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# The Presbyterian Review.

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## OVER LAND AND SEA.

The Queen, it is said, has no sympathy with the advanced and revolting wives who refuse to acknowledge the supremacy of the husband, even to the extent of declining to merge their maiden names in those of the men they condescend to marry. Her Majesty's view of the question is the same to-day as it was when the Archbishop of Canterbury asked whether, upon the occasion of her marriage to the Prince Consort, the Queen would prefer that the word "obey" should be omitted from the service, when Her Majesty instantly replied, "I wish to be married as a woman; not as a queen."

All France is talking of the extraordinary attainments of Mlle. Jeanne Benaben, who received the college degree of Bachelor of Arts two years ago, when she was sixteen. She then became Professor of Philosophy in a woman's college at Lyons, and this year was a candidate at the Sorbonne for the important degree of Licentiate in Philosophy. The examiners, though prepared for a prodigy, were amazed at the extent of her erudition and her serene composure in dealing with the vexed problems of Descartes, Kant and Comte. She was third on the list of two hundred candidates, all of them older than herself, and is now a lecturer on the science of the mind in the College of Rouen.

Miss Frances Willard, the President of the W. C. T. U., delivered her 16th annual address on Oct. 18th. She said that the crusade fire is extending into the common life of the people. The bicycle is the most influential temperance reformer of the time, and milk is the favorite beverage of those who ride to win. Men who drink take less and more men do not drink at all than in any previous year. This is the testimony of railway managers, life insurance agents, police captains and the general public.

The constantly increasing participation of women in all the affairs of the world is of the utmost significance for good. But what the world waits for is not the new woman alone, but the new man. The father alone cannot make the house home. If he spends his leisure time in what is now popularly known as the "Workingman's Club," a disguised name for the dram shop, and his wages are levied on by the proprietor, a new woman will be necessary to keep the home together unless he himself becomes the new man.

Miss Mary H. Kingsley, who is now exploring on the west of Africa, is a daughter of the late Dr. Kingsley (brother of Rev. Charles Kingsley, the famous novelist and preacher). Miss Rose G. Kingsley, daughter of the novelist, explains in a letter to the newspapers how it comes about that Miss Mary Kingsley is wandering in Western Africa. It appears that Sir Claude Macdonald, the British administrator in the Niger Protectorate, was an old friend of the late Dr. Kingsley. When Lady Macdonald went out to join her husband in Old Calabar

she took Miss Kingsley with her. It is to be presumed that Miss Kingsley was with Lady Macdonald when the latter went through the towns of the Brass natives, against whom Sir Claude had taken a punitive expedition. But whether that is so or not, Miss Kingsley stayed behind when Sir Claude and Lady Macdonald came to England on holiday last month. Her cousin writes that she has made a valuable natural history collection for Dr. Gunther, of the British Museum, and that she has met with the utmost kindness from officials and others of all nationalities.

A recent scientific traveler in Palestine publishes as the result of his observations, that the Sea of Galilee, which is eight hundred feet below the level of the Mediterranean, is fast becoming like the Dead Sea, with dense water and salt formations on its banks. The traveler believes that the bottom of the sea is sinking and that greater changes in it are impending.

Professor Wylie said the essentials for choir leaders were: 1. That they be full of faith and the Holy Ghost; 2. that they have such knowledge of the sentiment of the Psalm and of the music that they can render the song with the proper expression; 3. that they possess good common sense, and keep out of the choir all "scrapping."

There are a few high church Presbyterians. Up in the far north-west beyond Winnipeg, an Episcopalian bishop stopped for the night with a Scotch family who had been brought up in the kirk. She lamented that her bairns had not been baptized; but they were so far removed from any church that it had been impossible to give them that rite. "I'll baptize them for you," said the lord bishop. Janet was not prepared to have any ceremonies that she considered half pagan over her children. So she replied "I will spier Sandie about it." In the morning when the man who claims the monopoly of ordination as the only legitimate successor of the apostles inquired again, the daughter of Jennie Geddes answered: "We have concluded to wait for a regular ordeened meenster." For once the tables were turned. The bishop was not ordained!

The British and Foreign Bible Society, which carries, finished and in course of production, 1,500,000 copies of the Word of God. Their daily output or shipment of Bibles is 6,000 copies average during the year, or 1,800,000 annually. Occupying nearly one side of a very large room, I was shown 1,200 volumes of the Holy Scriptures, collected together by Mr. Francis Frey, who amassed a great fortune in Bristol as a manufacturer of Frey's celebrated Cocoa. One peculiarity of this Quaker gentleman was to buy one copy of every variety, dialect and form and size of the Word of God, until he had 1,200 copies, principally in English, Welsh and Irish languages. Friends of the Bible Society, at a cost of £6,000, nearly \$30,000, bought this great library of Bibles and gave it to the society, since the death of Mr. Frey three years since.

## The Presbyterian Review.

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Toronto, October 30, 1895.

### Professors for Knox College.

No more responsible work waits to be performed by the Church at the present time than the filling the chairs rendered vacant by the death of Professor Thomson, and the resignation of Professor Gregg. There is but one mind in the Church as to the desirable, but diversity of opinion exists as to the attainable. All wish to see the past efficiency of Knox College maintained, and in addition a decidedly forward step taken in the more thorough equipment of her for the valuable service she is rendering the Church, and to which her faithfulness in the past has given her a claim which the gratitude of the Church will not suffer to go unheeded. It is to the interest of the Church to maintain her colleges in such a condition that there may go forth from these halls of sacred learning "workmen that needeth not to be ashamed, handling aright the word of truth."

But in this as in many other questions the financial aspect presents itself and demands attention, and there can be no wise action taken if this part of the subject is ignored, we are not always able to do all we would like to do. Prior, then, to the nomination of a professor or of professors by the Presbyteries, this question should be carefully considered and decided, viz—are we to appoint two professors or one professor, the very best that can be secured, leaving the remainder of the work to be done by lecturers. Each of these has its advocates, and has decided advantages to commend it. Then when this has been done the most competent men who are available, must be discovered, all this will require time and labor. Fortunately, for these there is at present no consensus on the question, nominations do not require to be forwarded to the Board until March, and Presbyteries will do well to employ the intermediate time diligently in the consideration of these things, delaying nominations until the February or March meeting.

The Alumni of the College, who in common with the whole Church are desirous that the very best be done for the College, have appointed a Committee and charged them with the responsibility of making enquiries respecting the whole matter. This Committee will report at a meeting to be held in connection with the Post graduate course in January when the question will be given very careful consideration.

### Value of Presbyterianism.

The *Interior* publishes an interesting article on Presbyterianism as a power for producing a strong type of character. It gives these figures from the *Times-Herald* showing the denominations to which the State Governors belong. Presbyterians, 10; Congregationalists, 5; Episcopalians, 5; Methodists, 4; Unitarians, 3; Baptists, 1; Christians, 1; Unattached, 16. Applying the principle that the closer a people approach to direct and immediate personal worship of the true God the stronger

they become morally, physically and intellectually, our contemporary finds that the Calvinists produce the strongest men, because it is the purest of all types of theology and of worship. We do not mean to apply this remark in any offensive, but purely in a scientific sense. We mean to say that it is the simplest and most direct form of worship possible. There can not be any simplification of a worship that is one of immediate relations between the believer and God. That is reducing it to its mathematically simplest terms. The father of the family, as prophet and priest of his own household, leading each person and each child direct to the throne of grace, to ask, each for himself or herself, that is Theism in its perfection, both Godward and manward. We mean to say that whatever complicates this relation is, scientifically to speak, an impurity. It is no longer absolutely pure religion, but a compound, composite religion—weakened more and more by each additional element of humanity. It is God diluted by the addition of man—and not diluted only, but contaminated also with the impurity of human nature. Every addition of priestly mediatorship, of rite, of ceremony, of visible emblem, of ritualistic prayer, dilutes and weakens the religion, and dilutes and weakens the divine power in the man. A man thus weakened in his resources, other things being equal, can not be as strong as the man who takes his energy direct from the source of power.

### A Public Duty.

We quote freely from a recent address delivered by Rev. Dr. Parkhurst, to an audience of Christian Endeavorers, in view of the movement for civic reform which is arousing the minds of the citizens of Toronto. There are questions here of more than passing importance to be solved, wrongs to be righted and good civic government to be secured and the part which the Christian people as such ought to play in the fight for improvement is fearlessly urged by the redoubtable reformer of New York. "Christian Endeavorers are not politicians, and this society is not a political organization. I'm glad it isn't. But the time is here when Christians must make a stand in politics. It is the Church's duty. The churches won the victory in New York last year, and the churches can and will deal out doses of paralysis until Tammany, the stripped beast, lies dead beyond the hope of resuscitation. The trouble with many decent people is that while they are willing to fight the devil they don't want to dirty their hands by a grapple with him. That is why a finical piety cautions us against rubbing against the world too indiscriminately. We who preach are encouraged to fight evil if we can with that foxy discriminativeness that makes it uncertain who is hit or whether anybody in particular is hit at all. If we want to be specific, we must aim our arrows at some old reprobate whose sins have been expiated upon until he has come to stand for a type. In following this rule, enough is said of the wicked politicians of 3,000 years ago to drive them into the East River, if they were here now. It is a bit suggestive of cowardice to hammer antediluvians for their shortcomings and to let alone those who are equalling them in painstaking wickedness to-day."

"After four years of experience," continued the speaker, "I believe that the tide of political misrule can be turned only by God's people fighting with all their might with the spirit of God animating them. One cheering fact is that we have 300,000 Christian Endeavorers to whom religion means not only going into a closet to pray, but coming out to fight, and to

fight not only the individual devils, but the combination devil that poisons every community.

"Now, I am not a pessimist, pessimism is either atheism or biliousness. But, frankly—the situation to-day is a trying one, and the deeper you get into it the worse it looks. The trouble is that American politics, and particularly municipal politics, are possessed of the devil, a devil who cannot be exorcised by civic leagues alone. Not brains alone, but personal integrity, is our hope. Our chief obstacle is not iniquity pure and simple." . . . "When you come to deal with people who are fifty per cent. imp and fifty per cent. angel of light, you get to a point where the public intelligence becomes muddled, and you begin to wish that all were thoroughbreds one way or the other.

"My platform is that a civic movement to be a power for good must be religiously inspired. That was what won the battle last year. If we don't whip them this year it will be because the campaign is not laid down on Biblical lines—I wrote this down to-day, and I've considered it carefully—but on lines of political strategy." . . . "It is hard to be shrewd and pious at the same time, but it is, incalculably advantageous if it can be done. I have met with people so full of holiness and innocence that I thought it would be good if a little of their holiness could be exchanged for good sense. There seems to be an impression that if a man is on the Lord's hunting ground he can bag his game without aiming and whether he holds the stock or the muzzle of the gun to his shoulder. We must learn to fight hard and fight intelligently. Don't mix issues."

This is not an appeal to ministers merely, but to the Christian citizens whose duty is to be up and doing to secure, men of ability, experience if possible, but above all men of Christian character returned to all the public elective offices, and to them Dr. Parkhurst's rousing words ought to come as a clear trumpet call to duty.

#### Rev. Dr. Laidlaw.

While the death of Rev. Dr. Laidlaw did not come unexpectedly the sympathy which the sad fact evoked emphasized the warm place he filled in the hearts of his people and the loss which the church as a whole has sustained by his comparatively early demise. Dr. Laidlaw had made a distinct place for himself in the Church. An able man, a popular preacher, a devoted pastor, and endowed with untiring energy he found scope for his best powers in the varied work of the Church which enlisted his special interest and his services were recognized on all hands. In the courts of the Church, he was respected for his candor, his earnestness in promoting that which he was convinced to be right and necessary and for his breadth of mind. He was of a generous disposition and of enemies he made few or none. He filled several responsible positions on the Committees of the General Assembly, and while his health allowed it, was loyal in attendance upon his duties and loyal to his colleagues whoever they might be.

Outside the limits of congregational work he gave of his counsel and means and experience to the cause of education, public charities, and the larger public movements such as that of 1889 for Equal Rights, in which he figured prominently, but unostentatiously. A native Canadian he graduated at Princeton and served in the ministry at Columbus, Ohio, and at Detroit before settling at Hamilton, Ont., as pastor of St. Paul's church, fifteen years ago. His trouble was consumption and he was practically laid aside for about two years. During this protracted illness he had the loving sympathy not only of his congregation but also of a large

circle of close friends who now mourn his loss with unfeigned sorrow. His wife was a sister of Mr. Angus MacColl of Stewarton, Georgetown, Ont., and predeceased her husband. Dr. Laidlaw was cut down at the comparatively early age of fifty-five, his life work well-done. His funeral was largely attended on Saturday last at Hamilton when the respect in which he was held in life was amply testified to by the concourse of mourners and the unmistakable tributes paid to his memory.

#### The Two Classes.

The world is divided into two classes: says *The Interior*, the atheist followers of Festus who cry, "Almost thou persuadest me to be a Christian," and the Christians who cry, "Almost thou persuadest me to be a fool and say, 'There is no God.'" We live in the thick of plots. Sin is the author and his tale is incomplete unless he persuades us to live, drink and be merry, for to-morrow we die and there's the end of it. This tendency to doubt lurks in the drawing-room, in the office, the newspaper, the summer vacation. When the body relaxes the soul is apt to do the same. Mortal science can never explain this constitutional belief in another world. But as the right kind of a husband tells his wife from day to day that he loves her although it is no news, only food, so we need to be stimulated from time to time to freshen our belief in the reality of the state to come. Perhaps I may be pardoned for quoting from this symposium the words of one who has thought deeply on immortality. Elizabeth Stuart Phelps says in closing her short article, —and what philosopher can gainsay her words?—"If the Creator has made a planetful of suffering never to be relieved, of mourners never comforted, of love never to be satisfied, of grief never to be assuaged, innocent hope never to be fulfilled, noble power never to be exercised, aspiration never to be realized, evil never to be conquered, and doers of evil never to be either punished or purified—if, in a word, this whole scheme of things is the freak of a malevolent fancy or the accident of a blind force—then we are face to face with difficulties as much greater than the difficulty involved in the doctrine of immortality as madness is sadder than sanity, and despair blacker than blessedness.

The *N. Y. Observer* in a recent issue called for. gives the following wholesome and timely advice. "Allowing for the vacation season, which commences with June and ends some time in October, and for the time spent in preparing for vacation and in settling down after the return home, the churches in our great cities can hardly count upon more than six months' real co-operative work in a year. In their corporate capacities they must do a year's work in half the time. This fact is a solemn one, and the more so that it is little likely to be changed. It behooves the pastors of our churches to recognize the existence of such a state of affairs and to make every effort to put the church forces into active working order promptly. Much of the church's machinery gets dis-jointed during the season of rest, and efforts to reach the outside world largely cease while the pastor or any considerable portion of his flock is away. The fall and winter months should be crowded with operations wisely directed, warmly pushed, well sustained. With such a serious shortening of the church year a twofold earnestness of purpose and a doubling of personal energy should be manifested by every church member. We are not supposing that all the Christians in our churches have been idle all summer long. Some of them at least have sowed good seed and sowed abundantly, but the work of such persons as members of some particular local church has, of necessity in many instances, been checked and the lack now needs to be made up.

## The Old Arm Chair.

REV. J. A. R. DICKSON, B.D., PH.D. GALT, ONT.

Even in these days of hurry and bustling restlessness a good deal of beautiful sentiment, and sacred association gathers around the Old Arm Chair, which has been occupied by a sainted mother, a devout father, or revered grand parents. It was the seat of honor—the throne, whence they ruled over all hearts and affections. It was the symbol of ease and content and rest. It was the most comfortable seat in the cosiest corner of the house. And did we not love to get ourselves ensconced there? Ah me! the memory of those days is touched with pathetic tenderness. They carry gladness to our hearts still. How long has the Old Arm Chair been the throne in the house? We might venture to say since chairs were made! Cicero speaking of Quintus Marcius, the augur, says this of him, "Among many other circumstances, I remember that once being seated at home in his arm-chair (as was his custom), when I was in his company, and a very few of his intimate friend, she fell by chance upon that subject of discourse which at the time was in the mouth of nearly every one," that was friendship.

What a feeling of repose and quiet enjoyment steals over our spirits as we read the words! And how vividly our imaginations picture the scene! We are there with the very few of his "intimate friends." And we enjoy it all! And how many other pictures rise up! Dr. Hannah in his memoirs of Dr. Chalmers, speaking of domestic intercourse says "Reposing in his easy chair and recalling the subjects of his "Bible Readings," he would say: "I am fond of the Old Testament; what a stately procession of scripture characters! I have just twelve that I call my magnates; what a pinnacle that speech of our Saviour lifts Abraham to "He rejoiced to see my day," piercing the futurity of 2000 years.—I like Isaac, there was such a mildness about him; it is very picturesque his going forth to meditate in the evening tide.—Jacob's early life is most distasteful to me. The truth is he was just too much of a sneck-drawer: he was the sneck-drawer and Esau was the snool about the pottage. But how impressive his interview with Pharoah and his closing scene!—There was great chivalry no doubt in David pouring out the water before the Lord,—the chivalry of the middle ages, in the antique Jewish way of it. I cannot say I altogether sympathize in it; I wad e'en ha'e ta'en a willy waucht o' the water.—I like everything that marks the identity of human nature. I am sure that judgment of Solomon's would make a great stir among the women; tongues wad no be idle at Jerusalem." That is not Dr. Chalmers in the pulpit rolling out his sonorous periods in stately English, but that is Dr. Chalmers in his arm chair talking familiarly and easing off into his native doric! Is it not simply charming to listen to that address on his "magnates" We seem to get nearer to him; and stand there in terms of intimacy. This is an high privilege!

When Dr. Guthrie came to Edinburgh he formed a wise resolution, to this effect, that he would give his evenings to his family, and spend them not in the study as many ministers did and do, but in the parlor among his children. "Had a visitor on one of these evenings dropped in on the group, he would have found Dr. Guthrie in his arm chair by the fireside, a volume of Macaulay, or Froude or Sir Walter in his hand, which he would cheerfully lay down every now and again, as one of the youngsters sought help with a hard sum or another with a troublesome sentence in parsing." That is another lovely picture! It places before us the delightful inner life of the home where all true strength is gathered and garnered for the battle of life in a stormy and selfish world. What evenings they would be! Dr. John Brown in his biographical letter to the Rev. Dr. Cairns, speaks of a visit he paid to Thornliebank thus: "That fortnight in 1824 or 1825 is still to me like the memory of some happy dream; the old library, the big chair in which I huddled myself up for hours with the new Arabian Nights, and all the old fashioned and unforgotten books I found there, etc." There is another vision of the Old Arm Chair, a child curled up in it with a book for a companion. The vision that filled the oriental imagination growing on

the sight, and glowing in their beauty, and moving the whole mind. The chair becoming a cave, a palace, a desert, a delicious dream. What a disenchantment came, when the book was closed and the eyes fell on the rows of books on the shelves in the library. How cold and lifeless everything would be! How prosaic after the poetic! No marvel the big chair was loved and longed for! Wey, some even covet the Old Arm Chair, especially those of famous men. Julius Hare writes to his sister Maria on the death of Goethe: "Alas, what sad tidings the papers contain! The mightiest spirit that this earth has seen, since Shakespeare left it, has departed. But he departed just like himself, in the perfect healthful possession of all his faculties, as a man who has fulfilled the duties of the day, and falls into calm sleep after it; and even his last moments were moments of enjoyment, he was just expressing the pleasure he felt in the genial warmth of the spring. What a pleasure it would be to possess the arm-chair in which Goethe closed his eyes, after having gazed on all that this world could produce, and behold; to him it was very good." Death in the Old Arm Chair! It for the time becomes a chariot on which the soul mounts into the invisible. The favored seat grows sacred and is filled with solemnity. Goethe the mighty German thinker dying in the big easy chair, having just looked out peacefully on all about him! How many have parted with this present life in the same conditions!

Nathanael Hawthorne has most ingeniously woven around an Old Arm Chair, made of oak which grew in the park of the English Earl of Lincoln between two and three centuries ago, and used to stand in the hall of the Earl's Castle. And which on the marriage of his sister Lady Arabella to a certain Mr. Johnson was given to him who being of puritanic opinions came to New England in 1630 bringing the chair with him,—around this chair he has woven the history of the colonies up till 1783: when the treaty of peace was signed, and the Revolution was complete, and the United States of America were recognized by all nations as one people. What he has done for this chair on behalf of his country, many might do for their family.

Is not the Old Arm Chair an heirloom often! Is it not a witness of the successive generations? Has it not looked upon all their life? Does it not represent them in a strangely pathetic way?

When the sweet Sabbath bells ring out the call to come to God's House let our response be joyful and wholehearted. Absence from the public service of God is not infrequently the beginning of a declension that moves with quick steps to irretrievable ruin. Guard against it by every mean: in your power! Let no trifling reasons keep you away. Be there as a witness, and a worshipper and a worker with God;—Saying with Dwight: "I love thy Kingdom Lord. The house of thine abode. The church our blest redeemer bought. With His own precious blood."

Christian workers in our day are being crushed with the burden of the past and the future. With these we have no concern. The past may inspire us, but looking unto Jesus we have a present help. The future is His, not ours. We have no concern with one day of it. When we sit with Christ in heavenly places we pass already into the nobler order; we see all things put under Him. But the times, the seasons, the circumstances, these things should not load us with the lightest burden. Nor are we to be overmuch concerned about outward activities. There be those who make themselves miserable when they do not write a book every year, or when they do not fill up a long calendar of engagements. When it is the will of Christ we must hold ourselves ready to speak, to act, to fight. When it is not we please Him by retiring into that recollection within the central source of light in which so many were once wisely content to spend their lives.

Like flakes of snow that fall unperceived upon the earth, the seemingly unperceived events of life succeed one another. As the snow gathers together, so are our habits formed. No single flake that is added to the pile produces a sensible change; no single action creates, however it may exhibit, a man's character.

## Family Religion.

BY THE REV. ARCHIBALD LBE, B.A.,

*Moderator of the Synod of British Columbia.*

The Synod of British Columbia at its last meeting, held at Nanaimo, laid upon its Moderator the duty of issuing a pastoral letter to the members of the Church upon the duties of Family Religion. To the fulfilment of this duty I now address myself, seeking first of all guidance from God, and praying that the counsels which He shall enable me to give may be fruitful in the promotion of spiritual life in the families of our beloved Church.

Too much importance can not be given to the subject of family religion. In God's dealings with his people we frequently notice the depth of meaning attached to the family relationship. We find repeated mention of father and children in the commands and promises of God. We read of Noah, "Thou and thy house;" of Abraham, "Thou and thy son," and of the Israelites, "Ye and your children." God has thus honored the family relation, in which we have a type of the relation which should subsist between God and His believing children. The family has as one of its objects the propagation and maintenance of true religion. The warfare of the Church and of the world depends in large measure upon the religious condition of the families of our land. If families grow up without God, without the cultivation of Christian graces, then the future of the Church must be dark indeed. Seeing then so much depends on the religious condition of families, let us endeavor to lay down a few fundamental principles which may be a help to those who wish to faithfully perform the duties that devolve upon them.

Family religion first of all lays its obligations upon parents. All parents, like Joshua, should realize that religion is a personal matter. They should say like him, "As for me, I will serve the Lord." All reforms must begin with self. True religion must begin in personal dedication to God. In every Christian home, the parents must be servants of God. The first duty of a parent is a life devoted to God. It is this which creates a spiritual atmosphere in the home, which will prove a blessed means of growth in grace to the children in the household. This consecration must be whole-souled. It must be a consecration, not depending on the opinion of others, but on love to God. The ideal Christian home is that where the parents have made this personal consecration of themselves to God. In the New Testament we read of Lois and Eunice, the grandmother and mother of Timothy, as being parents in whom dwelt the true spirit of personal consecration. Monica, the mother of Augustine, was a faithful Christian, and under God Augustine owed very much to his mother's training and example. "All that is good in me I owe to my mother," said President John Quincy Adams. Here then is the foundation stone of family religion, viz., the personal consecration of parents to God. A question for every parent is, "Have I made this personal consecration to God?"

Again, family religion embraces within its obligations both parents and children. Parents must make a stand for themselves and all who belong to them. Their stand must be like that of Joshua, "As for me and my house we will serve the Lord." Now God plainly indicates in His Word how parents are to do their duty to their children. In Deuteronomy vi 6, 7, "And these words which I command thee this day shall be in thine heart, and thou shalt teach them diligently unto thy children," etc. This passage indicates how parents can make a stand for their children, viz., by carefully instructing them in the commandments and will of God revealed in His Word. The Church and Sabbath school are important factors in religious training, but they are not intended to relieve parents of their responsibility and duty. It is when parents are true to their duties and carefully and prayerfully seek to train their children in the right way, that they may expect the Sabbath school and Church to be to them a true means of blessing.

Again family religion must be practical. With many the sum and substance of religion is salvation. This, however, is a very narrow view of religion. We are

saved in order to serve God. God wants a people to serve Him. How often is service taught both in the Old Testament and the New. Exodus iv. 25, "Let thy son go that he may serve me;" Deut. vi. 13, "Thou shalt fear the Lord thy God and Him only shalt thou serve." In Romans vi. 22 Paul says of believers, "Now being made free from sin and become servants of God, ye have your fruit unto holiness and the end everlasting life." Now what is it to serve God? It is to do His will, to support and honor his cause, to believe in Jesus Christ, to deny ourselves for His sake, to stand up for righteousness, to present ourselves as living sacrifices, which is our reasonable service.

In a Christian home the service of God occupies the chief place. It is a beautiful sight when parents and children are seen truly serving God. It is in such homes the men and women are being trained who are to carry on the work of God in the future. Let every parent who may read this letter resolve with God's help that he will do his duty in leading the household as well as himself to faithfully serve God.

But again family religion must be a Confessed religion. It must be a religion of which we are not ashamed. Paul confessed he was not ashamed of the Gospel of Christ. Joshua confessed before the thousands of Israel that he and his house would follow God. Now we want every father and mother to be like Paul and Joshua—not ashamed to confess before their family. On one occasion Christ healed a man afflicted with unclean spirits. The man wished to remain with Jesus, but Jesus said, "Go home to your friends and tell them what great things God hath done for you and hath had compassion on you." Now let us be practical and see how parents can confess Christ. First parents can confess Christ by faithfully attending the house of God. God from the beginning commanded and still commands those who fear Him to meet for His worship and for instruction in the House of God. Example is more powerful than precept, and therefore parents must confess their regard for God by faithfully attending God's house. They should go because it is right, because it is their duty, and if they go from such motives they will soon love to go and say like David, "I joyed when it was said unto me, go ye up unto the House of the Lord." Then parents can confess Christ by receiving and believing the Gospel, and so become members of Christ's Church. Christ says emphatically, "If ye confess me before men, I will confess you before my Father and the angels." Open confession must follow sincere acceptance of Christ. Therefore, brethren, confess Christ in your homes. From the earliest dawn of reason let your children know that God dwells in your homes. At the table provided by the bounty of God, confess His name by asking a blessing. Confess God by reading the Bible and praying with and for your households. Show your zeal for God's service by careful instruction. Seek to help your children in the preparation of their Sunday school lessons. See that they are taught the shorter catechism and to read and love the Bible. Confess Christ also by a consistent life at home and in the world. Live a life of faith, of sobriety, of purity, of uprightness, and of charity, and thus show your confession of Christ to be the outward sign of an inner life hidden with Christ in God. I could give many illustrations of parents who were not ashamed to confess Christ before their families. Joshua, who was not ashamed to acknowledge God; Lydia, whose heart the Lord opened; Eunice, the mother of Timothy; Zechariah and Elizabeth, parents of John the Baptist, who walked blameless before God.

And now, brethren, in conclusion, let us give this subject of family religion the thoughtful consideration its importance demands. Let those of us who are ministers seek to impress upon the minds of our people the vital need of true religion in every home of the Church. Let us seek to impress upon them the need of the Holy Spirits in all our efforts at serving Him, lest we become mere formalists in our religion.

And now for our ministers, for our congregations and families we earnestly pray, "The very God of peace sanctify you wholly, and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ."

In name of Synod of British Columbia.

## Church and Home.

BY THE REV. JOHN WATSON, M.A.  
(Jan MacLaren.)

"Except the Lord build the house, they labour in vain that build it."

"I was glad when they said unto me, Let us go into the house of the Lord."

The Bible Jew was at that time of day the most religious on the face of the earth. He lived in the fear of the God of his father, and the Divine presence was a member of his house, lending to it indescribable beauty and mystery. This Jew never made the immense and indescribable mistake of separating between the church and the home. It should ever be borne in mind that all the strength and all the purity which one expected from the church must come from the strong and healthy life which abounded in Christian homes. It was in the home where the Jew and where we also should conceive an immortality, and it was in the temple of Christ that we only could learn its real significance. Perhaps the greatest work two people could set their hearts to do on this earth was to create a home, and if two persons did nothing else but raise and maintain a home filled with faith, God, and the love of man, then they deserved well of the commonwealth of England. Home should never be considered as a mere sort of sublimated lodging-house, where it was possible, perhaps, to obtain more comfort than living in rooms. Home was the nursery of human life by every arrangement of nature, whilst it was also the place where the beauty of a woman's moral character comes to flower, and where a man learned to lose that selfishness which was his wont and to become a self-sacrificing individual. Home was the place where character and manhood's real strength was formed, and it behoved them to take care that no impious hand should be placed upon the sanctity of the home. Home above everything was a citadel of God, and it would be an unspeakable disaster, a crash that would shake not only the foundations of the church, but society as well, were any attack made upon this citadel. In the matter of home the first necessity was, of course, a house, that was, until we became dismembered spirits, and he doubted whether a good home could be formed where more than one family lived in a house. There were country districts as well as those of the great cities which were sadly stained by immorality, too often caused by overcrowding. To his mind, a good house was essential to the leading of a good life, and he did not for a moment believe that justice could be done to the soul of man were injustice being done to his body. Some pretty cottage from the railway train nestled in a delightful spot, and yet within all was black, for it was not to his mind possible to be a God-fearing Christian when a man with his whole family and possibly more were, irrespective of age and sex, crowded into a single small room. Of all men whom this country should wish well of, the one was the builder who put up a decent class of house, for by so doing he was promoting the welfare of man, and in proportion to his work he was deserving of great honour. He hath indeed done a great thing who hath built a good house, and no man was deserving of greater honour. It was a great thing towards people leading self-respecting lives, and living in a good house gave and taught them confidence. On the other hand if there was one man who deserved to be brought within the arm of the law, it was the miscreant who built a rotten house abounding in death traps, and to the speaker's mind that class of man was a dishonour to his generation. The Church in its day had been ready enough to cast men out from its midst for heresy, which was, after all only loose, careless, and inaccurate thinking, but so far as he knew it had done nothing to cope with this shameless and calculating wickedness, and when it did so another era of hope would dawn for it.

A house, however, was only the beginning of the home, there was the furnishing, and if they doubted this he advised them in a moment of absent-mindedness to venture into the domicile of a neighbor. Probably the mistake would be discovered ere they got farther than the hall, and then there would be a hasty retreat. A home should be something more than a house, for it was the complete environment, a life, and by way of a parenthesis he would say that the wholesale building of houses alike in suburban districts tended to destroy the individuality, and led also to a lowering influence of character. But to come back to the furnishing of the house, how foolish and poor-minded people must be who could go and buy the whole of their furniture at once or let the contract to some one to have the home ready and furnished, or who permitted their own home to be an exact reproduction of their neighbour's. It had been his privilege to have been taken over one of the most beautiful homes in England, and the charm of that beautiful place was that the owners had preserved every bit of furniture and article since they commenced life in a humble way as a married couple. The whole house was a record of the

life of its inmates, where every object had a history, every ornament was a treasure of love, and in fact every article a memento which recorded some chapter of life's history. Think for a moment of the books to be found in a house. Did anyone ever give a wholesale order for books. If there were a heathen who did such a thing he deserved never again to have a book. Their books should be bought one by one, it mattered not whether they were first editions or twelfth, but they should be interlined editions of the great authors, edited by their own affections. Then, too, it was awful to contemplate the readiness with which people would leave their houses nowadays, often for no reason at all. Home was home, it mattered not whether it was a six-roomed or a twenty-roomed house, and yet they would ruthlessly fling away the signs and parables of their lives, which it had taken years to accumulate, and he knew of no man who unmoved could contemplate the outward symbols of a former home. Let them now for a few minutes turn to the church home which lay so near their hearts on that inaugural Sunday. Since they were met in that beautiful, well-designed and airy church, he would remind them how important it was that religion should be properly housed, and he would add, if it was important for them who had good homes it was ten times more so for the masses to be met with in the great cities. When in his own city he went into one of the churches of the Roman faith in a poor district, or possibly even in a foreign city, what else could one do but thank God that the poor and needy of the neighbourhood could come into that beautiful building and with the richest indulge in the recollections of their own spiritual history, and their hearts could have full play. But why should not the church of the Puritans be so brightened—a church so illumined with all ties of sacramental love and joy, the repository of memories which searched the very heart, the "bare, wee kirk" which to many became the vestibule of heaven?

To every "bare, wee kirk" there was a sort of spiritual romance which hallowed that ugly old building in Scotland for Scotsmen. He asked them to picture the latter building with its belt of black fire to guard it against the ravages of the winter storm, and the grey stones around which marked the graves of the fathers of the clan. Let them watch the old man going in through the little door to the old-fashioned pew. He remembered sitting there long ago with his father, and had a faint kind of recollection of his grandfather, and the effect produced in him was one of tender memories of those who had gone before. Again he sat there with his own children in the place where his grandfather and father used to sit, and now to-day his children and their children sat there around him, and the church to him was indeed a home full of tenderest memories. Again, let them take a church or chapel down a side street in the great city of London. Why some morning did the business man on his way to work turn off down that side street and stand opposite that grim old and possibly unsightly building. Because a spirit of thankfulness remained in that man. He remembered the time when he was a poor, friendless lad come to London for business, and how one Sunday he stood at the door half afraid to go in. He remembered that kind person who took him to his pew, spoke to him, and afterwards asked him to his house, who surrounded him with good companions and put him in the way of cultured religious society. Later he was married there, and when God gave him children in that building he gave them to the service of Jesus Christ. His mind went back to all these things, and he thanked God that he was ever attracted to that church which, to him, also was indeed a home. It was such thoughts as these which surrounded a church with a spiritual romance, and now they too, in their new building, would be raising up memorials of their love and the affections of their home. A lot of this, it might be argued, was pure sentiment, but still it was a fine thing. Sneered at it often was, and yet supposing they robbed literature of sentiment, what had they left but a bare, repulsive, brutal realism. Let them denude politics of sentiment and there would remain nothing but hard doctrinal theories, and if they removed sentiment from religion they might as well close it at once. Sentiment in this life was everything. Had they ever been in foreign waters where lay a British man-of-war, and had they ever heard its band play "God save the Queen" without feeling the blood run faster through their veins and thinking with pride "I am an Englishman." He would ask those men who sneered at sentiment whether they did not remember and would not always remember where they wooed and won the best woman on earth. If they forget that they deserve to forget everything. Was there in this country no little God's acre where at least once a year they visited? There were many grander church-yards nearer home perhaps, but there in a secluded spot lay their dead, and did they not visit that spot some Sunday, and as with uncovered head they viewed the sacred spot, had they not made solemn resolutions to live a better life as they thought of those who had gone before. All this might indeed be sentiment, but it was such sentiment as would come with the growth of their church. At present its walls looked new, and although no ivy clustered round them as yet, some day ivy would grow upon their church, within it would be clothed by their affections. The church after all was their home and theirs was the opportunity of making it resound with glad hymns of praise. They came there to this new place of worship from many churches, and were beginning a new church life, and he trusted that it would indeed be their spiritual home.

## CORRESPONDENCE.

## The Financial Agency.

DEAR EDITOR,—Very much to the regret of all at the last General Assembly the venerable Dr. Reid who has served the Church so long and faithfully as General Financial Agent fell under the painful necessity of asking to be relieved of his duties in the near future. After such consideration as it was possible to give the matter during the meeting, the Assembly appointed Dr. Warden, of Montreal as his successor. Dr. Warden very naturally could not see his way clear to give an immediate answer but pledged himself to see that the interests of the Church did not suffer until the next Assembly. It may be assumed, therefore, that the matter is being taken by him into full consideration and that some time before the end of the Church year he will in some way indicate his mind. He will no doubt find the decision somewhat difficult to make. Such a call from the highest court of the Church is not to be regarded lightly, and no one will question Dr. Warden's pre-eminent fitness for any such position. But, as was pointed out by Dr. MacVicar on the floor of the Assembly, his present position is one of very great importance, and it would be exceedingly difficult to replace him. It has to be borne in mind that he is something more than Treasurer of the College and of the French Board. He has also the chief responsibility for two important institutions of the Church, viz., the Pointe-aux Trembles Schools and Colligny College. The interests under his care are of very great moment, and such as call for the very experience which he has now acquired. He might well hesitate, therefore, about making a change which would to some extent necessarily disarrange all these unless there is a pressing necessity for it. How many fail to see any necessity for removing him from his present position in order to meet the real desire of the Church as expressed in the General Assembly. If the Church wishes to have him as her chief financial agent, as seems to be the case, there ought to be no difficulty about transferring most of the funds of a general character to Montreal and having them administered from there, without at all interfering with his present position. There certainly ought to be a financial agent in Toronto. The treasurership of Knox College alone would require that, and it is too important a centre to leave without some official representative. The work in Toronto at the present time, however, really occupies two agents, and it would not be difficult at any time to assign enough for one. But it is by no means necessary that all the business hitherto transacted in Toronto should continue to be done here. Correspondence is as easy with one point as with another and necessarily most of the work has to be done in that way. Montreal is undoubtedly the financial capital of the Dominion and financial affairs of a national character can be as well if not better directed from that point than from any other. The experience of the American Church in this respect is instructive. New York is far from being the strongest centre of Presbyterianism in the United States, but almost of necessity it has had to be made the headquarters of all the great financial boards of the Church. Sooner or later a similar course will be found necessary in Canada, and it may as well be taken now as at any future time. Such an opportunity for a statesmanlike policy may not occur again for many years and sectional feeling may well be set aside in the interest of the Church as a whole. It is to be hoped that Dr. Warden will delay his decision until there has been opportunity for fuller discussion and more mature consideration of the matter from all sides.—ELDER.

## Constitution for Presbyterian Young People's Society.

The following Constitution was adopted, at its meeting on the 14th inst., by the Presbyterian Young People's Society of the Presbytery of Whitby. The recommendation of the General Assembly's Committee was kept in view, that the Constitution should be simple and comprehensive and should provide for close connection with the Presbytery.

I. NAME.—The Presbyterian Young People's Society of the Presbytery of Whitby.

II. OBJECT.—To promote the welfare and the usefulness of the Church of the young people of the Presbytery, by uniting them in friendly intercourse, the cultivation of their spiritual life, the study of the doctrines, history and work of the Church, and the support of its missionary, educational and benevolent schemes.

III. MEMBERSHIP.—The various Young People's Societies within the Presbytery under the oversight of Sessions; each Society to be represented by its President and one delegate for every seven members. In congregations where no Young People's organization

exists, Sessions may appoint delegates in the proportion of one to each twenty names on the Communion Roll.

IV. MEETINGS.—(1) An Annual meeting in connection with the fall meeting of Presbytery;

(2) Such special meetings as the Executive may call; notice of such special meetings to be given to Societies at least a fortnight in advance;

The Annual Meeting to receive report from the Societies, decide upon plans of work, and control expenditures; the discussion of topics to be open, but the voting power to be restricted to members as described above.

IV. EXECUTIVE.—To be appointed at the Annual Meeting, and to consist of an Honorary President, who shall be the Moderator of Presbytery for the time being, a President, two Vice-Presidents, a Recording-Secretary, a Corresponding-Secretary (who, for convenience in corresponding, should not be frequently changed), a Treasurer, and a Committee of five; together with the Convener of the Presbytery's Committees in Young People's Societies and two others named by the Presbytery.

The Executive shall prepare each year a report of the operations of the Society, which, after adoption by the annual meeting, shall be forwarded to the Presbytery through its Committee on Young People's Societies.

VI. CHANGES.—Changes in the Constitution to be made only at the Annual Meeting, by a two-thirds vote of the members present, and after notice of the proposed change given at the previous Annual Meeting, or sent to each Society at least one month before the meeting at which such change is to be considered.

## THOUGHTS BY THE WAY.

FOR THE ABSENT.

God, Who leddest the man of Ur  
From the land of gold and myrrh,  
From between the rivers twain,  
Through the danger-haunted plain—  
By Thy watchful care, we pray,  
Guard our loved ones far away!

Thou Who erst at Bethel's stone  
Comforted'st a traveller lone,  
And didst fill the darkened sky  
With angelic paup'ry—  
God of wanderers, we pray,  
Guard our loved ones far away!

Thou Who in the wilderness  
Didst Thy wandering people bless,  
As a shepherd leads his sheep  
Didst Thy flock in safety keep—  
Through the night and through the day,  
Guard our loved ones far away!

Thou on Whom in infant years  
Fell Thy Mother's anxious tears,  
When to Father's land she sped,  
By the pious Joseph led—  
By Thy wand'ring, Lord, we pray,  
Guard our loved ones far away!

Holy Spirit, Paraclete,  
Who dost guide Thy servants' feet,  
Whereso'er beneath the sky,  
Sons of men are born and die—  
Guide our loved ones on their way,  
Lead them safely home, we pray!

B. R.

It is said of the Venerable Bede that besides his regular exercises of devotion he made it his pleasure every day "either to learn or to teach or to write something."

"RESTS."

"God sends a time of forced leisure, sickness, disappointed plans, frustrated efforts, and makes a sudden pause in the choral hymn of our lives and we lament that our voices must be silent, our part missing in the music which ever goes up to the ear of the Creator.

"How does the musician read the rest?" See him beat the time with unerring count, and catch up the next note, true and steady, as if no breaking place had come between. "Not without design does God write the music of our lives. Be it ours to learn the tune, and not be dismayed at the "rests." They are not to be eluded over, not to be omitted, not to destroy the melody, not to change the keynote. If we look up, God Himself will beat the time for us.

With the eye on Him, we shall strike the next note full and clear. If we say sadly "there is no music in the rest," let us not forget, there is the "making of music, in it. The making of music is often a slow and painful process in this life. "How patiently God works to teach us! How long He waits for us to learn the lesson!"

## FOR THE SABBATH SCHOOL.

International S. S. Lesson.

LESSON VI.—SAUL CHOSEN KING.—NOV. 10.

(1 Samuel x. 17-27.)

GOLDEN TEXT.—"The Lord reigneth; let the earth rejoice."—Ps. xcvi. 1.

TIME.—B.C. 1075 or 1095.

PLACE.—Mizpeh.

INTRODUCTORY.—Samuel at the time of this lesson, was about seventy-two years old. He had been acknowledged as a prophet of the Lord for sixty years, and for twenty years before this lesson had discharged the duties of judge over all Israel. During this period there had been peace and prosperity, and his rule as judge appears to have been most satisfactory to the people, but he had associated with him his sons as judges, and they were guilty of corrupt practices that occasioned great discontent, leading to an urgent demand for a king, like the nations around them. This was displeasing to Samuel, but when he laid the matter before the Lord, he was directed to grant the request, and to anoint Saul as king privately. And the people were then gathered at Mizpeh where the king was duly chosen by lot, as recorded in this lesson.

LESSON COMMENTS.—V. 17. Samuel called the people together—This was no doubt one of those great assemblies of Israel which were accustomed to gather on all important occasions, made up of representatives of all the tribes and of the people as far as possible. Unto the Lord—The Lord was present there to meet His people. To Mizpeh—This hill, near Ramah, the home of Samuel, was the place where, during that period, great assemblies were often held.

V. 18. Said unto the children of Israel, Thus saith the Lord God of Israel—He speaks in the name of the Lord, delivering the message God had given him. I brought up Israel out of Egypt, etc.—He reminds them that in all their great dangers and deliverances He, Jehovah, was their King and Leader, and to Him they were indebted for whatever of prosperity they had enjoyed.

V. 19. And ye have this day rejected your God—This they had done by their dissatisfaction with the form of government he had hitherto given them, and especially their lack of faith in Him. It was this which had led to all the disasters that had distressed them. And ye have said, . . . Set a king over us—This was their demand of Samuel. Now therefore present yourselves before the Lord—There was no doubt an altar there, and we must suppose that on this occasion some religious service was performed. By your tribes, and by your thousands—There was to be some systematic arrangement of the tribes to facilitate the taking of the lot.

V. 20. And . . . the tribe of Benjamin was taken—The first lot was between the twelve tribes, resulting in the choice of the tribe of Benjamin as the tribe from which the king should be taken.

V. 21. When he had caused the tribe of Benjamin to come near with their families—The tribes were divided into subdivisions, called families. These divisions were generally distinguished by the names of the sons of the original heads of the tribes. The sons of Jacob were the heads of the tribes, their sons were the heads of the families into which the tribes were divided. The family of Matri—This family of all the families of Benjamin was chosen by lot. Saul the son of Kish—There were perhaps intervening steps taken, but the final lot pointed out the king God had chosen. When they sought him, he could not be found—Saul knew what the result of the lot would be, for he had been already anointed by Samuel, and modesty seems to have led him to withdraw from the assembly.

V. 22. Therefore they inquired of the Lord further—How they inquired is not told, but probably through the high priest, and in the appointed way. Among the stuff—The baggage. Such an assembly would have a well-appointed camp with the baggage.

V. 23. And they ran and fetched him thence—The expression indicates the eagerness of the people to see the chosen king. And when he stood among the people, he was higher than any of the people from his shoulders and upward—It is surmised that he must have been nearly or quite seven feet tall.

V. 24. And Samuel said to all the people—Notwithstanding Samuel had been rejected by the people. It is evident here and elsewhere that he had entered heartily into the movement and attached himself strongly to the young king. See ye him whom the Lord hath chosen, that there is none like him among all the people? We may suppose that it was not merely the stature of Saul that impressed those who saw him, but his attractive appearance. And all the people shouted, and said, God save the king—Thus accepting him as their king.

V. 25. Then Samuel told the people the manner of the kingdom, and wrote it in a book—These words imply that Samuel, under

divine direction, gave to the king and people a written constitution thus establishing a limited monarchy, unlike those of neighboring kingdoms, as they were despotic in their character. Laid it up before the Lord—It was doubtless placed in charge of the priests, as was the law of Moses.

V. 26. Saul . . . went home to Gibeah—This place was four miles north of Jerusalem, where Saul seems to have made his headquarters. A band of men—Who appear to have volunteered to be his followers, and who constituted the nucleus of his army. Whose hearts God had touched—That is, had inclined toward Saul.

V. 27. But the children of Belial—The expression means *worthless people*. How shall this man save us?—Perhaps this was because he was of the smallest of the tribes. They . . . brought him no presents—The customary gifts of homage. He held his peace—Patiently abiding the time when he could gain their allegiance by his acts of valor.

## Hints to Teachers,

The lesson is taken from the fourth section of the first general division of the Books of Samuel. The principal events of this fourth section are:

1. The demand for a king, and the Lord's response.
2. Saul privately anointed by Samuel, with the sign given him that he was to become king.
3. Saul chosen king by lot at Mizpeh.
4. Saul publicly accepted by the people after his victory over the Ammonites.

Our lesson is taken from No. 3, but the incidents preceding and succeeding, as noted above should be considered.

## Summary.

1. God sometimes suffers the disobedient to have their own way.
2. To reject God is a sin of heinous ingratitude.
3. Modesty, humility, and forbearance are marks of true greatness.
4. A young man of noble traits, if he be without the grace of God, may fall to the lowest depths.
5. Bad rulers, high or low, are a great curse to a people.
6. The precepts of God's law should be the guide of every one in his official acts.
7. Some follow Christ the King in Zion; others despise Him.

## CHRISTIAN ENDEAVOR.

"There is a wonderful future before the Endeavor movement, on one condition: that its leaders and members persistently offer it to God for the filling and renewing and thanksgiving of the Holy Ghost."—Rev. Andrew Murray.

## What Others are Doing.

Hungary's first Christian Endeavor Society was lately organized, with seven members.

The local union of Wellington, New Zealand, employs a Chinese catechist to work among his countrymen in that city.

The latest denomination to make Christian Endeavor its official young people's society is the African M. E. Zion Church.

One of the former members of the society in the Wisconsin State Prison is now engaged in work for prisoners in New England and New York.

A society in Richmond, Ind., made arrangements for taking the feeble and aged members to the church to a communion service, and afterwards went with them to their homes.

The original Christian Endeavor Society in Williston Church, Portland, Me., sees no flagging in its zeal. In alternation with other Portland Societies, it has undertaken the holding of regular services at the Greeley Hospital.

Christian Endeavor in Texas partakers of western enterprise. The Cumberland Presbyterian Society of Terrell, recently made a trip of eight miles to Poetry and organized a Christian Endeavor Society of thirty members in its own denomination.

During the Boston Convention, the uniform courtesy of the men employed on the street cars was quickly noted, and in recognition of this service the United Society sent a letter of thanks to the West End Railroad Company. The company printed the letter, and gave a copy to each of its employees.

The power that rests with one consecrated young people's society is well shown by the example of the Presbyterian Endevancers of Glenolden, Penn. The eleven delegates to Boston returned home fired with zeal for personal work. An evangelistic committee was appointed and outdoor services have been held regularly on Sabbath evenings. The first seven services resulted in more than fifty conversions.

## MISSION FIELD.

## Is it Nothing to You?

It is nothing to you, O ye Christians,  
That Africa walks in night,  
That Christians at home deny them  
The blessed Gospel light?  
The cry goes up this morning  
From a heart-broken race of slaves  
And seven hundred every hour  
Sink into Christless graves!

Is it nothing to you, O ye Christians  
That in India's far-away land  
There are thousands of people pleading  
For the touch of a Saviour's hand?  
They are groping and trying to find Him  
And although He is ready to save  
Eight hundred precious souls each hour  
Sink into a Christless grave!

Is it nothing to you, O ye Christians  
That millions of beings to-day  
In the heathen darkness of China  
Are rapidly passing away?  
They have never heard the story  
Of the loving Lord who saves.  
And fourteen hundred every hour  
Are sinking to Christless graves!

Is it nothing to you, O ye Christians,  
Will ye pass by and say  
"It is nothing, we cannot aid them?"  
You can give or go and pray;  
You can save your souls from bloodguiltiness,  
For in lands you never trod  
The heathen are dying every day  
And dying without God.

Is it nothing to you, O ye Christians?  
Dare ye say ye have naught to do?  
All over the world they wait for the light;  
And is it nothing to you?

"Christianity is the hope of the future." These words were written on the banner of the Okayama Orphanage, which hung outside the veranda of a hotel in Hiroshima as thirty thousand Japanese soldiers, bound for the seat of war, filed by. On the veranda a band of musicians from the Orphanage played and sang patriotic songs. "Long live Japan," shouted the orphan boys; and the soldiers responded, "Long live Christianity."

The British Government, after a year or two of hesitation, has finally decided to raise Uganda and the region lying between Victoria Nyanza and the East Coast to the estate of a protectorate, has voted a snug sum for the maintenance or order, and in due season is likely to construct a railroad.

The Presbyterian hospitals in Peking and Canton in 1893 treated fifty-seven thousand five hundred and forty-one cases. How much that means of Christ-like work, and who can estimate the results!

The Presbyterian Church of Queensland is extending her missions to the Kanakas in the Mackay district, Queensland, and asks for an additional missionary, who will attend to the Polynesians on the north side of the Pioneer River, Mackay—the present missionary, the Rev. Mr. McIntyre, henceforth confining his labors to the south side of that river. In this way, it is hoped that the whole population from the South Seas in the district will be reached.

Major Mathison, an officer of the English army, who has served eighteen years and distinguished himself on the battlefields of Egypt, has resigned his commission to become a missionary. He will go to Ceylon under the auspices of the Church Missionary Society, and will work without pay.

## Letter from British Columbia.

ALBERNI, B. C. Oct. 1, 1895.

Dear Mr. MacKay:—I write from Alberni where we have just formally opened the new Girl's Home. The Rev. A. B. Winchester, who is much appreciated in this settlement, arrived here on Saturday the 22nd inst., from Union Mines, where he had been engaged in conducting opening services connected with a new Chinese Mission hall. I fortunately arrived the same day from Uclulaut, after a three days' journey,—and in consultation with Miss Johnston decided to have the building opened on the 29th Sept., to which date we were able to detain Mr. Winchester. The latter and myself then returned to Uclulaut with the purpose of again reaching Alberni on the following Friday or Saturday, in time for Sabbath services. We did reach it, but only by getting

an extra hand on the third day, of a continual struggle against strong head winds, and contrary currents. Mr. Winchester proved that he was capable of handling an oar, but even with co-operation, and the securing of the third man on the last day, it was nearly midnight of Saturday (28th) when we arrived at our destination.

On Sabbath morning Mr. Winchester opened formally the building for the work of the Lord among the Indian children in the presence of a mixed congregation of whites and Indians. In the afternoon, I spoke to the Indians in their native tongue; and in the evening the Sacrament of the Lord's Supper was dispensed by Mr. Winchester, when a goodly number of the whites were present. On Monday afternoon we had a "Potlatch Mukamuch" for the Indians, and the way they sowed away the good things was indeed remarkable. But we caught them, not so much with guile, as with a "good square meal," and when they were finished we took the opportunity of speaking to them of the love of Jesus for them, and His desire for their salvation, and the means adopted, in this case, of reaching the children. The Indian agent Mr. Guiled, also addressed them at length in Chinook, which at the request of the old chief, was translated by some of those who understood. And then, Monday evening, the whites came, and a programme of music, reading and speeches,—good stirring words from faithful lips,—was rendered. The Rev. Mr. Smith, a retired minister, Mr. Menzies, the Home Missionary, Mr. Thomson, an elder here, gave short addresses,—while the Rev. Mr. Winchester electrified his hearers with one of his outbursts of eloquence. The addresses were all good. If the Christian people of Alberni follow the advice given by these gentlemen, there will be more sympathy, and less criticism of the work amongst the Indians. It was, indeed a prophecy of better days to see the goodly number who communed with us on Sabbath evening. I cannot but hope that those who partook of those emblems, reminding us of the greatest missionary effort ever conceived, of the dying request of the author of this work, will look with more favor upon work among the heathen. It is true we are criticised here. Whatever may be the feeling at "home" concerning the "honor" of our calling, certainly here, there is little honor attached to it. We hear that not only are the Indians incapable of being enlightened, but that education only makes them worse. It may be that education, apart from Christian teaching and Christian influence is of little use; but that the education received in the *Mission Home* has made reprobates of the Indian youth, will only be asserted by those who seek a sling at the work irrespective of facts. We hear that we are an idle lot, with little to do but amuse ourselves at the expense of soft-hearted Christians in the East, and the while that money has been extravagantly spent; and many such pleasant remarks,—but praise the Lord, He knows! We do not seek to be petted and coddled and told how self-denying we are, of the great sacrifice we are making (which in truth is not the case); nor do we desire to be told of the great work we are accomplishing, but it is nevertheless quite inconsistent with our natural craving for loving sympathy, to be under a cloud simply because we are engaged at work among the despised Indians.

These speeches, the Communion, the warm greetings, at our opening services have combined to inspire the hope that at least the Christians of this place will view our efforts in a more sympathetic light.

One of the features of the evening, on Monday, was the singing of the little Indian girls. They surprised a great many and took the hearts of the people by storm. To say that we were proud of them is but a very mild way of putting it,—we were delighted with their performance.

But it is all over now,—our dear brother from Victoria, who in his life work experiences, perhaps even more intently than we the lack of help in quarters where it might rightfully be looked for,—has gone. The exaltation of the mountain top scenes in company with the Master, has given way to the routine work of the vale beneath, and yet we are thankful for the refreshing, and its strength we hope will remain with us, a sweet stimulus for the season's work, which is just opening.

The Indians from Behring Sea sealery have just arrived. Two of our brightest men,—one of them a favorite at the Mission,—will never return. This morning the death lament has been sounding from the rancherie near by. Sad as this sound is it is not so depressing as the thought that shortly will begin the drink and gambling, to continue with more or less diligence until the money is spent, and another scaling season opens.

I am anticipating a very busy winter. As soon as I hear from you I expect to take a trip up to Claoquaht Sound, with the view of starting work there. May the dear Lord guide us in all these matters to His own glory.—Yours sincerely,

(Sgd.) M. SWARTOUT.

## Church News.

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

### Montreal Notes.

DURING the successive evenings of last week, from Monday to Friday, a convention was held in Stanley street church for the deepening of spiritual life. The special subject for study and prayer was the person and work of the Holy Spirit. The discussion each evening was opened by a carefully prepared paper which gave it thoroughness and strength. On Monday evening the paper was given by the Rev. T. S. McWilliams, pastor of the American Presbyterian Church, on the Holy Ghost as a Divine Person. On Tuesday evening by the Rev. Principal MacVicar on the Holy Ghost the Author and Interpreter of the Scriptures; Wednesday evening by Sir William Dawson on the Holy Ghost in the Life of the Individual; Thursday evening by the Rev. Dr. Barbour, Principal of the Congregational College, on the Holy Ghost in the Life of the Church; and on Friday evening by the Rev. Dr. Auliff, of the Wesleyan College, on the Fulness of the Holy Ghost. Thoughtful addresses in addition to these were given by various pastors and others. The attendance was large throughout the whole series and deep interest was excited in the minds of many. The closing address on Friday evening, was given by the Rev. W. Hoy Aitken, Superintendent of the Church Parochial Mission Society, England, who began a series of evangelistic services in Christ Church Cathedral on Sabbath. This striking preacher will continue in Montreal holding daily services until Nov. 10th, after which he has arranged to visit other prominent points in the Dominion.

At a special meeting of the Presbytery of Montreal, held on Tuesday, the 22nd inst., leave of absence for three months was granted the Rev. M. S. Oxley, of Westminster church. Mr. Oxley has been laid aside from duty by ill-health for some weeks past and so far has made but little progress towards recovery; but it is hoped that a complete change and freedom from all anxiety will restore him to his former vigour. His pulpit will be supplied during his absence by the members of the Presbytery.

At the same meeting was accepted with great regret the resignation by the Rev. J. L. Morin, M.A., of the pastoral charge of St. John's French church. Mr. Morin has been appointed lecturer on the French language and literature in McGill University. His withdrawal from the staff of missionaries engaged in the work of French Evangelization is much regretted by all who have had an opportunity of knowing the valuable service which he has rendered in the past, but the French Protestant community feels honoured at having one of its representatives chosen for this position, and it is hoped that in an unofficial way he may still be able to do much in aid of the cause. The congregation will proceed to the choice of a successor without delay. Thanks to the educational policy of the Church in providing an efficient course of training for its missionaries under Dr. Cousirat there is now no lack of French ministers well qualified in every way for the position.

THE Rev. W. Graham, of St. Andrew's church, St. John's, Newfoundland, is at present in the city soliciting aid for the completion of their new building. The case is a deserving one. All the property of the church was destroyed in the great fire of 1892, and the bank failures of last year have greatly crippled the congregation. Their new church has cost about \$30,000, towards which \$8,000 has been subscribed locally. As this appeal for help was authorized and commended by the last General Assembly after full inquiry into the circumstances it will no doubt meet with a liberal response from the members of our church.

### General.

A VERY pleasant social was held last week at Chetwynd. During the evening an address and purse was presented to the pastor Rev. J. Garrioch.

REV. MR. STUART will, we understand, occupy the pulpit of St. Andrew's church, Thamesford, until after the Hamilton Presbytery shall have met to consider the call lately extended to Rev. Mr. Graeb.

REV. J. B. DUNCAN, for nineteen years pastor of Knox church, Perth, and for forty-nine years altogether a minister of the Presbyterian Church in Canada, has resigned his charge of Parry Sound congregation.

THE sacrament of the Lord's Supper was observed in Knox church, Galt, on Sabbath morning last. Notwithstanding the inclement weather there was a large attendance. In the evening Rev. Dr. Bell, of Dayton, Ohio, Missionary Secretary of the United Brethren church, conducted the service.

SOME time ago the Children's Aid Society, of Toronto, invited the Sunday schools of the city to join in an annual collection in aid of its funds. So far eight Presbyterian schools have responded favourably and two have sent their collections in as follows:—St. John's, \$15.20; Toronto Junction, \$9.00.—J. STUART COLEMAN, Sec.

ON Thursday last the Rev. R. M. Craig, of Melville church, received a telegram informing him that at a congregational meeting of the First Presbyterian church of Santa Fe, New Mexico, held on the previous evening, he had been called as pastor. The congregation to which Mr. Craig is called is a very important one, and the attraction to mission work is perhaps to Mr. Craig the most attractive feature of the call.

FIRST Presbyterian church, Victoria, B.C., was crowded on the evening of October 14th to hear the Rev. Dr. McKay, the apostle of Formosa. He described in a thrilling manner the opposition he received for many years in different parts of Formosa, the attacks made on himself and his helpers, the destruction of his churches and the springing up of others out of their ashes, and with all the protracted care and overruling providence of God.

THE annual thanksgiving meeting of the Woman's Foreign Mission Society Association in connection with Knox church, Kincairdine, held on October 3rd, was in every respect one of the most interesting ever held by the society. This was evinced by the reading of papers and appropriate selections on the topic for the day, and the more practical testimony of the offering which amounted to \$50. To this was added a cheque for \$8 from the Lorne Sabbath school with the request that it be applied to the Formosa Mission.

THE new Presbyterian church at Uphill, was opened on October 20th by Rev. J. W. Macmillan, of St. Andrew's church, Lindsay. Uphill is located where the Monck road, an old British military highway, crosses the Victoria road, eleven miles north of Victoria Road station. It forms with Sebricht a mission of the Presbyterian Church. Mr. John D. Smith, of Lindsay, is in charge of the mission. About a year ago the congregation at Uphill determined on erecting a new place of worship and all united to secure the desired end.

THE thank offering meeting of St. Andrew's W.F.M.S. was held in the lecture room of the church, Smith's Falls, on Thursday 17th inst. Members were out in force, as usual, to the number of sixty. The meeting was conducted wholly by those belonging to the auxiliary, no outside speaker being present. The President, Mrs. (Rev.) C. H. Cooke, gave a short address, and there were other interesting items on the programme. The thanksgiving offering, amounting to \$55, was dedicated to the Lord in prayer, led by Miss Mary Storey. An altogether helpful and interesting meeting was ended with the serving of refreshments and a social half hour.

THE Presbytery of Truro held an important meeting at Truro, N.S., Oct. 15th, in connection with Rev. J. Robbins' early departure for London to enter upon his duties. In addition to members of Presbytery, a good many people of the congregation were present to show their respect for their minister. The commissioners from the congregation were Messrs. Alex. Miller, C. P. Blanchard, Senator Mackay, C. A. Archibald and C. N. Dawson. Eloquent testimonies were paid to the work accomplished in the nine years of the ministry by Mr. Robbins, and of the deep and abiding friendship existing between him and his predecessor, the late Dr. McCulloch. Repeated allusion was also made to the services rendered by the pastor's wife. The best wishes of a host of friends follow them to their new sphere. After the delegates from the church had been heard a resolution was moved by Rev. J. H. Clark, seconded by Rev. D. S. Fraser, agreeing to loose Mr. Robbins

from his charge, with a view of entering upon his mission in London. Both mover and seconder of this resolution delivered able speeches, and were followed by Rev. T. Cumming and C. McKinnon. Mr. Robbins, in reply, assured the brethren that a warm welcome awaited any member of the Presbytery or of the congregation at his home in London at any future time.

WHAT was a very successful missionary meeting was held by the Women's Auxiliary, Saltsprings, N.S., on the evening of the 11th inst. The church was filled with an attentive audience. Rev. J. A. Cairns, pastor of the congregation, presided, and with him were associated for the evening the Rev. A. W. Thompson and Mrs. Thompson, of Trinidad, and the Rev. Messrs. Geggie, of Truro, and Coffin, of Durham. Mr. Coffin conducted the devotional exercises, and Messrs. Geggie and Thompson were the speakers. The presence of Mrs. Thompson gave additional interest to the meeting, and the ladies of the auxiliary, under whose auspices the meeting was held, presented her with an address, to which she made a graceful and fitting reply.

THE church workers of Bank street church, Ottawa, were entertained to a social meeting by the members of the session, October 17th. Rev. Dr. Moore gave an address, after which the leaders in the different lines of church work spoke. Messrs. J. Hardie and R. McGiffin spoke of the work of the Sabbath school, Ald. Stewart and Mr. R. Henderson on the progress of the Bible class, Messrs. S. Stewart, James Clark and E. Gilbert on behalf of the Ladies' Aid Society and Y.P.A., and Mr. James Young on behalf of the choir. Mr. Alex. Rose spoke of the work being done among the Chinese of the city, and Dr. Thompson, of Montreal, told of similar work in the metropolis. Rev. T. W. Winfield also gave an address. During the evening the choir rendered an anthem.

A SPLENDID reception was given in St. Enoch's Presbyterian church, Toronto, Oct. 22nd, by the members of the congregation to the newly-inducted pastor and his wife, Rev. A. and Mrs. McMillan. The church was beautifully decorated with flowers and plants for the occasion, and a very large and enthusiastic audience was present. Before the meeting commenced a supper was served in the school-room by the ladies of the church. Before the close of the meeting Mr. McMillan was called upon to address a few words to his congregation for the first time as their minister. He assured them that his heart was too full to give utterance to his feelings for the very kind reception they had tendered to both Mrs. McMillan and himself, and expressed the hope that his ministry would be acceptable both to his congregation and to his Master.

THE Rev. Hugh McLean preached his farewell sermons to the Richmond, Fallowfield and Goulbourn congregations on Sabbath, September 29th. During four years and six months 120 members have been added to the roll; \$1,000 of the debt have been paid, and the salary has been increased \$75. On Thursday, October 10th, the principal office-bearers of the Richmond church, and the leading members of the Fallowfield church, together with their ladies, met at the manse and spent a social evening with the minister and his family. An address was presented to Mr. and Mrs. McLean, accompanied by a purse of money. Mr. McLean gave a suitable reply for himself, and Mrs. McLean who conducted the Bible class for the last four years, and for his daughter, Mrs. James Stewart, who presided at the organ for three years in the Richmond church.

ON Friday evening, October 25th, a large gathering of Presbyterians met at Mrs. J. Brooks, Granton, to welcome Rev. J. Campbell on his return from New Brunswick, after an absence of five months. Nearly the whole of Mr. Campbell's Granton congregation was present, and the gathering in itself showed the esteem and love which the people have for their pastor, who has been laid aside from active service through serious illness since last June. After some time had been spent in social intercourse, Mr. James Bryan took the chair, and called on the choir for a selection, after which Mr. Campbell led in prayer. The chairman then welcomed Mr. Campbell on behalf of all present, expressing his pleasure at the restoration to health of his pastor, and the hope that he might be enabled to continue in the work. After another chorus Mr. Spence, elder, speaking for the session said he

was glad they were able to welcome their pastor, and he hoped he would long be spared to them. He suggested the advisability of relieving Mr. Campbell as much as possible during the coming months, until his health was fully restored. Addresses of welcome were read from the Y.P.S.C.E. and S.S. After this part of the programme had been completed, Mr. Campbell replied in a few words, thanking the congregation for the way in which they had shown their interest in him, and for their appreciation of his work. He expressed his pleasure at being able to be with his people again in the enjoyment of a fair measure of health, and he hoped that in accordance with the opinions of his physicians he would be completely restored and able to resume his pastoral duties in a few months. After a bountiful lunch had been served the company disbanded, well pleased with their pleasant evening.

#### Presbytery of Lindsay.

This Presbytery met at Cannington, Oct. 15th. Rev. D. Y. Ross, M.A., moderator, constituted the court and presided. Rev. Mr. Duncan, lately of Parry Sound, being present, was invited to sit as a corresponding member. Messrs. Louden and Douglass appeared as commissioners from Cambray and Oakwood, and reported that an effort is being put forth to call a minister at an early date if assurance is given of support from the Augmentation Fund. The congregation has been canvassed with the result that Cambray promises to pay \$400, and Oakwood \$200 in support of a settled pastor. Moved by Mr. McKinnon, seconded by Mr. Hanna, and agreed that Presbytery make application to the Augmentation Committee for a grant of \$200 for this congregation in the event of speedy settlement. Nominations to Knox College vacancies were deferred to a future meeting. The Home Mission convener was instructed to apportion the sum of \$1,400 expected for that scheme from this Presbytery to the congregation within the bounds. The committee on Young Peoples' Societies was reconstructed as follows:—Rev. W. G. Hanna, convener; D. Y. Ross, G. McKay, secretary; J. C. Gilchrist and Mr. Lord of Lindsay. Leave was granted Kirkfield to dispose of the manse property and invest proceeds in the new church, but the congregation is strongly urged to procure another manse in place of the one thus disposed of at as early a date as convenient. Rev. D. Millar gave an account of his work at Cobocok and Kinmount. Messrs. McKinnon and D. D. McDonald were appointed to inquire into the working of the stations and report to next meeting. The proposal to change the interval between meetings from two to three months was laid over for future consideration. The scheme for payment of travelling expenses of commissioners to the General Assembly was again remitted to sessions for an early report. The records of Cannington, Greenbank and Sunderland sessions were examined and duly attested. Rev. M. N. Bethune, of Beaverton, stated that owing to poor health, he will not be able to preach for six months. The congregation, however, desire him to continue in his present relations with them, to which he agreed. Thereupon it was moved by W. G. Hanna, duly seconded and cordially agreed that the Presbytery express its deep sympathy with our brother, the Rev. Mr. Bethune, in his feeble health, and pray that our Heavenly Father will, if it be His will, restore him to full health. The Presbytery feel gratified to know the generous proposal of the sessions of Beaverton and Gamebridge to allow Rev. Mr. Bethune to rest for six months and provide pulpit supply in any way he may deem best, and approve the same. The Presbytery recognize the kind and generous action of this congregation in this case and that of Rev. D. C. Johnson, and heartily commend them.—P. A. MacLennan, Clerk.

#### Augmentation Committee of the Synod of Hamilton and London.

The Augmentation Committee of the Synod of Hamilton and London met in lecture room, St. Andrew's church, London, on Monday, Oct. 14th, at 7 p.m. There were present the representatives of the different Presbyteries of the Synod; also Dr. Warden, the clerk of the Assembly's Committee on Augmentation. Dr. Lyle was

appointed chairman, and J. C. Tolmie secretary of the meeting.

After a statement by Dr. Warden as to the origin of the Committee and the purposes for which it was established, the Committee went carefully over all the requests for grants from the Fund, enquiring into the position of each field; the possibility of re-arrangement so as to make them self-supporting; and whether these congregations, which have been on the Fund for some years, are growing more independent, and if not, wherein the weakness consists. They then made recommendations to the Assembly's Committee on Augmentation, and to the different Presbyteries in accordance with their findings. The committee then examined the extent to which the Fund was supported by the different congregations, when it was resolved to call attention of Presbyteries to the small amount contributed to this Fund, in many cases, in proportion to the amount required from it, and to recommend that some arrangement be made by each Presbytery by which the interests of the Fund might be brought before its several congregations.

Regarding the continued illness of the Rev. Mr. Macdonnell, it was moved by Mr. Johnston, seconded by Mr. Fletcher, that this Committee deeply regret the continued illness of Rev. D. J. Macdonnell, and earnestly hope that if it be the Divine will he may be speedily restored to health and strength that he may continue to serve the Master, not only in the congregation to which he has so efficiently ministered for so many years, but also in other departments of the work of the Church which have in the past been so highly benefited by his wise counsel and energetic aid.

The Committee then adjourned to meet at the date and place of meeting of the next Synod, at 3 o'clock in the afternoon.

J. C. TOLMIE,  
Secretary.

#### Young People's Union.

The quarterly meeting of the Young People's Union, in connection with the Presbyterian church, was held in the St. James Square church, Toronto. The Rev. Mr. Wallace, of the Bloor street church, was in the chair. The meeting was a representative one, and embraced members of all the various societies in affiliation with the Union. The object of the gathering was to enlarge the Union, and to make it a thoroughly Presbyterian organization, as general in construction as the Church itself. At present its membership is confined to the city. A special meeting to further the consolidation of the city and outside societies of the Dominion will take place in the Bloor street church on Nov. 14th. The Rev. Dr. Cavanaugh was the first speaker to address the meeting. His remarks were replete with sound advice, and were listened to with much attention. There were two advantages, he said, resulting from Presbyterianism. The first was strong government. He explained by saying that "Presbyterian church government was so simple that it could do any work without applying to any special committee to look after it. The second advantage, in his opinion, was that Presbyterianism secured the liberty of Christian people to a larger degree than that of any other denomination. No person with a grievance, but could get justice, he said. The Rev. R. Douglas Fraser, M.A., Convener of the General Assembly's Standing Committee on Young People's Societies, was the next speaker. He said that the Committee was still in its infancy, having being appointed only last June. It was an outcome of the general movement for organization among the young people, and was welcomed equally by them and by the Church at large. It was a representative committee, embracing members of all Presbyteries and Synods. In reply to a salutory circular about 600 societies had reported, of which all but ninety were Societies of Christian Endeavor. There were no less than thirty-three different kinds of organizations embraced in the remaining societies. The committee had decided to work through the Presbyteries, and proposed to send out in December to all societies questionnaires for detailed information as to their condition and work. The formation of Presbyterian Societies, with a simple and comprehensive constitution, was recommended, close connection to be maintained with the Presbyteries, and some definite mission work to be undertaken. Some Presbyteries had already moved in the direction

indicated, and the plan had been heartily endorsed by the Presbyterian "rally" at the recent Y.P.S.C.E. Provincial convention. The committee further strongly urged upon all Young People's Societies to adopt some systematic and voluntary method of raising funds, and to give a foremost place to work in connection with their own congregation, and to the support of the great missionary, educational and benevolent Schemes of the Church. The speaker looked for a bright future for young people's organizations as training schools for the youth of the Church, and as aids in her great enterprises. The Church was safe in the hands of her young people, he said, in conclusion, if only those who were older were wise in encouraging and directing them in their endeavors. The Rev. Mr. McTavish spoke in the same strain and pointed out the manifold advantages that Presbyterianism afforded.

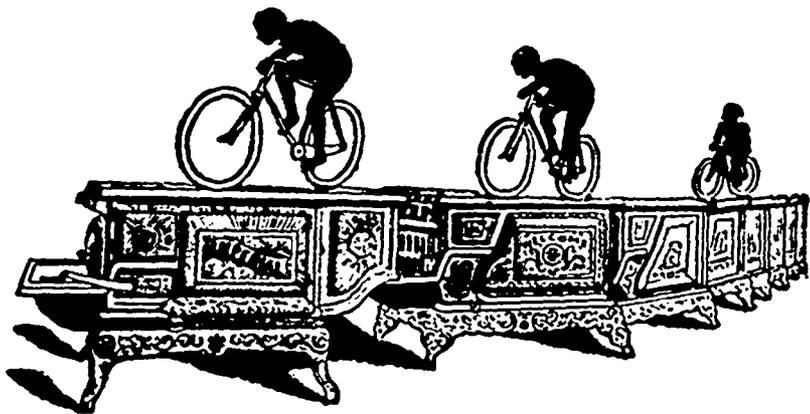
#### In Memoriam—Mrs. Alex. Gilray.

DEATH has been busy of late in the homes of the Presbyterian ministers of Toronto. On the 1st day of October there passed away one who will leave a large gap in College street congregation, and the home in Bellevue Avenue desolate indeed.

Mrs. Alex. Gilray was the daughter of Mr. Joseph Gibson, of Deer Park, one of the elders who has been honored with a large share of the public work of our Church. By loving parent, "lent to the Lord" in infancy, and trained for the Master's use all through her early years, she was especially fitted to be the helpmeet of a minister in the Lord's work. In the various departments of the work of the congregation she took her place from the very first. Those which claimed her attention especially were the missionary and benevolent schemes. When the Woman's Foreign Missionary Auxiliary was organized she was chosen as its President, and year after year to the close of her life, the hearts of her sisters in work turned to her to be their leader. That work was ever upon her heart, and it was ever with large-hearted wisdom that she directed the operations of the Society. She ever loved to tell her friends of the many earnest helpers she had in its work. In the general work of benevolence, in the city's relief movement, she bore her share as strength and time allowed, but in the district of which College Street church is a centre there was abundant benevolent work to tax the strength and energy of any one. Her presence will be missed in many a home of sickness and need, and the remembrance of her kindly sympathy and help will be long cherished, and many will rise up to call her memory blessed.

But there is a more sacred centre still than all where her work and influence will be missed. Those privileged to meet Mrs. Gilray in her home, share her cheerful welcome and hospitality, know how large a place she filled in making that home. The world never knows how much the mistress of the manse has to do with her husband's success in his work. Her thoughtful care of little details that would waste his time and fritter away his energies are borne by her, and thus he is left free for his work. In these respects she was a helper indeed. Only those intimate in that home know how the brave spirit bore up under its burden of weakness, and sought to take her share of work when there was no strength of body to do it. How uncomplaining and cheerful she was through it all, thinking even more of the burdens of others, and how she might lift them, than of her own. Such a spirit and such a disposition drew its inspiration and strength from the heavenly fountain, and her last thoughts on earth, when she lifted her eyes to the hills whence came help, and declared that "her help was in the name of the Lord who made heaven and earth," was the natural ending on earth to a life of close communion with the Saviour she loved. The sympathies of a very large circle go out to the sorrowing, heart-stricken parents and family, husband and children, and they are commended to "God, even the Father of our Lord Jesus Christ, the Father of Mercies, and the God of all comfort, who comforteth us in all our tribulation, that we may be able to comfort them which are in any trouble, by the comfort wherewith we ourselves are comforted of God."

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# RADWAY'S READY RELIEF

## PAIN CURED IN AN INSTANT

Let Radway's Ready Relief be used on the first indication of Pain or Uneasiness; if threatened with Disease or Sickness, the Cure will be made before the family doctor would ordinarily reach the house.

CURES THE WORST PAINS in from one to twenty minutes. NOT ONE HOUR after reading this advertisement need any one SUFFER WITH

## ACHES AND PAINS

For headache (whether sick or nervous), toothache, neuralgia, rheumatism, lumbago, jaundice and weakness in the back, spine or kidneys, pains around the liver, pleurisy, swelling of the joints and points of all kinds, the application of Radway's Ready Relief will afford immediate ease, and its continued use for a few days effect a permanent cure.

## A CURE FOR ALL

# Summer Complaints

A half to a teaspoonful of Ready Relief in a half tumbler of water, repeated as often as the discharge continues, and a flannel saturated with Ready Relief placed over the stomach and bowels will afford immediate relief and soon effect a cure.

Internally—A half to a teaspoonful in half a tumbler of water will in a few minutes cure Cramps, Spasms, Sour Stomach, Nausea, Vomiting, Heartburn, Nervousness, Sleeplessness, Sick Headache, Flatulency, and all internal pains.

Malaria in its Various forms Cured and Prevented.

There is not a remedial agent in the world that will cure Fever and Ague and all other Malarious, Bilious and other fevers, aided by RADWAY'S PILLS, so quickly as RADWAY'S READY RELIEF.

25 cents a Bottle. Sold by ALL DRUGGISTS.

RADWAY & CO., MONTREAL, Canada.

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### BEST QUALITY OF BREAD

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 White Bread. Delivered Daily.  
 Full Weight. Try it.

Only \$1.25.

A Lady's Genuine Dongola Button Boot, pointed patent toe-Cap. A beauty.

## PICKLES & CO.,

328 Yonge St.

# A Tonic

For Brain-Workers, the Weak and Debilitated.

## Horsford's Acid Phosphate

is without exception, the Best Remedy for relieving Mental and Nervous Exhaustion; and where the system has become debilitated by disease it acts as a general tonic and vitalizer, affording sustenance to both brain and body.

Dr. E. Cornell Esten, Philadelphia, Pa., says: "I have met with the greatest and most satisfactory results in dyspepsia and general derangement of the cerebral and nervous systems, causing debility and exhaustion.

Descriptive pamphlet free on application to  
**RUMFORD CHEMICAL WORKS, PROVIDENCE R.I.**  
Beware of Substitutes and Imitations.

For sale by all Druggists.

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Marriage Licences Issued.

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Over Entrance

## GEMS OF THOUGHT.

A MOTHER.

There came one day to join the angel throng  
A woman, bowed through serving oft in  
pain;

But as she meekly stood her form grew  
strong,

And long lost youthful beauty dawned  
again;

Yet more was given—for all, with wonder  
fraught,

Bent low before the woe of her face,  
Crying, "What marvel hath this woman  
wrought.

To see thus clothed by such sweet, mighty  
grace?"

Then one of seraph tongue made answer  
low:

"One talent only hers—a faithful heart,  
And she abroad but little could bestow,

So much was needed for her mother part.  
And this with love she always made so fair  
That there she was an angel unaware!"

Whether we look at doing good as a duty or a privilege, and it is both, it assumes equal importance. "As we have opportunity" means a great deal. It includes not only the special openings or possibilities of service, which attract us by their conspicuousness or novelty, but also those which the ordinary intercourse of everyday life affords from hour to hour. It means not merely benevolent or helpful actions, but wise and cheering words, and even that stimulating, encouraging spirit which shows itself in the look and manner and often benefits strangers with whom no words are exchanged.

"What we need," said a noted preacher, "is not more Christians, but a better brand." It would be better to say a better quality and more of them, for the Church can not gather in Christians of the highest and best quality. Its mission is to gather in and bring to Christ. Of course, we want a better brand, but we can not have such without Christian education and culture. The duty of the Christian minister, and those who sustain his work, is to bring sinners to Christ, and then build them up and strengthen them by instruction in righteousness. The best "brand" of Christians are made so by growth in grace and knowledge, which must come after conversion.

When the steamer Birkenhead, with a regiment of soldiers on board, struck upon a rock on the coast of Africa, it was thought from the moment of the first rasp and shock that it could not keep together many minutes and orders were given to fit the emergency. The roll of the drum called the soldiers to arms on the upper deck. It was promptly obeyed by all, though each one knew that it was his death summons. There they stood, drawn up in battle array, looking on while the boats were gotten out, first for the women and children, next for the other passengers—no boats left for them! There they stood, firm and calm, waiting a watery grave. . . The boats pulled off in safety, but on that solemn deck the soldiers still kept their ranks motionless and silent. Then down went the ship, and down with it went the heroes, shoulder to shoulder, firing a parting volley, and then sinking beneath the remorseless waters—type of spiritual soldiers doing their King's commands, and being "faithful unto death."

The sweet toned bell rings out sweetness, however gently or rudely it is struck, while the clanging gong can not be so touched as not to respond with a jangle. There is the same difference in people. From some you learn to expect always a snarl, or a whine, or a groan, while others give forth words of cheerfulness and joy. When the grace of God possesses mind and heart, you will respond with a sweet spirit to every touch, kind or unkind, rude or loving. You will be a voice for God, in whatever place or company you are thrown, a witness for charity and kindness and truth. "When a man lives with God," says Emerson, "his voice shall be as sweet as the murmur of the brook and the rustle of the corn." Be a sweet-toned bell.



### A SUNLIGHT EFFECT.

The clear morning sunlight brings with it gladness and renewed energy, and

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Twice Bar

drives into the background, like a dark shadow, that old bugbear "wash day," and does its work quickly, easily, perfectly. Use Sunlight Soap, and you will realize that "Sunlight" has come into your life.

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**THE CHURCH ABROAD.**

The feting of a portion of Kirkintilloch globe has been sanctioned by Glasgow Presbytery.

Greenhead church, Glasgow, was reopened on Sunday, Oct. 6th, after extensive alterations.

The residence for divinity students in George Square, Edinburgh, will be opened this month.

The debt of £955 on North Newton church, Ayr, has been cleared off, the Baird trust contributing £400.

Rev. Dr. Stalker conducted the forenoon anniversary service in Queen's Park parish church, Glasgow, on Sabbath Oct. 6th.

The memorial stone of Kelvinside church, Glasgow, was laid on 5th inst., by Lady Bell. It will seat 750, the estimated cost being £5,000.

Rev. A. Wallace Williamson of St. Cuthbert's, Edinburgh, conducted divine service in Balmoral castle on Sabbath, Oct. 6th, and dined with the Queen afterwards.

The Rev. G. A. Stalker, B.D., a nephew of the late minister, has been elected to the parish of Inverchaolin, rendered vacant by the death of the Rev. A. M. Stewart.

Rev. Wm. Green, F.R.G.S., of Inverallan, Grantown, was married on 2nd inst., to Miss Flora Macdonald Masson, daughter of Rev. Dr. Donald Masson of the Gaelic church, Edinburgh.

There is in one of the Berlin museums a well-preserved Bible of which Martin Luther made constant use. It was printed at Bale in 1509, and has numerous marginal notes in the Reformer's handwriting.

The Rev. Dr. Monro Gibson reported on arrangements which has been made in conjunction with the South London Presbytery for the Rev. Andrew Murray's meetings at Regent-square on November 20th, 21st, and 22nd.

The City Union Railway company offers £4,500 for Chalmers church, Glasgow, and the congregation proposes to accept, and to build a new church at Butterbiggin-road. The Presbytery has referred the matter to the church planting committee.

Miss Symington, who goes to Calcutta under the F. C. Women's Missionary society, was presented with a organette, a large and handsome travelling bag, and a valuable gold brooch, by the Sabbath school teachers and friends in her father's congregation (Martyrs' F. C., Greenock).

Selkirk Presbytery has presented an illuminated address to Rev. Dr. Herdman congratulating him on his jubilee. The Moderator, Mr. Small, in presenting it, eulogized Dr. Herdman's work in India, his convalescence of the Foreign Mission committee, and his thirty years' ministry in Melrose.

The degree of D.D. has been conferred by Aberdeen university on Rev. William Robertson Bruce, M.A., of New Machar, Rev. James Mackenzie, M.A., of Aboyne, and Rev. James Mackintosh, M.A., late of Deakford. Rev. Robert Lippe, chaplain of Aberdeen Royal infirmary, has received the degree of LL.D.

The ceremony of laying the memorial stone of the new church at Kelly was performed by the Earl of Moray last week. There was a very large gathering of friends. Rev. W. Stephen, minister of the congregation, gave a brief history of the church. The church will be an imposing and elegant structure. It is to be seated for 500, and the estimated cost is £2,200.

The Rev. Douglas McLellan, of Everton Valley, Liverpool, and the Rev. John Grassick, of Seacombe, conducted the thirty-fifth anniversary services at Shaw-street Church, Liverpool. The church has an interesting history, tracing connection with the Scottish Covenanters. The congregation, under its pastor, the Rev. Walter Macfarlane, shows a good record of work.

The Rev. John MacNeil, the Australian evangelist, writes: "As a protest against the manner in which certain congregations of the Presbyterian Church are settling at night with apparent impunity, the instructions of the General Assembly on the matter of gambling in bazaars, I have tendered to the Assembly's Committee the resignation of my commission as Church evangelist."

# AWFUL LOSS OF HUMAN LIFE.

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