

Pages Missing

The Presbyterian Review.

Vol. XIII.—No. 12.

TORONTO, SEPTEMBER 24, 1896.

\$1.50 per Annum

You Can Never Tell.

You never can tell when you send a word—
Like an arrow shot from a bow
By an archer blind—be it cruel or kind,
Just where it will chance to go.
It may pierce the breast of your dearest friend,
Tipped with its poison or balm;
To a stranger's heart in life's great mart
It may carry its pain or its calm.

You never can tell when you do an act,
Just what the result will be;
But with every deed you are sowing a seed,
Though its harvest you may not see.
Each kindly act is an acorn dropped
In God's productive soil;
Though you may not know, yet the tree shall grow
And shelter the brows that toil.

You never can tell what your thoughts will do
In bringing you hate or love;
For thoughts are things, and their airy wings
Are swifter than carrier doves.
They follow the law of the universe—
Each thing must create its kind;
And they speed o'er the track to bring you back
Whatever went out from your mind.

ELLA WHEELER WILCOX.

OVER LAND AND SEA.

Many conclusive considerations might be cited in favor of a custom of church attendance, but perhaps no prettier phrasing of the true spirit and motive of worship can be afforded than was suggested by the late Oliver Wendell Holmes, who thus explained his own habit of regular church attendance: "There is a little plant called Reverence in the corner of my soul's garden which I love to have watered about once a week."

There is nothing so self-satisfied as the skepticism that thinks it has a fact, but does not know what to do with it. A certain man had learned about the ark and its dimensions and its purposes. He said that he could believe in its size and that it held a vast number of animals, but he could not, and would not, believe that the Israelites carried it around in the wilderness for forty years. And so, the poor man said, the absurd claims of religion kept him from being religious. He had found a mistake of Moses.

A decree has been issued in the German principality of Waldeck, forbidding the issuance of a marriage license to an habitual drunkard unless satisfactory evidence is furnished that the applicant has reformed.

Rev. W. Scott Watson, of West New York, N. J., and a member of New York Presbytery, has recently returned from Germany where he has spent several months pursuing his studies in paleography. For three years he was a missionary in Syria, and while there collected ancient Hebrew manuscripts. While in Germany recently he obtained an incomplete text of the Samaritan Pentateuch which he claims is older by several centuries than other similar documents of which the date is known. The date of Mr. Watson's text is A. H. 35, or A. D., 656. The earlier Hebrew

manuscript of the Bible of which the time of writing has been ascertained is the Codex Babylonicus of A. D., 916. The date of his MS., Mr. Watson says, is contained in a simple cryptogram which is so arranged as to furnish convincing proof of the antiquity of the text.

Judge Logue, of Cleveland, delivered an address before the Ministers' Union in that city a short time ago in which he stated that during the four years of his experience as judge of the Police Court forty thousand cases had been presented to him, and that four-fifths of all these cases was the result of intoxication. An appalling record!

The fact that Fargo celebrated its quarter centennial from July 3 to July 6, with 20,000 in attendance, and but one arrest for drunkenness, is attracting wide attention. It is the best advertisement North Dakota has ever received. It shows what prohibition does

Now if Minnesota could regenerate her border cities like Moorhead and East Grand Forks, it would be greatly to our credit. The brewers and distillers are pouring money into South Dakota, in order to defeat its prohibitory law next fall. Surely the people will not permit them to succeed. It will take vigilance and fidelity to preserve their protection.

It was suggested that "in passing through Rochester an 'Our Father,' 'Hail Mary,' and 'Glory be to the Father' should be said in honor of 'Blessed John,' Cardinal Fisher, Bishop of Rochester (martyred under Henry VIII.)." Arrived at Canterbury the pilgrims marched in procession, headed by cross-bearer and acolytes, and clergy bringing up the rear, from the railway station to the church of St. Thomas. Afterwards a visit was paid to the nave of the Cathedral, where the pilgrims were asked to pray earnestly for the intentions of the Sovereign Pontiff and the return of England to Catholic unity.

The following are useful hints for a Christian Home and should be remembered.

- 1 We may be quite sure that our will is likely to be crossed during the day, so let us prepare for it.
- 2 Every person in the house has an evil nature as well as ourselves, and therefore we are not to expect too much.
- 3 Look upon each member of the family as one for whom Christ died.
- 4 When inclined to give an angry answer, let us lift up the heart in prayer.
- 5 If from sickness, pain, or infirmity, we feel irritable, let us keep a very strict watch over ourselves.
- 6 Observe when others are suffering, and drop a word of kindness.
- 7 Watch for little opportunities of pleasing, and put little annoyances out of the way.
- 8 Take a cheerful view of everything, and encourage hope.
- 9 Speak kindly to dependants and servants, and praise them when you can.—*Exchange.*

The Presbyterian Review.

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

TERMS, \$1.50 per annum.

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

ADVERTISING RATES.—Under 3 months, 15 cents per line per insertion; 3 months, \$1.00 per line; 6 months, \$1.75 per line; 1 year, \$3.00. No advertisement charged at less than five lines. None others than unobjectionable advertisements taken.

Toronto, Sept. 24, 1896.

The Colleges.

THE time has come again when the church is called upon by congregational collections, to contribute to the College funds. The Colleges of the Church are very justly held in the highest esteem; they are one and all of them, institutions of which any Church might well be proud. They accomplish most admirable work, and when it is remembered that they do so under many serious difficulties and disadvantages, there is all the more reason for thankfulness at the results they achieve. What the Canadian ministry is to-day is greatly due to the Colleges, and that ministry is on an eminently high plane. It meets the necessities of Canada admirably—an exceedingly difficult task—and it reaches a high average in ability, zeal and spirituality.

The Alma Mater must not be forgotten. From Winnipeg to Halifax the Colleges have their strong claims. Queen's and Knox, Montreal and Morin—each and all of them—are looking forward with no small anxiety to the collection on the 27th inst., and it is to be hoped their expectations will be fulfilled.

A statement issued by Knox College places the condition of that institution very clearly before the Church, and we draw special attention to it on account of the exceptionally strong case made out for unwonted liberality at the hands of congregations. The shrinkage is thus explained: "From the fall in the rate of interest on investments and the decrease of congregational subscriptions, owing, in the latter case, to a misapprehension as to the financial condition of the College, the revenue has for some time fallen short of the expenditure, and additional contributions will therefore be required to maintain the College, even with its former staff. The Assembly has, however, increased the faculty of the College by the appointment of two new Professors, both of whom will undoubtedly add great additional strength to the institution. The additional outlay which will be unnecessarily incurred to meet the salaries of these gentlemen can only be met by increased congregational subscriptions, as no addition has been made to the Endowment Fund for some years.

"From the careful estimate of the requirements of the College for the current year, prepared by Rev. Dr. Warden, the Treasurer, it appears that at least \$18,500, which includes the deficit reported to the Assembly in June, must be provided for by the congregations of the Church. Only \$6,864 was obtained from congregational contributions last year."

A Professor and his Students in Aberdeen.

Some time during last session difficulties in the class room of Mr. Johnston, Professor of Biblical Criticism in Aberdeen University, attracted public attention and led to charges of incompetency being preferred against him by his students. They alleged that he was

wholly ignorant of the recent literature of his subject and strenuously maintained views which were now regarded as obsolete. The professor retorted with charges that the students were insubordinate ill-mannered and ungodly. A committee was appointed to make an investigation, and this committee has now reported. They find after prolonged inquiry that the charge against the students of ungodliness is not proved, and in view of all the circumstances recommend that Mr. Johnston should be required to resign with a retiring allowance,—a recommendation which is likely to be adopted.

The Edinburgh *Scotsman* comments on the action and represents it as the dismissal of a professor on the ground of being too orthodox, showing the marked change that has come over the theological atmosphere of Scotland during recent years. Such a conclusion, however, does not seem to be borne out by the facts of the case. It is quite possible that considerable change has taken place since Robertson Smith, for example, was removed from his chair by the Free Church Assembly, but it would not be fair to take this as decisive evidence. The fact is that Mr. Johnston's appointments in the first place was made wholly on political grounds by Sir George Trevelyan when secretary for Scotland in Mr. Gladstone's Government, as being the only available candidate of Gladstone principles, and he seems to have been altogether unfitted to occupy any such position. All the evidence went to show that both intellectually and personally he was quite unable to hold the respect of the students, being destitute alike of ability, tact and dignity. Even theological students will sometimes commit pranks that if taken too seriously might be characterized by strong terms, but it may safely be said that when there is frequent disorder such as seems to have obtained in this class-room the professor is largely responsible for it. Youth is of course naturally favorable to advanced and radical views, but if the professor had so mastered his subject as to be able to give rational grounds for his conservative opinions whether the students adopted them or not, they would have respected his judgment sufficiently to listen to them in silence. And the new critical views are very far, as yet, from being so clearly established and so generally accepted that the governing body of any university in the world would be likely to dismiss a professor because he argued against them. The real reason for his removal is not his orthodoxy in matters of criticism but his unsuitability for any professional position whatever. It is not improbable that his successor may hold substantially the same views as he.

A Roman Catholic College for Oxford.

It is stated that the Duke of Norfolk has purchased a site at Oxford on which it is proposed to erect a Roman Catholic College. This is the revival of an old scheme of Cardinal Newman's which at the time was defeated by the opposition of Cardinal Manning. Cardinal Vaughan now seems to be favorable to the project and it is likely to be carried out. We do not know what the professed aim of the scheme is at the present time, but one of the chief supporters of the earlier attempt did not hesitate to write regarding it, "Let me have a Catholic College in Oxford and I will unprotestantise the whole University." As that was a time when many Oxford men were going over to Rome anyway such a result must have seemed probable enough to a sanguine disposition. But even though the object in view may be now the same there is no particular reason to think that the danger is at all a real one to the University. The Oxford movement, as

a movement Romeward, is now almost entirely spent, and though it still gives an impetus to the spread of ritualism, that tendency is also likely to work itself out in time along the lines of a more wholesome and Evangelical Protestantism. The recent summons of the Pope for the surrender of the Anglican Church has evoked no response save indignant contempt even from the High Church party. They have no thought of going over to Rome except on conditions that would largely protestantise the Roman Church. Of the individuals who have gone over from time to time a very large percentage have returned to Protestantism, bitterly disappointed with a more intimate knowledge of the system. It always looks better at a distance than near at hand, and probably nothing would do more to stiffen the Protestantism of Oxford at the present time than the existence of a Catholic College there, enabling them to observe the system at short range. Certain it is that elsewhere the most vigorous and uncomprising Protestantism is usually to be found when the Roman Catholic Church is most in evidence. Furthermore the promoters would hardly seem to have taken into account the possibility of an Evangelical propaganda among themselves from their near contact with Protestant influence. If Anglican Oxford will not bestir itself let Dr. Fairbairn and Mansfield College see that the opportunity is not lost.

Temperance in the House of Commons.

It is an encouraging sign of the temperance sentiment in the new House of Commons that one of its acts has been the abolition of the bar in the restaurant connected with it. No doubt this is due in large measure to the public indignation and disgust at the abuses that sprang from its presence during the last session, but the readiness with which both parties have agreed to the change shows that they are not averse to having temptation removed further away. It is to be hoped the Senate will now follow suit and abolish its bar as well. The reference to the Restaurant Committee it is to be hoped is not intended to shunt the question altogether, indeed the Senate will not be allowed to shirk it. It is to be hoped also that the order for the removal of the bar will be kept in the spirit and not merely in appearance. Even already there have been hints of some method of evading the order by furnishing liquors to those who order it with meals. This will not satisfy the country, and the members may as well know it now as later.

Children's Aid Society. This excellent Society, anticipating the near approach of the cold weather has issued an appeal to the Christian public for donations of warm clothing, hats, stockings and shoes, suitable for children from two to fourteen years of age. It is to be hoped the response will be liberal, for the Society is doing most needful work and doing it well. We commend their work and their appeal for support, heartily.

Will Quit the Editorial Chair. In the September number of *Onward and Upward*, a bright monthly conducted by Her Excellency Lady Aberdeen, an announcement is made "that during Her Excellency's residence in Canada she has found it increasingly difficult to keep in touch with it, and to give that personal attention to details without which no magazine can be a success. She has therefore long felt it necessary to make a change in the management." Mr. Atkins will take charge and from January next will edit the paper as a Mother's Magazine. "It will bear its old name and will still be Lady Aberdeen's Magazine, but its pages will be

enlarged and there will be fewer of them." Under Lady Aberdeen's editorship *Onward and Upward* has had a career of great usefulness, being a racy, readable journal, whose laudable aim to elevate the tastes and lot of woman has been to an unexpectedly high degree fulfilled.

Definition of A Liturgy. In summing up the case for a Presbyterian liturgy the "*Evangelist*" says: A liturgy, to be truly logical and historic, must repeat the whole experience of men since God interfered to save them; it must not be like the Mass, a mere epitome of the Passion, nor of such exclusive significance that only the elect saints can use it. But a catholic collection of the holy utterances of human souls, the inspired and the royally certified as well, is within the compass and comprehension of our Church to-day; and the proper use of such a liturgy will put our worship on the safe basis of truth, sincerity, exaltation, dignity, power, and permanency.

Relief By Death. In connection with Sir John Millar's illness and death, the question of relieving from pain by putting an end to life in cases where recovery is altogether hopeless, has become a question of discussion and controversy in the press. On this side of the Atlantic Rev. Dr. Wendte, a Unitarian minister in California, has advocated publicly the humane disposal of those who are suffering needless and cruel tortures from disease and whose death is inevitable. He suggests a sleeping potion or something of that kind—some form of painless death. But who is to bear the responsibility of such a step, or to direct when the death potion is to be administered? He answers, "Certainly not the medical man." Here he leaves the whole thing in the air; confident, however, that the time will come when the practice will be considered "wise, humane and Christian."

Home Missions. The following letter has just reached us from Rev. Dr. Cochrane, Convener of the H. M. Committee. It would be well if it was acted upon promptly: "Will you kindly permit me to refer briefly to the meeting of the Sub-Committee on the 12th of October? At this meeting, appointments will be made as far as possible, to vacant Home Mission fields for the winter; and ministers, probationers, students and catechists, desiring work, should at once forward their applications, accompanied by Presbyterian certificates. Forms of application can be had from Rev. Dr. Warden, Toronto. Congregations that collect for Home Missions quarterly, will greatly oblige the Committee, and reduce the interest paid for borrowed monies, by forwarding their contributions quarterly, to the Treasurer of the Church."

A Victim to Rome. Attention is sadly called by the Free Church of Scotland Monthly to the fact that a son of the great Pressense the distinguished French writer, who although a Free Church Minister was made a Senator, has for some time past shown a Rome-ward tendency. His father was one of the ablest of and most eloquent advocates for protestantism, and the son's defection is therefore all the more to be regretted. His name is M. Francois Pressense and his leaning to Roman Catholicism is set down to the hold which the Oxford movement has taken upon his mind during a residence of a few years in England. Two articles on "Manning's life" have recently appeared from his pen in which the bent of his mind is disclosed. On this The Monthly remarks: It will be matter for great regret if a name which has been so intimately associated with the maintenance of reformed opinions should disappear from the ranks of their supporters. The explanation given is that what we have here is a case of reaction from the extreme latitudinarianism of leading French Protestant theologians.

Li Hung Chang and the Missionary Societies.

Written for the Review.

The great Chinese viceroy has come and gone again, carrying with him no doubt many impressions which, however hastily formed, are likely to influence his future policy to foreign countries and foreign ideas in no small degree. What the effect will be on China if any we shall soon know; for he is an old man now with but a few years to live. Whatever he would do must be done speedily. With the political outcome of his remarkable journey around the world we do not here concern ourselves. But we are deeply interested in the attitude he may hereafter adopt towards Christian missions in China. As yet there is little by which we can be guided in forming an opinion. During his progress he peppered everybody he met with questions but said little as to his own views. While in New York, however, he consented to receive a deputation from the American Missionary Societies. Dr. Ellin Wood of the Presbyterian Board acted as spokesman for organizations representing 723 missionaries in China. His reply as reported in the daily press was somewhat non-committal as might be expected, but it was not antagonistic. "In a philosophical point of view" said he, "as far as I have been enabled to appreciate, Christianity does not differ much from Confucianism, as the golden rule is expressed in a positive form in one while it is expressed in the negative form in the other. Logically speaking whether these two forms of expressing the same truth cover exactly the same ground or not, I leave it to the investigations of those who have more philosophical tastes. It is at present enough to conclude that there exists not much difference between the wise sayings of the two greatest teachers on the foundations of which the whole structure of the two systems of morality is built."

Now, of course, apart from any convictions he may have, this is shrewdly put so as to please the Christians before him without offending his fellow countrymen at home. But it affords the hope that he will extend at least his protection, if not his encouragement, to the advocates of a system which he confesses to be as good as his own. Probably his own personal feeling, if he were free to express it, is more favorable still. The story of his conversion to western medical science, through the cure of his wife when apparently at the point of death by the skill of the missionaries, is well known. The reality of his gratitude was proved by his equipment of a large hospital at Tien-tsin. He can hardly have any but a kindly feeling towards the representatives of a faith which did him such a kindness. Confucian morality is all very well as far as it goes but it has left China stagnant for many centuries. Let us hope that his tour through Christendom has convinced him of the vast superiority of Christianity as a motive power to secure the practical attainment of moral character and the development of a high civilization. If it has not produced that conviction the fault must have been largely our own.

Study of the Bible.

"WHY DO I GET SO LITTLE OUT OF IT?"

The question that heads this article has frequently been put to the writer. There are very many who listen with wonder to others as they give out the results of their study of the Bible, and then are deeply perplexed at the fact that their own study yields no such fruit. Much Bible reading and Bible study has little profit in it, and not a little is absolutely profitless. There are various reasons for this.

The first is, the use of a poor method of Bible study. The reading and study of many is without any method or system whatever, quite at random. Every one should adopt some method, and be sure that it is a good one. It would not be wise in this article to attempt to even outline a single method of Bible study, and no one method will suffice. We need to follow several methods if we are to get the full measure of profit from our study. We would suggest that the reader go to some one whose own study has proved itself richly fruitful, and ask him to show how he studies the Bible. But a few characteristics of the vicious method can be pointed out.

Any method that spends more time in studying about

the Bible than in digging into the actual contents of the book, is a thoroughly vicious method of Bible study. Questions regarding the authorship of the various portions of Scripture, the date and manner of their composition, etc., are doubtless of great importance, but they are not as important as the divine truth contained in the books themselves. Yet one frequently meets with those who are thoroughly up in the latest discussions regarding the sources of the Pentateuch or Hexateuch, and the authorship and date of Isaiah and the Psalms, who betray the densest ignorance regarding the priceless truth contained in these various portions of the Word of God. A bright college student, in commenting on the fruitlessness of his class work in the Bible, recently said, "We have spent a whole year trying to find who wrote the Pentateuch."

A method of study of the contents of the books that occupies itself more with the mere details of history, chronology and geography than it does with the great truths taught and illustrated, is a vicious method of study. I once examined an elaborate system of Bible study, covering one of the richest portions of the Book, and yet the analysis and questions and suggestions for study were almost entirely taken up with matters of historical and geographical setting, and very little with the essential and eternal truth thus set.

Any method of study that does not demand close thought and hard work is a hopelessly vicious method. People are seeking for some easy method of Bible study. There is no easy method that is of any value. God never puts gold where it can be got without hard work. Any good method of study will demand time, close application and hard work. It need hardly be said that the reward of a wise expenditure of time and labor in this direction will be exceeding great.

There is also much study of the Bible which bears little fruit because of a failure to concentrate the thought upon that which is being studied. The mind is constantly wandering to other matters. Whole chapters are read through, and scarce a thought in them has penetrated the mind, much less fixed itself there. But no other book demands such concentration of thought for its understanding and appreciation. We must then seek out a method of study that compels concentration of thought.

The failure to meditate upon what is read is responsible for much fruitless Bible study. There is a deep wisdom in the words of the Psalmist when he pronounces that man happy who *meditates* in the law of the Lord day and night (Ps. 1, 1, 2). Meditation is the method of intellectual and spiritual digestion and assimilation. It is wonderful how verses and chapters and books of the Bible open up as one meditates upon them. The first half of the seventeenth verse of the eighth chapter of Romans, "And if children, then heirs; heirs of God, and joint heirs with Christ," had been familiar to the writer for many years. There had long been a strange charm about the words. But one day he sat down to meditate upon them. They were turned over and over in the mind, the exact meaning and force of the familiar words are weighed, and the mind allowed to follow out their leadings and suggestions. That day will never be forgotten. Other days have been similarly glorified by meditation upon other passages.

The failure to make a personal application of the truth discovered in Bible study, lies at the root of its fruitlessness in many instances. In the study of the Bible the question before our minds should always be, What is there here for me? What duty is pointed out here for me to do? What line of action is suggested here for me to follow? What privilege is here revealed for me to claim? What promise is here proclaimed for me to make my own? In this way our life will be steadily enlarging into the measure of that perfect life which is set forth in the Bible. Happy is the man who stands before his Bible with the determination that every command in it he will obey, every promise in it he will appropriate, and every privilege declared in it he will claim for himself, and who is constantly on the lookout for new commands to follow, new promises to lay hold of, and new privileges to make his own. But how many there are who study their Bibles and seemingly get quite a clear understanding of their meaning, but upon whose minds it never seems to dawn that these inexorable commands, these stupendous promises, these immeasurable privileges are *for me*! If you belong to this class, learn to read your Bible in a new way, as the voice of "the living God" speaking directly to you.

Many get little out of the study of some of the richest portions of the Word of God because they have not learned, or have failed to bear in mind, that the central purpose of all Scripture is to bear witness of Jesus Christ, that "the testimony of Jesus is the spirit of prophecy" (Rev. xix. 10). It was when Jesus expounded to the two on the way to Emmaus "in all the Scriptures the things concerning Himself" that their hearts burned within them (Luke xxiv. 27, 32). In a similar way will our hearts be made to glow if the Scriptures are opened to us in such a way that we see Christ in them. How wearisome are all the details about the tabernacle and the sacrifices and the high priest and his garments, if we have not learned to look for the truths here set forth concerning the Word which "was made flesh and tabernacled among us" (John i. 14, see Greek) and the "lamb without blemish and without spot" (1 Peter i. 19), "Christ our passover . . . sacrificed for us" (1 Cor. v. 7), and our "high priest who is holy, harmless, undefiled, separate from sinners" (Heb. vii. 26). When we learn to see in these Old Testament types the "shadow of things to come," and in Christ the body that casts the shadow (Col. ii. 17), then everything is replete with the profoundest significance and interest.

The selection of an improper time for the study of the Bible, leads to more fruitless Bible study than one would think who had not given considerable thought to the matter. The Bible demands the clearest thought a man has in order to understand it. God's "judgments are a great deep," and the vision of most men does not penetrate very deeply in the closing hours of a day, or after a hearty meal. Few men are as alert intellectually by artificial light as by daylight. There is, it is true, with many, a certain hectic intellectual glow in the late hours of the night, but it is not a time for clear vision or well balanced judgment. The writer has always been accustomed to late hours, and yet he must confess that the Bible is a different book to him by daylight from what it is by gaslight. The simple change from late night to early morning hours for Bible study has for many a man changed fruitless Bible study into fruitful Bible study. It is of the highest importance that the one who would get the most out of his Bible study, should sacredly set apart some part of each day for the work, and that he select such time as experience shows his mind to be the clearest, and to be freest from interruptions. With the great majority of men the early morning hours have proven to be the best for Bible study.

There still remains one source of barrenness in Bible study which we must mention,—neglect of prayer. It has been said, over and over again, that he who would see the beauties and glories revealed in the Bible must approach it with the prayer of the Psalmist: "Open thou mine eyes that I may behold wondrous things out of thy law."—Ps. cxix. 18).—REV. R. A. TORREY in *Christian Observer*.

Unworthy Religious Leaders.*

BY REV. ADDRESS F. POSTER, D.D.

Christ's last public address was a scathing denunciation of the Scribes and Pharisees. It was delivered primarily to the people as a warning against those who were leading them astray. The people are responsible for their leaders. They have whom they will. Such leaders would have no influence, did not the people accept their teaching. The people, therefore, should be careful whom they accept as religious leaders, not only ministers but all others who are prominent in church matters. Christ indicates several ways in which unworthy religious leaders may be recognized.

1. They may be known by the burdensomeness of the requirements they put on others but do not impose on themselves. To impose an excessive standard of conduct and minute details of duty is calculated to conceal any lack in the teacher and give an impression of sanctity. The Pharisees went beyond the law in their demands as to Sabbath Observance and other similar things, but did not live up to their own standards. The modern false teacher is equally inconsistent. It is worth while for the people to notice whether their religious leaders are in the habit themselves of generous giving, of careful Sabbath Observance, of upright business dealing, of total abstinence when urging it.

2. Unworthy religious teachers may be known by

their ostentation. Like the Pharisees they are sure to make a display of piety. Their desire to be seen of men is evident. If your leaders are self-seeking and proud, sanctimonious in their piety, pushing for place, have an undue fondness for title and are seeking pre-eminence among the brethren, beware of them. They have Pharisaic characteristics and Christ warns you against them.

3. Such leaders may be known by their eagerness for followers and the ill character of the followers they secure. They indulge in what Phillips Brooks calls "a scramble for adherents rather than a Christ-like love for souls." The true leader is eager to win men to Christ, but his thought is not to rally men around himself. The false leader has this ambition. He can count on so many who believe in him and will do as he says. But the distinction comes out in the character of the adherents. A true leader will impress men for good. If a preacher, his converts will be godly. If a church-officer, he will rally a following for self-denials and spiritual lives. There have been leaders of another kind;—ministers who brought multitudes into the church without stability, Christian purpose or helpfulness in them; church officials who turned the votes of churches and had their way, but who dragged church ideals in the mire, and perhaps made a beer-garden of the church meeting.

4. Unworthy leaders may be known by their empty distinctions. The Pharisees made themselves ridiculous in this particular. They considered promises confirmed by certain oaths as not binding. They justified lies. Corruption in religion is universally shown in the same way. False teachers evince great ingenuity in devising distinctions without a difference, to justify certain forms of wrong-doing. There is a jesuitical cunning in finding excuses for questionable courses. Deceit, dishonesty, double-dealing, injustice, all have a ready excuse.

5. Unworthy leaders are likely to lay undue stress on formalities and ignore spiritual truths. They tithe mint, anise, and cummin and pass by judgment, mercy and faith. They have nothing to say or do regarding spiritual discernment, love to their fellow-men and trust in God. In other words trivialities, superficialities and formalities absorb their thought and effort, instead of the great fundamental truths of God's Word. Here is a peculiarly searching test of the worth of a Christian teacher. What are his themes? What occupies his thought? How far does he present the underlying truths of the Bible? He must be not simply a practical teacher, but a spiritual preacher. He must at least present enough of doctrine to lay the foundation for character, to enable one to judge correctly between right and wrong, to deal rightly with men, to commit himself savingly to Christ. The teacher who fritters away his golden moments in the pulpit or the Sunday school on tithing herbs will not guide you through deep waters or usher you to heaven.

6. The unworthy leader may be known by his hypocrisy. With a great outward pretense of piety he unites an unworthy life. Such inconsistencies are sure to be known sooner or later. They cannot be forever concealed. The man prominent in the church who is secretly dishonest, who indulges himself in some debasing habit, whose home life is irritable and selfish, whose name is connected with whispered scandal, who allows himself privately in unworthy amusements or Sabbath desecration, may be influential to-day, but in time the mask will fall and his true self will be recognized and dishonored.

7. Perhaps one of the surest ways to know the unworthy religious leader is by his ill treatment of good men. He necessarily is out of sympathy with them. No wonder the Pharisees persecuted those that preached Christ. Such leaders are out of sympathy with that which is good. They are indignant at the silent rebuke of good lives. The truth as spoken by good men scorches and angers them. Many a faithful Christian in consequence of his rebuke of sin, has been ostracised by friends and neighbors. More than one godly minister, because he has spoken unwelcome truth, has been driven from his post. The church should exercise great care not to fall under the domination of leaders who are essentially worldly in habit and aim.

*An Exposition based on (Matt. xxiii. ; in the Bible Study Union Course on "The Teachings of Christ."

The influence of such men is liable to neutralize the efforts of the pulpit and even the power of a godly church.

Christ strikingly but tenderly depicts the consequences of submitting to unworthy leadership. Not only are the false teachers destroyed but all who follow them. Blind guides lead others into the ditch. Christ has an infinite pity for all who are thus led astray. He bemoans Jerusalem in most touching language. No man shall see Christ who does not welcome as leaders those who come in His name.

The Cheerful Soul.

How different it is when one is habitually cheerful! Wherever such a person goes he carries gladness. He makes it easier for others to live. He puts encouragement into the heart of every one he meets. When you ask after his health, he answers in a happy cheerful way that quickens your own pulses. He does not burden you with a list of complaints. He does not consider it necessary to tell you at breakfast how poorly he rested, how many hours he heard the clock strike during the night, or any of the details of his miserable condition this morning. He prefers only to speak of cheerful things, not staining the brightness of the morning for you with the recital of any of his own discomforts.

The cheerful man carries with him perfumery in his presence and personality, an influence that acts upon others as summer warmth on the fields and forests. It wakes up and calls out the best that is in them. It makes them stronger, braver and happier. Such a man makes a little spot in this world a lighter, brighter, warmer, place for other people to live in. To meet him in the morning is to get inspiration which makes all the day's struggles and tasks easier. His hearty handshake puts a thrill of new vigor into your veins. After talking with him for a few minutes, you feel an exhilaration of spirits, a quickening of energy, a renewal of zest and interest in living, and are ready for any duty or service.

The blessing of one such cheerful life in a home is immeasurable. It touches all the household with its calming, quieting influence. It allays the storm of perturbed feelings that are sure to sweep down from the mountains of worldly care and conflict even upon the sheltered waters of home.

A Model Municipality.

Glasgow, the imperial city of Scotland, in which the Sixth General Council of the Reformed Churches of the world holding the Presbyterian system, has been so recently in session, is the nearest approximation, perhaps, the world has to show of an ideal municipality. The story of Glasgow's achievements is an interesting one in many other respects than those for which it has attained fame in recent times. Here and in its vicinity is laid the scene of action in "Rob Roy," and in the Necropolis, Glasgow's "city of the dead" lie buried Sheridan Knowles, the dramatist, Michael Scott, the author of "Tom Cringle's Log," and on this hill of the dead, are also monuments to John Knox, the Rev. Dr. Dick, Sir John Moore, David Livingstone, Lord Clive, Major Monteth, and many other Glasgow celebrities known to fame. Glasgow was also the home of Thomas Campbell and Alexander Smith, who conferred distinction upon it as poets, William Black who gave it a name in fiction, and William Russel who represents it in journalism. In science every school-boy, to use Macaulay's phrase, knows the story of the Comet, the first of the craft of steam launched on the Clyde, of James Watt, and the fleet ocean greyhounds of to-day who sustain Glasgow's pre-eminence on the waves. In the science of to-day, also, Glasgow's famous university boasts the first name, that of Lord Kelvin (Sir William Thomson), who, the other day celebrated the jubilee of his connection with the university as Professor of Natural Philosophy, sharing with Adam Smith the honors of that famous seat of learning whose origin dates back to the fifteenth century. Perhaps the most famous of British preachers of to-day, Dr. Caird, is the Principal, and among its Lord Rectors are to be found some of the most eminent names in the history of British letters and statesmanship. Its famous cathedral, founded in the reign of David I.,

1136, destroyed by fire, and restored 1197, carries the observer back to the heroic ages of Scottish history, to Wallace and Bruce, and in the crypt of the noble cathedral Scott places the scene of the mysterious warning to Francis Osbaldistone.

These, and many other interesting facts that might be mentioned, are not, however, the basis of the chief claim to distinction Glasgow has won in recent times, that of being the ideal municipality. This distinction it has won through its wise and bold management of its municipal affairs. The citizens of Glasgow have lived up to the city's motto, "Let Glasgow Flourish," as shown in their pride in all that pertains to the greatness and prosperity of their city. That the city has justly won its fame as a model municipality is evident to even the most careless observer. Its many parks and open breathing spaces, its model lodging houses, artisans' dwellings, public baths and washhouses, its noble public buildings, its spacious and clean streets, impress every observer. The great achievement by which the city cleft for itself a way to the sea so that the sea largest vessels afloat can discharge their cargoes at its wharves, is only equalled, perhaps, by its magnificent system of water-works by which the waters of blue Loch Katrine, "caught in cloudland," are piped into the city at a cost of a penny for every 379 gallons of pure mountain water. The water was brought through pipes and tunnels a distance of thirty-four miles at a total cost of about three quarters of a million sterling, and thus Glasgow settled at once and cheaply the problem of a pure water supply for all time.

This city of less than a million inhabitants was also the first to point the way in urban transportation by acquiring the street tramways and giving the best street-car service in the kingdom at the least cost to the people. It has also undertaken to light the city with gas and electricity, an experiment which it will also doubtless make a success.

And as evidence of the wisdom with which these enterprises have been carried out it is stated that after January 1 next, no municipal taxes will be necessary, the revenue arising from the water department, the street-cars, gas, etc., being sufficient for municipal expenses.

These are achievements of note for any municipality, the constitute an enduring title to fame. The objections urged against municipal control in American cities may be valid, but if so they only redound the more to the honor of Glasgow, where the good of all seems to be the dominant purpose of all connected with the administration of the affairs of this model municipality.—*Interior*

Looks into Books.

THE ETUDE, Theo. Presser, 1708 Chestnut St., Philadelphia.

I think that the following music, which is in the September No. of this valuable Musical Monthly, will be much appreciated by the subscribers—1st Mazurka, Op. 21, C. Saint-Saens; Saltarella, Op. 72, Goerdeler; Norwegian Dance, Op. 85, No. 2 Grieg; Peaceful Evening, Garlitt etc.

MUSIC, Music Magazine Publishing Co., 1402 Auditorium Tower, Chicago. September Number.

Most of the articles are so interesting that we shall give the titles of several:—"Three Croatian Composers," "Some available Music for Church use," "Vox Humana," etc. There is more good reading besides the above for the mental hunger of musical readers.

THE HOMILETIC REVIEW for September presents the usual variety of contents but difficult to summarize satisfactorily. Dr. MacCurdy, of Toronto, continues his valuable exposition of the "Light on Scriptural Texts from Recent Discoveries." Other articles along the same line are by Professor Sayce and Dr. Reichel. Funk and Wagnall. Price \$3.00 a year.

THE SEPTEMBER TRUTH is the conference number containing a selection from the addresses delivered or rather the papers read at Niagara-on-the-Lake. Many Canadians will be interested in it as giving articles from the pens of Dr. Wardrop, Dr. Parsons and Rev. T. C. Des Barres. Fleming H. Revell Co. Price \$1.00 per annum.

THE PREACHERS' MAGAZINE for September contains a rich variety of sermons and homiletical material from various well-known and competent writers. An interesting article is that on "Dean Farrar and how he gets his sermons." The Sunday School and the prayer meeting always receive a good share of attention in this magazine. Willbur B. Ketcham, 2 Cooper Union, New York. Price \$1.50 a year.

MISSION FIELD.**The Glasgow Women's Missionary Conference.**

BY AN ENGLISH PRESBYTERIAN MISSIONARY.

What a wonderful bond of union the Master's service is; how much we all have to learn from one another in our work for His kingdom! That seems to me to be the great lesson taught by our "Women's Missionary Conference" in Glasgow, in connection with the meeting of the Pan Presbyterian Council.

It is difficult to put one's impressions of those two busy days into a short paper; but it seems to me the Conference served three great ends: First, it was a great encouragement to all of us, especially to those of us who are in lonely or difficult posts, because it reminded us that we are members of a great world-wide organisation of Missionary workers, who, whether at home or abroad, are all laboring together for one great end—the evangelisation of the world, and the coming of Christ's kingdom. Then it served to widen our sympathies and interests, by bringing home to us the sometimes forgotten fact—that our work is only *part* of the great whole. We are apt to get absorbed with our own special branch of the work, and it is good to be brought in touch with fellow-labourers from widely different fields, to have our interest quickened, and our sympathies enlarged, by seeing face to face the workers from many lands. And thirdly, it showed us how much we may learn from one another as to methods of carrying on our work. For instance, I was much impressed by what our American sisters told us, of the importance they attach to every congregation being asked to send its delegate to the Annual Meeting of the Missionary Society, and thus keeping all the congregations in touch with the central Committee, and informed about the Foreign work. Could not we English Presbyterians take a leaf out of their book?

One very pleasant feature of the Conference, was the opportunity it afforded of the workers from many lands getting to know one another. One was tempted to wish the ladies could have been distinguished by badges, so that one could have known what country each sister came from, and whether she represented the Home or the Foreign side of the Mission work. Some such plan was tried at a large Missionary gathering at which I had the privilege of being present lately, and where missionaries from different countries had each their distinctive badge, while the home committee had another, and the missionary candidates yet another. It helped greatly in making fellow-workers known to one another: All the Indian workers recognised each other by the colour of the badge; those from China, or from Africa, likewise, and so on.

The first morning of the Conference was occupied by short reports from delegates, representing many different fields of work; by Papers on "Home Organisation," "the Place of Prayer in our work," and on "the Training of Missionary Candidates." The following morning we had short addresses from Missionaries representing three great fields—of India, China, and Africa; and a most interesting Paper, by one of our American sisters, on the "Medical Student's preparation for the Foreign field." Listening to it, one could not help wishing it could have a wide circulation in all our Medical colleges, where it could not fail to be of great service to all who are looking forward to the work of a Medical Missionary.

A very interesting part of the afternoon's conference was the "question drawer," for which the time allotted was all too brief. One question, which seemed to be of more than usual interest, was that concerning the advisability of congregations having "Special Objects" for their contributions to Mission Fund. It was answered by three ladies, representing the Treasurer's, the Missionary's and the Home Contributor's, point of view. The two former showed the difficulties apt to arise, where home congregations insist that their subscriptions should go to the support of some one individual Bible-woman, or pupil; and advocacy a wider interest in the work as a whole. Of course, this did not apply to "special gifts," over and above the ordinary annual subscription, and intended to meet some special need—such as the building of a Mission Hospital, or of a Mission Boat. Such special gifts are often much needed, and most welcome alike to workers on the field and treasurers at home. It was suggested that the contributors who desire to have some more special interest, might be met by taking individual cases as objects for prayer.

We all felt sorry the time allotted to the "question drawer" was so short. In a Conference like this, perhaps nothing is more useful than such an opportunity of telling one another our difficulties, and hearing how one and another has answered them for herself.

The Conference closed with a season of united prayer, when short petitions were offered by a good many of our sisters; and then we separated to our different fields, realising afresh that though, as Nehemiah said, "the work is great, and we are separated one from another on the wall," yet we are "all one in Christ" Jesus; and the work is one, and we are "labourers together with God."

Letters from Palestine.

BY REV. D. MCKENZIE, ORANOVILLE.

Written for the Review.

FROM HAIFA TO NAZARETH.

Continued.

In following the road from Haifa over the plain the attention is chiefly occupied with Carmel which for several miles along the way affords the most interesting object upon which the sight rests. Its steep slopes clothed in green, adorned with groves of oak and gardens of olive, and resounding with the plaintive notes of sheep and lamb, goat and tender kid, afford a scene of quiet beauty that goes to calm the mind and soothe the higher senses. The plain itself stretches to the left a monotonous level broken only by olive gardens and lovely shrubs of unknown species. Here and there a wretched hovel stands by the wayside reminding us that while man was intended to improve on nature's useful and beautiful he often proves an ineffective influence in relation to the former and a marrying influence in relation to the latter. Not very far from the town there was pointed out a factory where eggs—a commodity so abundant throughout Palestine—are packed for the French market. It was said that the plan adopted was to separate the white and the yolk of the egg pack them in different cases and so ship them abroad.

The Kishon which must be crossed before leaving the plain is neither large nor beautiful. For Palestine it is large but compared with the rivers of the world it is indeed small. It cannot even in the winter season be more than thirty miles in length rising as it does to the south of Jezreel. Its volume is never very large and during the drought of summer must be exceedingly small. It flows along a muddy bed between ragged banks here and there fringed with osiers and coarse grass. Its waters are dirty as indeed they could hardly fail to be drained as they are from a cultivated plain of very loose soil. The Song of Deborah has done more to make the Kishon famous than has any of its own characteristics.

The Kishon is crossed at this point by the railway bridge a recent and substantial structure. A French company proposed to push a railway from Acre and Haifa by way of the Jordan through to Damascus. It succeeded in grading the road as far as the crossing of the Kishon and in throwing a bridge over that stream. Then followed an assignment which brought the work to a stand. Since that time nothing has been done and there is no prospect that the work will be resumed at least in the near future. The result has been that all the energy expended has been wasted except the minor part directed towards the erection of the bridge. This part was not wasted for the bridge proves a great convenience for those passing by during the rainy season when the waters are so high as to make fording difficult if not dangerous.

A little beyond the river and to the left of the road is situated on a slight elevation a little wretched native village named Harithiyeh. This is the traditional site of Harasbeth of the Gentiles where the forces of Jabin were encamped under Sisera during their invasion of the northern tribes. The location is a very probable one. It fits to a nicety into the story as related in Judges, and then too the position would be one of great strategic worth for the Canaanite army. It was elevated, it was at the narrowest point of the Kishon valley, it commanded the plain of Eadraelon, it secured a retreat to the north along the sea shore, it also made difficult a marshalling of all the forces belonging to the northern tribes, preventing Asher as it would and did from uniting with their brethren in a general assault. The probability that Sisera was a capable general makes the identification of Harasbeth proportionately probable.

Soon after passing this historic spot the elevated rolling ground already referred to is struck. The ride along this part of the road is very pleasing, the place having more the appearance of a western park than any other seen in Palestine. The land is chiefly devoted to grazing, and everywhere on slope and summit and vale beneath there are seen stunted oaks of richest foliage in groves without number. Mounting such summits winding along such slopes disappearing into such valleys affords a quiet pleasure enjoyable to a degree.

There is not much to interest in passing over the plain beyond. Unless one gives loose rein to his imagination to roam over the past peopling the plain with a hundred generations and clothing it with thrice ten hundred successive harvests of golden grain bowed to the ground with the weight of its own worth. Unless one occupies himself in some such way he will be seized with a mighty longing for a sight of Nazareth too slowly drawing near.

The hill country through which the road next proceeds has at any rate the interest of variety. There are hardly two things alike here. Every hill and wady and rock seems to have its own grotesque shape. You are all the while winding either to the right or to the left, ascending some steep acclivity which begets a seasonable affection for your Arab's mane or descending a declivity that in spite of weariness forces you to see the wisdom of sitting erect in your saddle with a stiff dignity that would put to the blush the bearing of a cavalry officer. To right and to left ascending and descending at times in such rapid succession that at last you feel as if you were doing all four simultaneously! The only monotony felt here is that of wearing variety. In the calm clear moonlight the place has a weird appearance suggestive to the superstitious of fairies and goblins. The intelligent Christian, however, rather thinks him that on such an evening the Son of God by the sound of His measured footsteps broke, sometimes this lone and stillness or made it all the more tangible by His sacred presence so suggestive of the unseen.

(To be Continued.)

FOR THE SABBATH SCHOOL.

Introduction to the Fourth Quarter.

The history contained in the lessons of this quarter is valuable for old and young. It covers in general the whole of Solomon's reign. In it we see how perfectly God carries out His promises, and how just He is in all His judgments. His dealings with Solomon were wonderful, yet every gift and blessing were given, that he might be a perfect ruler, and so promote the cause of God in Israel. God's eye was upon His chosen people. From the time they entered Canaan He had wrought graciously in their behalf, that they might be made secure in the land, against their enemies. Though it absorbed the entire time of David's reign, this man after God's own heart, to secure peace to Israel, it was considered the one important thing for Israel, and no other work was important compared with that of bringing rest to God's people, Israel. The wonderful fitting which Solomon received at the beginning of his reign, raised him far above the kings round about him. The prosperity which was enjoyed through God's blessing upon the land, surpassed all former times, and it was plain that God designed for His people, peace and plenty. They were to be the lights in the world. No other nation worshipped the true God, and none were so mighty as Israel. The building of the Temple, and its dedication were an astonishment to the nations around Israel. The reports of God's visits to them, especially at the dedication, were carried far and near. They became the greatest nation on earth. In the day of supreme prosperity, God again graciously met Solomon, and warned him against the danger of forgetting God, and turning to idols, and declared unto him the evil of such a course, and the punishment that must follow. No man had ever been so endowed with power to rule in righteousness, as had Solomon, yet for him to swerve or fall away, would be the greatest example of dishonor, and disobedience that had ever been known. For Israel to go down then, was a greater fall than they had ever before suffered. Their rise into power and excellence had been observed, and their ruin could not be concealed. Thus it was that God guarded Solomon in the day of his temptation. Sad indeed it was, when the dark day came to Israel, when Solomon was no longer a loyal servant of God. Terrible indeed seemed the chastisement that was pronounced, yet the justice of it could not be questioned. Faithful to His promise to David, God gave one tribe, the tribe of Judah, to Solomon's son, for the line of David's family must be preserved until Christ should be born, who should rule all nations, for He was the desire of all nations. Beautifully does the quarter close with the birth of Jesus, the long expected Messiah. His star shed light upon the Gentile world, thus showing that He came to bless all people as they were never blessed before. And thus we trace the rise and fall of Israel, until we behold Him who was without sin and able to save His people from their sins, and present them unto God "without spot or wrinkle or any such thing."

International S. S. Lesson.

LESSON I.—SOLOMON ANOINTED KING—OCT. 4.

(1 Kings i. 28-39.)

GOLDEN TEXT.—"Keep the charge of the Lord thy God, to walk in his ways."—1 Kings ii. 3.

TIME AND PLACE.—B.C. 1015, in Jerusalem.

David's promise to Bathsheba, v. 28-31

OUTLINE.—David's orders to Zadok, Nathan and Benaiah, v. Solomon anointed king, v. 38-39. [32-37.]

CONNECTION.—When it became apparent to all that King David was near his end, the question of the succession to the throne became a question of first importance, not only to his family, but to the high officials of the kingdom. David had promised Bathsheba that Solomon, her son, should be his successor as king; but Adonijah was his eldest living son, and naturally was disposed to assert his rights as the eldest. In this he was encouraged by Joab, the general of the army, and Abiathar, the high priest, and it was finally determined between them that Adonijah should be anointed king while David yet lived, and this scheme was carried into effect without David's knowledge. News of this rebellion was carried to David by Bathsheba, acting under the advice of Nathan the prophet, as recorded in our present lesson.

LESSON NOTES.—V. 28. Bathsheba.—The wife of David and the mother of Solomon.

V. 29. "As the Lord liveth."—The common oath among the Israelites. "Hath redeemed my soul"—In the many dangers and difficulties of his life.

V. 30. "As I swore unto thee."—We do not know when or under what circumstances this promise had been made.

V. 31. "Bowed with her face to the earth."—According to the oriental manner of prostration. "Let my lord . . . live for ever."—This was a form of compliment prevalent in the East.

V. 32. "Call me Zadok."—Abiathar, the high-priest, had followed Adonijah, but Zadok was probably next to him in priestly authority, and he became high-priest under Solomon. "Nathan."—He was the most prominent of the prophets during David's reign. "Benaiah."—He was commander of David's body-guard.

V. 33. "The servants of your lord."—By these is meant the royal body-guard, the same as the Cherethites and Pelothites of verse 38. They were probably foreigners. "Ride upon mine own mule."—To signify to any one that the whole proceeding was by David's authority. "Gihon."—This was a place near Jerusalem, in the Kedron valley, probably very near the place where Adonijah and his friends were then feasting in honor of his accession to the throne.

V. 34. "Anoint him."—Anointing was the application of oil as a symbol of divine grace, and the consecration of the individual to his special office as a king or priest. "Blow ye with the trumpet."—To call attention to the proclamation of Solomon's accession to the throne.

V. 35. "Come up after him."—They were to come in solemn procession, Solomon at the head, from the place of anointing to the palace in Jerusalem. "Sit upon my throne."—David was now too feeble to occupy the throne, and it is probable that Solomon exercised the royal authority from this time on.

V. 36. "And Benaiah . . . said, Amen."—Thus giving a hearty approval to the king's plan.

V. 38. "Cherethites . . . Pelothites."—See verse 33.

V. 39. "A horn of oil."—This was the holy anointing oil, commanded as directed in Exodus xxx. 23-25. "Out of the tabernacle."—Where it was kept by the priests. "And all the people said, God save king Solomon."—The course which David had chosen was thus approved by the people, who probably knew well the two men, Solomon and Adonijah.

CHRISTIAN ENDEAVOR.

WORLD'S C. E. PRAYER CHAIN, SUBJECT FOR SEPTEMBER:—For the Christian Sabbath. Pray that it may be preserved as a day of rest and spiritual refreshment.

Bible Eyes.

DAILY READINGS.

First Day—Saul's eyes—Acts xxii. 6-11.

Second Day—Samson's eyes. Judg. xvi. 18-21.

Third Day—Bartimeus' eyes—Mark x. 46-52.

Fourth Day—Eyes opened and closed. 2 Kings vi. 15-18.

Fifth Day—Eyes held from seeing—Luke xxiv. 13-16.

Sixth Day—Eyes that see clearly—2 Cor. iii. 18.

PRAYER MEETING TOPIC, Oct. 4.—WHAT DOES THE BIBLE TEACH ABOUT EYES AND SEEING? Matt. vi. 19-23.

Christian Endeavor Topic.*

Why do I believe in the atonement? Because I have to. I am not right as I am, I need to be saved, and I know no other way to be saved. I may not be able to tell all about the atonement, but I need to have the atonement all about me. And the idea of atonement is really simple. The hymn gives the thought,

"Jesus has died, and there is remission."

There needed to be "remission" of penalty. Man had forfeited all claims upon God's mercy. His maker was unable to overlook the sin while He still loved the sinner. Hence, He was obliged to appoint "a judgment" (vs. 27). God could not fail to take account of sin and still remain God. But in due time Christ died, the just for the unjust. He became our substitute. He was "once offered to bear the sins of many."

Hence, as I am a sinner, I must believe in the atonement, which means that man is restored to God for Jesus Christ's sake, or I am lost. No one can afford to neglect this sole method of salvation. Once on a voyage to America, John Wesley overheard an English officer sternly threatening an offending servant, and declaring: "Take heed what you do, sir, for I never forgive." "Then, sir," broke in Wesley, "I hope you never sin!" If we could anywhere discover a man who has not sinned we would find a man who did not need to hear of, or to believe in, an atonement.

There may be many theories of the atonement preached or quoted which contain a greater or less degree of Bible truth, but only he is safe who rests confidently upon that simple fact: "Jesus died for me." There is enough theology in that fact to save a soul. The atonement is our way to God, and it leads past the cross. All roads led anciently to Rome, but only this one road leads to Heaven. And no way leads anywhither unless it be travelled. Atonement may be a "doctrine," but if it is only a doctrine, it will never save anyone. Only by a faith in the cross which is also an obedience to it are sinners made "at one" with God.

*Oct. 4th, 1896.—Why believe in the Atonement.—Heb. ix. 11-28.

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.

A new Presbyterian church was dedicated at Grande Mere on a recent Sunday by the Rev. J. R. MacLeod, of Three Rivers. Grande Mere is a point some distance north of Three Rivers on the St. Maurice River, where are situated extensive pulp mills employing a large number of hands. A certain proportion of these are English and Protestant, who for years past have worshipped in a little room over a store. This summer the missionary, Mr. M. H. McIntosh, encouraged by the manager of the mills, secured such assistance from Montreal and elsewhere as enabled the people to erect a small but suitable building in which to hold their services. It seats a little over a hundred, but has been arranged in such a way that the capacity can be easily doubled at any future time if necessary. Though the people are of various denominations, they have all combined in support of the one church in a most harmonious way. This is one of the places in which the movement for ecclesiastical co-operation has done good. Before the field was entered upon at all, the Presbytery had a conference with the representatives of the Methodist church, and they agreed to leave this point entirely to the Presbyterians. This agreement has been faithfully kept. The result is a sufficient encouragement for similar effort in other places. At the dedication Mr. McLeod was accompanied by a number of the members of his church in Three Rivers who conducted the musical part of the services with such spirit and good taste as contributed much to the profit and satisfaction of the little congregation on the happy occasion.

On the 13th inst. a new edifice to be known as Calvin church was opened at Bathurst near Perth by the Rev. Professor Ross, of Montreal, and the Rev. A. H. Scott, of St. Andrew's church, Perth. The congregation at this point is composed largely of families formerly connected with the Perth churches. They have now been organized separately as part of an independent field.

The Rev. W. D. Reid, B. D., of Victoria Church Montreal, has decided to offer his resignation at the next meeting of Presbytery. During the three years of his pastorate the congregation has flourished abundantly in every way and his loss will be keenly felt by the people. Mr. Reid is anxious however to continue his studies in Edinburgh for a time.

The Rev. Professor Coussirat, who has been seriously ill for the past fortnight, is now on a fair way to recovery and expects fully to be able to take up his work at the opening of the session.

Principal Peterson, of McGill University, returned a few days ago from Britain where he had gone to make full inquiries regarding the new appointments just made to the college staff. The students of all the faculties are coming into the city daily in large numbers, so as to be in readiness for the opening of the classes on Monday. The prospects are that there will be a larger attendance than ever in previous years, attracted by the increased facilities for work which the University is now in a position to offer.

The Diocesan Theological College is to be congratulated on the completion of its new and handsome building on University St., erected by A. F. Gault, Esq. It will be ready for occupation at the beginning of the session, though the formal opening will not take place for a few weeks yet. The Board has also appointed on the staff as professor of Theology the Rev. F. J. Siceu, of Berlin, Ont., who will enter upon his duties immediately.

British Columbia.

Two important Christian Conventions have lately been held in the City of Victoria. One was on missionary topics and inter-denominational in constitution. Methodists, Baptists, Reformed Episcopalians and Presbyterians met in the spirit of brother-

hood to discuss every phase of mission work among the Chinese and Indians of the province, and to devise, if possible, wiser methods for the accomplishment of the Master's will among the heathen of the Pacific coast. Such topics as the "Indian Doctor," the "Potlatch," the "Division of the field," the "Day-school and the Boarding-school," the "Treatment accorded the Chinese," the "Need of proper text-books in Chinese and Indian Schools," were fully and intelligently discussed, and measures were adopted looking to the removal of many obstacles and the general strengthening of the work. Among those present none filled a larger place in popular esteem or took a livelier interest in all that transpired than our own Dr. McLaren and R. P. McKay of Toronto, in order to secure whose valuable assistance the Conference was arranged to come off during their visit to the Coast.

The other Convention was purely Presbyterian in its make-up and was in the interests of the Sabbath-School work of the Synod of British Columbia. Three years ago this means of developing the work and the workers took on a visibility which promises to be permanent. Under the direction of the President, Rev. J. A. Logan, of Union Mines, a very comprehensive programme was arranged and admirably executed. The Convention decided to meet next year at Union Mines.

I have heard that a gathering of some kind is to be held this week in the interior at Enderby. No hint of the programme has reached me, but seeing that among those expected to take part are Revs. Dr. Robertson, J. C. Herdman, and D. G. McQueen. I shall not be surprised if something is said about Home Missions.

At a late meeting of the Presbytery of Victoria the resignation of Rev. T. H. Rogers, of Wellington, was accepted and a special meeting of Presbytery appointed to take place in Wellington at an early date. Rev. Alex. Young, Nanaimo, was appointed interim Moderator of Session, Dr. Campbell of Victoria was appointed to similar duties in connection with St. Andrew's church Nanaimo.

Mr. J. Clarke Stewart, a recent graduate of Montreal, has been called to Kamloops.

Rev. J. M. McLeod, of Zion church, Vancouver, is spending a holiday in Nova Scotia and Prince Edward Island, while the Rev. Robt. Frew, of Birtle, Man., is renewing acquaintances on the Pacific coast.

A heavy problem weighs upon the minds of all our western Home Mission Conveners as to how the gospel ordinances are to be secured throughout the winter to our numerous mission fields. Perhaps some of our students in College might help them to a solution.

General.

The P. E. I. presbytery met at Cavendish on the 8th and ordained and inducted the Rev. G. C. Robertson into that charge. The Rev. Mr. McKay preached the sermon.

The Rev. W. D. Reid, B. A., B. D., has resigned the pastorate of Victoria Presbyterian Church, Point St. Charles, to take place about the end of October. Mr. Reid intends leaving for Edinburgh, Scotland, for some years.

Rev. Dr. and Mrs. Cochrane arrived home on Tuesday September 8th, after a three months' visit to Europe. Both looked in excellent health, and have received great benefit from their holiday. Speaking of his trip the doctor said it had been a most enjoyable one. Besides the usual tour through England, Ireland and Scotland he had gone to Paris and thence to Holland. From thence he went through to Germany, Austria and Hungary. The latter were new countries to the doctor, and he was deeply interested in what he saw there, both as regards the condition of the people and the scenery through which he passed. Mrs. Cochrane and himself had enjoyed splendid health, and bore the fatigue of travel very well indeed.

The Rev. J. Carawell, of Burks Falls, preached at Huntville and Allansville on Sabbath the 13th inst. and declared the charge vacant. He held a meeting with the session and congregation on Monday to consider the question of the supply of the

pulpit when it was resolved to try and secure a suitable party for six months.

During the summer the Presbyterian Congregation of Nanawau has been making extensive repairs to their church. The interior with its frescoed walls and ceiling, grained woodwork, stained glass windows, polished oak seats, new pulpit, etc., is now one of the most beautiful in this section of the province. Since Rev. W. W. Peck's induction about a year ago fifty-four names have been added to the communion roll, interest in the different services has increased and in every way Presbyterianism of Nanawau is in a prosperous condition.

The jubilee of Rev. R. Wallace in West Presbyterian Church on Tuesday evening, Sept. 16th, was a very pleasant affair. Refreshments were served in the lecture room from 6.30 to 8.30 o'clock. During that time Mr. Wallace had the great pleasure of speaking to many old friends in the Church. There was a large attendance. Those who took part were Rev. Dr. Gregg, who presided, Rev. W. S. Ball, Rev. Professor McLaren, Rev. Prof. Wallace of Victoria College, Dr. Parsons of Knox Church, Rev. Wm. Katterson, Rev. J. A. Turnbull, Rev. W. C. Wallace, Rev. Dr. Cavan, Dr. Blackstock and Dr. Parker, R. S. Gourley, Elder, and John Laidlaw.

At the last meeting of the Presbytery of Halifax, Rev. W. M. Fraser was granted three or four months' leave of absence from his congregation. Rev. J. P. McPhie, of Pictou, and a graduate of Auburn, N.Y., will take his place in the pulpit of Coburg road church, commencing work on the second Sunday in October.

The induction of the Rev. W. A. J. Martin, formerly of St. Paul's Presbyterian church, Toronto, into the pastoral charge of Knox Presbyterian church, Guelph, took place on Sept. 15th. The new minister was addressed by the Rev. Dr. Wardrop, while the Rev. J. C. Smith preached, and the Rev. Dr. Torrance addressed the people. In the evening a tea was served in the basement of the church from 5.30 to 7.30, after which a public reception was held upstairs, and addresses were delivered by the Rev. W. A. Hunter, of Toronto, the Rev. Mr. Glassford; and the Rev. S. Sellery. Choice music was rendered by the combined Presbyterian choirs, under the leadership of Prof. Fenwick.

The annual meeting of the W.F.M.S. and Mission Band was held at Knox church, Scarborough, the President, Miss Henry, presiding. The ladies of the congregation were out in good force. There was also a good representation of the ladies from St. Andrew's and Zion's, Scarborough, and St. John's, Markham. The Treasurers' reports, presented by Miss Davidson and Miss L. Clark, were highly encouraging, showing a year of continued prosperity in the societies. The contributions for the year amounted to \$146, besides \$50 worth of clothing for the Indians. Mrs. J. Darrock of the China Inland Mission, who for seven years labored in the City of Lu Han Cho, in the Province of Ohlulii, gave a most interesting and instructive address on what we do in China, and how we do it. Mrs. Jeffrey, of Toronto, gave a very graphic description of her visit to the mission stations among the Indians of the Northwest.

Principal Grant of Queen's College, Kingston, preached twice on September 18th in the Presbyterian church, Nanawau, it being the opening of the church after the recent repairs. The church now is one of the neatest and most comfortable edifices in town. A new pipe organ will be added a little later on.

The Presbytery of Maitland at a special meeting in the Presbyterian church at Kinlough, inducted the Rev. John Maxwell, lately ordained missionary at Lion's Head, Presbytery of Owen Sound, into the pastoral charge of the united congregations of North Kinlough, Riversdale and Enniskillen.

The Presbyterian church at Little Bras d'Or, was dedicated Sept. 13th, Rev. Dr. Gordon, Moderator of the General Assembly, officiating.

The three auxiliaries of the W.F.M.S. of the congregation of Moser's River and Newdy Quoddy raised during the past year over \$75. This is double what was formerly raised for Foreign Missions.

The Presbytery of Halifax met Sept. 8th. The call from the First Presbyterian church, Truro, to Rev. James Falconer, of Newport, was accepted by that gentleman and sustained by the Presbytery. The translation will take place early in October.

The Rev. Dr. Grant, Oillia, conducted the prayer meeting in the Presbyterian lecture room on Sept. 2nd, having returned home the previous day. At the close of the regular service the Rev. Dr. Gray and Mr. H. Cooke made brief addresses of welcome. They expressed the great pleasure it gave the session and congregation to have their pastor restored to them in renewed vigour. In replying, Dr. Grant said that after visiting as many as possible of the best known churches in Scotland, he came home more than ever satisfied with the work of the Presbyterian Church in Canada.

The annual meeting of the W. F. M. S. of the Presbytery of Bruce was held in Knox church, Walkerton, on Thursday, Sept. 3rd. Mrs. Johnston presided and an address of welcome to the delegates was delivered by Mrs. N. Robertson, to which Mrs. Drumm responded. Reports were read from the auxiliaries throughout the Presbytery showing that steady work was being accomplished by each. About \$350 had been raised for foreign mission, clothing value of \$200 sent to the Indians. Mrs. McVicar, of Fergus, delivered a most interesting address. It was agreed that the next meeting be held in Port Elgin. In the evening a public meeting was held.

An inquest was held Sept. 4 into the death of Rev. D. G. Hyland, who died suddenly the previous day. The verdict was one of death by heart disease. Dr. Mark, of Ottawa, was the coroner. The deceased minister was born in the County of Frontenac, near Kingston, about 42 years ago. He was educated at Queen's College, Kingston, and ordained to the ministry by the Presbytery of Brockville. On the 29th of May, 1888, he was appointed pastor of the Presbyterian church at Bishop's Mills and East Oxford. He was transferred on the 14th of April, 1891, to the Presbytery of Ottawa, and appointed pastor of the churches at Fitzroy Harbor and Torbolton. He leaves a wife and four children, two sons and two daughters to mourn his loss.

The ordination and designation of Rev. J. B. Cropper as missionary to Demerara took place in Fort Massey church, Tuesday, 8th. Rev. Mr. Thorne, of Wanasco, conducted the opening services. Rev. Dr. Black preached from Cor. 1. 21. Rev. Dr. Morrison then narrated the steps that had resulted in Mr. Cropper's appointment as missionary to Demerara. At the close of his address, Mr. Falconer in the name of the foreign board presented Mr. Cropper with a Bible. Dr. Gordon then addressed the people, sketching the character of those to whom Mr. Cropper is commissioned to labor. A great work has been done among the Coolies in Trinidad and Mr. Cropper goes forth with every prospect of success. Let our churches then continue to go forward. The services were then closed by prayer and the benediction by Rev. Dr. Currie.

St Paul's church, Waterford, N. Y., was dedicated Aug. 30th. The day was fine and over five hundred people were present. Many came from a distance. The dedicatory service in the morning was conducted by the Rev. A. B. Dickie, of Milford, N. S., while the dedication sermon was preached by the Rev. Geo. C. Pidgeon, B. D., of Montreal, from the text II. Chronicles, vii., 16. The afternoon sermon was preached by Rev. Mr. Dickie, and in the evening Mr. Pidgeon again occupied the pulpit. In the afternoon, the Rev. J. S. Sutherland of Sussex, acting as moderator, first received twenty-two persons into the church, and afterward holy communion was partaken of by one hundred and forty church members. The collection amounted to \$103. The choir was the three choirs of Waterford, Mechanic and Sussex united, with E. W. Oliver as organist.

PRESBYTERY OF REGINA.

The regular meeting of the Regina Presbytery was held at Grouse Hill, Sept. 9th. There were present: 12 ministers, 4 elders, 8 students and catechists. The Home Mission Committee gave the half-yearly report, and submitted the following recommendations which were agreed to:—

- 1.—That all fields having unordained supply be placed by Presbytery under ordained men in adjacent fields, where practicable. The duties to be as follows:—
- 1.—To visit the fields at least twice a year for the purpose of dispensing ordinances.
- 2.—To see that Communion and Baptismal Rolls are properly kept.
- 3.—To see that an annual meeting in each station is arranged for, and that a record of all such meetings is kept.
- 4.—That managers be appointed in accordance with the spirit of the Blue Book, and that a record of all their meetings be kept.
- 5.—To look into the financial standing of the fields, and give such advice to managers regarding methods of raising money as may be thought necessary.
- 6.—To assist the student in the arrangement of his work, so that as many services as possible may be given to each station.
- 7.—Report to Presbytery at September and March meetings.

II. That arrangement for supervision be as follows:—Buffalo Lake, J. O. Cameron; Colleton, A. Lee; Abernathy, W. Burton; Lansdowne, J. W. Muirhead; Longlaketon, T. H. Boyd; Saakatoon, H. McLellan; Welwyn, J. Reddon; Ross Plain, J. A. Carmichael; Sintaluta, A. Robson; Fairlight, Messrs. Roddon and Dobbin; Elhsboro, J. G. McKeechie; Duck Lake, C. W. Brydon; Wapella, Messrs. Muirhead and Roddon.

III. The Committee recommend Presbytery to appoint a committee to visit Lansdowne, and if it be found for the good of the field and stations interested, be empowered to make the transfer of Lansdowne to Broadview field and confer with the Montgomery people about their appointment. The committee to consist of Messrs McKeechie, Muirhead and Murray.

IV. That a detailed annual financial statement of every congregation and station in the Presbytery be printed and circulated in all the congregations and mission fields. That the following be a committee to take the matter in hand: Messrs. Muirhead, McKeechie, Robson and Crawford.

The following motions, etc., were also agreed to: 1.—That a sermon be preached at the opening of each regular meeting of Presbytery, by some member to be appointed at previous regular meeting. 2.—The Presbytery of Regina desires to put on record its feeling of deep sympathy with its moderator, Rev. A. J. McLeod of the Industrial School, in his recent bereavement, and earnestly prays that the Spirit of comfort may be poured out abundantly upon himself and Mrs. McLeod, so that they may have good hope in the midst of their affliction.

The Presbytery would also most earnestly commend to the Divine sympathy our dear brother Mr. Matheson, who has recently passed through the deep valley of sorrow in the taking away of the youngest son under specially trying circumstances. May the God of consolation put the arms of His love around him and sustain him and his family, so that they shall be able to realize that "all things work together for good to them that love God."

The Presbytery also desire to express their sympathy with their dear brother Mr. Kemlo, in his severe illness; and their earnest prayer that he may be soon restored to health and to the work in which he has been so earnestly engaged, and that he may through his own affliction be qualified the more fully for sympathizing with others in their affliction, and that his widowed mother may be able soon to rejoice in his complete recovery.

3.—That the clerk call the attention of those who do not attend meetings of Presbytery that they are failing in the performance of their ordination vow "to give diligent attendance upon the meetings of the courts of this church." And that if absent two suc-

cessive meetings of Presbytery that an explanation will be required, and they are liable to the censure of this court. Also, that the convener of the Presbytery's Home Mission Committee be instructed when writing each student or missionary that reports must be given by March 1st, and Sept. 1st, in order to furnish data by which grants can be made.

4.—That we have 4 regular meetings of Presbytery during the year. 5.—To license and ordain Mr. T. H. Boyd on the Lumsden field. Moderator to preside and address the people, Mr. Cameron to preach, and Mr. Carmichael to address the minister. Place and date to be decided later. 6.—To ask the next General Assembly to accept H. Matheson's law course as an equivalent for the Literary course prescribed by our Church, and that he be allowed to enter upon his first year in theology. 7.—That permission be given to C. W. Brydon, H. McKay and A. Rennie to erect sessions in their own respective fields. 8.—The Presbytery instruct that certificates of baptism be issued to all receiving the ordinance, and that a committee be appointed to decide on form of certificate to be used and report at December meeting. The committee to consist of Messrs. Robson, Muirhead and Crawford. Presbytery adjourned to meet again at Regina on second Wednesday of December at 9 o'clock.

J. W. Muirhead,
Clerk.

PRESBYTERY OF BRUCE.

Presbytery met in Paisley on Tuesday, Sept. 8th. Rev. E. A. McKenzie, moderator. Elders' commission was received from Tiverton session appointing Mr. George Ord to represent that congregation in Presbytery and Synod. He being present took his seat. Mr. McQuarrie reported that the committee appointed to consider the advisability of changing the Presbytery's method of appointing commissioners to the General Assembly agreed to recommend the following schemes: That a permanent roll of the congregations within the bounds be kept and that ministers be appointed from the top of the roll in rotation, the Presbytery reserving the right to send members by ballot when it may so decide. The appointment of elders shall also be by rotation, but to begin from the middle of the roll in order to avoid the same congregation being represented by both a minister and an elder at the same Assembly meeting, and should one elder decline appointment any other nominated by the Session may be appointed in his stead. The Presbytery agreed to adopt this recommendation.

Report of the commission appointed to visit Tiverton in connection with the request of a number of residents in and around Inverhuron for the creation of a preaching station at the latter place was given by Mr. McKenzie. The relative papers having been read, Mr. Angus Buchanan addressed the court as representing the Memorialists, and presented a subscription list to the amount of \$200 for the support of ordinances. After a long discussion the following motion was unanimously agreed to and accepted by the Memorialists as a settlement of the difficulty: That having heard the prayer of the Memorialists, and also the statement of the representatives of the Tiverton Session and congregation that they are willing to make any reasonable arrangement to supply them with means of grace, the Presbytery does not grant the prayer of the Memorialists, but instruct the Session of Tiverton to make such arrangements as shall supply them with services at some convenient place.

Mr. Bell's notice of motion anent paying expenses of commissioners to the General Assembly was taken up and considered. It was agreed to ascertain the mind of the Sessions within the bounds on the advisability of levying on the congregations for the payment of the expenses in connection with that for the Presbytery Fund and in the same proportion, and that they be asked to report at the next meeting of Presbytery.

The Rev. Jacob Steele, of the Presbytery, of Quebec, being present was asked to sit and correspond.

In connection with the Home Mission Report the supply of Salem, Dobbinton, &c., for their winter months was left in

the hands of Mr. Tolmie and Mr. Johnston.

Mr. MacDonald was appointed to present the claims of Manitoba College to the congregations within the Presbytery in accordance with the resolution of the last Assembly thereon.

A very encouraging report from the Women's Foreign Mission Society was presented and the Presbytery agreed to receive the report and expressed gratitude to God for the continued prosperity of this department of the work of the church.

Next meeting of Presbytery was appointed to be held in Paisley on the 2nd Tuesday of December at 1.30 o'clock
J. Johnston,
Clerk of Presbytery.

PRESBYTERY OF PORTAGE LA PRAIRIE.

This court met at Portage la Prairie on the 7th inst., at 7.30 p.m. There was a good attendance of members, especially of the clerical.

On the motion of Rev. Mr. McRae, seconded by Rev. Mr. White, Rev. P. Wright, B.D., minister of Portage la Prairie, was unanimously nominated as moderator of the General Assembly.

Mr. John Hannahson, a student who had completed his studies for the ministry at Manitoba College, asked to be taken on trials for licensure. The Clerk was instructed to make the usual application in his behalf to the Synod, and when that court has granted leave his licensure will be proceeded with without delay.

A committee, consisting of Rev. Messrs. Wright, McRae and Mr. Hugh Grant, were appointed a committee to apportion to the different congregations the sums required for the Schemes of the Church. The Home Mission report was presented by Rev. Mr. Munro. The various mission fields showed satisfactory progress both numerically and financially. The following appointments were made: Rev. Mr. Cameron, to Arden. Rev. Mr. Kirk to Meadows, Mr. C. H. Stewart, a student, to Sylvester. Mr. Farryon, a student, to Franklin. Mr. Hannahson to Austin. A number of mission fields are still without supply. It is, however, expected that these will have missionaries appointed to them after the meeting of the Synodical Committee.

Rev. James Patterson, who has been laboring in McKam for the last six months, having stated that owing to ill-health he feels compelled to give up work as a missionary, it was moved by Rev. Mr. Munro, seconded by Rev. Mr. White, and unanimously agreed to, that this Presbytery appreciating Mr. Patterson's efficient and faithful services during the past thirteen years, learns with much regret he is thus compelled to seek relief from active work, and hope that after a period of rest he may be able to resume work, and in view of financial statements made by Mr. Patterson, the Presbytery respectfully recommend that a special grant be made to him of such a sum as the Synod's Home Mission Committee may approve.

Mr. Patterson meantime removes to Aikenside, Man.

The next regular meeting of Presbytery will be held at Neepawa on the first Tuesday in March at 4 p.m.—
FARQUHAR McRAE, Clerk.

PRESBYTERY OF BROCKVILLE.

Met at Cardinal. There were present Messrs. Jas. Stuart, Jno. A. Sinclair, Geo. MacArthur, Jno. M. Macalister, Jno. F. Macfarland, Hugh Cameron, Jos. H. Higgins, D. Stewart, J. J. Cameron, Jno. McC. Kellock, Mark Danby, ministers. Robt. Foye, David Scott, Jno. Fraser, elders. Mr. Smith of Bradford was asked to sit as a corresponding member. Deputations to augmented charges were asked to report and the following grants were asked: Merrickville, \$200; Athens and Toledo, \$200, it being understood that Toledo shall bear the burden of the reduction, N. Augusta, etc., \$225; Westport and Newboro, \$150; Dunbar and Colquhoun, \$200. Deputations who failed to report were asked to do so forthwith. Dr. Smith addressed the court on behalf of Queen's College, for which he was heartily thanked. The Home Mission Committee was instructed to make whatever arrangements might seem to them best for winter supply at Morton, and associated stations.

Mr. Sinclair was authorized to prescribe and exercise for the student laboring at Morton. The session at Spencer-ville to organize Roebuc into a distinct portion of the congregation, hereafter to be known as Spencerville, Ventnor and Roebuc. The Rev. D. G. S. Couney was appointed to present the claims of Manitoba College within the bounds of this Presbytery. The following method of appointing commissioners to the General Assembly was adopted. 1. That all commissioners be appointed by rotation. 2. That a separate roll be kept by the clerk for this purpose, the names to be entered on said roll in the order of induction and the appointments to be marked each year. 3. In selecting commissioners, the names shall be taken from the roll in order from the top to the bottom. 4. That in case of a member declining appointment, he shall forfeit his turn except in case of personal or family sickness. 5. In case of those who have not been appointed since 1891, they shall have preference and shall be appointed in order of seniority before these rules come in force. Hallville session records were examined and found neatly and correctly kept. The next regular meeting was appointed to take place in First Church, Brockville, 2nd Tuesday December at 2 p.m.—
G. MACARTHUR, Pres. Clerk.

PRESBYTERY OF QUEBEC.

The Presbytery, of Quebec, met in Sherbrooke on the 8th and 9th of September, the Rev. D. Pugh, moderator. A commission in favor of Mr. A. McLean elder for Marsboro', was accepted. The Rev. Thomas Muir's resignation of Chicoutimi, was accepted and the following resolution was unanimously adopted: "The Presbytery, in accepting Mr. Muir's resignation of Chicoutimi, desire to express their great satisfaction with his work in that arduous field, it being somewhat exceptional for the three-fold work being done, viz. preaching, French Mission, and teaching the public school during the week. In parting with our brother, the Presbytery would commend him to the great King and Head of the church and pray that another suitable field of labor may soon be opened up to him." The Revs. Dr. Lamont and J. L. Campbell were appointed as ordained missionaries to Meir's and Chicoutimi respectively, for two years. Reports from augmented congregations were submitted, and grants revised for the ensuing twelve months. Steps were taken for the re-arrangement of the fields of Mississippi and Sawyerville, and also of Marsboro' and Lake Megantic. A call from the congregation of Tinwick, in favor of Rev. A. Miller, of Moss sustained; stipend eight hundred dollars and a manse. Rev. D. J. Dewar was appointed to represent the Presbytery before the Presbytery of London Provisional arrangement was made for the induction. Steps were taken for a suitable recognition of Rev. Dr. McRae as Principal of Morin College. Session records of Marsboro' and Sherbrooke were attested. The Rev. Dr. McRae's name was added to the roll and he was appointed moderator of the Session of Valcartier. Mr. H. Parsons made application to be taken under the care of the Presbytery as a student having the ministry in view, and the following committee was appointed to confer with him viz.—The Rev. W. Shearer, A. McQueen, A. King, J. McLeannan and Mr. McKay. Messrs. McIntosh, Wheeler, Reid and Byron, students, laboring within the bounds submitted exercises, and were certified to their respective colleges. The next meeting was appointed to be held in Richmond on the 15th of December next.—
J. R. MACLEOD, Pres. Clerk.

PRESBYTERY OF SAUGEEN.

The Presbytery of Saugeen met in Mount Forest on the 8th Sept. The Rev. Mr. Davidson, formerly of Wroxceter being present was asked to sit and deliberate. Mr. McVicar, on behalf of Cedarville and Eplin, requested that an ordained missionary be sent to that field for one year. The request was granted. It was agreed that in view of the many students and probationers in our church without fields of labor to carry into effect what is the law

of our church and not employ any workers in our mission stations and congregations who do not come to us in the regular way, that is, through the sanction of the Presbytery." Mr. D. Buchanan and Mr. John J. Haastie each read a discourse which was sustained. Mr. Crawford Tait accepted the call from Moorefield and Dayton. It was agreed to meet in Moorefield on the 22nd inst., at 10 a.m., to examine Mr. Tait on the subjects prescribed and to hear his trial discourses and if sustained to meet again at half-past two for his ordination and induction. Mr. Edmison to preside, Mr. Dobson to preach, Mr. Aull to address the minister and Mr. Cameron the people. Messrs. Aull, Ramsay, Cameron and Edmison to examine on the subjects prescribed for ordination. A certificate was read from Rev. R. M. Croll, lately minister of Maple Valley and Singhampton in the Presbytery of Orangeville, transferring him to the Presbytery of Saugeen. It was agreed to receive certificate and add his name to the appended roll of Presbytery. Mr. McKellar was appointed to present the claims of Manitoba College. Mr. McVicar was appointed to give an address at the W.T.U.S. at next meeting in Durham. "A Memorial, re Dominion Reformatory for Young Men" was read. The clerk was instructed to get further information and if satisfactory to sign document and transmit. John M. Duff, from Cedarville Sabbath School, received an honor certificate for repeating shorter catechism. Mr. Ramsay reported that he had organized a congregation in Arthur Township to be known as Biar Church. It was agreed to leave the winter's supply for Mildmay, Ayton and East Normanby, also St. Andrew's pro tem, with Mr. Aull, convener of H. M. Committee.—
S. Young Clerk.

PRESBYTERY OF STRATFORD.

At Stratford, and within Knox Church there, Tuesday, Sept. 8th, at 10.30 a.m., the Presbytery of Stratford met and was constituted the moderator, Mr. Leitch, conducting devotional exercises. There was a good attendance of members, both ministers and elders. The principal items of business were the following:—1. A call to Mr. J. H. Graham, B. A., minister of Watford, Presbytery of Sarina, from the united congregations of Avonton and Carlingford. The salary guaranteed is \$1000 per annum, with manse and glebe. This call was sustained. 2. A call to Mr. Robt. J. Cameron, licentiate, from the united congregation of N. Easthope and Hamptead. The salary guaranteed is \$700 per annum, with manse and glebe. This call also was sustained. 3. The following minute was put on record, on motion of Rev. Dr. Hamilton, seconded by Mr. Panton:—"The Presbytery having learned that the Rev. John Campbell, late of Granton, died in N. Brunswick, on the 29th ult., desire to place on record an expression of sorrow, because of the loss the church sustained by his early removal from the ministry of the Gospel. During 12 years, in much feebleness of health, he labored with great earnestness and fidelity among the people of his charge; striving to lead all to the Savior. His devotion to the service of Christ was intense, so that he often toiled beyond his strength, by the long drives he had in ministering to the widely scattered congregation. The Presbytery deeply sympathizes with the congregation in the loss of such a faithful pastor, who earnestly longed for their spiritual growth, and prays that soon they may find another after God's own heart, to break among them the bread of life." 4. Mr. McKibbin expressed his deep sense of the kindness of the Presbytery in supplying his pulpits, the past three months. He stated that his health had benefited by the vacation, but under the advice of physicians, for the further benefit of his throat, he requested that the Presbytery continue to assist him in his pulpit work for a while. The request was granted. 5. Mr. McKibbin was re-appointed clerk of Presbytery for the ensuing year. 6. The next regular meeting was announced to take place within Knox Church, Stratford, Tuesday, Nov. 10, at 10.30 a.m., and the moderator closed the meeting with the benediction.—
W. M. McKIBBIN, Pres. Clerk.

Presbytery of Brandon

The Presbytery of Brandon met in Brandon, Sept. 1st, at 10 a.m. Mr. E. A. Henry was appointed moderator for six months. The resignation of the Breadalbane session was considered and after explanation, accepted, the Presbytery commending the keen spirit manifested by the members of session in seeking to promote the harmony of the congregation. The committee on Church Law and Property was instructed to enquire into the validity of titles by which church property is held and see that deeds are properly registered, also to enquire regarding the insurance of church property within bounds. Messrs. A. Little, H. Young, G. H. Turnbull and J. S. Watson, students laboring in the Presbytery during the summer were certified to college. The Home Mission Committee reported regarding proposed re-adjustment of fields in vicinity of Brandon, but after careful consideration, it was agreed to work all the fields as at present. Mr. A. N. McQuarrie, licentiate, of Pipestone field, was after examination ordained as missionary within our bounds. Mr. Jas. Hood was appointed missionary for six months, to Elkhorn. Mr. W. T. McKenzie to Alexander, Mr. W. R. McCullough to Gresswold, Mr. J. Ferry to Chater Zion, etc. Next regular meeting first Tuesday, March, 1897.—T. R. SHEARER, Clerk.

Presbytery of Guelph

According to adjournment the Presbytery of Guelph met in St. Andrew's church, Guelph, on Tuesday, 11th August, the Rev. Wm. Robertson, M.A., Moderator.

Mr. Donald Strachan reported that he had met with the congregation of Knox church Acton, on the 3rd inst., and after religious services had moderated in a call which had come unanimously and cordially in behalf of Mr. Hugh A. Macpherson, a licentiate of this church. His conduct in moderating was approved, and, after hearing commissions from the session and congregation, was sustained as a regular gospel call. A letter was now read from Mr. Macpherson stating that if the call were unanimous and sustained by the Presbytery, he would accept it. Arrangements were then made as follows: The Presbytery agreed to meet at Knox church, Acton, at eleven o'clock in the forenoon of the 1st September, to hear him undergo his trials for ordination and induction, and, in the event of these proving satisfactory, to meet in the same place at 2 o'clock in the afternoon for the purpose of ordaining him to the holy ministry and induction to the pastoral charge of the congregation. The Moderator of Presbytery to preside, Mr. MacVicar to preach, Dr. Jackson to address the minister and Mr. Strachan, who has been acting as Moderator of Session during the vacancy, to address the people.

Dr. Torrance reported that the Presbytery of Toronto had very kindly agreed to hold a special meeting for the purpose of dealing with the call from Knox church, Guelph, to the Rev. W. A. J. Martin, of St. Paul's church, Toronto, that the meeting had been held yesterday and all parties interested had been heard by the commissioners. Mr. Martin appearing for himself, and that, after full consideration, he had accepted the call and the Presbytery had agreed to his translation. At his own request it was resolved that his present pastoral station, should continue till the 13th of September, but that after that date he should hold himself at the disposal of the Presbytery of Guelph as to the time of his admission to his new charge. Extracts minute from the Presbytery of Toronto were forthcoming bearing out this decision. Thereafter it was arranged that his installation at Guelph should take place in Knox church on Tuesday, the 13th September, at 3 o'clock in the afternoon, the Moderator to preside, Mr. Smith to preach, Dr. Warhorne to address the minister, and Dr. Torrance to address the people.

The resolution of last meeting appointed the next regular meeting in St. Andrew's church. It was, on motion, reconsidered, and changed so as to make the place of meeting, Knox church, and the hour from 10 to 9 o'clock in the forenoon. The conference of Young People's Societies in the bounds will be held in Knox church

beginning on Monday evening, and resumed at 10 o'clock in the forenoon of the following day.

Presbytery of Paris.

The regularly quarterly meeting was held in Paris, Sept. 8th, Rev. E. R. Hutt moderator. Mr. Leslie reported standing committees for the year as follows, which was adopted:—Colleges, Mr. G. A. Cramston, Dr. McKay and elders; Home Missions, Dr. McMullen, Dr. Cochran and elders; Foreign M., Messrs. Patterson and Leslie; French Evan., Messrs. Shearer and Anderson; Church Life, Messrs. Hardie and Thomson; Sabbath schools, Messrs. Straith and Johnston; Widows Fund Mr. Ross and elder; Aged and Inf. M. Fund, Mr. Leslie and elder; Young People's Soc., Messrs. Millar, McGregor and Hardie; Statistics Mr. Hamilton Mr. Hardie was appointed President of the Presbyterian C. E. Society. A call from Windham and Delhi to Mr. J. A. Mathieson was sustained. The committee on Waterford was continued. Mr. Pettigrew was appointed to look after the interests of Manitoba Col., within the bounds. Managements were made for the designation of Miss Weir to the foreign field Sept. 22nd at 2.30 p.m. in E. Oxford Church, Dr. McKay to address the missionary and Mr. Hamilton the people. Messrs. Hall and Patterson, students, were examined and certified to the college authorities. Leave was granted Baden to apply for transference to Guelph Presbytery. Next meeting is to be held in Chalmers Church, Woodstock, Dec. 8th, 11 a.m.—W. T. McMullen, Clerk.

Presbytery of Glengarry.

This Presbytery met at Alexandria on 14th July. Rev. A. E. McLennan was elected Moderator for the next six months. It was arranged that the statistical report in the Blue Book of 1896 should be discussed in Lancaster on 8th Sept. it being made the first order of the afternoon. A very encouraging report was given with regard to the French mission in Cornwall under the care of Rev. J. E. Charles. The communion roll of this mission has 24 names upon it now, and upwards of 40 adherents and children, a wonderful result to show within the space of two years. Dr. Aguirre has donated a central lot on which to erect a French church, and over \$1,500 have already been subscribed for the building, which is expected to be finished this autumn. It was agreed that the resignation of Rev. J. S. Burnet, accepted on 27th May last, take effect on 1st Sept. A committee with Dr. Macintosh as convener, was requested to bring in a minute regarding Mr. Burnet's retirement to Presbytery at its next meeting. Rev. A. Givan was appointed to declare vacant the pulpit of St. Andrew's, Martintown, on the first Sabbath of September, and to act as interim moderator of their session. The following Standing Committees were appointed: 1. Church Life and Work, convener, J. Matheson. 2. Home Missions and Augmentation, A. Givan. 3. Statistics, T. A. Mitchell. 4. Sabbath Schools, A. E. McLennan. 5. Systematic Benevolence, D. MacLaren. 6. French Evangelization, Jas. Hastie. 7. Young People's Societies, J. Cormack. 8. Conferences, the Moderator and Clerk.

A brief report was given by Rev. J. Cormack, in regard to Y.P.S.C.E. in

Glengarry Presbytery. Eleven societies exist with 336 active and 292 associate members. These raised \$482.00 last year, of which amount \$216.00 was given to missions. It was determined to form a Presbyterian Y.P.S.C.E. Union in the near future. The next regular meeting will be held at Lancaster on Tuesday, 8th Sept next.—David McLaron, Clerk.

Presbytery of Maitland.

The Presbytery of Maitland at a special meeting in the Presbyterian Church, at Kinlough on September 1st, inducted the Rev. John Maxwell, lately ordained missionary at Lion's Head, Presbytery of Owen Sound, into the pastoral charge of the united congregations of North Kinloss, Riversdale and Enniskillin. There was a fair congregation present. Rev. R. MacLeod preached an excellent and comprehensive sermon on Jeremiah 3.15: "I will give you pastors according to mine heart who will feed you with knowledge and understanding." The preacher spoke of God's interest in the church in providing such pastors, their special functions and what God expects of the people. The Rev. A. MacKay presided and put to Mr. Maxwell the questions of the formula, which he answered satisfactorily. Rev. D. MacDonald, of Glamis, sat with the Presbytery. Rev. J. Malcolm delivered the charge to the newly inducted pastor, dwelling on the duty of always setting forth the great central truth of the gospel, "Christ and Him Crucified," to preach with simplicity, directness and tenderness. He dwelt on the importance of pastoral visitation—the necessity of diligent study and voice culture—to have the heart filled with the spirit and lead a holy life. Rev. A. MacKay addressed the congregation and spoke of some characteristics of good hearers. They are regular and punctual in attendance, they fear God, are reverent and prayerful. They are attentive and obedient to the message and will support the Gospel at home and abroad. They will respect and encourage their minister—such hearers will have a Godly minister, will enjoy faithful preaching, will confidently look for the outpouring of the spirit, the conversion and sanctification of souls. A cordial welcome was extended to Mr. Maxwell by the congregation by a hearty handshake as they were returning from the church. Mr. Maxwell enters upon the duties of the pastorate in these united congregations under most favorable auspices and this happy and harmonious settlement, it is confidently hoped, will be crowned with abundant blessing. The church here is a neat and commodious building suitably furnished and has an excellent basement for Sabbath School, &c. The service of praise is led by an efficient choir, with organ accompaniment. After the close of the public service the members of Presbytery, elders and their wives were invited to lunch, in the basement, prepared by the ladies of the congregation. The rich repast so kindly and hospitably provided, was much enjoyed and a sociable time spent which shall long linger in memory. We congratulate these congregations on the kind and friendly spirit manifested among them which augurs well for hearty co-operation in promoting the highest interests of each congregation and the cause of God generally.—John MacNabb, Clerk.

PICTURES FOR SUNLIGHT SOAP WRAPPERS

A pretty colored picture for every 12 "Sunlight" or every
6 "Lifebuoy" Soap wrappers.

These pictures are well worth getting. Address:

LEVER BROS., Ltd. 23 Scott Street.
TORONTO