

THE PRESBYTERIAN REVIEW

"I am in the place where I am demanded of Conscience to speak the truth, and therefore the truth I speak, impugn it whom list."—JOHN KNOX.

Vol. XI.

Toronto, November 8, 1894.

No. 18

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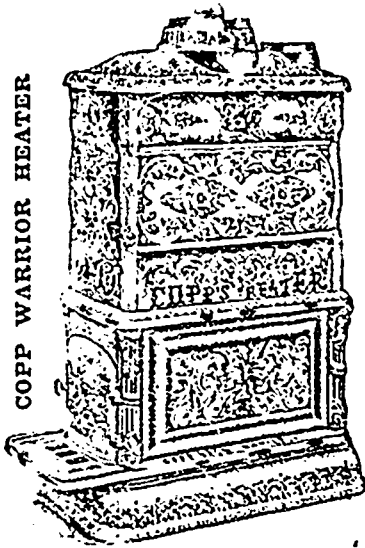
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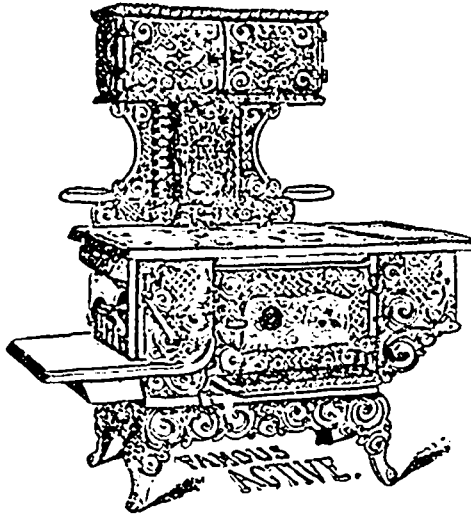
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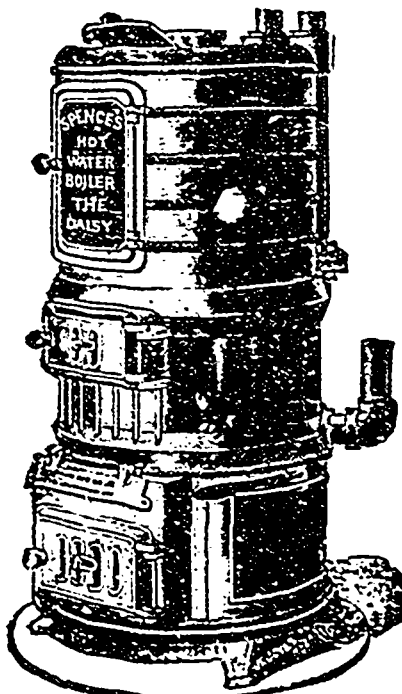
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The Soldier's Last Words.

"Brethren, let us dwell together in harmony and peace."
 "These are good words, always fit to be spoken, and they are especially fragrant as coming from lips which Death is about to seal for ever.

We quote the following from an American newspaper: "Henry D. Loeb, a prominent politician, while addressing a meeting at South Norwalk, on October 31st, dropped dead from heart disease. His last words were, Brethren, let us dwell together in harmony and peace." He was a well-known Grand Army man."

Had this old soldier fallen from a rifle-ball through the brain his end could not have been more sudden. The paper says he died of heart disease. Is it likely he did? Not at all likely, inasmuch as real heart disease is a very rare malady. More people are killed by lightning than by that. True heart disease is shrinking of the lining membrane of the heart, caused by previous inflammation; the inflammation being produced by rheumatism and gout, and the latter by the poisons generated in the stomach by indigestion and dyspepsia. As we have said this malady is very rare; a person may have it and live to be a hundred years old. His heart has simply lost power to pump as much blood as it did once; that's all. He must take life easier.

But the ailment that goes by the name of "heart disease," is quite another thing. Women can explain the difference even better than men. Read this for example: "When I was seventeen years old, I seemed to lose my health all at once. It was in the summer of 1859 that I began to have spells of feeling faint and giddy. My tongue was furzed, my appetite poor and after eating I had pain in the stomach, and was all the time belching up wind. I was always tired and weak, and none the less so for eating; food didn't strengthen me as it used to do.

"One day, in the latter part of October, whilst in service at Mrs. Firth's Park Farm, Thornhill, I made a visit home. When I got there I had such pain and fluttering at the heart, I could scarcely stand. This frightened my mother, and she got some of the neighbors to help me to the doctor's. He said, 'Your heart is in an alarming condition; you will have to be careful. On no account must you hurry or make any violent effort.'

"The doctor's medicines did me no good; I got worse, and gave up my situation. Soon afterwards I had a nasty cough, and an irritation at the throat and chest that wouldn't let me sleep. I would sit up in the bed till nearly daybreak, coughing and spitting, and was worse tired than when I went to bed. My legs trembled so with weakness I couldn't stand or walk much, and had to have help to wash and dress myself. Well, this is the way I got on, month after month. One day mother thought I was dying, and ran and brought Mrs. Senior, a neighbour.

"The next January (1859) Mr. Kilner, of Messrs. Kilner Bros., Glass Bottle Manufacturers, Thornhill, Lees, recommended me to the Dewsbury Infirmary, where I stayed six weeks; but the doctor's physic did no real good. I kept waasting away, and people said there was no chance for me to get well.

"It was then I first heard of Mother Seigel's Curative Syrup. I read of it curing a case like mine—read of it in a little book. My mother sent for the syrup. She bought it from Mr. J. Dav, the chemist at Thornhill, Lees. The few doses made me feel better. The pain at my heart was easier, and my food agreed with me. So I kept on taking the syrup and getting better. Presently I was strong enough to go to work. My color came back too, and I have been well and all right ever since. If we could 'ave afforded it we should have put the particulars of my case in the newspapers. (Signed) Hannah Milnes, 18 Walker's Buildings, Brewery Lane, Thornhill, Lees, October 12th, 1892."

Now what is the common sense of Miss Milnes' experience? What was her ailment? It was indigestion and dyspepsia. Tho



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heart trouble was one of the symptoms of the stomach trouble. Virtually, this is the foundation fact about "heart disease," "heart failure," and all other organic disturbances. Cure the cause with Seigel's Curative Syrup and the results will pass away with it.

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LITERARY NOTES.

The November number of The Art Interchange is exceptionally attractive in its pictorial features, including five engravings of Professor F. Von Uhde's "Homewards," L. Barraus' "A Woman of the People," "The November Woods," by William Hamilton Gibson, and the fine \$10,000 example of George Inness, recently presented to the Metropolitan Museum, entitled "Peace and Plenty." In addition there are a number of illustrated papers on various subjects.

A finely illustrated and able article on the "Homes of Carey" by the editor-in-chief opens the Missionary Review Of the World for November. This article concludes that on the same subject in the October issue, and gives a graphic picture of Carey's life in Serempore. Alexander McLean, late Consul of the United States Guayaquil, writes an interesting and discriminating article, giving "A General View of Ecuador," where he has for some years been an interested and intelligent observer of the country and people of that land, which is still closed to all Protestant missionary effort. The field of Home Missions is set forth in articles on the "Indians in the United States," translated from the German by Julia H. Strong, "Woman's Work in Home Missions," by Mrs. Ethan Curtis, and "Statistical Notes," by Rev. D. I. Leonard. A series of timely articles on Japan, Korea, and China, by men eminently fitted to discuss the war and its bearings on missionary and political problems, also find a place in this number of the Review.

Scribner's Magazine for November has an article of peculiar interest to artists, especially to the many young women who aspire to study in Paris will be the description of "The American Girls' Art Club in Paris," by Emily M. Aylward. This institution, in the heart of the old Latin quarter, affords the girl students not only a delightful and economic home, but gives them that identification with their country-women so useful to a stranger in a foreign city. It is illustrated by Miss Minna Brown, one of the students, and V. Perard.



James E. Nicholson.

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Passes Belief

Mr. Jas. E. Nicholson, Florenceville, N. B., Struggles for Seven Long Years with

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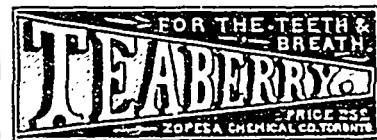
Decided Improvement.

Encouraged by this result, I persevered, until in a month or so the sore under my chin began to heal. In three months my lip began to heal, and, after using the Sarsaparilla for six months, the last trace of the cancer disappeared."

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The Presbyterian Review.

Vol. XI.—No. 118.

TORONTO, NOVEMBER 8, 1894.

\$1.50 per Annum

A CONSUL ON CHINA.

IN a little pamphlet of sixteen pages, Mr. C. T. Gardner, C.M.G., Her Majesty's Consul at Amoy, and lately Acting Consul-General at Seoul, has treated of the Missionary Question in China: How to lessen the recurrence of anti-Christian and anti-foreign riots. It will be remembered that Mr. Gardner, as Consul at Hankow, was in the thick of the anti-foreign riots on the Yangtze in 1891, and we gather from internal evidence on page 6, that this pamphlet, though only just now printed and published at Seoul, Corea, was written while the riots of 1891 were fresh in the writer's mind. His long residence in China and acquaintance with "things Chinese," and his special familiarity with riots and their causes, add authority to what he writes on this subject that cannot be put on one side.

Mr. Gardner's pamphlet is nothing if not practical. He wastes no time over the questions, whether we have any right to try and impose our creed on China, and whether missionaries when they come here should be protected by the secular arm. He mentions Prince Kung's reply to Sir Rutherford Alcock when the latter, taking leave of the Prince, asked if there was anything he could do for him. "Yes," said the Prince; "take away your opium and your missionaries." "It was impossible," says Mr. Gardner, "to concede the demand then, when the British missionaries could be counted in tens and their converts in hundreds; it is still more impossible now, when British missionaries are countable in hundreds and their converts in myriads. At the present moment there are in China probably as many as two thousand European and American missionaries and over a million native Christians." It has been found impossible to confine the missionaries to the treaty ports, nor can our authorities decline to protect them, or to claim reparation when they are outraged, even in places where British officials would, if they could, have prevented the missionaries residing. There is no sign of the Romish Church putting a limit to the enterprise of its evangelists; and wherever the Roman Catholic priests go, we may be sure that the Protestants will follow. Mr. Gardner therefore prints in italics two facts which may be regarded as established:—

(1) We cannot, even if we so desired, put a stop to, or even curtail missionary enterprise in China.

(2) The vast majority of the Chinese governing classes and people dislike missionary enterprise, and are only deterred from open acts of hostility by two factors—supineness and fear.

When we consider the number of causes there are for the Chinese dislike of missionary enterprise, our wonder is that there are not more riots than there are; but, as a matter of fact, "outrages on missionaries and native Christians have by no means increased in proportion to the increase in the number of missionaries,

of native converts, and of the points of friction." Among the causes of the dislike are patriotism, religious superstition and ignorance, social customs, and pecuniary interests. Christianity is a foreign religion, and therefore suspicious; it opposes the worship of nature and ancestors, which is the religion of China; all kinds of vile practices are attributed to missionaries, and Mr. Gardner shows how such ideas arise from practices really perfectly innocent; and the Christian convert is *ipso facto* cut off from his family and clan, he not only refuses to join in the village amusements, all of which are connected with the village temple, and are therefore stigmatised as idolatrous, but he refuses to subscribe his share to the village festivities, "he refuses further to pay the customary fees, on the death of a father, to the ancestral temple, to subscribe towards the repairs of any temple to ancestral feasts, etc. . . . It is no wonder that the non-Christian Chinese should regard the conversion of a member of their clan or village to Christianity with dislike, as such conversion inflicts a pecuniary loss on the clan or the village community. The orthodox Chinaman too looks on the man who disregards the worship at the graves of his ancestors as throwing over all moral sanctions, nor will he believe that the convert assumes new sanctions fully as binding as those he has renounced. Buildings of foreign type are also a continual eyesore to the orthodox Chinese. "I have on various occasions myself," says Mr. Gardner, "had my teeth set on edge by seeing a hideous *Bethesda*, spoiling a bit of beautiful Chinese scenery."

Seeing then that missionary work cannot be suppressed or curtailed, although there are numerous reasons why it should excite the Chinese to opposition, by which our commercial and friendly relations with China are jeopardised, it remains to consider what are the means that should and can be taken to lessen the recurrence of anti-Christian and anti-foreign riots. Mr. Gardner submits five measures for adoption. The first is the substitution of the joint Christian Powers for France alone as the protectors of Christianity in China, and he would secure the consent of France to this step by making the French Minister at Peking and the French Consuls at the ports the *ex officio* mandatories of the Powers. The second is the use of native architecture for missionary buildings in the interior. The third is an arbitration to settle what equivalent Christian converts shall give for their withdrawn subscriptions to the family for clan festivals. The fourth is the regular inspection by Chinese officials of the Christian schools, orphanages, etc.; and the last is "the establishment of Christian colonies, with due publicity, in the scantily populated portions of the Chinese Empire." They are all five quite commendable measures, but they would not do more than relieve, they could not hope to remove, the difficulties inseparable from the rapid expansion of missionary enterprise in China.

The Presbyterian Review.

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Toronto, November 8, 1894.

The Inerrancy Question.

THE position taken by the General Assembly in the case of Professor H. P. Smith of Lane, has been the cause of no small dissatisfaction to the defeated minority on whose behalf persistent efforts have since been made to keep their views before the public. A convention was held at Cleveland at which concerted action was discussed. It would seem that the outcome of this conference has been the overtures in Presbyteries bearing on the subject of which that offered by Dr. Lampman to the Presbytery of Newark is probably the most notable. It reads as follows:—That the Presbytery views with apprehension the attempt of the General Assembly to make new definitions of dogma by deliverance and by judicial decision, and expresses its conviction that no doctrinal statement which is not explicitly contained in the Confession of Faith and catechisms of the Church is binding on her office bearers." This overture was not carried but the following by Dr. Paul F. Sutphen was agreed to: "While judicial decisions by the General Assembly are binding upon the Church, unless and until reversed by a subsequent Assembly, its doctrinal declarations, until indorsed by a constitutional number of Presbyteries throughout the Church in a regular and constitutional manner, are not of the nature of formulated law but are only expressions of the opinion or advice of the General Assembly, and have no binding force whatever, except as they appeal to the individual conscience 'n the sight of God." From this finding an appeal was taken by Dr. C. T. Haley to the Synod which met the other day. The terms of the appeal were very interesting covering many points of Presbyterian polity and practice. The case was referred to a judicial Commission on whose report the Synod adopted this deliverance: "The Commission unanimously sustains the complaint so far as it refers to the first part of resolution one. That is to say, the Presbytery of Newark erred in informing those under its care that judicial decisions by the General Assembly are binding upon the Church unless and until reversed by a subsequent Assembly. The phrase "unless and until reversed by a subsequent Assembly" ought not to have been adopted by the Presbytery, for the reason that an Assembly cannot reverse the judicial decision of a previous Assembly, as all jurisdiction in a given case ceases with the dissolving of the Assembly which tries the case, yet Assemblies have corrected probable errors of process when such have been shown. With regard to the matter of doctrinal declarations or deliverances, the Assembly is the highest judiciary in the Church, and

its interpretations of the doctrine of the Confession of Faith are to be received with obedience due to the body. but such deliverance become law only when approved by the General Assembly in the regular and constitutional manner, or when embodied and set forth in a judicial decision by the Assembly. The doctrine of inerrancy declaration by the General Assembly, which declaration prompted the Presbytery of Newark to adopt the paper complained against, is now the law of the Church, having been judicially settled in the Briggs case, and is, therefore, binding upon every minister and elder of the Presbyterian Church."

Declares for Prohibition.

What is clearly entitled to be regarded as a remarkable and indeed an important document has been issued by Bishop Labrecque with respect to the abolition of the Scott Act in Chicoutimi, Quebec. The conclusions are worth reprinting in full:

First, the civil authorities having established certain laws concerning the granting of licenses for the sale of intoxicating liquors, municipal councillors and other officers having charge of such licenses will have to answer before God, some day, for the negligence and weakness they may have shown in the accomplishment of their duties.

Second, it is a mortal sin to grant licenses where they are liable to introduce or increase disorders that produce the ruin of souls and of bodies.

Third, it is a mortal sin to unnecessarily multiply licenses, with a view to create revenues for the municipal corporation.

Fourth, it is a mortal sin for municipal councillors to grant licenses to persons who are unable or unworthy to fill the position.

Fifth, those citizens sin grievously who by their votes, their writings or otherwise, contribute to introduce and propagate, without any necessity, the sale of intoxicating liquors and its accompanying disorders, with a view to personal or public interest.

Sixth, it is a solemn duty for all the pastors of souls to see, by all the means at their disposal, that the number of licenses be limited as far as possible.

Seventh, those who have in their possession stills for distilling intoxicating liquors, contrary to the disposition of the law, sin against charity by exposing themselves to the heavy fines imposed upon offenders; those for whom the use of such instruments is a proximate occasion of sin, sin "grievously," and they must be refused absolution, if they continue to use them.

Event upon event is occurring in the Roman Catholic Church to show that those in high places are alive to the duty of the hour, and it is safe to say that if Bishop Labrecque follows up his mandement vigorously more will be effected for temperance than by loosely administered civil laws.

Drs. Warfield and Smith.

One of the ablest articles and of the most serviceable on the Smith question, which has appeared is published in *The Presbyterian and Reformed Review* from the pen of Dr. B. B. Warfield. The article is very long and is a well-sustained effort throughout. Dr. Warfield's purpose is not to criticise or refute Dr. Smith's positions, but to give an exposition of his teachings. Dealing with the article the *Presbyterian Messenger* says:—

First, points of agreement: Both Dr. Warfield and Dr. Smith agree that holy men of God spake as they were moved by the Holy Ghost, and that the Bible contains this plenary inspired message from God, and is in this sense the Word of God.

Both agree in teaching that the original Scriptures passing through the hands of translators and transcribers have come down to us with a human element and with incidental errors, so that no one copy or version of the Bible is absolutely inerrant and that it is the privilege and duty of Christian scholars to study critically the various texts and versions, in order to secure the purest possible texts and best possible versions.

They agree, also, in asserting that the Bible, as we now have it, in our English version, is sufficiently free from errors to serve as a rule of faith and duty.

Second, points of difference: Dr. Warfield holds that the inspiration of the writers of the different books of the Bible is precisely the same in its quality and degree, but for a different purpose, as the inspiration of the Prophets who spoke the direct message of God, accompanying it with a "thus saith the Lord." For example, he believes that the writers of the Chronicles, the Kings and other books, had the same kind and degree of inspiration that belonged to the Prophet Isaiah when he brought his message, "Thus saith the Lord," etc.

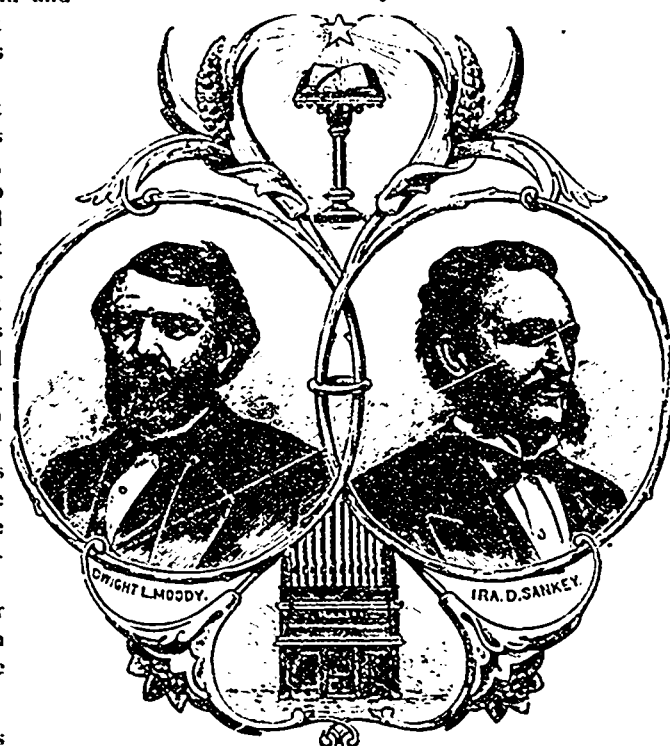
Dr. Smith, on the other hand, believed that the inspiration of the Prophet who spake God's message of revelation was, in some respects, different from the inspiration of the writer who gave the sketch of known events or put on record what the Prophet said. Dr. Smith believes that the inspiration of the writers was not very different from the singular care and providence that was exercised by God in taking care of the writings after they were given to men. Dr. Warfield makes this superintendance and singular providence to begin when God's message is in manuscript form. Dr. Smith makes this singular care and providence begin when the message is spoken and before it is put in written form; he regards it as pertaining to the writers of the original text, as well as to transcribers and translators of the text.

If the case is stated fairly the general reader will not find the points of difference between these scholars to be many, but they will find the difference to be vital.

Dr. Chiniqny. The venerable Dr. Chiniqny has been brought to his home in Montreal, in a most serious condition of health. He had been recently lecturing in Albany, N. Y., where he took cold, which resulted in hemorrhage of the bowels, and great prostration. At last accounts, however, he had rallied, and the physicians attending him have some hope of his recovery. Though more than four score and four years old, he has up to this time been addressing public audiences, in Canada and the United States, exposing the errors of Romanism, and preaching the simple Gospel of the grace of God. There are very many, we feel sure, who will join us in the prayer that he may be spared yet longer, to do battle for the truth, as he has so long and bravely done, and lead many of his fellow countrymen into the light of the Gospel.

Pettition for Protection. The Chinese missionaries of all denominations have joined in a petition to President Cleveland and the Senate, asking for additional protection in the treaties. Their status is ill-defined and unsatisfactory. Great Britain's treaty, made in 1858 says: "British subjects, whether at the ports or at other places desiring to build . . . in every port and in every other place." This is construed to give the right of residence and possession of property in the interior. Missionaries have built churches, homes, hospitals, colleges and schools in the interior for twenty-five years. They want to "have explicitly set forth in the words of the treaty, the right of missionaries to reside in the interior and to hold property for mission use, either in their own name or in that of the society they represent;" and also "to remove all unjust conditions and restrictions imposed by the Chinese government, which practically destroy our otherwise acknowledged rights and thus far violate treaties." The Imperial Edicts give these rights, but our Government should put them in its treaty to make sure that they shall be permanent and be observed.

The Moody Revivals.



There is every evidence of the old time blessing on Mr. Moody's present work in Toronto. The people are eager, there is much prayer, the evangelist has wonderful freedom and unction, and there is a manifest impression at each gathering. May the good Lord be present. Clearly is the Gospel offer placed before the people, sweetly are the songs of Salvation sung, earnestly are prayers offered, what wait we for?—"I wait for the Lord, my soul doth wait, and in His word do I hope. My soul waiteth for the Lord more than they that watch for the morning, I say more than they that watch for the morning. Let Israel hope in the Lord, for with the Lord there is mercy, and with Him is plenteous redemption. And He shall redeem Israel from all his iniquities.

FOR THE SABBATH SCHOOL.

International S. S. Lesson.

LESSON VII. THE SERMON ON THE MOUNT.—NOV. 18.
Luka vi. 20-31.

GOLDEN TEXT.—"As ye would that men should do to you, do ye also to them likewise."—Luka vi. 31.

CENTRAL TRUTH—The Rules of the Kingdom.

Blessing, 20-23.

ANALYSIS.—CHRIST'S Woe's, 24-26.

Precepts, 27-31.

HARMONY.—Matt. v. 3-12, 39-48; vi. 1-12.

TIME AND PLACE.—Immediately after the last lesson, at the base of the Horns of Hattin.

CHRIST'S BLESSINGS, v. 20-23.—"Not as the world giveth give I unto you," said the Master in His last sweet discourse with the twelve before His death, and the meaning of His words we have most beautifully illustrated here. The so-called blessings which the world bestows come to us in shine and glitter, dazzling with their splendor, intoxicating with their perfume; dulling the senses blinding the perception, and at last fading, corroding, decaying, and leaving bitterness, heart-ache, yea, death itself as the essence and kernel of their brilliant husks. But the blessings the Master sends come often in disguise of sombre hue. Poverty and hunger, sorrow and persecutions are often the heralds of Christ's most precious gifts. There is nothing alluring or attractive in their garb, but by and by, the drapery will melt away in the golden light of heaven, seeing no longer "through a glass darkly," we will discover that many an incident we had looked on in time as an evil, was a blessing from the rich store house of God's bounty. Wonderous thought, Christ's poor are heirs of a kingdom; His hungry ones of an eternal satisfying; His laborers for Him with tears of an harvest of rejoicing, and the untold for His sake of an exceeding great reward in Heaven.

CHRIST'S WOES, v. 24-26.—"But," ah, that little word, how much it means. There are two sides to be viewed. Blessing Christ speaks of first; yet He must tell all the truth, and with an infinite tenderness. He alone is capable of, He gives utterance to these warning woes." Not with expression of righteous wrath, with quivering lip and flashing eye did the Master speak these awful words; but with a tenderness and yearning, for those who were selling their souls for wealth, and the respect of men. He saw the rich, the pleasure seeking, the ambitious, pursuing a bubble heedless of the depthless gulf that yawned at their feet. In His great heart of love even the proud Pharisee of whom all men thought well, found a tender spot. To the spendthrift, sensual dives His compassion stretched out longing hands; He would fain see Him living for the Kingdom and not the world. Thus the "woes" of Christ were of entreaty not denunciation, sorrow and not anger.

CHRIST'S PRECEPTS, v. 27-31.—God has one great law, which underlies all His dealings with the universe, and they who would fall into harmony with His will must conform to it. It is the law of love. In a wonderful way the Master unfolds its working in the last five verses of our lesson, and begins with, what to His audience must have been a startling injunction, "Love your enemies." This is a high teaching, but in its elaboration, it is still more wonderful. What would happen were the world ruled by these precepts of love? Let us experiment in our own little world; let us put into practice these principles which Christ has concretely expressed. No more of revenge in our life, no more of hatred, no more of spite. Love for those who slight, who reproach, who persecute. Put by the sword and the rifle, henceforth let the great conqueror be love. When the Master comes to reign Himself, His laws will all spell love.

NOTES ON THE TEXT.—V. 20. *Poor*.—Matthew adds "in spirit." V. 21. *Hunger*.—Matthew adds "after righteousness." V. 22. *Cast out your name*.—By some formula of execration. V. 29. *Cloak*.—The outer garment. *Coat*.—The under garment.

Application and Illustration.

WHAT CAN I DO?

NOTE: MENTIONED BY JESUS CALLED BLESSED.—These words are addressed to "disciples" vs. 13-20, to those who are poor, and hungry, and sorrowful because of faithful adherence to Jesus; to those who are hated, and separated and reproached, and cast out "for the Son of man's sake," v. 22. They who suffer poverty and hunger because of their laziness or shiftlessness; they who are persecuted because of imprudence, or censoriousness, or ill nature, have no right to these blessings. When sorrowful or reproached let us be sure whether it is justly for our own sakes or unjustly for Christ's sake.

LOVE YOUR ENEMIES v. 27.—The Greek word for love here is not *phileo*, not the personal, responsive affection we give a friend, but *agapan*, benignant, compassionate, out-growing desire for another's good. A love which is unselfish, disinterested, uninfluenced by love of return. Any one influenced by hope of gain; God would have us love, as He does, even though we lose by it.

A little girl asked, "What is love?" "I ought for a moment, then with a bright face said, "I think love is a little bit of God in our hearts."

A slave, much beloved by his master and high in his confidence, saw in the slave market, a negro whose gray head and bent form showed the feebleness of extreme age. He implored his master to purchase him. Much surprised he bought him and took him to

the estate. There he who had pleaded for him took him to his own cabin, put him in his own bed, fed him at his own board, gave him water from his own cup; when he shivered carried him to the sunshine, when he dropped from the heat took him to the shade. Seeing his devotion one asked him, "Is he your father?" "No." "Your brother?" "No." "Your friend?" "No—he is my enemy. Years ago he sold me into slavery."

AS YE WOULD THAT MEN SHOULD DO TO YOU, DO YE ALSO TO THEM LIKEWISE, v. 31.—A missionary in Christ taught in a school where the youngest boy kept his place at the head of the class so long that it seemed his by right of possession. Growing self-confident, he missed the word, which was immediately spelled by the boy next him, whose face expressed the triumph he felt, yet he made no move toward taking the place, and when urged to do so firmly refused, saying, "No, no not go; no not make Ah Fun's heart sorry." That little act meant much self-denial, yet was done so kindly that spontaneously from several little lips came the quick remark, "He do all the same as Jesus' golden rule."—A. C. M. in *The Illustrator*.

CHRISTIAN ENDEAVOR.

Daily Readings.

First Day—Applied to forgiving—Matt. xviii. 23-35.

Second Day—Applied to giving—Luka xvi. 19-31.

Third Day—Applied to service—Luka xix. 12-27.

Fourth Day—Applied to judging—Matt. vii. 1-6.

Fifth Day—Applied to speech—Prov. xv. 1-7.

Sixth Day—Applied to love—2 Cor. xii. 14-19.

Seventh Day—SOME APPLICATIONS OF THE GOLDEN RULE—Luka vi. 27-38.

PRAYER MEETING TOPIC, Nov. 18.—"Some applications of the Golden Rule," Luka vi. 27-38. Well has that thirty-first verse of St. Luke's Gospel been called the Golden Rule; measured by its standard how far short fall our lives. Think what would be the result if it was brought to bear upon our lives, social, commercial, political. What a change would be wrought in the relationships of master and man, capital and labor, mistress and maid. What a revolution would take place in our business methods, what a transformation would be manifested in many a wholesale-house and shop, in many a bank and agency. Imagine advertisements written under the influence of the Golden Rule. How quickly the saloons, and gambling halls would close; what a distributing of wealth there would be on the part of our millionaires, as they measured themselves by the Golden Rule instead of the Golden dollar. It would be the dawning of the Golden Age, the Millennium of love. Let us bring our lives to this standard; let us measure off our days by its inches of love, and feet of self sacrifice, looking the while in simple faith to Him who laid down the principle, and who alone can supply the power to put it into execution.

Do not look for wrong and evil,

You will find them if you do;

As you measure for your neighbor,

He will measure back to you.

Look for goodness, look for gladness,

You will meet them all the while;

If you bring a smiling visage

To the glass, you meet a smile.

Alice Carey.

"IN THIS THE CHILDREN OF GOD ARE MANIFEST."—Job xxxi. 16-22; Prov. xix. 17; Matt. xxv. 34-36, 40; Mark xii. 41-44; Luka xxiv. 28, 29; John xiii. 34, 35; Acts ii. 41-47; Phil. ii. 19-22; 1 Theas. iv. 9, 10; Jas. ii. 15-17; 2 Pet. i. 7, 8; 1 John iii. 10, 11 14; iv. 7, 8, 16.

Among the Juniors.

JUNIOR TOPIC, Nov. 18.—"What are some things we shall do if we obey the Golden Rule?" Luka vi. 27-38.

THINGS DONE AND TO DO.—At a recent Young People's meeting in one of our city societies, two of the Juniors took charge, and were an admirable example of what this work can do for the children.

At the New York State Convention Miss Schuyler reported five hundred dollars raised by the boys and girls for missions in the past year. In reply to the question, "What would you do with a pastor who would not have a Junior Society?" Dr. H. C. Farrar replied, "The only way is to build a fire around him,—kindly, lovingly, but make it delightfully hot!"

Junior work is making grand headway in Quebec. Last year nineteen societies were reported; this year there are fifty-two. One society sent an habitual drunkard to a Gold-cure Institute, where he was cured and is now a useful member of the church.

Additional Contributions to Jubilee Fund Knox College.

Rev. A. U. Campbell, Uzbridge, \$4; Rev. D. Hossack, Toronto, \$10; Hugh Macdonald, Esq., Toronto, \$50. Wm. Blackley, Toronto, \$5; J. A. Paterson, Toronto, \$5; Rev. A. I. McLeod, Regina, \$10; Mrs. MacLean, Girvan, S., \$4.75; J. Cochrane, Berlin, \$1. Jno. Ritchie, Toronto, \$5; Rev. T. Fenwick, Woodbridge, \$2.50. Rev. A. McIntyre, Raton, N.M., \$10; Henshall, \$1; Kintyre, \$26; Hallet, \$5; Loudsboro, \$5; Elora, Chalmers, \$50; Orillia, \$27; Bothwell, \$13.50; East Toronto, Emmanuel, \$25; Corbetton, \$5; Camilla, \$3.75; Claude, 44.75; Mayfield, \$1; Esson, Oro, \$7; Ayr, Knox, \$1; Fairbairn, 80 cents; Midland, \$10; Dutham, \$14.51; Beverley, \$11.50; Nairn, \$3.50.

MISSION FIELD.

The Missionary Review of the World.

Dr. Pierson continues his paper on the Homes of Carey. The following extracts from Ward's Journal gives a good idea of the spirit that pervaded the missionary family at Serampore. "This week we have adopted a set of rules for the government of the family. All preach and pray in turn; one superintends the affairs of the family for a month and then another. Saturday evening is devoted to adjusting differences and pledging ourselves to love one another. One of our resolutions is that no one of us do engage in private trade but that all be done for the benefit of the mission." All the details of the home were arranged—the hours for rising, meals, conference, united prayer for Bengal and for the world, and in all unanimity and brotherly love prevailed.

The home of Carey at Serampore is marked by three events— which are specially blessed: the baptism of Krishim Chundra Pal, the first convert; the publication of the New Testament in Bengali, and the appointment of Carey to the Professorship in Fort William College.

Krishim Pal was a carpenter whose dislocated arm was set by Dr. Thomas, and through that he found a Saviour. His baptism was an important event, having caused a sensation amongst the Hindoos who brought him before the magistrate for breaking caste, and afterwards a charge was trumped up against him as a violation of a marriage contract between his daughter and a man to whom she was betrothed. In both cases Krishim was vindicated, and more liberty won for missions. The enemy over-reached himself.

The Bengali New Testament appeared on the 7th Feb., 1801, which put the Bible into the hands of one-sixth of the world's population, on that day they held a special meeting for thanksgiving—and well they might for this was an era in the history of missions.

This was but the beginning, however, at the time of Carey's death, the Scriptures in whole or in part had been issued in forty languages or dialects. It is a marvel how any one man could have accomplished so much.

He was Professor of Bengali, Sanscrit and Mahratta in Fort William College for thirty years, on a salary of \$4,000 a year, not more than \$150 of which did he reserve for his own use—the rest went to the mission. Besides all this he was botanist, naturalist, geologist, agriculturalist and horticulturalist, in all of which he rendered service to science and to India.

He was not without his disappointments and trials. In 1812 a fire destroyed the mission press, with the labor of years in manuscript. In 1807 his wife died who had been to him a source of great trial—for twelve years afflicted with insanity. He married again Miss Rumohr, who was of great service in his work as translator. Carey died in 1834, in his 73rd year—having spent forty-three years in India, without once returning to his native land.

Mr. Alexander McLean, late U. S. Consul at Guayaquil, contributes an interesting article on Ecuador, a vast country as wide as from New York to Chicago, and from north to south equal to the distance from New York to Charlestown, S.C. That vast area with its varieties of climate and produce, with its volcanoes and mountain peaks, and peoples, is interestingly described. But it is a Catholic country and inaccessible to the missionary, whilst the country is not so far advanced to-day as when conquered by the Spaniards. Some years ago an attempt was made for freedom of worship, but was defeated by three votes. The Government is a copy of that of the United States, but a bad copy when a party is defeated they appeal to the sword, which if successful is a revolution and if not, simply a rebellion. The priesthood is numberless, and all the agricultural produce is taxed 10 per cent. for the support of the Bishops, and 7 per cent. more for rectors. The curates get \$75 a month. Every priest is in the Govt. pay list. The bare-footed mendicants go through the markets and if the hucksters do not see them coming the best fruits and vegetables go into the basket and the unfortunate vendor must be satisfied with a scant blessing. Sundays are holidays. Cockpits are owned by the city, and priests in uniform are often seen betting in the ring. The bull ring was open until recently on Sunday afternoon—which was removed only on account of the growth of the city and the need of more room.

The funeral processions are headed by the priests when the friends are wealthy enough to pay. A family that cannot pay for a whole mass, can pay for half or any fraction if they can get others

to take the rest. Thus the occasions of sorrow are a great source of revenue to the priests. Yet no Protestant missionary in Ecuador.

A somewhat discouraging outlook is given by Chas. C. Starbuck, Andover, Mass. As the firmly rooted Church in North Africa was swept out of existence, so he thinks it possible that the Christianity of to-day may succumb to opposing forces. He enumerates Mormonism, Spiritualism, Jesuitism and Jowism, as threatening foes, and that their strength has not so much in themselves as in the nerveless types of Christianity so prevalent to-day—a Christianity that hesitates to use the name of Christ in the proclamations of a Christian land. What we believe that there is to be a development of anti-Christ that will yet sorely try the Church, it does not yet appear from what quarter the anti-Christ will come—although there is a show of probability in the suggestion that may much as the Jews crucified the Head they may also be the instruments in casting the Body into the furnace. The article suggests serious thought.

A returned missionary presents the aspects of missionary work in Turkey. A few years ago the Turkish Government was favorable to Protestant missions, but in the last six or eight years there has been a change—schools are closed, churches shut, colporteurs arrested, books seized, and in every way the animus of the Government is apparent, and every promise given to England and America is unfulfilled. There may be different causes. First comes the influence of the Catholic Church which is not treated in that way—and which is under the protection of France abroad, however much disregarded at home. The Czar has also hated the Protestant missionaries, and as in Russia, so would treat them else-where. There is besides an insurrectionary organization professedly working in favor of the American Church and implicating Protestant missionaries—the movements of which are all known to the Sultan and help to estrange his sympathies. Whatever the causes be missionaries in Turkey are to-day in the need of prayerful support.

The "Indians in the United States" is discussed from a German standpoint—but to Canadians as well as Americans an old problem. There are in the United States about 250,000 Indians distributed over 133 reservations equal to about one-fortieth of the whole area of the country. They were at first to the white, what the white is now to them—a small minority surround at each point by influences foreign to their manner of life. During Gen. Grant's Government only such agents were appointed as were recommended by the Missionary Societies, but since his time the policy has been changed greatly to the loss of the Indian as well as the American nation. Whilst it costs about \$1,000 each to convert the Indians so far, yet in the Indian wars, each Indian killed cost \$1,000,000. Between the years 1872-82 the American Government expended \$223,000,000 in wars with the Indians, and the cause was chiefly, the selfishness of the agents appointed to deal with them, men who used for selfish ends the supplies intended to feed and clothe the hungry and naked. Besides the selfishness of the agents there is at work the selfishness of the Medicine Men whose influence amongst the Indians is very powerful and are determined to maintain the position. The writer describes in an interesting way the Medicine-man's procedure.

Rev. D. L. Leonard continues his article in "The Anglo-Saxon and the World's Redemption." In this he rapidly reviews the different mission fields of the world and shows how very prominent a place the Anglo-Saxon missionaries hold in the work. It does seem when looked at in that way that our nation has been called of God to be the chief instruments in the world's redemption. What a privilege!

Dr. C. C. Vinton gives an interesting account of the obstacles to mission work in Korea. The people are not without education—boys and girls are taught to read in many households, but one of the chief difficulties is a translation of the Scriptures that the people can understand. The translation of the New Testament by the Rev. John Ross, of Manchuria, is so very defective that it is of little value. Then the helpers from the Literati class are so pendantic that they cannot be got to translate the Scriptures in a simple style. Besides that there is the ancestral worship which if neglected by a convert results to him in the most absolute boycott, or in death. And as in so many other places the Roman Catholic Church is a serious hindrance, both on account of their own morals and their active opposition.

Mission Work.

Mission work is to-day the most important department of Church work. It has been so ever since the risen Lord commissioned His handful of followers to evangelize the world. It will continue to be so for years to come. The Church has not always recognized this. A large part of the Church does not recognize it yet. But its best spirits in increasing numbers do. And the prayer of all may well be for the day, when all who profess the name of Christ will.

The words "Mission" and "Missionary" indicate the nature of mission work. A missionary is one sent. A mission is that upon which or to which one is sent. The mission work of the Church, therefore, has to do with those beyond its limits, with those who are neither members nor adherents. Of such the number is very large.

In every Christian community there are numbers who are in no way identified with the Church. Even in those communities that are pre eminent in their regard for morals and religion the numbers are alarmingly great. Quite a sensation was created in our Presbyterian Church a few years ago when it was made known that the Dominion census credited the Presbyterian Church with a population of 745,000, while its own records had in sight only 525,000. These figures went to show that in the Dominion there were upwards of 200,000 people who assumed the name Presbyterian without having any tangible connection with the Church. Alarming as these figures are they would be made still more so were they supplemented by a similar statement of the condition of other denominations. In the neighboring Republic, it is said that 30% of the population are diligent in their attendance upon church services, 20% attend occasionally while 50% have no connection with any branch of the Christian Church. Some years ago a statement was circulated in the press to the effect that only 5% of the young men in the Western States were church members. Canon Farrar is authority for the statement that only about 3% of the workmen in Great Britain are connected with the Church. The late Lord Shaftsbury would reduce the number to 2%. Russia has a population of upwards of 100 millions. The Evangelical Church can claim only some three millions of these. France has a population of some thirty-seven millions. Of these about one and a half millions belong to the Evangelical Churches. South America claims a population of thirty-five millions. In that multitude there are some 20,000 members of the Protestant Church. So much for the condition of Christian countries.

Then in thought we pass in review non-Christian lands, we observe such facts as these. Asia with a population of 800 million can show only eleven millions who profess the name of Christ. Africa has between 200 and 300 million people but only some three million Christians. The Islands of the Ocean show a population of seven and a half millions of whom two millions are professing Christian. To put the matter in another form, there are in these lands 150 million Mohammedans who believe in one God but know not a Saviour, some 400 million Buddhists who best hope is eternal unconsciousness, and some 400 millions belonging to one or more of the other different pagan religions that afford no ground of hope.

To evangelize this mass of people lying beyond the limits of the Church in Christian and non-Christian lands is the mission work of the Church. And what an immensely large work it is! Every other department of Church work appears very small when placed in thought side by side with this vast undertaking. And what makes the work all the greater and more difficult is the rapid growth of the pagan population of the world. At the beginning of the Christian era the population of the Roman Empire was eighty-five millions. Beyond the limits of the Empire were other eighty-five millions making the entire population, largely pagan, 170 millions. At the beginning of the present century the pagan population was 420 millions, at the present time it is said to be 620 millions. Thus there are nearly twice as many pagans to-day as there were one hundred years ago, and five times as many as there were when the Lord gave His commission to the Church. How great, and difficult, and important then is this department of church work! One will be almost disposed to say who is sufficient for such an undertaking.

There are two facts that should make the Church thoroughly fearless and strong hearted in the face of even such a work. One is the presence of the risen Lord. They who feel the power of this fact will never be dismayed at the thought of the undertaking. The other, but less important fact, is the enormous resources of the Church. To examine with some care these resources is to come to

the conclusion that the work is by no means out of proportion to the resources. Christ certainly has not sent His Church upon a warfare without providing the necessary means.

The Protestant population of the world is 137 millions. Of these forty millions are members in full communion. This must be a low estimate but it is that usually given. Now if all the rest of the world's population was without the Church even then there would be only thirty-five for each of these members to evangelize. Or if one in forty of them were sent to undertake Christian work among peoples of pagan and other false religions it would place in charge of each missionary only one thousand people. Now one in forty is not a heavy tax upon the Church. The nations of Europe set apart for military purposes one in about thirty-five. Surely therefore it is not an extravagant demand upon the church to consecrate one in forty of its members to mission work abroad. If it be true, and we believe it is, that the Church believes that all those eternally perish who do not know Christ the reasonable expectation would be not only one in forty of these who know the joys of salvation, but all of them should be eager to undertake the work of evangelization. As far then as men are concerned the evangelization of the world is within easy reach.

But the material resources of the Church are even greater than its resources in men. The wealth of the United States for instance is reckoned to be seventy billion dollars. The Church therefore has more than thirty five billion dollars in its possession in that one country. We say more, because it is the poor half of the population that is at the present alienated from the Church. The annual products of the farm and factory in the same country are valued at twelve billion dollars. More than half of this also belongs to the Church. Should then those who profess Christ contribute a tenth of their share of these products, leaving their capital untouched, the amount would be sufficient to support half a million missionaries, allowing twelve hundred dollars a year for the support of each. The wealth of Great Britain is said to be fifty billion dollars, and of Germany about forty billion dollars. On a reckoning similar to the above, these two protestant countries could support another half million missionaries. It is easily possible therefore for these three countries alone to support missionaries enough to give a minister to every thousand of the non-Christian population of the world. A consideration of their other expenditures would make this statement appear extremely moderate and reasonable. For instance the United States expend twelve hundred million, and Great Britain eight hundred million dollars annually on intoxicating drinks.

If then in these lands that part of the population which is without the church (for we take it for granted that the large part of the drinking is by those without the church) can afford to spend two billion dollars in drink, surely the church people who possess far more than half the resources can expend between one and two billion dollars a year without foregoing one single necessary of life. If then we look at the resources both in men and possessions which are at the disposal of the church, our conclusion must be, that great as the mission work is, it is no greater than the provision that Christ in so enriching His church has made for carrying it on.

What is needed then is that the church should be kindled into the apostolic fervor in regard to this department of its work that will consecrate all men and means to this source. There is no need for greater resources. The only need is that the present resources be applied to the work for which they were intended. This will be secured when all who profess the name of Christ will have the Christian enthusiasm of such men as Paul Ullila, Patrick, Columbia and many of our modern missionaries.

The supernatural cause of fervor and enthusiasm is the Holy Spirit. He alone can produce men of apostolic zeal. He alone can kindle the church into a flame. Among the natural causes of such warmth and zeal are the ordinary means of spiritual growth together with all intelligent knowledge of the needs of pagan lands.

Letter from Alberni.

For the Review.

About three thousand miles from Toronto, in the very heart of Vancouver Island, so far away and so obscure as possibly to be unknown, even by name, to friends of temperance in the East, is a locality vitally interested in the great temperance movement that is so rapidly gaining influence in the older province.

Few places have received from the Creator more lavish gifts than Alberni. Situated upon the Somas river whose limpid water

drains a lovely valley covered with dense forests, beautiful lakes, and winding streams; surrounded by mountains, whose snow clad peaks smilingly invite your presence during the heat of the summer—or during the greater part of it,—with the salt water of the Pacific extending inland to the borders of the village, Alberni may well boast natural beauties seldom excelled even in this beautiful world.

But with all her natural advantages, not to mention the pro-ressiveness of her citizens, Alberni has a running sore that the friends of temperance in the East may aid in healing. It is the old story of whisky, whisky, whisky.

The community is not able to support even one church without aid from the Home Missionary Society, but it can support two hotels from whose bars there flows a stream of death sufficient to engulf a much larger constituency than this district affords.

It is not my object to delate upon the ruin of the young men, and some old ones, that is being surely effected, but rather to draw attention to that part of the evil with which I am more immediately concerned as a missionary to the natives.

It is a well known fact that it is a time to sell or give whisky to an Indian in Canada; but in spite of the laws intended to protect the Indian, in this locality, at least, the Indians have scarcely less trouble in securing liquor than the whites. In fact I need not confine my statement to this locality. Starting from Victoria where the Indians are able to secure unlimited quantities of the damnable liquid, the tribes all along the coast seem to have little difficulty in getting supplied with their favorite beverage.

I had only recently arrived in Alberni when I was approached by the chiefs of the two Indian tribe, here (but on different occasions) complaining of the existence of the "whisky houses." The Indians universally denounce the whisky evil, but almost as universally become victims to it. Why this should be so those who are familiar with the Indian's heart—at any rate as it is found on this coast—can easily understand.

From their earliest childhood unaccustomed to restraint of any kind; free to follow the passion that for the moment controls them; as familiar with vice as the carefully reared white child is with virtue, the best of these poor souls have not learned the art of self-restraint. Nor can they understand why the superior being called a white-man should be allowed to drink and sell that which is so detrimental to Indians. Nor can some of them—I may say most of them understand why they should have to be imprisoned and fined by whitemen for buying and drinking that which the whitemen bring.

"Send a letter to your government," said one of these chiefs to me "Send a letter to your government, and ask them not to allow the whisky to come here, and tell them not to allow people to make cards with which the Indians gamble. It is the white-man's whisky that makes us drunk, and it is the whiteman's cards with which our young men gamble."

Another, an old man, described to me the former prosperity of the different tribes, recounting them by name and giving their numbers when he was a boy, and sadly comparing their numbers to-day, alleging as the prime cause of decrease the introduction of whiskey.

Where does it come from?

As to this I can only say from the reports of the Indians themselves, which are not always trustworthy. But if there is any truth in their statements, at least one of the hotels is a source of supply, perhaps not directly, but through go-betweens. It is so easy for a man—a white (if not a man!) to secure any number of bottles of the liquor and carry them to the bush by the roadside and dispose of them to the "siwashas" at a profit. Perhaps the owner of the saloon may be quite ignorant of the fact, but he is glad to dispose of the whisky and ask no questions.

Then there are citizens of this fair land, some of them in high positions, who are not above presenting Indian women with whisky which is, in turn, sold to the young men; and there are men living with Indian, or half-breed women, who, it is whispered, use these women as go-betweens.

And lastly there are many rumors (denied, I may say, however, by the parties interested) that the Victoria steamer which visits this place has been, if not now, an unlawful vehicle for conveying the liquor from Victoria to the Indians on the coast. I would hesitate to implicate the officers of this steamer in this way, if I did not feel there must be some truth in the statements so freely made by the Indians.

Besides these different ways of obtaining liquor, the Indians frequently visit Victoria and bring the stuff home with them.

What is being done to prevent it?

Just at present, I may say, practically nothing. There is no resident Justice of the Peace at Alberni except the Indian agent and a gentleman living on a farm some six miles out of the village. The agent is utterly unable to stem the current without active assistance, which he has not got at present. The only constable in the district—a very large one—was recently dismissed by the local government and another has not been appointed. But even when he was in office, so many were the avenues of securing the liquor, that it seemed impossible to stamp out the traffic with the Indians.

And if it is difficult to control the traffic in Alberni settlement, where there is a goodly population of whites, a progressive community, and a few true Christians, what will be the condition of affairs among the tribes where there are few or no whites, but whose people are said to secure whisky freely? In a few weeks I

expect to remove to one of the darkest of these spots, and, if the circumstances demand it, may again refer to this subject.

But let me now appeal to the people of the East to make this temperance—I mean *Prohibition*—movement wide enough to cover every soul in the Dominion of Canada. Our hope here, under God, is in Total Prohibition—a law that will make it difficult for whites to procure the liquor, and perhaps then the poor Indian will find protection.

I need not enter any enlarged plea. I have simply mentioned a fact that should make, at least every *Christian* sympathize with a Dominion Prohibition law.

Alberni, B.C.,
Oct. 24, '94.

M. SWARTZOTT,
Presby. Miss. to Indians.

Young People's Home Missionary Society.

Editor *Presbyterian Review*:

Sir:—I observe with very considerable gratification, in your issue of November 1st, a report of "A Presbyterian Young People's Society" held at Whittby during last month. So far as I am aware this is the second, and only the second Presbyterian organization of the kind that has been formed. Next January (1895) the London Presbyterian Y.P.H.M. Society will hold its fourth annual convention.

I am glad to see that the Societies of Whittby Presbytery were able to report tangible results of their organization in the support of a missionary at Glenora, Man. In 1884, by uniting their energies the London Presbytery supported a missionary (or rather ordained minister augmented) at Elkhorn, besides assisting other missions. This year they will do the same and very likely support another.

I see by the statistical returns to General Assembly that nearly 200 congregations report Young People's Societies doing mission work. I wish to say, that the organization of these into Presbyterian Societies, and afterwards into Synodical Societies would greatly help to consolidate the organization and increase its efficiency. I shall be glad to receive the names and P.O. addresses of officers of Congregational and Presbyterian Young People's Societies doing any kind of mission work, with the view of bringing these into closer relations with each other, for mutual aid and encouragement.

I believe with the writer of your report referred to, that it is desirable that all Young People's Societies in our church should if possible be amalgamated, and I believe also that the constitution approved by the General Assembly for Young People's Home Missionary Societies would form a sufficient basis to work upon with that end in view. It could if necessary be modified, but it is already very wide in its scope, as a study of "*Its Objects*" will show.

1. The diffusing of information concerning the mission work of the church, and more especially that done within our own country. 2. The cultivation of the devotional spirit among the members, and the discussion of missionary topics. 3. The collection of missionary funds. The first clause gives ample scope for the study of all the schemes of the church in due proportion. The second clause gives full scope for developing such latent talents as should be brought in exercise into the prayer meeting, in the conducting of business meetings, and in the mutual improvement societies,—all being done along strictly religious lines. And the third clause gives opportunity for practical liberality. Of course the W.F.M.S. could not be included very well, and its specific work need not be interfered with. There are scores of young men and women in our congregations lost for want of some opportunity for work such as an organization of this kind would afford.

Thanking you for the insertion of this letter, I remain,

Yours, etc., ALEX. HENNINGSON.

Appin, Nov. 5th, 1894.

The Individual Communion Cup.

The first church in Canada to adopt the "individual" communion cups is St. James Presbyterian Church, London. The cups are very small and are passed to communicants on trays that hold thirty cups each. The entire set was presented to Rev. M. P. Talling by a lady who favors the change.

The Rev. Alex. Hamilton, of Stonewall, Man., has returned from Ontario with his bride.

The W.F.M.S. of St. Andrew's Church, Wlyth, presented Mrs. McLean, their president with a certificate of life membership of the general society.

Before saying good-bye to the Rev. A. Urquhart, the congregation of Brandon made him a present of a purse containing \$55. The W.F.M.S. of the congregation had already presented to Mrs. Urquhart a certificate of life membership in the society.

For the convenience of those who are to conduct official correspondence with Presbytery clerks, the names and addresses of the clerks in the rearranged Presbyteries in Manitoba and the North-West are here given. Presbytery of Superior, Rev. W. L. H. Rowand, Fort William, Ont.; Presbytery of Winnipeg, Rev. Professor Baird, Winnipeg; Presbytery of Portage la Prairie, Rev. F. MacFar, Beaver Creek, Man.; Presbytery of Minnedosa, Rev. J. H. Cameron, Russell, Man.; Presbytery of Brandon, Rev. T. R. Smead, Bouthwaite, Man.; Presbytery of Melina, Rev. S. Wilson Hartney, Man.; Presbytery of Regina, Rev. J. W. Muirhead, Whitewood, Assa.; Presbytery of Glenboro, Rev. D. Campbell, Holland, Man.; Presbytery of Rock Lake, Rev. Wm. Caven, Nanitoba, Man.

Church News.

In Canada.

REV. W. A. COOK, Dorchester, has been called to Claremont.

REV. MR. McAULAY, Woodville, has accepted the call from Pickering.

A NEW bell has been presented to the Keeno congregation by the C. E. Society.

REV. ERIC W. FLORENCE has been inducted to the pastoral charge at White Lake.

A UNION communion was held by the congregations of Silver Hill, Lynedoch and Delhi.

REV. M. MACLEAN and J. E. Cameron officiated at the opening of the church at Bonshaw.

THE call to Rev. A. F. Webster, from Esson and Willis has been sustained by the Barrie Presbytery.

WROXETER Presbyterian congregation has decided to extend a call to Rev. H. S. G. Anderson, of St. Helens.

UNTIL New Year the pulpit of the church at Aylmer will be supplied by students from Montreal Presbyterian College.

A UNANIMOUS call has been extended to Rev. W. A. J. Martin, St. Paul's church, Toronto, by Knox church, South London.

REV. H. K. McLEAN has accepted the call tendered to him by the congregation of St. James church, Parrsboro, Halifax, N. S.

At the selection of elders in the Wingham Presbyterian church, Dr. Macdonald, D. M. Gordon, G. Melntyre and P. S. Linklater were elected.

A CONGREGATIONAL entertainment was held lately at Centreville at which the choir of St. Andrew's church, Peterboro' furnished the music.

THE good people of East Seneca are repairing the interior of their church and re-lighting the building, putting in it the famous Juno lamps.

WHILE their church edifice is being enlarged, the services of the West End church, Winnipeg, will be held in the Convocation Hall of Manitoba College.

REV. DR. CURRIANE preached a special sermon at the celebration on Sabbath of the sixtieth anniversary of the Stanley Street Presbyterian church of Ayr.

THE sacrament of the Lord's supper was recently dispensed in Blackheath, Arlington, and East Seneca, where twelve new members were received, nine by profession of faith.

A very neat and comfortable church, built of concrete, has been erected at Ellishero in the Gu'Appelle valley. The congregation is in charge of the Rev. Alex. Campbell, of Wolseley.

ANNIVERSARY services were held in St. Andrew's church recently, when Rev. Dr. McMillen, of Woodstock, preached able sermons to large congregations both morning and evening.

REV. GEO. R. MAXWELL, clerk of the Presbytery of Westminster, requests that all communications intended for him should be addressed to Rev. James Buchanan, Barrie, N. W. T., for the months of November, December and January.

ON Sabbath, the 25th Oct., the Rev. Jos. Hogg, of Winnipeg, and the Rev. Alex. Urquhart, of Brandon, exchanged pulpits. Mr. Urquhart is leaving Brandon and will spend the winter in attendance on classes in McCormick Theological Seminary, Chicago.

REV. R. S. QUINN has been inducted to the pastorate of the congregation of Gore and Kenosook. The services were held in the church at Kenosook Corner, which was filled with a most interested congregation. All the Presbyterian clergy of Manitoba county were present and Rev. H. J. Fraser, R. D., of Wolfville, preached the sermon. Rev. John Murray, of Shubenacadie, presided. Rev. Jacob Layton, of Elmdale, gave the presbytery's charges to the new minister. Rev. T. C. Jack, of Maitland, that to the congregation, and Rev. I.

J. Rattie, of Noel, who has been moderator of session during the vacancy, introduced Mr. Quinn to the kirk session, etc.

THE members of the session and the officers of the Sabbath school of Amos presented a complimentary address to Dr. MacKenzie, for some years a fellow-worker in the congregation, on the occasion of his departure for another sphere of labor.

THE Rev. Hugh W. Fraser, of Treherne, Man., has accepted a call to Moorehead, Minnesota, and preached his farewell sermon on the 25th ult. Before becoming minister of Treherne, Mr. Fraser was for some years a missionary in China under the American Board.

A DELIGHTFUL concert was given in the auditorium of Stanley Street Presbyterian church, Montreal, recently by the choir, under the able direction of Mr. J. T. Henderson. The attendance was large and sympathetic as was shown by the enthusiastic reception given to each number.

THE degree of Doctor of Philosophy has been conferred on the Rev. G. D. Bayne, of Pembroke, by the University of Chicago. Dr. Bayne has been pursuing a post-graduate course of study in Philosophy and Christian Evidences for four years, and recently submitted a thesis of 10,000 words on a scientific subject which met with the highest commendation from the Faculty, in consequence of which the high honour of Doctor was conferred.—Observer.

THE Rev. Dr. Chiniquy lies very ill in his cosy residence on Hutchison street. The reverend gentleman returned home on Friday from Albany, N. Y., where he had been delivering a series of lectures. He was feeling very unwell when he arrived home, and has since been in bed and under medical treatment. Dr. Chiniquy is very feeble, but he is decidedly better to-day and his medical attendants expect that he will soon recover. Owing to the patient's advanced age and to the unusual activity of his life, the doctors do not like to be too sanguine, but they say that barring unforeseen complications, Dr. Chiniquy should recover from his present sickness, which is simply an attack of general debility.—Exchange.

THE Rev. Thomas Underwood, Richmond, who completed his course of training in Manitoba college last summer, was on the 23rd ult., ordained and inducted, as pastor of the Point Douglas church in Winnipeg. Professor Hart presided, the sermon was preached by the Rev. Bryce Innis, of Morris, and the addresses to minister and people were given by Rev. Dr. Duval and Rev. John Hogg respectively. On the following evening there was a welcome social presided over by Professor Baird, who had been moderator of session during the infancy of the congregation. The people were addressed by Dr. King, Dr. Bryce and Mr. Richmond. The new congregation, which is an offshoot of St. Andrew's, enters upon its work with encouraging prospects. It has already a portion of territory in the North-Western portion of the city almost exclusively to itself and it has already considerably more than a hundred members.

THE annual meeting of the W. F. M. S. of Collingwood church was held recently. The attendance of ladies was large, the exercise full of interest, and thank-offering of \$22 was made. The society numbers thirty-six members. The amount raised during the year was \$150. One life member of the W. F. M. S. was added during the year. A bale of clothing sent to the North west missions was valued at \$22.25. The Juvenile Mission H. reported \$26 as the result of their week-end work. A number of representatives from the Young Ladies' Mission Band and the Woman's Missionary Society of the Methodist Church were present, and were cordially welcomed. Tea was served at the close of the meeting. Altogether the meeting was regarded as one of the most successful in the history of the society. The officers for the coming year were elected as follows: President, Mrs. McCrac; 1st vice president, Mrs. Bassett; 2nd vice president, Mrs. Peters; secretary, Mrs. McCrae; treasurer, Mrs. Frame.

THE 21st day of October will be sacred in the memory of the people of Watson's Corners, as on that day a Presbyterian church was opened and dedicated for the worship of God. The dedicatory services were conducted by Rev. J. A. McConnell, assisted by Rev. Jas. Binin, B. D., of McDonald's Corners, who preached, at 11 o'clock a.m., a suitable and instructive sermon from Habakkuk ii. 20, to a very large congregation. Rev. Jas. McIlroy preached at 3 o'clock in the afternoon a suitable and interesting discourse from Ezra vi. 16. Rev. J. S. McIlraith, who was to preach at night, was prevented from coming by the death of his father. Rev. Mr. McIlroy took his place and gave an instructive sermon, taking the pearl of great price as his subject. The collections for the day amounted to over sixty-five dollars. On Monday night, the 22nd, Rev. D. M. Buchanan, of Lanark, gave a lecture in the new church on "A Two Months' Visit to Britain in 1885." A silver collection was taken for lecture at the door of over twelve dollars. The new church is a frame building 30x40, with tower and spire on south east corner of the building. It reflects much credit on the enterprise and liberality of the people of Dalhousie. A new manse was erected last summer by the congregation of Brightside, Hopetown and Dalhousie at Watson's Corners, to which these people largely contributed, so that in about twelve months two substantial and comfortable buildings have been erected by the people of this not very rich congregation, which shows how much a willing and united congregation can accomplish for themselves and for their minister. There has been progress too, during the past two summers, in spiritual as well as material things in this field and among our people. There were added, the first year, twenty-eight members, and at our last communion, in June, twenty-eight fresh members were added to the roll—twenty-four on profession and four by certificate.—Cov.

THE semi-centennial services in connection with Knox church, Guelph, were conducted by Rev. Prof. Gregg. Dealing with the progress of Presbyterianism in Canada he gave an historical sketch of which the following is a brief summary: In the year 1604 a large number of French Protestants who are called Huguenots settled in Acadia. This was the beginning of the Presbyterian Church in Canada. In 1770 the first Presbytery was organized. In consequence of the departure of the Acadians a large portion of Nova Scotia was left uninhabited and the German immigrants who had settled in the country were in great need of a pastor. Those who belonged to the Lutheran Church went to the Church of England. The others, who belonged to the Reformed Church, resolved to appoint a minister from among themselves. A special meeting was held in Halifax and a minister appointed in 1770. In 1817 the first union between the different branches of the Presbyterian Church was formed. There were nineteen ministers present at this union. At this time the King's College at Windsor would not admit a Presbyterian. The Presbyterians resolved to build a college of their own, and accordingly built the Victoria Academy in the year 1817. At this time the number of Presbyterians in the Lower Province was 42,000. Back in 1786 Rev. John Bethune had organized a congregation in Quebec. He had served as chaplain in the Royal Army during the war of independence, and being a loyalist he received a grant of a large tract of land in Glengarry. He died in 1815. One of his sons became Dean of Montreal, and another one Bishop of Toronto. In 1817 was organized the Presbytery of the Canadas. At this time there were only six Presbyterian ministers in Ontario. The number of Presbyterians in Canada was 70,000. At the present time there were over half a million in Ontario alone and the total number in Canada was 755,000. In 1831 the Church of Scotland Synod was organized in Kingston, some ninety ministers being present. The Foreign Missions were organized in 1846. The first union of the four Presbyterian churches was held in 1875. The number of ministers in

1841 was 185. In year 1892 there were upwards of 1,000. The amount of money contributed to Foreign Missions in 1872 was \$93,610. In 1888 the amount was \$299,431.

A LARGE congregation assembled in Molesworth Presbyterian church on the evening of Wednesday, the 21st October, to witness the designation of Miss Kate Campbell as a missionary to India. Rev. Dr. McDonald, of Seaford, a member of the Foreign Mission Committee, presided. Rev. D. B. Melrose, of Cranbrook, preached an excellent sermon on the importance and necessity of consecration to the Lord. A collection for missions having been taken up, Dr. McDonald narrated the steps leading to Miss Campbell's appointment, and spoke of the main qualifications which the committee desired in all their agents in the mission field, and referred in particular to the importance of (1). A good constitution. (2). Experience in teaching. (3). Acknowledged piety, and (4). Common sense. While he dwelt upon these points, Dr. McDonald had a sympathetic audience, for all his hearers could testify that Miss Campbell possessed, in an eminent degree, all these characteristics. Dr. McDonald asked Rev. A. Stevenson to engage in prayer. Rev. G. Hallantyne then suitably addressed Miss Campbell, giving her counsel and encouragement. Mrs. Ross, of Brussels, on behalf of the Women's Foreign Mission Society of Maitland Presbytery, read an address to Miss Campbell and presented to her a copy of the Bible. Dr. McDonald addressed the congregation, giving a brief account of the work of the Church, especially in India. Miss Campbell belongs to a talented and pious family connected with Molesworth congregation. She was a long time teacher of the infant class in the Sabbath school, and was a most active member of the Y.P.S.C.E., and also in the Young People's Mission Band and the Women's Foreign Mission Society. At an early age she began to teach, and soon her merits as a teacher became so well known that she did not require to apply for schools, but was an object of strife among trustees, and could therefore command, and receive, a salary far above the average of female teachers. She carries with her to her distant sphere the loving sympathy and earnest prayers of many former pupils and friends.

Presbytery of Maitland.

THIS Presbytery met at Wingham on the 23rd ult. to deal with a call to Rev. R. S. G. Anderson, M.A., B.D., minister of St. Helens and East Ashfield, from the congregation of Wroxeater. Rev. J. Malcolm, moderator. All parties concerned were cited to appear for their interests. The call was presented by Rev. John Ross, B.A., and was sustained as a regular Gospel call. Reason for the translation of Mr. Anderson from his present charge to that of Wroxeater, presented by the congregation of Wroxeater were read, and also replies to these reasons by the congregations of St. Helens and East Ashfield. There were also petitions from East Ashfield and St. Helens asking that the translation be not granted. A large deputation from Wroxeater congregation was heard in support of the call, and a still larger deputation from St. Helens and East Ashfield opposing the translation of Mr. Anderson were with much interest heard. The pleadings for and against the translation were conducted in a courteous and friendly spirit and yet with much warmth and enthusiasm. The call was placed in Mr. Anderson's hands, who with much feeling spoke of the happy and harmonious relations that had always existed between himself and his people and his warm attachment to them. At the same time for personal reasons it seemed to him that the path of duty pointed to Wroxeater as his future field of labor, but would leave it with the Presbytery to decide whether he should be translated from his present charge to that of Wroxeater. Members of Presbytery having expressed their minds on the question, it was moved and carried that this Presbytery, after hearing and giving due consideration to the reasons so ably set forth by the parties concerned, hereby agree to translate Rev. R. S. G. Anderson, M. A.,

B.D., from the pastoral charge of St. Helens and East Ashfield to Wroxeater. It was agreed that the induction of Mr. Anderson into the pastoral charge of Wroxeater congregation take place on Thursday, Nov. 15th, at 2 o'clock p.m. That Rev. Andrew MacNabb preach on the occasion. Rev. A. McKay to deliver the charge to the minister, and Rev. John Ross, B.A., address the congregation. Rev. F. A. MacLennan was appointed interim moderator of the sessions of St. Helens and East Ashfield and instructed to declare the pastoral charge of St. Helens and East Ashfield vacant on Sabbath, Nov. 18th. — JOHN MACNABB, Clerk.

Presbytery of Halifax.

THE Presbytery of Halifax met in Chalmers' hall, Halifax, Dr. Currie, moderator *pro tem*, and sustained a very unanimous and cordial call from the congregation of St. John's church, Windsor, to the Rev. Henry Dickie. The call was at once placed in Mr. Dickie's hands and he intimated his cordial acceptance of it. The Presbytery will meet in St. John's church, Windsor, Nov. 5th, at 7.30 p.m., for his induction; the moderator to preside and induct, Mr. Gandier to preach, Mr. Stewart to address the minister, and Mr. Fowler to address the congregation. The Presbytery also, as instructed by the Synod of the Maritime Provinces, released Rev. D. M. Gordon of the charge of St. Andrew's church, Halifax — the same to take effect November 1st — appointed Mr. J. W. Falconer to declare the congregation vacant Nov. 4th, and arranged as follows for Mr. Gordon's induction as Professor of Systematic Theology and Apologetics in the Presbyterian College, Halifax: Chalmers' church, Nov. 7th, at 7.50 p.m., Principal Pollok to preside and induct, and Mr. Morrison, moderator of Synod, to give the charge to the newly inducted professor. The next regular meeting is appointed to be held in Chalmers' Hall, Halifax, Tuesday, Nov. 6th, at 10 a.m. — ALLAN SIMPSON, Clerk.

Presbytery of Truro.

THE Presbytery of Truro met at the Church Valley Station for the induction of the Rev. A. H. McLeod, late of St. Peter's, C.B. Although not large the congregation was fairly representative of the different sections of the pastoral charge. An interesting and appropriate sermon was delivered by the Rev. C. Mackinnon from Isaiah liii. 10. Mr. McLeod was inducted by the clerk of Presbytery. The Rev. H. K. Maclean gave the address to the newly inducted minister, and W. McNicol to the people. The congregation welcomed their minister in the usual way as they left the church. Mr. McLeod brings a matured mind and experience in pastoral work to his new sphere of labor, and the prayer of the Presbytery is that he may be abundantly blessed in the work to which he has been called. The Rev. H. K. Maclean stated that after careful consideration he felt it his duty to accept the call to Parrabona. The Presbytery, while expressing very great sympathy with the congregation of Acadia in the loss of their minister, agreed to acquiesce in Mr. Maclean's decision and accordingly translate him the date of his induction at Parrabona being appointed for Tuesday, Oct. 5th, at seven o'clock in the evening. The Rev. James Maclean was appointed to preach at Acadia Mines on the first Sabbath of November and declare the pastoral charge vacant. The regular bi-monthly meeting of this Presbytery will be held at Truro on Tuesday, Nov. 24th, and sessions are instructed to present their records for examination at that meeting. — J. H. CHASE, Clerk.

Young People's Presbyterian Union.

ALTHOUGH the weather last Tuesday evening was far from pleasant, there was a good attendance at the semi-annual business meeting of the Young People's Presbyterian Union of Toronto, which was held in Chalmers' church, with the president, Rev. W.

G. Wallace, in the chair, and those present had a very enjoyable evening. In opening, devotional exercises were conducted by the pastor of the church, Rev. J. Mutch. Before proceeding with business the meeting listened to a very entertaining and instructive address from Mr. Herbert Ben-Oliel, of Jerusalem, on "The present condition of the Jews in Palestine." Mr. Ben-Oliel recounted many of the difficulties which the missionary among the Jews has to contend with, particularly the prejudice caused by the persecution their race has received at the hands of so called Christian peoples; and also the fact that by their early religious training the Jews are specially prepared controversialists, and delight in meeting the arguments of the Christians. After roll call, during which short accounts were given by representatives of the different societies present of the work being undertaken by each, an open parliament was held on the question of the future line of action to be pursued. This was introduced in a very neat speech by Mr. G. T. Ferguson, president of the Christian Endeavor Union of Ontario, and was taken part in by Messrs. R. Donald, Jr., J. Arbutnot, Rev. J. Mutch, Rev. J. G. Potter and Mr. Martin, all of whom made suggestions which were finally, on motion, referred to the Executive Committee for consideration. The treasurer having resigned owing to absence from the city, Miss Traill of St. John's Y.P.S.C.E. was elected to the position. During the evening musical selections were given in a very acceptable manner by the choir of the church. The semi-annual missionary meeting will be held in College street church early in December, and will be addressed by able speakers.

Memorial Service.

A MEMORIAL service in connection with the death of Mrs. Robt. Gilray, of "Braeburn Place," Epping, was held in Temple Hill church, Ephraim, on the evening of Sabbath, 21st ult. Together with the relatives of the deceased, a large number of her neighbours and acquaintances attended, so that the spacious edifice was filled.

The service opened by singing the 100th Psalm; the lessons were the 60th Psalm and the 11th chapter of Hebrews; and the closing song was the 53rd paraphrase. The discourse, preached by the Rev. J. F. McLaren, B.D., pastor of the church, was founded upon "The death of Sarah," the text being the 1st, 2nd and 19th verses of the 23rd chapter of Genesis.

By way of introduction the preacher directed attention to the aim of memorial services such as the present. It was not to eulogize the dead, for all flattery, especially in the presence of death, was sinful, nor was it to determine the future bliss or woe of the departed, God alone being the judge of all mankind; but rather to help the living with whatever is instructive, encouraging and comforting in the lives of those who have gone to give an account. A very appropriate parallel was drawn between the death of Sarah and Mrs. Gilray as to age, country, home and religion. Both attained to a good old age, their life work having been completed and, like golden grain, ripe for the great sickle. Mrs. Gilray had long since passed the allotted three score years and ten, being almost 79 years of age at the time of her death. Whether from climate, or indirect dress and diet, such length of days was gradually becoming very rare. But long as it seemed to look ahead it appeared exceedingly brief when one looked back at the past — hence the foolishness of delaying salvation, and the wisdom of making sure now. Like Sarah, Mrs. Gilray had been an emigrant, she having been born and brought up in Blair Athol, in the valley of the Tay, Scotland, a place not unlike the Cuckoo valley, beside which she spent the greater part of her life in Canada. Coming to this country with her husband nearly fifty years ago, her life was contemporary with the growth of this Province. At the time of her death she was one of the few remaining pioneers of the town, having made her home in Ephraim for the last thirty-five years of her life. Her experience, like that of Abraham's wife,

proved the truthfulness of God's word that "here we have no continuing city." Her home life was that of a loving wife and mother; she cheerfully shared in the privations of a backwoods settler, and was a genuine partner of the sorrows and joys of her husband's life. But hers was pre-eminently a mother's heart. She was the parent of sixteen children, eleven of whom survive her, all of those personally known to the speaker occupying prominent positions. Rev. Alex. Gilray is pastor of one of the most important Presbyterian churches in Toronto; Thomas occupies the position of reeve of Euphrasia, the most honoured office in the gift of the municipality, and her daughters are school teachers. Doubtless this was the result of careful training, for as we sow so shall we reap in this respect also, and thus her children rise up to call her blessed. Referring to the deceased's religious character, the speaker said that, like the patriarch's wife, Mrs. Gilray would refuse to say she was perfect, but there was abundance to indicate that her heart was in the right place. She was always a Presbyterian at heart. Having been brought up in that faith; she was a member of that church in Scot and, but on coming to Canada, as no Presbyterian church was near, she cast her lot with the Methodist church. Yet the old faith was still alive in her heart. But what was better than membership in any denomination, she was an active philanthropist, her delight being to visit the sick, no matter at what sacrifice. One of the evidences of true religion is: "Sick and ye visited me?" "For inasmuch as ye have done it unto the least of these ye did it unto Me." Best of all was her personal faith in Christ. Although racked with pain she was able to give clear expression to her firm trust in the Redeemer. It was only in the same way that the best or worst of mankind could ever enter the kingdom of Heaven. "Believe on the Lord Jesus Christ and thou shalt be saved."

The reverend gentleman dwelt particularly upon, and made exceedingly clear, the means of obtaining salvation. His remarks throughout were most instructive and comforting, and we regret that we cannot give a more extended report.—*Com.*

Rev. A. H. Scott, the popular pastor of St. Andrew's church, Perth, has been presented with a complimentary address and a gown and cassock by the congregation.

ANNIVERSARY services were held on Nov. 4th, in the First church, Fort Hope, of which Dr. J. K. Smith is pastor. The attendance was very large, and the services, which were conducted by Dr. H. M. Parsons, of Toronto, were grand and impressive, and very greatly enjoyed.

THE induction of Rev. Mr. Somerville at Norwood passed off with every mark of success. Rev. Marcus Scott presided and the sermon was preached by Rev. Dr. MacGilliland; Rev. Mr. Thompson addressed the pastor, and Rev. Mr. Sutherland the people. In the evening there was a congregational reception presided over by Rev. J. K. Smith, D. D., of Fort Hope. Among the speakers at which were Rev. Marcus Scott, the Rev. Dr. McTavish, of Toronto; Rev. Mr. Anderson, of the Methodist; and Rev. Mr. Weaver, of the Baptist churches; and Rev. Dr. McTavish of Havelock. Words of hearty and kindly welcome were given by the Baptist and Methodist ministers to the new pastor.

THE proceedings in connection with the annual meeting of the Hattie Probyterial Society, held last week, were of a most encouraging character. There were nearly one hundred delegates in attendance. The reports were very satisfactory, and among the papers read were one by Mrs. Johnson, of Pontchartraine, on "Our Fallure, or the Greatest Lack in our Work;" one by Mrs. McTavish, of Guelph, on "Advice to Workers;" "A Model Auxiliary" and "Helpfulness of the Scattered Helper Scheme," were two subjects for discussion. Dr. Heaton, superintendent of the Provincial Blind Asylum, presided at a public meeting held in the church in the evening. Rev. Neil Campbell, B. A., and Rev. J. Goforth, missionary to China, gave addresses.

Some Sabbath School Requisites.

BY REV. MARCUS SCOTT, B. A.

THE first requisite for a successful school is a *suitable building* in which to meet. Some buildings used in this capacity are hardly fit for dog kennels, let alone for Sabbath schools. Happily the days are past when low, damp, close basements are thought sufficient for this, surely of all departments of church work, the most important. Let the school-room be large, airy, and well lighted, adorn the walls by a picture or two, which will not cost much, and it will add materially to the look of the hall and give it a home appearance. How much would it add to the comfort and efficiency of some schools if a few dollars were judiciously spent in paint and Scripture texts which are cheap and beautiful, and the whole place made as if it were really the nursery of the church.

The second requisite for a successful school is a *staff of intelligent and devoted teachers*. The flotsam and jetsam of a congregation should never be sent as teachers into the Sabbath school. The school demands the very best the congregation can give. How many schools get this? The teacher should, to put it mildly, be fairly intelligent. He—it would suit the majority of schools better to say she, for in most schools we might say, as did Jeremiah in the streets of Jerusalem—"Wanted, a man,"—ought to have an intelligent acquaintance with the Bible he teaches, and he will be a poor and pitiable teacher who is ignorant of child nature and child-life. The writer once heard a teacher address a school as "you of the younger sex," and then he began to tell them of Samson pulling down the gates of Gaza when he wanted to get into the town. Every school should have a weekly, not weekly, teachers' meeting at which all teachers meet for the study of the lesson. Let that meeting be under the very best teacher the congregation can supply, be he superintendent or pastor, and let every teacher make it a matter of conscience of attending. Even of more importance than intelligence for a successful teacher is piety. I lately heard it said in a Sabbath school conference—I won't say where—that to be a Sabbath school teacher one need not be a Christian. That is almost enough to put such conferences out of fashion. Not only must the teacher be a Christian, but every Christian is not qualified to be a teacher. To be a successful teacher one needs to be much in prayer, much in secret communion with God, must spend much time in the prayerful study of God's Word, and be very much concerned with the state of his own heart in God's sight.

Good order is of necessity a Sabbath school requisite. A noisy, rowdy Sabbath school is demoralising for the scholars, discouraging for the teachers, and not very creditable to the superintendent. Good order is not merely the absence of noise. It means activity, life, interest and attention. "We are very harmonious," said a church member lately to a visitor who happened to be inquiring about the state of his friend's congregation. "Yes," said the visitor, "you are frozen into one!" The classes should be so arranged in the school that teaching may be done with the least chance of disorder arising. The aim should be a maximum amount of teaching with a minimum amount of noise. Order should always be secured without apparent effort. A noisy, fussy, bell-ringing superintendent will spoil the best organized school in the world.

A *weekly review* properly conducted from the platform is the last requisite I will mention in this short paper. Let this be done as often as possible by the same person. The superintendent is, or ought to be, the one best qualified for this part of the exercise. Only to be done well it needs many qualifications. It should, of course, be a review, and not a sermon or a lecture or anything of that nature. Let the lesson be simply, clearly, simply, and shortly reviewed, and the lessons will be impressed on the scholar's memory. The same style of review should not be adopted all the time, nor, for that matter, twice in succession. The writer well remembers a superintendent who began every

review by "Now what is the lesson about to-day?" While a well remembered question always began the review in another school thus, "How many persons are mentioned in to-day's lesson?" Vary the method, stick to the lesson, be clear and simple in style, and seek to impress and instruct the scholars, and the review will be not the least important part of the Sabbath school service.

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In the case of firms there must be attached the actual signatures of the full name, the nature of the occupation and place of residence of each member of the same, and, further, an accepted bank cheque for the sum of \$7,500 must accompany the tender for each section; this accepted cheque must be endorsed over to the Minister of Railways and Canals, and will be forfeited if the party tendering declines entering into contract for work at the rates and terms stated in the offer submitted. The accepted cheque thus sent in will be returned to the respective parties whose tenders are not accepted.

The lowest or any tender not necessarily accepted.

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Secretary

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A NEW LIFE OF NAPOLEON



Magnificently Illustrated,
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PROFESSOR WILLIAM M. SLOANE, who has spent many years in preparation for the work. The interest in Napoleon has had recently a revival that is phenomenal in its intensity. Thus far no biography of the "man of destiny" has appeared in either English or French that is both free from rancor and attentive to the laws of historical criticism. THE CENTURY has secured it—a complete and interesting history of the life of one of the most marvellous of men. Every one will want to read this, no matter how much he may already know of Napoleon;—here is the concentration of all the lives and memoirs. In preparing it the author has had access to original sources of information, and his work has the advantage of coming after the numerous volumes of memoirs. It begins in

The November Number of
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**A New Novel by Marion Crawford,
A Romance of Italy, Illustrated by Castaigne,**

"Casa Braccio," begins in the November CENTURY. It is considered by Mr. Crawford his best work—setting forth, in a striking and original manner, the tragedy of human passion.

**"Washington in Lincoln's Time,"
A Series of Papers by Noah Brooks,**

begins also in the November CENTURY, with chapters on "The Capital as a Camp," "Conversations with Lincoln," "Some Famous Men of the Period." "THE CATHEDRALS OF FRANCE" is the title of a valuable series of articles by Mrs. Schuyler van Rensselaer, with illustrations by Joseph Pennell, which begins in the November CENTURY, following the brilliant papers on English Cathedrals, by the same writer and artist. "THE MAKING OF THIEVES IN NEW YORK," by Jacob A. Riis, interesting REMINISCENCES OF HAWTHORNE, by his daughter, "IN THE CITY OF CANTON" (richly illustrated), complete stories by Hezekiah Butterworth, and others, are in the November CENTURY.

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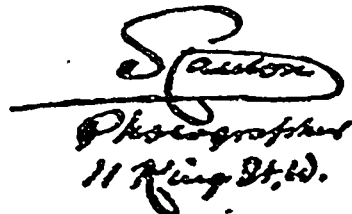
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Editor PRESBYTERIAN REVIEW.

Sir,—I have just received from a friend in Geneva, a copy of this year's Report of the General Assembly of "La Société Evangélique" of Geneva. I take the liberty of sending you a translation of a few passages in it, which I am sure will afford your readers great pleasure.

V. writes: "While I was visiting a village of L'Ain, I met the priests. We entered into a conversation on the subject of religion. At the close, he said to me: 'You are a good Protestant. Would to God that all the world were like you!'"

"Some months after, it occurred to me to return to see that good priest who had left such a pleasing impression on me. When I reached the *Presbytère*, I rang the bell. The priest himself opened the door. When he saw me, he began to laugh. 'Ah! there you are, Mr. Protestant!' said he. After a short conversation, I asked permission to go in. He most readily granted it, and took me into his room. There, we had quite a friendly talk about the Gospel. I put the Bible into his hands, pointing out certain passages which show that man cannot be justified by works. I told him the story of my life, and how God had changed my heart since I had given myself to Him. In his astonishment, he said to me: 'This is a miraculous conversion.' He brought in his aged mother, who lives with him, to have a share in my visit.

"It was during Lent, when there are prayers every evening. In church that night the priest told his people that he had had a visit of a Protestant, who was a very pious man, and he urged them to lead godly lives. Next day, several of them repeated to me what the priest had said to them. Since then, many received me with pleasure. It is the second commune (district) in which the priest has opened the doors of his people to me. May God bless them."

V. S. writes from St. T. (Charente Inférieure): "I had no sheet almanacs, as they had not yet come to me. The priest of the place, who is much pleased with them, greatly regretted it. He is a very good man who approves of all our publications and recommends them to his parishioners. One finds few of his class who thus favor a poor colporteur."

A. B. writes: "In a village in Algiers I sold a New Testament to the priest. He glanced over all my books, and approved of what I was selling. I urged him to buy a bible. He told me that he had one, and added: 'This time I shall buy a New Testament from you.' His sister, who heard us, asked him what he was going to do, for it was a Protestant book. He said in reply that it was the 'Word of God,' and that whether it was published by a Protestant or a Catholic was of little consequence. It was Oesterwald's version. He kindly bade me good bye when I was leaving, and expressed his wish that I might be able to dispose of many copies."

Pastor Le Coat wrote from Tremel (Côte-du-Nord), last January 17th: "Brittany is opening more and more to the Gospel. Only a short time ago, the priest of N. spoke thus in the pulpit:—

"Your ignorance, my dear people, is owing to your not reading the Holy Scriptures. Nothing, however, is more delightful, nothing more useful, nothing more edifying to the pious soul than the reading of the Holy Scriptures."

"Perhaps many will say to me that they have not the means to get the Gospels (New Testament), but, through the kindness of the Protestants, we can get them free. You will perhaps say to me, further, that you do not care to take them because they come from the hands of the Protestants. Oh! I understand this well that whether the Bible comes from London, Rome, Paris or any other place which has honored itself by translating it into Breton (the language of Brittany), the Bible is always the Bible. If those who sell, or

circulate it, are not of our faith, and do not think as we do, that does not in the least prove that the Bible is a bad book. Take then that holy book, my brethren, read it, and carefully meditate on it."

WOODBRIDGE, Ont. T. FENWICK.

Concerning Croakers.

Editor PRESBYTERIAN REVIEW.

Sir,—I am very much surprised at the croaking that has been going on of late as to the unhappy state of things in our Church. These croakers are having their voices echoed in Methodist Conferences, and one hears there of their three years circuit being more than the average of Presbyterian and other church pastorates. One has only to look up our Blue Book to see how erroneous this statement is. True, we have too many changes. These are not the results of Presbyterianism, but the want of it, and were the principles and polity of Presbyterianism carefully and energetically enforced, we would have fewer changes. In over 23 years observation I am satisfied that between the polity of Methodism and Congregationalism existing side by side (the changes of the one, and the democracy of the other) with us, can partially account for our short pastorates. Let us, however, look at this matter, fair and square, and see if it is as bad as described. Take the Presbytery of Paris—Drs. Cochrane, 32 years; McLullen, 34; Tomson, 22; McKay, 16; McGregor, 12; Pittingrow, 2nd charge, 21; Sinclair, 10; Myers, 10; Hardie, 9; McTavish, 9; Shearer, 8; Straith, second charge, 14; Cockburn, second charge, 21; Hutt, 5; and so on. Presbytery of Hamilton, not the best for permanency of pastorates—Henson over 25 years, Fletcher, 21; Laing, 21; J. Black, retired, 36 years; T. Wilson, retired, 26; J. G. Murray, retired, 36 years; W. P. Walker, 19 years; pastorate of Rev. Geo. Cheyne and Mr. Walker over 53 years; S. Lyle, second charge, in 24 years; Laidlaw, second charge in 23 years; Fisher third charge in 20; Portions, retired, over 40 years; Hatchell, second charge, 22 years; Abraham, 14; Cruickshank, 6 years; and so on. I may take these two Presbyteries as a sample of the whole, and although changes are more frequent than desirable, it is a piece of nonsense to say that they are less prolonged than three years. In our church we have ministers like Mr. Smellie and the late Dr. Cook, who have reached their jubilee in harness and in the one charge. As to trouble in congregations, we will find that till the end of time, at least till the millennium, and if it is to be on earth, I fear among sinful men all will not be peace there. If a letter written to the Hamilton Spectator and Times by a leading Methodist layman is any approach to the true state of Methodism, that state morally is very sad. A friend asks one of their ministers how his charges were allowed to pass? The reply was, "It is best to let them alone;" but another layman said, "They were too true." It is to be hoped they are exaggerated. I believe in expunging evils, but the way of exposure is another thing, and we should never forget the Scotch proverb, "It's an ill bird that frets its ain nest." I believe a few rules laid down by the Assembly and thoroughly carried out would heal any of the matters that give rise to fault-finding.

1st. Let all vacancies be filled by probationers, with the provision that congregations desiring of hearing any particular person, give his name to the Committee on Distribution, so that they may, in the quarter's arrangement for supply, put *his name*. This will prevent ministers in charge hunting after hearings, and give probationers full supply.

2nd. Put a stop to students being sent to vacant charges during recess as supply. Prohibit city congregations from employing students as assistants to settled ministers. Give them mission work. Let probationers or retired pastors be so employed.

3rd. Give instructions to moderators of vacancies to put into the waste basket all applications from ministers in charge who send testimonials either from professors or newspaper clippings. Let there be a recognized system in regard to vacancies,

and let it be radically adhered to, and many of these unfortunate and unhappy matters which excite the minds of our people will find their quietus. Presbyterianism, if properly administered, avoids the clerical conservatism of Methodism and the democracy of Congregationalism, while conserving the rights of the ministry, its every act has its authority in the voice of its members.

Yours etc.,

PRESBYTER.

Every Bone

In my body racked with the dreadful Rheumatism which followed a severe cold. My sufferings were awful. I could not dress myself or comb my hair. My husband had to carry me up and down stairs. I was scarcely able to nurse my little one. Within two weeks after I began taking Hood's Sarsaparilla, I felt better. Shortly I was able to walk up and down stairs without help and finally I was cured. My friends thought I was Mrs. J. Blackburn going to be a cripple, but thanks to God for his blessing on Hood's Sarsaparilla, I now enjoy good health. Mrs. JOHN BLACKBURN, Lower Five Islands, Nova Scotia.



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See review of this book in our issue Nov. 1, '94.

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Births, Marriages and Deaths.

Marriages.

BROWN-HAMILTON—At the residence of the bride's mother, Havelock, on Oct. 10th, by the Rev. J. W. M. Beattie, assisted by the Rev. D. H. Drummond, H. S. Brown, son of Jas. P. Brown, M. P., of St. Christy, Ontario, to Victoria M., youngest daughter of the late John Hamilton, Esq.

MACLEOD-MCLEOD—At Lot 19 of the 9th Concession of Kenyon, by the Rev. R. McLeod, assisted by the Rev. A. McQueen and the Rev. M. McLennan, on Oct. 10th, 1894, Duncan A. McLennan, Laram, Ont., to Christy Ann, eldest daughter of Roderick McLeod, Dumfries, Ont.

REEVES-DICKSON—At the home of the bride, on the 17th inst., by the Rev. Hugh Taylor, the Rev. A. C. Reeves, of Lakeshore, Ont., to Isabella, eldest daughter of Stephen Dickson, Esq., of Calabogie, Ont.

ROSS-PRANON—In Franklin Church, Montreal, on Wednesday, October 24th, (being the first wedding in the new Sherbrooke Street Church), by the Rev. A. J. Howatt, pastor, Edward Horace Robb, D.V.S., son of the City Treasurer, to Annie Pearson, of Toronto, Ont.

TAYLOR-TAYLOR—In St. Andrew's Church, Blyth, on Oct. 30th, by the Rev. A. McLean, assisted by the bride's father, Archibald Taylor, Esq., merchant, to Maggie, fourth daughter of Rev. J. H. Taylor, all of Blyth.

Deaths.

SHERIN—At Lakeshore, Ont., on Friday morning, Oct. 26th, Clara Playter Sherin, wife of J. Harry Sherin, and youngest daughter of Rev. J. McQueen, Normal Secretary of the Provincial Sabbath School Association.

CHICKBROOK—At 15 Border street, Oct. 27th, Maggie Ais, the beloved wife of A. H. Chickbrook, dentist, and only daughter of H. H. Ramsay, in her 50th year.

MCLEOD—On Sunday Oct. 21st, 1894, at the Montreal General Hospital, Miss Margaret McLeod, aged 83 years, eldest daughter of the late Alexander McLeod, Newton, Ont.



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Meetings of Presbyteries.

- BAHRIE—Barrie, Nov. 27th, 10.30 a.m.
- BROCKVILLE—Morriaburg, December 11th, 1 p.m.
- BRUCE—Paisley, Dec. 11th, 1.30 p.m.
- CHATHAM—Chatham, St. Andrew's church, Dec. 10th, at 7.30 p.m.
- GLENHARRY—Maxville, Dec. 18th.
- GUELPH—Chalmers' Church, Guelph, Nov. 20, at 10.30 a.m.
- HURON—Clinton, Nov. 13th, at 10.30 a.m.
- KAMLOOP—Revelstoke, Dec. 11th, 10.30 a.m.
- KINGSTON—Belleville, December 18th, 2 p.m.
- LONDON—London, First Presbyterian church, Nov. 18th, at 1 p.m.
- MATILAND—Wingham, Nov. 20th, 11.30 a.m.
- ORANGEVILLE—Orangeville, Nov. 13th, at 10.30 a.m.
- PETERBOROUGH—Peterborough, St. Paul's church, Dec. 18th, 9 a.m.
- QUEBEC—Richmond, Nov. 13th, 4.30 p.m.
- SARNIA—Sarnia, St. Andrew's church, Dec. 11th, 11 a.m.
- SARGEEN—Palmerston, Dec. 11th, at 10 a.m.
- TORONTO—Toronto, St. Andrew's church, first Tuesday of every month.
- WESTMINSTER—Westminster Dec. 14th

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Marvel not, then, if He sendeth
For His lov'd ones fair!

One-by-one your dear ones gather
Round the Father's throne,
Murmur not, then, mother, father,
He but calls His own;
Gone are they from earth's great sorrow,
Gone from pain and tears,
Gone from each untried to-morrow,
Gone from doubts and fears!

One-by-one the rain-drops falleth
On the thirsty land,
One-by-one the ripe fruit falleth
In the Master's hand;
One-by-one we, too, must follow
When our work is done,
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"COME HOME!"—one-by-one!

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