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Toronto, Sept. 2, 1897.

NOTES AND COMMENTS.

The announcement has been made that a Toronto firm has secured the printing of the church publications—the *Record* and Sabbath school literature. Rev. Mr. Scott will take up his residence in Toronto and will continue his editorial work with the Queen City as headquarters. He will be heartily welcomed to Toronto where it is hoped the facilities to be at his disposal will be ample for every requirement of his department.

It is pleasing to note the good-will shown to the Duke and Duchess of York by the Irish people. It suggests important possibilities were political and royal courtesy extended oftener to Ireland than they have been in the past. This royal visit also shows what an important part the crown may play in bringing about and maintaining a “union of hearts” between the various peoples constituting the British Empire. National sentiment lies at the root of national enterprise and prosperity, and if given free play the best results may be looked for. Good feeling and good dealing go together and a friendly and just attitude towards Ireland will disclose the warmth and generosity of the Irish heart.

The capture of the Khyber Pass by the Afridis emphasizes the gravity of the Indian rising. There is every indication that the religious cry raised by the Mullahs has excited the tribes and revolt may spread over a wide area. Suspicion has been cast on the Ameer's good faith, notwithstanding his denials to the contrary and

the uncertainty adds to the gravity of the situation, which with the defiant utterances of Kruger in South Africa disturbs the British horizon. The silver lining in India is the plentiful rains that have fallen bringing with them the promise of an abundant harvest, and the loyalty of the native troops who with few if any defections are coming back from furlough and rejoining their colors. Some publicists discern the Sultan's hand in the rebellion.

After considerable delay Sir Donald A. Smith's new title, on being elevated to the peerage is now announced to be Baron Strathcona and Mount Royal—a euphonious and appropriate combination, uniting old and new world associations. The new peer is a nobleman of whom Canada is proud and one who has proved his interest in her welfare by gifts of princely munificence, among which we gratefully remember many to the Presbyterian Church. In the congratulations to Lord Strathcona and Mount Royal we cordially join and wish him long life and happiness to wear the title.

The voice of persecuted Armenia is heard again. A circular has been received by the ambassadors of the powers appealing for the pity of the nations of Europe who are asked not to allow the Armenian nation to be annihilated. The appeal emanates from a national committee who say the promised Turkish reforms are a dead letter. In their extremity the Armenians say they may be compelled to resort to the dynamite campaign planned in 1896. They declare they will not cease to act until their demands, sanctified by the blood of martyrs' are satisfied. But Europe is impotent and the Turk will have his way. At least 'twas always so.

There are not wanting instances of noblemen and noblewomen renouncing the coronet for the cross, and the latest example furnishes but another link in a long chain. The choice announced by Prince Max, of Saxony, however, has been productive of much comment, on account of the humble character of the work he intends to devote himself to within the Church of Rome. For several years he has labored in Whitechapel as a missionary, and now at the end of his term of service he awaits the decision of his Bishop as to whether he shall be allowed to continue that service or ordered to occupy a court position in deference to the wishes of his relatives. Whitechapel slumming would be his own decided choice.

What promises to be an unusually interesting series of evangelistic meetings was begun at Cooke's Church on Sabbath last by Rev. John Robertson, Glasgow, whose fame as an evangelist is worldwide. His meetings are large and enthusiasm is not lacking. For two weeks Mr. Robertson will conduct services in Toronto and will probably after that time hold meetings in London, Ont. This is how a contemporary so well describes Rev. John Robertson in

the pulpit: "He is intensely in earnest with regard to the mission which he has made his life's work, and this earnestness very speedily possesses and influences his hearers. He is not, judging by his discourses of yesterday, a man of any more than ordinary ability as a speaker. He is slow in his delivery, sometimes even halting; his vocabulary is plain, his expression not always felicitous, and his sentences by no means ornate. He does not rise to any height of passionate utterance, carrying away with impetuous words both himself and his audience, but he speaks from a depth of conviction and with a plain, matter-of-fact assurance of truth which is more telling and more permanent in its effect than oratory. His manner in the pulpit has a resemblance to that of Moody, and his discourses are as full and forcible. He does not consider questions of doctrine or combat agnostic criticism. He presumes that he is talking to believers, who have latent in them a desire for a positive and comforting faith, which not only offers them a tangible happiness hereafter, but develops a higher and purer idea of life here, and this he presents to them in the form of personal salvation through acceptance of Christianity as found in the Gospels or the New Testament.

THE ALLIANCE CONFERENCE.

THE Christian community has a duty to discharge next week, which for the credit of Ontario we hope will be worthily performed. We refer to the Conference to be held on Friday the 10th inst., in Toronto, under the auspices of the Lord's Day Alliance. This Conference is called to meet at a critical time in the history of the Province. For a number of years there has been a persistent effort to break down the sanctity of the Lord's Day and to introduce here the Sunday of Continental Europe and of the United States. The effort seems to many to have been a concerted one by interested persons whose material interests are sought to be furthered by Sunday labor and traffic. Those most intimately concerned have been aided by a large number of good natured, humane people, who believe increased facilities of travelling on the Lord's Day would be a boon to the working classes, enabling them to enjoy the fresh air in the parks. Altogether the various interests and philanthropic views have effected an advance in public sentiment which cannot be quietly disregarded by sturdy Christians. Milk and water opinions are of all the most dangerous and our danger to day lies in our want of firm conviction and courage to express it, on the question of Sabbath Observance. It will soon be too late to take effective counteraction, but as yet there is a fighting chance. The Conference referred to is designed to stir up the friends of a better observance of the Sabbath, to their duty; to take steps for organizing the Province; and to place before the public, this question in its vital bearings. It is the duty of all interested in the Sabbath to bear a hand in making the Conference an unqualified success. On the day previous there will be held the annual business meeting of the Alliance and members can render great service by taking advantage of the business gathering in order to further the success of the Conference. Let there be a grand rally, a gathering which will place beyond doubt the importance and strength of the movement the Alliance so courageously represents. The fact of the Government having refused to take up the appeal in the Hamilton case, adds to the necessity of united and strenuous action by the Alliance and its supporters.

The programme arranged for the conference is

printed in full in another column. It will be seen that topics of great interest will be discussed. A feature will be the short practical discussions on the papers and resolutions. Among the speakers announced are such veteran speakers on the subject as Rev. Drs. Caven and Carman, Mr. R. L. Whyte, Hamilton, Mr. G. M. Macdonnell, Kingston, Mr. A. F. Wood ex-M.P. Madoc, who led for the Alliance in the Legislature in 1892, and Mr. S. H. Blake, Q.C.

AGITATION IN THE IRISH CHURCH.

A REGRETTABLE controversy is disturbing our sister Church of Ireland. It concerns no less a subject than the use of hymns and instrumental music in public worship sanctioned by the late General Assembly. One result has been a convention of elders opposed to the innovation, at which violent speeches were made, and extreme positions assumed. An effort will be made to upset the action of the Assembly. Meanwhile the agitation is becoming intense and is spreading. The "rights of the minority" will be ascertained by legal advice, and a committee was instructed to "obtain legal opinion as to how far the title to the property of the Church is affected by the action of the Assembly in relation to the Draft Hymnal and the repeal of the fundamental law of the Church on Psalmody, and also by the introduction of instrumental music into the worship of congregations in violation of the law of the Church prohibiting instruments of music in all the congregations under the care of the Assembly." It is stated that a memorial, signed by nearly nine hundred ruling elders, has been presented to the Irish General Assembly of the Presbyterian Church, in which the "Joint Hymnal" is furiously denounced as "a modern idol," containing "wretched doggerel," the hymns, moreover, being "doctrinally deficient" and written by "uninspired men."

THE HAMILTON APPEAL.

ON Saturday the Government organs intimated the refusal of the Ontario Government to carry the appeal in the Hamilton Sunday car case, to the Privy Council. This action is altogether disappointing; and the reasons vouchsafed are worse than inadequate. It is easy to read between the lines and interpret the refusal as the influence of a section of the electors of Hamilton on the Cabinet. One good and sufficient reason may be advanced to account for this conclusion. The Alliance had placed its facts and arguments in the hands of the Government before the legislation of last session. In the House the Hon. Mr. Hardy—who has all along treated the members of the Lord's Day Alliance, with the utmost courtesy and consideration—expressed the strong hope that the Alliance would test the law by an appeal to the higher courts. They did so with the result that contradictory and inconsistent opinions were elicited from the courts. They then approached the Government and pointed out what they had done in order to test the law. They said they had expended a large amount of money on what was a public and a Provincial question, and asked the Government to assume the final stage in the appeal. They would not probably have done so were it not that Mr. Hardy had expressed himself as he did in the Legislature, and were it not that the question was clearly one affecting the whole Province. Their request has been under consideration and has met with refusal on the grounds that a certain practice had been tolerated long ago in Hamilton and that the issue seemed doubtful. Here comes in Hamilton's influence, a fact worth while remembering when the Government's reply comes up for consideration

before the Alliance. The opinion as to how the appeal would issue is in bad taste, reflecting as it does on Mr. HarJy's views as expressed in the Legislature where he advocated the course which is now sought to be discredited. These inconsistencies we may leave to be adjusted by the Cabinet itself, but what we cannot afford to do is to rest contented with the situation as it now is. In the words of the famous minister, "Something must be done." That "something" the Alliance is called upon to discuss and we hope it will rise to its responsibilities.

NEEDS TO BE RE-INSTATED.

IN view of the interest taken at the present time in everything bearing on Sabbath observance, we add to what elsewhere appears in this issue the following extract from the latest issue of the *Christian Intelligencer* :—

"The *Pacific*, of San Francisco, Cal., laments the desecration of the Sabbath west of the Rocky Mountains, and enumerates a number of ways in which this is done, which tallies exactly with the ways in which the Sabbath is desecrated east of the Rocky Mountains. This desecration, this converting into a holiday the Lord's holy day, which all God's people deplore, is not sectional, has no dividing lines of mountains or rivers or seas; it is universal, north, south, east, west, all America and all Europe. The Lord's Day needs to be re-instated in the esteem and affection of all the people, and its sanctity restored and respected. What has been said so often on this page must again be said: God reigns; His reign is righteous, and He will surely punish the wicked, punish all who break His commandments, and despise His holy and revealed will. He will vindicate the wisdom and righteousness of His own holy institutions and ordinances. The laws that govern this universe do not make or enforce themselves. Behind all law is an intelligent mind and an executive hand. What men sow they will reap. If they sow the wind they will reap the whirlwind. Men everywhere need first to be persuaded by a knowledge of the terrors of the law, and then won by the entreaties of the Gospel, or by its revelation of the love of God in Christ Jesus. The world's need is a mighty baptism of the Holy Ghost, that man may have a due regard for the things which God has set apart as holy, and to be kept holy.

SUNDAY CAR RESULTS.

THE experience of Torontonians of Sunday street cars is gradually becoming like that of other cities in which there is a Sunday service. The cars run to the parks and are laden with passengers who prefer the works of nature, and the society of their fellows to a quiet hour of public worship in the church. High Park is a popular rendezvous, especially towards evening, and there does not seem to be any restraint on the part of the people to indicate that they desire to make a difference between Sabbath and week days. Occasionally there are scenes disagreeable and discreditable. A fight on Sunday has been reported from one of the adjacent parks catered to by the cars, and on the Sunday following rowdyism was complained of near the same place, indulged in by young men conveyed there by the car. On a recent Sabbath evening the people who went to church were not only disturbed by the rapidly passing cars—that is an experience of weekly occurrence—but in addition, some of the cars were crowded by young people who yelled and shouted at the top of their voice, as if bedlam were let loose. The eastern part of Toronto feels keenly the change from the Sabbath evening quiet, to the rude mirth of young men who travel on the cars.

The evil is aggravated by the fact that the Street Railway Company can control their passengers, but do

not seem to care how much of a nuisance is committed and offence given to the community so long as they get the traffic and its profits. The people of Toronto are certainly having an object lesson in Sabbath desecration.

PRESIDENT ANDREWS' RESIGNATION.

IT goes without saying that the professors of a College are rightly subject to certain control by the authorities of the college, but at the same time should possess every reasonable freedom in the study and teaching of their subjects. Therefore there is much mistaken sympathy with President Andrews whose resignation from Brown University has been announced. President Andrews is an ardent bi-metallist and has given strong expression to his opinions on that subject. In the opinion of some members of the college corporation the vigorous expression of these opinions was detrimental to the financial interests of the college and a committee was appointed to confer with the President. The result of the conference was that the President has resigned. Now, the President owed his first duty to the college in which he was employed, and there is no charge that his liberty as a student in his own department or as a teacher has been interfered with by the committee; learning was not threatened nor endangered. He prefers liberty as a public man to his position as the head of a college and so the matter ought to end.

WASTED MONEY.

SOME of our contemporaries across the line are figuring out the drink bill of the city of Washington per year. The amount is said to average \$5,000,000, a truly large sum. In the same city the expense of maintaining the work of all the churches amounts to \$500,000. The liquor money would according to a much quoted calculation buy the following useful goods:

250,000 barrels of flour at \$6 per barrel	\$1,500,000
100,000 tons of coal at \$7 per ton.....	700,000
200,000 pairs of shoes at \$3 per pair.....	600,000
200,000 pairs of stockings at 50 cents per pair.....	100,000
100,000 pairs of pantaloons at \$5 per pair.....	500,000
100,000 coats at \$5 each.....	500,000
50,000 overcoats at \$10 each.....	500,000
200,000 yards of flannel at 50 cents per yard.....	100,000
200,000 yards for womens' dresses at 50 cents per yard.....	100,000
100,000 books for a library at \$1 each.....	100,000
And pay for building 10 churches at \$30,000 each.....	300,000

Total.....\$5,000,000

This is a striking, yet fair way of putting the question. How far would legitimate trade be benefitted were the amount spent in spiritous liquors spent in such purchases as are here indicated? and how much more comfort would such an expenditure bring to the homes of hundreds of the citizens? How much better would morals be? and how much could be deducted from the crime bill? The drink question has a serious financial side, but it is a side fraught with loss only to those who spend money on liquor.

Dr. David McAllister, Pittsburg, at a recent meeting of young people said: "The Sabbath is not a church institution, but was given for man. 'The Sabbath was made for man,' is Christ's interpretation of it. It was given to God's people for a sign. When one observes God's law he gives a sign that he belongs to God. If the nation requires its employes to cease work on the Sabbath, it gives a sign that it obeys God. If the Church or nation permits those under their authority to violate the Sabbath, the guilt rests on them, as well as on the individual. God's punishment follows. Of old, God required His Sabbaths to be returned in the rest of captivity. Now He requires it of us by the enforced idleness of our mills, and the failure of our crops."

THE SYNOD OF BRAZIL ON MISSION SCHOOLS.

The Synod of the Presbyterian Church in Brazil was organized in September, 1888, and embraces all the Presbyterian churches in the Republic. Within the last forty years the Presbyterian churches in the United States, Northern and Southern, established missions in Brazil, and the progress has been so rapid that by order of the two General Assemblies the missionaries and native ministers were organized into one independent Brazilian Synod. The Mission Boards of the two Mother Churches established schools in Brazil as in other mission fields. The results after years of trial and great expenditure are far from satisfactory. The Synod at its meeting in S. Paulo, July, 1897, after a full discussion, in the interests of unity and peace, in the interests also of the kingdom of Christ in Brazil, adopted by a four-fifths vote the following:

Whereas, There is urgent need for evangelization in the whole territory of our Synod and many fields are open which we cannot supply with the means of grace.

Whereas, Immense sums have been spent on large schools of various kinds as a means for spreading the Gospel;

Whereas, There has been an almost complete failure on the part of these institutions in Brazil, both as a means of propagating the faith and for preparing a Gospel ministry;

Whereas, They have been a cause of continued strife and bitterness, and at times have deprived us of the full support and sympathy of our brethren in North America;

Be it resolved: That we, the Synod of the Presbyterian Church in Brazil, respectfully recommend and beg the General Assemblies of our Mother Churches that any help they wish to give us be in the direction of aiding us in the great work of evangelization by the most direct methods, including the education and preparation of a ministry, in accordance with the plans of the Synod; and in the support of parochial schools for the children of believers.

HOW TO DISCOURAGE A PASTOR.

Translated by Rev. T. Fenwick, Woodbridge, Ont., for the PRESBYTERIAN REVIEW, from *L'Aurore* (Montreal) of Aug. 21.

The first thing which you must do to greatly discourage a pastor, is never to pray for him. Paul needed the prayers of his people; but ordinary pastors who have neither the great soul, nor the faith, nor the other gifts of that apostle, have no need of any one praying for them.

Next, you must maintain towards him an austere reserve. Never smile before him, never come and freely hold out your hand to him. It is his place to do that to you. If you show him the least affection, and the least heartiness, he may believe that he is worthy of your friendship. That would do him great harm by helping him to bear the heavy load of his responsibilities.

In the third place; above all things, never go and tell him that he has done you good—that you have enjoyed his sermon. That might encourage him, and stir him up to make greater efforts. Rather tell him, whenever you have an opportunity of doing so, that you attended this or that meeting, conducted by Mr. Blank, who spoke so well, oh, so well! that you were quite affected. He will, of course, not know that you like to hear him too, and he will be constrained to say: "How I would like, also, to do good to some one! Why cannot I? I am strongly inclined to give up the ministry. I fully believe that God has never called me to it."

You can do still better than this. Never invite him to your table. He might imagine that you like his society. Further, when he preaches, you can hang down your head, and close your eyes, as if you were asleep, instead of looking at him with attention, and pleased looks, as some do, who, in this way, are an inspirator to the preacher, and thus a blessing to even the congregation. Do not forget to pull out your watch from time to time, during the sermon, especially when the noon-day hour sounds. If your pastor cannot well cut short his discourse, and, possibly, he would commit the inexcusable fault of preaching five or ten minutes longer. And if, besides that, you can, from time to time, yawn, sleep, yea, snore, you would show him that he is not as interesting as a teller of funny stories, or a performer at a puppet show.

But after you have done all that, do not suppose that your work is finished. Your part may be one of those

who are not easily disheartened. Perhaps, after the means above mentioned, have been used, he will brace himself up, and find a source of encouragement in the feeling that he has done his best, and thus strengthen his courage by prayer, and communion with his divine Master. You must then find other means. I proceed to point out a few.

You can easily absent yourself from the regular services of the church. It isn't difficult (little effort and ingenuity are required) to find some excuse for not being in one's place when the hour of worship arrives. It is true that Jesus commands us to seek first the Kingdom of God and His righteousness, and assures us that all other things shall be added thereto. But one can easily forget such words or find in them a sense which allows conscience to fall asleep on the matter. Be that as it may, we must persist in attending only a part of the time of the services, for when a pastor sees all his people before him, he believes that the Spirit of God is working in their hearts—that He is using his ministry to accomplish this glorious work. That rouses him to enthusiasm—which is the most opposite and the most fatal to discouragement.

But it may be that you do not like to stay away from the meetings. There may be found, perhaps, some attraction independent of worship. You can, even then, succeed in your enterprise. Besides what we have said above as to your attitude during the sermon, and the good custom of looking at your watch (by the by, when you look at the time, do not when you shut your watch, press the spring of the case, for the pastor and the congregation would lose the advantage of hearing the clanking sound which that operation makes, and one might think that your watch had not two cases, or might not observe that you had a watch), besides all that, we were going to say, you can refrain from singing, and, in this way, help to make the singing weak and without volume. Or, if you sing, you can drag a couple of notes behind. That will have the double advantage of spoiling the singing, and of making your voice heard above all the others.

Finally, if you are in earnest in your philanthropic and Christian efforts with respect to your pastor and damaging, as much as possible, the work of the Lord which he tries to do, the old enemy whom Jesus met and conquered in the wilderness, will suggest to you other effective means, and when you appear before Jesus, perhaps He will not say to you: "Well done, good and faithful servant, etc."

THE HOLY SPIRIT AND THE CHURCH.

BY DR. MONRO GIBSON.

The Church of Christ now knows her calling reasonably well. She realizes that she is called to promote the glory of God by going down into the world of men with the help and healing of His Gospel. Who loved to call Himself the "Son of Man." The time has gone by when any body of Christians can be content with getting their own souls saved, making their congregations self-sustaining, and promoting the prosperity of their own church. The Master's great command has rung out anew in the hearing of His disciples: "Go ye and preach the Gospel to every creature." This rallying cry is not only meant to embrace foreign missions, but the bringing of Gospel blessings home to all ranks and conditions of men.

This is a mighty undertaking and one which does not grow easier as we come to closer quarters; but our resources ought to be sufficient. Did not our Lord say, "All power is given unto Me in heaven and on earth," and make that the basis of His command? How comes it, then, that His people seem to fail? The supineness of the Church may have been a good answer in days gone by, but there has been a great awakening, and efforts have been made without securing the results which might reasonably be expected. Is it that too little has been made of the power of the Spirit? If on the one hand we are getting earnestly to work, and on the other are depending sincerely on the Divine power, what more is wanted? May there not be wanting some link between the power and the work, some connecting medium to render the power available? As in the physical world the presence of an atmosphere is necessary for the light and heat of the sun to be received and transmitted and diffused, so the human side of the Spirit's agency is as necessary, as indispensable in its way as the Divine.

The age in which we live is impatient of the transcendental and clamorous for the practical. This is seen in philanthropy, and also in the concentration of attention on the human life of Christ and on the human side of the Divine work in the Scriptures. We must hold with unabated loyalty our confidence in the Spirit's power, and in the boundless resources of our risen Lord, in Whose name He acts, but the want of the time is to realise the absolute necessity of the human agency, not merely to do philanthropic work, but to transmit spiritual power. Many active Christians are still somewhat astray in their prayers for the Spirit. It is almost universal to pray for the outpouring of the Spirit, as if Pentecost had not yet come. People are thus led to look up to heaven, whereas they ought to be engaging their attention with something nearer home. It is not outpouring that is wanted so much as inletting. It is not the windows of heaven that are shut, but our hearts. It is free course for the Spirit's movements from heart to heart that is wanted. There is no obstacle in the line of the perpendicular. It is on the horizontal lines that the block occurs. Human hearts and lives are the conductors of the Spirit, who is close around us all, like the air, pressing for admission; and what is wanted is that these hearts open to Him and make room for Him; and then, themselves changed, allow the gracious current to pass on through them to others. Many seem to think that prayer for the Spirit is like an order on the Divine power, payable in some other place; that one may gather a prayer-meeting in a West End drawing-room, for instance, and ensure the forth-putting of the Spirit's glorious power in the East End without the trouble of going there, even to see that the draft is honoured. Suppose the whole Church gathered together in one vast prayer concert, to unite in the petition "Thy Kingdom come:" in what form should we expect the answer to come? Should we expect a sudden outpouring of the Spirit on the unbelieving world? It was not so when the 120 were "all with one accord in one place." The answer to their prayer was the outpouring of the Spirit on themselves, after which they went out in the power of the Spirit—all of them—to make the Kingdom known. They went in the name of the Lord, in the power of the Lord, His Spirit living in them and working through them. It is the same to-day. It is not enough for the respectable Christian to attend worship every Sunday, pay for missions and even pray for them, if he withholds the one thing needful—the channel to convey the power. If he is not living a spiritual life and exerting a spiritual influence, he not only fails to contribute his share of spiritual force, but is positively blocking the path by which it must pass. The crying need of the time is not money, not prayer, not preaching, not evangelistic effort, but men and women by the tens of thousands to be Christians, to open heart and life to the Spirit's grace; enough of them to create an atmosphere absorbing, retaining and diffusing the light and heat now streaming from the Sun of righteousness, to carry in every direction the Water of Life which would accomplish all the Church's work before this generation passed away.

Come, then, from the four winds, O Breath, and breathe upon us, that we may rise and stand upon our feet, an exceeding great army to advance against the strongholds of the enemy, and win the whole country for our Lord. This is our prayer to-day. How shall it be answered? Are we ready to open our whole natures now to receive the Holy Spirit in the fulness of His grace and power, to consecrate ourselves—body, soul, and spirit—to be ministers of the Spirit? If we were, who can doubt that there would be the beginning of a rising tide of spiritual life, which might be the earnest of the great consummation, which is the goal of all our efforts and desires?—*Christian Leader*.

A FALSE IDEA.

There are Christians who assert that God will revive His people and save sinners, it matters not what evils stand in the way. I have heard ministers assert this thing. They say that God's work is not going to be hindered by the conduct of men in the Church, even though it be bad. But this is a false idea. While it is true that God does not wait until the Church is perfect, or nearly so, before using it to save sinners, yet it is very possible indeed for leading members to so conduct themselves that the Holy Spirit is quenched and the tide of grace is kept back. Such has been the case in numerous instances. Men of corrupt characters have been placed in prominent positions in the

Church, the Spirit has been grieved thereby, and when the pastor and some of the most spiritual ones have made efforts to secure a revival and a work of salvation, there has been a signal failure. I have known pastors, in the course of a series of meetings, who expressed sad wonder as to why the work was so hedged up, why there was so little of the Spirit's presence; but, knowing as I did the real condition of things, I did not wonder that God refused to honor the efforts of the Church. It was plain enough to me that the failure was owing to the practical approval by the Church, as a whole, and in an organized capacity, of utterly unworthy members who were placed by the votes of the Church in leading offices, and against the protests of those who looked to the spiritual welfare of the Church and the cause of Christ.

I have known even pastors who took part in putting such ones into high office, and I then predicted that so long as such a state of things existed the pastor's work would be choked and neutralized, and it was, as a matter of course. And such a pastor will often lay the blame of the failure to secure a special work of grace upon every thing but the right thing. When will pastors and churches understand that God will not do a mighty work through them when they will insist on placing gross stumbling blocks in His way? Many churches are preventing God from doing for them and for sinners what He wants to accomplish, by tolerating offences in the Church.—C. H. WEATHERS, in *Philadelphia Presbyterian*.

A BEAUTIFUL WORK.

It is the beautiful work of Christianity everywhere to adjust the burden of life to those who bear it, and them to it. It has a perfectly miraculous gift of healing. Without doing any violence to human nature, it sets it right with life, harmonizing it with all surrounding things, and restoring those who are jaded with the fatigue and dust of the world to a new grace of living. In the mere matter of altering the perspective of life and changing the proportions of things, its functions in lightening the care of man are altogether its own. The weight of a load depends upon the attraction of the earth. But suppose the attraction of the earth were removed. A ton on some other planet, where the attraction of gravity is less, does not weigh half a ton. Now Christianity removed the attraction of the earth, and this is one way in which it diminishes men's burdens. It makes them citizens of another world. What was a ton yesterday is not half a ton to-day. So without changing one's circumstances, merely by offering a wider horizon and a different standard, it alters the whole aspect of the world.—PROF. DRUMMOND, in *Pax Vobiscum*.

COLD OR HOT.

Cold or hot, my friend? Feel your spiritual pulse and see. Put the Bible thermometer under your tongue. Search your heart and find out how much love for Christ is left there. If, after such an honest examination, you find that the temperature has run low, very low—what then? Should you quit the church and throw up your Christian profession? No! a thousand times no! The Holy Spirit's message to you is, "Be zealous, therefore, and repent." The only way to repent of sin is to quit it. The only way to warm a chilled frame is not to throw yourself into a snow-bank, but hasten to the fire. Come back to a deserted Saviour! Instead of erasing your blurred name from the church registry, seek a reconversion.

Somon Peter's best work was done after he was reconverted. Do not stop with lamenting your neglect of the place of prayer. Open again the door of devotion and go in and throw yourself down at the Master's feet, and cry out, "I have sinned, I am no more worthy to be called thy servant." Set up again your altar, and on it lay the sacrifice of a contrite heart. At the earliest moment lay hold of some blood-stirring Christian work; it will warm you up. It may take some time to get the blood into full, free circulation again, and to recover your lost ground and lost tone of health. But when you do get a fresh tide of Christ's love pouring into your heart, and a fresh glow of His likeness on your countenance, you will feel as Lazarus must have felt when he shook off the grave-clothes and leaped into life again.—T. L. Cuyler, D. D.

We do not need to argue with men about Jesus. What man who has had a glimpse of Him needs to be argued with about Him?

UNDER THE EVENING LAMP.

GOD'S OPPORTUNITY.

BY AUTHOR OF "THE LAND O' THE LEAL," ETC
In the Queen
(Conclusion.)

"After a good deal of discussion, Mr. Gilruth, the meeting have unanimously come to the conclusion that it will be in the best interests of the church to appoint a colleague for you without delay—a colleague and successor," repeated the merchant pointedly. "And it has been decided to offer you a retiring allowance."

How comes it that you alone bear the decision of the meeting to me, Mr. Rattary?" inquired the minister mildly. "It is usual for two elders to wait upon the minister on such an important occasion."

"Well, to tell the truth, sir," said the merchant with a hint of impatience in his voice, "no one else would come. Of course, there is a good deal of feeling in the matter, and we are all prepared to admit that it is a little hard on you; but at the same time the interests of the church have to be considered, and, without wishing to hurt your feelings, it is my duty to point out to you that something must be done to get a hold of the young members of the congregation, or they will be lost to us altogether."

"You think, then," said the minister, with a slight sad smile, "that the interests of the youth of the church have suffered during my ministry?"

"Well, you see, sir," said the merchant, with an assumption of greater knowledge, "you know as well as I do that young minds require different mental and spiritual food from those who are older and more experienced. It is necessary that to keep the hold of these young minds a minister should march with the times—should be up-to-date, as it were. You follow me, I hope."

"I follow your words certainly," said the minister. "Their special significance for me at the present moment is that I am out of date. Well, it may be so; but, so far as spiritual matters are concerned, Mr. Rattary, I would remind you that there is only one Gospel, and that no man dare tamper with it. It has been found sufficient for young and old through all the ages, and though many false doctrines have been offered to us, none have ever shaken that blessed Gospel at its foundations. It still remains the only antidote for human pain and the only salvation for human souls."

"That's all very well in the main, Mr. Gilruth," said the merchant a trifle impatiently, "but that is wandering away from the point. I am sure that you will not wish to make the position of the church at this crisis more painful than it need be. It is the wish and decision of the congregation that some change should be made, and that at once. As you know, we are far from being a rich congregation, and when it is proposed to offer you continued residence in the manse and fifty pounds a year, I am sure that you must acknowledge that the church is acting as generously as it can be expected to act."

"Oh, yes, that is all right," said the minister with difficulty. "I shall be much obliged to you, Mr. Rattary, if you will withdraw; I prefer not to discuss these details with you. After all, they are immaterial, and do not affect the fact that my ministry in Wildershaugh is over. You can go back to the Kirk session, if they are waiting the result of this strange interview, and tell them that they will hear from me in the course of the next four-and-twenty hours, and I would prefer not to have any further talk with you or any of them on the matter."

"I see that you are not going to accept the inevitable gracefully," said Rattary, who had a coarse strain in him and could not understand the peculiar bitterness and humiliation of which the old man's heart was full. When he would again have spoken, however, the minister, with a peremptory wave of his hand, indicated the door, and promptly rang the bell for Christina to show the unwelcome visitor out.

"I see that you are harboring a personal resentment against me, Mr. Gilruth," said Rattary somewhat sourly as he moved towards the door, "which I must say is neither justified nor fitting in the circumstances. I have long known, of course, that you have personally disliked me—a jealous a little, perhaps, of my growing influence in the place."

Rattary paused suddenly, for the usually mild and gentle expression on the minister's fine face had changed to one of righteous anger.

"Sir," he cried in a voice of thunder, "I will not bandy words with you. What you are I neither know nor care. You are answerable for your deeds only to your Maker, as I am. He will hold you responsible, I doubt not, for your insult of this night to a poor, feeble old man."

With that Christina opened the door, and Rattary was thus prevented uttering further speech. When he had withdrawn, the minister walked swiftly to the door and locked it after him. He was ashamed and pained by his momentary outburst, and yet he was but flesh and blood, and the man's insolent and patronising demeanor had been more than he could bear.

He threw himself into his chair again and covered his face with his hands. Great hot tears, wrung from the depths of a wounded heart, forced themselves between his thin fingers and fell unheeded to the floor. For forty years he had gone in and out among the people of Wildershaugh, sharing their joys and sorrows, spending himself in their service, and now they would none of him. He had given them his youth, his best work, his means, receiving barely enough to cover his simple needs; and, lo! now that he was old and infirm they cast him off. Though he did not believe that the voice of Rattary was that of the whole congregation, the fact that a session meeting had been called to discuss his deposition was significant of the attitude of at least a portion of the people. He had no redress, nor did he wish to seek any. To his keen, proud, sensitive heart the only course open to him was to gird up his loins and go. But whither? Well did he know that in the great busy mart of life there is no room for the old; that even the middle-aged have to jostle and push for standing-room. The world and its rewards are for the young, the vigorous, the buoyant, not for such as he. He was absolutely penniless. Only yesterday he had given the last five-pound note of his quarter's salary to a poor woman who, unless succour came, would be homeless.

The old man shivered before the warm glow of the fire, thinking that soon he might be numbered with the outcast and the homeless. Then a strange sweetness seemed to filter through the gloom of his awful desolation, and a new sense of kinship with the persecuted Christ raised him high above the woes of earth and set him within the Holy Place. "The foxes have holes, the birds of the air have nests, but the Son of Man hath not where to lay His head." "Behold the hour cometh, is now come, that ye shall be scattered, every man to his own, and shall leave me alone." "My soul is exceeding sorrowful, even unto death."

These words, wrung from the Master in the Gethsemane of His brief earthly life, followed each other through the old man's mind, bringing soothing comfort with them. And then, being strangely worn out by the strain of the past hours, he fell asleep.

So Christina found him when she brought in a bulky packet which had come by the evening's post. Tears sprang afresh in her wet eyes as she surveyed his now white face, upon which God had laid the seal of His own peace.

Becoming conscious at length of her presence, he stirred in his chair and opened his eyes.

"It is you, Christina," he said with a smile. "I dreamed I was in heaven, and I am not fain to come back to earth."

"Umph! I dinna wonder; but it'll come richt, sir, dinna fear. The Lord'll be mindfu' o' His ain."

Then she handed him the letter which she had carefully opened first with the ivory paper knife. It was a very official-looking document, and after the minister had adjusted his spectacles and studied it for a moment, he shook his head.

"I don't seem to comprehend it, Christina," he said. "Read it aloud."

She took it from him, nothing loth, and read aloud in a voice which took a triumphant and joyous note as she proceeded.

"48, Castle Street, Edinburgh.

"October 25th, 18—.

"DEAR SIR,—We are instructed by our corresponding firm in Kimberley, South Africa, to inform you that, in terms of the will of the late Mr. Walter Syme of that city, and some time of Wildershaugh, in the county of Lanark, you are the sole legatee of the late Mr. Walter Syme, whose personal estate, amounting to about £12,000, is left absolutely and unconditionally to you. The enclosed letter, written by Mr. Syme on his deathbed, we have been asked

to forward to you. Awaiting your instructions. We are yours faithfully,
"REID, MOWATT & REID."

The enclosed letter the minister took in his trembling fingers, and read with great wonder and thanksgiving in his heart, yet it rebuked him for his momentary lack of faith.

"DEAR MR. GILRUTH,—Perhaps you have forgotten Wat Syme, but he has not forgotten you, nor the fact that you paid twenty pounds out of your own pocket once to save him from disgrace and give him another chance. I never forgot the words you spoke to me that day at the Broomielaw, and though I have made money out here, it is clean money, and you need not be afraid to spend it—every penny is my own honest earning. It seems hard to die when a man is in his prime, but somehow I'm not afraid. Since the day I parted from you I have been able to believe that there is a merciful God. And that is another and the greatest service you did to the wastrel everybody had a bad word for, and nobody a good one. So good-bye till we meet again.—Your grateful
"WALTER SYME."

"Cast thy bread upon the waters, and it shall return after many days," said the old man with the glow of a renewed faith in his weary heart. After a moment he clasped his hands in the attitude of prayer, and these words fell tremblingly from his lips. "Lord, help Thou mine unbelief."

THE HOME CIRCLE.

KIND WORDS.

'Tis such a little while we walk together
Along life's way,
Some weary feet that march beside us falter
Each passing day.
Dear friends that greet us in the morning vanish
Ere it is noon,
And tender voices melt away in silence—
A broken tune.
'Tis such a little while for loving kindness,
Or cold disdain;
To smooth the way for weary feet that falter.
Or chide and blame;
A little while, and it were unavailing
Kind words to say,
For those that walked but yesterday beside us
Have passed away.

AUNT JERUSA'S MEDITATIONS.

"If folks could have their funerals when they are alive and well and struggling alone, what a help it would be!" sighed Aunt Jerusha, folding her paisley shawl with great care.

"Now, there is poor Mis' Brown," she added, as she pinned her Sunday bonnet into her green barege veil. "How encouraged she'd have been, if she could have heard what the minister said to-day! I wouldn't wonder one mite if she'd have got well."

"And Deacon Brown a-wiping his eyes and all of them taking on so! Poor soul, she never dreamed they set so much by her!"

"Mis' Brown got discouraged. Yer see Deacon Brown, he'd got away of blaming every thing onto her. I don't suppose the Deacon meant it—'twas just his way—but it's awful wearing. When things wore out, or broke, he acted just as if Mis' Brown did it herself on purpose. And they all caught it, like the measles or the whooping-cough."

"And the minister a-telling how the Deacon brought his young wife here when 'twa'n't nothing but a wilderness; and how patiently she bore hardship and what a good wife she'd been! Now the minister wouldn't have known any thing about that if the Deacon hadn't told him. Dear! dear! If he'd only told Mis' Brown herself what he thought, I do believe he might have saved the funeral."

"And when the minister said how the children would miss their mother, seemed as though they couldn't stand it, poor things! Well, I guess it is true enough; Mis' Brown was always doing for some of them. When they were singing about 'sweet rest in heaven,' I couldn't help thinking that that was something Mis' Brown would have to get used to, for she never had none of it here."

"She have been awful pleased with the flowers, they were pretty, and no mistake. Yer see the Deacon wa'n't never willing for her to have a flower-bed. He said 'twas enough prettier sight to see good cabbage a-growing; but Mis' Brown always kind of hankered after sweet-smelling things, like sweet peas, and such."

"What did you say, Levi? Most time for supper? Well, land's sake, so it is! I must have got to meditating. I've been a thinking Levi, you needn't tell the minister any thing about me. If the pancakes and the pumpkin pies are good you just say so as we go along. It ain't best to keep every thing laid up for funerals."—*Zion's Herald.*

THE UNIVERSAL POET.

An incident described in *The Independent* by Prof. E. A. Grosvenor gives a striking illustration of the fact that Longfellow's poems have sung themselves into the hearts of men and women of many nationalities. The incident occurred in 1879 on board the French steamer "Donai," bound from Constantinople to Marseilles. We condense the description:

One evening, as we were quitting the straight of Bonifacio, someone remarked at dinner that though Victor Hugo was born in Paris, the earliest impressions of his life were received in Corsica, close to which we were passing. One of the party spoke of him as the exponent of what is best in humanity.

The Russian lady exclaimed in English to the gentleman who had last spoken:

"How can you, an American, give to Hugo the place that is occupied by your own Longfellow? Longfellow is the universal poet. He is better known, too, among foreigners than anyone, except their own poets."

Then she began repeating:

"I stood on the bridge at midnight,
As the clocks were striking the hour,
And the moon rose o'er the city
Behind the dark church-tower."

She added: "I long to visit Boston that I may stand on that bridge."

In the company was an English captain returning from the Zulu War, a typical British soldier, with every characteristic of his class. As soon as the Russian lady had concluded, he said: "I can give you something better than that," and he began in a voice like a trumpet—

"Tell me not in mournful numbers
Life is but an empty dream."

His recitation of the entire poem was marked by the common English upheaval and down-letting of the voice in each line; but it was evident that he loved what he was repeating.

Then a tall, lank, grey-haired Scotchman, who seemed always communing with himself, suddenly commenced—

"There is no flock, however watched and tended,
But one dead lamb is there."

He repeated only a few stanzas, but apparently he could have given the whole poem had he wished.

For myself, I know that my contribution was "My lost Youth," beginning—

"Often I think of the beautiful town
That is seated by the sea;
Often in thought I go up and down
The pleasant streets of that dear old town;
And my youth comes back to me."

A handsome, olive-checked young man, a Greek, educated and living in England, said: "How do you like this?" Then he began to sing:

"Stars in the summer night!
Far in yon azure deeps,
Hide, hide your golden light!
She sleeps!
My lady sleeps!
Sleeps!"

The captain of the "Donai" was not her regular commander, but an officer of the national French navy, who was in charge only for a few voyages. To our astonishment in accents so Gallic that one discerned with difficulty that he was attempting English, he intoned:

"Zee seeds of neet fair valeeng faat,
Von trough an Alpen veelego past
A yout, who bore meed snow and coce
A bannair veed deca atrango doveeco:
'Eveclaior-r-r!'"

None of the other passengers contributed, but already six nationalities had spoken—Scotch, Russian, Greek, French, English, and American. As we rose from the table and went up on deck to watch the lights glimmering in Napoleon's birthplace, Ajaccio, the Russian lady, said: "Do you suppose there is any other poet of any country, living or dead, from whom so many of us could have quoted? Not one. Not even Shakespeare or Victor Hugo or Homer."

CHRISTIAN ENDEAVOR.

- First Day—Christian living.—Rom. xii. 1-21.
 - Second Day—"Let brotherly love continue."—Hob. xiii. 1-25.
 - Third Day—"Put ye on the Lord Jesus."—Rom. xiii. 1-14.
 - Fourth Day—Goodness, brotherly kindness, charity.—2 Pet. i. 1-21.
 - Fifth Day—"Rejoice in the Lord always."—Phil. iv. 1-13.
 - Sixth Day—"Do good to them which hate you."—Luko vi. 27-45.
- PRAYER MEETING TOPIC, Sept. 12.—"Many Streams one River"
—Eph. iv. 1-16.

MANY STREAMS, ONE RIVER: STORY OF THE UNION AND THE PRESENT STRENGTH OF THE CHURCH.

The seven great unions of the different branches of the Presbyterian Church in Canada, as indicated by the illustration, were as follows: *First*—The Union, in 1817, of the Burgher Presbytery of Truro and the Anti-Burgher Presbytery of Pictou, which, with a few ministers of the Church of Scotland, formed the Synod of Nova Scotia. *Second*—The Union, in 1840, of the United Synod of Upper Canada with the Synod of the Presbyterian Church of Canada in connection with the Church of Scotland—the united bodies retaining the name of the latter. *Third*—The Union, in 1860, of the Free Church and the [United] Presbyterian Synods of Nova Scotia, which formed the Synod of the Presbyterian Church of the Lower Provinces. *Fourth*—The Union, in 1861, of the United Presbyterian Synod and the Synod of the [Free] Presbyterian Church of Canada, which formed the Canada Presbyterian Synod. *Fifth*—The Union, in 1866, of the Synod of the [Free] Presbyterian Church of New Brunswick with the Synod of the Lower Provinces—the united bodies retaining the name of the latter Synod; and *Sixth*—The Union, in 1868, of the Synod of New Brunswick, in connection with the Church of Scotland, and the Synod of Nova Scotia and Prince Edward Island in connection with the Church of Scotland—the two Synods forming the Synod of the Maritime Provinces, in connection with the Church of Scotland. The result of the six Unions was that in 1868, there were four Synods—the Synod of the Lower Provinces, the Synod of the Maritime Provinces, in connection with the Church of Scotland; the Synod of the Canada Presbyterian Church, and the Synod of the Canada Presbyterian Church in connection with the Church of Scotland. Between these four bodies there was consummated, in 1875, a *Seventh* Union.

There are now 800,000 Presbyterians in Canada; more than 100,000 families, more than 100,000 Sunday school scholars, and more than 222,000 communicants reported as being in connection with the Church.

The families have doubled and the communicants more than doubled since 1875. The rolls of the Presbyteries which united in 1875 contained the names of 623 ministers, of whom 21 did not enter the union. The 602 have increased to more than a thousand, while the 21 have decreased to less than half the number. Our organized congregations 2,132, officered by 7,000 ordained elders and nearly 10,000 Sunday school teachers.

The Church raised last year for all purposes \$2,180,390, of which \$293,513 were for its schemes or missions. In 1875-6, our total revenue was less than one million, of which the sum given for missions was a very much smaller proportion than now. Our University and our Colleges have steadily grown in efficiency, as

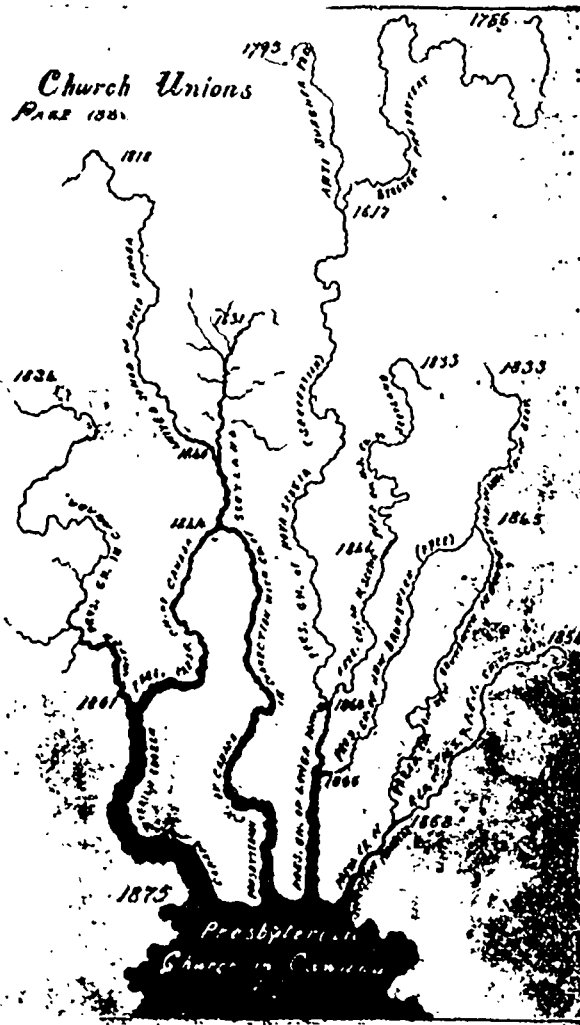
regards staff, students endowments, buildings, libraries, and other equipment. To those who remember the day of small things, all this is gratifying.

But the strength of a church can no more be estimated by statistics than the strength of a nation by the number of its people. A church, like an individual, is known by its fruit, but who shall estimate aright spiritual fruit? None but the Unerring Judge can do that. It is ours to humbly ask forgiveness for duties undone, opportunities neglected, trusts betrayed, sins committed; and from these confess to rise to higher things. At the same time, we must neither deny nor forget what God hath wrought. Give to Him hearty thanks for our progress, prosperity and peace. Give thanks that we belong to a Church built on the foundation of the Apostles and Prophets, Jesus Christ, the chief corner stone; a church which has proved its fitness to be national, but which claims to be, not merely Scottish, but ecumenical in faith and polity; blessed with a long roll of martyrs, prophets and statesmen; with rich memories of the far distant past and possessing in the dew of its youth the promise of a more glorious future. We are the inheritors of its traditions and its achievements. Great things have been done for us, and from those to whom much is given, much is required.

SOME MISSIONARY DATES.

The following figures from Prof. Gregg's "Short History," show the beginnings of several departments of our Church work.

- 1811. French Mission, by Church of Scotland Synod.
- 1816. Mission to New Hebrides, by the Synod of Nova Scotia.
- 1848. Buxton Mission in Western Peninsula, among negro slaves escaped from the United States, by Free Church of Canada.
- 1851. Mission to Red River, by Free Church.
- 1856. Mission to India, by the Free Church of Canada.
- 1856. Indian Orphanage Mission, by the Church of Scotland Synod in Canada.
- 1859. Mission to Jews, by Church of Scotland Synod.
- 1861. Mission to British Columbia.
- 1863. Kankakee College adopted by Canada Presbyterian Church.
- 1866. Mission to Cree Indians.
- 1868. Mission to Lumbermen, by Church of Scotland Synod in Canada.
- 1868. Mission to Trinidad.
- 1871. Mission to Formosa.
- 1873. Lady Missionaries sent to India.



FROM DR. GREGG'S SHORT HISTORY OF THE PRESBYTERIAN CHURCH.

- 1875. Beginning of General French Evangelization Scheme.
- 1876. Mission to Central India.
- 1876. Woman's Foreign Missionary Society organized.
- 1884. Mission to Demarara.
- 1887. Mission to Honan, China.
- 1891. Missionary to Chinese in British Columbia appointed.
- 1891. Missionary to Jews in Palestine appointed.
- 1891. Missionary appointed to Chinese in Montreal and Eastern Canada.

THE BIBLE CLASS.

PAUL'S VOYAGE AND SHIPWRECK.

(For Sept. 12th.—Acts xxvii. 1—xxviii. 15.)

BY PHILIP A. NORDELL, D.D.

The result of Paul's hearing before Agrippa was an acquittal. But for the irrevocable appeal to Cæsar he would have been set at liberty at once. Was it therefore a mistake to have made the

*An Exposition of Lesson 36 in *The Bible Study Union Sunday School Lessons* on "The Three Great Apostles."

appeal? We must believe that a life so manifestly guided by divine influences was not left to be shaped in so important a matter by a momentary impulse. Paul knew that every charge that his enemies might bring against him would break down in Rome as in Caesarea. The appeal would bring about a transfer to Rome, where he hoped quickly to be set at liberty, and to realize his long-cherished desire of preaching the Gospel there also. Whether the hearing helped Festus in formulating charges against the prisoner is not clear. Probably he found himself as greatly perplexed as before.

THE BEGINNING OF THE VOYAGE AND THE STORM.

Under the charge of a centurion and a convoy of soldiers Paul was sent at the first opportunity with a body of prisoners, most of whom were doubtless malefactors condemned to death and forwarded to Rome to fight one another or wild beasts in the arena, and to glut the passion of the populace for human blood. Paul's personality, citizenship and distinction at once marked him off from these. Luke and Aristarchus accompanied him, perhaps assuming the position of slaves in order to be granted the privilege. The first part of the voyage was prosperous if tedious. The persistent westerly wind prevented their making the harbor at Caudus, and forced them to shift their course toward the southwest. As navigation in the Levant, owing to the lateness of the season was becoming dangerous to vessels so poorly equipped as those of the ancients, and as Fair Havens, their first port in Crete, was too much exposed to be a safe winter harbor, they tried to reach Phoenix. Scarcely had they rounded Cape Matala before a terrific Levanter rushed down upon them from the highlands of Crete. It caught them unprepared, and drove them under the lee of Cauda, or Claudia, where in a momentary lull they were able to secure the boat which, towing behind, had doubtless been filled with water. The mainsail was also lowered, and the ship made as secure as possible against the storm. The next two weeks were crowded with such terrors and sufferings as only those can imagine who have experienced the horrors of a prolonged hurricane with the expectation of foundering at every convulsive plunge of the creaking and leaking vessel into the troughs between the mountainous billows. No compass to indicate the vessel's course, no sight of sun or star, hunger dissipated by fear even if the preparation of food were possible, groans and shrieks mingling with prayers and curses, no sleep, despair on every haggard face, surely this was enough to appal the bravest heart.

THE MAN OF GOD IN THE STORM

In the midst of this raging tempest Paul's character stands out in one of the most impressive lights witnessed during the whole of his eventful career. Calmly and confidently he rested on God's promise, given in that other storm of human passions in Jerusalem, that he must "bear witness also in Rome." With that promise underneath him he was as secure in a sinking ship as on solid land. Much of that awful time was doubtless spent by him and his faithful friends in prayer, a Christian's best occupation under all circumstances. As in other crises of his life, so now God came to him in a vision by night and not only renewed the promise, but gave assurance that in answer to prayer, no doubt, He had granted him the lives of all his shipmates. From the moment when he cheered their hearts with this comforting hope Paul was the virtual commander of that ship. The paralysis of despair gave place to the energy of hope. Not only to his prayers but to his vigilance all on board owed their lives. How wonderfully the fulfillment of God's promises is made dependent on human co-operation. His promises or threats are never absolute, but contingent on man's compliance with conditions. Did He promise to save all on board? Only on condition that the sailors remain on board, and that all co-operate as if everything depended on human effort. How little Jonah understood that God's predictions of judgment are contingent on man's repentance. The rescue of Paul's shipmates illustrated moreover the fact that God often spares the wicked for the sake of his elect. The destruction of the Amorites was delayed for centuries because of the pious Israelites who dwelt among them. Sodom would not have been consumed had only ten righteous men been found in it. Zoar was saved because of Lot. When national calamities impend, who will dare to say that they are not averted or mitigated by the prayers of God's people? Or if this is to be pronounced superstitious when the deliverance has come, what but hypocrisy is a call for days of national humiliation and prayer while the calamity threatens?

THE VOYAGE COMPLETED.

At the inlet on the island of Malta where the ship was wrecked, ever since known as St. Paul's Bay, the rescued company, not one soul missing, found that even the storm had drifted them about five miles nearer to their destination. Here they wintered, and

again the man of God became a blessing to all around him. As soon as navigation opened the voyage was resumed and happily ended at Puteoli. Here Paul found a body of Christians who greatly comforted him and, apparently, sent word ahead to the brethren in Rome, who came forth to meet the prisoner of Christ, and to assure him of their sympathy and aid. And so, at length, God's promise triumphed over every means by which Satan sought to frustrate it.

FOR THE SABBATH SCHOOL

International S. S. Lesson.

LESSON XI.—CHRISTIAN LIVING.—SEPT. 12.

(Rom. vii. 9-21)

GOLDEN TEXT—"Be not overcome of evil, but overcome evil with good."—Rom. xii. 21.

TIME AND PLACE—Early in A. D. 58. Corinth.

INTRODUCTION—It seems to have been the purpose of Paul to extend his third missionary tour as far as Rome, but he had been hindered, and now it appeared necessary for him to go to Jerusalem with the funds collected for the poor Christians there. (See last lesson.) Failing thus to carry out his purpose of going in person, he wrote the epistle from which our present lesson is taken, as he was about leaving Corinth for Jerusalem, and it was sent to the disciples at Rome by the hands of Phoebe, a deaconess of the church at Corinth.

VERSE BY VERSE.—9. "Without dissimulation."—Without hypocrisy, or mere pretence. "Abhor."—Hate. "Cleave to."—So closely attached to the good that nothing can separate.

10. "In honor preferring one another."—Allowing others to receive the honor.

11. "Not slothful."—But diligent. "Forvent in spirit."—Enthusiastic in all that you do. "Serving the Lord."—In business as well as in religious duties.

12. "Hope."—The hope of eternal life at God's right hand. "Tribulation."—Literally, the threshing by which the grain is separated from the husk. All sorrow, distress, or adversity is included under this word. "Instant in prayer."—Urgent, persevering, constant prayer is meant.

13. "Distributing."—Giving freely. "Saints."—A name commonly given to the early disciples meaning holy.

14. "Rejoice with them that do rejoice, etc."—We are to show sympathy with the feelings of others, whether in their joy or sorrow.

15. "Be of the same mind."—Exercise the same kind feeling toward all, whether rich or poor, high or low. "Mind not."—Do not give undue regard to. "High things."—Such as social distinctions. "Condescend."—Treat with Christian kindness and regard.

17. "Provide things honest."—Make such provision by industry and care that you can deal honestly and honorably with all men.

19. "Avenge not yourselves."—By rendering evil for evil. "Vengeance is mine."—See Deut. xxxii. 35; Psalm. xciv. 1.

21. "Coals of fire."—An Eastern saying, indicating severe and overwhelming punishment.

THOUGHTS.—Carry holy principles with you into the world, and the world will become hallowed by their presence. A Christlike spirit will Christianize everything it touches. A meek heart in which the altar-fire of love to God is burning, will lay hold of the commonest, rudest things in life and transmute them, like coarse fuel at the touch of fire, into a pure and holy flame. Religion in the soul will make all the work and toil of life, its gains and losses, friendships, rivalries, competitions, its manifold incidents and events, the means of religious advancement. Lofty or lowly, rude or refined, as our earthly work may be, it will become to a holy mind only the material for an infinitely nobler than all the creations of genius,—a pure and Godlike life. To spiritualize what is material, to Christianize what is secular—this is the noble achievement of Christian principle. If you are a sincere Christian, it will be your great desire, by God's grace, to bring every talent, gift, occupation of life, every word you speak, every action, under the control of Christian motive.—Caird. To overcome evil with good, sums up the Christian warfare. When this is perfectly done in the world, then the victory will be won, and "the kingdoms of this world shall become the kingdoms of our Lord and of His Christ, and He shall reign for ever and ever."

The argument of this epistle is contained in the eleven preceding chapters. Paul now proceeds to make the practical application of these teachings to everyday life. It has been said that had the twelfth of Romans been placed at the beginning of the Epistles, it would have been as cold and uninspiring as the ten commandments on the tables of stone. But, standing where it does, following the powerful argument of the doctrine of redemption, every precept is moistened with tears of divine pity and the blood that was shed for mankind.

THE LITTLE FOLK.

THE CHILDREN'S MUSIC.

We asked where the magic came from
That made her so wondrous fair,
As she stood with the sunlight touching
Her gloss of golden hair,
And her blue eyes looked towards heaven
As though they could see God there?
"Hush," said the child; "can't you hear it,
The music that's everywhere?"

God help us! we could not hear it,
Our hearts were heavy with pain;
We heard men toiling and wrangling,
We heard the whole world complain;
And the sound of a mocking laughter
We heard again and again,
But we lost all faith in the music
We had listened so long in vain.

"Can't you hear it?" the young child whispered,
And sadly we answered, "No—
We might have fancied we heard it
In the days of long ago;
But the music is all a delusion,
Our reason has told us so,
And you will forget that you heard it
When you know the sound of woe."

Then one spoke out from among us
Who had nothing left to fear;
Who had given His life for others,
And been repaid with a scar.
And His face was lit with a glory,
And His voice was calm and clear
As He said, "I can hear the music
Which the little children hear."

"Good Words."

THE THIN PLACES.

There! my darning is done for the week; every hole is mended."

"And the thin places?"

"Thin places? why, auntie, I never look for thin places. There are always holes enough to keep me busy."

"When I was a little girl," said auntie, "I had a dear old grandma who taught me to mend and darn, and with the teaching she slipped in many a lesson about higher things. 'Look out for thin places,' she used to say; 'it will save you a deal of trouble. A few runs backward and forward with the needle will save a half-hour's darning next week. There are a few thin places in your character,' she said one day, 'that you'd better attend to—little failings that will soon break into sins.' I did not quite understand her, so, sweetening her talk with a bit of chocolate she carried for the bairns, she said, 'I see your mother picking up your hat and jacket, and putting away your shoes again and again. I hear you sometimes speak pretty sharply when some one interrupts you at your story-telling. I heard you offer to dust the drawing-room several days ago, and you forgot it, and to-day your mother put down her sewing to do it.' I felt so ashamed that I never forgot about the thin places after that, though I'm afraid I did not always attend to them at once."

"Why, Aunt Mary, if you hadn't said grandmother, I'd think you meant me. There are my boots in the corner, and I promised mamma to dust the sitting room this very day! But I don't quite understand what holes she meant."

"If you can't find your things, and you are in a hurry, what might happen, Grace?"

Grace coloured, and her eyes fell.

"I did get very angry about my grammar. I was sure I put it on my desk."

"And you found it on the sofa! Then if you promise and do not perform, might it not lower your notion of truthfulness, and give Satan more power over you?"

"Why, auntie, I went up and tidied my room."

"I don't understand, Grace."

"I thought you knew," said the girl, in a shamed whisper. "I told mamma I had tidied my room (for I promised I would) when I had forgotten it, and was ashamed to own up. Oh, I see how thin places become holes, and I mean to look out."

"With God's help," said auntie softly; and Grace, giving her a hug, ran to put away her boots and dust the sitting room.

A PNEUMATIC BOY

"What is that," asked Ned's father, looking up from the newspaper, that you are saying about Tom Roderick's 'bike'?"

"Why you see," answered Ned, edging up to his father, so as to get into short-distance communication with him, "it has a pneumatic—"

"Didn't I get you the latest pattern of tyre that was made?" his father broke in upon this explanation. "I cannot afford to throw away a brand new wheel just because some inventor has come out with an improvement on it."

"It is not the tyre, papa," broke in Ned eagerly; my tyre is all right. But, you see, it's a pneumatic seat that Tom Roderick has on his, and that's ever so much better than the old-fashioned steel spring leather seat."

"A pneumatic seat!" echoed Mr. Wilson. "Well, I wonder what in the world is coming next. There is just one thing more somebody ought to invent," he mused, with half a smile upon his lips, "and that is a pneumatic boy to ride the pneumatic-tyred safety with a pneumatic seat. I think in this age of the world, when everybody seems to be trying to avoid jars and shakes in every other way, that it would be a fine thing to have a boy about the house built on that plan. I'll see about your pneumatic seat for your safety after we have some evidences that there is a pneumatic boy to sit on it. I don't think it's fair that one member of the family should have all the smooth riding, and his baby brother, mother, and the rest be continually jolted and jarred by his ill-temper and poor memory."

Ned knew it was of no use to argue the matter, and so went away doubting as to whether his appeal had done any good, yet with a half-formed idea in his mind that his father had meant that he would swap a pneumatic seat for his safety for a pneumatic boy, whatever that meant. The more he thought about it, the plainer it became to him that this was the situation of affairs. The figure of speech, in which father had likened him to a safety, stuck in his fancy.

"I guess I am a little rough and crusty sometimes," he admitted to himself in an undertone. "Maybe I do make some jolts about the house. I guess papa must have heard me snapping at baby Dick this morning for scratching my school slate. I did make pretty rough riding for the little fellow—that's a fact. And mamma says I come home from school every night as cross as a bear."

Ned sat still on the porch settee for five minutes without even whistling or whittling at a stick, and that was something unusual for him. Presently he heard steps coming through the library. He pricked up his ears in an instant and then said to himself:—

"There's mamma coming to remind me about that errand down the street. I'll slip right off before she gets a chance to tell me a second time. I suppose it does worry her to have to keep jogging my memory." And with an "I'm going, mamma; I didn't forget," he scampered off as fast as his legs would carry him.

His mother thrust her head through the partly open door, and watched him disappear, in a half-surprised way, and then remarked aside to Mr. Wilson:—

"That's encouraging, I didn't suppose Ned could possibly remember to do anything from being told once."

"Ah!" responded Ned's father, "maybe he's trying to relieve your mind of some of the jolting his forgetfulness gives it. I shouldn't be surprised if he'd taken the hint I gave him, and you had pretty easy times—for a day or two at least."

Mrs. Wilson didn't understand, and so she had further occasion to be mystified over Ned's unusual thoughtfulness and generosity before the day was gone.

He came home, bringing a stick of candy.

"Here," he said, holding out the larger half to baby Dick.

This was quite an innovation on his usual procedure. Ordinarily, the baby teased, and the mother coaxed, and finally commanded, and then Ned acquiesced in a division by grasping three-fourths of the stick in his hand, and requiring the baby to break the short end off.

"That's a great deal nicer," approved the mother, "than letting your brother worry and cry over it."

"I guess it does ride smoother than the other way," agreed Ned within himself. "I'm going to see how still I can go upstairs now, and hang up the clothes I left scattered around my room."

Down in the library Ned's papa smiled to himself as he noted the whole proceeding, even though he kept busily at work. "I think," he said, casting his eye over a catalogue of bicycle dealers' supplies which Ned had with a good deal of forethought left at his elbow, "that the price of that pneumatic seat may prove one of the best investments I ever made."

Something in his father's scanning the catalogue encouraged Ned wonderfully, and it was not long before he mustered up courage to approach his father's elbow, and demurely suggest: "I guess it's been a little smoother around here lately, ain't it, papa?"

"Don't know but it has," answered the father. "It seems to me that I haven't heard Dick fretting quite so much as usual, and I know your mother has been saved quite a number of steps, and your grandmother a great deal of worry, while I haven't been—"

"Jolted," prompted Ned. That's what I call it. You see, I've been playing to myself that I am a pneumatic boy, and it was my business to keep people from being jolted. That's what a pneumatic seat is for," he shrewdly concluded.

"I see," answered the father. "You've shown me how much easier riding with a pneumatic seat is, and I guess we'll have to order one to-day for your safety. We're willing to be partners with you in this matter of smooth riding. That's a great deal fairer than to have all the smooth riding on one side, don't you think?"

"Course," assented Ned.—"Freeman."

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.

Two Rev. Alexander Young, who was pastor of Calvin church about twenty five years ago, has been spending a few days in the city on a visit to his brother and to his daughter Mrs. Parton of Lechinc. For some years past he has been a resident of British Columbia but is now retired from active service. He is still, however, in fairly good health and preaches frequently as opportunity offers. Last Sunday he took the services in Stanley St. church both morning and evening.

The Rev. D. R. Drummond of St. Thomas is supplying the pulpit of Eskimo church for the latter half of August. Mr. Drummond is a most interesting speaker and has attracted good congregations for this season of the year.

The American Presbyterian church in this city has given up its Sunday evening service during July and August, and instead holds one in the afternoon at a quarter to five. This avoids the necessity of lighting the gas and the added temperature thereby produced. The attendance has been fair, but the experiment has not been such a success as to induce other churches to follow the example. Some of these have already largely obviated the objection as to the heating of the air by the introduction of electric light and the others are likely to do so before long.

For some weeks past the Rev. Prof. Ross, of the Presbyterian College, has been supplying the pulpit of St. Andrew's Church, Ottawa, during the absence of the pastor, the Rev. W. T. Herdige on his holidays.

The Rev. Dr. Bryce, of Winnipeg, has been supplying the pulpit of Bank St. church, in the same city, while the pastor, Dr. Moore, Moderator of the General Assembly is absent in Britain. Last Sunday evening he gave an interesting account of the work being done among the Indians in the North West, and especially that carried on by our own church. The statement was heard with much interest.

Dr. Armstrong, of St. Paul's Church, returned from a brief holiday last week, and in the course of the sermon on Sunday morning, made special reference to the loss sustained by the congregation and by the community through the death of the late John Munro. For some twenty years he had been principal of the Central School. He was a man of the highest character and a most successful teacher whose plan in some respects will not be readily filled. He was also an active member of St. Paul's Church, and will be much missed there.

GENERAL.

Rev. J. M. Allen has resigned the pastorate of the Presbyterian Church of Waterville and Lakeville, N. N.

The members of Melville church, Fergus, have decided to build a new \$10,000 place of worship, with seating capacity for 500.

Mr. J. C. Wilson B.A., of Stouffville has applied to be taken on trial for license of next meeting of the Orangeville Presbytery.

Rev. Mr. Logan, late Presbyterian pastor at Chilliwack, was inducted as pastor of the Richmond Presbyterian Church, Eban, B. C., on Aug. 17.

Rev. J. C. Tolmie and Mrs. Tolmie, of Windsor, arrived home Aug. 26th, after a two month's trip. A social gathering was held in the church parlors to welcome them back.

Last Sabbath many of the members of the Presbyterian Church, East Toronto, were somewhat surprised when Rev. J. R. Johnston, pastor of the Church, announced that at the end of the year he would hand in his resignation.

A successful garden party was held at Halletts Grove, in aid of the Presbyterian mission at Chester, on August 26th during the afternoon some excellent music was rendered by the choir of Cook's Church Toronto. Under the pastorate of the Rev.

W. E. Ellison the mission has prospered greatly.

Sabbath 15th being the anniversary of the opening of the Presbyterian Church, Atwood, the occasion was appropriately commemorated by special services. Rev. Donald Guthrie, B. A., of Walkerton, occupied the pulpit very acceptably.

The call to Rev. Mr. Hannah, of Uxbridge, from the Mt. Forest Presbyterian church, has been accepted by the rev. gentleman, and was sustained by the Presbytery of Lindsay at its meeting on Aug. 21th, at which the Mt. Forest congregation was represented by Messrs. McMullen, M.P., and McCall. His induction is to take place the 1st of Oct. and he will preach his first sermon as pastor of the church on the first Sunday in that month.

At the united meeting of Chalmers' church representatives and Bervie Presbyterian church, it was decided that for the present Bervie would be supplied from Ripley and Chalmers' from Glamis and and if all four churches were satisfied they would unite in this way in the future providing also if the Presbytery gave its consent.

Rev. W. Burns, secretary of the Presbyterian General Assembly Committee of the Aged and Infirm Ministers' Fund, has been visiting Cheltenham, Mount Pleasant, and Scarborough in the interests of the Fund. He is very much gratified at the response from Young Peoples' Societies of the Church to the recent appeal made to them in behalf of the Fund.

Last night the congregation of St. Paul's Church, Ingersoll, tendered a reception to their pastor, Rev. E. R. Hutt, in honor of the seventh anniversary of his pastorate. Mr. Hutt is an able speaker, and his genial manner has won for him many warm friends outside of his flock. Last Sabbath anniversary sermons were conducted by Rev. R. P. McKay, secretary of the Foreign Missionary Society.

It was learned at the Presbyterian offices on Saturday that a letter had been received from Rev. Jonathan Goforth, Canadian Presbyterian missionary in Honan, China, which announced the conversion to Christianity of a noted religious leader, named Wang Yung, who had four hundred disciples who he is now endeavoring to win over to the Christian faith.

A very pleasant and enjoyable time was spent at the manse in Melrose on Aug. 23rd, the occasion being the fifteenth anniversary of the marriage of the Rev. Mr. and Mrs. D. O. McArthur. Over a hundred were gathered together from the three congregations over which he presides. A number of valuable presents were given, showing the esteem in which Mr. and Mrs. McArthur are held, and the happy relations that exist between pastor and people. The Melrose congregations united in presenting a beautiful and costly lamp and stand. Mr. McArthur has been settled over this people for over three years and is greatly cheered by the increased interest that is always manifested.

A large representation from the Presbyterian Church took the Rev. Dr. James and his family fairly by surprise, at his residence, on Monday evening, Aug. 23rd. D. Hanly, in a few well chosen words, introduced the delegation, and explained that they had called to express, on behalf of a large circle, their appreciation of the services rendered to the congregation by the Doctor during his brief residence in Midland; to say a hearty good-bye, and to wish for him and his family many useful and happy days in their new home. Mrs. Thomas Wallace then handed to Dr. James a well-filled purse, and feelingly alluded to the benefit she and others had derived from his service. The Doctor was greatly taken by surprise, and said that any service he had given the Church was more a privilege than a task, and that he reciprocated their kind expression for the future welfare of his household. The Rev. Dr. James and his family left on Tuesday for their new home in Paris.

On Thursday afternoon Aug. 19th, the Stratford Presbytery inducted into this pastorate—which has been vacant since the resignation of Mr. Head—on about a year ago—Rev. P. A. McLeod, M. A., B. D., of

Sonya. The Presbytery was represented by Rev. Messrs. Smith, of Luovan, who preached, Graham, of Avonton and Scott, who addressed the people and minister respectively. In the evening a grand tea meeting was held. Tea was served in the lecture room from 6 to 8, after which an excellent programme was rendered in the church. Rev. William Cooper, B. A., of Listowel, who acted as Moderator during the vacancy, occupied the chair acceptably. Addresses were delivered by members of the Presbytery present and by the resident ministers. Suitable music was furnished by the choir. The proceeds, including the Sunday collections, amounted to \$211.60. This will be applied to wiping out the indebtedness incurred recently by the renovation of the church.

STRATFORD PRESBYTERY.

A meeting of this Presbytery was held at Atwood on Thursday, Aug. 19th, at 2 o'clock, pursuant to adjournment from the meeting at Stratford on July 13th, Moderator Mr. Cooper constituted the meeting with prayer. Those present were: Revs. Messrs. Kay, J. W. Cameron, R. F. Cameron, Pyke, Scott, Graham, Smith, Bradley and McKibbin, ministers; and Messrs. D. Forbes, J. Dickson and J. Wilson, elders.

The first business taken up by the court was the induction of Rev. P. A. McLeod, M. A., into the pastoral charge of the united congregations of Atwood and Monkton. Rev. E. F. M. Smith, conducted the public worship. He preached from Luke x, 30-31.

After public worship the Moderator, who had also been Moderator of Session of Atwood and Monkton during vacancy, briefly narrated the steps of filling the vacancy. Next he put the appointed questions to Mr. McLeod, who answered them satisfactorily. Thereupon the Moderator called upon Mr. Scott to offer the induction prayer, after which the Moderator formally inducted Mr. McLeod into the pastoral care of the united congregations and gave him the right hand of fellowship.

Mr. Scott, as appointed, then addressed the new minister in words of fraternal counsel, and Mr. Graham similarly addressed the congregation.

Mr. Kay accompanied Mr. McLeod to the ante-room to assist in introducing him to the members and adherents.

The Presbytery conferred with the officers of the congregation respecting the financial and other affairs under their charge and Mr. McLeod professed himself ready to sign the "formula" when required to do so.

The benediction, pronounced by the Moderator, dismissed the audience.

Mr. Andrew M. Little desired to be certified as a student with a view to entering the ministry, the certificate was granted.

Mr. J. W. Cameron gave notice of a motion re union of Y.P.S.C.E., to be brought up at next meeting of the Presbytery.

A call from the united congregations of Millbank and Crosshill to Mr. W. M. Haig.

Well Known Pastor

Health, Voice, Appetite and Strength Failed—Completely Restored by Hood's Sarsaparilla.

"Last year my health failed entirely. My limbs were so weak that I could scarcely walk. I had no appetite and suffered with constipation. My voice failed me in the pulpit. I began taking Hood's Sarsaparilla and very soon I saw a great improvement. In the winter I was attacked with the grip which left me weak and prostrated. I went back to my old friend, Hood's Sarsaparilla, which seems to be the thing for me. REV. C. S. BEATTIE, pastor Christian church, Lowville, Ohio. Remember.

Hood's Sarsaparilla

It is the best. In fact the One True Blood Purifier. Hood's Pills cure all liver ills. 25 cents.

Things pass away
like a tale
that is told. — Old Curiosity
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Same with China and
Japan Teas—their use-
fulness is gone.

"SALADA" CEYLON TEA HAS SUPPLANTED ALL OTHERS

Scaled Lead Packages Only.
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late of Hyde Park, Presbytery of London, was presented by Mr. Kay. The call was submitted signed by eighty-four members from Millbank, thirty-one from Crosshill, and by thirty-six adherents from Millbank and thirty from Crosshill. It was accompanied by a guarantee of stipend to the amount of \$500 per annum, paid half yearly, with use of manse and glebe. Two weeks vacation was also promised.

The following appeared as commissioners in support of the call, viz: from Millbank, Mr. J. W. Chalmers; from Crosshill, Messrs. Robt. Hoey and Hugh Frame. The commissioners were heard in the order named. Mr. Chalmers spoke, giving information in addition to that given by Mr. Kay. Mr. Hoey spoke on behalf of the Session of Crosshill. Almost all the members of the congregation had signed the call, and the great majority of adherents also. Feeling at Crosshill was, he said, pretty unanimous. Mr. Frame corroborated Mr. Hoey.

It was moved by Mr. J. W. Cameron and agreed that the call be sustained as a regular gospel call and forwarded to Mr. Haig. The Presbytery proceeded to make provisional arrangements for the induction of Mr. Haig, which is to take place within the church at Millbank on Tuesday, Sept. 21st, Mr. Kay to preside, Mr. McLeod to preach, Mr. Ferguson to address the minister and Mr. Bradley, the people.

A call from Deer Park congregation, Presbytery of Toronto, to Mr. Kay was submitted by the clerk. It was agreed to cite Mr. Kay's congregation to appear for their interests at the meeting in Stratford on Sept. 14th.

The Moderator closed the meeting with the benediction.—W. M. McK., Clerk

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PRESBYTERY OF OTTAWA.

The regular meeting of this Presbytery was held in Bank St. Church, Ottawa, August 3rd. The Rev. R. Eadie was appointed Moderator for the ensuing six months. The Revs. Professor Bryce, of Winnipeg, Alex. MacLaren, of Hamilton, and H. C. Ross, of Erie, Pa., being present, were invited to sit with the court. Mr. J. R. Frizzel was certified as a student intending the ministry. Subjects for exercises were assigned to students laboring within the bounds of the Presbytery.

Mr. P. Beauchamp, tendered his resignation as ordained missionary of Augustus and Perkin's Mills. The resignation was laid on the table and a committee appointed to visit the field and report to the September meeting of Presbytery. Messrs. T. A. Nelson and J. T. Pattison, commissioners to the General Assembly, who were present, reported their diligence in the matter, and gave an interesting account of the way in which they had been impressed with the meetings of the Court. A resolution of sympathy was tendered to the Rev. J. McNicol, of Aylmer, who has lately been visited with a sad bereavement, in the death of his wife.

Standing committees were appointed, of which the following are Conveners:—Church Life and Work, Rev. J. S. Loohead; Sabbath Schools, Rev. R. Eadie; Home Missions and Supply of Vacancies, Rev. Dr. Armstrong and Dr. Campbell; French Evangelization, Rev. J. A. Macfarlane; Statistics, Rev. J. Taylor; Examination for License and Ordination, Greek and Latin, Rev. R. E. Knowles; Philosophy, Dr. Campbell; Theology, Rev. D. Findlay; Hebrew, Rev. R. Whillans; Church History and Government, Rev. D. M. Ramsay; Personal Religion, Rev. J. McLaren; Students Exercises, Rev. J. Bennett; Protestant Education in the Province of Quebec, Rev. C. A. Doudiet; Church Property, Dr. Moore; Young Peoples' Societies, Rev. R. E. Knowles; Augmentation, Rev. D. M. Ramsay. The report on Church Life and Work, left over from last meeting, was presented by Rev. J. S. Loohead. The report was received and adopted and the Convener thanked for his diligence.

The Presbytery adjourned to meet again, in the same place, on Tuesday, Sept. 21st, at 2 o'clock p. m.—R. GANBLE, Clerk.

THE DIFFERENCE.

Have you ever noticed the difference in the way in which two men will drive a horse? One man will get the best speed, the longest service, the greatest effort, without a particle of strain or friction, from the animal he drives. The other man will get less work and less results, and yet have the horse in a tremor of nervousness and a lather of foam. There's just such a difference between medicines for the liver. Some medicines, — and the majority of them, — start the liver into action, but so fret it and chafe it that all the good of the medicine is counteracted by the irritation set up from its use. Ayer's Cathartic Pills give the best results with the least friction. They lead instead of driving. They coax the liver instead of lashing and spurring it. They cure long standing cases of dyspepsia, biliousness, and liver diseases. The Curebook, "a story of cures told by the cured," will tell you more about Ayer's Pills. Sent free by J. C. Ayer Co., Lowell, Mass.

PRESBYTERY OF PETERBORO.

This Presbytery met according to adjournment at Centreville on the 20th August. There were ten ministers and two elders present. Mr. J. W. MacIntosh M. A. was ordained and inducted into the pastoral charge of the congregation of Centreville the resignation of Mr. Gilchrist of Baltimore and Coldsprings tendered at last meeting in July was accepted to take effect after the second Sabbath of Sept. Mr. Bennett was appointed to declare the pulp. vacant on the third Sabbath of Sept. Mr. Pay of Coldsprings was appointed Moderator of Session during the vacancy. The people were permitted to find their own supply during the months of October and November.

A Committee was appointed to draw up minute expressive of the high esteem in which Mr. Gilchrist is held by every member of Presbytery. Wm. BENNETT, Peterboro, Aug. 28th 1897. Clerk.

SAVED HIS BOY.

A Plain Statement from Mr. Robt. McLeod, of Galt.

His Little Son was Paralyzed on One Side, and Doctor's Treatment did Him no Good—Dr. Williams' Pink Pills Were Given and Effected a Thorough Cure. From the Galt Reporter.

Mr. Robert McLeod is a gentleman well known in the town of Galt and throughout the district. In conversation with a member of the Reporter staff recently, he consented to make public the facts concerning the illness and restoration to health of his little boy. He said:—

"Yes, I believe that had it not been for Dr. Williams' Pink Pills my little boy would not have been living to day. Willie, who is ten years of age, was taken with an illness that developed into paralysis of the left side. He had the best medical aid within my reach, but nothing seemed to benefit him. He got so bad that a pin could be run into his left hand to the bone without his feeling it in the least. If he attempted to walk he could only get over the ground by dragging his left foot behind him; he had no power in it whatever. One night I was feeling pretty blue about him. I felt that he was going to be an invalid all his life, and I viewed things in their worst light. On this particular night I put on my hat with the intention of going out to take a quiet walk, but just as I got to the door I saw lying on a step a pamphlet. I picked it up listlessly, and saw it was an advertising book of the Dr. Williams' Medicine Co. I only read a few words when the conviction seized upon me that here was something that might possibly benefit my boy. I at once went down to Mr. Ferrah's drug store and purchased a box of the pills. By the time he had taken two boxes the color had come back into his hand and arm, and by the time he had taken half a dozen boxes he was cured, and now he is better than he ever was before in his life, and as hearty and strong as any boy in the town. Yes, sir, I believe Dr. Williams' Pink Pills are a wonderful medicine."

A MOTIVE

is quite often understood as an advance guard for action, and is invariably regarded as the twin sister to premeditated intention, thus, in a greater or lesser degree, influencing or giving shade or color to what otherwise perchance may be void of interest to the subject affected. It is also that which induces choice of volition, and furnishes its occasion or reason. As consequences are generally dependent upon motives, it is highly important and essential that the motive be pure and good. Impure motives are formed and acted upon to no small degree in nearly every social and business department of life, thus indicating the necessity of standing true to principle and obeying the voice of conscience when the occasion arises where a choice is required. Among the various lines of business there are none that indicate the motive more clearly than does life insurance. The mere fact of a man's having taken the necessary step of making provision for his dependents in the case of his death, through the medium of life insurance is, generally speaking, positive proof of the motive involved.

The compound investment plan of the North American Life Assurance Company has many advantages and liberal features, combining, as it does, protection to the family in the event of the death of its head, or a desirable investment to the holder should he survive the investment period selected.

Full particulars of the attractive investment plans of the company, and copies of its last annual report, showing its unexcelled financial position, furnished on application to Wm. McCabe, Managing Director, Toronto, or to any of the company's agents.