

Pages Missing

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The Quiet Hour.

The quiet of a shadow-haunted pool
Where light breaks through in glorious tenderness,
Where the hushed pilgrim in the shadow cool
Forgets the way's distress.

Such is this hour, this silent hour with Thee!
The trouble of the restless heart is still;
And every awaying wish breathes reverently
The whisper of Thy will.

OVER LAND AND SEA.

Prof. William Sloane, in his recent "Life of Dr. McCosh," gives these words as the last which came from the pen of the venerable ex-president of Princeton College: "Farewell, hill and dale, mountain and valley, river and brook, lake and outflow, forest and shady dell, sun and moon, earth and sky. . . Welcome what immeasurably exceeds all these—Heaven with its glory! Heaven with its angels that excel in strength! Heaven with the spirits of just men made perfect! Heaven with Jesus Himself, so full of tenderness! Heaven with the Father, Son, and Holy Ghost."

The present visit of the Czar of Russia to Scotland has forced upon the people of Great Britain an instructive contrast between monarchy in Russia and England. As the "Spectator" says, "The spectacle of an armored train traversing pacific and highly civilized Scotland, through deserted and guarded stations, over viaducts and bridges policed as if they were jewelers' windows, is a strange and unpleasant one to people whose princes come and go in hansoms cabs, but it is the logical outcome of a system of which Nicholas is the victim, not the author." Every foot of every road traversed by the Czar has been guarded by Russian and English detectives and police.

It is announced that Mr. D. L. Moody will lead an evangelistic campaign in New York and Jersey City during November. We understand that it has been decided to ask all the pastors of Brooklyn, New York, and Jersey City to unite in an invitation asking Mr. Moody to spend the entire month of November, and as much longer as possible, in the evangelistic work in this vicinity.

Commander Ballington Booth was ordained "a prebyter of the evangelical Churches," by Bishop Fallows, of the Reformed Episcopal Church, it is reported, in the presence and with the approbation of Presbyterian, Congregational and Methodist ministers. The reason given for this act on the part of the bishop and the approbation of the other ministers present, is that it is the aim of the Volunteers, of whom Ballington Booth is the commander, to be an auxiliary of the Church. It is alleged that this marks with greater definiteness the difference between the organization of which he is the head, and the Salvation Army.

A writer in the Paris *Revue* has just made a study of the Protestant and Roman Catholic religious in the German Empire, and finds the Protestants to number

31,000,000 to 17,000,000 Catholics. Catholics are more numerous in Bavaria than elsewhere, but apparently not so robust in the faith. They are easily aroused by attacks on the Church; but, on the other hand, they are intolerant of clerical dictation and discipline.

The king of Korea has issued an edict bewailing the amount of money annually squandered upon the worship of idols. His Majesty has already destroyed thirty temples in and about Seoul.

Orders have been sent to London for 5,000 hymn-books, and 5,000 catechisms, to be sold in the Fiji Islands. The Fiji Islanders gave nearly \$25,000 to foreign missions last year.

According to the *Belfast Witness* the evangelical work of the Irish Presbyterian Church among Roman Catholics at home is becoming at once more aggressive and more hopeful. We are glad to see, it says in a recent number, that the Irish Mission is showing signs of enlargement. Soon we trust the day will come when a band of preachers will be sent into the field. During the summer a good start has been made by sending theological students, two and two, through the markets and fairs of the South, and they met with nothing but friendly welcome. Testimonies in abundance are forthcoming as to the efficacy and excellence of their work. The common people heard them gladly, and many copies of the Word of God have been sold. Colporteurs are also diligent. The access to the people is, generally speaking, easy. They have found, that a great change has come over the people. The people are thinking for themselves. They are not the slaves of the priests that they were a few years ago.

The Protestant Truth Society of Pittsburgh Pa., has arranged for a series of public meetings during the winter to discuss the claims and dogmas of Romanism. The first meeting was held in the lecture hall of the new Carnegie Library when both floors and gallery were crowded with an attentive audience, including not a few Roman Catholics. This is the practical reply to the Mission of the Paulist Fathers a few months ago in the same city. These last gave out that every question sent in would be answered by them. It is claimed that scores of respectful and pertinent questions had been sent them of which no notice was taken whatever. Some of these will be dealt with to show that they are fatal to Romanist positions.

Thousands of young men have gone from home, during the past few days, to college and university. They will be missed at home, and they will miss home and its influences and restraints. Many hopes centre in them, and many prayers will arise for them that they may be preserved from harm, and especially that they may be kept from sin. Christian influences thrown around them will tell mightily upon them and their future life. May God bless and keep them for usefulness and happiness and the best success.

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Toronto, Oct. 22, 1896.

Sunday Street Cars.

The Toronto Ministerial Association had no other choice than to pass the resolution against Sunday Street Cars at its meeting on Monday. The ministers of the city will be found on the right side in this contest, at least so far as they are represented in the Ministerial Association. The ministers wield great power in a question such as this and its exercise will affect the vote very materially. The deputation from the Lord's Day Alliance made out a complete case, and their representations resulted in the following resolution: "Having heard from the representatives of the deputation from the Ontario Lord's Day Alliance, we the members of this Ministerial Association, desire to record our hearty sympathy with the object of the Lord's Day Alliance, and hereby pledge ourselves to do all in our power to advance the claims of the Alliance, both by our moral support and by stimulating the morality of our people, and by co-operating with them in furnishing material aid." In speaking to this resolution a remarkable speech was made by the Rev. Mr. Pringle of St. Paul, Minn., in the course of which he said: "The running of Sunday street cars will result in the handing over of the city to the worst elements. It will not be felt at first, but in a short time the whole city will be in the hands of Sunday pleasure-seekers. The City Council will be controlled by such a class, and everything will be contaminated. Then, again, there will be a centralization of religion, and the rich will come into the city to worship, and the missions will be ruined. It will result, finally, in a stirring up in religion of the masses against the classes. He spoke from his experience in American cities, and with a deep sense of the gravity of the situation.

The Late Archbishop of Canterbury.

The whole English speaking world was startled a few days ago by the news of the tragically sudden and unexpected death of Dr. Benson, Archbishop of Canterbury. It took place during a service on Sunday morning in Hawarden Church where he was visiting for a day or two as the guest of Mr. Gladstone, who had promoted him to this exalted see from that of Truro. Dr. Benson was an accomplished scholar and a most successful administrator under whom the church has prospered. The great event of his archbishopric was his judgment in the famous charges against the Bishop of Lincoln for ritualistic practices. It did not give satisfaction to any one but it has given a period of peace from legal controversy. He did not closely identify himself with any of the parties in the church, endeavoring by timely compromises to leave room for them all to develop their characteristic excellencies in freedom, believing that in due time the excrescences would disappear of themselves. As for

himself he preferred to be called a deep churchman rather than either high low or broad. Considerable attention was drawn quite recently to his dignified utterance regarding the Pope's refusal to acknowledge the validity of Anglican Orders. He wisely took the ground that the decision possessed little interest in view of the fact that the Holy Spirit had signally blessed their ministry. To such a Sanction the Pope's recognition would add nothing. At the time of his death he had just returned from Ireland whither he had gone at the invitation of Lord Plunket, Archbishop of Dublin, to take part in the consecration of the Cathedral of Kildare. While in Dublin a garden party was given in his honor by Lord Plunket who among others invited all the Presbyterian ministers of the city and suburbs together with their wives to meet the Primate. Not for centuries before had any Archbishop of Canterbury visited Ireland in connection with an ecclesiastical function.

They Love The Queen.

Now and then instances come to light which prove that a friendly feeling for Great Britain exists in the United States. An example was given when Mr. B. Fay Mills made his notable speech on Armenia last summer, and we are happy in recording another which has come direct to us from Pittsburgh as indicated in the following letter from *The Presbyterian Messenger Co.*

"To THE PRESBYTERIAN REVIEW, Toronto, Canada.

"Dear Sir—We notice your excellent photo-engraved portrait of Her Majesty, in your issue of October 1st. We write to enquire whether you would be willing to let us have the use of this cut, in exchange for the use of any of our cuts that you may desire to use in the Review.

The people of the United States, as well as those in Her Majesty's dominions, have a profound regard for Queen Victoria."

City Mission Work in New York.

The Federation of Christian Churches in New York has had taken a careful census of one representative district in the city with a view of ascertaining the church affiliations of the people. The results have been tabulated and the significance of the figures thoroughly analysed by the energetic secretary in a valuable pamphlet which ought to be placed in the hands of every city missionary in America. On the basis of these figures it is estimated that the non-church going population of New York almost reaches one million and exceeds the aggregate population of the five northwestern states, Wyoming, Montreal, Idaho, Washington and Oregon. *The Federation feels that it is high time something earnest, energetic and concerted was done for the evangelization of this million of souls.*

Now there is no doubt that the difficulties in the way of reaching such a population as that which has been gathered in the commercial metropolis of the new world are enormous. Drawn largely from the non-church going classes in the old world they have no associations that give religious workers of any church ready access to them. Yet such a showing is startling enough and ought to be a trumpet call to action on the part of all the churches. It must not be supposed however, that they have been hitherto inactive. They have all realized their responsibility in large measure and have spared neither work nor money in seeking to reach the masses. In fact their mistake seems to have been in distributing their resources too lavishly. They have established missions without number but with the best intentions in the world have managed them in such a way as to pauperize the people instead of raising them to a higher plain of self respect by throwing on them as early as possible the burden of self-support and the responsibility

of self-control. It is not well for us to boast of our Canadian methods in Home and City mission work but whatever success we have had has been due to the rigid insistence upon the principle of self-support at the very earliest moment, and as experience lengthens we are only the more confirmed in our adhesion to it. The soup-kitchen method ought to be reserved for unexpected emergencies.

An Auspicious Occasion. The Presbyterian Board of Publication and Sabbath school work has made elaborate arrangements for the ceremony of laying the corner stone of its new edifice, to be known as the Wither-spoon Building. The function will take place on Saturday of this week and promises to be a memorable event in the history of the Board.

Sabbath School Convention. The importance of the Sabbath School as a church agency will be once more demonstrated at the thirty-first Annual Provincial Convention of the Sabbath School Association of Ontario to be held next week at London. A comprehensive and practical programme has been announced and as the attendance of delegates is likely to be large, the sessions ought to prove rich in blessing.

Conscientious Doubt. A course of lectures for young men is being given on Sunday evenings by Rev. H. Jordan, M. A., B. D., in St. James Square Church, Toronto, which is proving of more than ordinary interest. Mr. Jordan's subject is "Conscientious Doubt: its origin and Value," in the treatment of which the lecturer's scholarly ability finds congenial scope. Many points of real difficulty are being lucidly disposed of and much good will doubtless follow.

German Religious Sentiment. Religious Intelligencer:—The marked change in favor of religion in the higher circles of Germany is attributed to the influence of the Empress, who is a woman of strong and sincere religious convictions. She has a very strong feeling against Roman Catholicism, and by her counsels and her manner of life encourages observance of religious duties. She has given much encouragement to the erection of churches.

The Charities Conference. In connection with the Conference of Charities to be held in Toronto next year, a number of the members of the Executive Committee from the United States visited Toronto on Saturday when arrangements for the Convention were inaugurated successfully. Ontario is interested in this Convention. The scope of its work includes (a) charity organization; (b) child-saving; (c) juvenile reformatories; (d) scientific study of social problems; (e) municipal and public county charities; (f) the care of the feeble-minded; (g) the care of the insane poor; (h) merit systems in public institutions; (i) social settlements in cities.

The Church in Politics. There is a great difference between the church in politics and politics in the church says the *Outlook*, as much as between the church in the world and the world in the church; or, to use a familiar figure, as between the ship in the water and the water in the ship. Sometimes the preacher puts politics into his church; and this is a grievous error. He does so when he becomes a partisan and carries his partisanship into the pulpit; when he thinks the virtue and intelligence of the community are all to be found in one party, and the vice and ignorance all in the other, and endeavors to put the weight of his church, or even his own ministerial influence, in the one party scale; when he turns his pulpit into a party platform and preaches for doctrine the principles of the Republican or Democratic or Populist or Prohibition party; when he endeavors to make his church or his pulpit

serve the cause of any one party as against other parties, instead of the cause of pure purposes and a noble spirit in all parties. Then he puts politics into his church, and degrades it if he does not also divide it. Putting the church into politics is quite another matter. In their antagonism to the union of church and State, many Americans have unconsciously adopted a theory of secularism which is as untenable in philosophy as it is immoral in tendency. Christianity is social as well as individual. Religion is the art of living, and concerns life in the State as truly and directly as it concerns life in business, in society, or even in the church.

Young People's Studies. The Assembly's Committee on Young People's Societies has, through its convenor, Rev. R. D. Fraser M.A., Bowmanville, issued a brief circular containing useful hints for the purpose of bringing the doctrine, polity, history, and work of the church adequately before the young people through their societies. The circular suggests a plan of study, and helps which will be found useful, and a list of standard books, at cheap prices, which ought to be read by all the members of the church, young and old. Under the heading of "General Survey" a syllabus is given which comprises an admirable course of study and it is to be hoped ministers will strongly recommend its use. The work of the Committee is shown by this circular to be of exceeding great importance to the church and it has come none too soon as an educating force into the field.

A Princely Collection. A despatch from New York since our last issue, gives the following graphic description of a remarkable meeting held in Carnegie Hall there. The meeting was held for the purpose of delivering the sermon before the thirteenth annual convention of the Christian Missionary Alliance, the climax of two weeks of meetings. The Rev. A. B. Simpson, president and founder of the Alliance, delivered the missionary sermon. It was a simple address, describing the missionary endeavors of Philip, Peter, Paul and Barnabas. The point that he impressed on the audience was that the missionary was not a hero. He simply was paying his debts to God. Mr. Simpson's plea had its effect. Women in all parts of the house were wiping their eyes. Men were growing fidgety. Mr. Simpson continued, telling of missionaries who laid down their lives in their work and of marvellous sacrifices to help them. Afterwards ushers passed through the audience issuing pledge cards. It was impossible to count the money as fast as it went in, but at the afternoon meeting it was announced that the morning collection had netted \$110,000, more than \$80,000 being in cash and stocks, the rest in pledges.

Modern Greek. An effort is being made among the colleges abroad to have Greek pronounced and read as it is in Greece to-day. The movement originated in Greece, and the matter has been laid before the French and German Governments through the Grecian ambassadors, and has received favorable consideration. Russia has expressed willingness to accept the reform. It has already been adopted by a number of institutions on this side the Atlantic both in the United States and Canada, including such as the Harvard Divinity School and the Presbyterian College Montreal. It ought to become universal. Greek is a living language not a dead one, and it ought to be pronounced everywhere as it is by the people who speak it as is the case with any other. The English language has no doubt changed its pronunciation a good deal since Chaucer's time and even since Shakespeare's time, but no one dreams of insisting on their mode of pronouncing as the only classical one. No one really knows how Socrates and Plato pronounced their words, but even if we did it would be pure pedantry to set it up as the standard to-day for a tongue that is actually spoken by several millions of people.

Christ's Gift of Peace.

BY REV. THEODORE L. CUYLER.

"Can I do anything for you?" said an officer on the battlefield to a wounded soldier who lay weltering in his blood. "Nothing, thank you." "Shall I bring you a little water?" "No, I thank you; *I am dying*. There is one favour you can do for me. In my knapsack there you will find a Testament. Please open it to the fourteenth chapter of John, and you will find a verse that begins with the word 'peace.' Please read it to me." The officer got out the book and read, "Peace I leave with you, My peace I give unto you; not as the world giveth give I unto you. Let not your heart be troubled, neither let it be afraid." "Thank you, sir," said the dying man. "I have got that peace; I am going to that Saviour. I want nothing more." In a few minutes his fluttering spirit had flown away homeward to its everlasting rest. He had come into possession of the precious legacy which his Saviour had given him.

Peace is what men's souls are craving. The auction-rooms of business and pleasure are thronged, and the auctioneers are constantly crying, "Peace, peace!" when they have really none to give. Satan's device is to quiet people by gratifying their appetites and unholy cravings. This is like the attempt to extinguish a fire by heaping on coal, or to appease a drunkard's appetite by administering brandy. Satan's method only aggravates the disease. There is no true peace to a wicked heart.

In the midst of this world's clamours crying off its wretched, delusive frauds, there stands one majestic personage who utters the deep, loving offer, "My peace I give unto you, not as the world giveth give I unto you." Christ gives peace by healing the diseases of the soul. Instead of the miserable device of attempting to satisfy restless and sinful cravings, He brings in new sources of joy. The world's false peace begins in delusion, goes on in sin, and ends in perdition. Christ's peace begins in pardoning grace, goes on in simple trust, and ends in glory. Two things Jesus can give which produce tranquillity of soul. The first one is the forgiveness of sin and reconciliation with an offended God. "Justified by faith we have peace with God." The other is the deliverance of the soul from the tyranny of ungodly lusts, and the occupying of the heart with pure desires and with objects worthy of an immortal being. Obedience to Christ is a wonderful tranquilliser. If I can please Him, why be disturbed? Rest to a healthy Christian is not inaction; it is the unhindered permission to do Christ's will and to be a blessing to others. If you dam up a swift-flowing brook it chafes itself into foam, when you pull away the obstruction, it joyfully darts along its bright course wherever its silver feet may lead it. Peace is not spiritual stagnation; it is the deep, strong current of a soul flowing in harmony with God.

Before our blessed Master went out to His sacrifice on the cross He made His will. He had not a penny to leave to His followers, and in His dying moments He committed His mother to the disciple whom He loved. Yet He made a bequest that outweighs all the millions that the Rothschilds or Astors can leave to expectant heirs. "Peace I leave with you." Such peace as He had possessed amid innumerable persecutions and buffetings, amid poverty and reproach, such peace as had filled His divine heart of love in view of Gethsemane and Golgotha. "My peace I give unto you." A gift is all the dearer because it has belonged to our dearest friend, and is linked with him or her in our memory for ever. Our Saviour's gift is of His own peace which had dwelt in His own breast and which He is ready to pour into the hearts that open to Him. It is a peace which pierceth all understanding, which keeps the heart from distressing commotions, from racking doubts and fears, from sinful worries and the dark apprehensions of the "judgment to come." Such peace cures the heart-aches. Such peace feels rich on a small income and finds a soft pillow on a bed of pain. Such peace lets God have His way, and is not frightened in the dark. A glorious legacy Jesus left to us when He bestows a peace like this.

Give us this peace, O Lord!
Divine and hallowed,
Thou keepest for those hearts
Who love Thee best.

Church Economy vs. Persistent Begging.

BY REV. N. G. FARKE, D. D.

Presbyterians have the credit, and we believe deservedly so, of having a good share of "common sense," and their

representatives in our General Assembly may be depended on ultimately to do what is right in regard to "Church Economy." We may not live to see it, but the size of the Assembly will be reduced, triennial or quadrennial meetings will be substituted for annual meetings and one treasurer of the Presbyterian Church, instead of half a dozen, will receipt for and pay out the money given to carry on her work.

But, some one may be ready to ask, and many have asked, is there not a type of economy in Church matters that is mean? Why should the great and rich Presbyterian Church be "harping" on *economy*? We are proud of her, of her position, her prestige and her work. Why should she not be broad and generous and liberal in the administration of her affairs? What are fifty or sixty thousand dollars, the amount of the Contingent Fund for one year, to our church, to pay the expenses of the delegates who come to Saratoga from the ends of the earth? Why should not these brethren come together every year when there is money enough and to spare in this Contingent Fund? And why should not each Board of the church have a treasurer to assist in the work of the Board?

If these expenses are necessary to the prosperity and success of the church, let us have them. It would be poor economy to curtail them. But in the judgment of many practical and successful men, who are rich because they practiced economy in their personal business, these expenses are not necessary.

If practicing economy in the administration of the Church in the line suggested by the overtures going to the Assembly is mean or small, as has been intimated, one unworthy of our great church, is there not a type of "begging" that is equally unworthy of our Church? The past year has been a year of "persistent begging," as every pastor and church session and Sabbath-school scholar knows, from young and old, rich and poor. This is true to such an extent that in some quarters the impression has been made that the great business of the Church is to gather money. We received a file of the *Assembly Herald* recently, neatly covered, as though no one expected to peruse it often. It contains valuable church literature, but the seven-tenths of its contents is a type of begging. It passes the line that separates solicitation and begging. The methods resorted to for raising money in some localities, in New York for example, have not met with the approbation of Presbyterian people generally. Those who inaugurated them no doubt meant well, but they were not wise. The Presbyterian Church is conservative in her doctrines, and she should be in her methods of administration.

But is it not true that those who complain of this "persistent begging" belong to a class of men who are wanting in liberality and in love to the cause of missions? That may be so, but it is also true that intelligent Christian men in the Presbyterian Church must be allowed to be their own judges as to the objects and the extent to which they give money. It is certainly true that there are liberal, loyal Presbyterians, who would at this time very much prefer "Church economy" to "persistent begging."—*Presbyterian Journal*.

The Last Judgment*

BY REV. ADDISON P. FOSYER, D. D.

The description of the last judgment as given in the twenty-fifth chapter of Matthew has been called "pictorial and dramatic." This may be and yet the description be essentially literal. We do not need to discuss just what is meant by Christ's "sitting on the throne of His glory and similar phrases. It is enough to know that here is a graphic indication of Christ's authority as judge on that dread day.

THERE WILL BE A DEFINITE, FORMAL AND DECLARATIVE JUDGMENT.

This judgment will be *universal*. It is disputed whether the words "all nations" in the phrase "before Him shall be gathered all nations," means the Gentiles exclusively or all mankind. It makes little difference. The passage unquestionably includes the Gentile and heathen world. Other passages teach us that Jews and Christians are included in the judgment. This para-

*An Exposition based on (Matt. xxv. 31-46); in the Bible Study Union Course on "The Teachings of Christ."

graph certainly emphasizes the treatment of the heathen at the last day.

The judgment will be *public*. Great stress is laid on the fact that there will be a vast assemblage. All nations will be there. The angels will be witnesses. The judgment will be so made that all can at once see the distinction. The judgment will not be a trial but a declaration of the final verdict. God will give notice to the universe where He assigns each one and why. There have been judgments before. God has been trying men during their life. When at death they pass to their respective abodes, judgment is passed upon them, and they know what it is. At the last judgment nothing remains but to announce to the assembled universe God's just dealing with each man. The reason for this great scenic display at the end of the earthly dispensation is that the universe may recognize God's justice and see that His government is wisely and fairly administered. The atonement and the judgment are both rooted on the same necessity, namely, that men must be made to see that God is just and good in His dealings with mankind in order that seeing this they may, if possible, be induced to love Him and if not, be without excuse for their rebellion.

THE LAST JUDGMENT WILL OCCUR WHEN CHRIST COMES.

The coming of Christ, the end of the world and the last judgment apparently occur near together. There is certainly a time fixed for judgment, and Christ is to come in great glory to act as judge. Already in this paragraph in token of the grandeur of His coming and the solemnity of the day, He calls Himself by a new name. He now terms Himself "King." Christ is in fact inevitably the judge. We must range ourselves on one side or the other of Him. We cannot avoid deciding for or against Him. With His man in His hand He is constantly sifting men. The last judgment is but the continuation of daily judgments that He is passing on all.

THE LAST JUDGMENT SEPARATES MEN INTO TWO CLASSES.

It is not always easy in ordinary life to distinguish between good and bad men. The outward conduct does not invariably show the inward character. There are gradations and it is always clear that there is a sharp difference. But the judgment brings this out. There are two classes and no more, the good and the bad, the saved and the lost. It is eminently fitting these should be separated.

They could not be happy together. It would destroy heaven to introduce into it those whose characters are utterly repugnant to Christ's followers. It would only add to the torture of the lost to force them into the companionship of the saints.

More than this the essence of penalty hereafter is separation from God. The punishment awarded is "Depart from me." The incorrigible sinner has chosen his fate, he has rejected God, there is nothing left but for him to seek the companionship and share the lot of the devil and his angels.

THE TEST OF THE JUDGMENT WILL BE LOVE.

Christ will search every man for proofs of loyalty. The proof is to be found in his endeavor to obey the laws of God. All divine law centres in love and whoever shows himself under the control of love by seeking to benefit his fellow man is reconciled to God and acceptable to Christ. Whoever is actuated by a spirit of love is moved no less by the influence of faith, for he does his good deeds because he believes in God and desires to please Him. We are to be "judged for the deeds done in the body," but those deeds are done either from motives of love or selfishness. Here is, not the ground of salvation, but the test by which salvation is determined. If we have accepted Christ in recognized faith, the act will show itself in love. If we have never known the historic Christ and have lived and died under heathen conditions, we yet may be saved, provided a life of love shows that we are joined in spirit to our God and have a faith faculty which would have blossomed out in unmistakable faith in Christ had the risen and shone Sun of Righteousness upon it.

THE RESULT OF THE JUDGMENT WILL BE IRREVOCABLE.

The language of our Saviour on this point is explicit. "These shall go away into eternal punishment: but the righteous into eternal life." The word is the same

in both clauses and whatever its force in one it has the same force in the other. Whatever the word translated "eternal" may be thought to mean, the whole sentence plainly means that Christ is the Supreme Judge, that there is no appeal from His decisions, and that the lot of those who have appeared before His judgment-seat is fixed and a finality. From Christ's decree there is no escape. Each goes to his own place according to his merit or demerit, and there he stays.

The Aged Ministers' Fund and Its Claims.

No more worthy fund comes before the church and certainly none which should more thoroughly be protected against possible shrinkage, than a fund which notwithstanding the strenuous efforts put forth is yet able only to give a very moderate allowance to those aged servants of the church, whose declining years should be made as pleasant as possible by those whose position and possessions ensure them against the perplexities of life.

The natural result of a growing church is that for some time at least the number of ministers seeking retirement on account of advancing age will increase.—There are now 81 annuitants receiving aid from 20 funds and the annuitants range from \$100 to \$275 per annum according to years of service rendered in the pastorate. The committee is permitted by the rules to supplement the annuity if it finds good reason, and the state of the fund permits, but beyond a small addition to two of those on the fund the committee has not been warranted to make additions, and this year the fund commences the year with a deficit.

Last year it required \$1683, to meet the demands. With the number added last assembly the net increase to the expenditure will be \$1350 so that there will be needed \$1818 to pay even the *modified allowance*. If annuitants were paid as the rules require, and as in justice they should be paid—the fund would require \$20,000.

To meet the demands the fund has three sources of income, viz.—

Ministers rates : about.....	\$2,350
Interest on capital "	5,650
Congregational collections last year.....	7,000
	\$15,000

It will be seen that an earnest effort must be made to increase the congregational collections—, which have decreased during late years.—In 1892 when the committee had \$950 of a royalty from the Hymnal committee the congregational collections were \$8554. Ministers pay rates according to their age, when ordained, and it is now an obligation on each young minister to connect with the fund, or forfeit all claims to benefit. One thing ought to be said here about those on the fund, the great majority of them have rendered valuable service in pioneer work in the church; some of them have spent the most of their time in congregations which have never been able to afford large salaries, while some have but very meagre support.—The age of retirement is fixed at 70 unless in case of infirmity. The average age of those applying at last Assembly for retirement on the ground of age was 74 years and the average service rendered was 39 5/12 years. Surely economy cannot go farther than in the administration of this fund, and it well befits the church to keep its claims to the front. If the church would cultivate the spirit of reverence no better object could be placed before our young peoples societies than an interest in the well-being of those who have guided our early steps in the way of life and for the credit of the church, as well as the comfort of the aged men, let the congregations see that in their distribution of the money collected for the schemes the Aged Ministers' Fund is accorded a fair proportion.

The following notice was lately given in an English pulpit: "The service on Sunday morning is at 10:30 a.m. The supposition that it is ten minutes later is a mistake. Young men are not excluded from the weeknight service. The seats in the front portion of the church have been carefully examined. They are quite sound and may be trusted not to give way. It is quite legitimate to join in the singing. The object of the choir is to encourage, not to discourage the congregation."

COLLEGE CONVOCATIONS.

Knox College, Toronto.

The Convocation of Knox College took place on the 7th inst., in Bloor street church. It was preceded by a meeting of Presbytery in the same place, for the purpose of inducting the new professors, Rev. James Ballantyne, to the chair of apologetics and Church history, and Rev. Geo. Livingstone Robinson, Ph. D., to the chair of Old Testament literature and exegesis. The Rev. Dr. Parsons acted as Moderator of Presbytery, and among those present were:—Rev. Dr. Caven, Principal of Knox College; Dr. McLaren, Dr. Gregg, Dr. McCurdy, Dr. Proudfoot, Dr. Wardrope, Chancellor Burwash of Victoria University, Dr. John Burwash, Dr. Wallace, Dr. Badgley, Dr. Newman. Besides the members of the Toronto Presbytery, almost all of whom were present, were the following from out of town:—Revs. Dr. Gray and Dr. Grant, Orillia, Mr. Hutt, Ingersoll, W. J. Clark, London; Dr. Hamilton, Motherwell, Dr. Laing, Dundas, W. Farquharson, Claude, John Currie, Belmont, R. D. Fraser, Bowmanville.

Hon. Thos. Ballantyne, the father of Prof. Ballantyne, watched the proceedings with especial interest. Mr. W. Mortimer Clark, Chairman, and Rev. Wm. Burns, Secretary of the College Board, were also there. The service began with the singing of the 78th Psalm. Dr. Parsons read from the Scripture, Ephesians iv. 7-24, and offered up prayer. Then the acting Moderator, in a sentence or two, explained the circumstances of the professorial appointments and stated the authority upon which the Presbytery purposed to proceed with the induction. Professors Robinson and Ballantyne then rose and answered in the affirmative the questions ordered to be put to those who are introduced into the ministry and teachings of the Church. Dr. Parsons then invoked a Divine blessing upon these brethren. By the authority of the General Assembly and in the name of the Presbytery of Toronto, Dr. Parsons formally and solemnly pronounced the words whereby the new professors, were inducted into their new offices. "And may God bless both of you and give you strength," he added. This over, the ministers and past Dr. Robinson and Prof. Ballantyne and exchanged greetings. Rev. Dr. Wardrope, by appointment, addressed the new professors, and a more impressive deliverance it would be impossible for them to listen to.

These ceremonies over, Rev. Dr. Caven, proceeding to the chair, declared Convocation open. He extended a most cordial welcome to the new professors. The faculty and students, he said, had asked permission to join with the Senate and the Board in welcoming the brethren. Speaking for himself, he might be permitted to say that it was a great comfort and relief that the two different provinces of instruction which were committed to him were now to be divided, and that Old Testament studies in their entirety would be in the hands of one who was very competent to deal with them. He desired to welcome Dr. Robinson, who came from another land and from another church. He would welcome him no less heartily than if he had been born in Canada and trained in the Canada Presbyterian Church. The Church of Christ was not acquainted with any national distinctions or boundaries. Prof. Ballantyne had returned, after what seemed to some of them a very brief period, to the halls with which he was familiar a few years ago, and it was a great joy to those who had been called to be teachers to know that they would have Mr. Ballantyne associated with them in the studies of the college. Dr. Caven publicly expressed the thanks of the college to the brethren who had so willingly consented to discharge the duties of these chairs, which were now permanently filled, during the past two years. He welcomed the students to the college, those who were returning to it and those who had come for the first time. Dr. Caven made a most feeling allusion to the death of Mr. J. H. Brown and to the alarmingly sudden death of Mr. J. B. Torrance, who, with his wife, was drowned in Sparrow Lake. Of the attainments of these two students he spoke in the highest terms.

Dr. Robinson then proceeded to deliver the inaugural lecture a very brief summary of which appears in another column. He was followed by Rev. Prof. Ballantyne whose brief speech was in excellent taste. He expressed his appreciation of the high and solemn office which had been committed to him. He accepted the honor and promised to apply all the gifts that he possessed with the single view of the welfare of the college and the Church. In the memory of what Knox College had been to him he desired to be a dutiful and helpful son.

Rev. Chancellor Burwash, of Victoria University, pronounced the benediction.

Presbyterian College Montreal.

The formal opening of the Presbyterian College Montreal for the session 1896-7 took place on Wednesday evening 7th October in the David Morrice Hall. The Rev. Prof. Campbell, in the absence of the Principal, occupied the chair. On the platform were Professors Connsirat Scrimger, Ross, Rev. Dr. Barclay, Dr. Robt. Campbell, Rev. A. J. Mowatt, Rev. I. MacGillivray, Rev. I. Myles Crembie, Rev. I. R. McLeod of Three Rivers and Mr. David Morrice. The main portion of the hall was well filled, a large number of students and friends of the College being present.

After the usual devotional exercises, which were conducted by the Rev. A. J. Mowatt, Prof. Campbell introduced the Rev. Dr. Barclay to deliver the opening lecture to the students.

Dr. Barclay had entitled his lecture "Doctrines and Life." The title had been given before the lecture was written, but what he wanted to impress most strongly upon them was the meaning and value of doctrinal teaching in relation to life. The discourse was a vigorous defence of the necessity of religion and therefore of religious doctrine to the permanent maintenance of morality.

In these days, remarked the speaker, there were people who were willing to affirm that the world could get on very well without a God and without a religion. They believed that a moral code was all that was necessary to keep mankind within bounds, and they spoke of morality as being entirely distinct from religion. They were willing to eliminate God and religion from the world. One writer rejoiced that they had made the "inestimable distinction between morality and religion." But they might as well try to keep the plant permanently alive after the stalk had been separated from the root. After the root had produced the plant and the flowers these might be preserved for a limited period for careful treatment. But the root alone could produce them and only when remaining united with this would they truly live. Morality could not exist without religion as religion could not exist without a God. Morality and religion were inseparable, as past history had abundantly shown, notwithstanding isolated cases of individuals that might at first seem to point to the contrary conclusion. Morality was the outcome of religion and in the proportion that a nation was religious, just in that proportion would it be moral. When Moses gave the law to Israel he did not content himself with simply announcing the rule of right and wrong. He gave it force and sanction to their consciences by representing it as distinctly the will of God. Obedience to God was virtue, disobedience was sin. And all subsequent experience had shown the wisdom of that procedure. In proof of this one need only refer to the familiar case of the excesses committed in the French Revolution when God was dethroned and reason put in His place. All laws having for their object the good of mankind had been founded upon religion, and without religion no true respect for law and order could be instilled in the mind of the individual.

Following out this principle the lecturer proceeded to show that doctrine was simply the truth of religion without which it could not be communicated, and that every important doctrine of religion had its distinctly practical side which it was easy to discover. Several of the leading doctrines of Christianity were taken up in succession in order to illustrate this; such as the doctrine of the being and character of God, the incarnation and the atonement. Dr. Barclay concluded with an earnest appeal to the students to pursue their studies during the coming session with such diligence as would fit them to urge these doctrines in the most practical way.

Professor Scrimger then read a letter from Rev. Dr. MacVicar, written from Florence Italy dated Sept. 21st, in which the latter referred to the fact that he was absent from the college opening for the first time in thirty years. During that period many changes had taken place. Many had passed away from among their friends, but their good works lived after them. Only four remained now who were present at the first meeting held for the organization of the College in Terrace Bank, viz., Mrs. Redpath, Sir William Dawson, John Stirling and himself. It seemed hard to him to reconcile his absence now with his sense of duty, but he thanked those who had made it possible for him to be absent without induly interfering with the work of the College. The date of his return was still uncertain. It might be at the end of the session or it might be earlier, Dr. Scrimger added that private letters received indicated the enjoyment of excellent health so far during his holiday. He announced that while fourteen students had graduated last session seventeen new names had been added to their list for the present one. About one hundred new books had been added to the Library during the vacation, ninety of which were works selected from the most recent theological publications, presented by Mr. David Morrice, the Chairman of the Board.

The meeting was brought to a close by the doxology and the benediction.

Home Missions.

The Executive of the Home Mission Committee of the Presbyterian Church in Canada, was held in the Presbyterian board-room, Oct., 13 and 14th. The Rev. Dr. Cochrane, convener of the committee, presided; Rev. Dr. Wardep, secretary; Rev. Dr. Robertson, superintendent of missions, Manitoba and North-West; Rev. A. Findlay, superintendent of missions, Muskoka and Algoma; and Rev. Dr. Armstrong, of Ottawa; Rev. M. W. MacLean, of Belleville; Rev. R. Moodie, of Barrie, were also present.



Rev. Dr. ROBERTSON, D.D.
Superintendent North-West Missions.

The claims of presbyteries for services rendered in the mission field during the past six months were considered, and the followingsums ordered to be paid to the respective presbyteries: Quebec, \$1,086; Montreal, \$1,298; Ottawa, \$964; Lanark and Renfrew, \$1,028.80; Brookville, \$50; Kingston, \$1,668.50; Peterborough, \$304; Lindsay, \$332; Toronto, \$201; Barrie, \$1,774.88; Owen Sound, \$318; Guelph, \$52; Algoma, \$2,146.65; Paris, \$62; Chatham, \$243; Sarnia, \$52; Bruce, \$26; Superior, \$309; Winnipeg, \$1,351; Rock Lake,

\$668.50; Glenboro, \$228; Portage la Prairie, \$676; Brandon, \$208; Minnedosa, \$1,766; Melita, \$812; Regina, \$2,806. The claims of the Presbytery of Calgary, Edmonton, Kamloops, Westminster, and Victoria were deferred till morning.

The convener and treasurer were empowered to borrow a sufficient sum of money to pay in full all claims for the half year just ended. A number of applications were received from presbyteries for new grants on behalf of fields many of which have been recently opened. These applications were carefully considered, and action taken with a view to the thorough and efficient working of all the mission fields during the winter throughout the entire Church.

SECOND DAY.

The committee resumed its business on Wednesday morning.

A letter from Rev. R. D. Fraser, convener of the Committee on Young People's Societies, was read, in which the writer solicited the co-operation of the Executive in preparing Home Mission matter for the *Presbyterian Record* for February next. The convener agreed to prepare and forward the matter necessary for this purpose. It was decided to ask the presbyteries to report their opinion regarding the efficiency of the respective missionaries who have labored in the home field during the year, before the 1st of March next.

It was resolved that applications at the spring meeting of the Committee for Appointments from University students, who only offer their services for the summer, will not be considered until all theological and other students who agree to remain for at least one year in the mission field have received appointments.

It was further agreed that hereafter no student or other missionary, appointed to fields in the synods of Manitoba and the North-West and British Columbia, shall have his return expenses paid from the funds of this committee unless he labors continuously for at least ten months in the field. Further, it was agreed that only those students who offer their services for a term of at least six months will hereafter be eligible for appointments.

The list of labourers available for work during the winter half-year was made up, and appointments given as follows:

Presbytery of Quebec—Rev. J. L. Campbell.

Presbytery of Montreal—Rev. Alex. Robertson and Mr. E. O. Young.

Presbytery of Ottawa—Rev. W. W. Hardie, Rev. R. V. McKibbin, Rev. E. Macaulay, Rev. A. S. Ross, and David S. Craig.

Presbytery of Lanark and Renfrew—Mr. W. J. Macdonald, John B. Boyd, and William Miller.

Presbytery of Kingston—Rev. G. Shore, Rev. F. Davey, H. McLean, R. Graham, Rev. D. M. Jamieson, E. Turkington, and J. H. Friend.

Presbytery of Peterborough—R. McKnight.

Presbytery of Barrie—W. A. Munro, Hugh Ferguson, A. L.

Howard, W. Anderson, J. H. Rodgers, J. J. Jackson, W. B. Hutton, and Alex. McTaggart.

Presbytery of Owen Sound—Rev. J. Selveright and Thomas O. Millar.

Presbytery of Algoma—D. W. Thompson, Arch. Bell, H. Rodgers, David Forbes, Duncan McKenzie, W. C. Nixon, G. S. Woods, D. B. Austin, W. R. Goodall, and Thomas Tretheway.

Presbytery of Paris—Rev. P. A. Tinkham.

Presbytery of London—John O. Bain.

Presbytery of Chatham—Alex. McLean and P. Uzzello.

Synod of Manitoba and the North-West—A. M. Boyd, F. Hartley, G. W. Farryon, J. J. Hannabson, W. T. McKenzie, P. Strange, H. McLean, J. H. Jarvis, Thos. McPhee, J. Hunter Boyd, H. Matheson, G. Taylor, J. A. Jaffray, F. A. Robinson, William Bell, W. E. Gold, D. Oliver, R. A. Lundy, Rev. A. McFarlane, Rev. John Wells, T. F. McGregor, W. H. Anderson, Rev. N. Stevenson, R. McEachern, O. H. Stewart, Alex. Skene, Rev. D. Campbell, W. G. Russell, Rev. J. Stuart, Rev. D. Spear, Rev. W. T. McKenzie, Rev. John Miller, Rev. D. McLeod, Andrew Little, D. Jamieson, William Millar, T. S. Buscarlet, A. Rennie, and Rev. A. Campbell.

Synod of British Columbia—James McIntosh, J. M. Diokor, W. L. Atkinson, Rev. N. F. Jansson, W. Beattie, W. A. Merkle, A. G. Hutton, A. Dunn, P. W. Geddes, James Nairn, Mr. McPhee, H. W. Irwin, A. McMillan, Rev. W. C. Dodds, Rev. T. G. McLeod, W. E. Knowles, R. Taggart, Rev. A. S. Thomson, Rev. A. Jamieson, H. J. Robertson Loyd, R. L. Fraser, and Rev. G. Perry.

WINNIPEG, MAN.

The Executive of the Home Mission Committee of the Synod Manitoba and the North-West met in Knox Church, Winnipeg recently, for the purpose of passing the claims for services rendered in the mission fields during the past summer, and to arrange for the prosecution of the work during the coming winter. There were present, the convener, Rev. Dr. Robertson; the secretary, Rev. James Farquharson, Pilot Mound; Principal King, Rev. Peter Wright, Portage la Prairie; Rev. H. C. Sutherland, Morde; and the Rev. C. W. Gordon.

The claims presented by the presbyteries and passed were as follows: Presbytery of Superior, \$309; Winnipeg, \$1,351; Rock Lake, \$668; Portage la Prairie, \$676; Glenboro, \$228; Brandon, \$208; Minnedosa, \$1,881; Melita, \$817; Regina, \$2,806. These claims do not embrace any of the country west of Moose Jaw, all the congregations and stations between that point and the Pacific being included in the Synod of British Columbia.

It was found in reviewing the work of the half year that the prospects were never better than at the present. The health of all the missionaries has been good with one exception. The committee had to lament the death of Mr. J. H. Brown, who labored at Pierson. Mr. Brown was a brilliant student of the University of Toronto, carrying off in that institution the honors of his year, receiving the gold medal in classics and in political economy. His success in Knox College was equally great; and in addition to that, he was a man of singular devotedness to his work and gave promise of being a great acquisition to the ministry of the Church.

The committee is considering the question of supply for the coming winter finds, notwithstanding the appointments already made, of students of Manitoba College, that over thirty fields in the Synod are now vacant. Quite a number of missions are also vacant in the Synod of British Columbia. The committee had before it a number of applications for appointments; but it is feared that, after missions have been assigned to all applicants, a number of fields, as in former years, will be unprovided for.

To show the extent of the work done by the Presbyterian Church in the country west of Lake Superior, the figures may be added for the Synod of British Columbia for the past year. The Presbytery of Calgary gets \$1,542.50; the new Presbytery of Edmonton, \$2,894; the Presbytery of Kamloops, \$2,686.90; the Presbytery of Westminster, \$860; and the Presbytery of Victoria, \$784.55.

The work was considerably extended in the mining districts of British Columbia last season, missionaries being at work at New Denver, Kaslo, Ainsworth, Nelson, Trail, Rossland, Grand Forks, Midway and Fairview. The Church also appointed two missionaries to the Cariboo and Lillooet country.

In other parts of British Columbia there have been extensions also. In 1886 the Church had one congregation in the whole province, and now it has sixteen congregations, and thirty-six separate missions, or a staff of fifty-two men where twelve years ago it had only one.

The work among the Chinese and Indians on the west coast is meeting with gratifying success.

CHRISTIAN ENDEAVOR.

WORLD'S O. E. PRAYER CHAIN, SUBJECT FOR OCTOBER:—*For Our Missionaries. Pray especially for those missionaries laboring in hard, discouraging, and perilous fields. Pray for the "volunteers," who are making ready to go to the front.*

Giving Up Our Wills.

DAILY READINGS.

First Day—Like David. 2 Sam. xii. 15-23.

Second Day—Like Peter. John xiii. 5-9.

Third Day—Like Eli. 1 Sam. iii. 11-18.

Fourth Day—Like Job. Job 1. 13-22.

Fifth Day—Like Paul. Phil. iii. 7, 8.

Sixth Day—Like Christ. Matt. xxvi. 30.

PRAYER MEETING TOPIC—WHY SHOULD WE YIELD TO GOD'S WILL IN ALL THINGS? John xv. 1-10.

In the surrender of Jesus for me, I have the chief element of what He has done and always does for me. In my surrender to Him I have the chief element of what He would have me to do. This is the special life of faith, to say anew every day: I have given myself to Him, to follow Him and to serve Him: He has taken me: I am His, and entirely at His service.

The surrender must become, especially, more undivided and trustful. The language which Ahab once used must be ours: 'According to thy saying, my lord, O king, I am thine, and all that I have' (1 Kings xx. 4). This is the language of undivided dedication: I am thine, and all that I have. Keep nothing back. Keep back no single sin that you do not confess and leave off. Without conversion there can be no surrender. Keep back no single power. Let your head with all its thinking, your mouth with all its speaking, your heart with all its feeling, your hand with all its working—let your time, your name, your influence, your property, let all be laid upon the altar. Jesus has a right to all: He demands the whole. Give yourself, with all that you have, to be guided and used and kept, sanctified and blessed. 'According to Thy word, my Lord, O King, I am Thine, and all that I have.'

As surely as you give yourself, does He take you; and what He takes He can keep. Only, we must not take it again out of His hand. Therefore every day anew, let this be the childlike joyful activity of your life of faith; you surrender yourselves without ceasing to Jesus, and you are safe in the certitude that He in His love takes and holds you fast, and that His answer to your giving is the renewed and always deeper surrender of Himself to you.

FOR THE SABBATH SCHOOL

International S. S. Lesson.

LESSON V.—BUILDING THE TEMPLE.—NOV. 1.

(1 Kings v. 1-12.)

GOLDEN TEXT.—"Except the Lord build the house, they labor in vain that build it."—Psalm cxxvii. 1.

Solomon's Message to Hiram, v. 1-6.

ANALYSIS.—Hiram's Gracious Reply, v. 7-9.

A Covenant of Peace, v. 10-12.

TIME AND PLACE.—B. C. 1012-1005. Mount Moriah.

THOUGHTS.—Skill in architecture and in sculpture, and in painting seems to have been denied the Jewish people. Their religion forbade it. They had an aversion to all arts of the "graver," to images and forms cut in stones, lest they break the commandment of God. "Thou shalt not make unto thee any graven images," and because of this they were inferior in the work of art. Josephus writes, "When Vitellius, governor of Syria, was going to pass through Judea with a Roman army, to make war against the Arabians, the chief of the Jews met him, and earnestly entreated him to lead his army another way: for they could not bear the sight of those images which were in the ensigns, under which they marched." Poetic feeling and the power of song belonged to the Jews.

VERSE BY VERSE.—1. "Hiram king of Tyre."—It must have been at the beginning of Solomon's reign that these ambassadors were sent, that being the usual custom. He sent to condole with Solomon, on the death of David. As he had intimate alliance with David, and built his palace, (2 Sam. v. 11), he wished to maintain the same good understanding with his son, of whose wisdom he had no doubt heard. He loved the son because he had always loved the father.—Clark.

V. 3. "Thou knowest."—By this Solomon recalled and acknowledged the close friendship between his father and Hiram. Then assured him by stating the condition of affairs at that time, that the friendship was still agreeable between himself and his father's

friend. There was no reflection upon David in this message to Hiram, rather a tender recollection of the life and struggle of his father.

V. 4. "The Lord my God hath given me rest on every side."—A grateful acknowledgement of God's dealings, a fulfilment of the promise of 1 Chron. xxii. 9, and this quickened Solomon's purpose to act in the time of peace. No wars made it impossible, to enter upon the work of building the temple; no instrument of Satan to oppose it, or divert them from it. "No adversary like the Philistines or Moabites, who were formerly anxious to reduce Israel to a state of subjection: no evil incident like the rebellion of Absalom, or the curse of famine or plague."—Whedon.

V. 5. "I purpose to build an house."—This was not a self-derived act. The motive was not "ambition, the love of glory, the love of pomp, but the divine will, and the charge of his father, and this Solomon made known to Hiram. 6. "Command thou that they hew me cedar trees."—It would seem as if that part of Lebanon where the cedars grew belonged to Hiram's dominion. It is true that "all Lebanon" was given to Israel, Josh. 13, but they did not take it—Spence. "Any that can skill to hew timber."—Israel in the things of God, were a wise and understanding people, yet in the arts, inferior to their neighbors, who knew how to hew and prepare wood for building.

V. 7. "He rejoiced greatly."—Because Solomon desired to continue the friendship which had existed between David and Hiram, and because the plans of David were to be carried out. By Solomon's message Hiram might be assured that peace was to continue, and profitable business carried on between the two nations.

V. 8. "I will do all thy desire."—The contract was drawn out formally in a written document, (2 Chron. ii. 11) which according to Josephus, was preserved both in the Jewish and Syrian records. —J. F. & B. Hiram entered into agreement after he had considered it. "Timber of fir."—The fir tree is often mentioned in connection with the cedar. It was a lofty, ornamental tree that grew on Lebanon often called cypress, and was used in making ships, spears, and musical instruments. We see from 2 Chron. ii. 7-12 that Solomon desired also a Phoenician artisan.

V. 9. "By the sea in floats."—The timber was cut on the western sides of Lebanon, and thence conveyed probably by beasts of burden, to the Mediterranean sea; there it was bound together in rafts, and floated along the coast to Joppa, and thence conveyed again overland to Jerusalem. 2 Chron. ii. 16. The timber was probably hewn out and prepared for use, in the mountain, thus making transportation easier.—Whedon.

V. 11. "Twenty thousand measures of pure oil."—About 222,000 bushels. "Twenty measures of pure oil."—One hundred casks, each containing six buckets. Pure oil is the finest, such as comes from the olives by pounding and not by pressing. This was for Hiram's household; besides this, according to 2 Chron. ii. 10, he furnished Hiram's servants, the hewers 20,000 measures of beaten wheat, 20,000 measures of barley, 20,000 baths of wine, and 20,000 baths of oil, common oil. The land of Israel abounded in grain and oil, while in this respect Phoenicia was poor.—Whedon. This was supplied yearly, during the time Hiram furnished materials for Solomon.

V. 12. "The Lord gave Solomon wisdom."—To act in all business matters with Hiram, and in using his working force, for the preparation of building the temple. He moved in divine order in all his proceedings. "Made a league."—A covenant. Covenants were ratified by the slaughter of victims. Gen. xv. 18. Jer. xxxiv. 8, 18, 19.

A Marvel Among Books.

The New Testament is one of the smallest of books. One can read it through in a few hours. But it has made a greater stir in the world than any other book. It has contributed more to the improvement of society and the advancement of civilization and the comfort of the afflicted and the happiness of individuals than all other books in the world. It is one of the oldest books extant, and yet it is the freshest of all books. It is read by all people and with a keener relish than any modern production. It has been assailed more bitterly and violently than any other book, many of its enemies declaring and believing that they had killed its influence forever, and yet no other book shows such unmistakable signs of life as it does to day. The most potent factor in modern civilization and thought is this little book. No book has been studied and commented on half so much as the New Testament, and yet no intelligent man is so foolish as to claim that he has thoroughly mastered its wonderful lessons. The limits of the treasures of wisdom stored up between its lids are past finding out. It was written by men who, with one or two exceptions, had no opportunities of culture, and it contains a system of human redemption and improvement promulgated by One whose earthly origin was obscure, and whose educational advantages were limited, and yet it is the study, the marvel, and the admiration of the most intelligent cultivated men of this most enlightened age.

THE LITTLE FOLK.

A Sunday School Song.

Tune: "GOD SAVE THE QUEEN."

God bless our Sunday school,
Increase its power and rule
From year to year.
Send, Lord, Thy grace divine,
On every child of Thine,
Love in all hearts onshine,
And holy fear.

Teachers and pastors bless,
Clothe them with righteousness
Of Christ the Lord.
May they encouraged be,
And ever round them see
Thy children serving Thee
With one accord.

Oh, may our school increase
In wisdom, love, and peace,
And self-control;
All our dear parents bless,
And help the fatherless;
May all Thy Name confess
From pole to pole!

Let us all children bring
Here in our school to sing,
God bless our school!
Let us Thy Word send forth
To east, west, south and north,
Till Jesus rules the earth:
God bless our school!

LUCY.

The Dandelion Club.

BY MARY CHARLOTTE PRIEST.

Happy was ill with scarlet fever. It had been three long weeks since she went home from school, "so hot and tired and with a throat ache, mamma," three weeks so long to Happy's family, watching anxiously her dear, flushed face, and so long to the "boys," seeing the doctor's buggy stop twice every day at Happy's door—that door made awful by the placard upon it—Scarlet Fever within.

Every day the boys gathered in a still little group on the other side of the street and sent Johnny Beale to ask Bridget in the basement for a bulletin from Happy.

Before this Johnny had not been of importance in their set; he was in a lower-grade at school and his pitching was "of no account."

His standing had now advanced several degrees, since he was the only one in their fellowship, who, by having had the fever, could safely venture within reach of infection. Johnny was so proud of his distinction, that he would rather have missed dessert than the performance of his daily mission, and he studied his hated spelling lesson faithfully, since he did not now want to risk being kept in after the boys had gone.

How many times had he brought back the answer, "about the same." One joyful afternoon, however, Bridget, with tears in her faithful eyes, told Johnny, "Indeed, the darlint is that much better to-day that the doctor is goin' to let her set up soon, the saints bless him."

Johnny threw his cap across the street as an exultant forerunner of this message, and the boys, restraining their longing to give one glorious yell, raced over to the park to lie under the horse-chestnuts and chew tender blades of new grass, like so many young colts.

"But was not Happy a girl?" you inquire. "Where were her girl-mates?" Happy's mother sometimes asked the same question as she would see her fair haired little daughter spinning down the street poised on the small wheel of Richard Brown's bicycle, or when Happy would breathlessly beg, "The boys are going to have a game over in the lot. Mayn't I go and be referee?" Happy was certainly a boy's girl. They always wanted her, and the fellow who would even have imagined that she was in the way would have been sent to Coventry immediately. They were rivals in offerings to her—score-cards, allies, valentines, Columbian stamps—whatever might be in season; and Happy, who found paper dolls and "playing mother" very uninteresting, compared to prisoner's base and mumble-the-peg, loved her gentle part in their sport.

Therefore it was the boys, and not the girls, who missed Harry most, and it was a group of boys, none of them yet in long trousers, who lay under the sweet June shade and talked of her.

"I say, you fellows," said Richard, after a pause, "don't you think we ought to do something to show we haven't forgotten Happy—to evince our—that was it, Will, the teachers said when the principal went away?"

"Esteem?" suggested Will.

"I guess so. Anyway we want it to be something we do ourselves—something she'd understand—though Happy always understands what we fellows mean, you know.

"Our mothers send her beef tea and custard things, but that isn't our style. When she's well enough we can play old cat opposite her house, so she can see us, but what can we do now?"

There was silence for a minute or two, until quiet, spectacled Will spoke:

"Let's send her some of these dandelions every day, so she needn't miss all of outdoors."

The boys looked upon the glorious shine and shade of the June afternoon, at the spray of the fountain bedewing a stray breeze, at the pink and cream blossoms of the chestnuts fluttering down upon them; around stretched the smooth green lawns of the park, silvered as if by fairy hoar frost with the mysterious seed-balls of the dandelion.

"I heard Happy say once that she liked the dandelion month best of all the year, and this spring she will miss it all; she won't even see a flower growing. Don't you believe she'd like the dandelions?"

"I'm with you," approved Richard, "and I tell you what—let's form a dandelion club." Richard was fond of organizations. "I'll be president, because I know Happy first, and Will may be vice-president, because he thought of it, and Johnny will have to be secretary and treasurer, 'cause he's the only fellow that can carry them to the house. The rest of you fellows will be the executive committee. Let's begin now."

The club, thus formed, did not delay operations, and a little while later the boys trooped over again to Happy's house.

Johnny held his hands extended stiffly before him, and between his fingers the five delicate winged globes that alone had escaped destruction in the rough handling of the boys.

"Be careful," warned Richard, using his cap as a shield against the breeze; he himself had lost all he gathered, "and tell that clumsy Bridget to be mighty careful."

Fortunately for the gifts of the club, Mrs. Halliday and not Bridget opened the basement door. Johnny, however, had his little presentation speech prepared for the cook, and to see Happy's mother cost him all his phrases.

"Mrs. Bridget, they—they're for Bridget—for Happy," he stammered. "The club says she is to give three blows to each one to find out if we miss her; but we're sure we all do, and we'll bring them every day so she can have some out doors, and that's all, only I'm secretary and treasurer of the club," ending proudly.

The next day, when Johnny appeared at Happy's door with another offering, Bridget met him and gave in exchange a letter addressed to the club.

The president opened it with excited fingers and read aloud:

Dear Boys:—"Mamma writes because I cannot yet; but I send you all my love and I thank you with my heart for the lovely dandelions. It was too funny to see papa blow them for me.

"The pretty seeds flew away at the first breath, telling me you missed me very, very much.

"I thought these dandelions looked like the moon the other morning very early, but the gold blossoms are like the sun when it rises. Mamma tells me, though, that the bright flowers are me when I'm well, and that how I am like those you sent, pale and almost blown away, but she will not let my papa call me seedy, and she says she will tell you to hope that soon I shall be again,

"YOUR HAPPY, SUNSHINEY DANDELION."

A Remarkable Cat.

In San Francisco there is a cat that washes windows. It belongs to one of the Chinese companies of that city. It is a cat of Chinese breed, and those who own it claim that it belongs to the same family as the cats in the temples of the Emperor of China. The cat is a mixture of Maltese and tortoise-shell, and is said to be very beautiful. It has a Chinese name which the newspapers claim cannot be rendered into English, so those of its friends who talk English have to call it Tom for short. Tom's Chinese friends declare that he is so clean that he would not lie down until he has dusted off the place where he is to lie. It is claimed that Tom will take a rag and dip it in a pan of water, and wash the glass of the window in front of which he is going to lie down, and then rub it dry, and that he has never been known to lie down in front of the glass without first washing it. Naturalists say that cats are the cleanest animals in the world; that they abhor dirt. Sometimes we see cats in the street which have been turned out of their homes by the people who have gone away for the summer, and these poor cats do not look very clean, but it is not their fault, for how can a poor homeless cat have any opportunity of washing herself?—and pretty soon she gets so weak from hunger that she doesn't care. So when you see a poor dirty cat on the street try to remember that it is not her nature to be dirty, but she has had no chance to be clean, and feel sorry for her.

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.

The services at St. Giles' Church, Rev. I. R. Dobson, pastor, were of special interest last Sunday, for although the congregation has been worshipping in the building for a month past, this was the formal re-opening after the completion of the recent extension and other improvements. The preacher in the morning was the Rev. A. J. Mowatt of Erskine Church, and in the evening the Rev. Dr. Mackay of Crescent St. Large congregations were present on both occasions. In the evening especially the capacity of the building was taxed to the utmost. The work of reconstruction was begun in June last, at which time the church held about three hundred. The present edifice will hold nearly six hundred and besides is comfortably finished and furnished. The appearance of the interior is especially pleasing. The seating is something new for church edifices in Montreal, opera chairs being used of a movable kind, serviceable for both church and Sunday school purposes. The growth and progress of St. Giles' Church is worthy of note. What is now an active, self-supporting church of two hundred and twenty-five members, had no existence six years ago. The Sunday-school for this year has an average attendance of about two hundred and twenty-five teachers and scholars. The church, since its organization as a congregation two years ago, has drawn no help from any fund or other church. The work of enlargement and extension, however, has been generously helped by devoted friends in the city. The re-opening services will be continued next Sunday when the Rev. Mr. Flock will preach in the morning and the Rev. Prof. Ross in the evening.

A change was quietly introduced in Stanley St. Church last Sunday which possesses considerable significance as showing the trend of things in public worship. It is probably known to most of your readers that this congregation was organized a little over twenty years ago as an anti-organ church, being composed of members of Erskine church who were dissatisfied with the introduction of instrumental music into public worship at that time by the action of a large majority. In order to guard against any such violence to their convictions in the new organization it was provided that no such change should ever be introduced in its worship unless the congregation was absolutely unanimous in agreeing to it. As a result of the combined change of membership and change of view during the intervening years it was found by a vote taken a few months ago that there was a practical unanimity in favor of the change and no active dissent. An organ was accordingly placed in the church during the summer and was used for the first time in the services last Sunday. By an undesigned coincidence, owing to illness in the family of the pastor, the service in the morning was conducted by Dr. Scrimger who was moderator of the session at the time of its organization and preached the first sermon to the new congregation. There is now no Presbyterian church in the city in which instrumental music is not used in public worship.

The evangelistic services which for several weeks were held in Taylor Church have now closed, but a new series is in progress under Evangelist Gale at Point St. Charles. The Methodist, Congregational and Presbyterian churches have all united to make them successful, and the interest is steadily deepening. The topics presented are such as aim first of all at the quickening of spiritual life in the church members. If this end is gained the churches cannot fail to exercise an increased influence on the whole community. Happily there is no extensive alienation of the masses of the people from the churches. All are readily accessible to religious workers, and already largely responsive to their efforts.

The Sunday School Union of the Province is making a vigorous effort to increase the efficiency of the work being done, especially

in the country districts. Mr. G. H. Archibald, the travelling secretary, who is a graduate of the Springfield training school, is indefatigable in his zeal, holding local conventions and teachers' institutes wherever these can be arranged for with good effect. Last Monday morning he addressed a large meeting of the Ministerial Association on the Home Department of Sunday School work, and steps have been taken for the organization of a normal class especially for the advantage of theological students. As the future ministers of the churches will have largely the shaping of the Sunday school work in their congregations their thorough equipment is felt to be a matter of the greatest importance. If this experiment proves successful it may lead to something more extensive and more systematic in the future.

Miss Leyden, of Almonte, who a few weeks ago was appointed by the Foreign Mission Committee to the 'Central India Mission sailed by the "Parisian" for Liverpool on her way to the field. As she had resided for some two years in this city and was well-known to a considerable circle, especially in Stanley St. church which she attended, a number of friends gathered at the steamer to see her off, and wish her a pleasant voyage. Her early resolve to devote herself to this work was due to a missionary address delivered in her native church by Dr. Macdonald, of Dundee, Que., then of Carleton Place. Dr. Macdonald very appropriately took part in the designation service held in St. John's church, Almonte, on the 18th Sept. last.

North-West Notes.

A manse is being erected at Selkirk for the new pastor, the Rev. J. M. Gray.

Mr. W. J. Small, B.A., the principal of the Birtle Indian Mission school, is spending a month's holiday in Ontario. The Government has recently expressed its approval of this school by increasing the grant so as to provide for 40 pupils instead of 25 the formerly authorized number.

The Rev. Andrew Chisholm, of Rapid City, has returned to his congregation after spending the summer in Scotland. He heard many famous preachers but the man who impressed him most was the Rev. Hugh Black the junior minister of Free St. George's, Edinburgh. His literary power and his ability to touch and sympathize with the needs of the present are conspicuous features which struck Mr. Chisholm.

The Presbytery of Winnipeg met on the 2nd of October and accepted the resignation of the Rev. Alex. McFarlane of Dugald. Representatives of the congregation were present who expressed great esteem for Mr. McFarlane and regret at the prospect of his removal. They proposed that the field be divided in such a way as to lessen considerably the amount of service required of Mr. McFarlane. But Mr. McFarlane whose strength has been reduced recently by an attack of typhoid fever, pressed his resignation on the ground of ill-health and the pastorate was dissolved.

On the recent departure of the Rev. John Hogg, of St. Giles, Winnipeg, for a six months holiday, his congregation made him a present of a purse of \$120.

The Winnipeg Executive of the Foreign Mission Committee has arranged for a conference of missionaries, teachers and other Indian mission workers to be held in St. Andrew's Church, Winnipeg, on the 5th, 6th and 7th of November. The object is stated to be "to ask for God's blessing on the work of evangelizing and educating the Indians, to compare the results of one another's experience, to discuss the methods which have been found most successful and to become better acquainted with one another and with the Committee." Papers are to be read on such subjects as "The Education of Indian Girls," "Helping the Home Life on the Reserve," "Preaching to Indians," "What is the best use to make of the clothing sent by the W.F.M.S.," etc., etc. The discussion of papers is to be varied by a public missionary meeting on Thursday evening and by a social meeting under the auspices of the local auxiliaries of the W.F.M.S. on Friday evening.

The first anniversary services in connection with the opening of St. Andrew's

Presbyterian Church, Lacombe, Alberta, N. W. T., were held on the 11th inst. The morning service was conducted by the Rev. John Fernie, ordained missionary in charge, and his sermon from Num. x. 12, was on "The changes in the wilderness." Owing to some misunderstanding about the unusual hour of meeting at 11 a. m., the attendance at this service was small.

At the evening service, the sermon was preached by the Rev. E. J. Chequin, local Methodist minister, from John xvii. 21, on "The unity of the churches." At this service, held at the regular meeting hour, the attendance, although the church was not quite full, was very good, indeed. At both services, special collections to aid in the extinction of the debt of about \$170, which still remains on the church were made. Vigorous efforts are, with the energetic assistance of the Ladies' Aid, being made to clear off the debt by the end of the year, so that 1897 may be begun free from all liability in connection with the building.

General.

Rev. Alex. Robertson, pastor of new St. Andrew's Presbyterian church, New Glasgow, has received a unanimous call to the Presbyterian church at St. John's, Nfld.

The Rev. O. J. Cameron, of St. John's church, Brookville, has received a call to the Fourth Presbyterian church in Boston, Mass.

Rev. E. F. M. Smith, has received a unanimous call to Lucan and Granton congregations.

The London Presbytery met last week and sanctioned a call from Dutton to Rev. James Little of Darnoch, in Owen Sound Presbytery. The call was practically unanimous. Salary to be \$1,100 and two months vacation.

Rev. Wm. Burns preached on Saturday, Oct. 10th, in Knox Church, Ayr, and presented the claims of Knox College. He also officiated on Sabbath morning and evening.

Rev. Mr. Scott moderated a call for St. Andrew's Congregation, Almonte, to Rev. R. J. Hatcher, M.A., of Toronto.

Rev. R. H. Cameron of Cranbrook has accepted a call from the Presbyterian congregations of North Easthope and Hampstead. He will be ordained and inducted in a short time.

It is expected that our new Presbyterian Church Whitewood Man., will be ready for occupation in about six weeks.

Rev. Mr. Rondeau has resigned the pastorate of the Presbyterian Church at Sudbury. He goes to his former home in Quebec.

Pictou Presbyterians have called Rev. Clarence McKinnon, a native of Hopewell, and now of Middle Stewiacke.

Rev. Mr. McPherson, pastor of Presbyterian Church, Petrolia, has been appointed Moderator of the Sarnia Presbytery.

Rev. E. W. McKay, Madoc, was inducted into the Presbyterian Church on Tuesday Oct. 13th. Principal Grant and Rev. John Mackie took part in the service.

Rev. Mr. Wishart, who has been superannuated from the above church, was its pastor for 40 years, during which time he erected thirteen churches in his district, and all of them are out of debt.

Rev. James W. Falconer, late of Newport, N. B., was inducted into the charge of the First Presbyterian Church, Truro, on Oct. 14th.

Rev. J. H. Graham, of Watford, was on the afternoon of October 13th, inducted as pastor of the Avonton and Carlingsford Presbyterian congregations. The services were held at the Avonton Church, Rev. M. L. Leitch, of Stratford, presiding. Rev. John Kay, of Milverton, addressed the minister, while the people were addressed by Rev. J. W. Cameron, of North Mornington. In the evening a tea meeting was held, speeches being delivered by a number of clergymen and others.

At a meeting of the Ottawa Presbytery a call to Rev. Mr. Bennett, of Metcalf and Russell to the congregation of Hawkesbury, was passed. He will be inducted into his new charge on Nov. 12th. Rev. Dr. Moore, Rev. Dr. Armstrong and Rev. J. McFarlane were appointed to have the East Templeton school property duly transferred to the Presbytery.

The anniversary services in the Presbyterian Church, Tilbury, were very largely attended both morning and evening, the church being so large enough to accommodate the crowd at night. Rev. Mr. Stewart, of Knox Church, London, conducted the services, assisted by Rev. Wm. Forrest, of Goderich.

An ordained missionary is wanted for the congregation of Cederville and Esplan, Saugeen Presbytery, appointment for six months or a year, stipend \$600 without a manse. Address Rev. D. MacVicar, Drumore.

Rev. J. P. McPhie is to supply Coburg Road Presbyterian Church, Halifax, for three months.

Rev. O. Bennett, B.A., of Metcalf, has accepted a call to the Presbyterian congregation at Hawkesbury.

Rev. J. H. Graham, B.A., of Watford, was installed as pastor of Avonton and Carlingford at Avonton on Oct. 13th. The service was very impressive, and the minister received a most cordial welcome.

St. Andrew's congregation, (Kirk) Picou, has unanimously decided to call Rev. Clarence McKinnon, of Middle Stowisacke. Mr. McKinnon is well known in New Glasgow. He was lately married in Scotland, and is now on his way home with his bride.

Rev. W. B. Cumming has received a call from the congregation of St. Andrew's church, Nanaimo. It is generally thought that Mr. Cumming, who is now laboring at Santa Clara, California, will accept the call to the pulpit of that church. He is a brother-in-law of Rev. A. B. Winchester, of Victoria.

The anniversary services in connection with the Dresden Presbyterian church were conducted by the Rev. Alex. Gilray, of Toronto, on Oct. 11th. Large congregations morning and evening were present. Both services were interesting especially the evening discourse. The church was tastefully decorated, and presented an inviting appearance.

The 9th anniversary of Wentworth church, Hamilton, of which the Rev. A. MacWilliams is now pastor, was celebrated on Oct. 4th. The Rev. Dr. Jackson, of Galt, conducted these services and his able sermons were greatly appreciated by the large congregations present. The offering on the Sabbath amounted to about \$250. There was a free social on the Monday following which was largely attended. Excellent addresses were delivered by Dr. Jackson and Rev. John Young of St. John's Church, Hamilton. An interesting feature of the evening was the baptism of the pastor's child by Dr. Jackson, the name being Andrew Carson. Tea was then served and a very enjoyable and profitable hour was spent in social intercourse. The future of this congregation is bright.

The first anniversary of the new church at Fenelon Falls was celebrated on Sunday, Oct. 11th. The Rev. Jas. G. Potter, B.A., St. Andrew's Church, Peterboro, conducted the services. On the Monday evening following a very enjoyable and profitable social gathering was held. Tea was served in good style by the ladies, and afterwards a very choice programme of sacred music with addresses from the Rev. Messrs. McKenzie, (Cambray), Potter (Peterboro), and Farnomb and Steele. (Fenelon Falls). The Rev. Malcolm McKinnon who is the pastor of the congregation has done faithful work during the past five years. An old frame building has given place to a handsome white brick church in a prominent part of the town. The edifice is brilliantly lighted with electricity, and in every way well equipped. The cost of the building was fully covered by the people and it will be entirely free of debt in two years. Both Mr. and Mrs. McKinnon have had the appreciation and hearty co-operation of the people, and this has made the work very successful. Mr. McKinnon is a native of P. E. I. and a graduate of Queen's University, 1888.

Toronto Presbytery.

The Presbytery of Toronto held its regular monthly meeting on Tuesday the 6th inst. in St. Andrew's Church. The moderator, Rev. Wm. Patterson, presided. The Rev. Dr. McLaren was appointed to repre-

sent the class of Manitoba College within the bounds of the Presbytery. Rev. W. Frizzell was appointed moderator of Session for Chester Mission. St. Mark's Congregation received permission to purchase the property on which their church is built, and to mortgage it to the amount of \$7000. Southside Congregation presented a call addressed to the Rev. W. McKinley, of Kildonan, Manitoba, which was sustained, and its transmission to the Presbytery of Winnipeg ordered. A Presbyterial Certificate accompanied by a commendatory resolution from the Presbytery of Montreal in favor of the Rev. R. H. Warden, D. D., was read, and the name was placed upon the Roll of Presbytery. The estimates of amounts required for the various Schemes of the Church for the current year from each congregation were presented, and received. The report of the Presbytery's Augmentation Committee was submitted, and Presbytery agreed to make application accordingly to the Assembly's Committee. The Remit as to a reduction in the ratio of representation in Assembly was considered, and Presbytery reaffirmed its decision of last year, against the proposed reduction. The Remit as to a permanent meeting place for the General Assembly was considered, and Presbytery decided to answer; That it is desirable to select a permanent meeting place for the General Assembly; and that Toronto, being the most central, is the most desirable city for such meeting place. It was further decided to recommend that the system of billeting be discontinued, and the matter of paying of Commissioners' expenses was remitted to a committee with instructions to report to Presbytery at its next meeting.—R. C. TRIBB, Clerk.

Presbytery of Barrie.

This Presbytery met Tuesday, Sept. 29th, and was largely attended by ministers and elders; Mr. J. K. Henry in the chair. A call from Bondhead and Monkman's to Mr. J. T. Hall, stipend \$750, was sustained. A letter from Mr. Hall was read signifying his acceptance of the call if Presbytery should sustain it. The Presbytery agreed to meet at Bondhead on Tuesday, Oct. 13th at 2 p.m., for the trials of Mr. Hall and for his ordination and induction to the charge—Mr. Smith to preside. Mr. Nicol to preach, Messrs. Ross and Groig to address the minister and congregation. Mr. N. Campbell informed the Presbytery that the people of Oro Station who had been receiving services prior to his induction to Guthrie and Central churches without being organized, and who had not taken part in the call, had received regular services from him since he entered on the charge and were now organized, had built a church and were prepared to contribute to the stipend. Mr. James McArthur then, as a delegate of this congregation, informed the Presbytery that they agreed to pay the sum of \$200 annually toward Mr. Campbell's support. On motion of Mr. McLeod the Presbytery agreed to recognize the efficient work done at Oro Station, and to recognize the church there as a portion of Mr. Campbell's charge with Guthrie and Central church. Mr. Carwell reported that he declared the pulpit at Huntville vacant as appointed, and that it was desired to obtain the services of a minister for six months instead of hearing probationers. Leave to procure such services was granted. A resolution was adopted taking leave of Mr. Severight in kindly and appreciative terms. Mr. A. McTaggart, an elder of the Collingwood congregation, being desirous to engage in the mission work of the Church, applied for, and after examination received the Status of Catechist. Messrs. E. Dingham and D. McKay of Stayner were introduced by Mr. Pogue as candidates for the same employment. They were examined and certain subjects of study were assigned to them to be pursued under Mr. Pogue's care. Circulars from the Convener of the Assembly's Committee on Sabbath schools, from Dr. King of Manitoba College, and from Presbytery of Lanark and Renfrew were received. A circular from the Prisoners' Aid Society inviting the Presbytery to petition the Government in the matter of the Reformatory at Alexandria was laid on the table. A gratifying report was presented by Dr. McCrae respecting the stations at Banks, Gibraltar and St. An-

drows' church, Nottawasaga, that they have at length resolved to improve their status from that of mission stations to that of a pastoral charge, and that they engage to contribute so much for stipend as will entitle them to aid from the Augmentation Fund. Dr. McCrae and other members of the Committee who labored to attain this result received cordial thanks of Presbytery. Leave was granted to Elmvale congregation to mortgage the manse property for two hundred dollars; also to Burk's Falls to dispose of part of their property. The report of the Augmentation Committee, which presented the claims for past half year and the applications for next year, was adopted, as was also that of the Home Mission Committee which met on the 28th inst., considered the numerous details of the Presbytery's Home Mission work, and put them in form to be speedily disposed of by the Court. A minute of the Session of Gravenhurst in regard to the working of mission stations in their neighborhood was received and laid over. A resolution was adopted thanking the Rev. Prof. Campbell of Montreal College for the valuable assistance given by him, for many years to our mission work, not only by the summer services at Yoho, but in the district also. The sorrowful event of the death of the late Mr. J. B. Torrance and his wife by drowning in Sparrow Lake, was brought under consideration; and a resolution of sympathy with the relatives, introduced by the Superintendent of Missions, was adopted. Mr. Burton mentioned that he arranged to conduct services on the next Sabbath at the station where Mr. Torrance purposed to preach for the last time before returning to college. The Presbytery desired Mr. Burton to read to the people during service the resolution of sympathy as adopted.

On motion of Dr. McCrae the Presbytery agreed to hold four regular meetings during the year instead of six—and it was agreed to hold the next meeting at Orillia on Tuesday, Dec. 15th, at 2 o'clock p.m.—RONNAR MOODIE, Clerk.

Glengarry Presbytery.

A special meeting of the Presbytery of Glengarry was held in Alexandria on Monday, 5th inst., the ex-moderator, Rev. J. W. McLeod, in the chair. The call from Glen Sandfield and East Hawkesbury to Mr. Angus McCallum was the special business of the court. After a statement from the Rev. John McLeod, showing that Glen Sandfield had done better in its promise of salary, it was unanimously agreed to sustain the call and place it in the hands of Mr. McCallum. This being done, the call was accepted by Mr. McCallum, and Presbytery decided to ordain and induct him in the East Hawkesbury Church on Tuesday, 20th October, at 10 a. m. Rev. John McLeod is to preside and moderate on that day, Rev. J. Campbell to preach, Rev. J. Cormack to address the pastor and Rev. D. MacLaren the congregation.

DAVID MACLAREN, Clerk.

"The Toronto McAll Auxiliary."

The regular monthly meeting of the "Toronto Auxiliary of the Canadian McAll Association" was held in the parlor of the Y. M. C. A. on Thursday Oct. 1st, at 3 p. m. The president, Mrs. Howitt, occupied the chair. Articles full of interest were read by Mrs. Joseph Henderson and Miss Hillock. In a reading by Miss Copp, some new methods of work, in bringing the Gospel to the "people of Paris" were fully explained.

Miss Caven read a letter from the Rev. S. R. Brown, who is connected with the Mission in Paris, giving a cheering testimony of the faith and zeal of both workers and converts.

Some matters of business were discussed and the collectors asked to remain after the meeting to decide an important financial question. The report submitted by the treasurer was most encouraging.

Obituary.

James Davidson aged 81 years died on Sept. 21st. A nation of the Parish of Chirnside, Berwickshire, Scotland, he settled early in the Township of Glasford, County Wentworth. Had he lived till 5th

Oct. he would have entered the 53rd year of his membership in Knox Church, Blinbrook, elected an elder, under the ministry of the late Mr. Cheyne he served thirty five years with wisdom and fidelity, he was intensely attached to the church of his fathers thoroughly read in its history, and though liberal in his views of its theology and polity he was impatient of all innovations having a worldward tendency.

In Knox congregation his word was mighty. Broad in his Scotch in conversation, in prayer his language was graceful, pure, eloquent, devout. He was a fine type of that grand old Scottish Presbyterianism which believed in life long pastorates and loyalty to pastors. One day he said to me "I have no patience with those who excuse themselves from waiting on ordinances, because their horses are needful of a rest, I gave mine a half days rest on Saturday that they might be fresh on Sabbath." He was married to Jane Menzie on the 18th day of February 1846. Member of a family of Cameronians an amiable and affectionate lady, she was a true helpmeet. His family of twelve, eight sons and four daughters, and his widow survive him. In closing a sermon the Rev. Mr. Wallen said "His was a long life, a good, a useful life. Of the great principles of the Christian religion he had a clear, a firm grasp, and could express these in lucid language. He made no parade of his religion, but he lived it, and that is best. To my predecessor and myself he was a true friend, I have been thinking how best I might seem up his Christian character. One sentence appears to my mind as just "He was honest, sober, just godly" mark thou the perfect and behold the upright the end of that man is peace." "The memory of the just is blessed." W. P. W.

Jessie Alexander Recital

College St. Presbyterian Church will be filled on the evening of Tuesday, Oct. 27th, when Miss Jessie Alexander will recite some new selections, which she gave at Massey Hall lately, specially her own composition entitled "Bargain Day" which ladies say is quite realistic of how some people act on bargain days.

Miss Alexander will be assisted by Miss F. Macpherson, contralto; Miss H. Goodfellow, organist; and Mr. F. H. Burt, basso. The admission price of 25 cents is very reasonable.

A Farmer's Advice.

He Tells the People to Shun Imitations.

He Had Been Imposed Upon by an Unscrupulous Dealer With the Result that It Nearly Cost The Life of a Loved Member of His Family.

From the Woodstock, N.E. Sentinel.

A reporter of the Sentinel recently dropped into the Victoria Hotel looking for general news and to scan the register for arrivals. Among those present he noticed a well dressed farmer sitting reading a small pamphlet. The reporter asked the landlord if there was anything new, and being answered in the negative the farmer turned and addressed him. "Looking for news, eh? Well, sit down and I'll give you something worth publishing." The reporter was at once on the alert and the farmer continued, "You see this little book I hold in my hand? Well the title of it is "Five Prizes Stories" and there is more good sense in it than in half of the philosophical work of the day, and it don't lay in any of the stores either. Well about a year ago I got hold of another little book by the same authors entitled Four Generations" which I read carefully through and one very important thing I read in it was beware of imitations, just as I read in this little book. Now I wish to show how I had been taken in (deceived) and how I found it out and how near it came to costing me the dearest member of my household. Well to begin at the beginning, My name is Shepherd Banks, I reside 11½ miles from the village of

Bristol, Carleton Co., N. B., and am a well-to-do farmer. For several years my wife was troubled with pains in the back and weakness of the kidneys. About two years ago she was taken very ill, the trouble taking the form of acute rheumatism. We consulted no less than three different doctors who, however, failed to help her. She continued to grow weaker and weaker, and the pains she endured were something terrible. For over a year she was unable to do a single thing about the house, and she had fallen away in weight from 180 to 130 pounds, and we despaired of her recovery. I happened to notice in one of the newspapers a testimonial of a similar cure through the use of Dr. Williams' Pink Pills. I immediately got a couple of boxes. My wife began taking them, and by the time she had used these she began to gain appetite and her pains were much eased, and we began to have great hopes of an ultimate cure. I then went for another supply of the pills. This time I purchased them in bulk, paying 39 cents for 100 pills, which were taken from a large glass bottle. I took them home and my wife began their use. Soon after she began to grow worse again; the old pains returned severer than ever. We still continued the use of the pills until about a third of them were gone. About this time I got through the mail, along with my neighbors, the book entitled, "Four Generations," issued by the Dr. Williams Medicine Co. On reading it it did not take me long to find out that the pills I had bought in bulk were a fraud, as Dr. Williams Pink Pills are not sold in bulk, but in boxes with the trade mark on the wrapper. I went to the cupboard and taking down the box in which the pills were throw it and its contents into the stove. I then went and procured a half dozen boxes of the genuine Pink Pills, and from the time my wife began their use there was an improvement in her condition. She used about twelve boxes altogether, and to-day there is no heartier or healthier woman in the neighborhood, and Dr. Williams' Pink Pills are the standard medicine in our home. Publish this? Yes, it may do some other sufferer good. We are all thankful for what Pink Pills have done for us, but be sure you caution your readers against those vile imitations." The warning uttered by Mr. Banks is one that the public will do well to heed, for some unscrupulous dealers in different parts of the country try to impose upon the public by trashy imitations colored to present the appearance of the genuine Pink Pills. The public can always protect themselves by bearing in mind that the genuine pills are never sold by the dozen, hundred or ounce. They are always put up in boxes around which will be found full directions for their use, the whole enclosed in a label bearing the full trade mark, "Dr. Williams' Pink Pills for Pale People." If you want a medicine that will cure all diseases due to poor or watery blood, or shattered nerves, ask for the genuine Pink Pills, and take nothing else, no matter what some interested dealer who is looking for a larger profit may say.

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