

Pages Missing

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OVER LAND AND SEA.

The average gain in church membership in the Presbyterian Church North last year was 7 per cent. In New Jersey it was 5 per cent.; in New York 6, in California 8, in Minnesota, Nebraska, Kansas, Oregon, and South Dakota, 10 per cent.

That the Protestants of Peru, Ecuador and Bolivia should be refused liberty of conscience, which includes freedom of worship, is in perfect harmony with good, sound Roman doctrine. But we wish simply to show here that Rome claims the right to annul civil laws that do not meet with her approval.

Last June a colporteur of the American Bible Society who was distributing Bibles in Brazil, was ordered by an officer, under direction of the Catholic priest, to give up his books. He had forty-seven Bibles, fifty Testaments and one hundred Gospels. They were all taken to the marketplace, saturated with oil, and burned.

During the past quarter of a century more than 3,000 members have been added to the roll of the Presbyterian Church, Somers Town, London, under the ministry of the Rev. Z. B. Woffendale. Ninety per cent., of the members have been gathered into Church fellowship, only the remaining 10 per cent., being transferred from other congregations.

The late Dr. Deems relates that one of God's faithful stewards once said to him: "I sat down a night or two ago and calculated the increase of a dollar at compound interest, and found that in less than two hundred and forty years it amounted to more than two and a half millions of dollars. And I asked myself whether God would not make a dollar laid up for Him grow as rapidly as it does by the laws of trade."

Russia is rapidly pushing forward the most stupendous railway enterprise of the age, and now, according to *Invention*, she is getting ready to connect the Baltic ports with the Black Sea by means of a canal 1,000 miles in length, at a cost of £20,000,000: Russia is something of both a mystery and a menace to Western Europe, and there are not a few indications that point to her taking a much more prominent and aggressive part in European politics in the near future than she has done since the overthrow of the first Napoleon.

Presbyterians who keep watch of the growth of their Church abroad as well as at home, will be interested in the address made at the reception given to U. S. Pilgrims in London by Dr. Dykes Principal of the Theological College in London. In his address he refers to a project to remove it from London to the neighborhood of one of the great English Universities. This is explained by the fact that the College has received a large bequest or endowment, conditioned on its removal to Cambridge, as Mansfield College, of which Principal Fairbairn, who is so well known in this country by his books and his lectures, is the head, has already been planted beside the towers of

Oxford. This change is to be made with the idea, as expressed by Principal Dykes, that its transfer to the seat of one of the ancient Universities may bring the Theological College more in touch with English scholarship and life.

The St. Paul Pioneer Press makes the statement that nearly one-third of the 7,000 lakes in Minnesota eleven years ago have already disappeared or are likely to permanently disappear from the beautiful "Lake State" landscape. Increasing cultivation of the soil and decreasing woodland areas are ascribed as the causes of this remarkable phenomenon. Lake Michigan, also, has been lower this year than ever known before in the memory of man.

Among an interesting collection of relics brought from Russia for the Memorial museum at San Francisco last week were two guns that were on the ship commanded by Behring, after whom Behring Sea was named. The guns were hauled overland from Cronstadt, two centuries ago, through Russia and Siberia, 9,000 miles, to the Pacific. The vessel sank in the Okhotsk sea, and the guns remained under water for 150 years, and until about a year ago.

The Italian national anniversary of September 20th, 1870, has elicited many an ultramontane protest. Bishop Horstmann, of Cleveland, Ohio, issued a letter to his clergy dated Sept. 5th, in which he states the nature of his church. After repeating the stale falsehood that since 1870 "the Holy Father has been practically a prisoner in the Vatican," the bishop says: "Loyalty to the Pope is the touchstone of Catholicity." In plain words, Pope-worship is the distinctive feature of Roman "Catholicity."

We are indebted to the *British Medical Journal* for another testimony in favor of the total abstinence platform. We are wont to hear from year to year of the remarkable influence which Temperance has upon the Army in India. During the past statistical year, and dealing with twenty-six corps, the admissions into hospitals were abstainers, 6.6; non-abstainers, 12. In trials by court-martial ninety-four abstainers were convicted against 2,131 non-abstainers; or nearly ten times as many convictions per 1,000 of the drinkers as of the non-drinkers. In cases of summary punishment for insubordination the figures stand 48.86 per 1,000 among abstainers as against 92.84 of non-abstainers. In convictions for minor offences the difference is still more marked, for of abstainers only 22.2 per 1,000 were convicted against 99.7 per 1,000 of non-abstainers. In the words of the *British Medical Journal*, "we need hardly point to the obvious moral of the great finance and efficiency values of temperate soldiers."

The converts on the Island of Ancityum in the New Hebrides set a good example in the matter of benevolence. Having been taught by Dr. and Mrs. Inglis how to prepare arrow-root for the market, they make money enough in this manner to pay entirely for the Bible which Dr. Inglis had translated into their language, and are now giving the proceeds of the industry to the Free Church of Scotland, which sent out their missionary. The contribution of this year will amount to about \$5,00. The natives also keep up twenty-eight village schoolhouses in Ancityum.

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Revision of the Metrical Psalter.

THE report of the Hymnal Committee laid before the last General Assembly contained a recommendation on which for some unexplained reason, no action was taken, but which ought not to be lost sight of. It was to the effect that "the Assembly considers the advisability of revising the Metrical Version or the Psalter and adding other suitable versions with a view to removing difficulties in the way of the Psalms being more generally used in public worship." From old association Rouse's version is dear to the hearts of most of our people and it would be a pity to displace it altogether. But it is admitted on all hands that in many parts it is rough and uncouth, while almost everywhere its rhythm is based upon pronunciations which have now grown obsolete. In its present form it is not well suited for popular use and is being superseded by hymns which in many cases are vastly inferior in spiritual power. It would be nothing less than a calamity to the spiritual life of the Church were the Psalms to be practically dropped from the public services of the sanctuary. Many are inclined to think that serious damage has already been suffered and that it is high time something was being done to restore them in some measure to their former prominence. In a few congregations, especially in Scotland, an attempt has been made to secure this by using the prose version, either for chanting or for responsive reading, as is done in the Anglican. And much might be said in favor of this course. But it is more in accordance with the genius and past history of Presbyterianism to adhere to the Metrical Version and make such modifications therein as will bring it into harmony with the taste of the age. Several bodies, such as the Irish Church and the United Presbyterian Church of North America have already carried through such revisions with considerable success, and the need for it is being felt by many others if they are to retain the Psalter at all, even as part of the material for praise. During the past year four of the American Churches have appointed committees of their Supreme Courts to consider the matter of a joint revision, viz., the Presbyterian Church (North), the United Presbyterian Church and two of the Reformed Churches. The four Committees held a preliminary meeting for organization in Philadelphia on the 24th Oct. last and resolved to extend an invitation to the remaining Presbyterian and Reformed Churches in the United States and Canada to co-operate in this movement. It may be assumed, therefore, that some communication to that end will be laid before the next General Assembly; and the invitation ought to be accepted. In some respects it would be more agreeable to many doubtless to co-operate with the Scottish Churches in carrying out such a project, inasmuch as

we are endeavoring to secure a Common Hymnal with them. But they are very far from being ready to consider any proposal for the revision of the Psalter, and we cannot very well afford to wait twenty years until they come to it. By that time the Psalter will perhaps have disappeared from use among us and we should simply have to recover all the ground that had been lost in the interval. The American Churches seem to be ready now, and it is well that we should have a link of connection with them in our material for praise as well as with Scotland. As stated in the memorial that led to the appointment of these four Committees the object is "to secure a metrical version of the Book of Psalms which will be correct and elegant and conform to the present canons of literary taste in the English tongue. The object proposed is not to commit any body of Christians to the use of such book, in whole or in part, when completed, but to secure if possible a metrical translation of the Psalter of such excellence as will command it to the taste and judgment of all who may desire to use the Psalms in praise, and as will secure it a place in the hymnody of all the churches. It is believed that the material for such a version is already in hand and is to be found in the many versions and the many manuals of the churches, as also in many separate individual renderings. Thus, while new renderings would not be excluded from consideration, the proposed work would be chiefly that of collation, selection and compilation of metrical translations now in existence." On such a basis we need not hesitate to entertain the proposal. The new version will stand or fall on its own merits.

Australian Federation

The Australian press treats in terms of satisfaction of the recent meeting of the General Assembly held at Sydney. And one reason, at least, there has been for thankfulness in the consummation of a federation of the various General Assemblies of Australia and Tasmania. The general body will now be known as the Federal Assembly of the Presbyterian Churches of Australia and Tasmania and now that a federal connection has been reached the time may be near when an integral union shall be possible. The basis and scope of the union are set forth in the broad terms of the report presented by the Committee on union thus:—"The Committee were unanimously of opinion that union should be sought in at least the two matters of Foreign Missions and the training of students for the ministry. The proposal to change the names of the present General Assemblies to Synods has been abandoned. The committee recommended as the basis of union the acknowledgment of the Scriptures as the supreme standard, and the confession of faith as the subordinate standard, using along with it a declaratory statement mainly identical with that which is adopted by the Victorian Church. There was to be no interference with the property or funds of any of the existing Assemblies except in the case of money devoted to Foreign Missions. The Committee also proposed one uniform system of theological training, and one standard of qualification for the ministry." This report carried, and the details of the agreement were approved of with practical unanimity after courteous and friendly and full discussion.

The Moderator's address emphasized the necessity for a clearer assertion of the distinctive principles of Presbyterianism, while cherishing at the same time a feeling of kindness towards other Churches. He thought that most of those who had deserted the

Presbyterian faith had done so because they had been brought up in total ignorance of its distinctive principles.

In the course of the proceedings came a conference on Scripture teaching in the schools. Among the best-known speakers was Rev. Dr. Rentoul who said that the system existing in the colony of Victoria had failed to reach the poorest class of children, while people who could afford to pay for education sent their children to the State school. He also criticised the difficulties placed in the way of voluntary religious instruction. He thought that the Protestant Churches of Victoria were now thoroughly alive to the question, and that the Scripture lessons would ere long be taught in the schools. The conclusion reached was "that the Assembly recommend the Irish Scripture Lesson Books for use in the schools of the various Australian colonies, and further recommend that such opportunities as are given for voluntary religious instruction be availed of."

The Committee on the Hymn-book for Children reported and was re-appointed, with instructions to correspond with the committee of the Church sitting in Scotland respecting the hymn-book for the English-speaking Presbyterian Churches. Thus, it will be seen that all the Australian churches are at one with the Canadian Church in the desire to secure a common book of praise for the various branches of the Presbyterian Church within British dominions.

Free Church Extention.

A statement which will be found of no small interest to our readers has been published in connection with the work of the Church Planting Committee of the Free Presbytery of Glasgow. It is pointed out that as compared with 450 churches of all denominations for the combined population of 807,886 in the six towns of Edinburgh and Leith, Dundee, Aberdeen, Paisley, Greenock, and Perth, Glasgow and suburbs, with a population of 835,554, has only 341, and is thus "under-churched" to the extent of 125—29 Established, 36 Free, 11 United Presbyterian, and 49 of other denominations. This disparity, it is pointed out, has arisen within the last sixteen years, during which period the population has increased by 174,999 and the churches by 29, of which only four are Free, while the other six largest towns have increased 119,876 in population and 53 in churches, six being Free. The committee estimate that in consequence of the growth of half-day hearing and for other reasons 404.5 per thousand of the population, have no real church connection, or, in other words, there is a churchless population of 338,000. In view of these facts the committee recommends, not only the provision of additional churches, but the plentiful supply of evangelising agencies. They recommend that the Presbytery should aim at planting as many Free churches as will secure that sixteen years hence there shall be one Free church per 8,155 of the population. At this rate of progress twelve additional Free churches would have to be erected in the next five years, involving an expenditure of £84,000. Of this it is expected that at least £54,000 would be contributed by those for whose benefit these churches are to be provided. An appeal is then made to wealthy individuals and congregations for gifts of churches and mission buildings. The Presbytery are asked to authorise a public appeal for the raising, for church-planting purposes, of a sum of £30,000, payable in five yearly instalments, to be administered by a reconstituted Glasgow Free Church Building Society, on an understanding that all contributors of £100 and upwards shall be directors of the

society, along with twenty directors to be appointed by the Presbytery, and the decisions of the directors as to the planting of new churches shall be subject to the approval of the Presbytery. The report mentions that there are on an average 281 unoccupied sittings at the best diet of worship in each of the 85 Free churches in the city, so that 23,885 additional sitters could be accommodated. The committee suggest the appointment of assistants to secure the requisite pastoral supervision of congregations.

Rev. Dr. J. S. McIntosh. The Rev. John S. McIntosh, of Philadelphia, has accepted an invitation to occupy the chair of Sacred Rhetoric and Pastor of Theology in McCormick Seminary, Chicago, for the present seminary term. Prof. Herrick Johnson, D.D., hopes to be able to resume the duties of the chair next year. Dr. McIntosh is well known as an able scholar, and was nominated for a Knox College professorship at the meeting of the last General Assembly.

Duty of the Home Church. At the meeting of the Federal Assembly of the Australian and Tasmanian Presbyterian Churches Rev. Dr. Rentoul urged the importance of impressing upon the home churches their duty to emigrants to the colonies from British shores, and be suggested that advantage should be taken of the meeting of the alliance of the churches holding the Reformed system to bring the subject clearly before the British public. Canada is interested in this question and has been able to enlist the liberal sympathies of the Presbyterian Churches in Britain in her efforts to follow the emigrant to his prairie or forest home with the Word of Life.

Priesthood and Royalty. Roman priest is dreaded because he claims to come between members of the same household and interfere in families; but we are assured that such is not the case now. Nevertheless, the Pope does exercise such authority; thrice has the Vatican made cruel inroads on the domestic relations of the House of Savoy. When Princess Clotilde came to attend her husband, Jerome Buonaparte, in his dying house, she was refused audience at the Vatican; when another daughter of Victor Emmanuel, the Queen of Portugal, came to her father's deathbed, she was refused audience; and now her son, King Carlos, has been compelled to abstain from visiting his uncle, King Humbert, because the Pope intimated disapproval; the political relations between the two kingdoms are therefore made purely formal. If these things are done with royalties, what will not be done with common people?

The English Moderatorship. The name of the Rev. Dr. Moinet, London, having been mentioned for the Moderatorship of the English Presbyterian Synod next year, the *Manchester Guardian* has a congratulatory paragraph upon his probable appointment. "He identified himself," says our contemporary, "with the more prominent social and religious movements, the Young Men's Christian Association, receiving a large share of his sympathy and help. He has gained for himself a unique position among the members of his own body, not more by his brilliant abilities than by his manly character and his steady and solid pastoral work. Since he journeyed South he has published a volume of sermons entitled 'The Good Cheer of Jesus Christ,' which has considerably enhanced his reputation as a preacher and thinker of marked individuality. Should the selection, which will be made at the November meeting of the Synodical Committees, fall upon Dr. Moinet, he will certainly maintain the prestige of the Moderatorship, and will be heartily congratulated by the members of his former charge."

The Pastor's Qualifications.

BY THE REV. JOHN NICHOLLS.

Written for the Review

In 1 Timothy iii, there is a catalogue of most of the pastor's requirements. Some of these are general and apply to all christians, but others are special. He must be "blameless." That is the basis of all that follows. His conjugal relations must be free from all charge of irregularity: "the husband of one wife"; neither celibate nor polygamist, an example of chastity. "Vigilant"; wide awake to everything that concerns his office, keeping his eyes upon the flock and upon the wolf that seeks to kill and destroy. "Sober"; prudent, judicious, of a wise heart, under self-control, one who makes haste slowly. "Of good behavior"; neither clownish nor finical, neither gloomy nor sullen, neither arrogant nor sycophantic, but grave, courteous a pattern of good manners, a gentleman without affectation. "Given to hospitality"; disposed to acts of kindness, a friend of the poor and an entertainer of strangers in distress. "Apt to teach"; possessing the gift of tact in imparting instruction, ready to seize every opportunity for preaching Christ to individuals as well as to the great congregation. "Not given to wine"; not fond of his glass, nor a patron of convivial parties, willing to abstain from what is innocent and lawful for example's sake. "No striker"; not resentful nor quick to retaliate. "Not soon angry"; not going off like a rocket, nor exploding like a mine at the first spark, rather enduring. "Not greedy of filthy lucre"; not making merchandise of the gospel nor reaching after sordid gain though he live by the gospel. "But patient"; not overbearing, but gentle, modest, unassuming. "Not a brawler"; no wrangler, not given to fiery controversy, but with quiet earnestness opposing the truth to error. "Not covetous"; virtually repeated, as if the Apostle felt that a mercenary spirit would be utterly fatal to the pastor's work. "One that ruleth well his own house"; remembering that a well ordered family is a type of church order and that family religion is essential to church prosperity. "Not a novice"; not a man in years with the head and experience of a child, not an intellectual social and ecclesiastical blunderer, but a man showing manliness worthy of his high vocation. "Must have a good report"; must have a reputation for integrity, honesty, philanthropy, wisdom, piety and public spirit.

A Blessing in Disguise.

Such blessings are apt to come to us wearing grave and almost frowning faces, and we meet them with averted eyes and chilly hand clasps. It is because we do not know how precious they are and with what tender and fragrant sweetness they are fraught that we turn away from them, finding later how divine was their ministry and how beautiful their meaning. Once and again during our pilgrimage these messengers cross our path, and we seldom recognize them until they have done their errands and gone away—those errands sometimes half frustrated by our perverse and blind reception, or conception, of what God intended by this or that special providential dealing.

You are, for instance, full of plans for a certain period of time and exceedingly busy, so busy that you are sure you can not spare a moment for a single interruption. Nor, by the utmost effort, can you sandwich in another engagement. Every waking moment is occupied, and the thronging duties and anxieties of the day invade the night so that your sleep is broken and disturbed. Now, at precisely the most inconvenient hour of your life, as it seems to your thought, there comes the intrusion of a fit of illness. You resent the pain, the nervous weariness, the time you must spend and waste in bed, and you beg the physician to give you a tonic which will do its work quickly and efficaciously, and set you again on your feet. Very likely you say, in that incipient stage of illness which is simply solicitous and irritating: "I have no time to be ill, doctor. I must have my hands free for my work." The doctor smiles and drops a soothing word. His tones are encouraging, and you do not notice that he makes you no pledges, and that he is chary of

promises. You resign yourself to wait until time and rest and remedies shall have had their beneficial influence upon you, and then, you hardly know how it happens, all thought of the neglected tasks drifts away from you, and you lie still and are tranquil, and others take up your duties and carry out your plans, and the world goes on.

The world would go on if you were taken out of it, for, though the workers drop out of the ranks, the work itself never stops. No one of us is *essential* in any place, in any relation, and it is well for us occasionally to enter into a realization of this fact, which, commonplace as it is in the utterance, is still far from being fully accepted by our understanding.

Gradually health returns and with it a new poise, a new freshness, a new youthfulness of feeling. The first walk, the first drive after a short illness, how eventful they appear and how delightful! We did not remember that the view around the familiar turn in the road was so entrancing; we are surprised at the opulence of the roses in our neighbor's garden; the young girls in the village never looked so charming before, and we wonder if it is that the quaint picturesque costumes just now in vogue are more becoming than any dress ever worn by youthful girlhood before. What is the secret?

Presently we discover that we are ourselves *rested*. Those days in bed were doing for us what nothing else could have done; they were giving to every organ of the body and to every faculty of the soul a chance to stop the exertion which was wearing the machinery out. We have been, so to speak, in the dry dock for repairs, and the illness we girded at was a blessing in disguise.

Could we but see it, there are other and familiar experiences which bear the same character. The stupid and clumsy maid, who taxes your patience and ingenuity to make up for her blunders and to remedy her accidents, is developing you in sweetness, gentleness, and tact. The obdurate Sunday-school scholar, who is wilful and headstrong and apparently incapable of attending to lessons with any heedful interest, is bringing out in you those qualities of energy, of magnetism, of versatility, which will enable you hereafter to control classes of such boys and influence them for their unending advantage. A little thought will show to many of us how full of good and rich in abiding helpfulness are our blessings in disguise.—MARGARET E. SANGSTER.

Time for Bible Reading.

While travelling in Illinois recently the writer noticed the brakeman on the train after each station was passed enter the car, take a back seat, and read his pocket Bible. The occurrence impressed him with the fact that we can all find time to read the bible daily if we only want to. The *National Presbyterian* says:—

A class of persons who profess to love the Bible excuse their neglect of it by saying they have no time for Bible reading. But is there any person in this land who cannot command the time to read a chapter from the scriptures every day? It may be doubted whether there is such a person. There are many who cannot do this and at the same time do all they desire to do in other directions. But that is not a reason for neglecting the Bible. Our Bible reading should be one of the first duties of every day. A good rule is to read nothing else until we have read a portion of the Scripture. If we adopt this rule, and rigidly adhere to it, we shall never lack the time to read at least a few verses from the Bible. This can be done at home, and it can be done on a journey. The man of the world can read his newspaper on the cars; if we are as much interested in the Bible as he is in the daily news we shall be able to read a chapter on a railroad train. And if it is always in mind, we shall find no day too short to read a lesson from the Scriptures.

Thou art gradually molding us in thine own image; and ere long the molding season will pass away, and we shall come forth from the shop and from the furnace burnished and brightened, and shall appear in Zion and before God,

Thoughts on Higher Criticism.

Dr. Driver's principal proofs for the late date of Deuteronomy are derived from the higher moral and spiritual tone that pervades this book as contrasted with "the Book of the Covenant" in Exodus. His estimate may be perfectly accurate, and yet the inference may be invalid. For 1,000 years he contemporary documents may be in the hands of Higher Critics illustrating the religion of England in the 19th century. One set may describe the worship and simple creed of the Salvation Army, another Eucharistic worship and a sacerdotal creed, and another the lofty morality of Maurice or Klugslay. The critic of the future will have little difficulty in persuading himself that the first belongs to the rude nature-worship of the barbarous Celts or Saxons when first introduced to Christianity; that the second is a perversion of the Christianity of the country after it had attained its zenith, and that the third marks the intermediate Deuteronomic stage before religion hardened into a "Priestly Code." The fallacy of the argument in both cases arises from forgetfulness of the fact that elementary religion, pure morality, and an organized Church may co exist, and that different sections of the people may devote themselves to one or the other, and that one book like Deuteronomy may confine itself to moral teaching, while another, contemporary with it, may differ just because its object is different.

The strength of this objection is vastly increased by such recent discoveries as those of the clay tablets of Tel-el-Amarna which belong to the period of the Egyptian heretic King, Chu-n-aten, *i. e.*, about B. C. 1450-1500. This shows that the cuneiform writing was in use not only throughout Western Asia, but in Egypt also. What is still more important in this connection is the fact that many of these tablets contain letters from Canaan, from Philistine cities, Askalon, Gaza, Lachish, from Amorite princes, from Phœnicians, from Jerusalem itself. One or two contain Babylonian religious legends. The contention, therefore, of some critics that the absence of knowledge of writing tends to show the late date of the Biblical records must now be abandoned. The knowledge of Babylonian worship—which was mainly of the Host of Heaven—was intimate and permanent in Canaan, and this affords an incidental proof that no argument can be safely built on the late occurrence of allusions to the worship of the Host of Heaven outside Deuteronomy.

The change of attitude by Professor A. H. Sayce toward Old Testament criticism, as opposed to the position which he held some fifteen years ago, having been spoken of in *The Contemporary Review*, by Canon Cheyne, as a matter of "surprise," Professor Sayce, writing for the October number of that periodical, states and defends his present views. He admits that he has changed his attitude toward "criticism." Believing in a "sober and reverent examination of ancient documents and ancient history, based upon recognized scientific principles," he rejects "criticism which sets out with preconceived ideas and assumptions, which treats imperfect evidence as if it were perfect, or which builds conclusions upon theories which have yet to be proved." In admitting that he has of late years changed his attitude toward "higher criticism," Professor Sayce says that it is only of late years that he has begun to realize its true character, its tendencies, and its results. "We have all committed follies in our youth," he adds, "and one of the few compensations which old age is supposed to bring us is that of growing out of them." He asserts that fifteen years ago there was something to be said on behalf of the "new teaching" which can not be said for it any longer; that on the one hand the "higher criticism" of the Old Testament has not yet arrived at its present pitch of extravagance or shown so clearly the goal toward which it tends, and on the other hand Oriental archeology was still struggling for recognition, and the most important and crushing of the replies which it is now making to the dogmas of the "higher critics" were still waiting to be discovered. He says that the "critical" method is essentially vicious, and that archeological discovery is proving that it is so; that early Hebrew literature and history no longer stand alone, and it is every day becoming clearer that the verdict passed upon them by the "critic" is not justified in fact; that archeological research has at last enabled us to test the historical statements of the Pentateuch, and to compare the documents contained in it with those of other Oriental nations in the Mosaic age, and that the result is unfavorable to the "new teaching." After a review of the counter-proofs presented by archeology, he affirms that the "higher criticism" was triumphant only so long as the scientific instrument of comparison could not be employed against it. He believes that the Pentateuch is substantially the work of Moses. Against the counter-evidence of archeology, he asks, What has the "higher criticism" to bring forward? And answers: "Merely linguistic arguments. . . . I have been a student of language and languages all my life, and the study has made me very skeptical as to the historical and literary conclusions

that can be drawn from linguistic testimony alone." We now quote Professor Sayce's conclusion:

"But even if the archeological and linguistic evidence should be held to neutralize one another, there is one tremendous fact to which the 'higher critics' in this country resolutely close their eyes, but which ought to be more than sufficient to weigh down all the lists of words and idioms that were ever marshalled together. Against the evidence of the lists is the evidence of the doctrine and tradition of the Christian Church throughout the eighteen centuries of its existence. And those of us who believe that, in accordance with the promise of its divine Founder, the Spirit of God has been in the Church, guiding it into 'all truth,' find it impossible to believe at the same time that our teachers can be right. The same methods and arguments which have made of the Pentateuch a later and untrustworthy compilation, whose divine origin and character are discernible only to the critics themselves, would, if applied to the Gospels, end in the same results. In this country, it is true, our critical friends have hitherto kept their faces steadily averted from the New Testament, but the Protestant critics of the Continent have been less timid or prudent, and the way along which they should walk has long been pointed out to them by the Tübingen school. And even if we confine ourselves to the Pentateuch, the consequences of the 'critical' position are serious enough. It is not only that the conception of the Mosaic law which lies at the back of our own religion, which was assumed by our Lord and His Apostles, and which has been held over since by the Christian Church, is swallowed up in chaotic darkness; we are forced to assign the origin of the belief in the divine message and supernatural authority of the Law to successful fraud. I know we are told that what would be fraud in Modern Europe was not fraud in ancient Israel, and that with an improvement in manners and education has come an improvement in morals. But the question is not about ancient Israel and its ideas of morality, but about the immutable God, under whose inspiration, if we are to follow the teaching of Christ and Christianity, the Law was given to Israel. The 'higher critics' never seem to me to realize that their conclusions are opposed to the great practical fact of the existence of traditional Christianity, and that against this fact they have nothing to set except the linguistic speculations or a few individual scholars. It is not Athanasius against the world, but Nestorius against the Church. On the one side we have a body of doctrine, which has been the support in life and the refuge in death of millions of men of all nationalities and grades of mind, which has been witnessed to by saints and martyrs, which has conquered first the Roman Empire and then the barbarians who destroyed it, and which has brought a message of peace and good-will to suffering humanity. On the other side there is a handful of critics, with their lists of words and polychromatic Bibles. And yet the 'higher criticism' has never saved any souls or healed any bodies."

Our Father.

Happily we have got past that old idea of God only as a sovereign, ruling like an Oriental despot, thinking only of His own glory in man's sense of personal glory. He is indeed a sovereign, but we do not yet make real the fulness of that more endearing relation that He is our Father as well. And if He says He is our Father, it is no irreverence for us to say that He is bound by His very word to be to us everything that we can imagine in our highest ideal of a father's care and a mother's love; and without doubt He is more than that. Nor do we yet take into our minds how emphatically the fatherhood implies the universal brotherhood of man. More than that, it raises man up to brotherhood with Christ, the Son of God. Jesus always called God His Father in His prayers; and He taught all men to say with Him, "Our Father." Suppose everybody acted on this truth that we are all brothers and sisters of a common Father, in the home, in business, in society, would anyone then say that what Christ taught in the sermon on the mount is impracticable, impossible to be carried out in actual life? No, we would say that heaven is here; and that all wranglings between man and man are hushed forever. Again, as God, by His very nature is our Father, so we are His children, and therefore bound to show in our thoughts and acts that we are His children. These are the commonest truths of experience, which a child learns from its mother's lips as soon as it becomes conscious of itself, and therefore the most precious and abiding with which we have to do. And for just this reason, that they are so common, they need a distinct and constant effort of the will to make them living forces in the conduct of life. But for a sure sense of rest, for peace amid the disquietudes that beset our way, for the grace of bearing trial and sorrow, for calmness to face expected troubles, for courage to go forward when the path seems all dark, for repose of mind in the storm and stress of life, there is blessed help and a stay of the soul for those who have learned from the heart to mean what they say when they pray, "Our Father."

More Conscience.

We can do with more conscience in our trades, our professions, our every day life. Then our buildings, architecture, our plumbing, sanitation, our cabinet making, our tailoring, our everyday necessities—yes, we might even add our politics, will not be what they are now, but what they claim to be. The looms that weave our fabrics, and the avenues through which they reach the masses; the lawyers who assume the care of our wills when we have passed away; the Members of Parliament who so assiduously and tenderly claim only to be "the servants of the people;" the dairyman who sells us milk; the office clerk who is supposed to devote his exclusive time and energy to the interests of his employer; the contractor who competes for and secures municipal contracts; the merchants who prefer booking our daily purchases to cash payment; the need of all these to-day, and of every other honest work, is more conscience.

There is far too much slovenly, veneered, superficial work done in the world, and it does much to degrade men and even nations, putting us at a very serious disadvantage. The one who does not put forth truth into his work does not tell the truth, and such a one is doubly guilty when he makes the world, the material, or the fabric, or the opportunity lie for him. Young men, middle-aged men, old men; wherever you may be employed, and by whom and with whom, put your conscience into your work, and though your employer or others may wrong you never wrong yourself by slighting your tasks. To ensure success in life one should be very careful that circumstances, the removal of restraints, are not allowed to stultify the growth or development, or endanger the sublime liberty of your conscience. Maintain your conscience in doing your duty, even if by so doing you do not always escape the reproach of the world. Carry your conscience with you, and into the smallest details of duty, nothing is indifferent, nothing neutral in life, we are gaining or losing ground continually, financially, intellectually, and morally. The faithful performance of life's little duties is the primary moral obligation of man.

There are those who cannot be entrusted with details. To them a thing of duty is measured by its massiveness, its quantity or the capacity it may have for the promotion of self-glorification. Do not allow such to guide the rudder of your life's barque. In this great universe the smallest thing is of importance. Remember how careful our Creator was in making the simple blade of grass, and that there is more of wonderment of delicacy and complexity in the throat of a canary than in the shaggy head of a lion. Our faithfulness, which results only from an elastic, well nourished and thoroughly developed conscience, is not estimated by the value of your work or its size, and duty is never done when its force is expended on the great things at the expense of the smaller obligations. When one confers the dignity of conscientious duty upon the smallest minutia of his work, he has not only served others well, but he has laid for himself the foundation—aye, is building a ladder which will carry him to promotion and success, for it is more noble to be faithful than famous. The ideal of your youthful ambitious dreams may never be fully realised, but if you do your duty you will have made the world better and happier and enjoy the satisfaction of knowing that you have made the most of your opportunities. England's—Nelson's—glorious maxim stirs the hearts of men to-day as quickly and as universally as it did the day that eloquent appeal was made. Not because uttered in the moment of excitement and in the face of imminent danger, not because spoken by one of England's bravest men, but because to fulfil and follow the tenour of its diction is the royal road to honor and renown. The world expects every man, woman and child to do their duty; and surely we have that personal bravery, tenacity of purpose and regard for right and wrong to enable us to do it. Look carefully about you, take an honest inventory, draw a trial balance from the pages of daily events, and it may be by a little quiet persistent endeavour you will be able to bring down a credit item at the next month's balance in favour of more conscience.

THOUGHTS BY THE WAY.

AT THE SIXTH HOUR.

A hymn of the Greek Church.

(A rendering of "Ho en ti hekte hora proselosis," "Horologion.")

Thou Who on the cross at noon-tide
Did'st the sin of Adam slay,
Paradise for man regaining,
By presumption cast away;
Jesu! hear us when we call,
And forgive the frequent fall.

In the book of judgment written
Lie the entries of our shame;
Strike the record from its pages,
For the honour of Thy name;
Jesu! hear us when we call,
And prevent the frequent fall.

Aid us in Thy loving mercy,
Aid us quickly from on high;
Mid the riches of Thy splendour
Think upon our poverty;
Jesu! keep us free from shame,
For the glory of Thy name.

For the joy then set before Thee,
Thou did'st our redemption win;
Now before Thine altar bending
Ask we pardon for our sin;
Jesu! Thou the joy hast known,
Draw us to Thee—to Thy throne.

Thou, upon the cross uplifted,
Did'st a pleasure find in pain;
Now the ransomed Church doth greet Thee
With the cry, the grateful strain,
"Jesu, Who the joy hast known!"
Draw the nations to Thy throne."

R. M. MOORSOM.

Man is born to expend every particle of strength which God Almighty has given him in doing the work he finds he is fit for; to stand up to it to the last breath of life, and do his best.

"Do all to the glory of God"
A servant with this clause
Makes drudgery divine
Who sweeps a room as for Thy laws
Makes that and the action fine."

"God doth not need other man's works or his own gifts; who best bears His mild yoke, they serve Him best; His state is kingly; thousands at His bidding speed and pass o'er land and ocean without rest. They also serve who only stand and wait."

As workmen are moved to be diligent in service when they hear their master's footfall, so, doubtless, saints are quickened in their devotion when they are conscious that He whom they worship is drawing near. Jesus has gone away to the Father for awhile, and so He has left us alone in this world, but He has said, "I will come again and receive you unto Myself," and we are confident that He will keep His word.—C. H. Spurgeon.

It is quite possible for Christian parents to be so taken up with general and public works of charity, that they forget the higher duties of the home life. The home has the first claim, the Christian training of the children is the highest duty. It is a poor service to the public to speak well from the platform, and at the same time send out into the public life of a few years hence children untrained for any good.

Those who insist that "it makes no difference what a man believes, if only he acts aright," seem to have forgotten that right living is the natural expression of right beliefs. As a man thinketh, so is he. Faith and life can not safely be separated. Longfellow was vastly wiser than are some of the religious teachers of our day. In "The Children of the Lord's Supper," he puts the truth thus beautifully:

Love and believe; for works will follow spontaneous.
Even as day does the sun, the Right from the Good is an off-spring,
Love in a bodily shape; and Christian works are no more than
Animate love and faith, as flowers are the animate Spring-tide.

Over against the gloomy face of fear stands the Lord Jesus Christ and these words of ineffable cheer: "Our Lord Jesus Christ Himself, and God, even as our Father, which hath loved us, and hath given us everlasting consolation and good hope through grace, comfort your hearts." I cannot read such a passage as this without feeling that it is like a mother's putting her hand on her child's head, and soothing it, and stroking down its curls, and fondling it, or putting her arms about it and caressing it. As a mother not simply speaks, but in a thousand winning ways carries out the words in practice, so, when I read this passage, it is as though God's Spirit caressed me, and was bringing me comfort.

"INSTANT IN PRAYER.."

Paul's term, "instant in prayer," being used by Stonewall Jackson one day, his sense of its meaning was inquired.

"I can give you," he said, "my idea of it by illustration, if you will allow it, and will not think that I am setting myself up as a model for others."

On assurance being given that there would be no misjudgment, he went on to say:

"I have so fixed the habit in my mind that I never raise a glass of water to my lips without for a moment asking God's blessing. I never seal a letter without putting a word of prayer under my seal. I never take a letter from the post without a brief sending of my thoughts heavenward. I never change my classes in the section room without a minute's petition on the cadets who come in."

"And don't you sometimes forget to do this?"

"I think I scarcely can say that I do; the habit has become as fixed almost as breathing."

Looks into Books.

THE MESSIAH OF THE APOSTLES.—This volume of 560 pages is the third of a series by Chas. A. Briggs, D.D., so widely known in the Northern Presbyterian Church. The other two are: "Messianic Prophecy" and the "Messiah of the Gospels." He promises two more to be entitled "The Messiah of the Church," and "The Messiah of the Theologians."

Dr. Briggs has given the Presbyterian Church so much trouble through his iconoclastic tendencies, and has so needlessly hurled himself against the theologians, that anything from his pen is regarded with suspicion, so much so that many can not tolerate his name, and even the more tolerant do him less than justice. None can, however, deny his rare gifts and scholarship, and we think that none can read this volume calmly without feeling that the writer is an honest man and devout, fearlessly setting forth what he believes to be the truth, however far he may have come short of it. This volume, like the preceding ones, is a study in Biblical Theology—an attempt to lift out of the Apostolic writings, in succession, the Messianic conception embodied in them, thus revealing the features of Christology made prominent in Apostolic teaching, and the development of Christological doctrine in the New Testament. In the first Epistle to the Corinthians, e.g., Christ is set forth as the one pre-existent Lord; as the Passover; as the Wisdom of God; as united with believers in one body; as the final Judge, who will deliver the completed Kingdom to the Father. Thus each book is analysed and its Christologic contents collected and set in order,—which is an exceedingly interesting and helpful study, and as the author says, a subject not easily exhausted. It is because of the difficulty and incompleteness of these studies in Biblical Theology that Dr. Briggs handles so severely the systematic theologians. Not that the systematization of truth, is undesirable. On the contrary, it is the highest exercise of reason, but it may proceed on the assumption that the work of the historical critic and exegete is complete, which Dr. Briggs claims is far from being true. The day has not yet come when the dogmatic theologian can consistently be dogmatic. It will, he thinks, come by and by.

This volume like the preceding ones cannot fail to be helpful to the Bible student, whilst many passages will be received or rejected according to the character of the reader's theological thinking.

THE WHISPERING LEAVES OF PALESTINE. By Rev. A. W. Lewis, B.A., B.D. (Fleming H. Revell Co.)

This is a neat little volume of about 200 pages, and is a convenient companion for Bible study. The author does not pretend to provide a substitute for the Bible dictionary, nevertheless he has arranged in alphabetical order the chief plants referred to in the Bible, giving their botanical character and adding such reflections on each as are helpful and suggestive. The reader may often feel that the lessons deduced are fanciful, yet they are always wholesome, and can only tend to enrich the sacred page, every word of which has depths of meaning yet unexplored. It adds interest to know that the author is one of our own missionaries, laboring amongst the Indians in the Mistawassi Reserve. This study must have enriched his ministry.

THE HUGUENOTS AND THE REVOCATION OF THE EDICT OF NANTES. By Henry M. Baird, D.D., LL.D., Professor in the University of the City of New York; author of "The History of the Rise of the Huguenots of France," and of "The Huguenots and Henry of Navarre." With maps. 2 vol., 8 vo. \$7. Charles Scribner's Sons, New York.

Professor Baird has made thorough study of the history of the Huguenots, in the various eras and experiences of their notable existence, and is so thoroughly identified with his subject by reason of previous volumes that it seems as natural as it is satisfactory to see the two noble volumes which he has just completed.

The present work takes up the history at the death of Henry IV., and continues it not only to the Revocation of the Edict, but down to the full recognition of Protestantism by Napoleon when First Consul in 1802, a period of fully two hundred years. The story is told with peculiar graphicness and an exceptional grace of style. There is a firm grasp of the crucial facts, and a just sense of historic perspective in their presentation. On every page there is evidence of the careful examination of authorities, original research, and the exercise of a trained judgment in reaching conclusions. The verdict he pronounces on the actors in this long struggle is so thoroughly fortified by the evidence that it is not likely to be changed.

Nothing comparable to this history has appeared since Motley's "Rise of the Dutch Republic." It is much like Motley's great work in its dramatic marshalling of events, its picturesque

portraiture of the chief actors in the long struggle, and its severe, though calm and unimpassioned, arraignment of the duplicity, bigotry and merciless cruelty with which the fixed determination to stamp out heresy was pursued. The weakness of the Huguenots through the admixture of political motives with religious, the lack of united counsels and wise leadership, is never obscured or minimized, but along with these is the just presentation of a heroism and courageous bravery born of religious conviction and loyalty to God and truth. It is a fascinating, although a sad story, and a tragical one.

Seemingly ending in failure, however, the cause of the Huguenots was not a lost one. As the author finely says: "The emigration of the Huguenots, while to France it proved an injury that has not even yet been fully made up, must be viewed in the larger relations of world history, wherein the advantages accruing to the Netherlands, to Switzerland, to Germany, to England, to the United States and to other countries, far more than offset the damage received by the land which the fugitives forsook." "Meanwhile, exerting an influence out of all proportion to their numbers, the descendants of the Huguenots shape to no inconsiderable extent the policy of a nation which scarcely appreciates as yet the service which those men of firm and loyal principle rendered to France in the past and are capable of rendering to France in the future." In speaking of present conditions in France he says: "In the first truly Republican Cabinet, that which succeeded Marshall MacMahon's in 1879, five out of nine of the ministers were Protestants." . . . "It has been urged as a grievance, that a Protestant is in this year, 1895, the Director of the Normal School, that Protestants are at the head of primary and secondary institutions, that a Protestant woman presides over the School of Sevres, that Protestant generals direct the Polytechnic School and the School of Versailles, and that there are a host of Protestants in the courts of law, as judges, counsellors and officers. This is charged as a reproach, but is in reality a tribute to the staunch integrity, the superior type of manhood and the intelligent attachment to free institutions that characterize a body of men whose ancestors always deserved well of their country." A cause which produces such results after two centuries of repression cannot be counted a "lost cause."

THE CHARLATAN, by Robert Buchanan and Henry Murray, New York, F. T. Neely, Toronto. Toronto News Co, embossed cloth, \$1.25.

To the student of hypnotism, *THE CHARLATAN*, will be most fascinating, combining as it does a story of genuine hypnotism with the irregular money-getting methods of pretending theosophists. The expose of Madame Blavatsky in the character of "Madame Obnoskin" is fearless and unmistakable. It is a work of vigor and power and marvelously sustained interest. The wonderful mastery of a strong and determined man over a delicately nurtured and sensitive woman, the mastery which often amounts to hypnotism, is portrayed without the usual extravagance and clap-trap experiment.

The *Review of Reviews* for November publishes for the first time a curious pen sketch of the late Professor Huxley, drawn by himself in 1848. The face is said to be an excellent likeness. It was drawn by Huxley in Sydney, New South Wales, when he was surgeon to H. M. S. Rattlesnake.

The November issues of *Harper's Weekly* will contain articles on the following subjects: Opening of the Carnegie Library at Pittsburg; the Horse Show, with illustrations by Frederic Remington, Wenzel, and Klepper—comments by Caspar W. Whitney; the coming musical season in New York, by W. J. Henderson and Owen Wister; the Atlanta Exposition, with illustrations by W. A. Rogers; the Marlborough-Vanderbilt Wedding; Viscount Wolsley and British War Office Reform; the New York Portrait Show, handsomely illustrated; and additional papers in the valuable Public Schools series.

During November *Harper's Bazar* will present many effective and beautiful evening toilettes, also reception gowns and street costumes, carriage wraps, and dresses for various occasions. Men's Fashions for the autumn and winter will be outlined with careful attention to detail.

In the Thanksgiving Number, a very brilliant story, by Margaret Sutton Briscoe, entitled "Aunt Caulfield's Wedding Tour," will be illustrated by Alice Barber Stephens.

Scribner's Magazine's remarkable group of articles on great English artists will be enriched in the Christmas number with a paper by Cosmo Monkhouse on Alma-Tadema. The twenty illustrations have been selected under the advice of the artist himself.

FOR THE SABBATH SCHOOL.

International S. S. Lesson.

LESSON VIII.—THE WORKS OF INTEMPERANCE—NOV. 24.

(Isa. v. 11-23.)

GOLDEN TEXT—"Woe unto them that rise up early in the morning that they may follow strong drink."—Isa. v. 11.
CENTRAL TRUTH.—"The Wages of Sin.

ANALYSIS—THE DRUNKARD'S **D**ebauch, v. 11, 12.
 Descent, v. 13-17.
 Doom, v. 18-23.

TIME AND PLACE.—Isaiah prophesied in Jerusalem from the last years of Uzziah, B.C. 759, to the end of Hezekiah's reign, B.C. 698.

INTRODUCTORY.—The book of Isaiah, though not first chronologically among the seventeen prophetic books of the Old Testament canon, is placed first because it is the greatest. Isaiah prophesied in the land of Judah during a spiritually dark and critical period in the history of Judah and Israel. "Luxury, oppression, idolatry, immorality, vain confidence in man, lack of confidence in God," and a profane, ceremonial worship characterized the twelve tribes. Isaiah's writings show deep spirituality, great reverence toward God, fearlessness of men, and firm devotion to truth and righteousness. Almost nothing is known of his personal life. Tradition says he was martyred early in the reign of Manasseh. In the chapter from which our lesson is taken the sins characteristic of Israel at the time of Isaiah are pointed out and their inevitable consequences described. The parable of the vineyard, with which the chapter opens, strikingly shows that the Jews had had exceptional care bestowed upon them, and that their sin was, therefore, all the more excuseless and heinous. Among their sins was intemperance, with which our lesson deals particularly.

THE DRUNKARD'S DEBAUCH, v. 11, 12.—Early rising, a synonym for health, industry, and vigor, become a snare to decrepitude, sloth, and ruin! The sun that should light all men to honorable tasks and happy toil,—how many millions it leads to the infamy of putting the cup to their neighbors' lips, or to the horror and despair of drunkenness! But it is not only the morning that is thus debauched. They rise early to follow strong drink and they pursue it far into the night. Nothing about this curse of drunkenness is so sad as the home-coming. Children, that should rush with outstretched arms toward an eager, loving father, shrinking away from him. No loving word for the pale wife and the trembling mother. No cheery meal, no pleasant evening around the household lamp, nothing but growls and blows or driveling and sottishness, for they have continued in their folly till wine has inflamed them. Rightly is strong drink compared to a fire, for no flame on earth is so pitiless, so swift. It can melt what the electric furnace cannot touch, reputation, love, honor, ambition, joy, virtue,—thus it can melt, while, strangely enough, the heart of the drunkard is hardened.

THE DRUNKARD'S DESCENT, v. 13-17.—We would make a great deal over it if Russia should manage to capture one million of our people and send them to Siberia. Probably few events of history would compare with that, for thrilling interest. But Czar Alcohol may send his million of our friends and neighbors to a life worse a thousand times than Siberian mines can furnish, and we go on our way, buying and selling, talking and laughing and voting—as usual. Certainly there is no respect of persons with Satan! As God showers His blessings on poor as well as rich, unlearned as well as learned, so Satan is as ready to curse the powerful as the humble, the man of genius as the man of little wit. Whoever you may be, in whatever calling, it may safely be said that some greater man than you, working at the same work, has fallen under the terrible curse of strong drink. Hell can be enlarged, and heaven can be enlarged. As our words and deeds and thoughts are for spiritual life or spiritual death, we are extending the bounds of the New Jerusalem, or widening the domain of darkness and despair. Which is it? No man is so low but drunkenness can degrade him still lower. There is no sin so vile but drunkenness can add to its iniquity. Our tears fall thick when we think of the widow's broken heart and the orphan's cry, the blows, the curses, the fearful delirium, the dismantled home, the prison bars, the soul whirling madly down to hell; but out of all the gloom God's bright city is rising, splendid and sure.

THE DRUNKARD'S DOOM, v. 18-23.—Harnessed to sin! No longer riding gaily on his lusts, but in the shafts, painfully dragging the burden of them! No one ever yet took Satan up for his driver that the evil one did not drive him into harness before many moons. Drunkenness soon becomes recklessness. "Let God send His penalty as soon as He please; who cares?" Indeed, when a man has ceased to care for himself or his dear ones, small wonder that he should cease to care for God. There would be far less

drunkenness in the world if we should all call things by their right names: cease calling drunkenners alcoholism, for instance and a disguised saloon, a cafe; cease calling beastliness "sowing his wild oats," or voting for a saloon-keeper "voting the straight ticket." It is a great misfortune that so much of our talk and of our literature seems to acknowledge as a token of strength the ability to drink much "without showing it." The stronger a man's body in this direction and the more that strength is put to such use, the more contemptible the mind and dastardly the soul. *The Golden Rule.*

CHRISTIAN ENDEAVOR.

The Presbyterian Christian Endeavor Society of Saltburg, Penn., has discovered a novel way of raising missionary money. The church was in need of a sexton, so the Christian Endeavor Society volunteered its services. The pastor reports that the church was never so well taken care of and the Endeavorers have applied the salary to their missionary contributions.

Praise and Purpose.

First Day—Praise for help—Ps. cxviii. 19-20.

Second Day—Purpose to help—Rom. xv. 1-7.

Third Day—Praise for life—Ps. cxxxix. 14-24.

Fourth Day—Purpose to live nobly—Ecc. xii. 1-14.

Fifth Day—Praise for eight—Acts iii. 1-11.

Sixth Day—Purpose to see heaven—2 Pet. iii. 13-18.

PRAYER MEETING TOPIC, NOV. 24.—PRAISE AND PURPOSE. Psalm cxvi. 1-19. (A Thanksgiving meeting.)

One should be always praising; there is never a lack of reason for thankfulness. Yet how many of us are constant grumblers, for ever murmuring or complaining about something until one would think that we were the worst treated individuals existing. And how miserable we make ourselves, and what a gloom we throw on other folks, all because we persist in shutting our eyes to the sunshine of life, and only looking at the shadows. This spirit of discontent is a sin of which we must get rid; it must be confessed, and pardon gained and victory sought at the cross of Jesus. It was for this sin God sent the fiery serpents among Israel; they murmured and were thus terribly punished. And this sin becomes the more heinous because there is absolutely no provocation for it. If you are a child of God there is nothing can occur in your life for which you ought not to give thanks for "All things work together for good to them that love God." Perhaps you think you are doing well because you have learned to thank God for all the enjoyable things of life. You thank Him for health, for wealth, for love, for happiness and peace; but you must go farther; you must thank Him for sickness, poverty, hate, sorrow or trouble when any or all of these things come. It is reasonable to do so if you believe God; He says they are all working together for good.

But praise should be purposeful. The best thanksgiving is thanksgiving, and gratitude on the lips only counts as it springs from gratitude in the life. God can best be requited for His love, in the poor finite sense in which man can requite God anything, by consecrated service, and faithful obedience.

To call a man an ingrate is to wound his sense of honor; yet how many there are for whom Christ died who have never so much as said "thank you," who would be insulted if thus spoken of. God give us praiseful hearts, and thankful lives.

Wanted—News.

Our department is headed this week with an interesting and suggestive item from Saltburg, Penn. We intend to publish the most interesting piece of C. E. news we can get in connection with our own denomination every week in this same position. Let us hear from you then; what is your society doing? any new methods of work, any special missionary or Christian citizenship effort, any advent of new members or graduation of associates, in fact anything at all that is interesting to Endeavorers, send it in on the back of a post-card and earn our gratitude. Address, C. E. Department, PRESBYTERIAN REVIEW.

All the Young People's Societies of Richmond, Va., have united for the purpose of distributing good literature to the city institutions, hospitals, barber shops, railway stations, etc.

Some Endeavorers of Anita, Iowa, becoming concerned at the wholesale and wanton destruction of birds for ornamental purposes circulated a pledge among Anita young women Endeavorers, wherein they promised not to wear birds' plumage as ornaments. The young men took a pledge not to do any more pot hunting. This movement has spread and the County Christian Endeavor Convention has endorsed it.

MISSION FIELD.

Letter from India.

CANADIAN MISSION, DHAR, C.I., Oct. 3rd, 1895.

DEAR REVIEW,—The progress of our work here would have justified a letter to you some time ago, but various things have united to hinder my writing. We are just now in the midst of building operations, harassing enough anywhere, but in India doubly so. It is something, however, to be building at all, so we gladly submit to the annoyances involved. Since Miss Dr. O'Hara came to Dhar in the beginning of July, we have been singularly blessed in every way. H. H. the Maharaja has been very good in the matter of granting land, and we are now the happy possessors of some excellent situations just without the walls of the city. Miss O'Hara, Dr. Buchanan and I interviewed the Maharaja and his officials several times in regard to the securing of building sites, and succeeded in obtaining ample ground for a hospital and two bungalows, that for the former building being quite separate—a little nearer the city than the other—and yet sufficiently close to the bungalows to make the going and coming a very easy matter. We have very special reason to thank God for the speed with which this matter has been so satisfactorily settled, as in no other case, I think, has land ever been obtained in a native state with so little delay and trouble. The Maharaja's well-known predilection for English people has, of course, been a great factor in this case. But even so, we cannot help feeling that special blessing has attended the opening up of the work here, and every indication seems but to emphasize the feeling we have had from the beginning that God was very manifestly leading us to take possession of this heathen city for Him. And though three months have barely gone since we first made Dhar a station of our Mission, we can already see results which, even if insignificant in themselves, are of vast import in their relation to the future of our work. For the first three or four weeks after my coming here, I was living in a native house in the city, and held nightly meetings in the *chibutar* (verandah) in front. In spite of its being right in the street and close to the gate of the city, we always had large numbers present, rain or shine,—occasionally hundreds, listening quietly while I read a part of the Word, and gave them a twenty minute address. Our meetings are always, of course, accompanied with a great deal of singing—and so familiar have some of the *bhajans* become, especially to the children, that we have often as many as fifty of the latter who join heartily in the singing—understanding, necessarily, little of what they sing as yet—but we cherish the hope that these words, so pregnant with Gospel truth, will still remain in their memories when growing intelligence shall have given them power to appreciate their meaning. The prayer with which we always close our meetings has never been interrupted, and, if some do leave, the greater part remain to the end, and linger long after the last word has been said, talking among themselves of the truth to which they have been listening. The Spirit is work, and, I believe, working mightily. May there be "showers of blessing." A number are showing a very vivid interest in the message we bring them. Several already profess themselves to be Christians—and to be ready for baptism—but a caution which, especially in new work, one feels to be well-founded, keeps me from doing any more at present than encouraging in them the assurance that when they exhibit some real difference of conduct and are prepared for all the trials involved, they will be openly received as followers of Christ. And, we trust, these few are but the first beginnings of the ingathering from a field which seems even now "white to the harvest." We recognize, to be sure, the share which the novelty of our work has in engaging the interest of the people. At the same time there are indications of an interest deeper than any such superficial reason could account for. And in spite of misunderstandings, discouragements, and disappointments, we must confess to a feeling of profound thankfulness that we have so much to record.

Our bungalow is progressing, though not as speedily as we, who are anxiously waiting for a good roof over our heads, could wish. We hope to have it ready for occupation before next hot season. Mrs. Russell joined me a couple of weeks ago—and Miss O'Hara very kindly insisted on giving up the Dak Bungalow to us for the month, while she occupies quarters in the city. Before the end of October we propose going under canvas, and leaving our present abode to Miss O'Hara and the young lady who joins her here in the work.

The hospital, though much needed for Miss O'Hara's work, has not yet been started for want of the necessary funds. The only accommodation Miss O'Hara has been able to secure for medical work is a native home in the city, limiting the relief of these suffering people to what can be done by daily dispensary work. Little can be done in the more important departments without the

conveniences which an hospital building alone can afford. And we trust that when the requisite money is forth-coming we shall soon see, on the excellent site granted to us, such a building as will amply provide for all the medical needs of the women of Dhar.

The time forbids my writing at more length this week, but I hope to give you further news of Dhar soon.

Yours very faithfully,

FRANK H. RUSSELL.

Mission Notes.

Is it not perfectly erroneous to talk of the failure of missions when they started with 120 despised Galileans, and when now there are at least 120,000,000 of Protestants, and they have in their power almost all the wealth and almost all the resources of the world!—*Archdeacon Farrar.*

It is said that the Christian natives of the South Sea Islands prepare their Sunday food on Saturday. Not a fire is lighted, neither flesh nor food is cooked, not a tree is climbed, nor a canoe seen on the water, nor a journey by land undertaken on God's holy day. Then it might not be amiss to import some shiploads of them into Christendom to show the saints how to carry themselves on the Sabbath.

According to that eminent missionary, Dr. Griffith John, there are at present in China about 55,000 communicants, a remarkable increase since 1889. Says Dr. John: "If the next five years be as prosperous our China communicants will, at the close of 1900, number not far short of 90,000. We are on the eve of great changes, and great changes for the better also." A ray of encouragement this to cheer us amid the gloom caused by the tidings of Chinese pillage and murder. But what a vast army of unreached souls the figures suggest. Fifty-five thousand converts among China's hundreds of millions!

In the *Missionary Review* an interesting account is supplied of the power of Christian love in the mutual relations of Chinese and Japanese Christians in the Pescadores. When the Japanese took possession of Makung, the inhabitants, among whom was a group of believers, retreated to the north of the little island. Afterward, the Chinese returning to Makung, the Christians asked that their church might be restored to them; and this being granted by the Japanese, Divine service was held in it as in former time. No sooner did the Christians in the Japanese force learn of this Chinese Christian Church than they came to join them in their worship. In each case the New Testament and hymn-book in "character" help to make the service interesting to those to whom otherwise it would be in an unknown tongue. The plan adopted is to hold a Chinese service in the morning, the Japanese attending, and in the afternoon the service is in Japanese, to which also the Chinese Christians come. Mr. Barclay writes of this "beautiful Christian union" with a glad and thankful heart.

The valuable medical arm of the mission has assumed a position of great influence and usefulness, with three established hospitals located at Oroomia, Tabriz and Teheran, Persia; and five large dispensaries, one of which will soon be another hospital, at Hamadan. The social influence of this expanded work cannot be photographed in words, but traces of it may be seen in the new appreciation of education, the breaking down of prejudice, the disintegration of superstition, the quickening of the spirit of reform among the people, the elevation of home life (especially among Christian converts), and the transformation of some of the more objectionable social customs. Christian forces are rallying, and the spiritual heaven is working.

Mrs. Eliza J. Wilder, of Kolhapur, India, wrote, Aug. 1st: A few days ago I attended, with all the ladies of our mission residing in Kolhapur, the annual prize-giving for the State Girls' School. Three queens were present. One of them read a paper telling us of the great advance in female education in past years, and hoped we might see still further improve it in the future. Do you wonder that at such times my thoughts are carried back to the beginnings of work here in 1852, when we found not even a boys' school worthy of the name in this kingdom, nor a girl that knew the alphabet? Now hundreds of girls and thousand of boys go daily to good schools.—*Woman's Work.*

The most important step toward heaven for you is the one you take to-day.

Sincerity is not Christianity, nor will it take the place of Christianity, and yet it is essential to all Christian service.

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.

THAT many Presbyterians as well as others throughout Canada who knew and honored the late Dr. Wilkes, for forty years pastor of Zion Congregational church, will be glad to know that, after a period of sad eclipse, the congregation has entered upon a new career of prosperity in another locality of the city. On Sunday, the 3rd inst., a substantial stone edifice for its use was opened on the corner of Mann and Milton streets. The new building is modest architecturally, but comfortable and convenient and it is stated that the congregation enters upon it with a membership of one hundred and fifty. At the opening services the pastor, Rev. W. H. Warriver, was assisted by the Rev. Dr. Evans, of Emmanuel Church, now the leading representative of Congregationalism in the city, and by the Rev. F. H. Marling of New York, formerly of the Bond street church in Toronto. In the locality which it now occupies the church is never likely to attain the prominence of former days, but for the sake of the grand evangelical work which it did in the past all lovers of genuine religion will wish it renewed success along the same lines. Protestant Montreal has never had such a striking object lesson on the folly of hoping for true success through any other means than the preaching of the simple gospel as has been furnished by the history of this church. It ought not to need repetition either there or elsewhere.

THE Old Brewery Mission, as it is called, an institution for rescue work which has its headquarters on Craig street and which seeks to divide with the Salvation Army the honor of saving the wretched victims of vice, held its annual meeting in Dominion Square Methodist Church on the 5th inst. The principal speaker was the Rev. Dr. Miggins of New York, a large-hearted and genial Scotch Presbyterian, who has for many years been closely associated with that work in his own city. He was previously unknown in Montreal, but he had conducted services in various places on the preceding Sunday and the instant appreciation of his enthusiasm was shown in the packed audience that faced him on Tuesday evening. His pathetic appeals interspersed and relieved by passages of the broadest humour, held them spell-bound for well nigh an hour and a half, and did much to increase interest in a mission deserving the heartiest support of the churches. Its efforts often fail, but even a few successes are worth all that can be expended on it. On Wednesday evening Dr. Miggins preached to a crowded congregation in Calvin church.

ON Tuesday evening, the 5th inst., the congregation of St. John's French Church, unanimously called the Rev. C. E. Amaron, M.A., B.D., as successor to the Rev. J. L. Morin, recently resigned. Mr. Amaron is a son of the first missionary brought out to Canada by the old French Canadian Mission in 1839. He is a graduate of McGill University and of the Presbyterian College, Montreal, was for five years pastor at Three Rivers, which he left to assume charge of the French Protestant congregation in Lowell, Mass. There he founded a college for French Canadians, which was afterwards transferred to Springfield and is now well established with a staff of eight professors and an attendance of seventy students. At the present time he is editor of *L'Éurore*, the organ of French Protestantism in Canada. St. John's congregation expects to enter its new building on St. Catharine street in a few weeks, and if Mr. Amaron can see his way clear to the acceptance of this call, he will have a splendid opportunity of doing a good work, as a number of prominent French families who have not hitherto been identified with Protestantism have indicated their intention to connect themselves with it so soon as the new building is open. It is a little unfortunate that the first and most pressing need of the church is that of providing some four or five thousand dollars towards the debt on the new building. But it is the intention of the authorities of the church to make a vigorous effort to this end without delay in order that the proper work of the mission may proceed as much as possible unhampered.

General.

ST. ANDREW'S CHURCH, Truro, raised nearly \$1,000 last year for church schemes.

REV. R. J. STURGEON has been called to Queensville and Ravenshoe, and Rev. A. Mahaffy to Milton.

THE Pieton kirk has been rebuilt at a cost of \$16,000. It is a handsome structure, and has all modern improvements.

REV. ROBERT HUME, M.A., minister without charge, is open for pulpit supply. Address 6 Carlton st., Toronto.

REV. MR. CURRIE, pastor of Knox church, Perth, was lately presented by his friends in Glen Tay with a handsome fur-lined overcoat.

REV. T. J. THOMPSON has received a call from John Street Presbyterian church, Bellefille, of which Rev. J. L. George was recently pastor.

THE Rev. R. M. Hamilton, Brantford, is moderator of the vacant charge of Mount Pleasant and Bishop Gate. Any one wishing a hearing should apply to Box 254, Brantford.

ANNIVERSARY SERVICES were held in the First Presbyterian church, Port Hope, on Sabbath, Oct. 3rd, conducted by the Rev. Donald Hossack, LL.B., Toronto. The audiences were large on both occasions.

THE anniversary services in the Presbyterian church, Oshawa, Oct. 1, was a grand success in every respect. The sermons by Rev. Messrs. McWilliams of St. Andrew's church, Peterborough, and MacMillan, of Lindsay, were profitable and interesting and listened to by large congregations.

REV. DR. LYNE, of Central Presbyterian church, Hamilton, will deliver a lecture in Knox College, on Friday, Nov. 15th, at 3 p.m., on "Personality and its Implications." This is the first of a short series of lectures to be given during the present session under the auspices of the Faculty and Literary Society of the College, and of which further notice will be given later on. All interested are welcome.

AT a meeting of the session of St. Andrew's church, Orangeville, on Monday, Nov. 4th, Rev. D. McKenzie caused some surprise by the announcement that he intended to resign his pastorate of that church at the earliest opportunity. He will start upon a six months' tour of the Holy Land in January next, and, as he does not think that the church should be without a resident pastor for that length of time, his departure will be preceded by his resignation.

ON Sabbath, Oct. 20th, the sacrament of the Lord's Supper was observed in St. Andrew's church, Thurlow, by the united congregations of Roslin and Thurlow. The day was fine and the attendance unusually large. The service was impressive and edifying. The pastor, Rev. John A. Black, preached an appropriate sermon from Matt. xxvi. 29. Ten new members, upon profession of faith, were received into full communion by the session, and their names were added to the roll.

AT the annual meeting of the Barrie Woman's Foreign Missionary Society, last week in October, the treasurer, Mrs. Stevenson, of Barrie, reported the receipts of the Presbyterian fund, \$107.36, and the expenditure, \$106.19, leaving a balance of \$1.17 on hand. The receipts of the general fund from Auxiliaries amounted to \$963.03, from Mission Bands, \$276.55, and from Doe Lake Scattered Helpers, \$9.47, making a total of \$1,253.58. Miss Sinclair, who has recently returned from Indore, India, gave an address descriptive of the mission in that field. The address was listened to with great attention by a large audience. Miss McIntyre conducted the children's hour. A large number of children were present. The election resulted in the return of the officers of last year.

IN the course of his sermon on Sabbath Nov. 3rd, Rev. Dr. Mackay, Woodstock, made reference to the disparition in certain churches to cater to the amusement of the public. His subject was the "Lord's watchmen." He said: "The work of the Church is not to furnish the world with gymnasiums, smoking rooms, theatres, billiard tables or drinking saloons, but to bring Christianity to bear upon daily life, that business will be sanctified, amusements purified, sinful indulgences disarmed and the whole life made beautiful and Christlike. It was not by entering to the amusement of a pleasure loving world, that Paul and his fellow apostles

won such glorious triumphs for the cross, but through the plain, earnest preaching of the Gospel and its application to the daily life of the people.

THE special meeting of Hamilton Presbytery, called for the induction of Rev. W. A. Cook into the pastorate of the Thorold Presbyterian church, met in the basement of the church at 7.30 p.m., Thursday evening of last week. A large congregation assembled and promptly at 8 o'clock the choir took their places and opened the service by singing an appropriate anthem. After the reading of the edict, Rev. Mr. Gaddes preached the induction sermon from Phil. iii. 13-14, after which Rev. Jas. Wilson, moderator, explained in a few well-chosen words the purpose for which the meeting had been called. The congregation had decided to call Rev. W. A. Cook, of Dorchester, to be their pastor. The call had been signed by 120 persons, and the Presbytery had met to induct the newly called pastor, who he hoped would be a great success in the Thorold church and would be sustained by the whole congregation as a unit. The moderator put the necessary questions to the new minister and inducted him into the pastoral charge of Thorold Presbyterian church. He then called upon Rev. F. McQuang, of Welland, who addressed the minister as to his duties and responsibilities. Rev. Mr. Graob addressed the congregation in a very able manner. The addresses were interspersed by music, furnished by the efficient choir under the leadership of Mr. Justice. At the close of the induction services, the entire congregation were invited downstairs by the ladies of the church, where refreshments were enjoyed by all.

Presbytery of Toronto.

THE Presbytery of Toronto held its regular monthly meeting on Tuesday, the 5th inst., the moderator, Mr. J. Neil, in the chair. The session and managers of College street church, in view of the fact that a request from St. Paul's congregation for leave to purchase a new site may be presented in the near future, asked that a Presbyterial commission be appointed to confer with the officials of College street congregation, with reference to this matter and its bearing upon the work in College street. The request was granted and the following commission chosen: Drs. Parsons, MacLaren, Milligan, McTavish, and Messrs. Neil, Jordan, Turnbull and Mackay, ministers; and Messrs. S. C. Duncan Clark, Jas. Brown, John A. Paterson, W. E. Ballantyne, and Alex. Fraser, elders. Mr. Scott presented the draft constitution of the Young People's Union of the Presbytery of Toronto. Over one clause, viz., "None but members of the Church in full communion shall be eligible for election or appointment as delegates to the Union," caused considerable discussion, and it was finally adopted in the following form, "None but members of the Church in full communion shall be eligible to represent societies or congregations in the Union." In presenting the report of the Committee on Church Life and Work, Mr. Frizzell recommended that a conference be held in Chalmers church, Toronto, upon the subjects of Sabbath Observance and Systematic Benevolence. It was subsequently agreed that the next regular meeting of the Presbytery shall be held in Chalmers church, on Tuesday, the 3rd day of December next, at 10 a.m., and that the conference upon these two subjects be held at the evening adjournment. The congregations of Queensville and Ravenshoe extended a call to the Rev. J. J. Sturgeon, B. A., a minister without charge, promising a stipend of \$525 and a manse, and asking \$225 from the Augmentative Fund. The call was sustained, and put into Mr. Sturgeon's hands, who accepted it, and the 18th day of November, inst. was fixed for his induction. Mr. Amos was appointed to preside, Mr. Macfayden to preach, Mr. Frizzell to address the people and Mr. Amos to address the minister. The congregation of Knox church, Milton, extended a call to Mr. J. A. Mahaffy, B.A., a licentiate of the Church, promising \$800 per annum, with manse. The call was also most hearty and unanimous, and was sustained and put into Mr. Mahaffy's hands, when he accepted it. It was agreed that Presbytery should meet at Milton, on Tuesday, the 19th inst., for his ordination and induction, and the moderator was appointed to preside, Mr. McMillan to preach, Dr. Gregg to address the minister and Mr. Morison to address the people. The Presbytery will meet at 3 p.m. The congregation of Cowan avenue, Toronto,

presented a call addressed to William M. Rochester, of Prince Albert, N. W. T., promising a stipend of \$1,200 per annum. The call was sustained and the clerk instructed to transmit, with the request that the Presbytery of Regina, of which Mr. Rochester is a member, would issue the matter as soon as possible. It was agreed to request Messrs. A. J. McLeod and J. A. Carmichael, members of the Presbytery of Regina to prosecute the call before that Presbytery.—R. C. TIMM, Clerk.

Barrie Presbyterian Society.

THE ninth annual meeting of the Barrie Presbyterian Society Women's Foreign Mission Society was held in Collingwood on Tuesday and Wednesday, October 29th and 30th, 1895, the president, Mrs. Grant, of Orillia, presiding. The meetings commenced at 9.30 a.m., October 29th with a devotional meeting led by Mrs. Cameron, Allandale. At 10 o'clock the first regular session was opened with prayer and praise led by Miss Smart, Beeton, and Mrs. Fraser, West Guilimbury, followed by the reading of the minutes and the opening words by Mrs. McCrae, Collingwood. Mrs. Foote, Collingwood, of the Committee on Credentials, reported eighty three delegates in attendance, and thirty-three branches represented. The president, Mrs. Grant, Orillia, then gave her third annual address. After referring briefly to the growth of the Society, both in members and interest, to the help given her by the vice presidents, and to the blessings enjoyed by every branch of the Society, Mrs. Grant then said, "Our Presbyterian had been signally honored this year, by having one of its members offer herself for service in the foreign field. I refer to Miss Rachael Chase, whose designation took place in Orillia a few days ago, and who is now on her way to Indore, Central India. We feel that we are honored by the King and Head of the Church in having a representative of our Presbytery doing service for Christ in the foreign field, and we hope the day is not far distant when others from our Presbytery will hear the Master's command, 'Go ye into all the world and preach the Gospel to every creature' as a personal command, and will answer 'Here am I, Lord, send me.'" We had the privilege of having Miss Chase address our Auxiliary and Mission Band, and on being asked to tell us the motives that led her to offer herself for this work, she said she thought of the great need there was for missionaries and teachers when she heard of the millions who were dying without ever having heard of a Saviour, who felt it was her duty to go. Above all, when she pondered over Christ's last command said she "I felt Jesus meant me." The following committee of nominations was then appointed: convener, Mrs. Cameron, Allandale; Mrs. Young, Gravenhurst; Mrs. Smith, Bradford. The reports of Auxiliaries and Mission Bands were then received, and the session closed with prayer by Mrs. Webster, Jarratt's Corners. The second session was opened at 1.30 p.m. by Miss Beck, Pentang, and Mrs. Nichol, Stayner. Mrs. Foote, on behalf of the Collingwood Auxiliary and Mission Bands, welcomed the members of the Presbyterian Society, and Mrs. Young, Gravenhurst, expressed the thanks of the visiting ladies for the cordial welcome they had received. Readings were presented by Mrs. Little, of the Woman's Auxiliary, and Mrs. Towler, of the Women's Missionary Society. The Presbyterian reports were then presented. Mrs. Neodham, Orillia, Presbyterian secretary, reported as follows:—"The removal of two valued members by death. An increase of five branches, four Auxiliaries and one Mission Band, making a total of forty-three branches. Membership in Auxiliary, 446; General Society members 77; Membership in Mission Bands, 460; General Society members, 23; total membership, 906; General Society members, 100. Average attendance has increased from 180 to 240. One life member was added during the year. Envelopes are used in nearly all branches, and general progress is reported. Auxiliaries and Bands throughout the Presbytery were addressed during the year by Miss McIntosh, Mr. Goforth, Dr. McFarish, Dr. Jennie Hill, Rev. R. P. McKay, and others. Miss Robertson, Collingwood, reported the number of Letter Leaflets subscribed for to be 353, an increase of 113 over last year, 50 are for Mission Bands. Mrs. Baillie, Gravenhurst, secretary of supplies, reported 18 Auxiliaries and 14 Mission Bands contributing to the

North-West supplies sent to Crowstend Reserve. Total value of clothing sent, \$519.32, weighing 1,250 pounds. The treasurer, Mrs. Stevenson, Barrie, reported received from Auxiliaries and Bands for Presbyterian fund, \$107.36. Expenditure, \$106.19, leaving a balance of \$1.17. Received for general fund from Auxiliary, \$963.03, from Mission Bands, \$270.55, making a total sent to General Treasurer of \$1,033.58. Miss Sinclair, of Indore, then delighted the audience with a stirring address on her work in India. The next hour was the 'Children's Hour,' a new item on Presbyterian programmes. Collingwood Little Followers Mission Band led by their president, Miss McIntyre, gave two most instructive and charming Mission Band exercises in which thirty children took part. The session closed at 3.30 p.m., when tea was served to the delegates by the Collingwood Auxiliary and Mission Band under the charge of Mrs. McQuade and Mrs. Hunter, Collingwood. A conference for Young Women's Bands was held from seven to eight, addressed by Mrs. Sinclair. The public meeting was well attended, Dr. McCrae presiding. Dr. J. Fraser Smith, of Honan, China, delivered an address, and the choir of the church rendered three anthems very acceptably. The sessions on Wednesday were most enjoyable. Devotions were led by Mrs. Ross, Churchill, Miss Reid, Ardrea; Mrs. Campbell, Oro; Miss Ferguson and Mrs. McCraney, Collingwood. Miss Nellie James, of Allandale, read an interesting paper on 'systematic effort in our work.' The question drawer was ably conducted by Mrs. Webster, Jarratt's Corners. An invitation from Barrie, to hold the next meeting there was accepted. The following officers were then elected:—President, Mrs. Grant, Orillia; 1st vice-president, Mrs. Cameron, Allandale; 2nd vice-president, Mrs. McCrae, Collingwood; 3rd vice-president, Mrs. Clark, Bracebridge; 4th vice-president, Mrs. Smith, Bradford; secretary, Mrs. Neodham, Orillia; assistant-secretary, Miss Robertson, Collingwood; secretary of supplies, Mrs. Baillie, Gravenhurst; treasurer, Mrs. Stevenson, Barrie. Votes of thanks were passed to the Collingwood ladies for their kind reception and entertainment, to the trustees of the Methodist church for the use of their church for two sessions, to the choir for their services, and to the G. T. Railway Co. A most delightful convention was brought to a close by Mrs. Cameron, Allandale, in an earnest address to the workers. The church and schoolroom were artistically decorated by Miss Oras and Miss Lake, of Collingwood.

Young People's Convention.

THE first convention of the Presbyterian Societies of Christian Endeavor in the Presbytery of Paris was held in Chalmers church, Woodstock, on October 22nd. The convention was opened with devotional exercises led by the president, Rev. Dr. Mackay, who also delivered a stimulating address on the leading characteristics of Presbyterianism. An exceedingly interesting letter was read from Rev. Dr. Cochran, of Brantford, convener of the Home Mission Committee. The minutes of the former meeting held at Paris, on May 7th, were read by the secretary, Miss G. Forsyth, Brantford. "The C. E. Pledge" was ably discussed by Rev. P. Straith, of Innerkip, who laid special emphasis on the reading of the Bible as the foundation of solid character. "How to foster the Missionary Spirit among young people," was ably discussed by Rev. W. K. Shearer, of Drumbo, who pointed out that Christianity was essentially a missionary religion; that we have something worth propagating and something that is to be propagated by united, earnest and prayerful effort. "Personal Responsibility" was dealt with in a well constructed paper by Miss Katie McLaren, of East Oxford. "The Literary Work of the Society" was dealt with by Miss Jessie Gregor, of East Oxford. Her whole paper was a strong plea for the Bible. "How to improve our Church Psalmody" was entrusted to Rev. John Thompson, of Ayr, who is the musical authority of the Paris Presbytery. He contended that there could not be good part-singing in our congregation until vocal culture is made a *sine qua non* of a liberal education. "Our Work" by Miss Stewart, was a very suggestive paper on the work of the different committees. "The Model Prayer Meeting Committee" was dealt with in a very thoughtful and well arranged

paper by Miss Thrall, of Woodstock. This paper was followed by a spirited discussion in which Revs. Millar, of Norwich, and Johnston, of Chesterfield, took a leading part. Mr. Pelton, of Innerkip, then read a stimulating paper on "The Responsibility of Societies for Mission Work." The duty of systematic giving was strongly impressed. Dr. Marshall, of Woodstock, was called upon to fill a vacancy, and gave an excellent extempore address on "Congregational Loyalty." Rev. G. C. Patterson, of Embro, delivered a thoughtful address to the children. The question drawer was then taken up by Rev. Mr. M. Gregor, of Tilsonburg. A considerable number of very practical questions were handled in, and all were answered in a short but most satisfactory manner. The meeting then adjourned to the lecture room where an excellent spread was provided by the young people of the town. Here also each delegate was presented with a copy of Dr. Herricks Johnson's tract, "Why I am a Presbyterian," and a considerable amount of denominational literature disposed of.

Evening Meeting.

At the evening meeting the lady church was completely filled by an audience which was largely composed of young people. The chair was occupied, as in the morning, by Rev. Dr. Mackay. The officers of last year were re-appointed with Dr. Mackay as president. The song service was led by W. S. Haral. "Christian Citizenship" was discussed by Miss Ethel Byles, of Ingersoll, in an able and interesting paper. "The Social Committee" was discussed in a bright manner by Mr. Ernest Carlyle, of Woodstock. "Our Young Men" was treated vigorously from a young man's standpoint by W. Maitland, of Ingersoll. "Our Church" was the theme of an address by Rev. Dr. McMillen, the venerable clerk of the Presbytery. The Dr. was in no doubt as to why he was a Presbyterian. His arguments were grouped under the two heads of doctrine and government, in both of which the Dr. regarded the Church of which he has so long been a leading spirit as superior to all others. He feared the United States would be in a bad way for Presidents if it were not for the Presbyterian church. "The Golden Threshold" was sung in a sympathetic manner by Miss F. Donaldson, of Ayr. Rev. Dr. Robertson, the Moderator of the General Assembly, was next called upon and delivered a stirring address on a theme so dear to his heart, "The Claims of the Home Mission Work on the Young People of the Church." Last spring the Church was faced with the disgrace of repudiating her promises to her missionaries. An appeal was made, and the Church responded gallantly, and raised the sum needed to discharge all obligations. The Home Mission work has to deal with all of Christian stock. The importance of laying hold of a country of such vast possibilities and resources as the Canadian Northwest, in the formative period of its history, cannot be over-estimated. There is a population of 400,000, for the most part a law-abiding, moral and industrious people. A less desirable class is occupying the mining districts. The west is separated from the east by a thousand miles of barren and rocky districts, and if the west is to be kept loyal to the east we must get a strong hold upon them by caring for their moral and spiritual well being. God has put the opportunity for mission work at our very doors, and we must not neglect the plain call. Appeals for help have come from the new British settlements and these appeals have not been in vain. If our church is to grow we must care for our frontiers. The work appeals to the young people as Christians and patriots to arise to the great opportunities which God has put within their reach. The following resolution was then moved by Rev. Dr. McMillen, and seconded by Mr. Pelton, of Innerkip: "That the thanks of the meeting be given to the Rev. Dr. Robertson, Moderator of the General Assembly, for his excellent address, and further that the mission work of the Church at home and abroad, has, in the judgment of this convention, the first claim on the liberality of all Young People's Societies within the Church throughout the Dominion; and further, that the very life of these societies must depend ultimately on the cherishing a missionary spirit and rendering help in the cause." The convention closed with a consecration meeting led by Rev. Mr. Cockburn, of Paris, and a most enthusiastic and inspiring gathering was brought to a close by singing "God be with You Till We Meet Again."

That Imp of a Dog.

BY MRS. MOLESWORTH.

PART I.

If any of you who read this little story have ever had a dog whom you loved very dearly, very dearly—a dog that was almost a person, and quite a friend; a dog who flew rushing to welcome you every time you came in from a walk as if he had not seen you for years; whose little feathery tail drooped very low at the least word of reproof or even only a sharp tone of voice; a dog, whom you loved, in part at least, because you knew that he loved you with all, every bit of his heart and—I was nearly saying “soul”—with all his little being! And—if that dear faithful innocent creature has died, as even the darlingest dog must—some day—you will, I think, understand that for a good while at least, your feelings to other dogs are very peculiar. You would much rather never see them—especially if they are at all like *him*, and yet if they are not the least like him, you feel as if there was something quite wrong about them.

We had a dog—it is of him I have been thinking—he was dearer to us than I can say, and I know we were very dear to him. We were his whole world. And he died—

It is not his history, however, that I am going to tell you. I have only spoken about him because I wanted to explain our state of mind towards dogs in general just after our dear little man's death.

We were staying in the country—my sister and I. We had settled down for some weeks in a place we had never been at before, and we were living there very quietly, for we were tired and had had a good deal of anxiety that year. It was late autumn, almost too late to be away from home, for whether “home” be town or country, it is the best place to be in, when the days are getting short and the weather chilly and the weeks before Christmas not so very many.

We lived a rather monotonous life. We went out for a walk in the morning, and another in the afternoon, and we read aloud and we worked and we thought we liked it all very much. But in reality I think we were beginning to be a little dull and lonely. We missed our dear four-footed friend terribly. We never went out-of-doors without a sigh; we never came in without a still deeper one. And though neither of us said so to the other, each knew what the other was thinking of, and sometimes a remark intended to be comforting would suddenly be made by one of us to the other without having been asked for, in a way that would have sounded very odd to anyone not behind the scenes of our thoughts.

“He was growing very rheumatic, this wintry weather would have tried him,” my sister would say, as we were setting out for a ramble.

Or: “I do think his little life was a very happy one, and it might have grown less so as he got very old,” I would observe abruptly after a silence.

But yet our hearts ached for him—they do still, for that matter, and I think they always will.

One thing that we liked at the place where we were staying was the absence of dogs—of pet dogs that is to say. We had no objection to great big fellows—yard-dogs whom we saw and heard now and then at the farms we often passed. But it was too late in the season for visitors, and the people about did not go in for useless—or so-called “useless,” pets, so our feelings were not so harrowed as they might have been in some places. There came a day, however—and this at last brings me to the beginning of my story.

We were walking quietly along a sheltered road—a sort of wide foot-path with trees at each side and beyond these again a good stretch of field, almost like park-land—which was a favourite stroll of ours. The trees were very bare already and the ground was thickly strewed with leaves of every shade of brown and yellow and red. All at once, some little way behind us, came a sound which made us start and look at each other and—I almost think my sister grew pale, and perhaps she thought the same of me. It

was so like—so very like the rush and whirl with which our dear little man used to come tearing after us in the garden at home when the paths were thick with rustling leaves in the autumn!

We stood still—and soon the sound was explained—a dog, the very ugliest dog I ever saw—ungainly, unkempt-looking, all black and yet not glossy—was rushing after us as fast as his lanky, ill-shaped legs would carry him, and before we had time for another word, there he was upon us—leaping up, pawing us, sniffing us with every demonstration of impish delight.

“Oh, the horrid creature,” I cried. “Shoo him away, Margie, shoo him away—do.”

Margie did her best and I joined her. We “get-away” ed, we “shooed,” we threatened to hit the creature—it was all no use—the fiercer we grew the more friendly he, till in despair we hurried on, walking as fast as we possibly could and pretending to take no notice of him. That seemed to satisfy him—he followed more quietly, evidently convinced that all the fuss we had made was expressive of delight and affection on our part. And after a little, some object on the road—a dead mouse or something equally horrible—attracted his attention and he stayed behind. Now was our time—a gate leading into the garden of a better class farm was at the end of the road—we rushed through it and hid ourselves behind some thick shrubs, and stood there with palpitating hearts.

Just then, “by good luck” we said to ourselves, two girls, or a girl and a lady, dressed in black as we were, appeared on the path coming the other way.

“Hush, Margie,” I whispered, “he'll tack himself on to them and think they're us.”

We watched with cruel glee. So he did! Two minutes later there he was, leaping and pawing and all the rest of it, to the evident consternation of the new-comers, one of whom seemed really frightened. I am afraid we did not care—we watched them out of the field, the imp gambling around them, and they hurrying just as we had done, their with lightened hearts we walked on.

“It seemed almost a shame,” I said, half laughing, “to turn him off on to those poor things. Didn't you see how they looked back hoping we were still there and that he belonged to us?”

“But he didn't belong to us,” said Margie, “we hadn't the slightest reason for spoiling our walk with the ugly creature. And goodness only knows when we should have got rid of him. He would certainly have followed us home.”

“Oh dear,” said I, “that would have been too awful. I dare say these people will manage to get rid of him.”

“To think,” said Margie, “that he is the same kind of animal as our dear beauty! The term ‘dog’ is too general—I prefer to name our pet even in my thoughts as a Yorkshire terrier.”

“Though even among Yorkshire terriers, I am certain we could never find one like him,” I sighed.

But it was no use spoiling our walk by sad remembrance. It was all the fault of that odious mongrel. I began to talk of more cheerful subjects, and Margie understanding what I meant followed my lead. It was a lovely afternoon; the sunset promised to be beautiful.

“Let us go up the hill a little,” said my sister. For the road we had now come to ran steeply upwards on one side. “We shall have a nice view of the sun, even if we do not stay for the actual setting.”

I was pleased to do as she said, so we went on. Now you must understand that we were going in a perfectly different direction from the one we had been following hitherto, although directly opposite also from the road that must have been followed by the two ladies we had met. And we had turned more than once.

So how *did* it happen—how, except by magic had he managed it—that just as we stopped to take breath and admire the sky, where preparations for doing honour to His Majesty the sun's departure were beginning to be seen—how *did* it come to pass that at that moment, on the short tufty hill-side grass where we stood, appeared, leaping, gambolling, ready to paw and lick and generally torment us—that black imp of a dog?

(Continued next week.)

HIDDEN TEXT AND CATECHISM.

CATECHISM.					TEXT.				
REVEALED	MAN	OR	WHICH	THE	FOLLOW	LEAVE	THE	ALL	WITHOUT
FOR	TO	FIRST	GOOD	WILL	FIND	FOLLOW	AND	WHICH	WITH
HIS	LAW	OBEDIENCE	WAS	THE MORAL	SHALL	MOLINESS	SEE	NO	MAN

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THE CHURCH ABROAD.

The session at the Edinburgh college was opened by Prof. Laidlaw with an address on the promotion of practical holiness.

Rev. Dr. J. Cameron Lees conducted divine service in Balmoral castle on Sabbath week, and dined with the Queen afterwards.

Manchester Presbytery has disapproved of the synod's remit proposing to ordain probationers that have no pastoral charge.

A mural tablet with medallion portrait has been erected in the vestibule of Dowan hill church, Glasgow, in memory of Rev. Mr. Lawrie.

Rev. A. F. Forroast began the eleventh year of his monthly sermons to young men in Ronfield street church, Glasgow, last Sabbath. The church was crowded.

Rev. William M. White of Echt, Aberdeenshire, gained the first prize for metrical translation from Gaelic poetry into English at the Mod, which was held in Glasgow last week.

Dumfries synod has been addressed by Rev. Dr. J. Hood Wilson on home missions, Rev. Alex. Lee on the Highlands and Island, and Rev. Wm. Stevenson on women's foreign missions.

A brass tablet is to be erected in the church at Blantyre, Africa, by the members of the guild in Edinburgh in memory of the late Dr. William A. Leck Scott, medical missionary.

In the guild membership of 25,608 there are 5,250 total abstainers, an increase during the past year of 1,618. Professor Charteris would like to see more athletic, literary and botanical clubs.

Dr. Landsborough was ordained as a medical missionary by Irvine presbytery in his father's church, Kilmarnock, being about to proceed to Formosa in connection with the Presbyterian Church of England.

Among legacies by the late Mrs. Agnes Snodgrass, of Kilmarnock, are £500 each to the aged ministers, augmentation, and foreign mission funds, and £2,000 to King street church, of which she was a member.

Prof. Blaikie was one of the speakers at the meetings in Aberdeen university in connection with the opening of the extension of Marischal college, of which his father, Provost Blaikie, was the chief rebuilder in 1836.

Rev. Andrew Donald of Blackford has been presented with an address and a Bible by Auchterarder presbytery on his jubilee. The congregation has erected a marble font in the church in commemoration of the event.

Rev. Dr. Huntly of Rajputana stated at the missionary meeting in Glasgow that he had once partaken of the opium cup as a seal of brotherhood with a Rajput chief. He denies Sir William Moore's statement that opium takes the same place at the tables of the Rajput chiefs that wine does at our tables.

The Free Presbyterian Church of Scotland has been joined by the congregation of John Knox's Kirk of Scotland tabernacle, Glasgow, formed in 1852 by the late Rev. Jonathan Ranken Anderson who seceded from this church in consequence of innovation. Since his death in 1850 there have been no pastor and no sealing ordinances, services being conducted by the elders.

The annual conference of the Young men's guild was held in Paisley. On Sabbath evening the sermon was preached in the Abbey church by Rev. Prof. Paterson of Aberdeen University. At the public meeting on Tuesday evening Sir Charles Dalrymple presided, and addresses were given by Prof. Charteris, Rev. J. A. Graham, Sir J. Stirling Maxwell, M.P., and Mr. Alexander Moffat, advocate.

Prof. Calderwood, in a lecture recommending reunion of Scottish Presbyterians, remarked that notwithstanding the divisions there had been no damage to unity of faith, government and worship, and there had been a healthy rivalry and a true progress in thought and feeling. The antagonistic convictions as to state relations must live as distinct forces in the Scottish church, but should not perpetuate severance. A new movement would put a strain on a three churches, but it would be a strain they would profit by.

The Boys' Brigade in Canada.

THIS Christian organization, having for its object the winning of boys to Christ and enlisting them loyally in His service and as members of His church, is making rapid advances throughout the Dominion, having in six months increased from seventy-five companies and 2,639 boys to 120 companies and about 5,000 boys at the present time. The first annual returns from companies are now being received by the secretary, and in almost every case the officers and pastors testify to the good that is being done; reporting a general improvement in the conduct of the boys, and a very gratifying number of additions to the roll of the churches from their ranks. The Boys' Brigade embraces all denominations, each company being wholly controlled and officered by the church or Christian Association with which it is connected; but there is a central office, or headquarters, where the companies are enrolled and whence are issued the printed forms, pamphlets, etc., that are used by the companies; and where all information may be obtained with regard to the objects of the Brigade and the best way to organize and manage a company. From the headquarters also an influence is exerted upon all the officers of companies, by way of encouraging and helping them to maintain a high standard of efficiency in their companies and especially to keep steadily before their minds the true object and high ideal of the Boys' Brigade; where this is done the results, as a rule, are satisfactory, and friends are raised up to help the work; where this is not done, it is not surprising that the results are unsatisfactory, and the Brigade is discredited before the public. Officers should therefore feel, not only their responsibility for their own individual company, but remember that the public will judge the Brigade as a whole, by what they see in the local company. The secretary devotes his whole time to the work, which is rapidly increasing in volume; he is at present visiting all the companies in the Maritime Provinces and Quebec, and holding meetings with a view to interest the public more fully, and to secure subscribers to the headquarters fund. Office and printing expenses have to be met, and the work is hampered for want of money. Subscriptions will be thankfully received and receipts issued for the same by Mr. T. W. Nisbet, Brigade Secretary, Headquarters Office, Sarnia, Ont. All contributions will also be acknowledged in the Boys' Brigade Gazette.

"There is an intense need amongst boys of Christian help and guidance," in the Brigade boys are brought into very close touch with their officers, who are thus able to understand their need and to supply the want. Will not all fathers and mothers, and all Christian Endeavorers help on this great and hopeful work for the boys of our land!

Obituary.

It is with feelings of deep regret that we record the sudden death upon October 19th of the Rev. J. A. McConnell, of Watson's Corners. The reverend gentleman had decided to retire from the active ministry, and was about leaving that district, everything being packed for removal. On the afternoon of the day in question, Mr. McConnell drove about seven miles to visit a friend, returning about tea time in apparently excellent health and spirits. He took his accustomed place at the table and conversed cheerfully with his wife who was engaged in preparing tea. She observed him bending his head forward as though to ask a blessing, but noticing that his head continued sinking slowly towards the table, he stepped forward and discovered that he was in, what for the moment seemed a deep faint. The doctor who arrived shortly afterwards gave as his opinion that death had been instantaneous, and thus a happy, useful life was brought to a peaceful ending, and the contemplated removal of an earthly abode changed to an unexpected yet welcome resting-place in his Father's house above. The late Rev. James Anderson McConnell was born May 25th, 1836, in the county of Armagh, Ireland. He came to Canada in 1854, and was educated at Jefferson College, Pa., and Columbia College, Ia., and was ordained on September 10th, 1861. Before his induction to his late charge, Watson's Corners, on December 1st, 1880, he occupied charges in the Presbyteries of Mississippi and New Orleans. He was married in 1871, and leaves a wife, three sons

and two daughters. Deceased was a brother of Rev. Wm. McConnell, Craigvale, Ont.

Correspondence.

EDITOR PRESBYTERIAN REVIEW:

SIR,—The letter under the heading "Financial Agency" in your columns of last week calls for a few remarks in the interest of the Church at large. That it was written in Toronto as the use of the words "here" and "there" are made to imply, no one will for a moment suppose; as we cannot conceive of any business elder in Ontario, least of all in or near Toronto, comparing Montreal with Toronto either as a place for investment of funds, or securing them for investment.

The experience of one branch of the Church before union may be given as to the feeling on this subject. It is well-known that the greatest losses the Temporalities Fund sustained, were in Montreal, and the clamour was strong then with a section, to have at least a portion of the funds invested in Ontario. Then look at the amount of investments of Montreal College as reported in the last minutes of Assembly—add up the interest reported and it will be found that the rate received is about 4-5/8%.

Again if we refer to the American Church which is cited as an example of an eastern city being a financial headquarters for church management, does not "Elder" know that a vigorous effort has been made to have more of their church investments in the west? and if reports in some of their papers be correct, the concession has been made that this shall be done.

But who would compare New York from a Presbyterian standpoint with a city three-quarters French Roman Catholic in the middle of a French Province where if you can believe the reports of the French Evangelization Committee, the Presbyterian element is fast weakening and in many counties dying out. Does Montreal begin to compare relatively for a moment with New York and Brooklyn in proportion to the strength of its Presbyterianism?

Now, if it is easier and better to invest our funds in Ontario, why send the administrator down to a province with entirely different methods of conveyancing and increase the cost of administration immensely?

Our needs are west and growing westerly every day; our funds in large measure come from west of Montreal, and it would be folly and not "statesmanship" to disregard the oft repeated complaint of the Committee on French Evangelization that Quebec was being depopulated so far as Presbyterians were concerned, and in the face of this fact send the management to Montreal.

It is far from a "statesmanlike policy" to locate investments from regard to any official's convenience or domicile, however excellent that official may be. "Statesmanlike" is what is best for the State, or in this case what is best for the Church.

The Assembly when appointing Dr. Warden also appointed an Advisory Board consisting of five gentlemen from Toronto and one from Hamilton, who, with the new agent, were to have "oversight of any change in the manner of keeping the books, and in connection with which investments be made, and by whom matters of finance generally would be supervised and authorized." Surely this indicates the mind of the General Assembly as to the location of the head financial office of the western section of the Church. Or was it intended that these six gentlemen should arrange with the new agent when it would be convenient for him to meet them, and that they should then leave their business and proceed to Montreal to advise the new agent?

Your correspondent, "Elder," has surely not been sufficiently informed as to the subject matter on which he strives to give your readers information. I am quite convinced that Dr. Warden will not agree with him.

Let the business be managed in Toronto says

ANOTHER ELDER.
Toronto Nov. 6th, 1895.