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## The Presbyterian Review.

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Toronto Oct. 21, 1897.

### NOTES AND COMMENTS.

We have no desire to cast any reflection on the methods which the Salvation Army, as a general rule, pursue in carrying out its work. We have but small sympathy with the war whoop and beat of drums, but these means of attracting a crowd have been more or less acquiesced in on account of the success claimed with a class difficult to be reached by the ordinary means. Last week however the citizens of Toronto were treated to an exhibition by the Army which shocked the feeling of all right minded thoughtful people who witnessed it. It was a street procession conducted on an elaborate scale in which the blare of trumpets and brass bands, mingled with hallelujahs, and specimens of converted sinners were exhibited to the public gaze, dressed in flowing robes of white. Riders on horses of various colours, white, red, and black marched in the line, no doubt representing the symbolism of the seals described in the Book of Revelation. It is surely most objectionable to parade such things on the streets and we are surprised that the Salvation Army does not show more sense than to carry their advertisements to such an extreme.

The prevalence of destructive fires at this season has raised a problem, happily not often before the Canadian public. The Manitoba and Russell County sufferers are now in company with the homeless citizens of Windsor N. S., and the question of relief is a serious one. Immediate wants in all these cases have been generously met, but the losses have been very heavy, in most cases quite disastrous, and it is evident that more than mere temporary relief is required. Canadians are stout-

hearted and not easily depressed by business difficulties, but when a territory or a town has been devastated by the flames with nothing not even shelter left the victims of misfortune deserve public sympathy, and the Governments will be justified and maintained in coming forward with a scheme of liberal provision which will at least enable the sufferers to tide the winter over. Individual help will also be needed on a large scale.

The demand on charity caused by the recent fires is not the only claim on the benevolently disposed at this season. The weather, so far, has been favorable to the poor, but now the keen edge of winter is felt and the needy in the larger centres of population present a case for charitable institutions. Much admirable work is done by the relief societies, and while the undeserving now and then are supplied, it may be taken for granted at least ninety per cent. of the help given is to the deserving poor. Churches have their agencies in this good work and what can be better than to devote time and money to the rendering of homes happy by timely aid. From now on ladies and gentlemen will find much charitable work to do, and the kindly help of those who have enough and to spare will be appreciated by a disinterested class of workers and by grateful recipients.

Rev. John Kay, who will be inducted into the pastoral charge at Deer Park this evening has been the recipient of many tokens of the esteem in which his flock at Milverton holds him. He and Mrs. Kay were presented with several useful articles for the study and parlor from members and adherents, and from personal friends. He will receive a cordial welcome at Deer Park where his pastorate is looked forward to with great expectation.

In view of the approaching World's Convention, W.C.T.U. in Toronto it is interesting to read the statement published by that body as to the resignation of Lady Somerset. A difference of opinion exists between her ladyship and the W.C.T.U., on one question only. She possesses the full confidence of the organization and that fact having been made clear to her she has withdrawn her resignation. There will be no schism, no rupture, no dissension, but unity in diversity, co-operation on broad lines with toleration on nonessential points of difference.

College hazing is gradually giving way to enlightened public opinion. Here and there an outbreak is still reported but the wild scenes of the past will soon live in tradition only. President Patton at the opening of the Fall Session of Princeton appealed to the nobler and manlier instincts of the students, and urged them to voluntarily do away with the barbarous practice. Much had previously been accomplished in bringing about a change of sentiment among them upon the subject, especially among the upper classes, who are using their influence to have the old custom abandoned.

It is certainly behind the age and unworthy of honorable Young men, and is a disgrace to an educational and Christian institution. If the leading students earnestly take the matter in hand, it will soon be a thing of the past. And if our large and influential colleges do away with it, the smaller ones will soon follow their leadership. College hazing has had its day. Public sentiment is against it. College authorities are not as lenient to it as formerly. And the better type of student is not favorable to it. The sooner it becomes a faded memory, the better for all concerned.

#### REFORM IN ITALY.

FROM a statement recently made at a meeting at West Dulwich, it appears that the work of Italian church reform, begun some fourteen years ago, by Count Campello, is making slow but steady progress. The Reform Church has thirteen stations in Italy, seven ordained ministers and several Bible readers, 1,000 communicants and an increasing body of adherents. The church is formed on the lines of the Church of England, and has declared its rejection of the doctrines of the Papacy, the Immaculate Conception of the Virgin, the worship of the Virgin, the universal rule and the infallibility of the Pope, Transubstantiation; the withholding the cup from the laity, reject the doctrine of Purgatory, the cult of saints, worship in a language not understood of the people, and all other inventions of the Papacy. The founder, Count Campello is an Italian of high birth who had been a Canon of St. Peter's but becoming dissatisfied with the errors of Rome and finding their abandonment hopeless, left the church and the rich emoluments he derived from it and launched a movement by and for Italians for the restoration of the worship of the primitive Catholic Church as it existed in the first centuries. The centre of the movement is at Arone—the seat of the Campello family for centuries. The work is countenanced by sympathizers in England and is said to have gained permanent footing in Italy, where the hostile feeling with which it was at first regarded is passing away.

#### MR. MOODY'S VISIT.

MR. Moody's Canadian visit has been followed with great interest by people of all denominations. In Montreal and Ottawa the divine blessing rested on the Evangelist's labors, and many professed conversion. At Ottawa Mr. Moody defended revivals of religion and pointed out that many of the churches owed their origin to revivals. In this Mr. Moody is right. Those who object to special revival meetings are as a rule prejudiced because some so-called revivalists are unworthy of confidence and their work proves not helpful but injurious. The Church has been, perhaps, too ready to give her countenance to men not fully accredited, and as a natural result the worthy suffer with the unworthy. But there are revivalists of quite a high character, who have stirred up the dry bones, and whose preaching has infused new life into Christians and brought sinners to repentance. Of Mr. Moody himself nothing but the very highest praise can be uttered. He has the Master's seal to his ministry of the Word. His life and methods are examples to be followed, and he has chosen the good old paths in his doctrine and services. For many years his wise utterances have comforted, confirmed and convicted, and the Christianity of this age owes him a great debt for his life and work. His Toronto meetings will open on the 27th inst. next week. The committee acting in the matter for the Ministerial Association is composed of Revs. Wm. Patterson (chairman) Elmore Harris, G. J. Bishop, T. B. Hyde, Jas. Allen, J. P. Gerrie, W. Thomas, and Dr. Parsons. The arrange-

ments will be on a scale to meet the convenience of the largest possible number of people, and we feel sure advantage will be taken of the meetings to the fullest extent. The churches will be strengthened by giving their free co-operation.

#### DEATH OF EDITOR DANA

CHARLES A. Dana, whose death has been recorded this week, claims more than a passing word. He was more than an Anglophobe and an exponent of extreme views on international questions. His personality entered into his work and journalism for half a century has been the better for his genius and ideals. He was born in 1819 and from early years took an interest in an improved social and intellectual life. After a newspaper apprenticeship he joined the staff of the New York *Tribune* with Horace Greeley in 1847, becoming shortly the managing editor and one of the proprietors, a post he held until 1862. He was an unmistakable force in the Anti-Slavery crusade. Quitting the *Tribune* he became assistant Secretary of War and was at the front during the war. He championed General Grant when his promotion was opposed and influenced affairs generally in connection with the war. He then founded the New York *Sun* as an independent Democratic paper and made it the most brilliant journal of the day. He maintained a high standard in all its departments, the great blemish on its pages being that already noticed, its unreasonableness, and extreme hostility to British affairs. But notwithstanding this shortcoming his service to his country has been great and his name will go down among those of the notable men this century has produced in the United States.

#### OLD AGE IN THE MINISTRY.

THE Church has to face this problem whether she wishes to do so or not. It is forcing itself to the front and a condition is being created which must be taken seriously into account in connection with the future of the ministry and of the Church. The existence of the problem no one can doubt. There is more than a tendency to pass over old ministers who are capable of good service; a well-defined practice has sprung up and is in vogue throughout the land. The experience of, probably four fifths of the moderators of vacancies is that congregations do not want ministers who have passed their prime physically, or who have not the first vigor of manhood. A return of the number of congregations where this feeling prevails would be, if procurable, positively startling and it is not too soon for the thoughtful leaders of the Church to take steps for definite action. The problem is admittedly a most difficult one. Congregations cannot be coerced; nay, they must be upheld in their perfect freedom of choice, and the Church would have to move most cautiously in the matter. Yet the Church is not without means of mitigating the evil. We say evil, for it is beyond peradventure an evil day upon which the Church has lighted when her old ministers are laid on the shelf. The Church can make regulations of tenure and of service which will to some extent afford protection to the old ministers. The great instrument in the hands of the Church, however, is the educational one. No opportunity should be lost to remove the wrong views with which the ministry is more and more regarded by the people. As stated by a contemporary the case seems to be that

"The church, in common with all other institutions, having become commercialized, and brought under the baleful dominance of the competitive system, congregations naturally hand over their spiritual work to the minister. He is hired and paid to make the church a success. He is looked upon in the same light as a factory Superintendent or General Manager of a railroad. If he does the business that is, if he "draws" people into the pews, and draws cash

from their pockets, he retains the place. The qualities needed for this work are those found more generally in young men. Physical energy, elasticity of mind, pleasing manners—these are youthful characteristics. In the characteristic and expressive vernacular of business, the modern preacher must be a "hustler," and young men can hustle far better than old men. Instead of the minister being the hand, of which the members of the church are the fingers, both together gripping the community and lifting it upward and forward, the minister is often, of course with honorable exceptions, expected to be both hand and fingers."

This picture is not one to be proud of, but alas, it is too true to be ignored. What laymen and ministers ought to set before themselves as a prime duty in the case, is to educate the Church to the importance of an experienced ministry—experienced in ecclesiastical and religious matters, experienced so as to deal faithfully with saints and sinners. The young, energetic minister is not to be suppressed, but if the Church is to be built up, and kept in the love of God, if her spiritual life is to grow, if her mission in the world is to be fulfilled, it must be done more largely by the old than by the young men. Age need not mean exhaustion of energy or of mental vigor; it may mean quite the reverse. A member of the Ministerial Association put it well by saying that some exhausted their energies in their prime while others, by careful living, retained them to a great age; mentally, a man is young so long as his mind is growing, so long as there is no hardening of the sympathies; and spiritually a man is young while he is growing in grace. It is well that the question should be constantly discussed so that by discussion right views may be promulgated far and near.

#### REV. DR. GREGG.

THE reception to Emeritus Professor Gregg was a well merited tribute to one of the most faithful, able and useful men who have served the Canadian church. When a year or two ago he retired from active work at Knox College, the voice of the church was heard in his praise in a manner which must have brought joy to the aged veteran's heart, and now that fifty years have been completed in his ministry it was fitting that the event should have been marked, quietly and unostentatiously by the congregation with which he worships. He and his erstwhile colleague, Rev. Professor MacLaren, preached at Belleville last Sabbath the occasion being the fiftieth anniversary of John street church there. Fifty years ago Dr. Gregg held his first communion in that same church, having been its first pastor. Rev. Dr. MacLaren was minister of the same charge from 1859 until 1870, Dr. Gregg's incumbency having been from 1847 to 1857. From 1857 to 1872 he was was pastor of Cooke's church and then was appointed professor in Knox College. He has been Convener of the Hymnal Committee and the able historian of the Canadian Church.



Personally he exemplifies the Christian life to a high degree, showing humility, modesty, charity and an amiable, upright spirit in all his dealings and conduct. He possesses scholarship without its pride or pedantry, and has maintained sound doctrine without the prejudices of the schools. Altogether his has been a beautiful life, attractive in its sincerity and in its genuine sympathies, and its gloaming is made radiant with the loving homage of many friends.

The reception was held in Bloor street church and

was an informal social gathering at which members of the Presbytery, of the congregation, and other friends had an opportunity of felicitating Dr. Gregg on his Jubilee. Addresses were presented on behalf of the Presbytery and congregation and many bright, happy speeches were made.

#### NATIONAL IDEALS.

AS indicated in our last issue, the Sunday afternoon lectures at Queen's University, are to deal this year with national topics. Rev. Principal Grant delivered the first in the series, last Sabbath. His subject was "national ideals" dealing with the race question, Canada's relations with the mother country and with the United States. In the course of his address he said:

"We are beginning to see that nothing but evil comes of suspicion or antagonism, and that if we are unjust to one another we dishonor ourselves and weaken the common cause. The policy of organized proselytism is dying out, as it has died out completely between Protestant churches; these are now at peace with each other and drawing nigh to outward union because they are acting on the principle of live and let live. Men have not ceased to be sincere Anglicans, Methodists, Presbyterians, Baptists, Congregationalists, because they do not attempt to proselytize from each other. We now recognize that such attempts would be not faithfulness to conviction but a breach of civic and social morality, a greater injury to Christianity than could be atoned for by the gain of any number of converts, and that we witness best to the excellence of our own doctrines and orders by letting their light shine naturally instead of flashing it offensively into the eyes of our neighbors. This principle is now acted on also between Protestants and Roman Catholics who live in this Province. Their relations are consequently better than ever they were before. Before long it will be acted on between Protestants and Roman Catholics who live in the one Dominion. To their martyr missionaries and devoted sisters of mercy we shall pay honor next to that which we pay to our own, and we shall shrink from giving offence to the religious convictions of fellow-citizens as from a sin against the love which is the fulfilling of the law. This development of charity has come about largely from our long struggle to attain national unity. French-speaking Canadians have been our friends, comrades, brothers-in-arms. We have seen that their faith is essentially ours, that their aims are as high and their readiness to make sacrifices for the country as genuine . . . In reply to the question that if important religious differences are ignored, is that not tantamount to saying that these are unimportant? the Principal answered that if our religion is worth anything it would teach us to love our fellow-citizens respect their convictions, believe that if there is anything good in us they would be able to see it without our pharisaically pointing it out, and to trust that God will yet bring us to a higher point of view, where we shall see eye to eye."

Our responsibilities to the empire were admirably developed in the address and all will endorse his view that an ideal to be kept before Canadians is the moral unity of the peoples on the northern part of this continent—"our Kinsfolk to the South" as the Principal calls them, for Christian civilization requires amicable national relations with them.

Rev. Norman H. Russell's appointments are as follows: Norwood, Oct. 21st; Springvale, 22nd; St. Paul's, Peterboro, Omamee, St. Andrews' Peterboro, 24th; Lakefield, 25th; South Monaghan, 26th; Millbrook, 27th; Harwood, 28th; Graton, 29th; First church Port Hope, Cobourg, 31st; St. James square Toronto, Nov. 3rd; Chalmers' church Mission Band Toronto, 4th. Mr. Russell has been having a busy time in Montreal Presbytery, two meetings every day. Much interest has been shown by large audiences. The magic lantern views add considerably to the interest of the evening addresses.

## THE PREPARATORY COURSE.

(SPECIAL CORRESPONDENCE.)

Editor *Presbyterian Review*.

SIR,—The beginning of a new session of Knox College under its strengthened Theological Faculty, has led many of the friends of the institution to consider whether some improvement might not be made in the literary culture of the students, before they enter on the special work of the Seminary. It is felt that, while the raising of the standard in theology is a step in the right direction, and is gratifying to all interested in the welfare of the College, yet the benefit to be derived from the more complete equipment of the Theological Faculty, and the efforts of the Professors to impart a more thorough training in the various departments of ministerial education, will be greatly minimized and hampered by the continued importation into the theological classes of men without sufficient previous literary training and culture. While the Canadian Church was in its infancy, and the means provided for obtaining an adequate literary education were wanting, or surrounded by ecclesiastical or financial restrictions which almost precluded students from obtaining the higher education of the period, and while more men were urgently required for Home Mission work than could be found, the Church was obliged to accept the services of such students as presented themselves, and to provide for them such educational advantages through the preparatory course, as circumstances then permitted. This condition of affairs is entirely changed. Higher education is now within the reach of all, and can be obtained in our University at a cost almost nominal; and while in the past, ministers could not be found in sufficient numbers to supply the needs of the Church, now men are more numerous than charges.

Under these circumstances, it becomes a grave question whether the Church is called on any longer to furnish at a large expense, a gratuitous literary education to aspirants for the ministry, and to divert money given for theological education, to foster and perpetuate a system which affords a primary education confessedly inadequate. The maintenance of the preparatory course, in fact, holds out a premium to superficiality, and opens a side door for entrance into a profession which requires in these times imperatively, the highest culture. The policy of the Church in this respect, is in painful contrast to that of the governing bodies of the legal and medical professions, and indeed of all educational institutions, and so much is this noticed, that prominent laymen have declined to subscribe to the funds of the College while the Preparatory Course is continued. It is not surprising that, under the present system of clerical education, so many complaints are heard of the inadequacy of ministerial support. Congregations are not slow to realize, that if the education of a minister is indifferent, and has cost him little or nothing, he cannot expect a liberal remuneration for his services. In the Church of England of late years, an increasing number of candidates for the ministry have obtained ordination without having previously had a University education. These men are known in England as "Literates," and the large increase of such, has naturally reduced the already meagre rate of ministerial remuneration. The Presbyterian Church in England, being fully alive to the defects of the past system, has been using every effort to raise the standard of the culture of students, and with a view to improvement has removed its Divinity Hall to Cambridge.

It has been said in answer to suggestions previously made as to the abolition of the Preparatory Course, that if students were required to take a University Degree, it would extend the time required to be spent by them in study. This doubtless is the case but it would only enlarge the period for one year longer than at present. If a student looks to the ministry for a living, this is unquestionably a weighty argument with him, but if a young man has the high ideal before him of his sacred calling, the anxiety to equip himself for his life work will outweigh all such unworthy considerations. It has also been argued that if a University Degree were demanded before students entered the theological classes at Knox College, many would seek their education in other institutions. The loss would

not only not be serious, but would be eminently advantageous to the College and the Church. The Church would be benefitted by receiving a larger number of educated ministers, for it would be found that students would hesitate to deliberately seek their education at institutions where the education would be notoriously inferior to that of the students of Knox College, congregations would specially note the fact in selecting pastors. The College would itself acquire a reputation and a standing, which would attract the very best students to its halls. The College which will have the courage to insist upon the possession of a degree in Arts from every student who seeks admission to its Theological Course, will be the one which will specially command the respect and liberality of congregations.

It has been further said that were the College to insist on a University Degree being first obtained before students are received it would be a limitation on the operation of the Holy Spirit. This argument, which is somewhat questionable, appears to pre-suppose, to some extent at least, that the Spirit is more active in His energy among the "Literates" than among the University men. So far as human observation can permit of any judgment being formed on this subject it has not been borne out by experience. It must be remembered also that the Church needs educated ministers, and that the Spirit does not provide or promise the needful literary training. It is certainly true that the Spirit of God works when and where He pleases, but His gracious operations, it must be remembered are extended to multitudes who are utterly unfit for the public ministry of the Word. He certainly does not encourage superficiality in training for the ministry, or the desire on the part of students to get into the Church with the least possible quantum of education. Those who complain that the rule contemplated would preclude persons who are desirous of abandoning their business, and late in life studying for the Church, from entering the ministry might peruse with profit the words of the Apostle Paul in 1 Cor. vii. 20 where he says "Let every man abide in the same calling wherein he was called."

Hoping that this matter will receive the careful attention of your readers, I am Yours, etc.,

WM. MORTIMER CLARK.

## CHRISTIAN GIVING.

ADDRESS BEFORE THE MISSIONARY SOCIETY, BY MRS. ISABELLA BIRD, LONDON.

The laborer is worthy of his hire, and men and women cannot go forth unless they are supported on the mission fields, however simple and humble that support may be. I have not seen anything of missionary luxury, and I think that those who give may rest in peace on that subject. We all may be certain that the money which is raised in this country goes direct to the point; and that it is not used to keep missionaries in luxury, but to enable them just to live in that amount of comfort which we all know to be necessary in the climate of the East.

And we at home, many of us, are living in luxury; and if we could only reduce ourselves to the level of the missionaries and their simple way of living and their self-denial, we might be gaining more of the Master's approval than we at present have. It is hypocrisy to pray the Lord of the harvest to send forth laborers into His harvest when, though we say that the silver and the gold are His, we are keeping it back from Him and are spending it on our own selfish luxuries. And I would not say upon luxuries only, but upon things which are pleasant to the eye, pleasant in various ways, not in themselves sinful, but just pleasant. And if we are spending money on them we are keeping it back from the Lord. And I think we must learn, each one of us, to ask ourselves the question—in every purchase, in every shop to which we go—"What doth God require of thee?" and "How much owest thou unto the Lord?" We owe everything, and God requires of us much.

And there are many ways—I may be forgiven, perhaps, for mentioning a few of them, in which it seems to me, on coming home, that the style of expenditure has been raised. And especially would I mention, considering the large number of women who are here, something of the extravagance in dress. The extravagance seems to me in London this year to pass all bounds, and how much Christian women are affected by it I know not. But sometimes, I

suppose, it requires more Christian courage to wear a bonnet of three seasons ago than it would to face a flooded river or anything else that may be dangerous. And I think it is the dread of wearing old-fashioned clothes; of living in an unfashionable quarter, when it is possible to secure a house in a fashionable one; to have old-fashioned and possibly tasteless furniture when it is within our power to acquire artistic furniture to be so easily obtained; to spend a holiday in a second-class hotel, when we could spend it in a first-class hotel; and the aversion to the giving up of expensive floral decorations, on which fabulous sums are expended at this time; to the modifying our desires and our fashion in equipages and appointments, so far as they are mere luxuries; to the denying ourselves reserved seats at concerts and other entertainments; to the self-denial as to filling our houses with objects pleasant to the eye, which are preventing us from following Christ.

#### BLUE SKY.

It smiles over us; it bends down with sapphire light to bless; it stretches afar its cerulean over hill and valley and plain, saying: God is the Father and Creator of all. It juts out, here and there, framing spring's golden daffodils, the roses of June in scalloped pink with leaves of green the daisy meadow and the clover path, the brookside with its laughing silver, with turquoise violet stars at its side. The hills seem to meet it, in spring and summer emerald, autumn's ruby and gold, in the sheeny whiteness of winter. It is shadowed in the stream with the flower and trees on its border, in summer and in winter when the earth is like a desert, you still find shades of its blueness in the waves. It is in harmony with all, as see how it blends with May's lilac blooms attracting the bees, with the snow ball waving its white plumes, with velvety pinks and flaming peonies, and the pansy resplendent with purple and gold. It is in harmony with all, and over all, as though ever invoking a blessing with outstretched hands of blueness. It is in all, as leaf and flower and tide feel the sky-influence, and are responsive thereto. It is through all, as wherever we turn, nothing entirely shuts out the blue sky, not even city blocks to an entirety, closes out its sapphire. It is withal, making niches for itself, where else would be barren places, a Grecian pillar here, a blue-filled, octagon-shaped space there, in front and rear, adding blueness, making blueness, ornamenting and supplementing, everywhere, as only the blue sky can do. It is like a sea, in its expanse, as white cloud-skiffs drift hither and yon. It is the home of the sun, sending out golden beams all over the world. It is the jewel box of the stars, its bright tinting lost in the gray shadows of night. It is nowhere, when the storm sweeps down the hills, and a silvery midst of rain envelops the valleys. But when rain-drops cease to fall and dance and sing, then there are rifts of blue amid the grayness, saying, "Hope again," "Trust again," for its mission is one with the many-colored bow of the sky; it ever inspires faith and hope. We are sure that the angels sing above it, that its beauty speaks of the dwelling prepared by Christ for His friends, the saints in glory, and the redeemed of earth, that it is only a shadow, or a lower mansion may be of the heavenly city. Thus, we dreamed in childhood, thus, we dream now, when the sky is at its brightest and bluest on a June day. With the budding of spring, the fair dome over all presages more green and gold ways, the summer's bloom and radiance. In the autumn it makes a lively background for the garnet of oak, the gold of maple and elm, it proclaims a never ending spring and summer, where there is no dropping of leaves, no withering of blooms. In the winter, we see Solomon's temple with our mind's eye, there is the whiteness of marble everywhere in roofs and porches decorated with snow, the sculptured flowers are the weeds in the hedges, the bushes in our yards. The gold is the gold of winter sunbeams, the precious stones glow in the sapphire and turquoise of noonday sky, in agates and topaz of sunset cloud, in twilight's amethyst. The blue sky wakes beautiful visions ever of earth and heaven; it encircles us like the kindness and mercy of the Father, in its breadth and depth and blueness, saying, What is human affection to God's great love. It contrasts with the sombre storm clouds, a banner of peace and joy, floating over this world's strife and pain and sorrow triumphantly. As the fleur-de-lis in its bluish purple is chosen the lily of France, so it is the blue forget-me-not symbolizing Christ's love for all, for every tribe and nation, a jewel-like flower, in whose cup is a picture of the Rose of Sharon.—*New York Observer.*

#### STUDENTS AND ATHLETICS.

Wise Counsel by Rev. Principal Grant—Professionalism Deprosecuted and Moderate Exercise Commended.

At the Convocation of Queen's University last week, the proceedings of which showed the good old institution to be growing apace—growing more vigorous with its years—some very seasonable remarks were made on college sports by the learned Principal. Among other things he said: "During the last year or two there has been a tendency all over the country in connection with the noble game of football to introduce professional play, and that tendency has ruined so many athletic sports on this continent that it ought to be guarded against at the outset. For the first time last Saturday I heard Queen's accused of playing outsiders, who were paid. I did not believe the charge; I did not even take the trouble to investigate it, for even the appearance of such a thing is to be avoided, and the only way of doing so was by enjoining that every Queen's team, at any rate, must be composed of bona-fide students or graduates. I am inclined to think that the Provincial Rugby Unions are now so widely extended and such keen feelings are excited that something more drastic may yet be needed, if all professionalism and gambling in connection with the game is to be uprooted. These evils exist in greatest intensity in large rather than in smaller countries, though the press of a small city may talk more and put on more airs about them, just as a boy makes more display in smoking one cigar than a man makes in smoking a box. But whether the evils be small or great, we must clear our own skirts; and it may therefore be necessary for Universities to ask their students to refuse to play anywhere but on their campus. Excursions during the Session to places hundreds of miles away, in order to play a match, unfit men for study, and are apt to disorganize classes. I played football in Scotland while at the University for seven years, but though Glasgow and Edinburgh are only 40 miles distant no team ever went from the one city to the other. We were satisfied with inter-year, inter-faculty and extemporized games; we got what we needed—occupation, exercise, rational excitement—and we dispensed with profane swearing, betting and general blackguardism. It seems to me that Canadian students need not put themselves on a lower level than that on which Scottish students stood in my day. I make this suggestion for the consideration of the Alma Mater Society."

#### A FITTING TRIBUTE.

It was a happy gathering that took place at Calvin church, Montreal, the other evening with the object of doing honor to Rev. Dr. Scrimger whose services to the congregation during the late vacancy have been greatly appreciated. The members of Presbytery and prominent friends were present in strong force and the speeches were highly complimentary to the genial and learned professor. An address on parchment handsomely illuminated and mounted on pale blue watered silk suspended from a plush covered roller was presented to Dr. Scrimger by the congregation, in which the obligations under which the people lay to the guest of the evening were felicitously acknowledged. Mr. Lanskail was the spokesman. In replying, the professor said that Calvin church had been his first pastoral charge, and it was while occupying that pastorate that he had passed through some years of the hardest work he had had in his life. During that time he had always found his congregation ready to help him in every possible way. He was glad to have been able to help them in the choice of a new pastor, who had his best wishes for his success. In conclusion, Dr. Scrimger wished all success and prosperity to the members of the congregation, and expressed his regret that owing to the state of her health Mrs. Scrimger had been unable to be present. Addresses were given by the Rev. James Fleck, the Rev. Prof. Ross, the Rev. Mr. Cruikshank, the Rev. Principal MacVicar and the Rev. Ed. Scott. The chair was occupied by Rev. J. L. George, pastor of the church, who added his testimony to the learned professor's interest in all that pertained to Calvin church. Dr. Scrimger would always be held in high regard by the congregation.

## PRESBYTERIAN COLLEGE MONTREAL.

### OPENING LECTURE BY THE REV. PRIN. MACVICAR.

The opening lecture of the Presbyterian College, Montreal, was delivered on Wednesday evening, Oct. 6th in the Convocation Hall, by the Rev. Prin. MacVicar. There was present a large body of students and representatives of the city, besides an unusually large number of the graduates of the institution. The Principal took for his subject "The Apologetic Outlook," and was listened to with the closest attention throughout. We give some of the more important paragraphs:

"Watchman, what of the night? What of the signs of the times? How goes the battle between faith and unbelief? Are the followers of the despised and crucified Nazarene being ignominiously driven from the field? Will all traces of their existence and manifold works and struggles be swept from the face of the earth before the dawn of the twentieth century.

So some people devoutly wish, and others, through ignorance, constitutional timidity or tyrannous credulity, conclude that this must sooner or later be the issue. The foundations are out of course, and what can the righteous do? The world is growing worse and worse. Unbelief is in the ascendant. Iniquity everywhere abounds, and no man is to be trusted. Those who profess adherence to the Bible and to creeds and confessions are liars and hypocrites. A moral and religious cataclysm is at hand in which ethics and theology and all forms of priestcraft and ecclesiasticism will suddenly disappear. So it is predicted. But I venture to think that the exultant skeptic who confidently delivers the prophecy and the timorous saint trembling for the ark of God are both wrong.

We shall not speedily see the end of Christianity any more than the wreck and ruin of God's Almighty government. The indications are strongly in the opposite direction. The universal triumph of Christianity and the final overthrow of the enemies of God is what we are warranted to expect. All along the line of conflict victory is on the Lord's side. He has never been defeated and never can be. Men rashly imagine that His long-suffering forbearance, the slow, majestic movements of His providence, means defeat. They forget that there is no need of haste with the Almighty in accomplishing His purpose, because a thousand years with Him are as one day, and one day as a thousand years. They ignore the wonders He hath already wrought (a the pledge and guarantee of what is to come. "The Lord hath built Zion. He hath appeared in His glory." And not one of the strongholds of His truth has been shattered or impaired by the persistent and concentrated efforts of destructive criticism.

What article of the Christian faith has been shown to be false? Not one. Human superstitions, misinterpretations and perversions of the truth have been exposed as they deserved to be, and lovers of the word should be thankful to those who have set themselves to this work of purification, which possibly is not yet fully accomplished. This is not defeat, but reformation and victory. We claim that amid all the din of modern controversy the fundamental articles of faith upon which Christendom is agreed are undisturbed. The evidence in support of what is really essential to Christian life and doctrine has accumulated with overwhelming force by the unparalleled discoveries and growth of knowledge during this nineteenth century. To make this apparent, and that we may understand the present apologetic outlook, I propose to glance along some of the lines on which theological science has recently made advancement, and our embarrassment here is the vastness of the field that ought to be surveyed.

He first reviewed the progress in textual criticism.

1. There has been progress in the textual criticism of the Old and the New Testaments.

Some things in this great work are intricate and extremely difficult, demanding the ripest scholarship and calmest judgment on the part of those who handle them, but others are simple and easy and should be made known to all. Its object is the restoration of the exact words of the original biblical writers whose autographic manuscripts have all been lost. This obviously fundamental task has been in hand with distinguished scholars for many centuries; and by great and painstaking labors they have traced minutely the wonderful providential process by which the word of God has come into our possession; and we have to-day more ample means than ever before since apostolic, and early post-apostolic times of making sure that in accepting the Bible we have not followed cunningly devised fables.

2 The apologetic outlook is cheering owing to the accumulation of evidence confirmatory of the historical character of the Old Testament in opposition to those who treat its narratives as distorted traditions and myths. Progress in this respect is mainly due to the scientific and critical study of ancient records, and especially

to discoveries in Oriental countries during the present century. Egypt has been searched as never before. Previously our knowledge of this wonderful land, of its people, their customs and religious beliefs was derived from Greek writers, such as Diodorus, Siculus and Herodotus, and from brief Biblical statements. These were meagre and insufficient sources of information. Native records were long locked up in absolute secrecy. But the honor of being the first to read hieroglyphics accurately belongs to Champolion. German and English scholars afterwards tested and verified his method, and now hieroglyphic inscriptions are read as easily as if they were written in English. This great achievement stimulated the governments of Britain and Europe to make excavations in search of the buried ruins of Egyptian cities, and to collect antiquities of all sorts. Wealthy private travellers also embarked in the same enterprise, and the result of their combined efforts is that we understand the social and political life, and the religious beliefs of ancient Egypt as never before. We have also abundant confirmatory evidence of the truth of Bible History. We can only mention a few instances. Take, for example, the history of Joseph, and of the cruel and protracted oppression of the Israelites under the

Pharaohs. The inscriptions tell how Ramases II. boasted that all his great buildings were erected by captives and not by native Egyptians. His Semitic slaves built him stone cities, the ruins of which have been discovered. One of them, Pithom, which signifies "the abode of Tum," the God of the setting sun, has been fully identified. Its stone chambers are constructed of sun-dried bricks, answering exactly to the Mosaic account of those made by the Israelites, some being Nile mud alone, and others containing straw stubble and reeds.

Menophthah II, the Pharaoh of the Exodus, came to the throne shortly before the return of Moses to Egypt after his sojourn in the land of Midian, and the account given by monumental inscriptions of his tyranny, treachery, vacillation and cowardice agrees thoroughly with his character as delineated in Scripture.

But Palestine, above all Oriental countries, is that upon which Christian interest has always been concentrated, and yet how ignorant of it were even educated people at the beginning of this century. What a marked change in this respect has been wrought within our own lifetime. We are no longer dependent upon Josephus and the romantic stories of the Crusades for our information about



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REV. JAMES ROSS, M.A., B.D.

the Holy Land. The Palestine Exploration Fund, formed in 1865, set on foot a movement, still in progress, by which excavations were started at Jerusalem and prosecuted with gratifying results in the face of formidable difficulties. Thus stores of thoroughly authentic information are daily accumulating and furnishing incontrovertible evidence of the truth and historical accuracy of scripture—theologians and scientists of all classes being united in this good apologetical work.

But here it may be asked, What of the higher critics? Have they not unsettled everything? Certainly not. That they have evinced considerable folly and done abundant mischief and some good goes without saying. It is not necessary, however, to denounce them indiscriminately as wicked unbelievers. Some of them are pious men of pure intentions and high attainments; and some are singularly destitute of judicial calmness and true scientific spirit. But their very rashness and glaring blunders, historical and ethical, have drawn competent scholars into the fields they traverse and the results of their labors are clear gain to theology and religion.

3. We argue the same thing from the progress made in solving moral difficulties of the Old Testament. We cannot here, of course, refer to all that has been done; but it may be said generally that the progress made is largely due to the adoption by theologians of the inductive method of investigation. In other words we refuse to be any longer blindly ruled by arbitrary authority, and insist upon going to original sources for ourselves. The difficulties we have now in view are of two classes, generic and specific. We have to deal with sweeping universal assertions and with particular cases. It is alleged, for example, that there are many things in the Old Testament—instances of individual and national conduct—which outrange the moral sense and cannot therefore have been approved of God.

The vital question underlying our enquiry is "did God sanction what was contrary to true morality, or do the decisions and actions of the Jewish people at certain stages of their development constitute the sum and substance of the difficulties we are dealing with?"

Certainly the latter. We draw a sharp and clear line of distinction between the judgment and conduct of men, and what God approves, and we confidently maintain that a discriminating reading of the Bible enables us on this principle to avoid the blasphemous folly of making Him responsible for human wickedness. We may correctly enough speak of human and divine elements in the Bible and these should never be confounded—God should be credited only with what belongs to Him, and so with man.

It may be asked here, however, did not God, in primitive times, tolerate what he afterwards disallowed? This is not precisely the best form of putting the matter. It would be more strictly in accordance with facts and less liable to be misunderstood to say that God from time to time wisely adapted His legislation and teaching, His enactments and lessons, to the intellectual and moral condition of the people He was training for Himself—a method typical of what should always be done in the education of the world, and what, as matter of actual practice, is being done by missionaries in our own day in dealing with heathen populations. Hence He gave that people His truth not all at once, but as they were able to receive it and to be profited by it—in "diverse portions and at sundry times," stretching over many centuries. Jesus Himself, you recollect, speaks of Moses, the servant of God, permitting or suffering certain things because of the hardness of the hearts of the people.

Taking into account these statements, and what becomes transparently obvious from a critical analysis of the several books taken in chronological order from Genesis onward, we are bound to recognize the principle of gradual development and progress in the delivery of revelation until it reached its highest forms in the person and ministry of Christ and His apostles.

The speaker continuing laid before his audience a reasonable statement of the character of God's acts in the "hardening of Pharaoh's heart" and in instructing the Israelites to utterly destroy the nations resident in the promised land.

In maintaining the truth of the Bible it is not necessary for us to excuse or extenuate the sins of the saints. Let Noah and Abraham and Jacob and Moses and Samuel and David and the rest bear the full responsibility of their bad conduct. This is the way God deals with them, and makes them beacons of warning to us and not models for our imitation. There is only one, the Son of God and Son of man, whose example is held up to us in Scripture as the perfect pattern we should follow. We heartily reprobate the deceit, the impurity, the cruelty, the polygamy and injustice of men in olden times. These vices were always wrong and to be avoided, but men did not, and do not now always see them to be so. And surely it is no blemish in God's book that it puts on record the fact that men have thought and acted in this manner, with specimens of such conduct, and at the same time emphatically condemns it by the lips of His messengers.

4. We are making satisfactory progress in adjusting the relations between theology and other sciences.

I do not mean to say that all physicists have become pious, although it is grossly unfair to characterize the bulk of them and the best of them as irreligious. Nor do I say, on the other hand that all preachers and theologians study the verified results of physical science as they ought or speak always advisedly of the able and scholarly men who are searching for truth in the great realms of nature. The dogmatism of both parties, however, has become less intense and a better understanding prevails between them. Theologians have learned to recognize the great benefits conferred by scientists in illustrating the natural history of the Bible and the arts and the commerce and agriculture of the Hebrews. Generally speaking the reconciliation between theology and science is being effected by determining precisely the legitimate province of each. Salvation from sin, the building up of a pure and noble character, the living of a life of practical faith and holiness upon earth and the attainment of eternal glory in the world to come—all this through the life, the obedience of the atoning sacrifice and intercession of Jesus Christ and the effectual working of His truth and spirit—these are the great themes of theology, and it is now coming to be well understood that the other sciences cannot vitally touch them. The chemist in his laboratory, the astronomer with his telescope, the geologist among his rocks and fossils, the doctor with his scalpel and microscope and materia medica, may all work with the utmost harmony and freedom without meddling with these fundamental themes. And vice versa. There is no occasion for theologians obtruding upon the legitimate domain of the physicist, and the disposition to do so and to settle by dogmatic authority grave problems that belong to him is pretty much a thing of the past. This is satisfactory and as it should be, because there is no necessary hostility between physical science and theology. There has often been needless alarm over the tentative theories of naturalists. Materialism scientifically tested is an utter failure. Still more—evolution runs counter to the fundamental miracle of Christianity, the incarnation of the Lord Jesus Christ, and to what has occurred ten thousand times, viz., the sudden elevation by the power of the gospel of degraded idolaters and cannibals to the rank and purity and dignity of true manhood.

It is now conceded by all fair-minded thinkers that miracles are the natural sequence of Deism and the rational accompaniment of Christianity. Considering its supreme importance, its beneficent and glorious design touching, as it does, the highest interests and destiny of our race, they are its appropriate attestation. Without further enlargement, my conclusion is that in spite of faults on both sides, with theologians and scientists, there is a growing and cheering improvement in the relations between them.

5. We are making progress in determining the true functions of creeds and formularies, and thus lessening opposition to Christian truth in certain quarters.

The testimony of history conclusively shows progress has uniformly been along the line of definitely formulating all the truth of which we gain the mastery. It is nonsense to say that any fact or truth in the universe stands alone. Isolation in this sense is impossible. Every truth is related to all other truths, and the perception and precise definition of these relations is essential to real advancement in any department of human investigation and belief. To yield to the ignorant cry for no creed is to yield to unbelief and to abandon scientific or systematic thinking, and what is worse, to give up the statutory enactments and ethical principles of civilized nations. These enactments are of the nature of creeds or confessions, evolved from national experience and enforced by common consent. It is too much to say of them, as the work of man, that they admit of no improvement. We may say this of the Decalogue, which is from God, and is the foundation of the best of them, but for the rest they are susceptible of revision; and as matter of fact enormous progress has been made during this century in removing crudities and barbarities from the criminal code of Britain and other civilized countries. But there is no movement, except among anarchists, in favor of abandoning the code altogether. Neither are creeds expressive of religious truth doomed to be cast aside as useless. I know that creeds have been abused. So has every good thing within the reach of man. In spite of the efforts of novelists, secularists and dreaming philosophers to propagate a sort of disguised Socialism the grand rally is now around the Christ of God as the divine Saviour of men. He is the sum and substance of our creed. He is our philosopher, our theologian, our all in all. We accept without hesitation His view of the inspiration of the word and of the profoundest mysteries of theology. We regard His doctrine, rightly understood and applied, as furnishing the final solution of the perplexing problems of present day sociology and of national government and international relations.

Our home and foreign missions are our best apologetic, and who does not see that the outlook in this respect is brightening—"the day breaketh." The crowning glory of the Victorian era, with all its mighty advances in commerce, in wealth, in education, in scientific discoveries, in its missions and Bible circulation. Tidings come to us from all parts of the world of the signal triumphs of the gospel.

Let us push forward the victories of the cross, until every skeptic's mouth is stopped, till the bands of fainting believers grow strong and their hearts are moved to pour out their intellectual, spiritual and financial treasures at the feet of the Master.

Till o'er our ransomed nature,  
The Lamb for sinners slain;  
Redeemer, King, Creator,  
In bliss returns to reign.—Amen.

The Rev. Principal Shaw, one of the guests of the convocation, spoke a few happy words of congratulation as to the address which had just been listened to, and the bright outlook of the college work. Mr. David Morrice, chairman of the board of governors, presided over the meeting.



## UNDER THE EVENING LAMP

### THE "BURYIN'" OF ZEB HOLT.

BY CAROLINE H. STANLEY.

The table was set on the porch, which, running as it did the length of two rooms and a passage, and being a matter of twelve or fifteen feet in width, was ample, even for the multitudinous uses to which it was put. The east end was kept sacred to dining-room purposes, Mrs. Reno declaring that she would not have any "plunder" around the table; but further on the condition of things—the pile of carpet-rags which the good lady had been assorting and cutting, the winding-blades filled with hanks of white rags ready for dyeing, and the bag of balls hanging from the steel-yards—indicated that "plunder" was not tabooed on this back porch, but only kept within bounds.

A big wheel was at the other end, and two or three saddles were thrown over the joists, their stirrups bringing them within easy reach. A scythe or two hung on the wall, and over Sally Ann's head was a small looking-glass, with a yellow pasteboard comb-case under it. It was an old-time country porch in Missouri.

By the time dinner was on the table, Mr. Reno had emerged, dripping and sputtering, from the wash-basin, to retire into the folds of the family towel, and when Ma' Eliza, the ewe lamb of the Reno flock, who appeared at this moment moist and rosy from her morning nap, had been cuddled a moment, and then settled in her high chair, he gave a final "roach" to his wet locks before the little glass, and gravely took his seat.

Mrs. Reno had sat opposite her spouse at table for twenty years, and knew him, as she often averred, like a book—which was not saying much, after all, as her knowledge of books was more limited than her knowledge of any other earthly thing—and when his voice sank in asking the blessing a note or two below its usual unintelligible pitch, and he forgot, in addition, to say, "Amen," she divined that something was the matter. So she prudently husbanded the prepared "piece of her mind," and asked only, "What kep' you?"

"I had to serve on a coroner's jury," said Mr. Reno. "Zeb Holt's dead."

"Zeb Holt!" exclaimed Mrs. Reno. "You don't say so! When did he die? What was the matter with him? How did you hear about it?"

Mr. Reno was accustomed to beginning at the last of his wife's questions, and by a sort of back-action, working his way through them one by one. Accordingly he answered:

"Old man Peerie wanted to get a pair of shoes mended, and went to Zeb's this mornin' about ten o'clock. He knocked at the door, but nobody answered, and he said he jest made so bold as to raise the latch and walk in. An' thar laid Zeb, stiff an' cold in the bed, with the quilt drawn up around him like he was 'sleep. I reckon old man Peerie didn't lose much time a gettin' out o' thar, from what he says, an' he notified the coroner, an' the coroner got his jury together, an' we went over to Zeb's an' looked things over, an' brought in a verdict."

"An' what was it?"

"That he died a natchel death."

"Was it heart disease?"

"No, the doctor didn't think it was."

"Apoplexy?"

"Apoplexy! No! No man ever had apoplexy that looked like Zeb Holt. Why, he was the poorest, mis-ahlest lookin' creetur you ever saw. Jest skin an' bone!"

Mrs. Reno leaned forward with a horror-stricken face.

"Adr. ram Reno!" she said, "you don't suppose Zeb Holt starved to death?"

"Marthy," said Mr. Reno testily, "what makes you look at me that-a-way? I don't know what was the matter with Zeb Holt any more'n you do. We looked 'round in the shed room an' we didn't see anything much to eat, but very likely he had jest got out when he was taken sick."

"An' nary a soul went near him all the time he was sick?"

"Thar wa'n't ary a soul knowed he was sick but Lige, an' as I told you he disremembered it," said Mr. Reno.

"Well, I deciar," said Mrs. Reno, "if I thought that Zeb Holt starved to death, it don't seem to me I could ever relish anything again. In a Christian land! If I'd had my way"—significantly—"Zeb Holt would a been settin' here to-day at this table."

"Now, Marthy"—Mr. Reno spoke irritably, as if some chord of self-reproach had been touched—"what makes you always bring that up? You know I didn't wanter turn Zeb off, but what was I to do? The thrashers jest said p'intedly they wouldn't work if Zeb stayed. I couldn't let 'em go off in the midst of thrashin'."

"He was one of the best hands we ever had," said Mr. Reno.

"Yes, he was o. I never saw a faithfuller hand than Zeb Holt. But thar wa'n't the p'int. I never turned him off because he wa'n't faithful—Zeb knowed that—but the thrashers jest said up an' down they wa'n't goneter work with a felon."

"Paw, what was it Zeb Holt done, anyway?" asked Sally Ann.

"Well, I really don't know, honey, what it was. Some says he stole a horse, an' some says he was a counterfeiter. An' I don't know as anybody knows what it was."

"Well I don't care what they say," said Mrs. Reno with decision, "I know Zeb Holt wa'n't a bad man. Eliza never would a took to him like she did if he had a been. Chil'n has instincts, jest like animals, an' Eliza took to Zeb from the start. Sally Ann, don't you remember how he useter tote 'er on his shoulder up an' down the porch an' down to the milkin'-pen? An' how she'd put her arms round his neck an' hold on an' call him her Zebbie?"

And Eliza, stirred to remembrance by the recital, and not at all comprehending what was the matter, looked up with clouded brow, and said, "Eliza love Zebbie,"

"Zeb was a awful good hand to make traps," said Bud regretfully. "He made 'em last winter for all us boys till you all found we was goin' over thar an' stopped us."

"He was mighty trusty ab ut the stock," said Mr. Reno.

"An' the kindest-hearted thing to animals of all kinds," added his wife. "Thar wa'n't a dumb brute on the place but would foller him around wherever he went. They seemed to be kinder company for him. Pore Zeb! Has he been laid out yet?"

"No. You might go over, Marthy, an' see 'bout cleanin' up a little."

(To be continued.)

## THE HOME CIRCLE.

### AMONG THE HEATHER.

Looking westward from my garden my view is bounded by a stretch of moerland, a never-failing study, at all seasons, of beauty and majesty. As July draws to a close my eyes turn often with longing intentness to certain dark patches which are scattered irregularly over the hillside and crown the summit, outlining it clearly against the sky. As day by day I look, there is an almost imperceptible change, the dark patches take a softer tone, half shyly, it seems, a faint rosy tinge, like the last lingering glory of the sunset, creeps over the hilltop and touches the slopes with a new tenderness.

Now in mid-August the transformation complete, and, as they lie in the full light of the noon-day sun, the hills are a marvel of beauty, for they are resplendent with a mantle of rosy purple, they are rejoicing in the living brilliancy of the bonny heather.

Who could look long and not desire to find out, if may be, the secret of the summer raiment with which the hills are clad. Not unattainable that hill-top! What though the languid summer air whispers of nearer spots where shade may be had, hard by the cooling ripple of the stream. Yet, to feel the free moerland breeze, to lie "among the heather," it is worth some effort surely.

Dreamily I saunter forth, along the parched high-road, across the low lying meadowland, to where a wee burn comes singing from its birth-place high on the hill. Up the burn side I wander, and soon reach a low stone wall, which bounds the meadow land, beyond it lies the open moor.

The wall safely negotiated, a real climb begins, but my languor has all gone, for the heather is beneath my feet, and the nearness of desire attained draws me eagerly on.

Sparcely grows the heather at first, in small short tufts scattered here and there. Soon, however, it is ankle deep, and I strike a narrow sheep track which winds gradually upward. Infected with the glee of the myriad blooms around me I speed on, heedless alike of

heat and fatigue, glancing from time to time at the summit yet arising far above me. Presently my path loses itself in a stretch of soft ground, green and mossy, save where little bushes of heather rise like islands, and give me safe footing, and a means of crossing the treacherous moss. I am glad when I once more find firmer ground beneath my feet, and now I struggle up the steep slope through heather knee-high.

At last I have gained the summit! With a sigh of deep content I throw myself, panting, down, the heather rises round me, the wee blossoms peep curiously into my face as though to ask the purpose of this intrusion. I raise my eyes and gaze across a wondrous sea of color, which, dazzlingly brilliant close to me, dies away to a mysterious haze on the far border of the level plateau stretched before me. The cooling moorland breeze rustles past me, bringing with it just the daintiest touch of sweetness, that invigorating sweetness of the heather. Busily the bees are humming, and I watch them as they wander from flower to flower, lading themselves with great treasure of honey, till, drowsy with their changeless song, I muse dreamily of the wonderland of the heather.

Strong of stem, as need be, is this hardy plant, for the moorland wind is not to be trifled with, and if there be blossom ambitious of the hill-top it will need a firm support. With head bent down I looked through the forest of brown stems and admire the countless host of tiny flowers. Here is a veritable army of blossom, for each stalk bears a company, each plant a regiment. All alike are gay in the freshest of uniforms, all alike are alert and valiant in bearing, delighting in their lookout on the hills, triumphing in their clear view of the sky, determined not to miss one moment of sunshine, or forfeit one advantage of their elevated position. One such little flower might indeed feel lost and lonely under the great sky, high on the bleak moorland. But this multitude of cheery little souls have conquered the dark, silent moor, have made it the very home of brightness, filled it with the hum of life.

The breeze grows chilly, the bees have gone home, and the sun is low in the sky, time it is that I turn my steps towards the shelter of my own roof.

All too soon the hills are behind me, the meadowland crossed. Ere I enter the porch I turn for one last look at the distant moor. The sun has set, but the sky is yet all glorious with fire touched clouds, and veiled in rosy mist, the sweet heather seems to smile "good-night."—*S. S. Chronicle.*

#### THE OPEN BIBLE.

So far as, and so long as England remains true to that simple, unadulterated word of God which has been purchased for us by the misery of exiles and the blood of martyrs; so far and so long as she stands fast in the freedom wherewith God has made her free, and is not again entangled with the yoke of bondage—so far and so long as she refuses to be either driven into indifference by disgust or seduced into delusion by false religion; so far and so long will she maintain the honor of this great people. All else—call itself by what sounding name it will—will prove to be but booming brass and tinkling sycambal. Let England cling to her open Bible, let her learn from it the broad truths of primitive Christianity, and be faithful to them; let her teach it to her children, and her children to their children, and their children to generations yet unborn, and then no wind that blows, no storm that beats, will shake her invincible foundations, for she will be founded upon a rock! But let her apostatize from its pure lessons into humanity invented fancies, and I would not give fifty years' purchase either for her greatness or for the stability of her Church.—*DEAN FARRAR.*

#### EWART MISSIONARY TRAINING HOME.

The following gives the time table of lectures, 1897-98, which will be delivered in Knox College. Monday—2 3 p.m. Sanitation, Dr. P. H. Bryce; 3 4 p.m., Old Testament, Rev. Prof. Robinson. Tuesday—2 3 p.m., Church History, Rev. Alex. McMillan; 3 4 p.m., New Testament, Rev. Principal Caven. Wednesday—2 3 p.m., Christian Doctrine, Rev. Prof. MacLaren; 3 4 p.m., New Testament, Rev. Principal Caven. Thursday—2 3 p.m., Evidences of Christianity, Rev. Prof. Ballantyne; 3 4 p.m., Old Testament, Rev. Prof. Robinson. Friday—2 3 p.m., Christian Doctrine, Rev. Prof. MacLaren; 3 4 p.m., Practical Training, Rev. J. W. Rae. 2nd Term: Rev. R. P. Mackay, Missions and Mission Work.

## THE BIBLE CLASS.

### PAUL'S REVIEW OF HIS LIFE.

(For Oct. 31st.—*Selections from Philippians, Ephesians and 1 Timothy.*\*)

BY PHILIP A. NORDELL, D.D.

A young man anticipates, an old man remembers. The one lives in the future, the other in the past. To one who stands on the remoter verge of life, with the consciousness that in the natural course of things only a few years remain, it is almost impossible not to look back over the journey and try to form some estimate of results. One will ask himself not the general question, "Is life worth living?" but "What has been the value of my life to myself, to the world?" The answer to that question is profoundly significant to every man who asks it. But when this particular questioner is one who has not lived for himself but for humanity, and not for humanity alone but for God, the answer he gives to it becomes invested with a world-wide interest. Of all the men who have toiled for God and humanity none could give an answer to that question so deeply interesting as the Apostle Paul.

#### WHAT PAUL WAS.

In Paul's review of his life he is constantly mindful of what he was before he was laid hold of by Jesus Christ. He had advantages of birth and culture which might have turned the heads of weaker men; but these, while he mentions some of them, are ignored or set aside as rubbish. Pride of birth, of knowledge, of religious attainment, of zeal in the way of his nation, he had more reason to cherish than other men. Of that prodigious intellectual and spiritual power which made him, next to the Founder of Christianity, its leading thinker, he must have had some consciousness, but it does not weigh in his estimate of his life. The fact which he never forgets is that in his spiritual blindness and fanaticism he threw himself with all the energy of his intense nature into the work of exterminating the influence and work of the Son of God on the earth. Had he continued in this course, or had he merely turned his colossal powers away from Christianity as a superstition unworthy of serious thought, there was no position within the gift of his people that he might not have won.

#### WHAT PAUL BECAME.

This man, thus extraordinarily endowed, this persecutor and blasphemer, described himself as "apprehended," seized by the omnipotent hand of Him whom he had persecuted, and in an instant turned into a humble, devoted servant of the cause he had sought to destroy. This moral and spiritual change involved the surrender of everything he had previously prized, the rejection of everything he had attained, and the acceptance of the very thing he had hated. It meant a life long devotion to a cause which the Greek scorned as folly and the Jew spurned as a scandalous thing. It brought him poverty, incessant toil, constant privation and suffering, the frantic hatred of his countrymen, persecutions, imprisonments, scourging, plots against his life, nothing apparently that men commonly desire, and everything that they shun. And the world called him "mad" for doing it.

#### DID IT PAY.

The world saw only the outside of Paul's life, and judged from its own point of view. Paul estimated the inward, spiritual consequences to himself and others, and looked on them in the light of eternity. In this light all his privations and sufferings became transfigured into a crown of glory. With humility and sorrow he thought of what he had been. With unspeakable gratitude and joy he thought of what he had become. This marvelous transformation he attributed entirely to the grace of God. This grace had arrested him in his wickedness, had freely forgiven him, and had committed to his trust the Gospel of the glory of the blessed God. That God had forgiven him his murderous assaults upon the Gospel was wonderful enough, but that he should have committed this priceless gift of divine love unto his hands, that He trusted him, this was still more wonderful. He could account for such stupendous grace only on the ground that his Jewish zeal was due to ignorance, and that in him the Lord Jesus might show forth the exceeding abundance of His grace, and His longufferings as an example for others who might afterwards believe on Him. These unsearchable riches of Christ, experienced in his own life, Paul had been commissioned to make known to the Gentile world. In comparison with this dignity that Christ had put upon him, all worldly honors sink into nothingness. So entirely does the work entrusted to him fill his horizon that he sees nothing else to do, and to this he would devote the energies of a thousand lives were they his.

\*An Exposition of Lesson 44 in *The Bible Study Union Sunday School Lessons* on "The Three Great Apostles."

No toil wearies him, no opposition daunts him, no sufferings discourage him. Forgetting everything which he has already accomplished, he presses on with as much ardor and enthusiasm as if he had just entered the race, in order that he may reach the goal, the measure of work that Christ has laid out for him, and the reward of the high calling of God in Jesus Christ. Is he in prison or in want? It matters little. He has learned to be content in every condition where God puts him. Does a martyr's death impend? That matters still less. For him to live means simply the privilege of continued work for Christ, and death means the glory of being with Christ. Does a life of Christian service, of conflict and suffering, pay? Is it wise to sacrifice material good for heavenly ideals? Paul's review of his life answers that question beyond controversy or doubt. The circumference of a life that is fixed on Christ may be storm-tossed, but at the centre there is peace, joy, light, and confidence. There is that which the world cannot give, and which he who has once known its blessedness would not exchange for a sceptre and an empire.

## FOR THE SABBATH SCHOOL

### International S. S. Lesson.

LESSON V.—PAUL'S VOYAGE AND SHIPWRECK.—OCT. 31.

(Acts xxvii. 13-26.)

**GOLDEN TEXT**—"Be of good cheer, for I believe God, that it shall be even as it was told me." Acts xxvii. 25.

**TIME AND PLACE**—A. D. 60. Autumn. On the Mediterranean Sea, between the islands of Crete and Melita, the modern Malta.

**INTRODUCTION**—Paul having appealed to *Cæsar*, Festus the governor made arrangements to send him, with other prisoners, to Rome, in charge of a centurion with a guard of Roman soldiers. The first stage of the journey was the voyage from *Caesarea* to the port of Myra in the province of Lycia, Asia Minor. The vessel touched at Sidon, where Paul was permitted to see friends. Myra was a port where the Alexandrian grain ships on their way to Rome were accustomed to touch. Upon one of these the Roman centurion, with his guard and prisoners, took passage. This vessel must have been a large one, as it carried two hundred and seventy-six persons, including passengers and crew, besides its freight. The voyage was made in the fall of the year, near the beginning of the dangerous season on the Mediterranean, and on reaching the harbor of Fair Havens, on the south side of the island of Crete, they waited for more favorable winds. At length there came a change of wind and fairer prospects, and it was decided to proceed on the voyage, though the centurion and the master of the ship were warned by Paul of the danger before them. Soon a violent storm arose, which is described in our lesson.

**VERSE BY VERSE**—V. 13. "South wind blew softly."—This indicated, ordinarily, fair weather. "Obtained their purpose."—They hoped with a fair wind to be able to reach the harbor of Phenice. "Loosing thence."—That is, weighing anchor and sailing from the harbor of Fair Havens. "Closely by Crete."—That is, they followed closely the shore of the island. Crete was a large island of the Mediterranean, lying south of Greece.

V. 14. "Arose against." Rather, beat down from it, that is, from Crete. "A tempestuous wind, called Euroclydon."—This was a periodical gale from the southeast, called in these days a *Levanter*.

V. 15. "Could not bear up into."—That is, could not face. "We let her drive."—They let the ship drift before the wind.

V. 16. "A certain island . . . Claude."—This is a small island not far from the shores of Crete on the south. "We had much work to come by the boat."—Revised Version, we were able with difficulty to secure the boat. That is, the small boat belonging to the ship.

V. 17. "Used helps, undergirding the ship."—Cables were passed beneath and around the hull of the ship to strengthen it. "The quicksands."—The *Syrta Major*, dangerous quicksands, near the African coast, toward which the wind was driving them. "Strike sail."—They lowered the sails.

V. 18. "Lightened the ship."—By throwing overboard a portion of the cargo.

V. 19. "With our own hands."—The passengers assisting the ship's company. "Tackling."—Rather, furniture.

V. 20. "Neither sun nor stars in many days appeared."—As they had no compass there was no way to determine their position.

V. 21. "Long abstinence."—They were in fear of death, and the means of providing food were gone. "Ye should have hearkened."—Paul had advised the centurion and the master of the vessel not to leave the Fair Havens.

V. 24. "Thou must be brought before Cæsar."—That is, he would complete his journey to Rome as a prisoner. "God hath

given thee."—Implying that this was in answer to his prayer.

V. 26. "A certain island."—The island of Melita, on whose shores the ship was wrecked, and all the ship's company cast ashore.

**THOUGHTS**—God's promise had been given that Paul should testify for Him in Rome. Neither contrary winds, nor tempests, nor the despair of those around him, could shake his courage, or his trust that these words should be verified. Cargo, tackling everything could go overboard, but somehow, some time, in the Lord's own good hour, he should see the promise fulfilled. Sun and stars are hidden, but one star still shines for Paul, the promise spoken by Christ's own lips: "Fear not, Paul, for as thou hast testified of Me in Jerusalem, so must thou bear witness also at Rome." Chap. xxiii. 11.

Luke's description is evidently that of an eye-witness, exceedingly vivid and exact. Modern investigators have been enabled to verify every part of the narrative, locate points, and even the direction of the winds. Luke and Aristarchus were Paul's companions in his journey.

Paul's warning at Fair Havens, was not the warning of a seaman. His words imply that he spoke under divine guidance. He had also, much experience of "perils at sea." 1 Cor. xi. 26. The fact that he was permitted to advise at all, showed the consequence in which he was held by the ship's company. This is one example in which the advice of a servant of God was valuable, even in strictly temporal affairs.

A deceitful wind lured these sailors out of the safe harbor into desperate peril. The day was like the vanished summer, and the south wind blew as gently as if rocking a sleeping infant. They had "boasted themselves of the morrow," and they did not "know what a day might bring forth." The tempest came upon them as an absolute, startling surprise.

## CHRISTIAN ENDEAVOR.

DAILY READINGS.

First Day—Paul's Voyage and Shipwreck.—Acts xxvii. 1-26

Second Day—"They escaped all safe to land."—Acts xxvii. 27-44.

Third Day—"The winds and the sea obey him."—Matt. viii. 18-27.

Fourth Day—"Surely he shall deliver thee."—Ps. xli. 1-16.

Fifth Day—"He bringeth them out of their distresses."—Ps. cvii. 21-43.

Sixth Day—"Our God is in the heaven."—Ps. cxv. 1-18.

PRAYER MEETING TOPIC, Oct. 31.—TRUST CHRIST—FOR WHAT? 2. Tim. i. 1-12.

Put thou thy trust in God  
In duty's path go on:  
Fix on His Word thy steadfast eye,  
So shall thy work be done.

Martin Luther.

"All we want in Christ we shall find in Christ. If we want little we shall find little. If we want much we shall find much. And if in utter helplessness we cast our all on Christ, He will be to us the whole treasury of God."

### TRUST IN CHRIST.

In contemplating the work of our Redeemer, we are apt to think of Him as He was when upon earth, going about doing good, hearing the voice of men's necessities and his cries for help. We remember also that Christ endured cruel mockings and scourgings; and that after suffering death for us, He arose from the grave, and ascended to heaven.

But the great fact that we have still an interceding Saviour, is too much out of our thoughts. While we remember what He was, let us think of what He is; He liveth to make intercession for us, as though this was no to speak, the governing object of His present existence, the governing object of a mere man often becoming a power for good or for evil. When we can say, "One thing have I desired of the Lord, that will I seek after," that one thing pursued with all our endeavors is most generally obtained. Then what well grounded hopes must cluster around the concentrated intercessions of a divine Saviour?

He liveth to make intercession for us. While such a voice is lifted up for us, close to the ear of God, ought we not to cherish the most joyful hope?

Poor afflicted disciple? When it seems as though there was no eye to pity or arm to save; remember that thy Redeemer is praying for thee! The same voice that was lifted up on Calvary, saying, "Father, forgive them!" still prays for them. He sympathizes with all thy distresses, He means to save thee from all thy sins. The good work He has begun in thee He will not leave half done. He is praying for thee! Never again be discouraged. Thy Saviour is praying for thee. Trust in Christ for He is able to save to the uttermost all that call upon Him.

## Church News

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

### MONTREAL NOTES.

At a special meeting of Presbytery held on Thursday the 14th inst. the congregation of Norwood, recently disjoined from Cote des Neiges, obtained leave to call a minister. They have undertaken to raise six hundred dollars a year for his stipend, and the Presbytery has agreed to ask for a supplement from the Augmentation Fund. Should their expectations be at all realized, the church ought to be self sustaining in the course of two years, as the district is a favourite summer resort for residents of the city, and these have all along taken an active interest in the success of the church.

On Wednesday evening last a welcome social was given in the church to the Rev. T. A. Mitchell and Mrs. Mitchell. The occasion was a most agreeable one. There was a large attendance; the ladies had made abundant provision for the tea; and there was an interesting programme of music and recitations as well as full opportunity for social conversation. The chair was occupied by Prof. Scrimmer, and a short address was given by Mr. Mitchell at the close.

The Provincial Christian Endeavor convention was held last week in Coaticook. There was a good attendance and the meeting was an inspiring one. As usual the Presbyterians took a large share in its proceedings, and one of the most prominent speakers was the Rev. Dr. A. B. Mackay who attended several of the sessions. The president for the ensuing year is Mr. J. H. Wilson, a member of Stanley St. Church, of Montreal, and the secretary, Mr. W. S. Leslie, of Erekrne Church.

On Sept. 28th, the French Presbyterians of Masham, Que., celebrated the third anniversary of the opening of their church by giving a grand concert, which proved a marked success, a number of friends coming even from places a considerable distance from Masham in order to be present. The chair was occupied by the Rev. Mr. Gamble, who was the convener of the French work in the Ottawa Presbytery, and who was assisted by the Rev. James McFarlane, of Ottawa, who is the new convener in that district. Both of these gentlemen made brief and suitable addresses prior to the commencement of the programme. The latter was interesting and varied, and consisted of both instrumental and vocal music and some tableaux vivants. The instrumental music was rendered in a most creditable manner by Miss A. Mollour and Miss V. Giroux. Miss Ade's M. Meur directed the singing, which was excellent, and gained much applause. The tableaux vivants, which were mostly historical, were taken part in by Mrs. J. Sincennes, Misses Marche, Mollour, V. Giroux, L. Giroux, Valiquette, Alma Sincennes and Porter, and Messrs. R. Shouldice and Geo. Sincennes. During the entertainment refreshments were served by the members of the congregation. The whole entertainment was heartily enjoyed by the large audience.

French work in Masham is reported to make fair progress. At the last communion four new members joined the church, the youngest being barely fourteen years of age. The Sunday school and Bible class are also doing well and give much encouragement.

A congregational meeting was held in Melville Church, Westmount, on Wednesday evening, Oct. 13, for the purpose of choosing a minister. Two names were proposed and a vote taken, but they were unable to make it unanimous, or even approximately so, and the meeting was adjourned for a week, in the hope that some agreement might be arrived at.

### GENERAL.

Rev. J. B. McLean, of Hopewell, has accepted a call to Upper Stewiacke.

Rev. Dr. Moffat, Secretary of the Tract Society, is conducting annual meetings of the Society this week, among other places, at New Lowell, Collingwood and Stayner.

The Presbyterian congregation at Verden, Mann., have extended a unanimous call to Rev. Mr. Strang.

Rev. Robert M. Craig, a former pastor of Melville Presbyterian Church, Fergus, has been elected to the office of Superintendent of Missions for the Territories of New Mexico and Arizona.

Rev. Robert Stevenson, of Morpeth, superannuated, will conduct services for the Presbyterians at Botany, McKay's Corners and Kent Bridge, during the absence of Rev. Mr. Mustard, for the next three months.

At a special meeting of the congregation of Zion Church, Carlton Place, it was decided to purchase a pipe organ, the estimated cost of which is \$1,350. It is expected that the new instrument will be in before Christmas.

Acting on the advice of his physician, Rev. Dr. Hunter, of Erekrne Church, Toronto, leaves this week for Denver, Col., where he will spend the next six months. The pulpit was filled last Sabbath by Rev. Prof. Ballantyne and Rev. John Neil.

The corner stone of the new Presbyterian Church, Huntsville, was laid on Thursday, Oct. 8th, by Hugh S. Brennan, of Hamilton, who afterwards subscribed \$50 towards the same. In the evening the ladies of the Church gave a festival at which they cleared \$23.

The new Presbyterian Church at Pottersburg, near London, is to be called St. George's. The members have unanimously decided to extend a call to Rev. George Gilmour, who has been working at the mission for the past year. The stipend is to be \$1,000 a year, with four weeks' holidays.

The anniversary services in the Port Elgin Presbyterian Church, on Oct. 10th, were well attended, and eloquent sermons preached by Rev. W. J. Clark, of London, in the afternoon he addressed a mass meeting of children and young people. On Monday evening the annual entertainment was given, a very pleasant evening was spent.

The new Presbyterian Church, Dunchurch, was formerly opened on Sunday, the 3rd inst., the Rev. Finlay conducted the morning service and dispensed the sacrament, and a number of children were baptised. The afternoon service was conducted by the Rev. Mr. Davidson, and the evening service by Rev. Mr. Cannon. All services were well attended.

Rev. J. U. Tanner, B. A., of Omemeo, son of Rev. Chas. A. Tanner, formerly of Scarboro' and more recently of St. Francis College, Richmond, Que., will preach in East Presbyterian Church, Toronto, next Sabbath. On the same day the anniversary services at Omemeo will be conducted by Rev. J. A. Morrison, B. A., and Rev. Norman H. Russell.

The dedicatory services in the new Presbyterian Church, Clayton, Ont., were held on Oct. 5th. Rev. F. C. Smith, D. D., of Queen's College, Kingston, preached at 11 a. m. and at 3 p. m., and Rev. Wm. Hanna took the evening service. There was a very large attendance at all the services. On Monday evening a tea meeting was held in the basement of the new church. At 8 o'clock the audience repaired to the body of the church, where Rev. Dr. Smith gave an interesting lecture, entitled "The Boys I Knew."

The induction of Rev. John Kay to Deer Park, will take place this Thursday evening, Oct. 21st. Mr. Kay preached his farewell sermon at Milverton from Acts xx. 26, 27—Paul's farewell to the elders at Ephesus—and his hearers were deeply impressed. The following address and presentation were made on Friday evening:

To THE REV. JOHN KAY:

Dear beloved pastor,—We the undersigned members and adherents of Zion Church, Welesley, meet together here, to express to you the deep interest we take in your welfare and the heartfelt regret we feel at the dissolution of the tie which has bound us together for so many years. We trust that Almighty God who has so blessed your pastorate in this field, may guide and direct you in your new sphere of labor, and that the results may strengthen and encourage you to continue the good fight till

# All Hail "SALADA" CEYLON TEA

The Queen of the Supper Table.  
Appetizing, Refreshing and Delicious.  
Sold only in lead packets.  
Beware of imitations.

25, 30, 40, 50, and 60 cents.

at last through the blessing of the beloved Redeemer you may have many stars in your crown of glory. You will please accept this chair and cane as a slight token of the esteem in which we hold you, and as a slight mark of our appreciation of your ministrations to us as our pastor. Mrs. Kay will kindly accept this chair as a slight memento of the regard which this congregation has for her as Mr. Kay's helpmate in his labors here.

Signed on behalf of the congregation by  
HENRY KELLY,  
JOHN K. HANMOND.

### PRESBYTERY OF GLENHARRY.

Rev. James L. Milbur was ordained and inducted into the charge of St. Luke's, Finch and Crystals on 7th September, when Rev. A. Graham acted as moderator, Rev. J. W. McLean preached, Rev. D. D. McDennan addressed the minister and Rev. A. Russell the people. At the regular meeting, a week later, Rev. A. Russell, the moderator, presided. In regard to the resignation of Rev. J. Matheson tendered last July, a committee was appointed to confer with the office bearers of his congregations and report to Presbytery in December.

Rev. N. T. C. McKay tendered his resignation of Salem Church, Summerstown. This congregation is to be cited to appear for its interests on December. According to agreement in July a discussion was held over the statistical returns of the last General Assembly, which made it evident that a great proportion of our families and church members come far short in the duty of regular and liberal support of the Church and its various mission schemes.

The clerk was authorized to arrange with Rev. P. P. McKay to hold missionary meetings throughout the Presbytery. These have since been fixed to begin at Woodlands and Cornwall on Oct. 17th, and continue for ten days thereafter throughout the bounds. A resolution was passed by Presbytery expressing their appreciation of the faithful work of Rev. T. A. Mitchell during the past four years and wishing him success in his new charge of Cote de Neige.—D. MacLAREN, Clerk.

### A MINISTER'S STATEMENT

Rev. C. H. Smith of Plymouth, Conn., Gives the Experience of Himself and Little Girl in a Trying Season—What He Depends Upon.

The testimonials in favor of Hood's Sarsaparilla come from a class of people whose words are worth considering. Many clergymen testify to the value of this medicine. Read this:

"By a severe attack of diphtheria I lost two of my children. I used Hood's Sarsaparilla as a tonic both for myself and little girl and found it most excellent as a means to restore the impoverished blood to its natural state and as a help to appetite and digestion. I depend upon it when I need a tonic and I find it at once efficacious." REV. C. H. SMITH, Congregational parsonage, Plymouth, Conn.

**Hood's Pills** cure liver ills, easy to take, easy to operate. 25c.

**A KINGSTON MERCHANT.**

**Tells of his Release from the Pains of Rheumatism.**

**It Had Afflicted Him for Uowards of Ten Years and Many Remedies Were Tried in Vain Dr. Williams' Pink Pills Effected His Release.**

*From the Freeman, Kingston, Ont.*

Fifteen years ago Mr. Alexander O'Brien, the popular Princes street tailor, was one of the most athletic young men in Kingston, both as a foot racer and otherwise. Eleven years ago he commenced business and shortly afterwards was stricken with rheumatism, which caused him much pain, loss of rest, and neglect of business. He states that he tried many doctors and many medicines, all to no avail. Over a year ago a friend advised him to try Dr. Williams' Pink Pills, and though he had but little confidence in them, or advertised medicine of any description, at the urgent request of



his friend he decided to give the pills a trial, and according to Mr. O'Brien it was a lucky venture. After the first box had been taken, customers noticed the change, and when three boxes had been finished the result was marvellous. His strength had returned, impoverished blood renewed, muscles developed, rheumatism almost disappeared, barring a slight stiffness in knee joints, which is gradually going, and in the last six months he has done more work in his tailoring establishment, than he had accomplished in the previous four years. A Freeman representative noticing the change in Mr. O'Brien's condition, asked him to what he attributed his apparent good health after such a long siege of illness. Without hesitation he replied: "Well, I have taken no medicine in the past year other than Dr. Williams' Pink Pills, therefore I attribute my present condition solely to their use. They had such a good effect in driving rheumatism out of my system and building up my shattered constitution, that my wife whose health was not any too good also tried the pills. A few boxes remedied her illness and she, too, is as loud in her praise of them as I am. Many of my customers and friends who witnessed the effect of the pills on my constitution commenced to use them, and they tell the same story as I have told you. I am as well now as ever I was in my life.

Dr. Williams' Pink Pills cure by going to the root of the disease. They renew and build up the blood, and strengthen the nerves, thus driving disease from the system. Avoid imitations by insisting that every box you purchase is enclosed in a wrapping bearing the full trade mark, Dr. Williams' Pink Pills for Pale People.

**GRAND SPECIAL EXCURSION**

to the Klondyke Gold Fields' Special train to Seattle; special steamer to St. Michaels, and special steamer from St. Michaels to the Gold Fields. Leave Buffalo midnight of March 9th; leave Seattle Wednesday, March 16th. Tourist sleeping cars, lowest rates, berths reserved and tickets sold through to Klondyke.

For all information as to rates, supplies and cost of same, write at once, as the boat is fast filling up, to F. J. Moore, Gen'l Agent, Nickel Plate Road, 25 Exchange St., Buffalo, N.Y.

**PRESBYTERY OF INVERNESS.**

This Presbytery met at West Bay recently for visitation and other business. The weather was favorable and the people gathered from the different sections of the congregation till we had quite a large number. Rev. A. Ross preached a very appropriate sermon; and then the pastor, Rev. A. McMillan, and others gave reports. West Bay congregation is a large field of two hundred and thirty families and five churches, and therefore not easily worked. And yet, between preaching, Sabbath schools, C. E. meetings, and family worship, which is very generally observed, the people have the way of salvation frequently pointed out to them, and much instruction given to those who take that way, as well as warning to those who do not. There are ten Sabbath schools and six C. E. societies in the congregation. The C. E. societies hold two conventions in the year. The pastor drives from 50 to 100 miles a week as a rule, and often 160 miles a week in succession. He has a good staff of elders and other helpers. The salary is \$750, paid, not very promptly, but in full about the end of the year. Raised for the Schemes of the Church \$264. One very gracious act, that should not be overlooked in our country charges, is that the congregation of West Bay have just given their pastor a vacation of four weeks. Having heard all the reports, members of Presbytery expressed gratification at the work of the year, made some recommendations, and brought a very pleasant visitation to a close. Elders' Commissions were received from Little Narrows, Baddeck, Forks, Strathlorne, Mabou, River Dennis, West Bay and Margaree Harbor, appointing Messrs. John McLeod, J. W. Archibald, Neil Nicholson, Alex. Campbell, Walter McDonald, Murdo McLennan, D. McLachlan and Neil P. McKay, respectively, representative elders in Presbytery and Synod.

A call from Little Narrows to Rev. D. McLeod, M. A., was sustained by the Presbytery and accepted by Mr. McLeod. Arrangements were made for his induction on the 13th of Oct. At a meeting of Presbytery at Port Hastings on Oct. 12th, Mr. I. H. McLean, M. A., is to be ordained and appointed to labor at Hastings, and R. Inhabitants as ordained missionary.

The Presbytery did not see its way clear to accede to the request of Baddeck Forks for aid from the Augmentation Fund as that field can be worked at present in connection with Middle River. Rev. M. A. McKenzie was appointed to supply both places for October at least, giving them Sabbath about.

The Presbytery renewed its expression of strong disapproval of raising money for church purposes by dancing, gambling and such like improper methods.

The Presbytery adjourned to meet at Port Hastings on Oct. 12th, for the ordination of Mr. McLean and for other business. -D. McDONALD, Clerk.

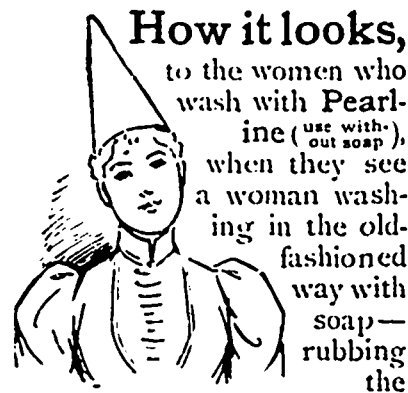
**INDIANAPOLIS, IND.,**

and return, only \$12.50 from Buffalo, via Nickel Plate Road, account Christian Churches National Convention. Tickets sold Oct. 13th, 14th and 15th, good returning until Oct. 23rd.

Call on your nearest ticket agent, or address F. J. Moore, Gen'l Agent, 25 Exchange St., Buffalo, N.Y.

**CHOCOLATE AS A NERVE TONIC.**

While in common use, few perhaps understand what an excellent tonic chocolate is for the nervous system. It has an exquisitely soothing effect, and is at the same time a pleasant beverage. Instead of stimulating as does coffee, tea and liquors, it quiets, filling the mind and body with a composure that only those who have endured nervous trouble can appreciate. It does its work almost imperceptibly, not producing a pleasant or semi-conscious state, as do narcotic quieting draughts, but a healthy normal condition.



**How it looks,** to the women who wash with Pearl-line (use with-out soap), when they see a woman washing in the old-fashioned way with soap—rubbing the clothes to pieces, rubbing away her strength, wearing herself out over the washboard! To these Pearl-line women, fresh from easy washing, she seems to "wear a fool's cap un-awares." Everything's in favor of Pearl-line (use no soap)—easier work, quicker work, better work, safety, economy. There's not one thing against it. What's the use of washing in the hardest way, when it costs more money?

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Colds,

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