip the Second of Spain," by Martin A. S. Hume. Other volumes will be announced later.

"Captain Marryat's Novels," illustrated standard series. Price \$1.25. London, McMillan & Co., Toronto, Copp, Clark Co. Limited.

This handsome edition of the works of this popular writer should meet with ready sale among those selecting books for boys. The binding is attractive, the paper excellent, and the illustrations most characteristic. The series as far as ready embraces the following titles: "Japhet in Search of a Father," "Jacob Faithful," "Peter Simple," "Midshipman Easy," "The King's Own," "The Phantom Ship," "Poor Jack," "Snarleyyow," "Frank Mildmay," "The Pirate and the Three Cutters."

"The Waverley Novels." By Sir Walter Scott. Victoria edition. Price 50 cents per volume, \$12.50 per set. London, Adam and Chas. Black, Toronto, Copp, Clark Co., Limited.

The Victoria edition of the "Waverley Novels" comprises a set of twenty-five volumes in uniform binding and are printed from the same plates as the well-known St. Henri edition which was published at more than double the price of the Victoria edition. The paper used in these books is of a good quality, the type clear, the binding substantial and the illustrations first-class. Lovers of Scott's writings will rejoice to learn of so excellent an edition at such a small price.

"Sermon Stories for Boys and Girls." By Rev. Louis Albert Banks D.D. With illustrations by Freeland & Carter. Price \$1.00. New York, Funk and Wagnalls Co.

It is often a difficult task for Sunday-school teachers to catch and keep the attention of their younger and more vivacious scholars long enough to instil a lesson. The successful way, as asserted by the author of Sermon Stories, is to enter the minds of the young people "through the doors of their imagination," and all his stories are interesting and easily comprehensible, while with great skill a lesson is interwoven with each. I hope, says the author, they may not only please boys and girls in many a home, but I pray that they may be also blessed of God, in encouraging ministers and Bible teachers to continue attempts to enter the virile minds of their younger auditors through the door of the imagination.

"Bible Selections for Daily Devotion." By Sylvanus Stall, D.D. (Cloth, 608 pages. Price \$1.00) New York, Funk and Wagnelle Co.

This work will be a great help to, not only Bible students but all interested in reading the Word. In it are arranged such devotional passages as will be found especially suited in both character and length for reading before the home-circle and other general gatherings. The passages are printed in paragraphs and arranged in continuous narrative. All poetical portions such as the Psalms and Proverbs are in verse as they should always be. All proper names have their correct accer tuation. The entire compilation is in the nature of a scriptural mosaic. The contents, about one-third of the whole Bible, are suited to persons of all classes and ages. There is a selection for every day of the year.

"Bible Reader's Guide." By Rev. F. S. Schenck, D.D., Price \$1.25. New York, The American Tract Society.

This book is the outcome of a Bible Readers Conference conducted by the author in his own congregation, and will be found invaluable to Bible class and Sabbath School teachers as well as the individual readers of the Word. The object before the author is the study of the Bible as a book not considering the divisions of chapter and verse. He states, and states very truly, that if any other book but the Bible was read in the haphazard way the Bible is read, a chapter here and there, much of the beauty, to say nothing of the sense of the book would be eliminated. He therefore suggests the study of the Bible book by book from Genesis to Revelation. The following paragraph is from the preface. "I think it will be useful to such congregational classes and to normal classes of Sunday school teachers and to colleges and seminary classes too; but I specially design it for the multitude of solitary Bible readers. I trust, it will prove a pleasing and valuable guide in their journey through the Word of God.

The well-known monthly publications of S. W. Partridge & Co. for December are to hand. As usual at this season of the year the illustrations are a little more attractive and the reading matter more interesting than ordinarily, if such is possible. In *The British Workman* will be read with interest "Inside the Bolton Cotton Mill;" in *The Family Friend* "When Mrs. Shore Went Shopping;" in *The Friendly Visitor*, "Nurse Radley's Christmas Text;" in *The Children's Friend* "Grandma's Christmas Guests;" in *The Band of Hope Review*, "Christmas on the Wave;" and in *The Infants Magazine* "Christmas Bells."

"The Birth and Boyhood of Jesus." By George F. Pentecost, D.D. Crown 8vo. 407 pp. \$1.75. New York, The American Tract Society.

The Birth and Boyhood of Jesus. This is a collection of sermons published by Dr. Pentecost, selected from St. Luke's Gospel, chapters one and two, following step by step the early life of our Saviour. The series consists of twenty sermons commencing with "A Notable Couple," "A Good man's unbelief," "The heavenly service of lowly people," "The song of the Highest," "The loving-kindness of God," "Simeon's testimony of Jesus," "The boy Jesus in the Temple," "Jesus' great confession," and concluding with "My Father's business." These chapters show a robust intellect and are well thought out their illustrations are apt and striking, their doctrine is evangelical and they are applied with no little power.

"Paul, A Herald of the Cross." By Florence Morse Kingsley. Price \$1.00. Toronto, Wm. Briggs.

The author has established such a reputation by the first of this series, viz., Titus, which has received such an enormous circulation and has been so widely criticized and admired, and subsequently by Stephen which, while not quite so popular was well received, that this, the third of the series, requires but little comment by way of introduction. In it the story is carried further and takes account of the world outside the Holy Land, the world which lies in misery and sin and into which Christ has bidden his disciples to go forth and carry the glad tidings of the Cross. One reasonably assumes that in such a book and written at such a period, Paul would be the leading feature, and his strong characteristics and noble aims and ends are dealt with most pleasingly in this work.

Messrs. Copp, Clark Co., Limited, of Toronto, have just issued a Canadian edition of "The Ladies' Walk," by Mrs. Oliphant. This forms one of the latest additions to Methuen's Colonial Library of which the Copp, Clark Co. are the Canadian Agents.

W. D. Howells has written a humorous story of Western life, entitled "The Abandoned Water-melon Pa'oh," for the next

volume of THE YOUTH'S COMPANION. Other articles and stories will be contributed to the same volume by Mrs. Burton Harrison, Rudyard Kipling, Mary E. Wilkins, F. R. Stockton, Prof. Bliss Perry, Jesse Lynch Williams, I. Zangwill, O. A. Stephens, Max O'Rell and "Octave Thanet."

Prof. N. S. Shaler, Harvard University, says: "We know more of the actual conditions of the fixed stars than we have yet learned about the central parts of the earth. The deepest mine does not go down to the depth of a mile, and no well-boring extends further toward the centre. In other words, we have by our arts penetrated hardly one four-thousandth of the distance from the surface to the centre of the globe." Professor Shaler has written a most interesting article on this subject for THE YOUTH'S COMPANION.

A NEAT CALENDER.

The Toronto Art League have issued a most artistic calender for 1898, the chief feature being a series of etchings representative of the early life in this country. The illustrations for October which refer to the Upper Canada Rebellion will certainly remind us in this peaceful age that all was not as quiet in the early part of the century as it is close.

SOMETHING IN ART.

Among the many novelties shown this season one that should meet with large appreciation and ready sale is a series of reproductions of eminent paintings from the old masters in tablet form by the S.P.C.K. Depository, 17 Richmond St., W. Among the most charming of these subjects, which are 7 by 9 inches, may be mentioned "The Good Shepherd," "The Sower," "The Madonna and Child," and "Christ in the Garden." The stock of Christmas cards and calenders shown by this house is one of the most complete we have seen in the city.

TWO BOOKS FOR THE YOUNG.

Among the attractive books for boys published this season might be named two recently issued by D. Appleton & Co. "The Red Patriot," by W. O. Stoddard, author of "The Windfall" etc., is a story of the American Revolution and is full of thrilling incidents. To add to the interest it is prettily illustrated. Handsomely bound in cloth, price \$1.50.

"True to His Home," by H. Butterworth, author of "The Wampum Belt," etc., is a story of the boyhood of Franklin, and is an inspiring work to place in the hands of the youth. Price, bound in cloth, \$1.50.

MAGAZINES.

The Christmas number of *St. Nicholas* opens with the first of Rudyard Kipling's "Just-So-Stories." The reason for this title Mr. Kipling carefully explains. Some stories, he says, are meant to be read quietly and some stories are meant to be told aloud. Some stories are only proper for rainy mornings, and some for long, hot afternoons when one is lying in the open, and some are bedtime stories. You can alter and change some of these tales as much as you please, but the stories told in the evening to put the little one to sleep must be told just so, and you are not allowed to alter these by one single little word. The first of the "Just-So" stories tells "How the Whale got his tiny throat." It is in an entirely different vein from anything Mr. Kipling has written before. The illustrations are by Oliver Herford, who has keen humor of his own.

The *North American Review* for December presents in its opening pages the first part of a remarkably thoughtful paper from the pen of the eminent criminologist, Professor Cesare Lombroso, entitled "Why Homicide has Increased in the United States." Dr. Louis Robinson writes most entertainingly upon "The Psychology of Golf," and in a brief but timely article the Hon. Robert P. Porter deals with "The Census of 1900." An eloquent essay is that by J. O'Connor Power, on "Edmund Burke and His Abiding Influence." Mr. William H. Rideing contributes an interesting view of "Tennyson in the Isle of Wight," while Mr. A. D. Vandam writes cleverly of "Officers in the French Army," contrasting the system of military training and promotion in France with that of Germany. An important symposium on "The National Government and the Public Health" is contributed to by Dr. John H. Girdner, Dr. Alvah H. Doty, Health Officer of the Port of New York, and Dr. C. M. Drake, Chief Surgeon of the Southern Railway Company. Other topics adequately treated are: "The Legality of Progressive Taxation," by Max West; "How to Reform our Financial System," by C. B. Farwell, and "Advantages of Hawaiian Annexation," by A. C. James.

THE HOME CIRCLE.

"THE NIGHT HAS A THOUSAND EYES."

The night has a thousand eyes,
And the day but one;
Yet the light of the bright world dies
With the dying sun.
The mind has a thousand eyes,
And the heart but one;
Yet the light of a whole life dies
When love is done.

Francis William Bourdillon.

A BOY'S LOVE FOR HIS MOTHER.

Of all the love affairs in the world, none can surpass the true love of a big boy for his mother. It is pure and noble, honorable to the highest degree in both. I do not mean merely a dutiful affection. I mean a love that makes a boy gallant and courageous to his mother, saying to everybody plainly that he is fairly in love with her.

Next to the love of a husband, nothing so crowns a woman's life with honor as this second love, this devotion of a son to her. I never yet knew a boy to turn out bad who began by falling in love with his mother.

Any man may fall in love with a fresh-faced girl, and the man who is gallant with the girl may cruelly neglect his worn and weary wife; but the boy who is a lover of his mother in her middle and old age, is a true knight, who will love his wife as much in her scere-leaved autumn as he did in the daisied spring-time.

SHORT SERMON FOR BOYS.

A Swedish boy fell out of a window and was badly hurt, but, with clenched lips, he kept back the cry of pain. The king, Gustavus Adolphus, who saw the boy fall, prophesied that the boy would make a man for an emergency. And so he did, for he became the famous General Bauer.

A boy used to crush the flowers to get their color, and painted the white side of his father's cottage in Tyrol with all sorts of pictures, which the mountaineers gazed at as wonderful. He was the great artist, Titian.

An old painter watched a little fellow who amused himself making drawings of his pot and brushes, easel and stool, and said: "That boy will beat me one day." And he did, for he was Michael Angelo.

A German boy was reading a blood-and-thunder novel. Right in the midst of it he said to himself, "Now, this will never do. I get too much excited over it. I can't study so well after it. So here it goes!" and he flung the book out into the river. He was Fichte, the great German philosopher.

THE SOUL.

A devout minister was once asked by a skeptic if he followed preaching to save souls; and, on replying that he did, the caviller rejoined: "Did you ever see a soul?" "No." "Did you ever hear a soul?" "No." "Did you ever taste a soul?" "No." "Did you ever smell a soul?" "No." "Did you ever feel a soul?" "Yes, thank God," said the preacher. "Well," said the cavilling doctor, "there are four out of the five senses against one that there is no soul." So the matter might have dropped; but the preacher, as subtle in understanding as he was pious in heart, turned the table on the cavilling doctor, and asked: "Did you ever see a pain?" "No." was the reply. "Did you ever hear a pain?" "No." "Did you ever taste a pain?" "No." "Did you ever smell a pain?" "No." "Did you ever feel a pain?" "Yes," said the doctor. "Well, then," rejoined the preacher, "there are, you see, also four senses against one to prove that there is no such thing as pain; and yet, sir, you know that there is such a thing as pain, and I know that there is a soul." The doctor appeared confounded, and walked off.

BROUGHT IN "PA'S PRAYERS."

Once upon a time sickness came to the family of a poorly-paid pastor of a country church. It was winter and the pastor was in financial straits. A number of his flock decided to meet at his house and offer prayers for the speedy recovery of the sick ones and for material blessings upon the pastor's family. While one of the deacons was offering a fervent prayer for blessings upon the pastor's household there was a loud knock at the door. When the door was opened a stout farmer boy was seen, wrapped up comfortably.

"What do you want, boy?" asked one of the elders.
"I've brought pa's prayers," replied the boy.

"Brought pa's prayers? What do you mean?"

"Yep, brought his prayers, an' they're out in the wagon. Jest help me an' we'll get 'em in."

Investigation disclosed the fact that "pa's prayers" consisted of potatoes, flour, bacon, cornmeal, turnips, apples, warm clothing and a lot of jellies for the sick ones. The prayer-meeting adjourned in short order.

An amusing story is told in the *Musical Opinion* of an experience of an old-time English village church with a barrel organ. A friend of Sir George Elvey in his younger days "had an organ constructed similar to a musical box. The clerk had been taught to manipulate the instrument, but he fell ill on a Sunday, and a member of a choir undertook to manage it. There were two sets of barrels, one with hymn tunes, the other with secular melodies. The clergyman having given out the hymn, the organ at once struck up with 'Drops o' Brandy,' which in spite of many attempts to stop it, was played to the end. Then, after a second's pause, it started off with another equally secular tune, until in despair, the horrified churchwardens made their way to the vicar, and expostulated with the unhappy choirman, who was of course helpless. Meanwhile, the congregation were convulsed with laughter. At last, in desperation, the officials procured four strong men, who ran the profane thing out of the church, and left it to finish its godless airs among the tombs."

THE BIBLE CLASS.

PETER, PAUL, AND JOHN.

(For Sabbath, Dec. 26th.)

BY PHILIP A. NORDELL, D.D.*

The fragmentariness of the New Testament Records is painfully clear when one undertakes to sum up all that is known of the lives of any one of those who played the most conspicuous parts in the founding and extending of the Christian Church. The external facts in the life of Paul, of whom far more is known than any of the other apostles, could probably be stated in about a thousand words; of Peter's life in half that number, and of John's easily in half of that. The reason for this parsimony in respect to the biographies of men who have exerted an incalculable influence on the religious history of the world, and concerning whom the church treasures the slightest scrap of information, is to be found in the fact that the New Testament was not written to glorify the human instruments through whom the Divine Spirit operated. It was written rather for the purpose of recording the consummation of God's long cherished purpose of grace toward the world through the personal ministry of the incarnate Son of God, and through this ministry as continued in the persons of His chief Apostles.

THEIR CHARACTERS AND WORK.

Different as Peter, Paul, and John were one from another, they all exhibited an extraordinary capacity for the apprehension of religious truth, intense loyalty to the Lord Jesus Christ, and unwearied zeal in the advancement of His Kingdom. While they never courted sufferings, they were never deterred from the path of duty by the prospect of persecution. The two former crowned their testimony to Christ by martyrdom.

Peter was impulsive, impetuous, bold, a natural leader of men, intensely practical in his ideas, and remarkably adapted by natural qualifications for the part assigned to him in connection with the early manifestation and spread of the church. His value stands out significantly in the memorable words of the Master, "Simon, Simon, behold Satan asked to have you, that he might sift you as wheat: but I made supplication for thee, that thy faith fail not." Satan knew full well the peril of his kingdom from a man of Peter's temperament and power, and therefore sought by every Satanic device to cast him down. Christ, too, knew his value for His Kingdom and interposed with special efficacy in his behalf. He was a man for whose possession the opposing kingdoms of the spiritual world contended to the utmost. His worth to the Christian cause is seen in his capacity to do what no other one of the Apostles could do on the day of Pentecost, in the subsequent unfolding of the church in Jerusalem, and in the opening of the door to the Gentiles.

Paul's intensity of conviction never permitted him to do half-hearted work in any cause that engaged his mind and heart. It was not cruelty but religious conviction that drove him into the work of persecuting the early church with a zeal that speedily distanced the most implacable opponents of the Christian cause. The

*An Exposition of Lesson 52 in *The Bible Study Union Sunday School Lessons* on "The Three Great Apostles."

same depth of conviction and unwearied zeal he carried into the service of Christ. It was he who, divinely guided, conceived and executed the stupendous scheme of planting the Gospel at every strategic point between Jerusalem, the religious capital of the world, and Rome, its political centre. He was the great thinker of the church, the one imperatively needed to interpret the saving significance of the life and death of Jesus the Christ. It was his mission on the one hand to deliver the church from the yoke of Judaism, and on the other to exhibit those fundamental truths concerning the place of Christ in the universe that were needed to counteract heathen heresies which, even before his death, were threatening the existence of the church.

John, the disciple whom Jesus loved, was less fitted by instinct and temperament for the initiative work done by the other two. The tender charge committed to him by Jesus on the cross doubtless kept him in Jerusalem for many years. If Mary survived to the age of eighty years, John could not have entered on his life-work much before Peter and Paul had completed theirs. His contemplative, mystical mind could not really find its appropriate sphere of action until historical Christianity had become thoroughly established. His interpretation of the theanthropic life of Christ naturally supplemented the more outward narratives of the other evangelists, since it contemplated this life not so much in its earthly aspect as in its divine relations and eternal significance. Thus each of the Three Great Apostles was called to do a distinctive work that none other could have done, and all together helped to continue and complete the work that Christ Himself could not do except through human agents.

THEIR COMBINED INFLUENCE.

Detach from the New Testament writings those which were composed directly by Peter, Paul and John, together with those which were composed under their influence by their close companions, such as the writings of Mark, Luke, and the unknown author of the Epistle to the Hebrews, and the residuum consists of Matthew's Gospel, and the Epistles of James and Jude. Blot out from our knowledge of the apostolic age the deeds and words of these three, and the rest is a virtual blank. Without them, humanly speaking, Christianity would have been strangled in its infancy. Next to the Master whom they served, and whose mission they continued, their teachings lead to-day the world's highest and purest religious thought, and quicken its spiritual life. This has been their exalted privilege in every age subsequent to their own, and must so continue as long as Christianity remains the supreme revelation of God's love and purposes of grace toward a fallen and sinful humanity.

FOR THE SABBATH SCHOOL

International S. S. Lesson.

LESSON XIII.—GOD'S LOVE IN THE GIFT OF HIS SON.—DEC. 26.

A CHRISTMAS LESSON.

(1 John iv. 9-16.)

GOLDEN TEXT—"God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life."—John iii. 16.

INTRODUCTION—Instead of selecting as our Christmas lesson the story of Christ's birth, we have the story of the wonderful love of God the Father in sending His Son Jesus Christ into the world that men might have life in Him.

VERSE BY VERSE 9. In this was manifested the love of God toward us, because that God sent His only begotten Son into the world, that we might live through Him. John iii. 16; Rom. viii. 32; 1 John v. 11.)

10. Herein is love, not that we loved God, but that He loved us, and sent His Son to be the propitiation for our sins. (Rom. v. 8-10; Tit. ii. 4; 1 John ii. 2.)

11. Beloved if God so loved us, we ought also to love one another. (Matt. xviii. 33; John xv. 12, 13; 1 John iii. 16.)

12. No man hath seen God at any time. If we love one another God dwelleth in us, and His love is perfected in us. (1 John v. 20; John i. 18; 1 John ii. 5.)

13. Hereby we know that we dwell in Him, and He in us, because He hath given us of His Spirit. (John xiv. 20; 1 John iii. 24.)

14. And we have seen and do testify that the Father sent the Son to be the Saviour of the world. (John i. 14; 1 John i. 1, 2; John iii. 17.)

15. Whosoever shall confess that Jesus is the Son of God, God dwelleth in him, and he in God. (Rom. x. 9; 1 John v. 1, 5.)

16. And we have known and believed the love that God hath to us. God is love, and he that dwelleth in love dwelleth in God, and God in him. (1 John iv. 8; iii. 24.)

The attainment of John's ideal is not easy. If we pause and look at our imperfect selves, the idea of fellowship with a pure and holy God seems almost sacrilegious. But Paul teaches us that by faith we can lay hold of the promises, and being purified by the Blood, be presented spotless before the throne. With this joyful truth in mind, we can surrender ourselves to the love which sought us before we even knew of its existence, and be filled with the fullness of the Godhead.

God's Christmas gift! how this conception of it uplifts, and fills with grand harmonies this festival time of the year! The angel's song on the plains of Bethlehem swells on our listening ears with new and overwhelming meaning: "On earth peace, good-will to men!"

CHRISTIAN ENDEAVOR.

DAILY READINGS.

First Day—God's Love is the Gift of His Son.—1 John iv. 1-21.

Second Day—"The only begotten of the Father."—John i. 1-18.

Third Day—The Promise of His Coming.—Isa. ix. 1-7.

Fourth Day—The Story of His Birth.—Luke ii. 1-20.

Fifth Day—God's Great Love for the World.—John iii. 1-21.

Sixth Day—"I came . . . to save the world."—John xii. 44-50.

PRAYER MEETING TOPIC, Dec. 26.—"What message did Christmas bring you?"—Isa. liii. 1-12. (A Christmas song service suggested.)

THE COMING OF THE KING.

META E. B. THORNE.

Good tidings! The Saviour is coming to dwell
With men! Hear the glad angels singing.
"Good tidings of joy!" In harmonious swell
The angelic chorus comes ringing.
"Peace—peace and good-will from your Saviour and Lord!
With songs of rejoicing His name be adored!"

Long ages have vanished, and yet the refrain
Rings sweetly again the glad story—
"Rejoice! Christ the Saviour is coming to reign,
Illuming the world with His glory.
The King in his beauty will dwell among men;
Thine eyes shall behold Him—He cometh again!"

In hearts where He dwelleth no evil can hide,
No sin and no heart-breaking sorrow,
But "peace like a river" and love shall abide,
And faith that no trouble will borrow.
O King, in thy beauty come reign in my heart,
And bid every image unlike Thee depart!

Come, King, in thy beauty, my whole being fill,
To Thee all my powers I surrender;—
My mind, soul and spirit, my heart and my will,
Subdue with Thine influence tender.
Possessed by Thee wholly, O Christ, Thou shalt see
The kingdom of heaven beginning in me.

A PROMISE.

"For unto us a Child is born, unto us a Son is given; and the government shall be upon His shoulders: and His name shall be called Wonderful, Counsellor, The Mighty God, The Everlasting Father, The Prince of Peace."—Isaiah ix. 6.

A CHRISTMAS MESSAGE.

"On earth peace and good will." The first notes of the angelic strain should always be first in our hearts and on our tongues. "Glory to God in the Highest" for He is the Author of all things and He only is the Author of the New Creation, The Father of the Son given, the Prince of Peace, "Thanks be unto God for His unspeakable gift."

Prince of Peace, words of promise and prophecy, words increasing in interest every year. How thrilling they are to the thoughtful to-day. Ever since the carol was heard by the shepherds on the hills of Bethlehem. The eye of faith has been looking for peace on earth, long ago it had been promised under a King, who should rule in righteousness, and "of whose government there should be no end," now it was thought it had come. But the King sent, the Son given was not received. He was rejected, killed, rose again and went away promising that he would return.

Nineteen hundred Christmas days have come and gone and yet the world is not at peace. Never will man cease to learn war against his fellow while there is war in the heart. Not until the law is written on their hearts will men be law-abiding, never will they be reconciled to each other until they have been reconciled to God, and this can only be accomplished by the preaching of Him who is "Our Peace." "Being justified by faith, we have peace with God." These new forces are all to be hailed as helpful to the grand result as were the external blessings in the world's condition when Christ was born.

Church News

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

MONTREAL NOTES.

At the quarterly communion in Eskine church, last Sunday, forty-one new members were received, three of whom were also baptized. Every department of the work in this church shows signs of prosperity. The Christian Endeavor Society is active, the Sunday School is growing, the membership is increasing and the session is asking for the election of seven new elders.

On Thursday evening last the quarterly meeting of the Local Christian Endeavor Union was held in Eskine church and they had the treat of an excellent address from Dr. F. E. Clark, the founder of the Society. As might be expected the meeting was a large one and the occasion one of much spiritual power and profit.

A few evenings ago the choir of the Taylor church assisted by a number of well known soloists of the city gave an excellent rendering of the cantata of "Ruth" in aid of the choir fund. This cantata is composed by Dean Carmichael, rector of St. George's church and Mr. T. Halsey, organist of the same church. There was a good attendance and all were delighted with the evening's entertainment.

The congregation of St. Andrew's church, Huntingdon, and the community generally has suffered a severe loss by the death of the late Dr. Allen Cameron. Dr. Cameron represented the County for several terms in the Local Legislature and for a number of years past has been a member of the Council of Public Instruction. The funeral service was conducted by the Rev. T. H. Hutchison and the Rev. Dr. Muir. The procession was the largest ever seen in the district though the roads were in a most unfavourable condition, showing the high respect in which he was held, both for his private virtues and his public services.

The Rev. John Matheson, for the past eighteen years pastor of Burn's church, Martintown, in the Presbytery of Glengarry, has resigned his charge mainly for personal reasons. As an expression of the feeling of the members of his congregation towards him they have presented him, before leaving, with a complimentary address couched in the warmest terms and accompanied it by a purse of over a hundred dollars. This is the only charge Mr. Matheson has ever served and he retires from it holding the respect and affection of his people in the highest degree.

GENERAL.

Burntown Presbyterians have presented their pastor, Rev. Mr. Graham with a fur overcoat.

The Whitby Presbyterial of the W.F.M.S., will hold their anniversary at Picketing Jan. 15th.

The Presbytery of Toronto has nominated the Rev. James Carmichael, D.D., of St. Andrew's, King, as Moderator of the next General Assembly.

Morningside congregation was separated from the charge of Fern Ave. and Morningside, on Tuesday last, and placed under the care of the Home Mission Committee.

The congregation of the Oshawa Presbyterian Church has extended a unanimous call to Rev. James B. Hodges, B.A., of Tilbury. The stipend offered is \$1,100 per annum.

The annual "At Home" of the Literary and Theological Society of Knox College Toronto was held on Friday evening. About eight hundred guests were present and the affair was a great success.

Permission has been given St. Paul's congregation, Toronto, to remove their church building from its present site from the corner of Bathurst St. and Barton Ave., and to mortgage the new church property to the amount of \$25,000.

Rev. Neil Currie was inducted into the pastoral charge of East Lake, Ainslie, in the Presbytery of Inverness, N.S., on the 16th ult. The congregation of Middle River is still vacant and looking for an acceptable

preacher in English and Gaelic. The mission station of Baddeck Forks is a similar field, but not able to support a minister without considerable help from the Augmentation Fund. Both fields are supplied at present by Rev. M. A. McKenzie, lately of Grand River, C.B., which is also vacant.

The resignation of Rev. R. C. Tibb was accepted by the Toronto Presbytery, and Rev. Wm. Meikle will declare the pulpit of Fern Ave. vacant on the first Sabbath of the new year. Rev. A. MacGillivray is interim Moderator of Session.

Chalmers' Church, Toronto, was crowded at both services last Sabbath. Rev. Mr. MacClements chose as his subject for the morning sermon "The Burning Bush," and for the evening "Christ wounded in the house of His Friends."

At the communion services recently held by Mr. Crozier at Grand Valley and South Luther thirty four were received into church fellowship, viz.,—six at Grand Valley and twenty eight at South Luther. All but two of these were received on profession of faith.

On Wednesday afternoon, Nov. 24th, Rev. Mr. Strange was ordained and inducted into the pastoral charge of Virden congregation. Rev. Mr. Mason, Douglas, presided, Rev. Mr. McLean, Oak Lake, addressed the congregation and Rev. Mr. Ferry, Chater, addressed the minister.

After hearing the representations of the Commissioners from St. Andrew's and St. Paul's, Vaughan, the Presbytery of Toronto unanimously decided not to release Rev. Chas. A. Campbell from that charge. The congregations made very strong representations of loyalty and affection.

At the last meeting of the Toronto Presbytery the recommendation of a Committee, that the Presbytery simply note the reception of the document purporting to be the final decision of the Synodical Commission in the matter of the Cowan Ave. church site, but take no action upon it meantime, was adopted.

St. James' church, Stouffville, and Melville church, Markham, united in a very unanimous call to Mr. J. C. Wilson, B.A., licentiate, who has been supplying the pulpit for some months. Mr. Wilson, however, declined the call, and leave was given the congregation to again seek moderation when they are prepared to go forward.

On Sabbath, Dec. 5th the Presbyterian Church at Union Point, Man., was reopened, Rev. Dr. Bryce of Winnipeg conducting the services. During the last few months the church has been rebuilt, the total cost of the work having been contributed by the people of the settlement and the congregation hope shortly to have a settled pastor.

The anniversary services held at Rothsay on Sunday and Monday Dec. 5th and 6th were very successful. Rev. J. M. Aull of Palmerston preached on Sunday to large audiences. On Monday evening a social was held when a good programme was presented. The proceeds amounting to over one hundred dollars, will go towards paying off the church debt.

On Thursday, Dec. 2nd, Rev. J. Matheson who has resigned the charge of Martintown and Williamstown after eighteen years of faithful service, was presented with an address and a purse containing \$105 by the members of the Martintown congregation and on the following Tuesday evening the Williamstown congregation also presented a well filled purse as a token of their esteem.

Appointments of Rev. D. MacGillivray B. A., of Homan during the month of January 1898, in the Presbytery of Huron:—Jan 2nd, Thames Road and Kirkton; Jan 3rd, Hensal; Jan 4th, Chieflhurst; Jan 5th, Rippen; Jan 6th, Hills Green; Jan 7th, Bayfield Road and Blake; Jan 8th, Bayfield and Bethany; Jan 10th, Edmondville; Jan 11th, Duff's Church, etc.; Killop; Jan 12th, Talvin Church, Winthrop; Jan 13th, Clinton; Jan 14th, Lonsdale and Hull-itt; Jan 16th, Knox Church, Goderich; Jan 18th, W.F.M.S. Presbytery and Goderich; Jan 19th, Smith Hill and Manchester; Jan 20th, Mitchell.

Rev. Wm. Scott died at his residence Charlottetown, P.E.I., after a brief illness on Saturday, Dec. 4th, aged 73 years. Deceased was a native of Ireland and was

educated in the Belfast Presbyterian College. In 1853, Mr. Scott was ordained minister of St. Eustache, near Montreal where he remained for some years, going from there to St. Sylvester, Que. His subsequent pastorates were Bay Chaleur, N.B., Bedeque and St. Peter's Road, P.E.I. Failing health compelled him to relinquish active service eight years ago, and since that time he has resided in Charlottetown. He leaves one son and two daughters.

SARNIA PRESBYTERY.

This Presbytery held the quarterly meeting in Strathroy on Tuesday, 7th Dec., at 9 a.m., Mr. Livingston, Moderator, in the chair. The minutes were read and sustained.

A communication was read from the Agent of the Aged and Infirm Ministers' Fund, asking the Presbytery's co-operation to advance its interests. It was agreed on motion of Dr. Thompson to present the claims of the Fund to the various congregations along with the other schemes of the church.

An interesting circular from Mr. Robertson, Supt. of the Missions in the Northwest, was read stating the increasing claims and the present duties of the Home Mission Committee and urging the Presbytery to largely increase financially the operations during the present year. The Presbytery agreed on motion of Mr. Haddow, seconded by Mr. Jordan that the members of the Presbytery be instructed to urge upon their congregations the pressing claims of this Fund.

A communication was read from the Presbytery of Kamloops intimating that the Presbytery, acting upon his own confession, has suspended the Rev. Peter Scott from exercising the offices of the Christian ministry or any parts thereof until such time as the Presbytery deems it wise to remove the suspension.

The Presbytery then took up consideration of Mr. Cuthbertson's resignation of his charge of Wyoming and Plympton laid on the table at last ordinary meeting. Resolutions were read:

From the Wyoming congregation passed at a congregational meeting held Nov. 25th, 1897; and from the Plympton congregation, South Plympton, passed Nov. 25th, 1897.

The following delegates presented themselves; Mr. John Dewar, representing the session of Plympton and Mr. James McEwen the congregation of Plympton, and Mr. Robt. Rae, the congregation and session of Wyoming. These were heard in reference to the resignation and expressed their esteem for Mr. Cuthbertson.

The following motion was submitted by Dr. Thompson and ordered to be entered on the records:

"In receiving the resignation of the Rev. Geo. Cuthbertson, so long a minister of this church and a member of this court, this Presbytery desires to put on record its sense of his high personal character as a Christian minister, his long and able services rendered so ungrudgingly to the church whose interests he had deeply at heart. In addition to his pastoral labors he has acted as Clerk of Presbytery for thirty-four years, first in the undivided London Presbytery and afterwards in the Presbytery of Sarnia since its foundation. These duties he has discharged with fidelity and to the full satisfaction of all his brethren. We regret that now the weight of years and consideration of physical health render his retirement from active work a necessity. We, his brethren in the work of the Lord, gladly bear witness to his fidelity and zeal, his ability as a preacher of the Word, the appreciation in which his pastoral labors have been held by the people among whom he ministered, the value of his counsel in all our church courts and more especially in our own Presbytery. His geniality of manner and loving disposition have helped his brethren through the tedium of many a weary hour. During all these years he has maintained the most intimate and kindly relations to all his brethren, who now deeply regret the necessity of his removal from among them. They thank the head of the church for all his works of faith and labors of love and pray that his remaining days may be passed in the happy serenity of the evening, full of years and of honor, and

that we who remain may be stimulated by his example. We also express our sympathy for his flock now left without a shepherd and also pray that he may be guided during their vacancy and led to make a wise choice of one who will carry on the good work to which our brother has given so much of his strength and loving service."

The next meeting of Presbytery was appointed to be held in St. Andrew's church, Sarnia, on the second Tuesday of March, 1898, at 11 a. m.

The Presbytery again met at 1 p. m.

Mr. Daly intimated that he had moderated a call in favor of Mr. Cockburn, at Black Creek, Plum Creek and Guthrie churches, signed by eighteen members and seventy-six adherents, promising \$600 and manse, and asking aid of the augmentation fund to the amount of \$150.

Mr. Livingstone was authorized to moderate in a call at Cornna and stations if called upon before next ordinary meeting of Presbytery.

At the request of the Presbytery Mr. Atherton agreed to retain the clerkship until after the next ordinary meeting in March next. The meeting was closed with the benediction.

GEO. CUTHBERTSON, Clerk.

SARNIA PRESBYTERIAL SOCIETY.

The second convention of the Sarnia Presbyterian Society was begun Monday morning Dec. 5th, in St. Andrew's Presbyterian church, Strathroy, at 10.30 o'clock. The Society includes all the Young People's Societies within the bounds of the Presbytery of Sarnia, over thirty in all, with a total membership of over 1,300. The chair was occupied at the morning session by the President, and devotional exercises were conducted by Rev. S. G. Livingstone, Moderator of Presbytery. The service of song was arranged in printed form and was much enjoyed.

The first paper read was on "The Importance of Pledges in Christian Service."

This was followed by a discussion on the paper led by Rev. R. Drinnan, of Camlachie, who emphasized the importance of looking into the pledge and studying it with a view to better observance. One should not thoughtlessly or ignorantly take the pledge, and a pledge when taken should be kept. We should remember that the promise is to our Lord, the consciousness of this will keep us faithful. The next paper was on "The Young People's Society a part of the Church," emphasizing the fact that the Young People's Society is as much a part of the Church as the Sunday school or any other organization. The paper dealt very fully with the work of the Y.P.S. and its duties, the duty of the members as individuals, of the Church to the Society. Greater loyalty to the Church was urged and constant remembrance of the great phrase of the Pledge, "Trusting in the Lord Jesus Christ for strength." A lengthy discussion followed in which many good points were brought out, after which the session closed with the benediction.

The evening meeting opened with a song service after which Rev. W. G. Jordan conducted devotional exercises. The first paper read, "How to create and sustain an interest in Missions" brought forth some very bright and helpful ideas.

The statement that "Lack of missionary zeal is due to one or two things, either lack of information or lack of consecration," was discussed and the thought emphasized that information led to consecration, and often to the saving of the individual.

How to obtain the necessary information was taken up and different methods suggested. The thought suggested was the goodness of God in permitting us to be co-workers with Him. It was hoped that all Christians might be imbued with the spirit of Dr. Grant of Persia, when he declared, "I care not go up to the judgment seat, until I have done my utmost to promote the kingdom of God in the earth."

An interesting paper on "The members' part in the Christian Endeavor meeting," described the four different classes of members: Honorary, active, associate and attendant, as belonging to one great family, with one Master even Christ. The duties of each class were mentioned and the special obligations of the active members dwelt upon.

GENERAL.

Rev. Thomas Corbett, has resigned from the pastoral charge of the Presbyterian church in South Richmond, N.B.

Rev. Mr. Knowles being confined to his house suffering from a severe cold, Rev. Mr. Gilmour, of Almona, preached in Stawerton Presbyterian church, Ottawa, last Sabbath.

The congregation of Zion church, Hull, decided that instead of the annual dinner, they would this year give as a thank offering the amount required, and as a result the sum of \$117 was laid upon the plate last Sabbath.

Miss Margaret McKellar, M.D., addressed a large congregation in St. Andrew's Presbyterian Church, London, Sabbath afternoon on mission work in India. Her discourse was one of deep interest, and delivered in an eloquent manner.

Rev. Dr. Armstrong preached in Knox church yesterday morning and in St. Andrew's church Ottawa in the evening. At St. Andrew's church Dr. Armstrong delivered a scholarly and earnest address upon the permanency of a Christian's joy.

A very impressive communion service was held in Erskine church Meaford on Sunday Dec. 5th, when twenty-six new members were received, thirteen by certificate and thirteen on profession of faith. This is the first communion service held since the induction of the Rev. S. H. Eastman as pastor.

Rev. Robt. Johnston gave the third talk of his series on "The Pilgrims' Progress," with stereopticon views at the Auditorium, London last Sunday afternoon. After a brief resume of the two previous addresses, Mr. Johnston spoke of Christ's climbing the "Hill of difficulty," of his visit to the "Palace Beautiful," of his imprisonment in "Vanity Fair," and of the martyrdom of Faithful. From that point, "The Way of Life" will be continued next Sunday. A feature of the service is that the hymns and scripture lesson are thrown on the canvas, so that all may see them with ease, and as a result the congregational singing is excellent.

The anniversary services at St. Paul's church, Ottawa, last Sabbath were well attended and the sermons at both services were excellent. Appropriate music was rendered. Rev. D. M. Ramsay preached in the morning and Rev. W. T. Herridge in the evening. Rev. Mr. Ramsay preached from John xiv. 1: "Let not your heart be troubled ye believe in God believe also in me." Jesus had just warned His disciples that He was soon to leave them. Therefore their hearts were troubled and He exhorted them to trust in God. Mr. Ramsay pointed out, Faith in God is not quite the same thing as faith in Christ. They who believe in Christ, have learnt to have faith in God. Men are more easily led to have confidence in men. They are alive to the concerns of their property and their life but not to those of the soul. And if we do realize the value of the soul, all the less likely are we to trust in God unless we are convinced that He is trustworthy. Is God trustworthy? asked the speaker. What is His character? His word and His works declare Him to be perfectly righteous, all-powerful and all-wise. Is He not absolutely trustworthy? His greatest promise, moreover, was that of the Messiah and this He has abundantly fulfilled. May we not rest assured, then, that if we trust in His Son, He will fulfil the promise of salvation? Should we not find peace in the promise that all things work together for good to them that love Him? If Abraham trusted Him with the child of his hopes, may we not trust all things into His hands? Rev. W. T. Herridge in his sermon in the evening chose for his text Acts x. 6: "He lodgeth with one Simon a tanner whose house is by the sea side, he shall tell thee what thou oughtest to do." The person referred to is Peter and Mr. Herridge in commenting upon the verse said that the possibility of redeeming man should make him dear to his fellows. Christ chooses whom the world has spurned. If we intend to do the work of the Master we must never be fastidious of our surroundings. It would be a very sad thing if God did not love us more than we love one another.

WHAT IS RHEUMATISM?

The Cause of Those Dreadful Aches and Pains.

ACIDITY IN THE BLOOD NEUTRALIZED AND RHEUMATISM CURED.

Do you know what is meant by the aches and pains of Rheumatism—swollen joints, sharp, agonizing twinges which affect the arms, back and hips, causing misery day and night?

Rheumatism is one of the most painful diseases to which the human race is subject, and medical skill has done its utmost to conquer the disease. Hundreds of different remedies have been provided in the form of liniments and other local applications, but these medicines give only temporary relief. The best authorities admit that rheumatism is a disease of the blood. It is caused by acidity of the vital fluid, which produces inflammation in the joints and the torturing agony which afflicts the sufferer.

The only cure for rheumatism is in neutralizing this acid and making the blood pure. The great success of Hood's Sarsaparilla in the most severe cases of rheumatism proves that this is the true way to cure the trouble. Hood's Sarsaparilla is the One True Blood Purifier. It is especially prepared for the purpose of purifying and enriching the blood, and it is a positive cure for all diseases which have their origin in impure blood. Thousands of testimonials have been written by people who have been cured of rheumatism by this medicine, and many times a second letter has been received years afterwards, stating that the cure was permanent.

RHEUMATIC FEVER.

"Four years ago my little daughter, Hattie May, had a severe attack of rheumatic fever, during which the attending physician for twenty-four hours would not give us any hope of her recovery. She was so sick that she could not bear the weight of the bedclothing, which had to be supported by pillows bolstered up around her. After the illness had passed she was in

A VERY WEAK CONDITION.

and had to be carried from one room to another, and in fact could not use her hands or her feet. Her knee and ankle joints as well as the joints of her fingers and toes, were as purple as when bruised. The doctor ceased his visits about Thanksgiving and it was not until the following spring that she could walk from one room to another. I gave her Hood's Sarsaparilla and she took four bottles in all. We saw an improvement in her condition before she had taken all of the first bottle. Her general

HEALTH IS NOW GOOD.

and she has not had any rheumatic trouble since last spring. Her knees and ankles are regaining their strength. When I told the doctor I was giving her Hood's Sarsaparilla, he said that it was not only the best thing we could do, but the best Sarsaparilla that she could take. We do not think she would ever have regained the use of her limbs if she had not taken Hood's Sarsaparilla. It came to give the medicine to her as the result of my own

WATERBURY, VERMONT.

with it several years before I had no appetite and suffered a terrible distress in my stomach after eating. After taking Hood's Sarsaparilla I was relieved. Now I have great faith in the medicine." Mrs. FREDMAN ROBERTS, 39 Bridge St., Belfast, Maine.