

Pages Missing

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OVER LAND AND SEA.

The Negro building at the Atlantic Exhibition is noteworthy, as this is the first great exposition in which this race has had a special building accorded it. This has been constructed wholly by negro labor, and every item in it is either the work of negro hands, or is illustrative of the conditions and development of the race. Its educational and industrial progress are shown by object lessons—which are the great teachers.

Professor A.: "Do you know I find it difficult to remember the ages of my children!" Professor B.: "I have no such trouble. I was born 2,300 years after Socrates, my wife 1,800 years after the death of Tiberius Cæsar, our son John 2,000 years after the entrance into Rome of Titus Sempronius Gracchus for the re-enactment of the leges Liciniae, and our Amanda 1,500 years after the beginning of the Folk-wandering—that is perfectly simple, you see."

Italy expends every year \$96,000,000 for her soldiers, and less than \$4,000,000 for her schools. In Spain it costs \$100,000,000 to maintain the army, and only \$1,500,000 to educated the children, but then it is the exception to find a Spanish farmer who is able to read or write. Germany boasts of being in the foremost rank among the nations in the *kulturkampf* of the world, yet she expends \$185,000,000 on her army, while \$10,000,000 is deemed sufficient for the education of her children. France maintains an army at an expense of \$151,000,000, and supports her schools with \$21,000,000. The United States expends \$115,000,000 for public school, while the army and navy cost only \$54,000,000.

It is said that fifteen gallons of beer were consumed in the United States last year for every man, woman and child, or nearly nine hundred millions of gallons in all. The larger proportion of this is consumed, proportionately, in the great cities, the three worst offenders being Cincinnati, with eighty gallons each year for every man, woman and child; St. Louis, with ninety-three, and Milwaukee, with 102. As tens of thousand of the people never touch it under any circumstances, it will be seen how certain portions of the population make beer-barrels of themselves, and why it is that the times are so hard in many homes where the money that should go for food and clothes and fuel goes into the hands of the bar-keeper and brewer. And yet these people call temperance a fanaticism.

Lady Henry Somerset has told how she was first drawn into temperance work. She had seen two children, a boy and a girl, sip wine at their father's table and often heard the guests laugh at the precocious little ones. She had seen the boy go to a drunkard's grave when only twenty-four years of age. "But what of the girl?" she went on, "The girl was happily married, and became the mother of lovely children. The fatal seed had been sown, however. The young mother became a slave to strong drink. I prayed with her and

went with her. She asked me one day if I would be a total abstainer if she renounced liquor forever. The proposition was a strange one, and I asked twenty-four hours for consideration. When I saw her again she said it was too late. I felt that if I had given her promptly the answer she should have received, she might have been saved. To-day her home is shattered, but I resolved to do in future all I could for God and humanity."

The Evangelical Alliance of Great Britain has already issued its invitation for the annual week of united and universal prayer to be held Jan. 5-12, 1896. The topics suggested for the week are as follows: Sunday, Jan. 5, Sermons, John 15:26; Monday, Jan. 6, Thanksgiving and Humiliation; Tuesday, Jan. 7, the Church Universal; Wednesday, Jan. 8, Nations and Their Rulers; Thursday, Jan. 9, Foreign Missions; Friday, Jan. 10, Home Missions and the Jews; Saturday, Jan. 11, Families and Schools; Sunday, Jan. 12, Sermons, Isaiah xxvii. 5; 1 Cor. xiii. 13.

A most interesting Babylonian tablet has just been deciphered: one of a number acquired by the British Museum in 1884. It is of unbaked clay, and inscribed on both sides with a chronicle of events between B.C. 747 and B.C. 667. In the account given of the reign of Tiglath-Pileser there is another of those many recent confirmations of the substantial accuracy of Old Testament history. Tiglath-Pileser's accession, the tablet tells us, was the signal for widely-spread outbreaks of rebellion against Assyrian rule. Tiglath-Pileser adopted a policy of conciliation in dealing with Babylonian disaffection, it was not without good results that Tiglath-Pileser resided for six months in each year in Babylon, Nineveh being the Royal home for the other half of the year. This yearly migration of the Court to Babylon furnishes an explanation of a text which has been a puzzle to commentators: (2 Kings xv. 19) "There came against the land ('Israel') Pul, the King of Assyria; and Menahem gave Pul 1,000 talents of silver." No such King of Assyria as Pul has hitherto been known. This tablet identifies Pul with Tiglath-Pileser. During the six months that the Court resided at Babylon everything was carried out in the Babylonian style. In the tablet Pul is given as a Babylonian abbreviated form of the native Assyrian Tukulti Pal-Uzur, which has come to be called by us Tiglath-Pileser. The tablet supports also the Biblical account of the death of Sennacherib. In 2 Kings xix. 37 it is said: "As he (Sennacherib) was worshipping in the house of Nisrath, his god, Adrammelech and Sharezer [his sons cf. Isaiah xxxvii. 38] smote him with the sword, and Esarhaddon his son reigned in his stead." The tablet tells us that when Sennacherib marched to Babylon to quell a revolt, he left Esarhaddon, his favourite son, in Nineveh, in charge of the kingdom. Two of Sennacherib's other sons immediately revolted against Esarhaddon, and on Sennacherib's return to Nineveh, this is how the tablet describes the end: "The month Tibal (January-February) the day 20, Sennacherib, King of Assyria, in a revolt his son killed him. . . The month Adar (March-April), the day 18, Esarhaddon, his son, in the land of Assyria, sat on the throne."

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Toronto, October 24, 1895.

The Saloon and the Sabbath.

THE Rev. Ferdinand Inglehart in an article in the *North American Review* on the Saloon and the Sabbath in New York says "Ex-Judge Noah Davis, before whom William M. Tweed was tried and convicted, said in a public address a few months ago. 'In my experience of thirty years on the bench I give it as my deliberate opinion that eight-tenths of all the crime can be traced to the saloon.' Notwithstanding the opposition of able papers, of influential politicians and powerful office holders, the Police Commissioners have held their faces like flint to the purpose, and their moral heroism and patriotism have stood out in bold relief against the moral cowardice and disloyalty of those who have opposed them.

The second question involved in the contest is the continuance of the Sunday closing law. No law favoring the opening of saloons on Sundays should be passed. Nothing would so offend the conscience or corrupt the morals of the people as such a step. New York should be slow to crave the disgraceful notoriety of being about the only State in the Union to legalize the opening of saloons on Sunday.

The Sunday opening is claimed in the interest of the poor man, when it is for the benefit of the rich. It is in the interest of the tills of the eight thousand saloon keepers of New York city, and especially in the interest of the coffers of the millionaire brewers and distillers. The brewers' organization of New York city alone represents \$50,000,000, and the whiskey dealers' association \$30,000,000 more; so that there are \$80,000,000 behind the liquor interest in New York city. It is this colossal monopoly, and not the poor man, that is causing all the excitement against the enforcement of the Sunday law. It is said that the brewers' association has mortgages on more than six of the eight thousand saloons of the city, and is proceeding steadily to place mortgages on the rest of the town, on its public sentiment, its politics, and its laws. It is estimated that previous to the Sunday closing there were \$200,000 worth of liquor consumed in the bar rooms of the city every Sunday. Many saloon keepers deprived of their best day's sales have broken up, and thousands of failures will follow. The loss will fall upon the millionaire who furnish the product and hold the mortgages. No monopoly of America so oppresses the poor as the monopoly of beer. Moloch of old whose brazen form held out its hand for the money of the people, and whose fires consumed the sons offered as victims, was merciful, compared to the Moloch of rum whose hand demands millions of money, and whose fires burn up the best of our sons.

The laboring man of the United States consumes an average of a hundred dollars worth of drink each year. This amount would buy fuel and flour for every working

man in America. The working people of New York City spend for liquor more than \$50,000 a day, or \$1,500,000 a month. Many men are poor because they have had too much beer through the week. It would be a mercy to them to shut the door of temptation to them on Sunday. The liquor dealers are anxious that the poor man shall have some beer with his dinner on Sunday. The anxiety of the poor man's family is to have some dinner with their beer. There has been no proposition of the benevolent saloon keeper to let the poor man have free beer with his free lunch on Sunday. It is the poor man's dimes and not his liberty that they are so anxious about.

It is claimed that the poor man has as good a right to his beer on the Sabbath as the rich man has to his fine wines, brandies and whiskeys. The jealousy of the poor man might ask no sweeter revenge than to continue the discrimination. For if the rich will continue to drink long enough they will become poor, and if the poor will quit drinking long enough they will become rich. An easier and wiser way of securing justice would be to amend the law and prevent the selling at rich men's clubs, restaurants and hotel rooms.

Efforts to Reach Prisoners.

We have recently had our attention called to the services of the Toronto ministers at the Central Prison on Sabbaths, a complaint, evidently not on as good grounds as at first supposed, having been made that there was a disposition on the part of some ministers to shirk the duty. The Toronto ministers have done nobly by the Prisoners in the Central Prison and county gaol, when occasion has arisen in the latter institution. There is no doubt a genuine desire on the part of one and all of them to do the best they can in fulfilling their engagements at the prison. Occasionally, it is true ministers find it impossible to put in an appearance on a given date but, as a rule, supply can be easily secured by a friendly change of dates. The ministerial Association of the city takes charge of the prison services with the object of supplying a minister each Sabbath day. And the good work done in this respect has been gratefully acknowledged by those concerned.

This work is an evidence of the interest manifested in all civilized countries, in the welfare and reformation of prisoners of the convict class, and finding embodiment in such bodies as the Prisoners Aid Association of Ontario the members of which are drawn largely from the churches, and who seek employment out for those whose sentences are about to expire. It is not much to say that a vast amount of practical benefit has resulted to a class greatly in need of such attention. The annual reports of the Prisoners Aid Association bring to light much self-denying effort and show that either through her ministers or laymen, or, as is generally the case, by the close co-operation of both a great deal is being done on behalf of this unfortunate section of our fellow-being.

Again, the literature which is disseminated among prisoners is of a healthy character tending to reform of character by instilling correct ideas of life. In this line a letter from Mr. Moody has been recently published which appeals eloquently to the people of the United States. In the course of the letter Mr. Moody says: "Upon investigation I learned that there are about 750,000 men and women in this country who are looked upon as belonging to the criminal class, and that, on the whole, comparatively little organized religious work is being done among them. Especially is this the case

in the 2700 county jails of the country. The necessity for good reading is so imperative that we have thought it wise to organize a society for the distribution of good books among prisoners, and the Colportage Association connected with the Bible Institute for Home and Foreign Missions, Chicago, has now a "Prison Fund" for that purpose. We have suitable books ready, and now desire to distribute them economically throughout the country. They consist of writings of the leading Christian workers of this and other lands, putting the way of life plainly before the reader. Will not those who do Christian work in prisons, who wish to have some religious literature for free distribution in their respective fields, correspond with me? We will send packages of books to such friends by mail, free of charge, to any place in the United States, Canada or Mexico. When writing please give references, or enclose some card showing that you are engaged in the work. Also mention the prison for which the books are intended. The co-operation of ministers of the gospel, Y.M.C.A. Secretaries, and Christian Endeavorers is entirely desired. We can furnish books of 128 pages, or a pocket edition of the New Testament, for about seven cents each." This sounds like a paragraph from one of Dr. Rosebrugh's pamphlets, so well-known to the benevolent public of Ontario. There is much being done for the prisoners in the Ontario gaols, and it is a matter for thankful satisfaction that there is. Equally true also is it that much more could be well accomplished and humanity be still more the gainer.

Rev. Dr. Warfield.

Rev. Dr. Warfield's visit to Toronto last week will be long remembered. It was a distinct advance on the usual course, at Knox College and has admittedly been of great benefit to the students, to the large number of ministers who attended the forenoon prelections, while the more popular evening meetings proved of intense interest to the public which crowded convocation hall each night. The subjects of the lectures were well and happily chosen—Systematic Theology for the coming Theologians, and the Inspiration of the Bible, for the larger gatherings. In addition to the benefit derived from the lectures will be the subsidiary, yet important one, of bringing the college (always popular with its friends) once more in living touch with the public. As an institution it has associations which endear it to thousands of Canada's citizens; it has a staff, thinned, alas, by death and the infirmities of the aged, below its usual strength, which commands the love and esteem of the Church and community, and the pulse beats faster when the venerable pile is the scene of a brilliant success. The Senate and Board are therefore to be congratulated on the good impression made by Dr. Warfield and on the great public interest he evoked.

The distinguished Professor from Princetown is said to have maintained the reputation of his college as a stronghold of enlightened orthodoxy, and his own fame as one of the ablest and best read theologians in America. The treatment of his subjects was scholarly and elaborate, clear and convincing, moderate yet conciliatory only in the spirit of love and manifest fair play which prevailed them. They will be extremely useful as the deliverances of a master dealing with the views of the masters of theological literature. Even Dr. Denny, the rising hope of the Scottish orthodox party, did not escape the critics' rod, but the lash was laid lightly on, and an admirer's tribute was generously paid to the brilliant and devout young Scottish thinker.

The social amenities were not forgotten and the ministers of the city and visiting brethren as well as noted friends of Knox College were laid under no small debt of gratitude to Rev. Principal and Mrs. Caven for an opportunity of making the acquaintance of Dr. Warfield at their home on Spadina Road where a most pleasant intercourse was enjoyed, a pleasure, a wider circle of Presbyterians was treated to on the day following (Thursday) by the chairman of the College Board, Mr. W. Mortimer Clark Q.C., and Mrs. Clark at their residence on Wellington street. Those who thus were enabled to meet the Professor found in him a man of most amiable qualities, and kindly disposition, the keenness and dryness of the scholar melting before the softer influences of varied life.

New Hindi Version.

The Rev. S. H. Kellogg writing of the New Hindi Version of the Old Testament says: "As to the progress which has been made in the re-translation of the Hindi Old Testament, which I do with much pleasure. As probably most of our readers will be aware, the Bible Society has recently issued separately, in a tentative edition, the Book of Psalms and the Book of Exodus. Genesis and the Minor Prophets are both in press, and will appear in the near future. Besides these, Leviticus is also ready for the printer, and the Book of Numbers will also be finally revised within a few weeks. Besides these, the books of Isaiah, Jeremiah and Lamentations, and nearly the whole of the book of Deuteronomy have been translated by one or other of the Committee, and will no doubt be ready for the press quite as soon as the printers shall have completed the issue of what is already prepared for them. I may mention, in passing, that it is the plan of the Committee that every book which may be translated by one or other of their number, and may be agreed between them, shall be carefully revised twice, by the Committee in joint session together with their Pandits.

It should be understood that it is the express purpose of the successive issue of these small editions that, as the work goes on, the Committee may have the advantage of all criticisms and emendations that may be suggested for their consideration: and I may add that the Committee themselves are exceedingly desirous of the fullest and freest criticism; in order that they may not only succeed in rightly representing the original, but produce, with God's blessing, such a version as shall be intelligible not only to a few Pandits, but to that mass of the common people, to whom we desire to bring the knowledge of God's Word. For the many helpful suggestions that have been already received, we feel truly grateful to the kind friends who have furnished them.

Lady Dufferin's Fund. Upwards of half a million of the native women of India were relieved last year by the medical staff and appliances of the Lady Dufferin Fund. The number has gone on increasing annually at a rapid rate. It is nearly ten years since, in obedience to the charge laid upon her by the Queen-Empress, the Governor-General's wife formed the fund which bears her name. It has in that time employed seventy-three lady doctors of various degrees of qualifications, has established fifty-seven hospitals and dispensaries in various parts of India, and has trained 262 women in the several medical schools and colleges there.

Service and Selfishness.

Written for the Review.

It is one of the beneficent laws of Providence that every one who engages in any legitimate calling must serve the community in general, whether that is his chief object, or not. Even the most selfish does so without intending it. It makes little difference which way a river runs, so far as its public commercial uses are concerned, so long as there is water enough in it for navigation. But just as it makes all the difference in the world to the river itself what the direction of its current is in determining where it shall come out in the end, so it makes all the difference to a man's own character and fate, whether he means to serve the world or only wishes to profit himself. The keyword of the Christian life is service not selfishness as the motive to action.

Many who have professed to be Christians do not understand this as clearly as they might and do not see the practical bearing of it on their conduct.

No one has any difficulty in seeing how it applies to the minister of the gospel. His business is to do as much good in the world as he can and not to enrich himself. If he is earnest in the work of his ministry not very many would grudge him a reasonable recompense for his services. But that must always be a secondary consideration. The moment he is suspected of selfishness or of following his calling merely for the living he gets out of it, that moment his influence is gone. He is distrusted and despised. In so judging men are not setting up too high a standard for the minister. But the standard for a Christian in any other calling ought to be exactly the same. There is no justification for letting it down to any lower level. To do so in other callings may not so greatly damage a man's usefulness as it does in the ministry, but it will equally damage his character. The first business of the Christian physician is not to make money. It is to devote his life to healing the sick, alleviating pain and preventing disease, in other words to serve the community with his best skill. If he is faithful and diligent and even reasonably successful in his efforts, the world will not begrudge him a comfortable living. If he makes it evident, however, that he is only after money, they may still avail themselves of his skill, but they will despise the man as no true Christian. The first business of the Christian lawyer is to aid in securing the fair administration of justice and in the settlement of disputed claims on a righteous basis. If he succeeds in doing so honestly as he has opportunity the world will gladly yield him a maintenance. But if he shows plainly that his only interest is in his own enrichment, though they may still employ him for the sake of his ability, they will feel all the while that he is unworthy of his profession. The first business of the Christian merchant is not to heap up wealth. It is to serve the public by the importation, exportation or distribution of the world's products as they are needed. If in doing so he wins wealth honestly, none will honor him the less. But if that be his only aim he degrades his most useful calling as well as himself. The first business of the Christian manufacturer is to transform nature's raw material into such forms as may be most serviceable for man's wants. By prudent management he may gain large returns and deserve them. But if that is his first thought the quality of his products will soon deteriorate and he himself cease to be worthy of the Christian name. And so on through the whole list.

Now it is not easy to preserve the true subordination of self-interest to service. And apart from the natural tendency to selfishness there is one fact that greatly increases the difficulty. Within certain limits the profitableness of a calling is the simplest practical test of its usefulness. Generally speaking men pay best for what they need most. This does not perhaps hold good of the highest callings nor yet of some of the lowest, but it does hold good of the majority. It is perfectly legitimate therefore to choose an occupation because it gives large returns or to devote oneself to those forms of activity which give the best reward

This is one of the ways of finding out the world's most pressing need. But in being determined by this consideration one is apt to let it rise to first place in the mind. Instead of being merely the test of usefulness it becomes the motive to useful activity. The change is so subtle a one that it is never immediately apparent to others and may be wholly unknown even to ourselves.

Two things will help to keep us right. One is to check the selfish tendency by multiplying acts of kindness and deeds of generosity, which bring no immediate return--cultivating the unselfish side of character as much as circumstances will allow, The harder such acts come to us the more need there is for them. The other thing is to hold up before our mind the lofty ideal of Christ's character as a constant model. Cynicism laughs at the idea of an unselfish life and refuses to believe in its possibility. But Christ died that He might make it possible and no Christian has any right to set up a lower standard for his own conduct.

Love to the Living and the Dead.

If only men would give to the living some of that which they bestow so lavishly upon them when they are dead, what a different world this would be! Even a little of that which is sculptured on the cold marble would, if breathed from the warm lip, have made many a one happy for life. One of the superstitions of the Seneca Indians is, that they can send their love by a bird to their dead ones. When a maiden dies, they imprison a young bird until it first begins to sing. They then load it with kisses and caresses, and set it at liberty over the grave of the maiden who has died, believing that it will not fold its wings, nor close its eyes, until it has flown to the spirit-land, and delivered its precious burden of affection to the loved and lost; and it is not uncommon for twenty or thirty birds to be loosed over the same grave. Many a husband and wife, many a brother and sister, would give all they have if only they could send to their dead ones an expression of love, which might have been so easily made in life. And how many son's and daughters would send messages unsaying many things which should have never been said; and saying many which were alas! left unsaid. Let the song-birds of soft looks, of soft words fly now. Now we know that they can reach, and we shall have this great advantage—the song birds will fly back to us again.

The Bible's Ministry.

No book ever began to minister to the deepest wants of humanity as the Bible has. Other books have helped mankind in some respects; they have kindly and healingly touched certain features of human ailment and ill, but not with the power and benediction which the Bible has. And all good books owe much of their healing virtues, either directly or indirectly, to the Bible. This Book stands supremely above all others in its immortal ministry of regenerating, moulding power and lofty character-building and spiritual impressions. As has been truly said: "If you were to cause the ministry of the Bible, that is now going on, to cease, a shadow would fall upon the world. Today it is helping many and many a poor, stricken soul to live and not die, to trust and not sink, to many and many a one that otherwise would be overborn by trouble, it is like a strong arm to lean upon that will nor let him fall. It is helping many a boy, away from home, to be true to his conscience and his mother. It is pleading with many a youth, standing where two ways meet, not to yield to the bribes of sin. It is brightening many a hard and toilsome lot. It is cheering many a sick-chamber and soothing many a dying pillow. It would desolate ten thousands of hearts to take it away and remove a mighty safeguard from ten thousands more." And yet there are so-called "moral men" who would destroy the Bible!

The Communion Token.

REV. GEORGE H. SMITH, M.A.

For the Presbyterian Review.

Communion Tokens.—THOMAS WARNER, 1888.

Canadian Communion Tokens.—R. W. McLACHLAN, 1891.

The Story of the Token.—ROBERT SHIELLS, 1892.

Despite her conservative character, the Presbyterian Church has all but surrendered the ancient custom of the distribution of "Tokens" in connection with the Communion Service. This metallic history of the Church has of late become an interesting department in the Science of Numismatics. And we have, preserved in these odd little tablets, a record of a unique type.

Regarding the tokens as a mark, sign, or pledge, that something specified shall be given or done; its history is very ancient. The "bow in the cloud" was a token to Noah. In the book of Tobit, we read that Tobit gave a token to Gabael that his son Tobias was the proper person to whom the loan should be returned. Judas gave a token to the soldiers who arrested Jesus. In all ages and among all nations, traces of such tokens or pledges may be found and among such may be specified armulets, talismans, scarbai, philacteries, agnostic gems, scapularies and the abraxas stones of the first and second centuries. The Roman *Tesseræ* were used to identify those who had been initiated in the Eleusinian mysteries.

In the early Christian Church the need of such authentication is evident, "Because of false brethren unawares brought in, who came in privily to spy out our liberty," Gal. ii. 4. Hence persons coming from other Churches had to present *Litteræ* *communicatoriæ* aut *commendatoriæ*. In the times of persecution it can easily be seen how the idea of *tesseræ* among the Greeks and Romans would be transferred to *formatæ* or communion certificates among the Christians.

In the history of the coinage of England, tokens are mentioned as early as the beginning of the 15th century. The early Protestant records make frequent use of the generic words for Communion Tokens (*tesseræ* and *mereaux*). In the first Helvetic Confession 1536 and in the French Confession of Faith 1559., and in the Formula of Concord as well, we find these expressions employed.

In the Church in Scotland at the time of the Reformation such precaution was needed to keep away the ignorant and ungodly and all such as were unable "rightly to discern the Lord's body." These tokens consisted of tablets of lead, brass or silver and not unfrequently, of paper cards, bearing on one side a device such as the *burning bush*, the *chalice*, or the *Communion table* with an appropriate motto e.g., "This do in remembrance of me": on the reverse side would be the date of the Church and sometimes the initials of the minister. These were distributed by the officiating clergyman at the close of the Preparatory service and given to such persons whose names were on the Church roll. On the following Sabbath, the communicants were seated along tables covered with white linen, extending down the aisle, or if the number required it, spread in a quiet wood; or they occupied the allotted pews, draped in white. During the service the elders "lifted" the tokens amid the awful solemnity of a Presbyterian Communion Service.

This use of the token in Scotland dates from the Reformation period. For we read in the Liturgy of the Church of Scotland *circa* 1635 "So many as intend

to be partakers of the Holy Communion shall receive these tokens from the minister on the night before."

Dr. Jamieson, in explanation of the word token, says:—"The first instance, as far as I have observed, of the use of tokens was at the Glasgow Assembly of 1638."

He then quotes Spaulding: "Weill, within the said Church, the Assembly thereafter sits down the church doors was straitly guarded by the town, none had entrance but he who had are token of lead, declaring he was ane covenanter."

This practice continued in Scotland till the union of 1858, and since by many of the U. P. Churches but these are gradually departing from this peculiar form.

The Rev. Thomas Burns, F.S.A. of Edinburgh has published an exhaustive volume on "Communion Plate and Tokens," dealing especially with that of Scotland.

The first tokens used in America of which we have any record, were used in the Welsh Run Church (Presbyterian) founded in 1741 in Pennsylvania and the token bears date 1748. In the Fourth Presbyterian Church, New York City, tokens were used from 1784 to 1870.

Over 200 varieties of U. S. tokens have been described in the *American Journal of Numismatics*. These formed the collection of the late Thomas Warner of Cohocton, N. Y. who crowned his work by producing the magazine article in a handsome monograph printed for private distribution.

The first regular Scottish colony which came to Canada settled in N.E. Nova Scotia and the first Church was then organized by Mr. Daniel Cock in Truro 1770. After a visit to Scotland, Mr. Cock returned, bringing with him a supply of the earliest known Canadian tokens. This token is inscribed: "Mr. D. C. Truro Nova Scotia 1772."

The oldest token of Quebec dates 1821, that of Montreal 1803 and one in Glengarry dates 1794.

Dr. Le Roux in his catalogue "Le Medallier du Canada" 1888 mentions 116 varieties of tokens, then known. Mr. R. W. McLachlan describes 241 in his publication of 1891, all Canadian.

"For in her rubbish and her stones,
Thy servants pleasure take;
Yea, they the very dust thereof
Do favor for her sake."

The Tramp.

The tramp has become one of the most conspicuous and significant blemishes upon the surface of modern civilization. He is a nuisance everywhere. He also is frequently a cause of heavy expense and sometimes of annoyance and even fear. In many country neighborhoods the tramp is fed, lodged and humored simply because people are afraid of him. The cost of the various wayfarer's lodges, refuges, etc., of which nearly every town now has one for the benefit of the tramps, and of the food and fuel used in them, must amount to many thousands of dollars a year.

A sharp distinction should be made between tramps and honest wayfarers. In current discussions about the unemployed much attention is devoted to tramps. But although all tramps are to be classed among the unemployed many of the unemployed are by no means tramps, even when they go from place to place on foot seeking work. The tramp is one who will not work steadily, if at all, and who begs or steals his way through the country, a dirty shiftless, dangerous loafer, a bully when he cannot otherwise persuade people to feed or shelter him, and often responsible for fires, thefts and assaults. Such vagabonds need resolute treatment, especially as they have become dangerously numerous and reckless.

We believe, however that the tramp problem may be solved easily. If every town were to establish a tramp's house, under the charge of a properly qualified and well armed man or force of men, and were to inflict fines for all aiding of tramps except at this house, and were to insist that every tramp receiving food or lodging there should make ample payment by hard physical labor, and if the tramp's refusal to work—as well as any attempted theft or violence by him within the town limits—were punished promptly and thoroughly at the whipping post under humane but effective regulations, the tramps would disappear in a very few months. This remedy would cost considerable in some localities for the short time during which it would be necessary. But it pay in the end.

Mr. Andrew Murray's Book "The New Life."

A very precious volume is this—a perfect thesaurus of Scriptural teaching for young converts. Ministers of the Gospel who know it well, prize it more than any other book for leading those who have lately found the Lord to bring their lives into conformity with the teaching of God's word. I know of no other book so eminently fitted to lead and feed the young disciple. It is published uniform with the "Abide in Christ" series, and contains a sappy scriptural chapter for each week in the year to be, as the devout author urges, three times carefully read, prayerfully studied and its teachings practically applied to the life. Let every minister of Christ procure the Book. And as he reads he will find himself counting over the number of his young converts to whom he will recommend it or into whose hands he fain would place it for perusal. Following are a few brief extracts from its pages:—

TRANSLATOR'S NOTE.

Every minister of a congregation in which young people have been brought to the Lord, will remember the keen feeling of anxiety that swept over his heart as he contemplated their entrance on the duties and responsibilities of a public Christian confession. The supreme question at such a time is. How shall these young converts be built up in the knowledge of the truth? How shall they be best taught the real nature of the new life they have received, the dangers by which it is beset, and the directions in which its energy may safely go forth?

PREFACE.

In intercourse with young converts, I have very frequently longed for a suitable ^{medium} in which the most important truths that they have need of for the New Life should be briefly and simply set forth. Under a vivid impression of the infirmities and the perverted thoughts concerning the New Life, with which, as was manifest to me from conversations I had with them, almost all young Christians have to wrestle, I wished, in some words of instruction and encouragement, to let them see what a glorious life of power and joy is prepared for them in their Lord Jesus, and how simple the way is to enjoy all this blessing.

I have confined myself in these reflections to some of the most important topics. The first is the Word of God as the glorious and sure guide, even for the simplest souls that will only surrender themselves to it. Then, as the chief element in the word, there is the Son, the gift of the Father, to do all for us. Thereupon follows what the Scriptures teach concerning Sin, as the only thing that we have to bring to Jesus, as that which we must give to Him, and from which He will set us free. Further, there is Faith, the great word in which is expressed our inability to bring or to do anything and that teaches us that all our salvation must be received every day of our life as a gift from above. With the Holy Spirit also must the young people make acquaintance, as the Person through whom the word and Jesus, with all His work, and faith in Him, can become power and truth. Then there is the Holy Life of obedience and of fruitfulness, in which the Spirit teaches us to walk. It is to these six leading thoughts of the New Life that I have confined myself, with the ceaseless prayer that God may use what I have written to make His young children understand what a glorious and mighty life it is that they have received from their Father. It was often very unwillingly that I took leave of the young converts who had to go back to lonely places, where they could have little counsel or help, and seldom mingle in the preaching of the word. It is my sure and confident expectation that what the Lord has given me to write shall prove a blessing to many of these young confessors.

While writing this book, I have had a second wish abiding with me. I have thought what I could possibly do to secure that my little book should not draw away attention from the Word of God, but rather help to make the Word more precious. I resolved to furnish the work with marginal references, so that, on every point that was treated of, the reader might be stirred up still to listen to the Word itself, to God Himself.

With respect to the use of this book in retirement, I would fain request one thing more. I hope that no one will think it strange. Let every portion be read over at least three times. The great bane of all our converse with Divine things is superficiality. When we read anything and understand it somewhat, we think that this is enough. No: we must give time, that it may make an impression and wield its own influence upon us. Read every portion the first time with consideration, to understand the good that is in it, and then see if you receive benefit from the thoughts that are there expressed. Read it the second time to see if it really is accordance with God's Word; take some, if not all, of the texts that are adduced on each point, and ponder them in order to come under the full force of what God has said on the

point. Let your God, through His word, teach you what you must think and believe concerning Him and His will. Read it then the third time to find out the corresponding places, not in the Bible, but in your own life, in order to know if your life has been in harmony with the New Life, and to direct your life for the future entirely according to God's Word. I am fully persuaded that the time and pains spent on such converse with the Word of God under the teaching of this or some book that helps you in dealing with it, will be rewarded tenfold.

THE NEW LIFE.

"We declare unto you the life, the eternal life, which was with the Father, and was manifested unto us. God gave unto us eternal life: and this life is in His Son. He that hath the Son hath the life."—1 John i. 2, v. 11, 12.

This new life is nothing less than Eternal Life. This does not mean, as many suppose, that our life shall now no more die, but shall endure unto eternity. No; eternal life is nothing else than the very life of God, the life that He has had in Himself from eternity, and that has been visibly revealed in Christ. This life is now the portion of every child of God.

This life is a life of inconceivable power. Whenever God gives life to a young plant or animal, that life has in itself the power of growth, whereby the plant or animal as of itself becomes large. Life is power. In the new life, that is, in your heart, there is the power of eternity. More certain than the healthful growth of any tree or animal is the growth and increase of the child of God, who in reality surrenders himself to the working of the new life.

Let every one then that has received this new life, cultivate this great conviction; it is eternal life that works in me, it works with Divine power: I can and shall become what God will have me be: Christ Himself is my life: I have to receive Him every day as my life given by God to me, and He shall be my life in full power.

THE MILK OF THE WORD.

"As new-born babes, long for the spiritual milk that is without guile, that ye may grow thereby unto salvation."—1 Pet. ii. 2.

The first point is: you must know that you are God's children. Hear how distinctly Peter says this to those just converted: "You have been born again," "you are now the people of God." A Christian, however young and weak he is, must know that he is God's child. Then only can he have the courage to believe that he shall make progress, and the boldness to use the food of the children provided in the word. All Scripture teaches us that we must know and can know that we are children of God. The assurance of faith is indispensable to a healthy powerful growth in the Lord.

The second point which this word teaches you is: you are still very weak, weak as new-born children. The joy and the love which a young convert sometimes experiences do indeed make him think that he is very strong. He runs the risk of exalting himself, and of trusting in what he experiences. He must, nevertheless, learn much of how he must become strong in his Lord Jesus. Endeavour to feel deeply that you are still young and weak. Out of this sense of weakness comes the humility which has nothing in itself, and therefore expects all from its Lord.

The third lesson is: the young Christian must not remain weak; he must grow and increase in grace; he must make progress and become strong. God lays it upon us as a command, His word gives us upon this point the most glorious promises. It lies in the nature of the thing; a child of God must and can make progress. The new life is a life that is healthy and strong: when a disciple surrenders himself to it, the growth certainly comes.

The fourth and principle lesson, the lesson which young disciples of Christ have most need of is: it is through the milk of the word that God's new-born infants can grow. The new life from the Spirit of God can be sustained only by the word from the mouth of God. Your life, my young brother, will largely depend on whether you learn to deal wisely and well with God's word, or whether you learn to use the word from the beginning as your milk.

GOD'S WORD IN THE HEART.

"Thy word have I laid up in mine heart, that I might not sin against Thee."—Ps. cxix. 11.

Long for the milk, that ye may grow thereby. This charming word taught every young Christian that, if he would grow, he must receive the word as milk, as the living participation of the life and the love of God. On this account is it of so great importance to know well how we must deal with the word. The Lord says that we must receive it and lay it up in our heart. The word must possess and fill the heart. What does that mean?

The heart is the temple of God. In the temple there was an outer court and an inner sanctuary. So also is it in the heart. The gate of the court is the understanding; what I do not under-

land cannot enter into the heart. Through the outer gate of the understanding, the word comes into the court. There it is kept by memory and reflection. Still it is not yet properly in the heart. From the court there is an entrance into the innermost sanctuary; the entrance of the door is *faith*. What I believe, that I receive into my heart. Here it then becomes held fast in love and in the surrender of the will. When this takes place, there the heart becomes the sanctuary of God. His law is there, as in the ark, and the soul cries out: "Thy law is within my heart."

FAITH.

"I believe God, that it shall be even so as it hath been spoken unto me."—Acts xvii. 25.

What, now, is faith? Nothing other than the certitude that what God says is true. When God says that something subsists or is, then does faith rejoice, although it sees nothing of it. When God says that He has given me something, that something in heaven is mine, I know by faith with entire certitude that it is mine. When God says that something shall come to pass, or that He will do something for me, this is for faith just as good as if I had seen it. Things that are, but that I have not seen, and things that are not yet, but shall come, are for faith entirely sure. "Faith is the assurance of things hoped for, the proving of things not seen." Faith always asks only for what God has said, and then relies on His faithfulness and power to fulfil His Word.

THE POWER OF GOD'S WORD.

"For the word of God is living and active."—Heb. iv. 12.

Young Christian pray understand this. The Word is living and powerful; through the word you are born again. The word works faith in you; through the word comes faith. Receive the word simply with the thought that it will work in you. Keep yourselves occupied with the word, and give it time. The word has a Divine life in itself; carry it in your inmost parts, and it will work life in you. It will work in you a faith strong and able for anything.

Therefore young disciples in Christ, learn to receive God's Word trustfully. Although you do not at first understand it, continue to meditate upon it. It has a living power in it; it will glorify itself. Although you feel no power to believe or to obey, the word is living and powerful. Take it, and hold it fast; it will accomplish its work with divine power. The word rouses and strengthens for faith and obedience.

Lord God, I begin to conceive how Thou art in Thy Word with Thy life and Thy power, and how that word itself works faith and obedience in the heart that receives and keeps it. Lord, teach me to carry Thy every word as a living seed in my heart, in the assurance that it shall work in me all Thy good pleasure.

THOUGHTS BY THE WAY.

WAYSIDE FRIENDSHIPS.

Oft I've stood on the lonely shore,
And gazed o'er the waters wide,
As the moon with enchanting power
Has fallen on the laughing tide.

When a ship from the shrouding gloom
Has crossed o'er that pathway bright,
With every rope and spar and sail
Standing out in the silvery light.

Then as I have wondered awhile
At that vision so strangely bright,
She has past to surrounding gloom,
And was lost forever to sight.

Thus oft mid the hurrying years,
There have come from the shrouding past,
Those whom the heart soon endears,
As its light on their life is cast.

But away like that ship at night,
Through the gloom of the coming years,
They have past from our straining sight,
And we're left to our blinding tears.

Away to the destined shore,
Through storm and thro' sunshine they go,
To meet us again, nevermore
Till the end of all things below.

Then a cry from the heart of love,
That on through the darkening years,
The Father still reigning above
Would save them from griefs and from fears.

Would guard with His tenderest care,
And would fill with His peace Divine
Till His love we're call'd to share
Where His saints forever shall shine.

A good word is an easy obligation; but not to speak ill, requires only our silence, which costs us nothing.

Conceit is to nature what paint is to beauty; it is not only needless, but impairs what it would improve.

Satan desires us, great and small,
As wheat, to sift us, and we all
Are tempted,

No one, however, rich or great,
Is by his station or estate
Exempted.

No house so safely guarded is
But he, by some device of his
Can enter.

No heart hath armour so complete
But he can pierce with arrows fleet
Its centre.

If thou canst not make thyself such an one as thou wouldst, how canst thou expect to have another in all things to thy liking? We would willingly have others perfect yet we unend not our own faults.

Shun all that is distracting and disquieting, both within and without. Nothing in the whole world is worth the loss of thy peace. Even the faults which thou hast committed should only humble, but not disquiet thee.

So live with men as considering always that God sees thee; so pray to God as if every man heard thee. Do nothing which thou wouldst not have God see done. Desire nothing which may either wrong thy profession or ask of God's honour to grant.

The Bible has ever been and still is a power in the world. It has determined the course of history. It has overthrown false religion wherever it is known. It is the parent of modern civilization. It is the only guarantee of social order, rights and liberty.

No good deed, no genuine sacrifice, is ever wasted. If there be good in it, God will use it for His own holy purposes; and whatever of ignorance, or weakness, or mistake was mingled with it will drop away, as the withered petals drop away when the full flower has blown.

Love is like the diamond—pure, white. Other graces shine like the precious stones of nature, each with its own hue of brilliance; the diamond uniting all colors with one beautiful and simple white. Love, uniting all graces, is "the fulfilling of the law," the beauty of holiness "the image of God."

Cling fast to the Hand that is leading you, though it be in darkness, though it be in deep waters—you know whom you have believed. Yield not for a single moment to misgivings about future storms. Infinite love, joined to infinite skill, shall pilot the way through every strait and temptation.

When Mr. Froude was a student at Oxford, the controversy about faith and works ran high. An examiner asked a candidate in the schools what was the value of works. Not knowing the theological views of the questioner, he carefully and cautiously replied—"A few of them would do a man no harm."

We often live under a cloud, and it is well for us that we should do so. Uninterrupted sunshine would parch our hearts; we want shade and rain to cool and refresh them. Only it behoves us to take care that, whatever cloud may be spread over us, it should be a cloud of witnesses. And every cloud may be such, if we can only look through to the sunshine that broods behind it.

The honored poet, Christina Rossetti, lately passed from earth, was in the habit, it is said, of placing in the contribution box at church not merely pieces of money, but articles to which she was personally attached, such as rings and favorite jewels. Three of her best liked rings were, at her request, thus given to the Lord after her death. There is a valuable lesson in this for all of us. What God wants is not so much our money as ourselves. "The gift without the giver is bare."

That prayer which does not succeed in moderating our wish, in changing the passionate desire into still submission, the anxious, tumultuous expectation into silent surrender, is no true prayer, and proves that we have not the spirit of true prayer. That life is most holy in which there is the least of petition and desire, and most of waiting upon God; that in which petition most often passes into thanksgiving. Pray till prayer makes you forget your own wish, and leave it or merge it in God's will. The divine wisdom has given us prayer not as a means whereby we learn to obtain the good things of the earth, but as a means whereby we learn to do without them; not as a means whereby we escape evil, but as a means whereby we become strong to meet it.

Cardinal Principles of the Christian Endeavor.

The Cardinal Principles of the Christian Endeavor movement cannot be charged with novelty. They are all old and well tried, carrying with them the authority of years. What the Christian Endeavor has done is to give them increased prominence, and so secure for them to a larger extent the influence in life which they are intended to exert.

(1) When the founder of the Christian Endeavor organization proceeded to form the first society of that name, one of the considerations that moved him was the scarcity of helpers in his congregational work. Like many another pastor he felt that his efforts would be much more effective if he had a number of trusty associates who would work side by side with him along the lines generally followed in the congregation. He knew that among his people there were a number qualified by nature and by grace for such work. The difficulty lay in their unwillingness to make use of the ability with which they had been entrusted. They were ready to accept all the help offered, but they were unwilling to give help in return. Now one of the purposes for which he proceeded to organize his first society was to overcome this unwillingness and to convert the young people into a band of co-workers, ready to assist their pastor in promoting the interests of the congregation.

This purpose afterwards became formulated into one of the principles universally recognized in Christian Endeavor Societies. Every member in every Christian Endeavor Society is supposed to be ready for and engaged in some sort of Christian work. The individual is doubtless left largely at liberty to select for himself the sort of work in which to engage. The understanding, however, is that he should be engaged in some work distinctively Christian.

There is a very real sense in which every true Christian is unceasingly engaged in Christian work. One cannot live a genuinely Christian life without exerting a large influence for good. By word and deed, and instinctive movement, such a person is unceasingly though unconsciously rendering much service to his Lord. The very thoughts and desires which he fancies are securely hidden in the recesses of his inner life, somehow find their way to the surface carrying with them a blessing for others. As the lamp unceasingly sheds its borrowed light, as the salt naturally preserves the substance salted, as the flower by necessity distills its fragrance and reveals its wealth of beauty, so the genuine Christian ever sheds light upon those about him, ever goes to prevent moral and spiritual decay, ever adds a sweetness and beauty to lives naturally bitter and deformed. The thought may be cherished that the quiet unostentatious Christian will act fail in accomplishing much good. Indeed it may be that in this unconscious way more good can be done than in any other. This, however, is not the Christian work referred to in the Christian Endeavor principle under consideration. It is work consciously done, work consciously directed towards certain ends distinctively Christian, work issuing from an intention of serving Christ. To such work this principle binds the Christian Endeavor member.

It is evident that the principle so understood is as old as Christianity. The founder of Christianity was the ideal Christian worker. He went about doing good meeting men's spiritual and material wants. His apostles followed in His footsteps devoting their lives to the work which He committed to their care. And from that day forward a readiness to share in such work has been ever regarded as an inseparable quality of the Christian life. Those who have been richly blessed themselves will naturally desire to share their blessings with others, and this desire as naturally results in Christian work consciously done.

It is easy, however, to restrain this desire. In other words while it is the natural thing for a Christian to engage in Christian work it is easily possible for him to rest satisfied without doing his share of such work. And there is no doubt that this possibility has been persistently becoming actual in the Church. The Church has ever shown its imperfections in this respect as in other respects. Some through the monkish idea that the great duty of the Christian is meditation have come short in this phase of Christian living. Others have come short through sheer indifference and thoughtlessness. Now one of the purposes of the Christian Endeavor is to overcome this tendency and to make of all its members faithful Christian workers.

(2) A second principle recognized in the the Christian Endeavor movement is the need of experience in order to effective Christian work. In every department of life's work, it is the experienced, the trained worker who produces the best results. A handful of trained soldiers will put to flight a throng of untrained men. The trained sailor alone can so man the ship as to weather the storm. Only the trained teacher can successfully impart knowledge. The skilled workman has a recognized advantage over the man of mere brute strength. The same is true in Christian work. The experienced worker can so direct his efforts as to secure results other-

wise unattainable. This is true in every line of work pursued in the congregation or elsewhere. It is true in the temporal affairs of the congregation, it is more especially true in its spiritual affairs. One cannot conduct the business of a congregation without experience. He cannot maintain it in a healthy financial condition unless he knows something of financing such organizations. Much less can one do much in promoting spiritual growth in the congregation unless he has had some experience in making use of the means fitted to secure that end. To lead in public prayer profitably one must have experience that will enable him to give expression to the common desires of the congregation. No less is experience necessary to give effective instruction in the truth. And since everyone in some measure shrinks from discovering to others his inner religious experience perhaps there is no phase of Christian work that requires more experience than "personal dealing" with those blind to the truth or who see but dimly.

Such experience the Christian Endeavor Society is intended to give. One of its avowed objects is to train the younger members of the Church, so that when in the course of years they will become leaders in the affairs of the Church and congregation they will be found equipped for whatever work it is given them to do. It may be objected that it is an unworthy motive to do the work usually allotted to the members of the Christian Endeavor because of the experience received. This must be admitted. It must be admitted that it would be unworthy to lead in prayer or give an exhortation in order to gain experience. This motive, however, need not prevail. The work may be done from the highest possible motives and while so done the experience needed will be at the same time obtained.

(3) A third principle recognized in the Christian Endeavor movement is that the work carried on should be along the lines followed by the church to which the society belongs. This principle is implied in the motto: For Christ and the Church. It is also freely acknowledged by leading Christian Endeavor workers.

In its application the principle would restrain the individual societies from undertaking work upon which the Church has hitherto hesitated to enter. For instance the Church has never seen its way clear to expend its energies in seeking to solve the different political and social problems that loom up so prominently in the thought of our time. There are many who urge upon the Church to adopt the solution of these problems as a part of its work. But the Church has in effect ever replied that its work is to reform the individual and that when the individual is influenced to become what he should be the abuses in the political and social world will gradually disappear. The principle before us urges the Christian Endeavor to approach all such problems in a similar way. The Church has never refused to deal with public questions involving moral and religious issues, and the Christian Endeavor need have no hesitation in courageously following the Church into the conflict that frequently rages about such questions. What the Church has refused is to expend its energies on questions purely political and social. And the Christian Endeavor would do well to follow the example thus set by the Church whether its recognized principles urged such a course or not. The Christian Endeavor is a religious organization, and should limit its efforts to moral and religious issues.

The principle implies, moreover that the work undertaken within the limits stated is to be carried on in association with the Church. Should the Christian Endeavor for instance engage in Foreign Mission work, this principle urges upon the society to do so not as an independent organization, but in connection with the Church; instead of having its own machinery, its own mission and missionaries, to make use of the machinery of the Church, to support the mission and missionaries belonging to the Church. To act otherwise would not only be a violation of the principle before us, but would also be virtually founding a new denomination.

(4) A fourth principle recognized in the Christian Endeavor movement is the need of seeking the spiritual growth of its own members. The society was originally organized as much for the spiritual improvement of its own members as for any other purpose. It would be a fatal mistake should this purpose be ever eliminated from the objects held in view by the organization. No duty is more binding than that of working --- one's own salvation. Above everything else a man is to make his own calling and election sure. Moreover, it is only when his spiritual life is in a healthy condition that one can do effectual Christian work. The interpretation of Scripture requires moral and spiritual qualifications. Prevailing prayer can issue only from a heart thoroughly alive spiritually. To be effective in "personally dealing" one must walk in the light otherwise he will prove himself a blind leader of the blind. This fourth principle therefore should be especially adhered to.

FOR THE SABBATH SCHOOL.

International S. S. Lesson.

LESSON V.—SAMUEL THE JUDGE.—NOV. 3.

(1 Samuel vii. 5-15.)

GOLDEN TEXT.—“Hitherto hath the Lord helped us.”—1 Sam. vii. 12.

CENTRAL TRUTH.—Repentance and Deliverance.

ANALYSIS.—The Supplication, for the People, v. 5-8.
Sacrifice, for the People, v. 9-10.
Subduing, the Philistines, v. 10-15.

TIME AND PLACE.—Samuel was judge for forty years from 1114 B.C., to 1075 B.C. His home was at Ramah, but the Assembly of the people was at Mizpeh, three and a half miles northwest of Jerusalem.

INTRODUCTORY.—The judgments threatened against the house of Eli and the Israelites were inflicted after a delay of about twenty years. The Israelites were defeated by the Philistines; the ark which had been sent to the battle-field was taken, and the two sons of Eli were slain. Eli, then ninety-eight years old, on hearing the news fell from his seat. His neck was broken, and he died. The Philistines carried the ark to Ashdod and placed it in the house of Dagon, their god. But the ark proved a curse to them, and after some months it was carried to Kirjath-jearim. There it remained for nearly fifty years, until removed by David (1 Chron. xiii. 5; 2 Chron. i. 4.) For about twenty years after the death of Eli the Israelites were oppressed by the Philistines until Samuel became judge.

SUPPLICATION FOR THE PEOPLE, v. 5-8.—The people of Israel were in a state of distress and dismay. So long harassed by the Philistines their hearts were heavy within them, and their courage faint. It was a national crisis, and Samuel recognized that there was only one way of meeting it successfully. The people must unite before God to seek His pardon and His help. So the command was given, “Gather all Israel to Mizpeh,” and in ready obedience the nation hurried to the place of assembly there to plead with God for deliverance through the medium of His servant Samuel. Here, gathered on the hill side, the nation confessed its sin, and Samuel as mediator besought the Lord for pardon. Note here the blessed privilege of praying for others; and the fact that it is the prayer of the *righteous man* that “availeth much.” Here also Samuel judged the people, taking no doubt this opportunity to impress upon them in what ways they had sinned against God and merited His wrath. While the nation was thus assembled at Mizpeh, the Philistines heard of their presence there and came up against them. Then were the Israelites afraid, and urged Samuel to continue his supplications for their pardon and deliverance. Punishment had at last induced repentance, and they now recognized that safety might only be found in turning wholly unto the Lord.

SACRIFICE FOR THE PEOPLE, v. 9, 10.—Sacrifice is necessary for deliverance. So Samuel took a lamb and offered it for a burnt offering wholly unto the Lord. Thus on the Watchtower Hill 1100 years before Calvary, there fell in Divine forecast the shadow of the Cross.

SUBDUING THE PHILISTINES, v. 10-15.—As the smoke of the burning lamb rose to heaven, the host of Philistia approached the hill. But the scent of the sacrifice had reached the courts of the Almighty, and the prayers of Samuel had entered the ears of Sabaoth, so the voice of Jehovah pealed defiance to the enemies of His people, and scattered the Philistines in dismay before the people of Israel. And Samuel took a stone and set it between Mizpeh and Shen, a monument to the help which the Lord had always afforded Israel in the past, an earnest of the help He would continue to afford them in the future. We too have our Ebenezers; let us not be slow to recognize and erect them, they will be to us a very tower of strength and wall of defence in the day of difficulty. But God's deliverance of Israel was not complete with the defeat of the Philistines. He did more than that, He restored to the people the territory their sin had lost to them. So will He do for us if we seek His victory. In Him the past may be retrieved, the present and the future assured. Have you found deliverance?

Application and Illustration.

GATHERED GRAIN.

1. God lets us eat the fruits of our sins to make our hearts hungry for Him.
“Some would do little for God if the devil were dead.”
2. God is ready and anxious to deliver us from our troubles just as soon as we are in the condition where it is wise and safe.
3. Long years of hard labor in teaching, inspiring, arousing men

are the necessary preparation for a great reformation and revival. There is no harvest without sowing and cultivating. Long delays should not discourage us.

4. The conditions of God's returning favor are sorrow for past sin, confession, forsaking sin, earnest prayer, a longing after God.
5. There is a great value in large assemblies for religious services.
6. A revival in our own souls is the best preparation for victory over the world.
7. The victory is due to the power of God, but we must do our part as faithfully as if all depended upon ourselves.
8. To those who put their trust in God, the places of former defeat will become places of victory; the valleys of Achor shall become doors of hope.
9. We should have memorials of what God has done for us, ever expressing our gratitude to Him and keeping it fresh in our memories. Thanksgiving is an essential part of true worship.
10. Sincere service of God makes us true to man.
11. Much of one's best work is through others, often unseen and unrecognized, like the foundations of a lighthouse under water.
12. A noble character, usefulness, a pure life, truth, justice are the true tests of success.

CHRISTIAN ENDEAVOR.

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

Life a Warfare.

- First Day—Fight against Satan—Jas. iv. 1-7.
- Second Day—Fight against sin—Ps. cxxxix. 19-24.
- Third Day—Fight, with the Bible—Luko iv. 6-12.
- Fourth Day—Fight, with prayer—Isa. xxxi. 1-5.
- Fifth Day—Fight, with God—Ps. xlviv. 1-6.
- Sixth Day—Fight, with Christ—John xviii. 33, 38.

PRAYER MEETING TOPIC, Nov. 3.—OUR ENEMIES, OUR WEAPONS; OUR ALLIES.—Eph. vi. 10-18.

I think there is to a certain extent a misconception in the minds many Christians as to the warfare of which their life is to consist. Some seem to be under the impression that they must expect a continual inward struggle between right and wrong in which now one, now the other shall have the upper hand, and believing this to be the Christians normal state they never get beyond this unsatisfactory experience of ups and downs. For his own heart and thoughts the Christian is promised and therefore privileged to possess the peace of God himself. His warfare then is not to be one of his will against God's will, as is so often the case; but one of his God surrounded will against the powers of the Evil one wherever found.

One thought about the Christian's armor. Notice the part of the body left unprotected. There is no covering for the back. We are never expected to be in a position other than facing the enemy.

Let us not underestimate our foes. They are many and real. It is no dream devil we have to deal with; no evil geni of fabled story; but a real, malevolent, powerful and personal embodiment of all that is evil and opposed to God. On the other hand, let us not underestimate our allies. God is on our side, and the Holy Spirit within us to hold the soul's fortress. “Greater is He that is in you, than he that is in the world. Be of good cheer, I have overcome the world.”

THE CALL TO ARMS:—

It will take more than good intentions to win the battle of life. The victor's crown is for those who overcome. We must practice with our weapons if we are to be skilful in their use. “This is the victory that overcometh the world, even your faith.” Unless we vanquish our enemies, they may some day vanquish us. He is in great danger who seeks to fight the devil in his own strength. The man who has no conflict with evil should look to see under which banner he is enlisted.

“And since Thy truth stands like a rock,
That voice can might impart
To brave of hostile foes the shock,
Yes, quell the rebel heart.
Though Satan fiercely rage without,
And fears o'erwælm within,
Rings on the air Faith's victor shout,
‘Against the world I'll win.’”

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 troubles in Laval University which have so long been before the public are, it seems, not yet all over. The Montreal branch of the institution opened a magnificent new building in the city on St. Denis street, a few days ago, for the use of the faculties of law and medicine. The event was celebrated with much eclat, and it was reported that the difficulties which had so long hindered their progress had been arranged. It now turns out that, far from this being the case, Mgr. Lallanme, of Quebec, the rector of the University, though in the city on the day of the opening, and invited to attend, refused to be present, owing to the fact that he had not been given a proper place on the programme. The Montreal vice-rector, Abbe Proulx, has in consequence resigned and gone back to his parish in the country. His successor is likely to be Canon Racicot, of the Archbishop's palace.

DR. SMITH, of Calvin church, has published a letter in the local papers with reference to a sensational item which has somehow got into circulation in the press outside of Montreal, as to a sermon recently preached in his church by Mr. N. D. Keith, B.A., secretary of the Y.M.C.A. of McGill University. In contradiction of the statements made he assures the public that no heresy case has arisen out of it, nor is there likely to be one. He explains that Mr. Keith had not taken any classes in theology up to then, and that fearing that certain statements made in the sermon might have the opposite effect of that which was desired by the preacher, at the close of the service he pointed out and emphasized some aspects of truth which he thought necessary to prevent misunderstanding. The incident had been made far more than the circumstances called for.

THE Erskine church auxiliary of the Montreal Woman's Missionary Society, has just shipped two cases of clothing weighing in all about 500 pounds, and valued at \$300, to the Rev. Hugh MacKay, missionary to the N.W. Indians at Round Lake, Assa., for distribution among such as are in pressing need of assistance. At the last meeting of the auxiliary on Monday, the 14th inst., there was an attendance of about sixty, and some interesting papers were read with reference to this mission.

MR. ALEX. BARCLAY, son of the Rev. Dr. Barclay, of St. Paul's church, has just returned from a four months' trip through the region lying about James' Bay, in company with Dr. Bell, assistant director of the Geological Survey. They explored the course of a river flowing into the Bay, hitherto almost unknown, though really one of the great rivers of the world. It is fully 500 miles long, and considerably larger than the Ottawa. Its banks are richly wooded with valuable timber, as yet uninjured by fire, and much of the land on either side seems suitable for agriculture. Continuous navigation is impossible owing to rapids, but long stretches of it would be navigable for steamers of considerable size.

THE call to the Rev. A. K. MacLennan, of Dalhousie Mills, from the Huron congregation of Ripley, has been set aside by the Presbytery of Glengarry, and he will remain in his present charge.

THE congregation of South Finch are building a new manse for their minister, the Rev. J. W. MacLeod.

WITHIN the past month the Rev. M. F. Bondreau, of St. Hyacinthe, has baptized sixteen persons. Twelve of these are recent converts from Roman Catholicism, including one whole family of eight.

THE Rev. N. McLaren, a French speaking missionary at the Desert on the Upper Gatineau, reports that at two of his outstations, Castor and Baskatong, the whole population of the settlements attend his services, though they are nominally Roman Catholics.

SIXTY Baptist missionaries to the Telugos in India sailed from Montreal on the 16th inst. Five of these are going out for the first time. All are to be supported by the Canadian churches.

General.

A NEW Presbyterian church at Andover, N.B., was dedicated on Sabbath, October 13th. The dedication sermon was preached by Rev. Dr. Macrae.

REV. JAMES HAMILTON, B.A., late of Keady, has accepted a call to Leeburn and Union church, Goderich Township. His induction will take place on the 29th inst.

THE Rev. Mr. Robertson, of London, will preach the pulpits of Dorchester and Crumlin vacant on 27th inst., and Rev. J. Currie, of Belmont, will act as interim moderator during the vacancy.

THE Rev. Thomas E. Inglis, of Bayonne, N. J., who was in India for seven years under the American Board of Foreign Missions, is to lecture in Zion church, Brantford, on Monday evening, 4th of November, in aid of the Women's Foreign Auxiliary of the congregation.

THE Rev. J. A. McConnell, Presbyterian minister at Watson's Corners, Lanark county, dropped dead of neuralgia of the heart on Saturday evening, October 19th, whilst sitting at tea. His body was removed to Varus, his former home, in the county of Huron.

THE name of the Rev. Alex. McKay, D.D., has been inadvertently omitted from the Appendix to the Roll of the Presbytery of Toronto for this year. Mr. McKay is still under the care of that Presbytery, his name being on the roll as a minister without charge.

ANNIVERSARY services will be conducted in the Port Elgin Presbyterian church on Sabbath next, October 27th, by Rev. Dr. Dickson, of Galt. Dr. Dickson is one of the ablest preachers in Western Ontario. He will also be the chief speaker at the annual social gathering on Monday evening, October 28th.

REV. T. D. McCullough, pastor of the Presbyterian church, Dresden, preached his inaugural sermons on Oct. 13th to large congregations. His text in the morning was taken from St. Mark xiii. 34. "And to every man his work," and in the evening from St. John xii. 32. "If I be lifted up from the earth, will draw all men unto me."

OCTOBER 13th was anniversary Sabbath in Erskine Presbyterian church, Ottawa, and for this reason the services were attended with special interest. In the morning there was a very large congregation, who listened to an exceedingly good and suitable sermon from Rev. Dr. Moore, of Bank street church. Rev. James Ballantyne, of Knox church, preached in the evening on a text in Cor. x. 13, on the subject of temptation.

REV. MR. BANNERMAN, missionary from Africa, gave an address on missions last Wednesday evening in St. Andrew's, Orangeville. Mr. Bannerman, though a Canadian by birth and training, offered his services to the American Presbyterian church north and was sent to labor in the French Congo mission of that church. He is now at home and is visiting friends at Chatsworth where he spent his earlier years. In his address he tells a very interesting story of his five years work in the dark continent.

ABOUT 800 people attended the Knox church, Winnipeg, tea and concert given October 10th, under the auspices of the ladies of the congregation. From 6 to 8 o'clock refreshments were served in the lecture room, prettily decorated tables presided over by committees of ladies being arranged in unique positions throughout the room. The first part of the night was a fitting introduction to the musical portion which followed. Mr. David Row had selected several very artistic and superior numbers for the concert, and the programme lasting one brief hour was very enjoyable.

THE sixth anniversary of the opening of the new St. Andrew's church, Sherbrooke, was celebrated on October 6th and 7th. The preacher on this occasion was the Rev. Wm. Patterson, of Toronto. The people of Sherbrooke were more than pleased with their choice. The church was well filled at both services. Mr. Patterson also addressed a grand rally of the Sabbath school scholars and workers in the lecture hall at 3 o'clock, and the Y.M.C.A. at 4 o'clock. The anniversary supper and concert on Monday evening was also a great success. Mr. Charles Kelly, of

Montreal, and Mrs. Chambers, of the American Presbyterian church, Montreal, who assisted the choir on Sabbath, were the chief performers. The collections on Sabbath amounted to over \$750, which sum is applied on the Building Fund proper. The proceeds of the social were in the neighborhood of \$100, which the Ladies' Aid Society gives towards paying the interest on the mortgage debt.

THE Women's Home Missionary Society of Zion church, Brantford, held its annual Thanksgiving service last Wednesday afternoon, presided over by the president, Mrs. Dr. Cochran. Mrs. Thomas Watt, Mrs. Urquhart, Mrs. Cockshutt and others took part, along with the Misses Welding, Houlding and Buck, who gave solos and readings. Over \$100 was received, which sum will doubtless be largely increased by those who were prevented being present. Refreshments were handed around at the close, and a most enjoyable afternoon spent in thanksgiving for mercies received and work accomplished.

THE sacrament of the Lord's Supper was dispensed in Knox church, Belgrave, and in Calvin church, East Wawanosh, on Sabbath, Oct. 13th. At Knox church thirteen members were added to the communion roll by profession of faith and ten by certificate. At Calvin church twenty-one members were added by profession of faith and nine by certificate, making in all an addition of fifty-three members in the united charge. This is very encouraging news for the congregation and for the recently inducted pastor, Rev. W. T. Hall. It bespeaks God's approval of and blessing on the labours of His people in this part of His vineyard.

THE new Indian mission dwelling at Portage la Prairie will be ready for occupation next month. There are thirty four names enrolled with an average attendance of twenty-seven 2290 pounds of clothing arrived from the Toronto Presbyterial, all in good condition. Several of the old and infirm Indians have already been up for a supply of clothing. Five of the girls have been out at service in good families this summer. The Indians were very industrious this summer on their own land. They were competing for a prize and in some of the gardens there were to be found every kind of vegetable. Several of them having over one hundred bushel of potatoes to sell. Nearly all the Indians are building new winter teepees, the one building the best to receive, by way of recognition of his labors, the requirements for a roof.

THE first anniversary of the dedication of the Presbyterian church, Paris, was celebrated Oct. 13th in an appropriate manner. Services were held in the morning and evening, both of which were largely attended. The attendance in the evening was especially large. Dr. Mungo Fraser, of Hamilton, officiated, and delivered two very good sermons. The choir, which was strengthened for the occasion by singers from the choirs of other churches, rendered a number of choice anthems. The collections, which were in aid of the Building Fund, amounted to \$200. Rev. Dr. Frazer took for his text in the morning, John iii. 14-15. In the evening the rev. gentleman discoursed on the words, "There remaineth therefore a rest for the people of God."

ON Friday evening, Oct. 4th, a large number of the members of the Presbyterian church, Parry Sound, and congregation, with a few invited friends, met at the residence of Mrs. Theresa Mackay, Bowes street, to bid farewell to their late pastor, Rev. J. B. Duncan, and Mrs. Duncan. During the early part of the evening Messrs. Jas. R. Morrison and E. Pirie favored the company with some songs. After these informal proceedings Mr. Pirie presented an address. Mr. Thomas Kennedy then, in the name of the members and adherents of Zion Presbyterian church, presented Mr. Duncan with a purse containing over seventy five dollars; expressing, in a few well chosen words, his regret at the removal of the pastor and Mrs. Duncan. Rev. Mr. Duncan made a suitable and characteristic reply, in which humor and pathos were freely blended.

THE Harvest Thanksgiving Festival was held in St. Andrew's church, Kingston, Oct. 13th. Considerable pains had been taken in decorating the church, and much taste was displayed in this connection. The organ and organ-loft looked exceedingly pretty, set out

as they were with overgreens, miniature sheaves of grain and bouquets of flowers; the pulpit on either side was ornamented with foliage and flowers. Rev. J. Mackie took for his text in the morning Gen. viii. 22: "While the earth remaineth seed-time and harvest." In the evening the text was Matthew vi. 11: "Give us this day our daily bread."

The fifth anniversary of the re-opening of Central church, Galt, was held on Oct. 13th, large congregations being present at both services. The front portion of the pulpit platform and desk was tastefully decorated with flowers and looked beautiful. Rev. Dr. Lyle, of Hamilton, conducted the services and preached in the morning, taking for his text, Luke xix. 10, "For the Son of man is come to seek and to save that which is lost." The musical portion of the service was exceedingly well rendered by the choir of the church. In the evening in opening the choir sang the anthem entitled "The Homeland." Mr. Spalding sang another solo, "Flee as a Bird," and during the offertory the choir sang exceptionally well the beautiful anthem, "Hark, Hark, My Soul," Misses Malcolm and Paul taking the solo parts in excellent style. Dr. Lyle took for his text, 2 Cor., xiii. 14, "The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, be with you all, Amen." The collection on Sabbath was in aid of the building fund.

On Sabbath, Oct. 13th, the regular quarterly Communion services were observed in the Presbyterian church, Heepeler, and was the largest communion service in the history of the congregation. A number of new members were added to the membership roll, which has been nearly doubled within the last two years, and at present the board of management are considering how best to provide more seating accommodation. Both church and Sabbath school room are much too small, the average attendance of scholars being considerably over two hundred. At the close of the service on Sabbath, Mr. Strachan announced that he had arranged a course of lectures for the coming months, which ought to prove of much interest and instruction to the congregation, as every one of the men who have promised to lecture are men who are well and favourably known: Principal Grant, of Queen's College; Dr. Mungo Fraser, of Hamilton; Dr. Cochrane, Brantford; Dr. Thompson, Sarnia; Prof. Mounteer, Knox College, Toronto; Rev. J. M. Rae, Acton; Rev. J. B. Mullen, Ferguson.

The platform of St. Enoch's Presbyterian church was beautifully decorated on the evening of Oct. 21st, with choice plants and flowers, and a large congregation was present, the occasion being the induction of Rev. A. McMillan to the pastorate of the church. In the audience were a large number of adherents from other Presbyterian churches. Among the ministers present were Rev. John Neil, moderator of the Toronto Assembly; Revs. Dr. Parsons, Dr. Milligan and Dr. Gregg; Revs. Jas. A. Grant, R. P. McKay, J. A. Turnbull, W. A. Hunter, James Potter, R. C. Tibb, Robert Wallace and J. A. Morrison. The sermon was preached by Rev. James Grant, who took for his text from Nehemiah, ii. 18. The moderator performed the ceremony of induction. Rev. Dr. Parsons then addressed the newly-inducted minister, taking his theme from I. Timothy iv. 16: "Take heed unto thyself, and unto the doctrine; continue in them, for, in doing this, thou shalt both save thyself and them that hear thee." The moderator then addressed the congregation. He congratulated them on securing a pastor of such splendid promise, and also on the good example they had set to other congregations in making up their minds in such a short space of time, as it was only four months since their pulpit had become vacant. He spoke great blessings as a result of their choice of a pastor, and asked the congregation to rally to his assistance, and especially to hold him up with prayer. He then asked Mr. J. L. Thompson and Rev. Mr. Potter to introduce the new minister to the congregation. Mr. McMillan is a graduate of the U. P. College, Edinburgh. He came to Canada as soon as he graduated and took a church in the Huron Presbytery. He spent some three or four years there and then went back to Edinburgh, where he remained about two years. On his return to Canada he accepted a call to Mimico.

Presbytery of Glengarry.

On the 1st inst. an adjourned meeting of the Presbytery of Glengarry was held in Alexandria, to consider the call from the congregation of Huron to the Rev. A. K. MacLennan, B.D., of Dalhousie Mills and Cote St. George. This call came up at the last regular meeting of the Presbytery, and Mr. MacLennan being asked his opinion stated his intention to accept the call. At the adjourned meeting of the Presbytery, however, a very large delegation from the congregation of Dalhousie Mills and Cote St. George appeared, strongly appealing against their pastor's removal, and urging the Presbytery to refuse his translation. Mr. MacLennan being asked his opinion at this stage stated that he still adhered to his former decision to be translated to the Presbytery of Maitland. The Presbytery taking an impartial view of the whole case, and fearing that the good work begun at Dalhousie Mills, etc., and still carried on under Mr. MacLennan's ministry might be greatly retarded, felt that Mr. MacLennan ought still to remain in his present charge, and accordingly agreed without one dissenting voice that the call from Huron be not placed in his hands, at the same time expressing much sympathy with the people of Huron.

Presbytery of Toronto.

The Presbytery, of Toronto, at its regular meeting on the 1st of October, agreed to grant six months leave of absence to the Rev. D. J. Macdonnell on account of ill health, and again expressed deep sympathy with him in his severe illness. It was agreed to endeavor to secure some form of organization for the Young People in connection with the Presbytery, and to utilize as far as possible the organization already in existence in this city. A resolution of sympathy with the Rev. Mr. Gilray, and with Mr. Joseph Gibson, in their loss of a wife and daughter was sustained, and ordered to be forwarded to each. The name of the Rev. Alex. Mackay, D.D., having been omitted from the Appendix to the Roll the clerk drew attention to the omission, and stated that Mr. McKay was still under the care of this Presbytery. A call from St. Enoch's congregation in this city was presented and sustained. The call was addressed to the Rev. Alex. McMillan, pastor of Mimico congregation in this Presbytery. Mr. McMillan having left the matter in the hands of the Presbytery, it was agreed to translate him to the charge of St. Enoch's, and Presbytery will meet on Monday, the 21st, for his induction. The moderator, Rev. J. Neil, will preside and address the people. Mr. J. A. Grant will preach, and Dr. Parsons deliver the address to the pastor. Mr. McMillan was appointed interim moderator of Mimico. The following students were on the report of the Committee on Applications ordered to be certified to the Senate of Knox College: J. D. Jeffrey, A. Mullin, W. S. McKay, and H. Cowan for Third Year Theology; G. P. Duncan for Second Year Theology; Harter Gray and D. B. Macdonald for First Year Theology; C. A. McCrae and J. D. Morrow for First Year Preparatory, and F. W. Mahaffy and J. Johnston were recognized as students preparing for the ministry. Mr. W. A. Munro was certified to the Assembly's Home Mission Committee for work during the coming winter.—R. C. TINS, Clerk.

Rev. K. Macleod re Augmentation Committee.

EDITOR PRESBYTERIAN REVIEW:

SIR,—The charges made by the Rev. K. Macleod, Dunvegan, Glengarry, against the Augmentation Committee in its recent dealings with the Gaelic congregations in the eastern townships of Quebec are not strictly true to facts—facts which cannot be explained away by sentimental gush. The congregation of Winslow, where Mr. J. McLennan is in charge, consists of eighty families or more, not less, and these are all in fairly good circumstances, and well able to pay Mr. McLennan's salary in full without receiving any aid from the Augmentation Committee. The Winslow congregation, like the other augmented Gaelic congregations in that settlement, do not find any difficulty in raising large sums of money every year to pay the travelling expenses of a swarm of clergymen from Ontario and elsewhere, to officiate during the great Communion seasons so vividly described by Mr. Macleod in your last issue. But to all appearances it seems that they find it very difficult to meet

their legitimate obligations. "Where there's a will there is a way," and that is what's the matter with the Quebec Highlanders. The pastoral work in connection with Winslow is comparatively easy, and the assertion to the contrary is only a freak of the Celtic imagination. There are over seventy families in connection with the church at Hampden. The lumber trade has been very active there for years, and men willing to work have been able to earn good wages. The charge is very compact, and the Rev. Mr. MacQueen, who is over seventy years of age, is able to overtake the work without much trouble. To say then that the work in Hampden is difficult and trying is rank nonsense. The Augmentation grant to this congregation should have been reduced ten years ago. The Church as a whole, has acted very generously towards the Gaelic congregations of Quebec, and the slur cast upon the Augmentation Committee that they were led by a malicious letter written by a malicious person to deal harshly with these Gaelic brethren, is absolutely without foundation in fact. The Committee had to deal with facts which could not be contradicted, and if they had acted otherwise than they have done in this matter, they would have betrayed the confidence reposed in them by the Church, in the administration of a fund designed to help the struggling and deserving churches, and not designed to help people who are able, but unwilling to help themselves. Thousands of dollars belonging to the Church have been freely given for years to help all the Gaelic congregations of Quebec, and what is the result? No progress, no effort made during these years to lighten the burden in the slightest degree which others had to carry for them. "The noble response" (1) which Winslow and Hampden made to the extent of \$100 to relieve the Augmentation Fund, should have been made years ago without any pressure from without. The congregation of Tingwick, where Mr. Macleod preached powerful and impressive sermons, and where the men discussed things spiritual in a masterly manner, has a sad history. The "men" of whom Mr. Macleod spoke so kindly had quarrelled among themselves about forty years ago as to who should have the chief place in the Church, the congregation then divided into two rival parties, and it is needless to say that the good men have vigorously kept up the strife till now. The strife at one time was so hot that the "Mackay party," as it was called, left the church in a body, and worshipped apart in the red schoolhouse near the church for eleven years. During these rival days the Mackay party and the Macleod party contributed over a thousand dollars a year for the support of their respective pastors. Five or six years ago both parties united and the old church was again full of worshippers as in the grand days of old. A pastor was called, and the magnificent sum of \$400 per annum was subscribed, the balance to come from the Augmentation Fund. A congregation that could easily raise \$1,000 per annum when divided would surely be able to do so again when united, but, no, there was the Augmentation Fund to draw from. Tingwick is still without a pastor, without a Sabbath school, and the contributions to the Schemes of the Church nil. The good men of Tingwick may understand much of the mystery of godliness, but their conduct is a mystery to sensible, plain men. The fact of the matter is that good men have completely ruined what might have been the finest Gaelic congregation in Canada. Mr. Macleod might do worse than accept a call from the Tingwick congregation, and if by good judgment he could manage to make things prosper there, he might then well be regarded by the Church as one of her best sons. What they need in all these Gaelic congregations is that the men should behave themselves like men, and then financial matters will be no trouble to them. The men have kept the whole settlement in a ferment for years, and respectable, peaceable people who would readily help to build up and strengthen the cause there have kept aloof. The perpetual vacancies have made things to drift away from their proper moorings. No Gaelic man can preach longer than two years down there. At the end of that term he must go or starve. I may say that in conclusion that Dr. Robertson, or any other doctor, could do no good in Quebec if backed by Augmentation grants. The first lesson to be taught these Highlanders is self help, and God helps them that help themselves.



DAILY WORK.

IN the name of God advancing,
 Sow thy seed at morning light,
 Cheerily the furrows turning,
 Labour on with all thy might
 Look not to the far-off future,
 Do the work which nearest lies;
 Sow thou must before thou reap,
 Rest at last is labour's prize.

Standing still is dangerous ever,
 Strength is thine for labour now;
 Let there be, when evening cometh,
 Honest sweat upon thy brow.
 And the Master shall come smiling
 When work stops at set of sun,
 Saying, as He pays thy wages,
 'Good and faithful soul, well done.'



Correspondence.

Editor PRESBYTERIAN REVIEW:

SIR,—I read with interest your extract on "The Suicidal Mania," from the address of Rev. J. H. Millard, in Carlisle, Eng. He speaks of "its lamentable prevalence," and "the great feeling of sympathy among the public" for those who commit the crime of suicide. The sermon is excellent and healthy in tone. Then, with a view to find its cure, we must come to ask the cause of this mania's coming on this generation, in Protestant England, America and the Colonies. I think our experience in Canada as elsewhere warrants us to enlarge the scope of inquiry. Other ominous signs are found among us. A mania for murder exists as well as for suicide, a mania of uncleanness, flagrant immorality accompanied by an ominous outbreak of lewdness, unnatural lust and crime; a mania, too, for dishonesty and falsehood, betrayal of trust, the result largely of fast living. We see also sports, betting, gambling and reckless extravagance, a revival of degrading and demoralizing exhibitions and of low brutal tastes which lead to prize-fighting, bull baiting, the cocking main, and such like "entertainments," patronized by even respectable men and women. In other words a wave of heathenism is sweeping over our Christian civilization. The aesthetic, the pretty, the spectacular, the enjoyable, the sensual, all submerging love of truth, right, purity, love. All this is heathenish not Christian, natural not spiritual, of earth not from heaven. The Christian virtues are by many wholly disregarded, by more they have accorded to them a secondary place as comparatively unimportant, and still a great number cry out loudly against these outward manifestations of vice, and organize society after society to effect much needed and wished for reform. Not a few Christians are losing hope, becoming pessimists, saying the world is becoming worse, there is no remedy, and they look for nothing but the overthrow of Christian civilization in order to the establishment of "the Kingdom of God" under the millennial reign of the returned Lord Jesus Christ. These things being so, what shall we do? Give up reform movements and efforts put forth for ending the social evils and wrongs that are springing up like rampant weeds in the midst of our advancing civilization? By no means. Let these earnest workers be sustained by Christian men in their self-denied efforts. We bid them God speed. But there is another and more excellent way which, alas, is by professing Christians largely overlooked. There is a weapon more effective than that which any association of citizens can wield, "the Word of God." This lies neglected, unhonored, if not despised, declared to be out of date, not used, yet is the one God-appointed means of social regeneration. Ah, sir, "the sword of the Spirit" if used will prevail. It has done wonders in the past and is still mighty through God for pulling down Satan's strongholds. Yet, truth to tell, a large pro-

portion of our rising youth do not know the Bible, do not know the ten commandments, do not think it wrong to take one's own life or that of others, if a man can get rich himself, obtain revenge, or get rid of trouble by so doing; and they do not think that fornication and adultery, if undiscovered, are wrong, and justify prostitution provided it does not occasion trouble, especially if jewelry, fine clothes, and a living without work, etc., can thereby be obtained. They do not think it wrong to cheat, bet, gamble, embezzle if they can do so successfully—nay, they justify it. The idea of wrong is not in the thought of such people. With many the question is, "will such a thing enrich me, give me pleasure and honor in this life? If it will then do it, and lie about it, deceive; all is fair in love and war—might makes right, pious fools will find themselves nowhere." The women most flattered by the public too often are persons of easy virtue or notorious through some shameful scandal. In a word the great majority of our people love a sensation, and gloat over stories of vice, they have not the fear of God before them; they do not believe in a judgment to come—they do not believe in the Bible. What else then can we expect? The present outbreak of vice in Christian communities is the result of not knowing God. Have we then a cure to propose? Yes, God's cure—the only real cure. Teach our children diligently to love, fear and obey God. Teach them in Christian homes; in Christian public schools, so that all may know; use God's word in its simple form in our churches and do not put religious "entertainment" in the place of worship and edification. Doing this we shall surely see morality rise as true godliness prevails; our legislators will feel the power of God; our laws will be made to put down vice (not as now to shield evil doers) and public opinion will demand the execution of the laws to the happiness of the people and the glory of God. OLD PATHS, Jer. vi. 16.

A New Form of Policy.

It is doubtless within the recollection of a great many of our readers when life insurance could only be obtained on the life plan, under which the insured pays premiums for the term of his life, and in case of his death the full amount of the policy becomes payable, whereas of late years several new systems (such as the tontine and the semi-tontine) have been introduced, under which are combined the elements of protection to a man's dependents in case of his death, and a desirable investment for himself if he lives to the end of the investment period.

One of the latest forms of policy offered to the insuring public of Canada is that of the investment annuity plan.

Under it, should death occur within the first ten years the policy becomes payable in equal annual instalments; if after that, and within the investment period selected with the first instalment, there will be payable a

mortuary dividend of the eleventh and subsequent premiums paid thereon.

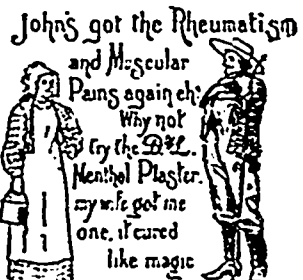
This form of policy contract should commend itself to intending insurers, as under it a much lower premium is chargeable than on the other plans of insurance on account of the payment on the face of the policy being extended over a period of twenty or twenty five years.

The company that issues this most desirable form of insurance is the North American Life Assurance Company, 22 to 28 King street west, Toronto, from whom full particulars can be obtained by applying for the same at their head office or through any of their agents.

Scott's Emulsion

the cream of Cod-liver Oil, with Hypophosphites, is for Coughs, Colds, Sore Throat, Bronchitis, Weak Lungs, Consumption, Loss of Flesh, Emaciation, Weak Babies, Growing Children, Poor Mothers' Milk, Scrofula, Anæmia;

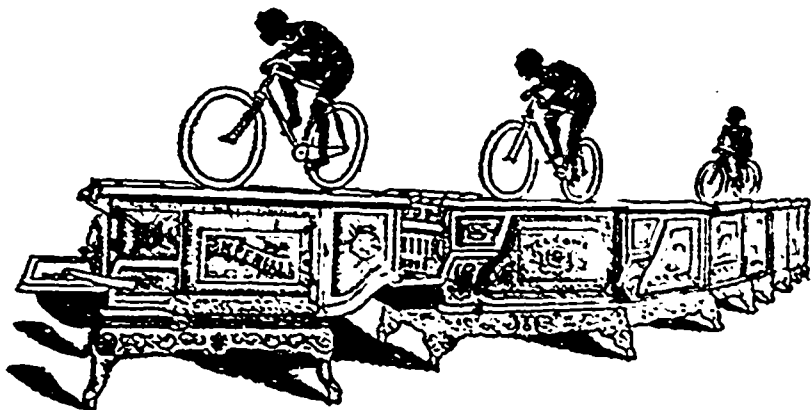
in fact, for all conditions calling for a quick and effective nourishment. Send for Pamphlet. FREE. Scott & Bowne, Belleville. All Druggists. 50c. & \$1.



For a long time I suffered with Rheumatism in the back so severely that I could not even sit straight. My doctor sent me a Dr. J. Menthol Plaster. It did me good and cured me about all.

DR. ISAAC THOMPSON'S EYE-WATER

A "Run" on STOVES



Breaking the Record

Our Sales for 1895 are nearly 100 per cent. greater than 1894.

The Reason is

We make nothing but Stoves and Ranges.

We use only the finest materials. We employ only skilled workmen. We give personal attention to every detail.

Awarded SILVER MEDAL for 1895.

PEARL STOVES and RANGES

Are Sold Everywhere.

THE MOFFAT STOVE CO.,

LIMITED.

Weston - Ont.

THE CHURCH ABROAD.

Park U. P. church, Dundee, is to be seated for 650, and is estimated to cost £3,400.

Rev. John Rudge Wilson of Wilton conducted divine service in Balmoral Castle on Sabbath week.

Rev. Donald Cameron, M.A., Rothes, has accepted the call to St. Paul's, Glasgow, and will be inducted in Oct.

Rev. Robert Rennie, M.A., Shapinsay, died last week. He was settled there 24 years ago, and was clerk of the North Isle, Presbytery.

Rev. John Sellar of Portobello was married on 17th ult., to Miss Marion Shaw, elder daughter of the late Mr. Neil Ritchie Shaw of Glasgow.

Rev. George K. Henghan of Pollokshaws was married on 17th ult., to Miss Jane Wallace M'Farlane, daughter of the late Mr. Walter M'Farlane, Thornliebank.

Rev. James Muir of Kirkoiswald was married on 17th ult., to Miss Agnes Black, younger daughter of the late Mr. William Black, writer and town-clerk, Stranraer.

Anniversary services, Calton church, Glasgow, conducted by Rev. Robert Campbell, pastor, and Rev. Prof. Hialop. There were good congregations, and the collections amounted to £73 12s. 2d.

Rev. James Hair Maclean, B.D., was ordained as a missionary to India on 16th ult., in the Middle church, Greenock, the Presbytery having associated with them on the occasion the local United Presbyterian Presbytery.

Rev. James A. Johnson, senior minister of Springburn, died on 19th inst., at the age of 73. Born at Coldingham, Berwickshire, of humble parents, and losing his father when he was an infant, he had a hard struggle to educate himself. When a probationer he received nine calls.

Prof. Story considers the absence of Swiss brethren from the Grindelwald conference to have greatly detracted from the value of the discussion on reunion of the Scottish Presbyterian Churches. Were he again a parish minister, he says, he would rather exchange pulpits with Herr Strasser than with Dr. Hutton.

The jubilee celebrations at Kirkintilloch ended with a public soiree, at which Mr. Mitchell was presented with addresses from the presbytery, the congregation and his former congregation at Leven, and with a public testimonial in the form of a purse of sovereigns. Among the speakers were Rev. D. Kinross, moderator of synod, and Rev. Drs. Hutton and Drummond.

Rev. Robert Kirke, D.D., of Hutton has been presented by his congregation with an address congratulating him on his jubilee. A native of New Kilpatrick, he was ordained to Newark, Port-Glasgow, in 1845. Some three years later he was translated to the Middle parish, Paisley, whence nine years afterwards he went to the Berwickshire parish. Mrs. Kirke received a pair of silver candlesticks and a silver-mounted lady's companion.

A life-like bust in clay of Ian MacLaren (Rev. John Watson) prepared for reproduction in parian is now in the hands of the well known firm of art manufacturers, Messrs. Robinson and Leadbeater of Stoke-on-Trent. The artist is Mr. Laidlaw of Liverpool. Mr. Alderman Leadbeater, a leading partner in the firm, is senior elder of the Presbyterian congregation of Hanley. He has been repeatedly invited to become Mayor of Stoke, and has now agreed to accept the invitation if the present Mayor declines re-election.

Rev. John C. Brown, LL. D., Haddington, died on 17th ult., at the age of 87. A grandson of the famous commentator, he was ordained in 1821, undertook the pastorate of a Congregational church in St. Petersburg for several years. He was afterwards minister of Belmont-street United Presbyterian church, Aberdeen. Strongly attracted to science, he resigned after eleven years' labour, and became Colonial Botanist at the Cape. For the last twenty-one years he resided in his native town, devoting himself to literary and scientific investigation. Deeply evangelical, he aimed at reconciling science and religion.

NO TIME TO LOSE.

VARIABLE AUTUMN WEATHER
OFTEN SEALS THE FATE OF
RHEUMATIC SUFFERERS.

VICTIMS OF RHEUMATISM

FIND A CURE IN

PAIN'S CELERY COMPOUND.

NOTHING LIKE IT FOR BANISHING THE AWFUL
DISEASE.

OLD AND CHRONIC SUFFERERS ARE
MADE HALE AND STRONG.

Mr. William McWilliams, of Bradford, Ont., writes as follows about his case:—

Unsolicited, I forward this testimonial as to the value of Paine's Celery Compound. I am well up in years and was sorely afflicted with rheumatism. I purchased and used six bottles of your medicine, and am now perfectly well, I have no rheumatism left."

The above is just an ordinary sample of the proof that cured people furnish every week.

Let us utter a few words of warning to all who feel the pangs of a disease that makes life a misery and burden.

The most dangerous season of the year is now with us; there is no necessity to enlarge upon this fact. Chilling winds, damp weather and heavy im-

pure atmosphere, aggravate every condition of rheumatism, and brings many a sufferer to the grave.

Take courage all victims of rheumatism. If you have failed with doctors and the ordinary medicines of the day, remember, you have not yet given Paine's Celery Compound a trial. This marvellous medicine has made new men and women of thousands who were pronounced incurable by physicians. It can and will, do the same good work for you, if you fairly and honestly use it for a time. Mr. McWilliams' case was one that baffled all other medicines but Paine's Celery Compound, which proved victorious at every point, giving him a new and better life. Go thou and follow his example.

HIDDEN TEXTS AND CATECHISM.

Find out first the Question in the Shorter Catechism, and give the number of the Question, then the Text and give Chapter and verse; write these down each week on the blank as given below, and mail it to the PRESBYTERIAN REVIEW, Toronto, not later than Jan. 15th, 1896. To the children answering the greatest number correctly will be sent a handsome certificate.

CATECHISM.					TEXT.				
GOD	CONFORMITY	IS	WANT	UNTO	IN	CHRIST	YET	WERE	TIME
OF	ANY	OR	LAW	OF	FOR	DUE	STRENGTH	THE	FOR
SIN	TRANSGRESS'S	THE	OF	SIN	WE	WHEN	UNDOOLY	WITHOUT	DIED

NAME.

Post Office Address

Province or State

		CATECHISM.	SCRIPTURE.
		NUMBER	CHAPTER AND VERSE
Oct.	3		
"	10		
"	17		
"	24		
"	31		
Nov.	7		
"	14		
"	21		
"	28		
Dec.	5		
"	12		
"	19		
"	26		

OCTOBER—31 Days.

Day	Text
1	THE PERSON AND WORK OF THE SPIRIT.
1	He shall give you another comforter that He may abide with you.
2	The Spirit of God dwelleth in you. (1 Cor. 3:16.)
3	He shall teach you all things and bring all things to your remembrance.
4	He shall receive of the Father and shall show it unto you.
5	He shall testify concerning the Father and the Son according to what He has heard and seen.
6	The Holy Ghost shall teach you what ye ought to say.
7	He shall receive power after that He is glorified.
8	He will reprove the world of sin, and of righteousness, and of judgment.
9	Not by might, nor by power, but by my Spirit.
10	These things shall they do who are born of the Spirit.
11	He shall testify concerning the Father and the Son.
12	We have access by one Spirit unto the Father.
13	The Spirit Himself beareth witness with our spirit.
14	He shall testify concerning the things which He has heard and seen.
15	The Spirit of truth, who abideth in the children, shall testify of the things which He has heard and seen.
16	The Spirit of truth, who abideth in the children, shall testify of the things which He has heard and seen.
17	The Spirit of truth, who abideth in the children, shall testify of the things which He has heard and seen.
18	The Spirit of truth, who abideth in the children, shall testify of the things which He has heard and seen.
19	The Spirit of truth, who abideth in the children, shall testify of the things which He has heard and seen.
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29	The Spirit of truth, who abideth in the children, shall testify of the things which He has heard and seen.
30	The Spirit of truth, who abideth in the children, shall testify of the things which He has heard and seen.
31	The Spirit of truth, who abideth in the children, shall testify of the things which He has heard and seen.

My "Bike" and I.

BY JOHN IMRIE, TORONTO, CANADA.

My "Bike" and I are comrades dear
As we roam the country o'er,
We know not worry, care, or fear,
While we Nature's haunts explore:—
CHORUS—Whirr! whirr! whirr!
Swift as on wings we fly;
Whirr! whirr! whirr!
My trusty "Bike" and I.

We leave the city far behind
With its pomp, and pride, and show;
With love and beauty store the mind
As we feel health's ruddy glow:—
CHORUS—Whirr! whirr! whirr!

The trees bow welcome as we pass,
And the glad leaves clap their hands;
Sweet flowers peck at us from the grass
As we rush through fertile lauds:—
CHORUS—Whirr! whirr! whirr!

A grateful prayer our hearts express
As we view God's goodly earth:
He knows we love Him none the less
When our hearts are full of mirth:—
CHORUS—Whirr! whirr! whirr!

When evening zephyrs gently blow
We seek our well-earned rest,
Then home we hie at sunset's glow
With a bouquet at our breast:—
CHORUS—Whirr! whirr! whirr!

My "Bike" gives courage, joy and health,
As we spin in God's frolic air;
Enjoying these I've nature's wealth,
More rich than a millionaire:—
CHORUS—Whirr! whirr! whirr!

JOHN IMRIE'S POEMS, containing about 400 pages, neatly bound in cloth and gold, will be sent, post free, on receipt of one dollar. IMRIE, GRAHAM & Co., 31 Church St., Toronto, Canada. Only a few copies left.

THE Ontario Gazette announces that the British American Business College Company of Toronto (limited), has been incorporated with a capital of \$10,000, and we notice that the proprietors are all business men of wealth and influence. As might be expected a change of proprietors brings about a complete change in the course of study. The school-room is now practically a large business office, and the work is that of a book-keeper from the start rather than that of a student in the old-fashioned college. In a word, the student handles and makes out all the papers in the office, and, as it were, grows up with the business, really becoming a part of it. Students with this sort of training will not experience the difficulty they have in the past in making a start in business houses. The shareholders of this institution comprise such men as S. Caldecott, Pres. Toronto Board of Trade; F. R. C. Clarkson, Chartered Accountant; Wm. McCabe, Managing Director North American Life Assurance Co.; Frederick Wyld, wholesale dry goods merchant; Edward Trout, President Monetary Times Printing Co.; D. E. Thomson, barrister, and S. F. McKinnon, wholesale

milliner. The great advantages of attending a business college owned and controlled by such practical men are too apparent to be questioned for one moment.

Like a New Man



Mr. James Ferguson

"For five or six years I had **Dyspepsia** in its worst form, sometimes completely prostrated; so much that it was impossible for me to work more than half an hour at a time. I had tried various remedies but did not receive any benefit, when I was recommended by a druggist to try Hood's Sarsaparilla. I have taken two bottles and feel like a new man. I can eat and drink anything and enjoy my food. I never felt better. I cannot praise Hood's Sarsaparilla too much for not only has it cured me of dyspepsia but also of rheumatism."

Hood's Sarsaparilla Cures

Hood's Pills with new friends daily.

FOR DANDRUFF
GENTLEMEN FIND
PALMO-TAR SOAP
EXCELLENT



IT CLEANS THE SCALP, RELIEVES THE DRYNESS AND SO PREVENTS HAIR FALLING OUT.

BIG CAKES HANDSOMELY PUT UP 25¢

Only \$1.25.

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

PICKLES & Co.,
32, Yonge St.



These
Cute
Little
GOLD...
METAL...
WATCHES

They're as Black as coal. They're Open Face. They're Stemwind and Set. They're a little larger than a quarter. They're Full Jewels. They're Reliable. They're Round, Square, Oval or Heart Shape. They're up to-date, the very newest.

Send Five Dollars by registered mail, we'll send you one. If it is not up to your highest expectation, return it and you get your money back.

Dealers in
Watches and
Precious
Stones.
KENTS'
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School Suits

Boys' Two Piece Suits

Strong, durable Tweed. Reduced prices, from \$1.50 up.

Boys' Three Piece Suits

Double-Breasted, well-made, extra strong, prices \$4 to \$8.50. Goods honestly worth almost double.

Boys' Frieze Ulsters

From \$4 to \$6, no better value ever offered.

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ROBT. CHEYNE, Manager

McConnell & Johnstone

Bakers and Confectioners.

- S Cream Puffs
- P Cream Rolls
- E Mince Patties
- C Lady Caramels
- I Butter Cups
- A Fruit Cake
- L Communion Bread

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Quick as a Wink

The weather changes and with damp and breezy rudeness suggests that winter weight footwear would improve your chances of health and comfort. Call and examine our Scotch Welt, Grain Leather, Double Sole

Tan Lace Boot for Gents at \$1.50
Goodyear Welted Boots for Ladies (all wear in leather and other leathers. Try our Ladies' Oxfords with Gorgoniers for fall wear.
Our American Rubbers and Overboots for Ladies and Gentlemen are the lightest and most stylish.

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Loss of appetite, sleeplessness and all nervous troubles, physicians recommend

Campbell's Quinine Wine.

Do not let your druggist persuade you that some other is just as good.
K. CAMPBELL & Co., Mfrs., MONTREAL.

SORE EYES Dr. ISAAC THOMPSON'S EYE WATER