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The Presbyterian Review.

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Toronto, Nov. 18, 1897.

NOTES AND COMMENTS.

The 250th Anniversary of the completion of the Shorter Catechism of the Westminster Assembly will be celebrated in Toronto by meetings to be held in Knox Church on the 7th and 8th of next month. Addresses will be delivered by Revs. Drs. Caven, Carmichael, MacLaren, Gregg, Milligan, Parsons, and by Rev. Louis H. Jordan, B.D., and Rev. W. J. McCaughan. The presiding officers will be Rev. Dr. Caven, Rev. Wm. Burns, Messrs. Mr. Mortimer Clark, M.A., Q.C., and J. K. Macdonald.

At an age when most men would seek only well-earned repose, Mr. Gladstone contemplates the publication of an important biographical work consisting of the lives of distinguished modern divines. There is no end to his great resources, and his mind seems to have retained its vigour and activity. His love for theological and ecclesiastical subjects and his intimate relations with dignitaries in the churches will lend special interest to his projected work which it is to be hoped the state of his health will permit of completion.

Present efforts by Temperance reformers are directed towards legislation that will empower the ratepayers in a locality to prevent the renewal of licenses to sell intoxicating liquor, within that locality; and that will place in the hands of the ratepayers by direct vote the right to limit the hours during which liquor can be sold. The Ontario legislature will be approached by petition and churches especially, and all public bodies are requested to forward petitions

in favour of what must be admitted to be a reasonable and moderate demand. Churches should not miss this opportunity of furthering laudable efforts in the cause of temperance and moral reform.

The London School Board Elections hinge very much on the question of religious teaching in the Schools. The London School contest lies between the Progressives, represented by such men as Rev. Dr. Clifford, and the moderates whose leanings are towards denominational teaching. The Progressives are accused of conniving at secularizing the schools entirely, but this they deny and hold that a common basis for all religious bodies is possible. Dr. Clifford objects to sectarian teaching but as would be expected favors religious, Biblical teaching to which Christians as a whole could well agree.

A work in which the church has ever shown a kindly interest is that so ably conducted at the Pointe Aux Trembles Schools. Since the Fall opening, last month, until now, the schools have had an attendance of one hundred and forty pupils, or within ten of the entire number for which accommodation exists, and the educational work is said to be most satisfactory. The influence of the institution has been of the highest importance to Quebec, making as it does for the spiritual and intellectual interests of the people. Rev. Principal MacVicar is chairman, and in connection with the Thanksgiving Collection, next week, he makes a strong appeal for increased liberality to meet increased expenditures in making necessary repairs and sanitary improvements this year.

The latest addition to the high class educational institutions of Toronto, of which there are a goodly number, is St. Margaret's College, conducted by Mrs. Geo. Dickson and an influential board of Management. The formal opening on Friday brought together a goodly company and the ceremony was performed by his excellency Earl Aberdeen who paid a high compliment to Mr. and Mrs. Dickson's ability and popularity. The valuable work such a college was fitted to perform among the young ladies of Canada was emphasized; and Lady Aberdeen, who also spoke, urged the students to imitate the virtues of the woman after whom their college was named. Rev. Dr. Milligan, Rev. Louis Jordan and Mr. W. MacDonald expressed much satisfaction with the appointments of the School and at the fact that sound religious instruction would be given to the students attending the college.

We are often told that only the low foreign class of people in the United States indulge in "tail-twisting" Britain, but as showing that the average staterian loves to nag at everything British even with Sir Wilfred at Washington the following typical paragraph from the *New York Observer* will suffice: "The boasted British army is by no means all that it should be in point of physique. In

an examination held recently of a battalion told off for India it was found that no less than four hundred and seventy men out of a total of eight hundred were physically unfit for service in the East. The ranks, it is asserted by a correspondent of the *New York Times*, are being filled with undergrown lads and narrow chested weaklings whom the recruiting sergeant of ten years ago would have scornfully dismissed to the tailors' shops. Indeed, were it not for the drafts from Ireland and Scotland, England would be in a bad way. The military authorities are even hunting at some form of conscription as a method of remedying these defects."

THE PREPARATORY COURSE.

THE important suggestion of Mr. Mortimer Clark that the Preparatory Department of Knox College be abolished should not be lost sight of. The time seems to be opportune for considering what action can be taken in the matter. The College staff has acquired strength by the recent appointments of Professors Ballantyne and Robinson and there is a feeling that the interests of the church can be still further advanced by utilizing the energy now expended on the Preparatory Course in theological work. Without doubt the question is a live one, exercising the minds of thoughtful brethren who have no other interest than that of the ministry and the church in view, and the college would be but responding to public opinion of considerable weight should it move in the direction indicated. There need be no fear that the number of candidates for the ministry would be seriously diminished, and in any case, many people agree with Mr. Clark that the church is now in a position to raise the standard of education so that a University course should be a requisite qualification for entering upon theological studies.

TAX EXEMPTIONS.

IT is well that ministers and people should consider the subject of tax exemption as regards churches. The Convention held at Toronto this fall drew attention to the question and discussions have since taken place at ministerial meetings. It is largely a question for laymen who pay for the maintenance of the churches. Ministers are sometimes said to be more theoretical than practical in business affairs, but here is a question which it would be well for them to examine from the practical side of the contributor to the church funds. It is evident from the debate at the Toronto Ministerial Association that some ministers have not done so, and that they are hazy as to the true bearings of the whole subject. One reverend gentleman is reported to have said that churches should pay their own way like other institutions. Notwithstanding that he is a rev. professor he needs be told that churches more than pay their own way; that they exist for the good of the community and are the most valuable money asset of any community; that every person who contributes a cent to the church funds contributes that cent to the relief of the taxes of his community. The statement by another rev. gentleman that church exemption was responsible for the creation of a privileged class, and that the cliques controlling the most votes would get the most exemptions, is disposed of by uniform experience to the contrary. Objection to exemptions was taken on the ground that churches used their property as a means of revenue, and collected pew rents. Property held by churches and used for other than church purposes ought to be taxed, but revenue derived from pew rents is a congregational revenue,

not a tax on the public, and is beyond public criticism. It is an arrangement of concern to the church members only.

On the other side strong ground was taken,—the services given in return for exemptions, the religious and charitable work done and the consequent saving of expense to the municipalities, were forcibly described. The real privileged classes were the non-church goers who were permitted to enjoy a Christian civilization, brought about by the agency of the church, and paid for voluntarily by church members. Rev. Dr. Milligan touched the core of the subject when he pointed out that the church is an essential part of the State and that the State might as well propose to tax itself, as to tax the churches.

An agitation is springing up to abolish tax exemptions on all property and especially on churches. "Let those who wish to have churches pay for them," is but another form of Professor Farmer's misconception that "churches should pay their own way like other institutions." But the cry, whether from demagogue or parson is deplorable and must be combated. It comes but seldom from the pew. The church member therefore must bestir and assert himself, for it is easier to overcome insidious teaching at the outset than when it has taken hold of unthinking minds. And let us remind any tax-seeking congregation with a surplus which it is willing to hand over to the State, that there are deficits in the Widows' and Orphans' and Aged and Infirm Ministers' Funds, whose services to the commonweal have not been recognized by a farthing from the corporate state, and whose services to the church entitle them to the respect and support of those who have been blessed with abundance of the good things of this life.

SABBATH BREAKING IN TORONTO.

IT is the clear duty of the City Council of Toronto to take Alderman Hallam to account for his unauthorized, unwarrantable and wrong action in throwing open the Chrysanthemum Show to the public last Sabbath. A flower show with a band concert may be considered by some people to be quite proper as means of recreation on Sunday. We believe such means to be quite improper and wrong. But apart from the propriety or impropriety of the thing, the Alderman's action is open to serious objection on other and more mundane grounds. The citizens of Toronto are the judges of how their Sabbaths are to be observed and not Alderman Hallam. They must be consulted before such a course as that ordered by Mr. Hallam can be allowed. The act is an instance of unlimited assurance on his part difficult to understand, and we do not hesitate to say that in the circumstances the police ought to have protected the citizens' interests by closing the show and stopping the band. The fact of Mr. Hallam being an Alderman does not give him the power or privilege to do as he pleases in public affairs. Had a private citizen presumed to do what the Alderman dared to do, would the authorities have tolerated it? Yet Mr. Hallam acted without any authority and therefore as a private citizen and should be promptly dealt with. The rights of the people which are safeguarded by the laws have been clearly invaded. The principles of municipal government have been ignored. If Mr. Hallam is upheld what follows? Aldermen may play fast and loose with the business of the city, knowing that if a few noisy apologists appear, they will be sustained. For instance, an Alderman may order a band concert and amusements in High Park or Victoria Park, and anyone similarly disposed in this city may do like-

wise. The result will not be orderly government but chaos. A man who has been so long in public life and so little appreciates the duties and responsibilities of an Alderman as this misuse of his position suggests should not have a seat at the Aldermanic board. The authorities and the citizens should not let this breach of duty quietly pass. The offence is serious and the precedent dangerous.

A VALUABLE PREMIUM.

We feel justified in drawing the especial attention of our readers to our Bible Premiums this year. Usually the REVIEW has been able to offer rare chances to its patrons at this season of the year, but, never before has it been able to approach the value of the premium now offered. It is the best of premiums, the Bible, and if we can place the "Word" with the best helps available in the hands of our readers we are carrying out one of the objects we have near at heart in the publishing of our church paper. Two editions of the Bible have been secured, each considered by competent authorities the best in its class. The first is "The New Illuminated Holy Bible" published this year by the American Bible Union. It is self-pronouncing, and contains, in addition to full marginal references and Concordance 800 original illustrations. The text conforms to that of the Oxford Bible printed at the University Press, Oxford, and is printed in large clear type, on superfine paper. The illustrations are excellent specimens of artistic work, each of the 800 having an individuality of its own, and a direct bearing on some incident narrated in the page on which it appears. It is an art Bible in the sense that the engravings are works of artistic merit, but it is much more, the illustrations are interpreters, not only suggestive to the young but helpful to the general reader. The following high testimony to its merits, we are satisfied after careful examination, is none too flattering:—

"This Bible is a genuine high art production. More elaborate, more costly, more complete and more satisfying than anything yet attempted. The text conforms to the Authorized Oxford Edition, and every proper name is accented and self-pronounced. There are copious marginal references, and a complete Concordance. The type is of a peculiarly clear round face, quite as legible as that of the large family Bible. But the crowning glory of this beautiful new edition is its eight hundred superb scriptural engravings and its wonderful allegorical plates in brilliant colors, which graphically illustrate the text in the light of modern Biblical knowledge and research, making this the most artistically perfect as well as the most practically desirable edition of the Holy Scriptures ever produced in any country or in any language. These marvelously faithful descriptive illustrations will prove a genuine revelation to Bible readers who have grown accustomed to the conventional and too often misleading Biblical pictures hitherto in use. Modern research has thrown a flood of light upon the people and places of Bible days: and this ripe knowledge shows forth on every page, so truthfully embellished as to give the sacred text a new and personal meaning. To this branch of the work, and at enormous cost was called the greatest of living artists, and it is to their intelligent conception of the work, and to their masterly skill in the portrayal of Bible scenes, that the superiority of this Bible over any yet produced is mainly due. Every picture is an eloquent sermon on the everlasting truth of Holy Writ. Events that have been imperfectly comprehended become invested with the charm of living reality; and places that have seemed far off are made familiar, as though we ourselves had trod the hills and valleys of Canaan with the prophets and disciples of old. It may be truthfully said that this really superb edition of the Book of Books has an important mission to perform, in illuminating and vivifying the Bible narrative and giving it, as perhaps never before, a present, living, human interest."

This Bible is sold at three prices according to the style of binding etc., viz:—(1) \$10.00; (2) \$12.00; (3) \$15.00. The arrangements which the REVIEW has been able to make with the publishers (which control the Canadian market), permit of the following offers:—

(1) The PRESBYTERIAN REVIEW for one year and the Bible complete, in silk cloth for \$3.25.

(2) The PRESBYTERIAN REVIEW for one year and the Bible, complete in Full Seal with flush gold edges, \$3.75.

(3) The PRESBYTERIAN REVIEW and the Bible, complete, best style \$4.25.

Full particulars not here described will be gladly given on application, and we would strongly urge all to avail themselves of this opportunity to secure the best art, illustrated Bible in the market to-day, while it can be done at these low prices.

The second of the two editions referred to at the outset, is that issued by Thomas Nelson & Sons in their new series of Teachers' Bibles.

To those who may not choose an illustrated Bible on the elaborate scale above described, but who require an admirable edition with elaborate and full "helps," we can recommend nothing better than this edition from Nelson's well-known and reliable house. The price with one year's subscription of the PRESBYTERIAN REVIEW is only \$2.25, and there is nothing in the way of premiums to be compared with it at that price. The Bible has been prepared by a staff of contributors including every name of first rank-note of the present decade, in the theological or Biblical world. To name them all would require a column of space, but accredited scholarship marks the list throughout. The press and the pulpit have unreservedly commended the book as a masterpiece of learning and a treasury of facts. Among church papers that have devoted space to it appreciatively are the *Independent*, *Outlook*, *Evangelist*, *Congregationalist*, *Presbyterian*, *Churchman*, *Baptist Outlook*, *The Christian Nation*, etc. Summarized the contents are as follows:—

Note by the Editor, List of Contributors, Note by the Publishers, List of Illustrations, Index, Arabic Words used in Names of places, etc., Abbreviations.

SECTION I.—General Introduction.—Bible Study, Bible Study for Sunday-school Teachers, Our English Bible, The Title of the Bible, Origin of Alphabets.

SECTION II.—The Old Testament.—Language and Text, Canon of the Old Testament, Transmission of the Old Testament, The Divine Library, Book of Genesis, Monumental Testimony to the Old Testament—Part I. The Books of the Old Testament.

SECTION III.—The New Testament.—Language and Text, Introduction, Text.

SECTION IV.—History and Chronology of the Bible.—History of the Patriarchs, The Exodus, and the Crossing of the Red Sea, Chronology of the Bible, History and Chronology of the Nations of the Bible, Jewish History from Ezra to Christ, The Herodian Family, The Life of Jesus, The Parables and Miracles of Jesus, The Early Life of St. Paul, The Travels of St. Paul.

SECTION V.—Geography of Bible Lands.—Palestine: Its Historical and Physical Geography, Palestine: Its Geology, Topography of Bible Lands, Mountains of the Bible, Rivers and Lakes of the Bible.

SECTION VI.—Treasury of Bible Science.—Astronomy of the Bible, Birds, Mammals, Minerals, Plants, Reptiles, Fishes, Insects, etc.

SECTION VII.—Treasury of Antiquities, Etc.—(Alphabetically arranged); Calendar of the Hebrews, Jewish Worship, Feasts, etc., Money and Coins, Weights.

SECTION VIII.—The Apocrypha.—Book of Baruch and Epistle of Jeremiah, The Prayer of Manasses, The Song of the Three Children, The Story of Susanna and the Elders, Bel and the Dragon, Additions to Esther, 1 and 2 Esdras, Tobit, Judith, Wisdom of Solomon, Ecclesiasticus, Maccabees.

SECTION IX.—Combined Concordance, (Containing Under One Alphabet): A new Concordance to the Authorized and Revised Versions, combined with a Subject-Index, Pronouncing Dictionary of Scripture Proper Names, diacritically marked for their pronunciation with meaning, Obsolete and ambiguous words, Names, Titles, and Offices of Christ, by Prof. Ira M. Price, Ph.D., Chicago

Life and Work of Christ from Scripture Texts, Incidents in the Old Testament referred to in the New Testament, Passages quoted or paraphrased in the New Testament from the Old. There are also Twelve Maps and a new Indexed Bible Atlas.

THE HEAD WITHOUT THE HEART.

Complete separation of the head and the heart, the intellect and the emotions, in religion, is impossible. No human being exists without emotion, without ideas.

But there are Christians whose religion is almost wholly intellectual.

Such a one is clear in his perceptions, expert in splitting hairs of doctrine, and rarely errs in judgment upon a point of morals. If sincere, he is conscientious, prone to scrutinize his own conduct and that of others, and to have an opinion on the right or wrong of particular acts.

With him the claims of duty predominate;—God, His law, justice, truth, virtue, order, stability are the subjects upon which he thinks most and speaks frequently. He is well acquainted with the Bible, ready at all times to appeal to it for proof. According to his ability he aims to have a complete religious system. Whether it agrees fully with that of the Church to which he belongs or not, his ideas agree with each other as closely as he can make them; if others see contradictions that he does not recognize, it is because their perceptions are more acute than his. He has much to say concerning doctrines or principles, and maintains that clear views are vital to a religious character.

He may or may not be strongly denominational. Some, where religion is chiefly of the head, have such clear views of the sources of error and of the inability of most minds to free themselves from its meshes, that they attach little importance to opinion or dogma, and there are others who defend their views with such vehemence as to become fanatical and to doubt the piety of all who differ from them. But usually, in this age of courtesy among the sects, those who have the religion of the intellect are mildly, though firmly, denominational. They know what they hold and why, and though willing that others shall have the freedom of thought that they claim, are not themselves liable to be loosed from their own moorings.

Thus far the religion of the head seems admirable, but if this be all, it does not conform to the ideal which the Master holds before His disciples. Such a Christian is, at best, only a servant; he knows nothing of sonship. He believes that he ought to serve God, and that it is essential to his happiness, and he tries to do so; but as his passions and appetites are as strong as ever, and are not affected by the clearness of his judgment, he sustains a constant struggle between duty and inclination. He is generally discontented with his experience, and on examining himself is conscious of uneasiness and spiritual darkness which he does not fully understand.

Possibly with the aid of an equable temperament, good education, favoring circumstances, religious intercourse, self-denial, church work, he may be able to maintain consistency of conduct and have some genuine peace.

He is, however, cold, unemotional, and is not greatly moved by the promises, or by contemplation of the love, sufferings, and death of Christ, or the joys of heaven; nor has he a keen relish for the means of grace unless they are very orderly or intellectual. He is not pleased with excitement or ebullitions of fervency, but prefers calmness, and enjoys only that singing which is in the measures appropriate to the Sabbath congregations. It is his wish that those only should take part who can do so to "edification." Probably he discounts the participation of women in the prayer meetings as being too liable to "give way to their feelings."

His religious reading is doctrinal or critical. The psalms please him for their poetry rather than their devotion; St. Paul he admires for his arguments rather than his affectionate earnestness and tender solicitude. He judges the sermon by the same standard,—by intellectual characteristics alone; its arguments must be cogent and coherent, its illustrations transparent and appropriate, its language chaste—neither barren nor diffuse—and its delivery dignified and self-possessed. If it meets these requisites, to him it seems a "good" sermon; in proportion as it fails in them, regardless of whatever it may be to others, to him it is dull or rhapsodical.

This is a case of one-sided development. Such a Christian is like one who subordinates the physical entirely to the mental, who takes no exercise, eats little and hurriedly, and deprives himself of society and sleep that he may apply himself to his favorite studies. Man has a heart as well as a head, and the first and great commandment is, "Thou shalt love the Lord thy God with all thy heart" as well as "with all thy mind." Such a Christian knows little or nothing of the joy of the Lord, of the love that casts out

fear, of the "lively hope" of "an inheritance incorruptible, undefiled, and that fadeth not away;" and when sorrow befalls him he will wonder that his consolations are few and small.—*Christian Advocate*.

PARASITIC RELIGION.

Connected with every church there is a certain amount of financial outlay. The minister is not allowed to engage in any other pursuit than that to which he has been called; hence, he requires a living salary. The church building needs a sexton; and he must be paid. Then, all the year round, lights have to be provided in the evenings; and in the winter time fire must be kept glowing in the furnaces. We will not stop to enumerate all the items of expense that strew the path of church officials in these days. Be it influential or unimportant, be it an urban or a rural edifice, be it an imposing cathedral or a plain meeting house, there is no church that can be sustained without money. The fact is patent; it demands no demonstration. One would be just as wise in seeking to show the sun by means of a flickering taper.

But what do we often find along with this fact? This—and blood of deep color mounts the cheek at the thought—that in many communities there are persons who are perfectly willing to enjoy church privileges at no cost to themselves. They attend the services, occupy a seat, listen to the sermon, and have a share in all that pertains to the place with not a single penny taken from their purse. "The Gospel is free," is their favorite axiom. So, like parasitic creatures, they maintain a firm hold upon what belongs to others, and suck therefrom the sweets of religion absolutely "without money and without price." Yet, the very same persons would scorn to act in that manner elsewhere. They would not be guilty of stealing a dinner in a hotel or a ride in a train. The church, however, is a legitimate field for the exercise of meanness. Here they will constantly make use of property and provision to which they cannot lay the slightest claim of ownership.

We are speaking of church members, and that adds shame to the truth. In these times of numerical feverishness, in which the Gospel figures largely as a matter of arithmetic, scores are taken into our churches who never seem to entertain the idea of giving as an ordinance of worship, and so they live on, from week to week, content that other hearts should support the cause of religion in their own locality, and that other coins and notes, not theirs, should be employed towards making the world turn Christward. If this be not parasitic religion, then our vocabulary is at fault, and we will leave the question in the hands of our readers for settlement. This much, however, is certain: If all Christians would come forth into the light of stewardship, and dwell in it, there would be no struggling churches and no languishing missionary Boards. We imagine, too, that soon there would be millennial radiance flashing over the earth.—*Presbyterian*.

"THE ASSEMBLY'S CATECHISM'S, LARGER AND SHORTER."

ALEXANDER F. MITCHELL, D.D.

Dr. Mitchell's lecture on this subject contains many facts of surpassing interest at the present time, but space forbids more than a few extracts as follows:

The Shorter Catechism I regard as, in several respects, the most remarkable of the Assembly's symbolical books, the matured fruit of all their consultations and debates, the quintessence of that system of truth in which they desired to train English-speaking youth, and faithful training in which, I believe, has done more to keep alive on both sides of the Atlantic reverence for the old theology than all other human instrumentalities whatever.

The larger Catechism was completed on October 15th, 1647, read over in the Assembly on the 20th by Dr. Burgess, and on the 22nd was carried up to the two Houses by the Prolocutor and the whole Assembly, when thanks were returned to them "for their great labor and pains in compiling this Long Catechism." It appears to have been presented in manuscript to the Scottish Assembly in July, 1647, so far as it was then completed, and on the 17th of September certain alterations desired by their Commission were made at Westminster. It was approved by the General Assembly

on the 20th of July, 1648. It was presented with the proofs on the 14th of April, 1648.

The Shorter Catechism was not put into final shape till after the Larger one had been virtually completed, though it perhaps embodies somewhat more of the material of the earlier manual, which had partially passed the Assembly in 1646.

The Larger Catechism, without proofs, was presented to Parliament on the 22nd of October, 1647, as well as with proofs, on the 14th of April, 1648. While the Shorter Catechism, without proofs, was only sent up on the 25th of November, 1647, and again with proofs on the 14th of April, 1648, and by the 25th of September, 1648, it had been passed by the Houses.

And while, as I have said, it (the Shorter Catechism) is a thoroughly Calvinistic Catechism, it has nothing of church censures, church courts, or Church affairs, as many similar productions have. Nay, it does not even have a definition of the Church, whether visible or invisible, like the Larger Catechism, but only an incidental reference to it in connection with the answer to the question, "To whom is baptism to be administered?" It would seem as if in this their simplest yet noblest symbol, they wished, as far as Calvinists could do so, to eliminate from their statements all that was subordinate or unessential, all in which they differed from sound Protestant Episcopalians on the one hand, and from the less unsound of the sectaries on the other, and to make a supreme effort to provide a worthy Catechism in which all the Protestant youth in the country might be trained. . . . It was no sooner passed by the Parliament and published than it became widely popular in England. For more than a century it was the most widely recognized manual of instruction, not only among Presbyterians, but also among the other orthodox Dissenters. The Independents used it both in England and America. The Baptists used it with a very few alterations, and in the 18th century that great evangelist, John Wesley, allowed it to circulate among his societies in a modified form.

It was approved by the General Assembly of Scotland on the 28th of July, 1648, and their Acts in regard to it and the Larger Catechism were ratified by the Estates of the Scottish Parliament on the 7th of February, 1649. No express mention is made of it or the Larger Catechism in the Act re-establishing Presbytery after the Revolution, but it has always retained its place of honor in the Presbyterian Churches in Scotland, as elsewhere, as the most widely known and most highly valued of our doctrinal symbols.

THE IDEAL TEACHER.

She possesseth that subtle and mysterious gift called sympathy. She knoweth the names and conditions of her scholars, and in all she taketh a tender interest. She understandeth their dispositions; she hath no contempt for any. Therefore she draweth all towards her, and all place their confidence in her.

She is slow to wrath. She remembereth that she is also human, and therefore liable to err.

She is gentle and gracious in her bearing, for she forgetteth herself in her endeavors to set at ease them that come to her.

Her voice thrilleth as the tones of a sweet instrument—now persuasive, now high, now low, yet gentle and firm.

To dwell in her company is an inspiration, for she unconsciously demandeth from her scholars their best.

She is humble because she knoweth no more.

She hath an infinite patience with the dullard and the backslider. She is a mother confessor to every anxious heart. From her confessional box the downcast go away cheered, the indolent inspired, the rebellious subdued.

She is a born ruler, for she is of them who have learned to obey in their youth.

She loveth little children.

No duty to her is trivial or beneath her to do well. She loveth her work, since not for what she getteth, but for what she giveth, doth she toil.

Yet is she cheerful of spirit. The sound of laughter often issueth from her lips and calleth forth that of her scholars. That she doeth she doeth with zest; under her teaching the burden of learning groweth lighter.

She liveth ever, for in the years to come her memory will be green and emit a sweet fragrance in the hearts of those she taught and loved.

OUR YOUNG PEOPLE'S SOCIETIES IN RELATION TO THE CHURCH THEY SERVE.

BY REV. MARCUS SCOTT, D. D., DETROIT.

In order to speak as intelligently and comprehensively on this subject as our limited space will permit, we shall notice: 1. The hopefulness of the movement among our young people; 2. Some dangers that beset it; 3. What the movement demands from the Church; 4. Its vast possibilities.

1. The hopefulness of the movement.—To have as many young people, who are the flower and chivalry of our churches, engaged in distinctively Christian work, is an essentially hopeful movement. In his Essay on Von Raiko's "Life of the Popes," Macaulay contrasts the Church of England and the Church of Rome, and shows how much the former has lost because she failed to make a place for the young and enthusiastic. Other Churches have blundered as much in this connection as has the Church of England. The Methodist Church lost the splendid services of William Booth because she failed to appreciate his aims and methods. And our Presbyterian Church has lost much in bygone days from not using more the services of her young men and women. That so many of them have been in the last decade, and are still, actively engaged in some form of active Christian work, is among the most hopeful signs of the times. In their weekly meetings they are getting a more or less thorough training which will make them better workers. They are being trained in a knowledge of the Bible, for instance. They are also getting some definite acquaintance with the history of their own Church, as well as with the best methods of doing Christian work.

2. Some dangers to be shunned by the movement.—Here let us distinguish between real and imaginary, between present and prospective dangers. One or two of the former claim our notice. Our young people perhaps need to be warned against the craze for conventions, which is so characteristic of the present age. That a well-planned convention of a manageable size is both beneficial and desirable no one will deny, and yet we believe that the Kingdom of Christ will never be materially advanced through conventions as at present conducted. Formalism and superficiality are dangers to be avoided. The former all our church meetings suffer from more or less. The only cure for this is a deeper spirituality. For the latter we recommend some plan of systematic study as is now provided for by the Presbyterian Church through her Synods and Presbyteries. Enthusiasm running wild has been mentioned as a danger of the movement. Enthusiasm is a great power for good if rightly used, and later on we will suggest how this may be effectively dealt with. Any or all of these dangers to which this movement is exposed can easily be avoided by prudence and forethought, and should in no case be urged as an objection to the work of the societies.

3. Demands of the movement.—Carlyle in one of his milder moods says: "Youth is in more need of models than critics." This is precisely true of our Young People's Societies. They need the fostering care of the Church. They demand the presence of our ministers and elders in their meetings. Let our pastors and elders attend as often as possible, take part in the regular and business meetings, and show their interest in the young people and their work as opportunity affords. Ministers, as far as our experience goes, do their duty in this respect more faithfully than our elders do. It is a most serious loss to our Young People's meetings, and one which our young people deeply regret, that so few of our elders attend their meetings. We know of nothing that would more help on the work of these societies than the presence and active aid of our Sessions. It would bind our young people closer to our Church, and it would give our Sessions, what they sometimes need, a little more of the enthusiasm and hopefulness of youth. Dr. Clifford, the leader of the Baptist Church in London, closed a ringing speech in this country lately with these words: "If I wanted to utter any word to the churches of this land it would be this: *Whatever you do don't miss the young men and the young women; do captivate them. Lay yourselves out to secure them for Jesus Christ, first of all as His disciples and subjects, and next into His Church. Let us, as pastors and leaders in connection with the Church of Jesus Christ, see to it that we win the young men and women for Jesus, and thereby win their lives for the highest duty of citizenship and for the noblest forms of service.*" We accept the advice of the well-known Baptist preacher. Where can we better carry it into effect than in encouraging, guiding and stimulating our young people in their societies to realize the high ideal of life and service which Christ has placed before them?

4. The possibilities of the movement.—These, we believe, have never yet been adequately realized by the Church at large, and yet what a power for good lies latent in every Young People's Society, just because the church of which it is a part fails to recognize and use it. Let us notice (1) The Church and her work. The Church has been defined as "a union of those who believe the essential doctrines of Christianity, and who, with their children, are organ-

used for worship and for work." What is this work for which the Church is so organized? Let another furnish the answer. "The ingathering and shepherding of those who are saved by the preaching of the Gospel, and their wise organization and direction in the great campaign for the immediate salvation of the world." With reference to worship and work, we believe the Church fails lamentably in the latter. So in connection with the ingathering and upbuilding of Christians, and their organization and direction for the world's salvation, it is again in this last named part of her work where the Church most completely fails. That this is the immediate work of the Church we have not the slightest doubt. That the Church has sadly failed in its performance we are equally certain. Dr. Gregory in his last work, "Christ's Trumpet Call to the Ministry," lays down these propositions on this subject which we will in part quote:

(a) In the membership of the Christian Church are to be found the human energies that are to be directed in the great work of the world's salvation.

(b) The prerogative and duty of directing these energies lies in the Church in its organized capacity.

(c) The pastorate holds, under Christ, the supreme place in this work of direction.

These statements, while simple and self-evident, give us the logical and scriptural foundation on which the Church is to build, and they lay down the lines along which the Church has to travel in the prosecution of her work. She has failed sadly in the past because she has neglected to work along the lines marked out by these statements. So dilatory and reluctant have been her movements; so half-hearted and purposeless have been her efforts; so uneven and wavering her front to wrong, and so feeble and feckless often her attitude to grave moral questions; that we sometimes doubt if ever the Church has sufficiently realized what her divine mission really is.

In the performance of her work the Church may employ one or other of two methods. She may use independent individual effort, or she may use organized church effort. The first is the simpler of the two. It requires no complex machinery. "To every man his work." Let each one, therefore, find out what his work is, and then let him do it. In these days it is surely an advantage to have a simple way of working. One often protests in his inmost heart against the multiplying of complex machinery which seems at present indispensable in church work. And yet it is just as true here as elsewhere that union is strength, and that together we can accomplish what singly we could never do, and so we believe that organized church effort is the Scriptural method for doing this God-appointed work. God has in times past blessed all methods, and often He has even blessed and owned our blunders in His service. Yet God's work should be done in God's way. We should find out what God's method really is, and then we should adapt that to the needs of the age in which we live. The great law that governs the universe has for its one side individual effort, and for its other side, combined effort. The mighty tides that girdle our globe, and toss the navies of the world on the broad bosom of the ocean like so many feathers, are but the sum of the ebb and flow of single drops of water. The force of gravitation, the greatest known, which sends the planets on their courses, and with such tremendous velocity hurls the starry train along these illimitable paths of space, but sums up the united power of single atoms of matter. And in the same manner, the work of the Church in winning the world for God, is but the sum of single efforts, the combined work of individual Christians.

(Concluded next issue.)

THE BIBLE CLASS.

PETER'S LAST WORDS.

(For Nov. 25th.—2 Peter Chap. 1st.)

BY PHILIP A. NORDELL, D.D.*

The second Epistle of Peter comes to us with less external evidence for its genuineness than any other New Testament writing. No unquestionable reference to it occurs in any of the Christian Fathers until the time of Origin who died A. D. 253, and who said, "Peter, on whom Christ's Church is built, against which the gates of hell shall not prevail, has left one Epistle generally accepted. Grant also a second, for it is a matter of question." Somewhat over a century later (A. D. 366) it was included in the New Testament Canon by the Council of Laodicea, but at the same time it was generally rejected by the church as spurious. Eusebius, who died A. D. 340, expressed what seems to have been the current opinion when he said, "An Epistle of Peter

*An Exposition of Lesson 48 in *The Bible Study Union Sunday School Lessons on "The Three Great Apostles."*

called his first is generally accepted, and this the Presbyters of old have quoted in their writings as undoubtedly genuine; but that which is circulated as his second we have received to be not canonical; nevertheless, as it appeared useful to many, it has been diligently studied along with the other Scriptures."

Over against these and many other objections that have been urged against its genuineness is the fact that it explicitly claims to have been written by Simon Peter, and that the writer in one of the most solemn passages, introduced with perfect naturalness and with apparent truthfulness, speaks of himself as having been with Jesus on the mount of transfiguration. There is nothing in the Epistle which conclusively militates against the opinion that Peter wrote it, while on the other hand its resemblances in many points to the first Epistle, the air of candor that breathes in it, the high moral and religious tone that characterizes it throughout, and the psychological improbability that a second century impostor, or personator of Peter, could have achieved such a result, seems a sufficient justification of the general opinion of the Christian Church which believes that it bears in this Epistle the last words of the aged Peter just before his impending martyrdom.

CHRISTIAN GROWTH.

The first Epistle of Peter was addressed to those who were suffering from calumny and who were expecting the "fiery trial." The second Epistle was addressed to the same readers, but in the meantime their condition had changed from one of assault by persecution to one of assault by false doctrine. As a safeguard against the latter the writer urges his readers to cultivate all the Christian graces with the utmost diligence. These begin with "faith" which is the gift of God, and terminate in love which is the crown of all virtues. Such growth would enable them not only to retain all the acquisitions in holiness which they had already made, but to acquire stability in the truths which had been taught them concerning the Lord Jesus Christ and His work for them and in them. Hence they would not easily be led away by the false teachers who sought to mislead them. Increased holiness of life means, their increased knowledge of Christ, and this in turn means increased moral strength.

THE INSPIRATION OF THE SCRIPTURES.

The truth of the doctrine which the Apostles had preached was confirmed by that extraordinary revelation at which the writer of this Epistle had been permitted to be present on the mount of transfiguration. Yet strong as this personal testimony might be, believers had a yet stronger proof in the inspired word of prophecy. This was spoken by men who were God's representatives, who spoke for Him, and not simply out of their own consciousness. This is implied in the best reading of the text at this point, "Men spoke from God, being moved by the Holy Ghost." The impelling power within them was the Divine Spirit, who gave to each one the thought to utter, but left the form of the utterance in each case to be shaped by the man's individuality. The best evidence of the inspiration of the Bible is not to be gleaned from isolated proof-texts, which are surprisingly few and ambiguous, but from the character of the Divine Being as portrayed in it, from the plan of redemption unfolded by it, and from its power to lift and guide the highest and best religious life of the world.

THE END OF THE WORLD.

Already in Peter's day mockers had appeared who derided the promise of Christ's return. But in so doing Peter showed that they were unmindful of the fact that as the habitable earth had been once destroyed, so the recurrence of a similar catastrophe was not incredible; that if God seemed to be slack concerning His promise, this was not due to neglect, but to longsuffering mercy toward sinners; and furthermore that the activities of the Eternal are not to be gauged by human standards of time. In spite of mockers the day of the Lord is coming, and the best preparation for it is holy and sober living. Those who so live have Divine assurance that a new heaven and a new earth, purified by fire, shall be the inheritance of the righteous. That Peter's language respecting the destruction of the world by fire was clothed in familiar prophetic imagery, and must not be pressed for a literal fulfilment, must be apparent to every thoughtful reader of the Scriptures. The comforting reflection with which he closed his last message to the world is that righteousness shall prevail, and that therefore we ought to "grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ."

Some one has said that it is the happiest day in the life of most men, and the day of the beginning of their usefulness when they awaken to the realization of the fact that they are only ordinary men. It is a very cheerful and enlivening thing to tell a child that he may, sometime, be President of the United States. The probability is, millions to one, that he will not be, and yet he may be a good and useful man.

FOR THE SABBATH SCHOOL.

International S. S. Lesson.

LESSON IX.—SALUTARY WARNINGS.—NOV. 28.

(1 Pet. iv. 1-8.)

GOLDEN TEXT—"Be ye therefore sober, and watch unto prayer."—1 Pet. iv. 7.

TIME AND PLACE—Written probably about A.D. 63 at Babylon.

INTRODUCTION—The Apostle Peter, who wrote this epistle, was at Babylon (some suppose that he was at Rome, a mystic name for which was Babylon) when tidings were brought to him by Sylvanus, or Silas, of the sufferings to which the Jewish Christians of Asia Minor were exposed under the fierce persecution which had been begun by Nero against all who bore the name of Christian. He sent them the letter from which our present lesson is taken for their comfort and encouragement.

VERSE BY VERSE—1. "Suffered for us in the flesh."—He suffered on the cross for us in his human nature. "Arm yourselves likewise with the same mind."—Have the same spirit of obedience and consecration to the will of God. "For he."—That is, the disciple of Christ. "Hath ceased from sin."—He hath forsaken sin, turning from it unto God.

2. "In the flesh."—That is, in obedience to the desires of the sinful heart. "To the will of God." Obedient to that will.

3. "May suffice."—We have given time enough to sin. "The will of the Gentiles."—By conforming to the vicious heathenish practices. "Lasciviousness, etc."—Describing the evil practices of the heathen world, many of them connected with the rites of the pagan religion.

4. "Think it strange."—The heathen could not understand that spiritual change which led the disciples of Christ to forsake all their wicked practices.

5. "Shall give account."—In the great day of judgment. "Him that is ready to judge."—The Lord Jesus Christ who is to judge the world in righteousness. "The quick."—The living.

6. "Preached also to them that are dead."—While they were still alive. "According to God in the Spirit."—In obedience to the will of God as revealed by the Spirit.

7. "The end of all things."—The end of the present dispensation and the world. "Be . . . sober."—Of sound mind, self-restrained, not given to excess. "Watch."—For the coming of Christ and the end of all things.

8. "Fervent charity."—Christian love for each other. "Shall cover the multitude of sins."—Christian love leads to leniency towards the sins and faults of others.

THOUGHTS—The Apostle Peter comes under notice as the author of this lesson. He writes in a different style from Paul, but the same grand truths are the theme of his pen. The portion chosen for this lesson is somewhat difficult, in parts, to understand, but within the close reasoning is found wholesome truth. Warning is necessary, as well as comforting doctrine. The warning in this portion under consideration is pungent, indeed, and bears no uncertain sound. There is also a reminder of a judgment to come, and a summing up of all worldly affairs not far distant. Then he turns to the old, old sweet theme of love, which is the queen of Christian graces.

CHRISTIAN ENDEAVOR.

DAILY READINGS.

First Day—Exhortation to Godliness.—1 Pet. i. 1-25.

Second Day—Warning against fleshly lusts.—1 Pet. ii. 1-25.

Third Day—Exhorting to Unity and Love.—1 Pet. iii. 1-22.

Fourth Day—Salutary Warnings.—1 Pet. iv. 1-19.

Fifth Day—"Be Sober, be Vigilant."—1 Pet. v. 1-15.

Sixth Day—"Live Soberly, Righteously, and Godly."—Titus ii. 1-15.

PRAYER MEETING TOPIC, Nov. 28.—"How can we consecrate ourselves to the temperance and similar reforms?"—Luko i. 5-17. (International Temperance Sunday.)

FOOD FOR THOUGHT.

Canada's entire contribution to missions in 1891 would not pay Canada's drink bill for four days.

A nation equal to half the total population of the United States and Canada die annually in heathen lands without God.

If for every heathen who passes into eternity one resident of Toronto passed away with him, in 48 hours there would not be a living soul in the Queen City.

Canada spends eighty millions annually in liquor, an average of \$16 per head. She gives half a million of dollars for missions, an average of 10 cents per head.

The annual receipts in the saloons in Chicago amount to more than double the sum given by the United States for missions.

TEMPERANCE.

The more a man denies himself, the more he shall obtain from God.—Horace.

If our people were more sober I think crime would almost disappear from amongst us.—Baron Doves.

No stone should be left unturned to counteract the great sin of intemperance.—Stanley.

Every days experience tends more and more to confirm me in my opinion that the temperance cause lies at the foundation of all social and political reform.—Cobden.

There is nothing good written under the inspiration of drink. Burns did not write the "Co.ter's Saturday Night," Byron did not write "Childe Harold" under the inspiration of drink. Our best men have been sober men. Sheridan has been an exception among the latter, but even Sheridan sobered himself to compose his speeches. His very jokes were elaborated when sober, and in secret, to be told in the House, as if they were the inspiration of the moment. Our hardest working public men have over been our most temperate men.

OUR YOUNG MEN.

"The glory of young men is their strength," and that strength should be employed in crushing out the giant evil which threatens the very life of our beloved country.

Never in the history of the world was there greater or grander opportunity for doing valiant service for humanity than is now offered in this contest with King Alcohol. He is rich and he is desperate, and should be opposed by the sterling Christian manhood and womanhood of the nation.

We appeal to the young men on our farms, in our stores and factories, in school and college, to every member of the C.E., to come to the help of the Lord against the mighty. Rally to the aid of suffering mothers, wives and daughters, rally to free your comrades from the spell of the foul demon, rally to protect the young, the pure and the innocent from the ravages of this destroyer, rally to save the homes of America from their unrelenting energy and rally as one man to give the coming generations a clean field and a fair chance for sobriety and success. It is yours to say whether this Dominion shall live to be a blessing to the millions yet unborn or go down in corruption and ruin because its citizens had not the courage to attack and conquer its greatest enemy.

UNDER THE EVENING LAMP

THE "BURYIN'" OF ZEB HOLT.

BY CAROLINE H. STANLEY.

(Conclusion.)

"He told me," continued the minister, "something of how he felt when his term expired. He had had a good deal of time to think, and he had planned out his future life. He would go back to his old home—among his old neighbours; they had known of his early life, and they would help him to begin again. He determined to talk freely with them about it—not to evade it at all—and then to live such a life of self-sacrifice and helpfulness to others as would partially atone for his sin. He knew he could never outlive the shame of having been a convict, but he would bear that as a part of his punishment, and by his devotion to his family he would try to make up to them for the loss of son and husband and father all these years.

"Brethren, this was what he hoped to do. Let me tell you how it ended. On the train he met a man from Gasconade who had once lived in Franklin. Holt made himself known to him and asked for news from his family. The man looked at him in amazement. Then he told him. His wife had gone off with another man, six months after he went to prison, taking the child with her. The man was the one her name had been coupled with. It was true after all!

"Zeb said he thought he must have been dazed, for when the man left him he sat there trying to think what he should do now, and where he should go, and he couldn't seem to think clearly of anything. Pretty soon the conductor came to him and asked if his ticket hadn't been to Franklin.

"'Yes,' he said, 'it had.'

"He found he had gone several miles beyond, but the conductor slowed up and let him off. He said he sat down by the track and wondered if it wouldn't have been better for him to have gone on after all. But he thought of his

mother, and he got up and started across the country to his home.

"Brethren, when he reached the house the door was locked and the windows boarded up. He said something told him where he would find her. He went straight to the graveyard. And there, by his father's grave was another, newly made.

"He stumbled on to a neighbour's, and they told him all. His mother had died a week before. The place had passed out of her hands long ago.

"He said he stayed only a few days in Franklin. There was no reason for staying now, and somehow it did not seem possible to talk freely with his old neighbours. They gave him no chance to do it. He determined to go away as far as his money would carry him--where nobody knew his past history--and begin again.

"His money carried him only to Saline County. There he got work with a shoemaker. He stayed in this place a year or more. One day a man came in to have some work done. Holt recognised him as a fellow convict who had served out his time. The next day his employer discharged him, he had nothing against him, he said, but he couldn't have an ex-convit in his shop.

"He went across the river into Charitan Country. He determined not to try shoemaking again, but to go on a farm where he would be more away from everybody. It was corn-planting time, and he easily got work. He said he liked farm work better than his trade, for it seemed more like his old life, and as the summer passed he began to feel that here he was secure.

One day, late in the fall, he went to the country fair. A man who had been a guard at the penitentiary pointed him out as an ex-convict--not with any intention of injuring him, but with a fool's inability to hold his tongue. He was discharged.

"He tramped his way through Boon into Callaway, and finally into this neighbourhood. You know his history since he has been here. He has never been able to keep a place, and, as far as I can learn, has never had a complaint made against him. I have heard many of you talk about him in these last two days, and this is what you make him out: a faithful, capable workman, industrious, honest, reliable in all things, gentle to women and little children, kind to dumb animals, untrifling in self-sacrifice for the sick and helpless. In addition to this, I know him to have been a God-fearing, repentant man.

"It was not much that he asked of this community--only the right to live by honest, hard work and a little, a very little human companionship. We denied him both! We saw a struggling soul go down in dumb agony, and we did not lift a hand to save him. A friendly greeting, a hearty handshake, a word of neighbourly interest would have been to this man as 'cold water in a thirsty land.' But we did not give them. He asked us for bread, and we gave him a stone.

"I asked him if he was afraid to die. No, he said, he didn't think God would be as hard on him as his fellowmen had been. I think he was right.

"He said, 'If there had only been somebody that I could a told it would have been different--but there wasn't anybody.' It was the pitiful cry two thousand years old--'I looked on my right hand, and beheld, but there was no man that would know me; refuge failed me; no man cared for my soul.' Oh, brethren, brethren, may God forgive us!"

The old man had been speaking in an impassioned tone. He stopped suddenly. Then there being nothing more to say, he raised his hand in benediction, repeating with gentle emphasis, which might have passed for irony, but was probably only force of habit:

"And now may the peace of God, that passeth all understanding, keep your hearts and minds, through Christ Jesus, our Lord! Amen!"

Liza had been playing beside the grave, sticking her alder bush into the soft mould, and then pulling it out again to find a better place. As she felt the tug of her mother's hand, she stuck it in firmly, and said--her sweet childish treble smiting the stillness, "I divved my flowers to Zeb!"

Mrs. Reno caught her to her arms with a sob, and laid her branch beside it. The act was infectious. As by one impulse, the women came and cast their flowers upon the mound, with gentle hands and falling tears. And when the procession moved from the cemetery, Zeb Holt's grave was a mass of snowy, fragrant blossoms.

But the man was dead!--"The Chataquan."

THE HOME CIRCLE.

AT SUNSET.

When the golden dying sunset,
Shines in amber colored rays,
Life is then a dream of beauty
And the soul is filled with praise.

When the amber tuzza to rose tint,
Painting ruby-red the sky,
Bygone days and friends departed
Seem by magic to draw nigh.

When the purple fades to twilight,
And the rich hues change to gray,
Solemnly does memory bring us
Thoughts of dear ones far away.

F. BRUCE CAREY.

WHAT A BOY'S PRAYER DID.

In a back street in London lived a poor washer-woman and her only son Charlie. They were alone in the world, and clung to one another with a love which was their only inheritance. They were too poor to go to church. But Charlie went to Sunday school, and the report of what he heard there was his mother's sermon. He was not a specially religious boy, but a good lad who never did anything to grieve his mother. One day he had got damp and cold, and he took a fever of which he was never to get better. This was a terrible trial to his mother. But God had something for him to do before he was taken home. On the same landing in the stair lived an omnibus-driver, whose wife had died and left four children to his care. Since then, this poor fellow had taken to drink, and as often as not he came home tipsy. He was not what you would call a bad man for he really loved his children; and Charlie and he had become fast friends. He would give Charlie his whip at night, and the cracking of that was a great amusement. And, meeting on the stairs, he would sometimes give him an apple or an orange out of the little store he was taking home to his children. All this was before Charlie's fever. Charlie had come to know what prayer is, and had begun practising it himself. And as he lay day after day in his bed, and knew that perhaps he might never get better, a great desire took hold of him to give himself to prayer for one particular thing--to ask God to put the drunkenness of the omnibus-driver away. So he began to make his prayer continually. But sometimes it seemed as if he would be dead first, for his voice got feebler, and there was no answer to his prayer. All this time the driver had been very kind to him. One touching proof of his kindness was, that when he was in the least touched by drink he never stopped to ask for him. On every other night he came in. Charlie soon came to understand this touch of kindness; and his joy was all the greater when the well-known footsteps, softly falling on the stairs, stopped at his mother's door, and the kindly face, and then the whole body of his friend appeared. And it cheered him when the words--although they were always the same--came out, "and how are you to night, Charlie dear? And how did you spend the day? And I hope ye'll have a good night's sleep." One night--on this particular night the driver was perfectly sober--Charlie's door was open for air, and the driver, coming quickly up the stairs, heard sounds as of some one praying. It was Charlie praying for the driver himself. The voice was low, and he could hardly make out all that was spoken, but he caught this much slowly syllabled out in whispers: "Dear Father, grant me my desire. Put the drunkenness of the kind driver away, for the sake of his children, for his own dear sake, for Christ's sake, and give him a new heart, and make him a sober man." The driver broke down before he could enter. Was this child praying for him? He came in, all trembling, and threw himself on his knees at the bedside. "Is it me you're praying for, Charlie?--a poor drunken waif like me?" Then he began to cry. Charlie took the man's big hand into his own thin white one, and looked at him, and said with a wisdom above his years: "You are no waif, but a man; and God loves you. I can never pray for you again. I am going to leave my mother and you. And I am going to God. But promise me this, only this--that you will meet me in heaven." They were Charlie's last words. He turned his eyes, full of love, on his mother, and almost suddenly sank into a sleep. And that night he died. But his

words did not die. They went into the heart of the poor driver, and were as words from God to him. He heard them sounding in his ears, day and night—at home, and on the street when he was driving. It seemed sometimes as if heaven opened, and an angel were speaking from above: "You are not a wail, but a man; and God loves you." And so he came to Christ with all his poor broken life, and Christ helped to conquer his drunkenness; and happier days dawned for him and his children.—*MacLEOD.*

CORRESPONDENCE.

THE BOOK OF PRAISE.

Editor Presbyterian Review:

Sir,—In your issue of 14th ult., your correspondents "Consistency" and "Presbyterian" attempt to reply to my queries in a former issue. "Consistency" is not very consistent or he would insist on the Psalms closing with "Amen." As regards the actions of the Church of Scotland, Free Church and American Presbyterian Churches, I have no hesitation in saying that of late they are not patterns for us in all things. In many of the old Kirk Churches they are Anglican in everything but name. They have a Communion Rail and kneel to receive the Communion. A Free Church professor has gone very far out of his way to try to prove that our old time Presbyterian belief is not sound, and was not disciplined for so doing. In many of the American Presbyterian Churches Ritualism is rampant, having hired choirs, etc., almost turning the churches into theatres. I therefore hold that these are not *now* patterns for our sturdy Canadian Presbyterians to copy. "Presbyterian's" references to David and the Psalms go to show that the singing of these should be closed with "Amen." I am free to admit that there is more ground for doing so than ending the hymns with said word. His references to sitting while saying grace are far fetched. We are told to pray without ceasing, while at our daily avocations as well as when engaged in special worship, when sitting down to or rising up from our meals we are not engaged in a special act of worship and consequently are not expected to assume any particular form in asking God's blessing on, or thanking Him for our food, any more than the office clerk at his desk or the farmer at his plough is called upon to get on his knees when his thoughts revert to his heavenly Father. Attending church and holding family worship are special acts and it is certainly proper that the most reverent position be assumed. The demeanor we would show our earthly sovereign should she call at our place of business would not be as humble or respectful as it would be were we to wait on her specially with a petition for certain favors. My questions have not been satisfactorily answered. In fact no attempt has been made to reply to several of them. For instance—Why is "Amen" not sung at the end of the Psalms? Was the use of this word at the end of the hymns referred to the Presbyteries? Why was the consecutive numbers not continued throughout, instead of numbering the psalms by themselves?

I am led to believe that the use of the word "Amen" was not referred to the Presbyteries and that the committee had no warrant for its use and thus acted in a very un-Presbyterian manner in taking upon themselves to insert it without consulting the Church in the usual way.

In conclusion I would say that the changes in form of worship that are of late being introduced into our Presbyterian Churches, are simply monkey imitations of the Anglican Church which in turn is imitating the Church of Rome. Forms that are hoary with centuries, should not be abandoned without the most serious consideration and for the very best of reasons. If the authorities of our Church think the Anglican form of service best, then why not boldly say so, and adopt it "holus bolus," and not insidiously give it to us in small doses. Probably they are like the Irishman whose master instructed him, when about leaving on a long journey, to cut off the caudal appendage of a favorite dog. On the master's

return he found the wound not only not healed, but apparently fresh. On enquiring into the matter he ascertained that Pat, thinking it too severe on the dog to cut the whole tail off at once, cut it off by inches. After one cutting healed he proceeded to cut off another inch, and so on. I prefer to have the whole operation done at once and the same time.

COVENANTER.

Editor Presbyterian Review.

DEAR SIR,—I think you will be glad to know that the Christian Endeavor movement in all parts of the world has taken with much earnestness two advance steps which I think will bring universal blessing to the societies and to the Church at large.

These efforts are the systematic giving of money and time to God. The first is embodied in and made concrete by the Tenth Legion which is simply the enrolment of those who will promise to give not less than one tenth of their income to God. This has already been entered into by many thousands and is rapidly winning its way. If it is generally adopted (or even by Christian Endeavorers alone) as I believe it will be, it will solve every difficult problem of church and missionary finance, lift every cloud of debt, and immeasurably advance the kingdom of God.

The Christian Endeavor movement asks none of this money for itself but it will all be given through the Churches and denominational boards for the spread of the Kingdom.

The other effort for the giving of more time to God is made concrete by the Quiet Hour of personal communion with the Unseen, in order that all the activities of Christian Endeavor may be based upon spiritual life—that the doing may be balanced and inspired by being. This advance step is being taken by thousands of young people and already in consequence the Christian Endeavor movement is quickened by spiritual life which it has never before known. The recent conventions and multitudes of letters I receive and the testimony of many pastors prove this.

I am confident that these two advance steps will commend themselves to you. May I look for a word of recognition of these efforts in your columns which will encourage us all and will lead others to consider the claims of these efforts upon themselves.

Faithfully yours,

FRANCES E. CLARK.

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 congregation of Crescent St. church has given another proof of its interest in Foreign Missions by offering the Assembly's Committee a special contribution sufficient to provide a hospital and residence for Dr. McClure in Honan. They already provide for Dr. McClure's salary and he may be regarded as in a peculiar sense their missionary.

The congregation of Erskine church was agreeably surprised on Sunday morning, Nov. 7th, at seeing Dr. Black, one of their old pastors, enter the pulpit along with Mr. Mowatt. He conducted the service and preached with his old time vigor an excellent sermon on the love of God. Dr. Black is now pastor of St. Andrew's church, Halifax. It is over fourteen years since he left Montreal, but time has dealt gently with him and wrought no change in his appearance. He had been on a visit to Ottawa in connection with Lady Aberdeen's scheme for the Victorian Nurse Fund and simply remained in the city over Sunday on his way home.

Dr. Barclay of St. Paul's church has this winter given fresh proof of his versatility as a minister and teacher by taking charge of the infant class in his own Sunday school. He believes that the best mental discipline is not too good to bestow on the children of the tenderest age, and is satisfied that he will profit by the experiment as well as the children. Owing to the retirement of Mr. J. L. Morris from the position of superintendent, Prof. Ross of the Presbyterian Col-

lege has been asked to take charge of the school. With the pastor in the infant class room, and the Professor of Practical Theology at the Superintendents desk the school ought to have an equipment superior to most and will naturally be looked to as a model.

On Tuesday evening, Nov. 9th, the choir of Calmers' church assisted by a few members from other choirs gave a most interesting sacred concert for the purpose of illustrating the music of the new Book of Praise. The Rev. Mr. Heme presided and with excellent taste introduced the several numbers so as to call attention to their character and read an interesting paper on the work of the Musical Committee in its preparation. A short paper was also read by Mr. Springor on the hymnology of the new collection. Owing to the stormy evening the attendance was not so large as it would have been otherwise, but those present expressed their great enjoyment of the evening and their delight at the high quality of the music now at the disposal of the Church.

NORTH WEST NOTES.

The congregation of Melita Presbyterian Church have presented their pastor, Rev. Mr. Omand with a handsome fur overcoat and gaiters, and at the same time Mrs. Omand was the recipient of some fancy shins.

Rev. George Flett, founder of the Okanago Presbyterian Mission on the Little Saskatchewan, passed away at his home, Strathclair, on the morning of Oct. 28th aged 80 years. Mr. Flett resigned his charge two years ago owing to ill health, after twenty one years of active missionary work. Mr. Flett took a very active part in founding the Indian Missions in the North West and to him is greatly due the success of our work among the Indians.

GENERAL.

Rev. W. J. Clark, London, preached the anniversary sermons in Central church, Galt, on Oct. 31st.

Rev. Wm. Findlay, a graduate of Knox College, has been placed in charge of Erskine congregation, Claremont, for three months.

The sixth anniversary of St. Andrew's church, Arnprior, was held Sabbath, Oct. 31st. Rev. Mr. Winfield, of Ottawa, preached morning and evening.

Rev. John Cleland, who has been appointed to Sandon, B.C., by the Home Mission Board, was presented with \$20.00 by the Carp Presbyterians on Nov. 8th.

The congregation of the Free Church, Kirk Hill presented their pastor with an address and purse of money on the occasion of his moving into the manse recently.

Twenty-one persons were received into fellowship with Victoria Presbyterian church, Toronto Junction, at the communion service last Sabbath, sixteen by confession of faith and five by certificate.

Very encouraging are the reports from Denver regarding the health of Rev. Dr. Hunter, of Erskine church, Toronto. Rev. R. J. Hunter, Ridgetown, who accompanied his brother will remain with him for a few weeks.

Rev. E. W. Waits, D.Sc., pastor of Knox Church, Owen Sound, was presented with an address and pulpit robe on the ninth anniversary of his pastorate. Mrs. Waits was also the recipient of a silver salad spoon and fork.

The Rev. Dr. Campbell, of Renfrow, Convener of the Home Mission Committee of Lar'k and Renfrow Presbytery for twenty odd years, has been reluctantly released, and the Rev. A. A. Scott, of Perth, appointed his successor.

Knox church, Kincardine, held their anniversary services, Sunday, Oct. 31st, when Rev. Hugh Guthrie, of Walkerton, preached to large congregations. The social on Monday evening was also well attended. About \$100 were contributed.

Owing to the death of Rev. Dr. Clark, of Bracebridge, Moderator of Session of the vacant congregation at Gravenhurst, it is requested that all correspondence relating to preaching at Gravenhurst be directed to Rev. D. R. Moodie, Clerk of Barrie Presbytery.

Rev. Prin. Caven spent last Sabbath in Ottawa and preached to large audiences in Knox Church in the morning and Bank St. in the evening on "Qualifications for the Ministry."

The Congregation of St. James' Church, London, have decided to call another pastor and the question of removing to a more northerly situation has been laid aside for the present.

The Rev. Wm. Burns wishes us to intimate that minister's rates for Aged Ministers' Fund should be sent to him this month as the Assembly's rule requires him to add interest after November. Our friends will kindly remember this.

At last week's meeting of the Nova Scotia Historical Society, Rev. Dr. Gordon, of Halifax, delivered an address on the North West campaign of 1886. A resolution of sympathy with the family of the late Rev. Dr. Patterson, for many years a member of the society was passed.

Chalmers' church, Kingston, celebrated its fiftieth anniversary on Sunday, Nov. 14th. The Rev. Wm. Patterson of Toronto preached both morning and evening when the church was crowded. In the past fifty years the church has had only six ministers, Rev. Malcolm MacGillivray, M.A., being the present pastor.

Fort Massey church, Halifax, celebrated its twenty-fifth anniversary Nov. 8th. As a portion of the old building debt is still unpaid and the improvements now being made will cost \$10,000 more, the pastor Rev. Mr. Gaudier suggests the wiping out of this debt as a suitable commemoration of the event.

The W. F. M. S. connected with the Westwood Church held their annual thank offering meeting on Wednesday Nov. 3rd. The attendance was large and the offering amounted to \$21. Miss Forsyth, of Peterboro, gave an interesting address on "An Enduring Mound and How to Build it," which was much enjoyed.

Rev. Dr. Warden and his family are mourning the loss of the Doctor's little grandson, Warden Danton, son of Mr. R.A. Danton, Montreal, who passed away on Monday last, aged four years. Dr. Warden's youngest son is also ill at present suffering from blood poisoning. The sympathy of the Church will go out to the family in their sorrow and anxiety.

The induction of Rev. J. C. Tibb, to the pastoral charge of Eglinton and Bethesda took place on Tuesday afternoon at the latter place. The Moderator of Presbytery Rev. Wm. Burns, presided. Rev. John Kay, Deer Park preached the induction sermon, Rev. Professor Gregg, addressed the minister and Rev. Jas. McCaul, the people. A reception took place at Eglinton in the evening.

Rev. Dr. Campbell conducted the annual pastors' and sealers' thanksgiving service in First Presbyterian Church, Victoria, B. C., on Sabbath evening, Oct. 31st. The church was filled with an appreciative audience, many of whom were mariners. The subject of the address was: "The City of

A MISSIONARY'S WIFE

Interesting Letter from India—A Long Summer Season.

The following letter is from the wife of an American Baptist missionary at Nowgong, Assam, India: "After living here for several years I found the climate was weakening me. I began taking Hood's Sarsaparilla every summer. This I found so beneficial that I now take one dose every morning for nine months in the year, that is, through the hot weather. My general health is excellent and my blood is in good condition. My weight does not vary more than one pound throughout the year. I find Hood's Sarsaparilla indispensable in the summer and recommend it for use in a debilitating climate." Mrs. P. H. MOORE.

The above letter is similar to thousands received and constantly coming in.

Hood's Pills cure nausea, indigestion, biliousness. Price 25c.

Refuge of the Mosaic Economy, a type of Christ, the Gospel Refuge of Man Sailing Over the Sea of Life." (Num., xxxv. 11.)

The anniversary services held in Westminster church, Crystal City, on Sunday, Nov. 7th, were a decided success. Rev. P. Fisher, of Deloraine, preached excellent sermons both morning and evening, and Rev. F. B. Stacey, B.A., delivered an interesting address to young people in the afternoon. The building was crowded at all three services and large collections were taken. Rev. Mr. McBeth's lecture on Monday evening, entitled "Keminiscences of the Northwest Rebellion," was interesting and instructive.

The Presbytery of Peterborough lost an old and esteemed member on Tuesday, Nov. 9th, by the death of Rev. John Ewing, of Mount Pleasant. For forty-four years he had ministered to the Presbyterians of Omemoos, Mount Pleasant and Bethany. About four years ago his infirm age caused him to retire. Mr. Ewing was born seventy-seven years ago in the county of Antrim, Ireland, where he was educated and had a charge until he came to Canada forty-four years ago, when he was called to Emily. Mr. Ewing leaves a widow and a son.

The annual meeting of the Young People's Society of the Presbyterian Churches of the Hamilton Presbytery was held last week in St. Paul's Church school-house, Hamilton. A large number of delegates were present. Alexander Mitchell presided at the afternoon meeting. Addresses were delivered by the Rev. Dr. Fletcher, on "The Plan of Study;" the Rev. P. M. MacEachron, of Waterdown, on "Systematic Bible Study;" and John Crawford, M.A., on "The Young People's Society and Missions." There was a conference on "Our Presbyterian Society." There was a large attendance at the evening meeting, the Rev. Dr. Laing presiding. An address was delivered by the Rev. J. A. R. Dickson, and the Rev. James Wilson spoke on "Bible Methods of Work."

A children's service was held on Sabbath morning Oct. 31st in the Presbyterian church Valleyfield. Rev. J. E. Dacles pastor gave a practical address to the little folks, the young people and the parents. In the afternoon Mr. J. T. Scrimger, 2nd year theologian and son of Prof. Scrimger addressed the Sabbath school in an acceptable manner. He was appointed by the Presbytery's S.S. Committee to visit some of the schools within its bounds. This is a new departure which will no doubt prove profitable. Hitherto, this work was left to the Union, which whilst giving impetus through Conventions, did not look into the individual wants of our Sunday schools. At the evening service Mr. Scrimger preached an excellent sermon.

The anniversary services in the Presbyterian Church, Omemoos, Sabbath, Oct. 24, were all that could be desired. Rev. J. A. Morrison, of Toronto, preached morning and evening. His morning subject was: "Who, passing through the valley of Baca, make it a well." The subject was eloquent and beautifully illustrated and applied. The evening topic was also from the Psalms, "I shall be associated with fresh oil." Our strength may be constantly renewed through abiding in Christ as the branch does in the vine. In the afternoon, Rev. N. Russell, of India, was introduced by Rev. Mr. Patter. The missionary gave an account of the dark condition of the people and of the good being done, that caused many to take a deep interest in the work there. The collections of the three services amounted to over \$90.00.

The Victoria, B. C., Times, of Oct. 29th, says: Rev. Thomas Crosby returned yesterday on the little missionary steamer "Glad Tidings" from Comox after a successful missionary tour. He preached at and addressed meetings at Salt Spring Island, Chemainus, Union and Comox. Sabbath was spent at Union, where Rev. Mr. Crosby preached to a large congregation, and on Monday evening he addressed a meeting of the Indians resident near Comox, Rev. Mr. Tait occupying the chair. Rev. Mr. Crosby was accompanied on a portion of his tour by Rev. A. B. Winchester, missionary to the Chinook, and with him he called at Darcy Island, where Rev. Mr. Winchester addressed the seven lepers. Two or three of the unfortunate Chinese are in a very bad condition, their fingers and features

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praised by thoughtful house-keepers—employed by connoisseurs.

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being gradually eaten away by the fall disease. The others look well, the effects of the disease being hardly noticeable. The latest arrival, the Steveston leper, has now made himself quite at home and has been taken in by his associates as a member of the leper colony. All are in good spirits and working in their gardens regularly. Rev. A. B. Winchester parted company with Rev. Mr. Crosby at Maple Bay and came down overland by train. The Glad Tidings made the run from Nanaimo in eighteen hours.

The Rev. Dr. Clarke, pastor of the Presbyterian Church, Bracebridge, during the past twelve years, died at the manse, on Thursday, Nov. 11th, after a short illness, in his seventieth year. Dr. Clarke was born in Chatham, N. E., in 1827, and was educated in Halifax, N. S., and Glasgow, Scotland. He taught English and classics in the old Grammar school, Toronto, and afterwards studied medicine, obtaining his degree from the Toronto School of Medicine. After practicing two years in Toronto he removed to Paris, Ontario, where he was in active practice for twenty-two years, with the exception of one year, when he went to Brantford and took the position of principal of the Ladies' College. In 1885 Dr. Clarke entered the ministry of the Presbyterian Church, and received a call to Bracebridge, where he had remained in active work until his death.

THE 250TH ANNIVERSARY.

The committee having charge of the arrangements for the commemoration of the Westminster Confession of Faith in Knox church, on Dec. 7th and 8th, have arranged for the following programme:—

Tuesday, Dec. 7th—8 p.m.—Chairman, Rev. Principal Caven, D.D., LL.D. Addresses—"The Utility of Creeds and Confessions," by the chairman; "The Historical Setting, Political and Religious, of the Westminster Assembly," by Rev. Louis H. Jordan, B.D.; "The Personnel of the Assembly," by Rev. W. J. McCaughan.

Wednesday, Dec. 8th—10 a.m.—Chairman, Rev. Wm. Burns, Moderator of Presbytery. Paper—"The Doctrinal Contents of the Confession," by Rev. James Carmichael, D.D. Discussion.

Wednesday afternoon, 3 p.m.—Chairman, Mr. W. M. Clark, Q.C. Papers—"The Confession and Catechisms in Relation to the Previous History of Theology," by Rev. Prof. MacLaren, D.D.; discussion; "The History and Influence of the Westminster Standards in connection with the several Branches of the Presbyterian Church," by Rev. Dr. Gregg; discussion.

Wednesday evening, at 8 o'clock—Chairman, Mr. J. K. Macdonald. Addresses—"Presbyterianism in Relation to Civil Liberty," by Rev. G. M. Millies; and "The Confession and Catechisms in the Home," by Rev. H. M. Parsons, D.D.

Members of the Presbytery are expected to be present at this conference and take part in the discussions; and the public generally will be cordially welcomed.

TORONTO MCALL AUXILIARY.

A very large number of members and friends of the McAll Mission gathered at the residence of Mrs. Duncan-Clark St. George St. on Thursday evening Nov. 4th to learn of the development of Miss Good's work in France. Principal Sheridan of

USE NO SOAP



with Pearline.
'Twould be absurd.
It isn't necessary.
Pearline contains
everything of a soapy
nature that's needed
or that's good to go with it.
And Pearline is so much bet-
ter than soap that it has the
work all done before the soap
begins to take any part.
You're simply throwing away
money. It's a clear waste of
soap- and soap may be good
for something, though it isn't
much use in washing and
cleaning, when Pearline's
around Jas. Pyle, N. Y.

Millions of Pearline

Wiel sic, who presided, spoke briefly on the founding of the mission by Dr. McAll and of the increasing need for such a work in Franco at the present day. When the spirit of unrest is so prevalent both in religion and politics.

Mrs. Buchan, President of the Parkdale Auxiliary also spoke of the good work of the mission especially its results as seen by her on a recent visit to Paris.

Interesting facts about the mission boat were given in a reading by Miss McMurchy "Le Bon Messenger" by following the rivers and canals for many miles around Paris has carried the good Word to the remotest villagers and Hamlets.

Other branches of the work were reviewed in a reading by Mrs. McMurchy giving "An American Girl's View" of the McAll Mission after several weeks spent with the workers in Paris.

During the evening Miss Ronan sang two sacred songs with much sweetness and feeling. A generous response was made to the chairman's request for a good thank-offering (this drawing room gathering having taken the place of the annual thank offering meeting.)

Serving of refreshments closed a very successful evening, and the largest gathering yet held in connection with the Auxiliary is recorded. — Secretary.

PRESBYTERY OF HURON.

The Presbytery met in Clinton on Nov. 9th. The Treasurer's book was audited and certified as correctly kept. Messrs. Acheson and D. D. Wilson were appointed to address the annual meeting of the Woman's Foreign Mission Society to be held in Goderich in January next. Missionary meetings were left in the hands of Stations to be held before the next meeting of Presbytery and to be reported on at said meeting. The propriety of celebrating the 250th anniversary of the Westminster Confession, etc., was considered, and on motion of Mr. D. D. Wilson duly seconded it was agreed as follows:—

"That ministers be requested to preach a sermon to their congregations upon the anniversary of the Westminster Standards, on a Sabbath to be hereafter appointed, and that later a public meeting of Presbytery be held to celebrate the 250th anniversary of the aforesaid Confession and Catechism; and further that the committee be re-appointed with the addition of Mr. Stewart to make all necessary arrangements and to report at next meeting. The Home Mission Committee was appointed with the addition of Mr. Martin to take the whole question of the grants given to our augmented congregations into consideration, and to visit by deputations, if necessary, the aforesaid congregations, and to report at next meeting.

A communication from Rev. Wm. Burns respecting the Aged and Infirm Ministers' Fund was read, calling attention to the ne-

cessity of an increase in the contributions to this Fund. After a short address by the clerk in support of this communication it was agreed to commend the said Fund to the liberality of the congregations within the bounds.

The Presbytery's Foreign Mission Committee was instructed to endeavor to procure the services of Rev. D. McGillivray, B. D., of the Honan Mission for the congregations desiring to hear him. The next meeting of Presbytery is to be held in Knox Church, Goderich, on the 18th of January, 1898, at 11 o'clock a. m.—A. McLain, Clerk.

PRESBYTERY OF OTTAWA.

This Presbytery met in Bank St. Church, Ottawa on 2nd Nov. at 10 o'clock a. m., the Rev. R. Eadie, Moderator, presiding. There was a good attendance of members.

In connection with Home Mission work, the Rev. A. Logan was appointed as ordained missionary to Chelsea and Cantley for two years. The supply of Plantagenet was left with the Presbytery's Convener until a suitable ordained missionary can be secured. The appointment of Rev. H. McLean, to Casselman and South Indian, was continued till the end of March.

On the report of the Committee appointed at a previous meeting to consider the circulars regarding the amount asked from the Presbytery for the different schemes, and the claims of the Aged and Infirm Ministers' Fund, an interesting conference was held on the needs of the different Funds, and the means of awakening interest in missions. Dr. Armstrong presented the claims of Home Missions, and of the Aged and Infirm Ministers' and Widows' and Orphans' Fund. The Rev. D. M. Ramsay spoke on behalf of Augmentation, Rev. J. A. Macfarlane on behalf of French Evangelization, and Dr. Moore on behalf of Foreign Missions. A committee was appointed, consisting of Revs. Dr. Armstrong, Convener, Dr. Moore, D. M. Ramsay, Dr. Campbell and J. A. Macfarlane, to allocate the amounts required from the different congregations in the Presbytery, and to prepare a circular to be read from the pulpits, setting forth the requirements of the funds.

Rev. H. McLean and Messrs. McLeod and Sinclair were heard as representatives from Casselman and South Indian, with reference to the recent fires in these places, the loss sustained by the congregation in the destruction of their churches, and the efforts being made to rebuild. It was agreed that leave be granted the congregation to collect money by private subscription, throughout the bounds of the Presbytery, for a building fund looking to the rebuilding of their churches, and that every congregation in the Presbytery be asked to contribute towards this fund, these congregational contributions to be sent to Rev. Dr. Armstrong, Ottawa, to be disbursed by a small Committee consisting of Rev. Dr. Armstrong, Convener, Dr. Moore, D. M. Ramsay and Mr. Geo. Hay. This Committee was also requested to draw up a small circular regarding the matter, to be sent to all the Stations in the Presbytery, and printed in the church papers.

Regarding general contributions in clothing or money for Protestant sufferers at Casselman and South India it was arranged, that contributions in clothing be sent to the caretaker of Knox Church, Ottawa, to be taken charge of by a committee of ladies, representing all the Presbyterian churches in the city, and distributed to those in need, and that contributions in money be sent to Rev. J. C. Campbell, Ottawa. The Revs. D. M. Ramsay, Dr. Campbell and Mr. Larmonth were appointed a committee to receive contributions towards the replacement of Rev. Mr. McLean's library, which was destroyed by the fire.

Mr. J. S. Dario tendered his resignation as Treasurer of the Presbytery Fund. The resignation was accepted, a cordial vote of thanks given to Mr. Dario for his diligence and faithfulness in attending to this work for so long, and the Rev. J. D. Morrison, of Billings Bridge was appointed Treasurer in his stead.

Regarding the celebration of the 250th anniversary of the completion of the Confession of Faith and Catechism by the Westminster Assembly, it was agreed that the ministers within the bounds of the Presbytery be recommended to make such

reference to the event as they may deem judicious in their congregations. A number of other items of local interest were disposed of, and the Presbytery adjourned to meet again in the same place, on the 1st Tuesday of February next, at 10 o'clock a. m.—R. GASBURN, Clerk.

THOROUGHLY GRATEFUL.

Mr. Stephen Belisle Gladly Tells how he was Cured.

After Other Remedies Failed to Help Him, Dr. Williams' Pink Pills Made Him a Healthy Man.

From the Montreal Herald.

Down on William street the bulk of the butter and cheese trade is done and it is there that the Montreal cold storage and freezing company's mammoth building is located. In the summer time, when extensive shipments are being made, the big block is a veritable beehive. Several well-known exporting firms have their warehouses in this building and one of them is Wm. T. Ware & Co. Their head warehouse man is Mr. Stephen Belisle, who, as his name indicates, is a French-Canadian and in the prime of life. If ever there was a grateful man on the face of the earth to-day that man is Stephen Belisle. After suffering indescribable agonies for several months, he is now the picture of health and feels that it is his duty to tell all the world how he was restored to health and happiness. Mr. Belisle explained his troubles, now fortunately a thing of the past, to a reporter of the Herald recently. "My work called me to all parts of the warehouse," said he, "and sometimes I went into the freezing room without my coat or cap on and then back to the other parts of the warehouse to the warmer atmosphere. About a year ago I became very ill with a complication of diseases, I was suffering with indigestion, biliousness and the resulting nervous disorders such as sick headache and loss of appetite. I began doctoring, but I seemed to grow worse every day. I slept very little, and as time went on I was not able to do any work, and even the exertion of moving about would tire me out. I had a very poor appetite and what food I ate did not agree with me. I also suffered from a severe pain in the back and side. During that time I had tried many medicines but they gave me no relief. I had become so weak and my system was so run down that life was a burden to me. I was advised to try Dr. Williams' Pink Pills, which I did with extremely beneficial results. I commenced taking the pills about Christmas time and now I am feeling so good that I thought it my duty to write the proprietors of Dr. Williams' Pink Pills and let them know how extremely grateful I am for the cure their medicine has effected in me. I had taken only six boxes when my condition of health was a paradise to what it had been for some months previous." Mr. Belisle is a quiet unassuming man and evidently not given to over enthusiasm, but there was no mistaking his earnestness when recounting his experiences to the reporter. He will always be a firm believer in Dr. Williams' Pink Pills.

Dr. Williams' Pink Pills cure by going to the root of the disease. They renew and build up the blood, and strengthen the nerves, thus driving disease from the system. Avoid imitations by insisting that every box you purchase is enclosed in a wrapper bearing the full trade mark, Dr. Williams' Pink Pills for Pale People.

THE HYLLESTED RECITAL.

The name of Hyllested, the great Danish pianist, who is to give a pianoforte recital in Association Hall, Nov. 24th, under the distinguished patronage of the Lieutenant-Governor and Lady Kirkpatrick, is one that students of music may well thoroughly enjoy. The programme will include some of the best selections of the musical world, as follows:— 1. Schumann, "Etudes Symphoniques," Op. 13; 2. Mendelssohn, "Three Songs Without Words"; 3. Hyllested, (a) *Prologue* and *Toccata*, (b) *Sarabande*, from "Suite in Old Style," Op. 21; 4. (a) Weber, "Invitation to the Waltz," (b) Gounod, "Garden Scene," Faust, (c) Chopin, *Valer*, arranged by Hyllested; 5. Liszt, *Rhapsodie*.

PRESBYTERY OF WHITBY.

At the late regular meeting of the Presbytery of Whitby held at Brooklin, Oct. 19th, a resolution on the translation of Rev. H. B. Eastman, B. A., from Oshawa to Meaford was adopted, in which warm testimony was borne to his faithful, fervent and devoted labors during eighteen years in Oshawa—and his active interest in and regular attendance at Presbytery, when his good judgment and mature experience were of great value, and concluded as follows:

"In parting with the Rev. Mr. Eastman, the Presbytery cordially and unfeignedly pray that the Great Head of the Church may bestow on their beloved brother and on the members of his family every needed blessing and crown with abundant success his effort to win souls in his new field of labor."

An Overture prepared by Rev. J. A. McKeen to General Assembly praying for a reduction of representation of Presbyteries at the Supreme Court, from one fourth to one sixth of the number on the roll, was licensed and adopted.

On motion of Mr. Abraham, Presbytery recommended pastors and sessions to bring to commemorate the 250th anniversary of the adoption of the Shorter Catechism in their congregations in a suitable manner, and that on the Monday evening preceding to next meeting, the Presbytery hold a public celebration at St. Andrews Church, Pickering.

It was moved by Rev. Douglas Frator, and seconded by Mr. John McLoughlin, Elder, and agreed "That Presbytery appoint the second Sabbath of November for the special presentation of the Schemes of the Church to the congregation, and that the brethren representing the various Synods be a committee for such presentation by exchange of pulpits, an elder or layman to accompany each visiting minister when practicable, also to suggest to each congregation the share of the amounts required for the schemes, which may be reasonably expected of it."

These were the most important items of business. Presbytery adjourned to meet in Pickering on third Tuesday of January, '08. The anniversary of the W. F. M. S. to be held the same day and place. Rev. J. Chisholm to address the association. J. M. MICHAN, Clerk

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A PLEASANT EVENING.

Association Hall was well filled when Miss Ethel Webb, dramatic and humorous reader, gave a recital. Miss Bessie Bonnell afforded the audience the keenest pleasure by her exquisite singing. She gave two numbers and for each she was enthusiastically applauded. Miss Webb, who gave five readings of widely different character, was well received, and for her first number, "Recognizing an Acquaintance," from Mark Twain's "Tramp Abroad," received an encore. Her best work was in a scene from "Romeo and Juliet" and a humorous piece, "Mr. Noon." Mr. W. Gra'ism Hodson sang "Gowanus" "Children's Home," a Scotch ballad.



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