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The Mythology and Religion of Primitive People.

• DR. CHARLES H. S. DAVIS.

OUR earth, as Herder says, "owes the seed of all higher culture to religious tradition, whether literary or oral." At a certain stage in the life of every people we find ideas and fancies presented in the historical form, which represent their religious belief, and generally their oldest traditions. The oldest theology of all nations is the form of myths, hence the great importance of mythological study in order to reach the fundamental ideas belonging to the moral and religious nature of man, as they have been embodied by the imaginative faculty of the most favoured races.

It is difficult to comprehend the attitude of primitive humanity in its personifying stage of thought, a system of thought not reasoned or abstract, as one's is now, but felt and imagined, as was natural in the case of those human beings who had developed no reasoning faculties, but were all made of senses in the highest physical perfection, and of the most vigorous imaginations. In their total ignorance of causes they wondered at everything; and their poetry was all divine, because they ascribed to gods the object of their wonder, and thought that beings like themselves but greater, could alone have caused them; thus they were like children, taking into their hands inanimate things, and playing and talking with them as though they were living persons.

Religion rests upon ethics and emotion. In its primitive stage the ethical phase is entirely occupied by a sense of duty to demoniac powers—a slavish sense of duty as to a master who must be obeyed in fear and trembling; and the emotion is wholly a sense of wonder at inexplicable facts and processes, mainly of the physical universe, which spurs the fancy to express the superhuman in terms of the human, and in a shape we call a myth. The history of cult and ceremonial religion traces the development of an ethical sense, from physical offering and sacrifice through symbolical rites, up to the notion of duty to one's fellows, as an outcome of duty to one's God. The history of all religious emotion, on the other hand, is for all early stages a part of the history of poetry, and must chronicle the attempts of the human mind to set in order and realize the sense of wonder at the supernatural. The realization of this sense of wonder is expressed in the myth, and a series of myths may foster a primitive creed. From both these great religious factors, the ceremony and the myth, constantly there slips out and escapes the living faith which gives them being.

In one sense, every religion was a true religion, being the only religion which was possible at the time, which was compatible with the language, the thoughts, and the sentiment of each generation, which was appropriate to the age of the world. The idea of the soul which is held by uncultured races, and is the foundation of their religion, is not difficult for us to understand if we can fancy ourselves in their place, ignorant of the very rudiments of science, and trying to get at the meaning of life by what the senses seem to tell. The great question which forces

itself on their minds is one that we, with all our knowledge, cannot half answer: what the life is which is sometimes in us, but not always. We ought, therefore, to put the most charitable interpretation on the apparent absurdities, the follies, and the errors of ancient religion.

The primitive religion of Egypt was ancestor worship, but as long ago as the founding of the pyramids this had been superseded by a more advanced stage of thought. The oldest form of prayer extant, dating from 3766 B.C. to 3366 B.C., shows us that the Egyptians in their most ancient propitiation of ancestors, always made it through prayer, not to the ancestor but to Anubis, Osiris, or some other god; while the deceased is described in the funeral inscription as "faithful to the great god." The monotheistic intuition," says Max Muller, "is inseparable from the conception of religion, and we find traces of it in all places and throughout all times, and this monotheistic intuition is always accompanied by faith in the persistence of the human personality after death; and in the ancient traditions of many nations the belief that their laws were communicated directly by God to the lawgiver is quite general."

The inscriptions of old Accad and Babylon clearly express the ideas of the early people, of creation, and of Providence; how man came into being; how God was the directive force in the ordering of the world; how He was worshipped in the first ages; and how He communicated His will to man. Sometimes their ideas are crude and mythical, but they evidently had a perception of the truth. In the higher and more gifted minds of ancient Accad we find a pure monotheism.

Modern research has discovered the temple in which Abraham worshipped and the name of the god he adored and the psalm of adoration which for forty years he chanted. The temple was that of Sin, the male moon god of Ur. Referring to the religion of the early Chinese, the Rev. Geo. Owen tells us: "The old classics of China going back to the time of Abraham, show a wonderful knowledge of God. There are passages in those classics about God worthy to stand side by side with kindred passages in the Old Testament. The founders of the Chinese race believed in an omniscient, omnipotent, and omnipresent God, the moral governor of the world and the impartial judge of man. In Greece, as in India, the worshippers often rose into a region immeasurably higher than that of their mythology. To both the name for the bright heaven had become a name for the One only God." This is the *Dyaus pitar* of the Vedas, the *Zeus pater* of the Greek, and *Jupiter* of the Romans; and that means in all these languages what it meant before they were torn asunder—it means Heaven-Father!

WHEN God sends his people on a pilgrimage, He gives them a staff to support them by the way.—TAYLOR.

FAITH is the hand that lays hold on Christ, the eye that looks to Christ, the ear that hears the voice of Christ, the mouth that feeds on Christ, the finger that touches Christ, and the key that unlocks the treasures of Christ.—REV. F. HARPER.

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

Toronto, November 16, 1893.

Conversion of the World.

THE attention of our numerous readers, one and all, is called to the fact that the week beginning on the 28th inst., and ending on December 4th, has been set apart by the Churches of the Presbyterian Alliance as a time in which these Churches should unite in special intercession for the conversion of the world. A few suggestions in connection with the event will, it is hoped, be found helpful. On Sabbath, November 26th, or at an earlier date, let ministers endeavour in whatever way seems to them most suitable to awaken the interest of their congregations, and to secure their co-operation in the service of united prayer; intimating at the same time any special arrangements that have been made. Let meetings for united prayer be held during the week, or on the evening of the Sabbath, December 3rd, either in each congregation, or in united meetings of neighbouring congregations. On Sabbath, December 3rd, let special reference be made to the great work of evangelizing the world in the sermons that are preached, and in the prayers offered, at the stated services of public worship. In order to secure as much uniformity as possible, a Scottish contemporary refers to the following topics which will be found both definite and comprehensive. How much we have to praise God for! The openings and facilities for the extension of the Gospel, the growth of missionary principle and enterprise, the triumphs of the Gospel, the conversions in our different mission fields, the progress of the native churches there, the tokens of Divine favour towards our Church in calling us to still larger service—are not these so many calls to thanksgiving? Then is there not an immense work of supplication to keep us constant and earnest at the footstool of the Throne? We have to pray for the Holy Spirit to quicken throughout the whole Church the sense of responsibility and obligation for the evangelization of the nations—for more enlightened interest, prayerfulness and liberality, as the fruits of His working—for wisdom is to be given in the administration of our missions—for a blessing on the work of Foreign Mission Deputies, on our missionary periodicals, and other means used to feed and deepen the springs of missionary enthusiasm. We have to pray, too, and very specially, for more labourers to be given at once, and many more to be prepared,—for the preservation and strengthening of all our missionaries,—and for the confirmation and upbuilding of the converts from heathenism. Have we not also to pray for the removal of all the various hindrances to the

reception and influence of the Gospel, some common to all fields, some belonging to particular fields? Neither let us forget to pray for the co-operation and brotherly love among the Churches in the work of discipling the nations. And while we specially ask for immediate and greatly multiplied conversions among all those among whom our missionaries are working, let our prayers culminate in the final petition of Holy Writ, "Come, Lord Jesus!"

A Romeward Tendency.

FACTS, the interest and importance of which are world-wide, have been disclosed during the proceedings of the National Protestant Congress which has just closed at Bath, England. Some of the statements made by unquestionable authorities contain startling information. Especially is this the case in the matter of the growth of ritualism and the tendency Romewards. Witness the following: Rev. J. Patterson stated that in Scotland, twenty years ago, there were forty-six ritualistic schools, while now there were seventy-four, and the Roman Catholic schools had increased from twenty-two to 174 in the same periods (Government grants to ritualistic schools had increased from £4,400 to £16,000, and to Roman Catholic schools from £4,431 to £62,523. Rev. Dr. Potter (Exmouth) expressed the opinion that England was going fast back to Rome, while on the Continent the reverse was true. Rev. B. Senior, (late of Surrey Chapel, London) said that it had been stated that three-fourths of the reporters in the House of Commons were Roman Catholics, that Roman Catholics were to be found on the staff of almost every London newspaper, and that some of the editors were Roman Catholics. He protested against that statement. Still, he seemed to think that Roman Catholicism was progressing in this country. Dr. Kerr (Glasgow,) stated that Rome was very anxious to get education into her own hands, but he did not take an alarmist view of the situation. Britain is the very citadel of toleration, and while no one would dream of undue alarm at the growth of Romanism there, it will be seen from these opinions that the situation is calling for the serious thoughts from enlightened and broad-minded men.

Our Symposium.

THE second article in the series on how to interest the young in the work of the Church, appears to-day. The writer is Rev. J. M. Cameron, whose record as a successful pastor for over twenty years in Toronto is known to the Church at large. His thoughts are commended to the serious consideration of the Church. Next week the subject will be dealt with by Rev. Alfred Gandier, B.D., recently of Brampton, now of Fort Massey church, Halifax, N. S.

Applies to Canada.

AN address made lately by Mr. John Wannamaker to the Philadelphia Presbyterian Union, has attracted much attention in the United States press and is likely to be fruitful of good results. As most of the points taken apply to Canada and to many churches everywhere, they may be summarized:

1. The ministry in general are underpaid. The cases to which that does not apply are the exceptions.
2. The masses of the members are idle in the vineyard. Is it not the case that in almost every congregation the whole work is done by a few?
3. The burden of the expense is also borne by a few—one man pays the deficit. Some congregations unfairly get credit for liberality, because they

have one or two members who are liberal, while the greater part are as close as a mousetrap.....The Presbyterian Church, while going ahead, is not gathering in the people as it ought. It ought to set the fashion in a great movement of evangelization. Now, these statements apply more or less to all churches; and it is not one of the least encouraging signs of the times that prominent laymen like Mr. Wannamaker are setting themselves to arouse their brethren to effect a better state of things. At the same time, we must not lose sight of the fact that the present age is one of great activity in the Church. Work of a practical character is the motto of the great evangelical Churches, and the Presbyterian Church is not behind the most active of them all. Much remains to be done. It will always be so. The ideal will not be reached in time, or effort would slacken and atrophy would ensue; yet there are labourers late and early at work and there is no room for pessimism in our day. Those who see the weak points are entreated to draw a bow. Practice and precept must go hand in hand.

Session v. Trustees.

A CASE of some interest to Church courts has been decided in Prince Edward Island, the facts of which so far as can be gleaned from the evidence are:—The late Rev. Allan MacLean, former pastor of Tryon and Hampton having resigned his charge and his resignation having been accepted by the Presbytery, that body under the rules of the Church undertook to grant supply to the churches at Hampton and Tryon, and accordingly sent ministers to these churches. The trustees, (who are an incorporated body) however, claiming the right to say who should or should not occupy the pulpit of their churches, locked the doors and refused to allow the ministers to preach who had been sent by the Presbytery. This action of the trustees having been repeated, the members of the session decided to force and did force the church doors open, and allowed the preachers' entrance. The trustees thereupon went before the two magistrates above mentioned and had the members of the session who opened the church doors arrested on a criminal charge of trespass and for wilfully injuring property. The case was tried before these magistrates at Summerside, and resulted in a conviction of the members of the session. Against this conviction an appeal was taken to the Supreme Court which, was called on for trial at the October term in Summerside before Mr. Justice Hensley. An application was there made by the trustees to postpone the trial until next June, but the court only allowed it to stand over until the present session in Charlottetown when it could be heard before the full bench. After hearing all the evidence on behalf of the trustees, and one witness on behalf of the session, the court stopped Mr. Davies and informed him that they had heard enough. Mr. Davies in his opening remarks had expressly declined to ask the allowance of the appeal on the ground that the form of action had been mistaken, but asked for a decision on the merits. The Court, however, decided both grounds, and allowed the appeal: Because, first, that the section of the Malicious Trespass Act under which the magistrates had acted was inapplicable to the case; the members of the Session were acting in what they believed were within their powers; and, therefore, they could not be said to be guilty of a criminal act and of a direct intention to violate the Queen's law; in fact the *mens rea* was entirely wanting, and even if the Session had not the right to open the doors, they could not be held liable in criminal proceedings before the justices. But the Court

went farther, and hold, secondly, that the trustees had no right whatever to close the doors of the church for the purpose of keeping the Session, and the minister sent by the Presbytery, out; that the Presbytery and the members of the session, acting under the rules of the Blue Book of the Presbyterian Church of Canada, had complete control over the church and all other parties were subservient thereto. The court held that the rules of the Church were binding on all the parties and must be carried out. Therefore on the merits the members of the session were in the right, and the action ought never to have been instituted before the magistrates. The decision was unanimous that the conviction be quashed on all grounds. The bench consisted of Chief Justice Sullivan, Master of the Rolls Hodgson, and Vice-Chancellor Hensley.

Banner Sabbath School State. THE report of the Executive Committee of the late annual Sabbath school Convention shows that Pennsylvania is the banner Sabbath school State in the Union in the number of scholars and teachers. She has 139,356 teachers and 1,247,320 scholars.

Interesting Statistics. IN the opening lecture of the Baptist Theological Seminary at Louisville, Ky., Prof. Whitsitt said that "at one time the Arminian Baptists were in the majority, while now they are almost out of existence, only some 120,000 of them remaining, as against over 3,500,000 Calvinistic Baptists in the United States." This would seem to show Arminianism cannot maintain itself in the same body with Calvinism.

French Evangelization Board. LAST week we drew attention at considerable length to the appeal of the Board of French Evangelization, the thanksgiving collection for which will be made on the 23rd instant. The claims of our fellow countrymen in the Province of Quebec upon the sympathy and liberality of the Church are so well understood by our readers that it is hoped a liberal and prayerful response will be given to this good cause.

A Young Missionary's Death. OUR readers will learn with much regret of the death of Rev. H. S. McKittrick, who laboured in Tarsus, being connected with the St. Paul Institute. He died in harness, the cause being malaria. In 1892 he graduated from Knox College, and he remained a year under the Presbytery of Owen Sound before becoming a member of the faculty of the St. Paul Institute. Further particulars about his career and sad end will be given next week.

"Blot on the Queen's Reign." A STARTLING title sometimes makes a book successful, which would otherwise fall flat on the public. The caption at the head of this paragraph is striking enough, but nothing personal being intended it may well enough serve to draw attention to facts which deserve investigation. It is the title of a pamphlet issued by Mr. John Hawke, honorary organizing secretary, secretary to the National Anti Gambling League. The writer makes a strong plea against betting and gambling, and also an earnest appeal to the Prince of Wales. The pamphlet bristles with important facts, and these are used most skilfully in dealing with the questions under consideration.

ATTENTION is directed to a statement in another column by Mrs. Ross, of Brucefield, Ont., on the Indore Missionary College Fund. Friends are looked to for substantial encouragement.

Symposium.

How to get Young People Interested in Church Work.

By REV. J. M. CAMERON, TORONTO.

LET them be assured of genuine sincerity on the part of those who are members of the church. Specially let this be manifest on the part of all members of the family who are members of the Church, in dealing with religious life and religious matters in the house at home. David said, "I will behave myself wisely in a perfect way. O when wilt thou come unto me? I will walk within my house with a perfect heart," and Paul says "Learn first to show piety at home."

How ready young people are to detect anything like insincerity in religious profession. And if they have the least occasion to suspect that religion is only used as a mask, how little value they will set upon it.

Create the impression in the home that religion is only for the Church, or for the Sabbath, with a special dressing up for the communion season, and young people will soon begin to question its reality or its utility. Let all interested in this far-reaching question, offer the prayer "Create in me a clean heart, O God; and renew a right spirit within me. Restore unto me the joy of thy salvation: and uphold me with thy free spirit. Then will I teach transgressors thy ways: and sinners shall be converted unto thee."

Conversion must be the first aim. The Master says to all who have not given themselves to Him, "Come:"—that is the first duty—the marrow of the Gospel is in that one word,—and then, when a soul has truly come and found rest in Christ, just as surely He says to that soul "Go." "Son, go, work to-day in my vineyard."

Sonship implies obedience; and my experience leads me to say, that in dealing with young people earnestly and alone, in view of sitting down at the communion table, and when satisfied as to the propriety of recommending them to the session, I have almost invariably asked, whether, if accepted, and their names put down on the communion roll they would be willing to take up some department of Church work; with very rare exceptions this request has been readily acceded to. But just there comes the critical point: first to ascertain the line of work the candidate is best suited for, and next, the making sure that he or she is at once initiated to the work. Delay here is dangerous. The sooner the start is made the better. The longer it is delayed, the more difficult it will be to get a beginning made at all. Strike while the iron is hot, and give no rest till your young member is fairly in line with your other workers.

My desire has always been to get young men, on making a profession, to commence at once, in taking some part, however simple, in the prayer meetings. I believe that greater stress ought to be laid on this, both by parents and pastors than there usually is. Clearly, John taught his disciples how to pray; and we read, that, "as Christ was praying in a certain place, when he ceased, one of his disciples said unto him, Lord, teach us to pray, as John also taught his disciples:" and the outcome of this request was the unparalleled model, the Lord's Prayer. How much this is overlooked both in the family and in the congregation. Without prayer, how much would you give for their work? But praying and working, like praying and watching, must ever go hand in hand if a blessing would be secured.

After a start has been made, it is easy for a beginner to get discouraged. How many did run well for a time? Hopes were bright, zeal was burning, the heart was warm with the flush of its first love, and the soul of the minister was made glad with hopeful expectancy. But, by and by effort flagged, zeal had burned itself out and the work by degrees given up. What was needed to prevent this? Oversight, constant oversight, and a kind word by way of recognition and encouragement.

Tholuck's motto holds specially good here. When asked

how he managed to succeed in keeping his hold so amazingly on such multitudes of young men, replied, "Seek, and follow." Seek to get them in and started; but follow them closely with your constant care, and follow them closely with your earnest prayers. Keep in touch with them. If absent, let them feel at once that they are missed. Every one likes to be noticed; and I believe also, everyone likes to be helpful. Where, for example, will you find more regular and enthusiastic attendance than on the part of a godly choir? Why? Largely, because they have been given something to do, and are made to feel that they are helpful and their efforts appreciated. Get some specific work for each one to do, keep an eye on the doing of it, speak words of encouragement to the workers; keep before them the Master's words, the Master's example, and the Master's promise of reward. "Be thou faithful unto death and I will give thee a crown of life," and by the blessing of God, some of the young people may be led to take an interest in Church work.

I believe, however, that the real solution reaches farther back than the pastorate. No minister baptized by the Spirit of God would think of making light of his great responsibility here. But the real commencement of interesting the young in Church work must be made in the family. "Train up a child in the way he should go, and when he is old he will not depart from it." Upon whom primarily does this responsibility devolve? Is it not on the parent? "These words, which I command thee this day, shall be in thine heart; and thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up. And thou shalt bind them for a sign upon thine hand, and they shall be as frontlets between thine eyes. And thou shalt write them upon the posts of thy house and upon thy gates."

This teaching diligently, and talking constantly by the parent about those things which God commanded, would very speedily—sealed by the Spirit—work a grand moral revolution. What hinders? What is the first thing needed in order to teach them diligently to the children? "These words, which I command thee this day shall be 'in thine heart.'" If the heart of the parent is "engaged to approach unto God," how natural and how easy to endeavour to lead the hearts of the children into the same happy relationship. Look at the closing verses of the Old Testament Scriptures. How directly they seem to point in this direction. "Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord: and he shall turn the heart of the fathers to the children, and the heart of the children to their fathers, lest I come and smite the earth with a curse."

How are we to get young people interested in the work of the Church? The first thing must be deep-seated, personal piety on the part of the parents, the engaged heart to approach unto God, as taught in the thirteenth chapter of Jeremiah; secondly, strict observance of family religion. "I will bring again the captivity of Jacob's tents, and have mercy on his dwelling places: and out of them shall proceed thanksgiving and the voice of them that make merry; and I will multiply them and they shall not be few; I will also glorify them, and they shall not be small." Thirdly, the Church quickened and beautified by the Holy Spirit, and the promise realized in its fullness.—"Their congregation shall be established before me, and I will punish all that oppress them: and ye shall be my people, and I will be your God. At the same time, saith the Lord, will I be the God of all the families of Israel, and they shall be my people." And when this blessed time has come, God's people, whether young or old cannot help taking an active interest in the work of God's Church.

"GENEVA," said Talleyrand, in intended scorn, but yet in unconscious eulogy of that Book which had formed the character and institutions of its people, "Geneva is a grain of musk which perfumes Europe," and to-day the nations which are leading the van of progress are those in which God's Word is most extensively read and pondered and obeyed by the people.—TAYLOR.

Canadian Pulpit.

The Origin and Development of Spiritual Life.

BY REV. D. J. M'VICAR, D.D., PRINCIPAL OF MONTREAL
PRESBYTERIAN COLLEGE.



TEXT:—Col. ii. 6-7.

—"As ye have therefore received Christ Jesus the Lord, so walk ye in him, rooted and built up in him, and established in the faith as ye have been taught, abounding therein with thanksgiving." We have here the origin and development of spiritual life in the soul of man. Let us trace it briefly in the order indicated in the text.

I. *The first step is to receive Christ Jesus the Lord.* Is this the beginning of spiritual life? Certainly; for we are

told that "He that hath the Son hath the life; he that hath not the Son of God hath not the life." (I. Jno. v. 12.) But how are we to receive Him? We speak of receiving money, receiving friends, receiving congratulations, receiving instruction, and we understand what is meant by all these expressions. But how do we receive Christ Jesus, the Lord? What happens in this case? How is this transaction

You may be ready to answer that we receive Him by faith. But what is that? What is faith? Faith as an intellectual, an act of the human mind, is the persuasion of the truth of certain statements. In this sense faith terminates and rests upon propositions; but we are not saved by propositions any more than by geology or astronomy. Propositions do not secure pardon, or life, or purity, or resurrection or eternal glory. The mere intellectual acceptance of the facts of the Bible is not salvation. The devil is forced to acknowledge the truth regarding Christ, but he is not saved on that account. He knows of the divinity, the incarnation, the death, the atonement, the resurrection and ascension of the Son of God. He has thus a large and orthodox creed, but no Saviour. He is eternally lost in spite of all he knows and believes.

It is therefore necessary to say with the strongest emphasis that saving faith is distinctively trust, and trust not merely in dogmas or propositions, however true and indispensable these may be, but also in a living and divine Saviour. It is as revealing Him that propositions or dogmas prove useful. The doctrines of the Word, from Genesis to Revelation, lead up to Him and terminate upon Him—they are all Christo-centric, and therefore, it is far from being a matter of indifference what dogmas a man accepts, because these define the character of the Saviour in whom he trusts; and besides, a man's creed exerts a powerful influence upon his own character and life. If his creed is impure and false, he cannot be pure or saintly himself. Still more, it is necessary to make it very clear to all that the trust of which we speak and by which we receive Christ Jesus is not natural to man. We are all naturally suspicious of God and of Jesus Christ—indisposed to trust Him—we flee from Him as if He were our deadliest foe. We actually run away from Christ while He is tenderly calling after us and saying, "Come unto me all ye that labour and are heavy laden and I will give you rest." The truth in this connection must not be concealed or modified. "The carnal mind is enmity against God," and can only trust Him when persuaded and enabled to do so by the power of the Holy Spirit. Hence the practical question is, how are men to receive and enjoy the power of the Holy Ghost? And the precise answer is, by prayer. This is the link of connection between God and fallen humanity. However rebellious we may have been, and however far we may be away from God, this privilege of petition, of calling upon the name of God, still remains, and the Saviour's assurance is, "If ye being evil know how to give good gifts to your children, how much more shall your Heavenly Father give his Holy Spirit to them that ask him."

This promise renders all who hear the Gospel utterly inexcusable, for they are invited and urged to cry for help to their Father with the certainty that His Spirit will come to them in answer to their cry, and then, being quickened by His divine agency, they can by a living trust receive Christ Jesus the Lord. And here let us be quite specific in our understanding of the character in which we receive the Son of God. The text is quite definite on this point.

We are to receive him as *Christ*—the Messiah, the anointed one—the one divinely set apart to certain offices and work in our behalf. Under the old Testament economy, as you know, prophets, priests, and kings were anointed with oil of consecration, and thus installed in office. And so we read of our Saviour being anointed. This is declared in the second and the forty-fifth Psalms; and in Isa. xli, we have these words, which he applied to himself, "The Spirit of the Lord God is upon me, because He hath anointed me to preach good tidings to the meek." And Peter, in the house of Cornelius, assured his audience that God had "anointed Jesus of Nazareth with the Holy Ghost and with power." (Acts x. 38)

We receive Him, therefore, as our great and infallible Teacher sent from God to be the light of the world, to deliver us from spiritual ignorance and folly, to give us peace and comfort and joy in believing, and to guide us into all truth by His Holy Spirit.

We receive Him as having, for us and in our stead, propitiated

Divine justice and expiated the guilt of our sins, as having finished transgression and made an end of sin by the blood of His cross, and as now living to make intercession for us, so we rejoice in the exalted status of being children of God, heirs of God, and joint-heirs with Christ Jesus.

We receive him as Lord, as being supreme in authority in us and over us, as ruling in our hearts by the purifying efficacy of His redeeming love, and ruling over our enemies and over all things in our behalf.

And what is all this, but to receive Christ Jesus as our prophet, priest and king? As Christians, as living in Him, we have no will but His; we are, to use apostolic language, His prisoners, His servants, His slaves. Not that we suffer thralldom, or any encroachment upon our personal liberty, but that we willingly bow in thought, in feeling, in speech, in conduct to the good pleasure of His will. This is perfect freedom as well as perfect submission, for "Where the Spirit of the Lord is there is liberty."

I know that some take alarm at once when told that they must be in thorough subjection to the sovereign good pleasure of God, as if this meant something dangerous, as if God, were sure to do them harm.

Surely such persons must have most defective or erroneous views of God's character as their Father and Saviour. What can be safer or better for you and me than the sovereign will of one who is infinite in knowledge, in wisdom, in power, in mercy and love, as well as in justice and truth, who so loved the world—guilty and lost—that "he spared not his own son, but delivered him up for us all." To know Him, to receive him by the exercise of a living trust, is the beginning of spiritual and eternal life in the soul. Why not exercise this saving trust at once? "How long halt ye between two opinions? If the Lord be God serve Him."

II. *The second thing in the development of this spiritual life is to advance.* "As ye have received Christ Jesus the Lord, so walk ye in him." To walk is to advance, to go forward. You cannot walk and stand still at the same time. This is self-evident. And it is worth while remembering that it is just regarding self-evident elementary things in the spiritual domain that men show singular obtuseness, marvellous facility in going astray.

Very many, for example, do not object to be in Christ, especially when they think they are about to die; but they do object to walk in Him, to have their whole course in life regulated by His Spirit and lessons. They have told me plainly that it is simply impossible to do business and follow the ethics of Christ and his apostles. I have heard a prominent member of the Church declare solemnly that he could not be an elder and do the business to which he was devoted to the day of his death.

Do you ask in what sense are we to advance? We answer, in godliness, which means God-likeness. But what is that? No man has seen God at any time, neither can see Him, and how then can we know what likeness to God means? We are at no loss in this respect—"The only begotten son who is in the bosom of the Father, he hath declared him." Hence the words of the Son to Philip—"He that hath seen me hath seen the Father." Therefore, we have only to study the life of Jesus, as revealed by Moses and the prophets, and as recorded in the Gospels by the writers of the New Testament, to know what God-likeness means.

And if you will honestly try this method, I venture to assure you that it will carry you far beyond, and often into direct conflict with what is known as conventional piety.

What I mean is this: It is one thing to follow the pious humdrum of Christian life exhibited in the ordinary career of Church members, and quite another thing to push forward in the service of God as Jesus Christ did, and be consumed, as He was, by zeal for the glory of God.

But do you ask more specifically, how are we to advance? I answer, we should do so in *Scriptural knowledge*, for truth, especially revealed truth, is the sentiment, the food, of the soul. The piety that is nurtured upon the truth, under the teaching of the Spirit of God, is unhealthy, sentimental, and unsafe; for "man cannot live by bread alone, but by every word that proceedeth out of the mouth of God."

We are to advance in faith, which is the root of all our Christian virtues. Faith, not merely in the intellectual sense, of grasping more and more of the truth of God, but especially in the saving sense of exercising a living and loving trust in the Divine Christ—a trust which is the outcome of the operation of the Holy Spirit.

To put the matter practically, and as plainly as possible, what I mean is this—If in the past you have trusted Christ for a few things, in future trust Him for all things—"Casting all your cares upon him, for he careth for you." If in the past you have spent a few occasional hours and days in seeking to promote His glory, and have given, as you judged and as others counted, liberally to this end; in days to come double your efforts, and double your contributions.

This is something of what is meant by walking, by advancing, and as your faith grows you will become more humble, more patient, more calm, more generous, more loving and kindly in your bearing towards others. Yes, and you will become more determined and vehement in your abhorrence and resistance of all forms of evil, however fashionable and popular they may be; for the more we walk in Christ and walk with God the less we will have to do with the world in its ungodly maxims and practices.

III. *The third thing in the development of spiritual life is stability, steadfastness.* But what does stability or steadfastness mean? It means holding your own—refusing to be driven, or coaxed, or swindled out of your religious convictions. It means that your fellow-soldiers know always where to find you—not vacillating, not uncertain or wavering in purpose or action, but with heroic courage standing firm at your post, and bravely bearing aloft the banner of your King and Saviour in the face of every foe.

This stability is set forth in the text under several metaphors well worthy of attention. One is taken from the natural world, from the

science of botany, and another from mechanical processes. Hence it is said we are rooted in Christ.

The roots are the part of the plant which secures its nourishment and stability. It draws its food chiefly, but not exclusively, from the soil through the roots. They are invisible, and make no noise or display to the ear and the eye of man, but they are most essential to the life, the growth and fruitfulness of the plant. They serve also to fix it securely in its place. They fortify the plant against the action of winds and tempests that would otherwise lay it prostrate in the dust.

So the living trust, the bond of faith and of the Holy Spirit, by which we are in Christ, serves both to nourish our souls and to make us steadfast and memorable in the services of God, as well as brave and triumphant—for "this is the victory that overcometh the world, even our faith."

But the same idea of stability is conveyed by a mechanical metaphor. *Bring built upon Jesus Christ.* In this case He is the foundation and we are the superstructure. You recollect His own picture of the two buildings—both probably equal in beauty and stately architectural proportions. But when the testing time came, when the wind blow, and the rain descended and the floods came and beat against the one, it fell with a ruinous crash. Why? Because it was built upon the sand. While the other stood firm and unmovable, commending increased admiration the more it was battered by remorseless tempests. Why? Because it was built upon the rock. And what is the Saviour's own explanation of His parable? Here it is. "Every one therefore which heareth these words of mine, and doeth them, shall be likened unto a wise man which built his house upon a rock." It is the hearing and doing of the words of Christ that gives immovable stability. Hence it is added in the text, without a metaphor, "Established in the faith as ye have been taught." Your faith rests not upon ignorance, but upon knowledge; it is not a dark pious superstition, but the highest exercise of intelligence and loving trust. "According as ye have been taught." But what were they taught? We are not told in detail; but we may be certain that no essential truth of the Hebrew Scriptures or of New Testament revelation touching God and man was kept back from them.

And what is worthy of special note is, that the stability of their faith and conduct is urged and made dependent upon the breadth, the fulness and completeness of the teaching they enjoyed. This is a lesson which needs to be pressed home in our day, because we cannot shut our eyes to the fact that there is a strong and strange indisposition on the part of many to receive instruction in fundamental truth. They almost regard it as intolerable impertinence in ministers to bore them with lessons in doctrine. The days for such, they allege, have passed away! Some go even the length of regarding ignorance of doctrine meritorious, and a sure sign of culture, liberality and superior piety, as if, forsooth, the study of God's redemptive purpose and work did not involve the deepest thinking and highest culture.

We do not say how little truth as man may know and accept in order to be saved. It may be very, very little. We read of one man in the Gospel who was healed, and yet wist not who it was that healed him. And infants are saved without knowing any of the truth of revelation. Nay more, thousands upon thousands were saved before a single page of the Old, or the New Testament was written.

But while all this true, it is equally certain that there is no merit in believing little or nothing. To have a meagre, shabby creed, with a few vague and ill-defined articles, is nothing of which to boast; but something of which to be ashamed. The faith that grasps but little truth is undeniably feeble, uncertain, and little worth. It may be suddenly surprised and overthrown by some skilful adversary who transforms himself into an angel of light for this very purpose. While the faith that is sustained by careful and accurate instruction, and which rests upon a broad and comprehensive basis of Divine truth, is that which has strength and resources to meet emergencies.

For steady reliable work in the rank and file of the Church, as Sunday school teachers, or as wise parents and rulers of households, as honourable tradesmen and merchants, as missionary visitors, as energetic deacons, as spiritually minded elders, give me those persons who are moved not simply by impulse or passing sentiment, but who are established in the faith as they have been taught. We come now to the last step in the development of spiritual life in the soul of man.

Thankfulness. "Abounding therein with thanksgiving." To be unthankful is a work of paganism and not of Christianity. Paul in writing to Timothy ranks the unthankful man among the most degraded and desperate of human creatures. Listen to his words:

"This know also, that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, *unthankful*," so where the word comes in—*unthankful*—"unholy, without natural affection, crookbreakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, hoody, high-minded, lovers of pleasures more than lovers of God, having a form of godliness, but denying the power thereof; from such turn away." (1 Tim. iii. 1-5). No wonder that he added the command "from such turn away."

Now then, just as unthankfulness deserves to be classed among the basest vices, so thankfulness and thanksgiving take rank among the highest Christian virtues. How so? Is not thankfulness a feeling of sentiment? Certainly. But all sentiments are not necessarily useless and destitute of moral significance. What begins in sentiment has its outcome in action, in practical courses of conduct of the most commendable character.

We can sing our thanksgiving, and we can do our thanksgiving. We can tell God in secret prayer, or in the public songs of the sanctuary how thankful we are, and, if we are telling the truth, it is all right, and we can show God and man by our deeds and gifts, our sacrifices for the causes of truth and humanity, how thankful we are. This is far better, for it is not mere words, the service of the lips, that God demands. "Not every one," says Jesus, "that saith unto me Lord, Lord, shall enter into the kingdom of heaven, but he that doeth the will of my Father who is in heaven."

Now then, brethren, passing by all that is general, all that we enjoy under the government of an infinitely wise and beneficent Father, let us ask, what special causes of thankfulness should we recognize at this moment? Recall, in epitome, the line of thought we have pursued, and the question is sufficiently answered.

Have you received Christ Jesus the Lord? Is this your experience? Then you are forgiven. You are quickened by the Holy Spirit. You have the life of God, eternal life, in your soul. You are a temple of the Holy Ghost, and heir of God and joint heir with Christ Jesus—destined to sit with your Redeemer upon His throne. Is not this enough? O give thanks.

Are you walking in Christ Jesus consciously, advancing in knowledge of divine things, in faith as it grasps the truth of God, and as it clings to Jesus with loving and unwavering trust? Is He becoming more and more precious to you as your soul is being filled with the power of His love? Have you, through faith, gained victories over temptations and lusts and enemies of which no one knows anything but God and yourself? Have you, again and again, when in straits and at your wit's end, proved the truth of the Blessed Saviour's promise, "My grace is sufficient for thee, and My strength is made perfect in weakness?"

O give thanks unto the Lord for these things, for they are better than your whole earthly estate.

Are you established in the faith? Built upon Him, not upon conjectures, negations, and uncertainties, but upon Him who is the same yesterday, to-day and forever? O give thanks!

Uncertainty does not make strong men, warriors, or heroes. It weakens and renders utterly useless those over whom it gains control. Why then should Christians think it a token of superior wisdom to regard the foundations upon which they rest as feeble, defective and untrustworthy? They do not thus honour God and His truth, or promote their own safety and the good of others. We can only be strong in the Lord, strong for service or suffering, when we feel that our feet are set upon the rock, that our goings are established, and that we have a new song in our mouth, even praise to our God.

As children of God, therefore, let us go through life with this song upon our lips, singing it louder and more joyfully as we get nearer home, until we join the innumerable company, the general assembly, and Church of the first-born in Heaven, saying, "Unto Him that loved us, and washed us from our sins in His own blood, and hath made us kings and priests unto God and the Father, unto Him be glory and dominion for ever and ever." Amen.

Presbytery of Ottawa.

This Presbytery held its regular quarterly meeting on Tuesday, the 7th inst., in Bank Street church, Ottawa. It was an all day meeting, beginning at 10 o'clock in the morning. The Rev. Chas. A. Doucet was in the chair. There was a very large attendance of ministers, all being present save four. The first business was the call from Knox Church, Ottawa. In the absence of Mr. Herridge, the moderator of session, Mr. J. McMillan, clerk of session, reported what had been done. The call had been given to the Rev. Robert Johnstone, B.A., of Lindsay. It was signed by 290 members and 54 adherents. The guarantee of stipend was \$2,500. Dr. Armstrong moved that the action of the Moderator be sustained. Mr. Scott seconded and it was agreed. After hearing the commissioners, Mr. J. McMillan and Mr. J. McJanet as to the heartiness and practical unanimity of the call. Dr. Armstrong moved that the call be sustained as a regular Gospel call, and that the clerk be instructed to forward it with the necessary papers to the Presbytery of Lindsay with the request that they bring the matter to a speedy issue. The reasons of translation were read and ordered to be forwarded along with the call. Mr. Herridge and Mr. Hay were appointed to represent the Presbytery in this matter before the Presbytery of Lindsay, and in case Mr. Herridge might not be able to go, Dr. Moore was appointed to act in his place. The committee appointed to examine students, exercises reported very favourably as to four of these. It was agreed to sustain and to certify these students to college. Various reports of visitation of augmented congregations were received and those who had visited thanked for their diligence. In connection with a very short report on Home Mission Work it was stated that Mr. Wilkie, a third year student, had accepted the appointment to Plantagenet for a year under the Assembly's rule that instead of attending the third year at the Hall he be ordained to the field for a year. It was agreed, therefore, to ordain Mr. Wilkie on Tuesday, the 28th inst., at Plantagenet, Rev. J. Bennett, B.A., of L'Orignal, to preside and address the people, Rev. W. M. Tuffis, M.A., of Hawkesbury, to preach, and the Rev. J. H. Beatt, of Cumberland, to address the pastor. The station of Leslie was placed under the care of the session of Bryson with the Rev. R. V. McKibbin, B.A., as moderator. The resignation of Mr. Durie as Treasurer of Presbytery was laid on the table, and on the motion of Dr. Moore was accepted and the thanks of the Presbytery tendered to him for his long and faithful services. His son, Mr. John S. Durie, was appointed to succeed his father. It was agreed, also, to present an address of welcome to Lord and Lady Aberdeen on the occasion of their coming to reside in the city at Rideau Hall. A motion of condolence was passed with Mr. J. J. Byrnes, a member of Presbytery, whose son died just after entering Queen's University, Kingston. The consideration of the new hymnal was the only other item of business, and it occupied a great part of the afternoon and the whole of the evening session. The only question considered was what place the Psalms ought to occupy in the New Book. Dr. Armstrong moved that in order to meet the wishes of the Church the Book of Praise should be prepared in two forms, one with the entire Psalter, the other with selections as recommended by the committee. The Presbytery adjourned without a decision having been come to. The next meeting will be held in St. Andrew's Church, Ottawa, on the first Tuesday of February, 1894, at 10 a.m. Closed with the benediction.—JAS. H. BEATT, Clerk.

Classroom and Hall.

International S.S. Lesson.

LESSON IX.—NOVEMBER 26.—COL. iii. 12-25.

Colossians is the companion to Ephesians, written about the same time and sent by the same messenger Eph. vi. 21; Col. iv. 7.

Epaphras, the probable founder of the Church at Colosse, i. 7, had told Paul that the Church was in danger from false teaching. The letter is to warn against the new teacher and his philosophy, ii. 8-23, which robs Christ of His glory and believers of their completeness in Him, ii. 9-15; also, to establish them in faith and practice, iii. 1-25; iv. 1-6, especially emphasizing family duties, those of husband and wife, parent and child, master and slave, iii. 18-25; iv. 1.

The theme in both is the saints "in Christ." In Ephesians we are "one with him," in Colossians "complete in him," ii. 10. But there are points of difference. In Ephesians we are Christ's fulness, Eph. i. 23, in Colossians He is our fulness, ii. 10; in Ephesians we are in Him, Eph. i. 3, in Colossians He is in us, i. 27.

The last of Colossians, personal information and greetings, is wholly wanting in the companion letter, iv. 9-17.

GOLDEN TEXT ILLUSTRATED.—"I will walk within my house with a perfect heart," Psalm ci. 2.

The best place to study a man's character is in his own home. There we see him without his company manners on. Surely we should be most pleasant and agreeable with those who love us best. God is a Father and can sympathize with parents. Jesus having been tempted in all points as we, is able to comfort and help us. Wonderful is the responsibility resting upon parents. They are leading their children up into an eternal heaven or down toward an eternal hell. It is hard to understand how one can be a parent and not be saved. The little eyes of my darling babe seem to say to me, "Papa, you must now live as God would have you, for I'm going to follow in your footsteps." Is your life such that the unsaved ones in your home think that you have a wonderful Saviour? Unconscious teaching makes the deepest impression. A half hour of family devotion can't make the children forget a whole day of worldliness and irritability. The parents are the family bible that is most read. Don't teach one way and live another. The children are going the way you go. If parents eat sour grapes the children's teeth will be set on edge. A great deal of family discipline is too impulsive to be impressive. If you promise your child either candy or a whipping, keep your word. God pity the mothers and sisters who send the boys off to attend the devil's night-school, for fear if they remain some bric-a-brackish trash may be destroyed. There is something radically wrong with the father who takes pains to tie up his dog at night and lets his boy run loose on the streets. The one thing necessary to make home happy, pure and grand, is to throw the doors and windows open to the Holy Spirit, that He may fill every nook and corner, as does the atmosphere.

CENTRAL THOUGHT—SINGLENESS OF PURPOSE.—Concentration of mind and energy is the secret of power, moral, intellectual and material. Few are eminent in many ways. The famous motto of the great apostle, "I press toward the mark" has been the watchword of all unique careers. Occasionally some myriad-natured person arises who seems to hold the universe within the compass of his being, but they are so rare that they loom up solitary and grand, separated by the landmarks of centuries. We frequently see some one strong enough to stir the world were his powers applied in a single direction; but spreading himself over vast areas he becomes thin and forceless. The vapour diffused in space lies like a bridal veil across the sky, beautiful but ineffectual; but when focused upon the piston it turns the giant wheels of traffic. The electric fluid dissipated through the expanses of space is intangible and evasive, but driven along the wire it belts the earth with energy, carrying gratulations underneath the seas. God has endowed the elements with forces, yet they must be guided. He has equipped man with faculties, genius,

reason, and intrinsic graces to give these setting and direction, yet he must use them judiciously. Genius has often been wrecked through its very indifference. One who might ornament the pulpit, the senate or the counting-house fails from sheer lack of orderliness and oneness of purpose. Talent is prone to rest in its innate wealth while mediocrity, more industrious, wins in the race. Here lies the danger of hyper-confidence, that one may depend upon endowment rather than application.

OBJECT LESSONS FOR PRIMARY TEACHERS.—Show a pair of shears. Point to the rivet and ask what this little thing is that holds the blades of the shears together. Yes, it is called a rivet. The blades of the shears are of no account unless they have the little rivet to hold them together. It holds them so that they can be useful. A tender, loving heart is like that little rivet. It binds together and makes happiness and good fast friends.

Love in the home is like a little rivet. It binds the members together and makes them happy. In the first family, in which Cain quarreled with his brother Abel, this little rivet of love was gone. If he had loved his brother he would not have been angry at him or jealous of him.

In King David's family this little rivet of love was lost. So Absalom began to fight against his father and brought so many troubles on David and the family, and finally young Absalom lost his life, and it was all because this little rivet of love had been lost. I wonder if this little rivet is in your family, and binds your heart to the heart of all the other members of the household? If you love father or mother or brother or sister, and any other member of the household, I am sure that you will live happily together.

The best things we can have in our homes is not beautiful furniture and good food and clothing, and plenty of money, but this little rivet of love.

In the next place, among our associates and playmates love is like the little rivet which holds the two blades of the shears together. Do you not remember how it was with young David and Jonathan? It says that "the soul of Jonathan was knit to the soul of David." Jonathan loved him as his own soul. Through all the trouble which David had to pass because the father of Jonathan tried to kill David, Jonathan clung to his friend. The two young hearts were knit together, and they stood by each other as long as they lived. That little rivet of love held them both together, and both the boys were very much better because they loved each other so.

It always makes us better if we have some friend that we love very much, as Jonathan loved David. Sometimes boys and girls are not naturally very loving, but love will grow if you try. Just try to be kind and loving to others, and it will make love grow in your heart. Try to do loving things and helping things, and then it will become more natural, and the little rivet of love will become stronger and stronger.

Love is the little rivet that holds us to Jesus. Nothing can separate us from Him because His love binds us to Him.

PRACTICAL POINTS.

- Love binds all other graces, verse 14.
- Not passion but peace should rule the Christian, v. 15.
- The unity of the body is a strong argument for peace, v. 15.
- Christ's work must be done in Christ's spirit, v. 17.
- Every house must have a head, v. 18.
- Not a despot, but a loving husband and kind father, vs. 19, 21.
- The rod must not be the substitute for reason, v. 21.
- Ennoble the meanest work with the deepest motive and the highest aim, v. 23.
- The lowliest life here may fit for the loftiest life hereafter, v. 24.
- Reward denied by men shall be given by God, v. 24.
- With God "position" is nothing, "heart" is everything, v. 25.
- The slave is the Lord's freeman; the master is Christ's servant; both master and slave are brethren. IV. 1.

The Sabbath.

LED HOME.

BY MARGARET VANDERBIET

Caroline Newman, 1846.

By many different roads the weary
feet
Of God's true followers find their home
at last.
How glad must be their welcome: how
complete
Their journey to Him, Who through
their past
Has led them, as a Guide through des-
erts vast.

True Soldier of the Cross, whose brave
Heart burned
With love for Him, thy leader and thy
Might,
Thou, to whom all true hearts of sol-
diers turned,
Through differing creeds, and differing
codes of right,
Hast found thy home, led by the kindly
Light.

THE MASTER'S PRESENCE.

Lo! amid the press,
The whirl and hum and pressure of my
day,
I hear thy garments sweep, thy seam-
less dress,
And close beside my work and weariness
Discern Thy gracious form, not far
away,
But very near, O Lord, to help and
bless.

The busy fingers fly, the eyes may see
Only the glancing needle which they
hold.

But all my life is blossoming inwardly,
And every breath is like a litany;

While through each labor, like a thread of gold,
Is woven the sweet consciousness of Thee!

—Susan Coolidge.

GOLDEN THOUGHTS.

The Father of Lights is the father of every weakest little baby
of a good thought in us, as well as of the highest devotion of
martyrdom.—*Geo. MacDonald.*

Make thou my spirit pure and clear
As are the frosty skies,

Or this first snowdrop of the year
That in my bosom lies.—*Tennyson.*

Who can weigh circumstances, passions, temptations, that go
to our good and evil account, save One, before whose awful wis-
dom we kneel, and at whose mercy we ask absolution?—
Thackeray.

A lie which is half a truth is ever the blackest of lies,
That a lie which is all a lie may be met and fought outright,
But a lie which is part a truth is a harder matter to fight.

—*George Eliot.*

Men may rise on stepping-stones
Of their dead selves to higher things.

—*Tennyson.*



REBECCA AT THE WELL. (From the Engraving by Gustave Doré.)

The Samaritan who rescues you, most likely has been robbed
and has bled in his day, and it is a wounded arm that bandages
yours when bleeding.—*Thackeray.*

The road to the next duty is the only straight one.—*Geo.
MacDonald.*

When death, the great Reconciler, has come, it is never our
tenderness that we repent of, but our severity.—*George Eliot.*

How do you grow good?"

"God is always trying to make me good, and I try not to hin-
der him."—*Geo. MacDonald*

All common things, each day's events,
That with the hour begin and end,
Our pleasures and our discontents,
Are rounds by which we may ascend.

Countless ages of stars may be blazing infinitely, but you and I
have a right to rejoice and believe in our little part, and to trust
in to-day as in to-morrow.—*Thackeray.*

For she's one o' them things as looks the brightest on a
rainy day, and loves you best when you're most in need on't.—
George Eliot.

Bethink thee of something thou oughtest to do, and go and do
it, if it be but the sweeping of a room, or the preparation of a
meal, or a visit to a friend.—*Geo. MacDonald.*



Church News.

The Mission Field.

A farewell meeting in connection with the departure of four lady missionaries to India, was held in the Free Assembly hall, Edinburgh.

DR. PENTECOST says: "If we should double our missionary force to-morrow, we should not be able to gather the ripe fruit that is waiting for us there." "Then triple it," is the sagacious comment of one of our smart Western contemporaries.

THE annual thank-offering of the Melville Church, Fergus, W.F.M.S., was held on Nov. 1st, and was felt to be a happy and profitable occasion. Miss Kerr, Pres. Sec., and Miss McWilliams, lately returned from India, addressed the meeting in a way fitted to deepen the thankful spirit, and awaken a more rayful interest in the heathen, the missionaries and their converts. All the exercises were heartily joined in, and the offering amounted to upwards of \$100.

THE monthly meeting, Toronto Auxiliary, Canadian McAll Association, was held on Thursday, 2nd inst. Mrs. Edward Blake, honorary president, occupied the chair and opened the meeting by reading 40th psalm and prayer. The treasurer's statement showed that \$226.24 had been gathered in since the midsummer instalment was sent to Paris. Miss Tilley, taking for her subject Matt. xiii. 24-30, gave an interesting and helpful Bible reading, followed by a short prayer. Hymn 633 having been sung, Mrs. VanWagner, President of the Auxiliary, Boston, U.S., gave a short address in which she told us that the interest in McAll work is increasing, but they need more workers and more money. One young lady she knows has volunteered to go, paying all her own expenses. Safe boarding houses at very low prices can be found for any one wishing to go in that way. Many interesting cases of conversion are reported, the result of the visits of the mission boat "Le Hon-Massage." Dr. McAll had actually commenced a fund to carry the work of the mission through those months in which they receive little or no money. Mons. Soltau has asked for \$5,000 to invest for this purpose, to be a "Memorial Fund." In the Boston Auxiliary two managers are elected from each church represented; these collect from their church, hold monthly meetings, and carry on the business. Only two public meetings are held during the season, between October and June. At these resident clergymen and others give addresses. Gentlemen are permitted to be present, thus gaining some honorary members. For the annual meeting talented men are brought from a distance. Miss Mertton read a circular letter informing us that Mr. Greig, chairman of the Paris Board and acting director since Dr. McAll's death, intends visiting the United States and Canada. He hopes to arrive in New York in January. As much as possible he will visit his constituents. Two or more Auxiliaries should arrange to hold union meetings, in order, as far as possible, to facilitate matters. After singing "God be With You Till We Meet Again!" Mrs. Christie closed the meeting with prayer.

Among the Lepers.

[Read at the first meeting of the Women's Hamilton Auxiliary of the Mission to Lepers in India and the East, 2nd November, 1893.]

THE occasion for the formation of this Association is the very earnest appeal which has been made to our sympathies, through the recent personal addresses and writings of Mr. Wellesley C. Bailey, on behalf of our suffering fellow creatures, cut off in their dire misfortune from free intercourse with society, driven from home and doomed to entire isolation, or at best to the companionship of the similarly afflicted, to drag out to its end a miserable existence, and, in but few exceptions, unsupported by the strengthening consolations of Christianity. Husbands driving forth their wives—wives their husbands—parents their children—children their parents—remorselessly—into this heritage of woe—this living death.—Caste broken—socially dead; and as Archdeacon

Wright sums up, "People whose only remaining duty is to perish off the face of the earth," and, as another describes their position—"Having no more a portion in aught that is done under the sun—condemned to watch the repulsive steps by which each of their doomed fellows passes to a loathsome death, knowing that by the same they too must pass." See description of Leper Settlement at Kalawa.

The disease leaves the leper utterly without hope in this world—irremediably so. In all the past ages no cure has been found for this terrible and mysterious malady, as one says "Science has given it up in despair." A malady which not only shuts the victim off—and properly so, however sad it is—from intercourse with their healthy kind, but, alas! for human nature unconsoled by the charm of Christian charity—often renders them objects of loathing and abhorrence to their best beloved—as outcasts from God—stricken and allisted by the tender and gracious Father of us all—so much so that in some places—Japan for instance—the very suspicion of the taint dooms the innocent victim to be hidden away—locked up in a room apart,—for life-long imprisonment, as a family disgrace, their happier fellow-beings viewing the leper as outside the pale of humanity, and to be described by a name so signifying. True in some exceptional cases instanced by Mr. Bailey and others, natural affection seems even to triumph over dread and abhorrence, but these exceptions are so rare as hardly to be noted, save as exceptions to prove that, after all, our common humanity will assert itself on occasions. Mr. Bailey, in the early days of his mission work, narrates an instance of this which is most touching. Visiting a boy of twelve years, who had been for two-thirds of his life a victim to the disease, he says,—“Having once looked in his face, one could scarcely forget it—so terribly distorted—yet with something gentle in it, and although made old by the malady you can see he is but a boy. ‘This,’ said the father, turning to the poor leprous child, ‘is my all, my very life; for him I live. They tell me I ought to keep him separate, and give him his food alone; but I cannot do it, and I never will.’ This devoted father had raised an altar to his ‘unknown God,’ ‘had given sheep and goats and many rupees that his poor child might be cured, but all in vain.’ Mr. Bailey read to them of the true God, and the interview between Jesus and the leper. Another time he told them to look to God and not to man, the father raised his eyes to heaven and said, ‘O God, recover my son; not my child, but thine.’ Mr. Bailey adds that he was deeply moved by the scene, and the prayer of his heart was, ‘O God, write their names in the Lamb’s Book of Life.’ A prayer that cannot but be echoed by every true, generous soul. But by far the greater weight of evidence is to the contrary, and to cite cases would only be to pile on the agony, and still further to harrow sensibilities already keenly aroused. The whole of the published records abound with proof of all that is stated. The grave itself is kinder than this! The name and memory of our beloved dead are cherished by us, even apart from our glorious hope beyond. To illustrate the melancholy fact that even death,—the great leveller,—does not avail in the case of the poor leper, to settle all accounts, in the eyes, at all events, of the society from which his misfortune casts him forth, the ban of society following even to the grave, Mr. Bailey, in the hearing of some of us, cited the case of a high caste Brahman who had contracted the disease, and was thrust forth to perish. Even when death came to his relief, his body was denied to it the funeral rites—cremation—looked upon as necessary to the caste to which he had belonged, and was left where it lay to corruption—the jackal and foul birds to dispose of, but, that for the public weal, the poor body had to be hidden from sight somehow, so one of the lowest caste—a very pariah of Indian life—dragged the festering and pestiferous body by a rope round the neck to a hole in the earth, away from human ken. By way of contrast,—at Chumba, a district of Himalayas, between Kashmir and Thibet,

where hundreds of human beings drag out a miserable life, a small group of huts were erected in 1875 ready for occupation; but through Hindoo prejudice the wretched sufferers held aloof, and for three months the home provided remained unoccupied till a high caste Brahman—a leper—applied for admission, to be followed by a great number of applicants, so much so, that it was found necessary to increase the accommodation. What a difference in comfort to them, repulsed by their own people, to find shelter and Christian kindness, loved and cared for in life and respected in death.

In some lands, the taint condemns the poor innocent victims, even to the death penalty, as it visits to dwell on earth and breathe the common air, and, for even in disease life is sweet to those who have no hope beyond many poor things are thankful for the strength and opportunity to flee from the horror of so dying, for shelter and protection, to such refuges and asylums as may be within reach, as, in the days gone by, the fugitive Israelite fled from the avenger of blood to his city of refuge. And should not these refuges for the poor leper be so placed conveniently, and in sufficient numbers, and the way to them kept clear and open, that the weakest may reach them in their time of need? Happy if there they find the true Refuge and Strength—the very present help in need!

Though much may be done to ameliorate the sad bodily condition of those poor creatures, and thank God this is possible, and is being done by devoted men and women who are only hoping and praying that He may put it into the hearts of His stewards to give a little to help, out of their God-given abundance, and, above all, their prayers to the God of ways and means, that He would, in His own best way, provide the means, giving the will and the wisdom to distribute wisely the good things entrusted to His people's care, yet, beyond all this is the life from death that the Gospel brings to such as embrace it—to those who are dead while they live. As testified to by those who have worked among these unfortunates, even from the very countenance, the hopeless expression of despair is seen to give place before the dawn—the hope of the new and brighter day—the rising of the Sun of Righteousness over the dreary waste; over the domain of darkness the blessed light spreads, dispelling the gloomy night of despair until it has vanished, never more to return. Like Naaman when, at last giving heed to the man of God, he washed in Jordan and his flesh returned to him like the flesh of a little child—just think of it! After death's Jordan, to such as heed the Gospel call, there shall be no more leprosy of sin or flesh to cleave to them, and, although sown in corruption and dishonor and weakness, they shall be raised in incorruption and glory and power, to the fulness of the new and glorious life begun in them even here,—raised to the likeness of the Saviour, for they shall see Him as He is.

It is recorded by those who know, that there is a wondrous contrast in this respect between those lepers who have listened to and accepted the Gospel message of grace, and those whose souls remain in the darkness of unbelief—the very countenances of the individuals betray the difference between the saved and the perishing; and this is noticed, in a very marked degree, in communities, for instance, in those asylums, clean and comfortable though they be, under Government control, where religious Gospel teaching is not relied upon as a factor in the treatment, perhaps under the supervision of unchristianized natives, and in those superintended by devoted servants of the Friend and Saviour of the leper, who care, not only for the perishing body, but for the imperishable soul.

No doubt the existence of sickness and suffering and sorrow is traceable ultimately to sin, but,—and this is what should evoke our sympathies and appeal to them most strongly,—who among us shall dare to say of the poor leper, his case is immediately traceable to personal sin—that the judgment of the Almighty for sin is so manifest in his particular case? Who are we that have escaped while he is tormented? "Think

yo that those Gallians were sinners above all the Gallians that they suffered such things, or those eighteen on whom the tower of Sion fell and slew them, think yo they were sinners above all men? I tell you nay." But why attempt to account for such a mystery of God's providence as the self-righteous heathen do when they thrust their afflicted ones forth? Nor is it necessary we should let us be humble. The knowledge our Heavenly Father withholds from us, it is not necessary we should have. Even so Father, it is Thy will that such things should be. But the knowledge that such things are placed a grave individual responsibility on each one who knows, not to pry into hidden mysteries, but, with our might, to deal with existing facts. And surely there is cause for thankfulness, that where cure is impossible, alleviation of bodily suffering is certain; thankfulness, that comfort and kindness may be ministered to the comfortless and the wretched, and shelter provided for the exposed and unprotected. And beyond and above all should our gratitude to God arise that we have the opportunity, and may have the privilege of being part, if only an insignificant part, of the means by which the Gospel may be conveyed to those who, in this perishing world, are dead while they live, who have no anchor of the soul sure and steadfast within the veil.

Christian charity, as evinced towards the poor leper, is far reaching in its effects, beyond the immediate objects of it. For instance, we read such words as these:—"The few Japanese who know of our desire" (to establish homes for lepers) "are full of approbation. One of our Christians said to me, 'It will do more for Christianity in Japan than anything that has been done. My people can argue as cleverly as your people about religion, but they know nothing of such love as this.' And from the same paper, and the garrison doctor to the writer of it, a missionary of the C.M.S., "only Christians would think of such a thing."

The Christian lepers become in their turn, as opportunity occurs, missionaries of the manifold grace of God. As an illustration of this, an interesting case may be stated. Six converts left the institution at Ambala, wandering down to Tern Taran, Punjab, where there is a large Government leper settlement, with upwards of 200 leper inmates. When the little band appeared before the gates, begging for admission, they were ruthlessly repulsed by the natives in charge. They must renounce Christ or they should not enter. They must not even dare to buy food at the asylum store. "Deny Christ we cannot and will not," they reply; "we did not come to Him for food and shelter merely, but for the bread which perisheth not; to cast that away would be sheer madness." For more than a week, without shelter, and almost without food, yet strong in the grace that is in Christ Jesus, these six lepers sat by the wayside till the native doctor, fearing the ways might reach the ear of his superior, the English civil surgeon, reluctantly admitted them. Their influence soon told on their fellow inmates as they spoke of the effects of the Gospel on their own lives. And graciously so blessed their efforts to work for Him, that the Rev. G. Guilford of the C. M. S. found, on his arrival, five or six of the inmates well grounded in Christian truth and anxious for baptism. And within the space of a few months, this number has increased to twenty two, all won over to the faith, by the Christian lepers from Ambala. And thus they become spiritually helpful to one another. Many instances are on record of their helpfulness to each other in their misery. Such as, those without hands carrying those without feet, and those with hands in turn working for both. The distribution of the Communion is a most touching sight; the bread being placed on the poor fingerless hands and so borne to the mouth, or, it may be, placed within the lips, and the wine poured out of a spoon into the mouth; and the eager upturned faces of those truly hungering and thirsting for the true bread, of which the bread and wine are the symbols.

It is very necessary that the lepers should be kept apart from the community

at large, for although not supposed to be infectious, with ordinary care and precaution against contact, yet it seems to be contagious. And if, for the sake of society, it is expedient that they be kept apart from the healthy, it is certainly incumbent upon society to provide them with suitable shelter. This is a duty which society owes, as well as for its own protection, to the leper. The pictures drawn of the uncared for leper and community of lepers, are most appalling, and the wonder is that the disease has not spread even more than it has; and also from the natural tendency being to hide the knowledge of the dire malady, as long as possible, the consequences to the leper being so fearful, the horror to the poor victim that accrues on the taint becoming known. Tainted men and women handling the food they sell to the healthy, tainted nurses fondling healthy children, tainted servants attending to household wants! If comfortable refuges were only provided for them, and if they were to be shown that no disgrace attached to them on account of their misfortune, it does seem as if matters might improve, and the scourge be in some measure abated in time.

One very interesting detail of the mission, is the separation of the untainted children from the diseased parents. The disease as a rule, does not seem to develop itself in early infancy, and if the children can be separated at an early enough age, there is a great and well grounded hope that they may escape altogether. "Medical opinion is divided," we read under the heading "Children of Lepers," "as to whether leprosy is hereditary; but, in any case there is much reason to fear that children, continuing in contact with leprosy parents, may contract the disease. Practical experience points to the conclusion that by isolating the children while still untouched by the disease they may be preserved from it altogether. At Almora the system of separation has been followed for many years. Several children in Miss Budden's school have grown up, yet in one case only has the disorder appeared; in the case of those who have married there has been no appearance of it in their offspring." Surely here also is a duty society owes to itself, and to the lepers and to generations yet unborn.

Refuges also are wanted for European, which term includes all non-natives, victims of the disease; these are by no means few, and probably greater even in number than is known, from the effort to conceal on account of the hardships connected with the knowledge of the existence of the disease. It is even more than suspected that many of these poor unfortunates steal away to their native lands, to hide themselves and their troubles in by-streets and alleys, there to drag out a life of misery, and finally to die, having possibly spread the contagion among their healthy fellow-citizens. Homes, absolutely separate from the native lepers, ought to be provided for these others, as natives and non-natives cannot be classified together, for many reasons easy to understand. This is a branch of the mission's work that cannot but appeal very strongly to our sympathies. There must be many in this land who have relatives and friends in India and eastern lands.

Willing hearts, and prayers, and men, and money are all wanted, for such a stupendous work. The money asked for seems small when measured by the extent of the work to be done; and with the interest in the mission diffused as it is through all classes, and in many lands, the burden need not fall heavily on individual givers. But what is wanted, is wanted urgently; and doubtless, much more than is asked for could be profitably used. The funds seem to be most economically expended, the Society working through the agency of the established missions of all Protestant denominations, and thoroughly unsectarian. Its beginning was indeed the day of small things, but not therefore to be despised. It has gradually and steadily enlarged its borders, and now, from the day when a few poor lepers were being cared for here and there by loving souls, asylums and refuges are being built all over India and the East.

The committee in their 1892 report record nine asylums of their own in India; one in

Burmah; their first leper hospital in China has been erected in China at Hangchow, under care of Dr. Duncan Main of the C. M. S. Five homes for untainted children of leprous parents; and children are supported in three other places, where, as yet, there is no home. "Altogether seventy-six children saved from the awful disease—seventy six immortal souls to be won for the Master's kingdom." In addition to maintaining these sixteen institutions, nineteen others are subsidized; three of them, containing altogether two hundred and forty lepers, are assisted to a large extent, and in all three, the word of God is faithfully taught, much blessing resulting therefrom. Eight asylums are subsidized to a lesser extent, and in these Christian work is regularly carried on; and in eight other institutions, Christian instruction is provided. The Chinese work is yet in its infancy but growing apace.

Twelve different missions or societies are co-operated with through their agents. The list includes a large number of societies of all the Protestant denominations—the Committee co-operating with the agents of twelve different Missionary societies.

All the institutions are filled up as soon as they are ready for occupation, and the cry is still for more, the supply being quite inadequate to the demand. It must be a terrible trial to have to refuse admittance to the poor unfortunates, for lack of room.

There are said to be at least half a million lepers in India; a much larger number in China, it is supposed; two hundred thousand in Japan; a large number in Burmah and in other eastern lands.

From seven hundred and fifty dollars to fifteen hundred dollars will build an asylum it is presumed, according to size and situation; two hundred and fifty dollars to five hundred dollars will build a home for the children.

Thirty dollars a year will support an adult leper; twenty dollars a year will support a child; a hundred dollars a year will supply a Christian teacher.

In 1891 twenty-nine baptisms are recorded; in 1892 considerably over two hundred were baptized.

In 1891 the sum of twenty-five thousand dollars was called for, to carry on the work, and the response was twenty-five thousand, five hundred and sixty dollars. The way in which gifts came in was wonderful, from a shilling collected in half pence, from extremely poor women, by one of themselves, to over six hundred pounds (three thousand dollars) from one generous donor. Many demands for the ensuing year are noted in the report of 1892, from which the foregoing figures and items have been culled.

The Board of Management is now a very large one, comprising the names of men and women of influence. The list is headed as patroness, "The Marchioness of Dufferin and Ava" well known in Canada; the president is His Grace the Lord Archbishop of Dublin; followed by a long list of vice-presidents, and a very large committee of distinguished men and women, and by the other officials of the Mission, ending with the name of Wellesley C. Bailey, so favourably known to many of us, as secretary and superintendent.

This paper has reached to much larger dimensions than there was any thought of in the writer's mind, when the first word was penned; but the subject proved to be so large, and so interesting, that the difficulty was to abridge, or even to bring to a close; and to shorten might have left some points touched upon, obscure.

Authorities and sources of information for the statements made, have only been formally acknowledged in a very few instances, but all may be verified at any time by reference to the published records of the Mission, to which this paper is entirely indebted for whatever may be of interest or of use. And, the writer would only add, a perusal of these records would more than amply repay the time and trouble, in the gain of most interesting and profitable information. And may God Himself forward the work of the mission to lepers in India and the East, and bless His servants who are doing what they can, and put it into the hearts of many others to respond to the urgent call for prayer and sympathy and the fruits of a living faith.

A.B.

In Canada.

Rev. E. R. HURT, Ingersoll, has begun a series of special sermons on the parables.

Rev. Dr. MacLEOD, preached a special sermon to the Orangemen of Thorburn, N. S., on Sabbath week last.

Dr. COCHRANE acknowledges with thanks the receipt of £100 sterling from the Continental and Colonial Board of the United Presbyterian Church in Scotland, for Home Mission work.

THE Chester Presbyterian church has organized a Christian Endeavour Society with the following officers: President, J. R. Cuthbertson; Vice-President, Mrs. Barker; Treasurer, Miss Jessie Marshall; Secretary, Miss Batter, Doncaster, P. O.

ON Monday, the 9th ult., a meeting was held in St. Andrew's church, Toledo, by Rev. J. J. Wright, moderator of session for the purpose of moderating in a call which resulted in a unanimous call being extended from Athens and Toledo to Rev. John J. Cameron, Woodlands.

A DEPUTATION representing the members and choir of Westminster Presbyterian church, Toronto, waited on Mrs. A. M. Dow (nee Bauld), at her residence, 1 Augusta avenue, on the occasion of her return from her wedding trip, and presented her with an address and purse of sovereigns in recognition of her services to the different societies of the Church, particularly of the choir, of which she was soprano soloist for several years.

At a meeting of the Executive of the Foreign Mission Committee held on Thursday, the 9th Nov., it was found that so many applications had been made for a visit from Dr. G. L. MacKAY that it would be impossible to try and overtake them. It was therefore agreed that arrangements should be made by which Dr. MacKAY would systematically visit churches in such a way as to do the most possible work with the least possible travel and expense.—R. P. MACKAY.

THE managers of St. Paul's church, Hamilton, asked the congregation, on a recent Sabbath, for the sum of \$500, mainly for the purpose of supplying the pulpit during the prolonged absence of their pastor, the Rev. Dr. Laidlaw, through illness. The congregation responded with such heartiness that the sum of \$636 was found on the plates on the day named, an expression evidently of the gratitude of the congregation at seeing their pastor again at his post in restored health.

AN exceedingly successful and pleasant convention of Sabbath schools was held in Thedford, Ont., recently, continuing for two days. The various branches of Sabbath school work received attention. The schools represented are in a most flourishing condition. The following officers were elected:—Honorary Presidents—Hon. Senator Vidal, T. W. Nisbet, Sarnia, and the ministers of the county. President—W. J. Smith, of Wyoming; Vice-Pres.—G. V. Collins, Sarnia; Sec., Treas.—John White, Watford; to alternate with Miss Rawlings, Forest; Assistant Sec. Mary Forbes, Thedford. Next place of meeting, Watford.

THE Endeavor Society of St. James' church London, has just celebrated its third anniversary. Suitable sermons were preached on Sabbath by Rev. Dr. Jackson, of Galt, and on Tuesday night a general rally of city Endeavorers met to share in the celebration. Words of welcome by the pastor Rev. M. E. Talling were responded to by Rev. Canon Richardson, Provincial President; N. I. McDermid, President of the London Local Union; Miss Carson and others, in hearty congratulation. The society has grown from twenty to a membership of seventy, and last year raised \$109 for reduction of the school room debt. The church was elaborately decorated for the occasion and Dr. Jackson's address on "How Endeavorers Can Help the Church," was highly appreciated.

THE annual anniversary services of St. Paul's church, Athens, were conducted in the church at that place, on the 29th ult. by Rev. John J. Cameron, of St. Matthew's church, Woodlands, who preached morning and evening to large and appreciative congregations. On the following Monday evening a musical

and literary entertainment was held in the High School hall, which was packed to the very doors. W. Flack, principal of the high school, presided. A programme consisting of a musical selection by Mrs. Loverin, an address by Rev. Mr. Cameron on the "Model Church," readings and recitations by Prof. MacKAY of Kingston, and several songs by Mr. Bissett, Brockville, was effectively rendered and heartily enjoyed. The proceeds amounted to \$120. St. Paul's is a young congregation but brimful of energy and hope.

THE foundation stone of the new Presbyterian church, Warkworth, was laid with appropriate ceremonies, assisted by the Orange Association, on Oct. 25th. An historical sketch of the congregation was read by the pastor, Rev. D. Sutherland, which, with other documents and memoranda of congregational agencies, was placed in the cavity of the stone. An excellent dinner was provided by the ladies of the congregation. Congratulatory addresses, both interesting and instructive, were given by Rev. Messrs. Thomson, of Hastings, Scott, of Campbellford; Brown, of Havelock; Wilson and Marvin, of the Methodist church, and W. Johnson, Esq., of Belleville. The new church, with spacious basement and seating accommodation for 450, promises to be a commodious and beautiful building.

THE Presbyterian Church at Cumberland, Ont., has been cast into mourning by the sudden death of one of its young members. Mr. M. J. Byrnes, son of Mr. J. J. Byrnes, who is a much respected elder of the church, passed suddenly away on Thursday, 26th ult., after a few days illness. He had gone to Kingston to enter college barely a fortnight previously. He was only about four days there when he had an attack of la grippe, which showed itself in inflammation of the lungs. The attack was slight, and his parents had word on the day he died that he was so far better that they might expect him home in a day or two. Suddenly, however, heart failure took him off almost without a warning. His faithful friend and companion, Mr. Wilson, telegraphed home here the sad news on Friday morning, casting a gloom over the whole community. The funeral on Monday was one of the largest ever seen in the district. Service was held in the Presbyterian church, which was filled almost to overflowing with sympathizing friends of every creed, Presbyterians, Episcopalians, Baptists, Brethren, and Roman Catholics. Mr. Byrnes, having early given his heart to the Lord, had consecrated himself to the ministry of the Presbyterian Church. While teaching in the neighborhood, he for about two years studied Latin and Greek with his pastor, Rev. James H. Beatt. After this he went to the High School at Almonte to prepare more thoroughly for entering Queen's University, Kingston. Here he remained for two years, and so diligently did he apply himself to his studies that he passed the entrance examination with second class honours and took the gold medal of the High School. This last, however, he knew nothing of, as the results were only made known on the day he died. We had looked forward to a bright career for him in college and hall, and to a very useful life in the ministry of our Church. His death is great gain for him, as he has now been raised to the Higher Temple service, but it is a sad loss to us who are still here below. His father, mother, and aged grandmother feel the bereavement keenly, and his brothers and sisters can do little to comfort them on account of their own tears. On the Sabbath after the death, Mr. Beatt preached an able and impressive sermon on the text, "Why seek ye the living among the dead? he is not here, but is risen." The preacher said the lessons of Christ's resurrection were very cheering to all Christian mourners, as, 1st, it is a proof of the truth of Christianity—it is a fulfilment of prophecy; 2nd, it is a proof of the immortality of the soul—the body without the soul is useless; 3rd, it is a proof and picture of the higher life of the soul—raised out of the death of sin and the charnel-house of unbelief, it walked in newness of life. Referring to the sad loss which the whole community, as well as the family, had sustained, Mr. Beatt said it seems a very mysterious Providence that took

such a promising life away from the work he had set before him as his life's work. He seemed so fitted for it, both in his humble Christian character and in already high attainments in scholarship. But the Lord had need of him above; hence the translation. Our brother is not dead, but sleepeth. He has but gone home before us. And it may be that by his death many here, like some of the Jews who sought to comfort Mary when her brother Lazarus was taken so mysteriously away, may believe on Jesus, and so, even though dead, he may preach the Gospel to the glory of God.

Presbytery of Pictou.

THE Presbytery of Pictou met in the hall of St. James church, New Glasgow, Tuesday, the 7th inst. Messrs. Burgess, Anderson and Greenlee were present as corresponding members. A communication was received from Mr. E. Smith intimating that the sum of \$1740 was expected from the Presbytery of Pictou for Augmentation. Presbytery allocated this amount among the congregations within the bounds. Standing committees were appointed for the ensuing year. The conveners of these committees are as follows. State of Religion, Mr. Grant; Temperance, Mr. Rogers, Sabbath Schools, Dr. McLeod, Sabbath Observance, Mr. Robertson, Statistics, J. A. Carson; Systematic Benevolence, Dr. Patterson; Augmentation Fund, Mr. Cumming. Messrs. Falconer and D. MacDonald made a statement with regard to the debt on the Foreign Mission Fund, and other efforts that are being made to have it entirely wiped out during the present year. Presbytery expressed sympathy with this object and agreed to recommend that congregations manifest as great liberality as possible in responding to this appeal. Mr. Carruthers on behalf of the College Committee urged the claims of the ordinary College and Bursary Funds. It was cordially agreed to commend this object to the liberality of the congregations, and that Mr. Carruthers be asked to correspond with such congregations as contributed nothing last year to the College Funds. The reports of students, who have laboured during the past season, were presented to Presbytery and approved. Presbytery adjourned to meet in James church on Tuesday, Dec. 12th, at 2.30 p.m.—J. R. MUNRO, Clerk.

Presbytery of Kingston.

At a meeting of the Presbytery of Kingston held on Tuesday of last week in St. Andrew's Church, Belleville, Rev. D. Wishart, Modoc, Moderator, the resignation of M. W. Maclean, pastor of St. Andrew's, was considered. Mr. John Bell, Q. C., in behalf of the kirk session, and Colonel Lazier in behalf of the managers and congregation, assured the Presbytery that the office-bearers and congregation were alike unanimous in their desire to prevent the severance of the pastoral tie which for twenty years had so happily united them and Mr. Maclean. They were willing to grant him such leave of absence from time to time as might be desirable for the benefit of his health. The other members of the session and representatives of the congregation confirmed these statements. On inquiry it was learned that after Mr. Maclean had tendered his resignation his case had been examined by an eminent specialist, whose opinion was that a permanent change of climate was not necessary, though a vacation would be desirable. In view of all the circumstances the Presbytery unanimously decided not to accept the resignation tendered and expressed itself well pleased that the necessity for his removal did not exist, as had at one time been feared. Letters were read from members of the Presbytery necessarily absent, expressing the hope that Mr. Maclean's connection with St. Andrew's church and with the Presbytery, of which he was one of the oldest and most active members, would be maintained. The resignation of the Rev. James Rattray, from the charge of Melrose, Lonsdale and Shannonville was accepted, he having been appointed by the Home Mission Committee to a highly important field of labor, and the pulpit is declared vacant.

The Church Abroad.

SCOTLAND. Rev. R. Howie estimates the non-church going population in Glasgow at about 300,000.

A new congregation of the Free Church secessionists has been formed in Inverness with Mr. Allan Mackenzie as ordained pastor.

Rev. James G. Goodall has been ordained at Pittonwee parish church.

The Northern Presbyteries of the United Presbyterian Church held their ninth annual conference lately at Aberdeen.

JOHNSTONE congregation have celebrated their jubilee. Rev. John R. Macgregor, the pastor, presided, and among the speakers were Rev. Dr. McEwan, of Edinburgh, Rev. James Stirling of that city, and Rev. Hugh Mair, of Glasgow.

At a conference on non church going held in Glasgow the chairman, Sir John N. Cuthbertson, expressed the opinion that the evil was on the increase, as were also promoting and the giving of social entertainments on the Lord's Day.

SPEAKING at one of the annual meetings of the Free Church Guild held at Stirling Dr. Marcus Dods said he could not shut his eyes to the fact that competition was still a very powerful motive among men. There were several types of religious feeling and sentiment and thought in the country, and it was a question whether they should be incorporated in one Church. The Church of Scotland was held together by State connections, and within it were parties far more widely separated from one another, both by feeling and in thought, than the Churches in Scotland were separated from one another. Nothing could ever tempt the Free Church to enter the Established Church. The spirit of unity ought to come first, and it was delightful to hear delegates from other Churches come and offer the right hand of fellowship. There was a rumor that if the Church of Scotland was disestablished a large number would join the Episcopal Church. It was impossible to believe that those men whom they looked up to and esteemed would do any such thing. In the history of our country Episcopacy had played a poor part. It was an alien, an intruder, and a mischief-maker, associated with cruelty and unscrupulous tyranny, persecution and bloodshed. Presbyterians had always stood up for the rights of the people and the rights of conscience. How any Presbyterian could go over to Episcopacy in Scotland passed his comprehension.

IRELAND. The Duchess of St. Albans in presence of a numerous and influential gathering, opened a bazaar in the Court House, Co. Limerick, Tipperary County, inaugurated by the ladies of the Presbyterian church, to help to raise funds for the renovation of the places of worship in Clonmel and Fethard, the pastor of which is the Rev. R. W. R. Rentoul. Canon Warren, of the Rectory, the Rev. W. Beale, Mr. J. C. Grubb, J.P., and Mr. Gerald Fitzgerald, J.P., took part in the ceremony. The amount realized was considered highly satisfactory.

The Young Men's Guilds are spreading over towns and cities, and the excellent work done is reported upon very favourably.

Rev. JOHN WARDELL, minister of Newington, has been made the recipient of an address and presentation on the completion of twenty-five years in the ministry.

The sale of work in connection with Cliftonville Presbyterian church, opened in Carnegie Memorial Hall, by the Earl of Ranfurly, has been a great success.

On the evening of the 17th ult., there was a large gathering of the congregation of Rosemary street Presbyterian church, Belfast, in the Ulster hall, to do honour to their minister, the Rev. William Park, M.A. Mr. Park began his ministry in First Ballymena, and at once came to the front as an able and earnest preacher. Twenty years ago he was called as colleague to the late Rev. John Macnaughton, at Rosemary street, and for the greater part of that time

had full charge of the congregation. Rosemary street dates a long way back, and has had a distinguished history, being the mother church of the city so far as Presbyterianism is concerned. Mr. Park, during his twenty years' incumbency, has kept up, and even enhanced, its best traditions. As an earnest systematic, and devoted worker he has few equals. He has already passed the Moderator's chair, and it was no small mark of the Church's confidence in him that at the death of the Rev. Dr. Fleming Stevenson Mr. Park was chosen as his successor in the convocation of the Assembly's Foreign Mission. His people have presented him with a very appreciative address and a gift of £250.

The call from Forest Hill, to **ENGLAND.** Rev. J. Jeffrey Johnstone, of St. Leonards, has been sustained by the Presbytery of London South.

Rev. JOHN BEVERIDGE, M.A., B.D., of Stowe, has accepted a call to Wolverhampton.

LORD RADSTOCK assisted in the mission work carried on lately at Chatton where special services were held. His Lordship is an eloquent evangelist and his addresses attract much attention.

The sale of work at the Tate Institute, Silvertown, East London, for the Sabbath-school class rooms of the Presbyterian church there, realized £163. This, with a grant from the Presbytery's Church Aid and Evangelistic Effort Committee, will extinguish the debt on the school buildings.

Rev. CHARLES DAVEY, B.A., of St. Ruoach's Presbyterian church, Belfast, has just conducted a week's mission at Highbury Park church, London (Rev. P. Carmichael's). Mr. Davey, who succeeded Rev. Dr. Hanna, was a student of the London Theological College, and in his student days gave promise of the remarkable evangelistic gifts which have marked his subsequent ministry.

Mrs. BAWERTZ, while on a visit to Chillingham Castle (the seat of the Earl of Tankerville), preached three times recently at Chatton Presbyterian church, near Belford, Northumberland. Mr. C. L. Thorp, of London (brother of the Chatton minister,) has conducted a ten days' mission in the church, being assisted by Mr. J. R. Mackenzie, of the Monthly Tract Society, London.

WALES. The Welsh Calvinistic Methodists of Liverpool have decided on clearing the debt remaining on the various chapels in the city.

Rev. W. J. JONES has commenced his ministry at Burry's Green, Gower, near Swansea.

Rev. JOHN OWEN has resigned his charge of the Welsh Calvinistic Methodist church, at Dublin, which he has held for the last eight years.

Mr. S. GEORGE, of Trevecca College, has accepted a call from Llwynypia. Mr. D. Tyler Davies, of Trevecca College, has received a call from Middlesboro'.

Rev. J. GRUFFYDD HUGHES, (Moelwyn), Festiniog, a student of Bala College, has been invited to undertake the joint pastorate of the English and Welsh Calvinistic Methodist churches at Neath.

The Tabernacle chapel, Portmadoc, was crowded on the occasion of the celebration of the third jubilee of the connexion. The chair was occupied by the Rev. Thos. Owen, and addresses given by Rev. W. Thomas, Rev. Dr. J. Hughes, and others.

Rev. JOHN THOMAS, of the Bible Depot, Rome, writing to the Banner, states that Rev. W. Sylvanus Jones, of Machynlleth, Montgomeryshire, has reached that city and preached this week in the Porta Pia mission hall, in connection with the Italian church.

The English Presbyterians purpose establishing a new cause at Llandudno Junction. The new cause will be under the care of Rev. C. T. Astley, M.A., Llandudno, and Rev. J. Edwards, with the office bearers of their respective churches.

UNITED STATES. Rev. W. F. ALLAN, late of Canada, has been called to Westminster church, Denver, and was installed on the

31st ult. For the information of old friends in Canada who may wish to communicate with him, his address is 916 South 10th Street, Denver, Col.

A Letter From Mexico.

DEAR REVIEW,—If, while attempting a description of Zacatecas, we succeed in giving your readers a general view of the exterior of Mexican cities, our purpose will be realized. Aside from the varying physical features and the few individual characteristics, these towns present a striking sameness. This being the case, your correspondent may soon pass from the exterior of Mexican life to the consideration of the spiritual. Zacatecas is the capital of the state bearing the same name, has a population estimated all the way from fifty to seventy-five thousand, is over 8000 feet above the ocean, has a temperature seldom below 50 or 70 in shade, had its foundations laid perhaps 350 years ago by the ancient Aztecs and is now the centre of our missionary operations in Northern Mexico. Having introduced me to your kind reader, I will, with your permission, ask him to accompany me to the fourth floor (or better still, to the roof) of our mission building that we may talk of the sights beneath and around. Are the roofs of the buildings all flat or do my eyes deceive me? There is but one exception—the Baptist chapel. Are there no waggons or other vehicles on these cobble-paved, narrow and winding streets? They are rarely seen here. The backs of men and burros (donkeys) are the most common conveyance. Your friends at home may smile and say "fish story" when you tell of one man carrying four or five hundred weight on his back or a burro having a load much larger and heavier than itself, but their doubts do not disturb facts. My curiosity is aroused by you burro carrying on either side a pair of large tin cans in a rude framework while the space between is occupied by the driver. That is a Mexican milk wagon. Has that man who is climbing the ladder with a large piece of rock balanced on his head made a bet? Oh no, he is a laboring man, earning perhaps twenty five or thirty cents a day. Is that a procession, a drove of cattle or a mammoth show I see a few blocks away? In a sense it is a procession of cattle from a ranch perhaps one hundred miles distant. In looking more carefully you will observe there are seven pairs of oxen hitched to a monster cart with its load of wood. In dimensions the famous "Red River cart" is far exceeded by this. There is not a bit of iron in its composition and the wheels are from six to eight feet in diameter while the other parts are well proportioned. You will notice that the oxen have, instead of the Ontario yoke or the Manitoba harness a piece of straight wood about four feet long laid on the top of their heads and firmly strapped to their horns. However numerous and fierce the flies, they cannot protect themselves. You ask why these mules are being unhitched from, and why the harness is being put on the rear of the car. They have brought the car up a long and heavy grade and are allowed to return leisurely while the driver regulates the speed with the brake. I see many women with large earthen jars of water on their shoulders. Have you no water-works or other modern improvements? We have railroad communication and electric lights but no water-works. Water is scarce and is carried for all purposes from fountains and wells often two or three miles away. These buildings have a very plain, ancient and substantial appearance. True, my friend. Some of these, like the one under you, have walls of solid masonry six feet thick and have stood perhaps three hundred years. How one is reminded of descriptions of ancient eastern cities. I almost fear myself in dreamland. We felt thus for awhile, but now all this is living reality and has become wonderfully modern. Be assured that this description though novel is not a novel, but reality here and now. Before exchanging this advantageous view point for the top of one of these mountains enclosing the city let me enquire about these half dozen immense structures with old fashioned towers and domes and

why the men as they pass lift their hats and why both men and women simultaneously drop on their knees on the street, sidewalk, doorstep or wherever they happen to be when a certain bell signal is given? These are Catholic cathedrals and these people are adherents of that faith. When the bell in yonder tower strikes the hour, men in all parts of the city reverently lift their hats. Some other day we may go inside and gather interesting facts regarding the worship, etc. Let us now mount these burros and ride to a mountain top. We got them for twenty five cents each. Why from here the city appears to be in a long crooked ravine. It is very much as it seems. It would be interesting to examine some of these many gold and silver mines—old and new—in and out of the city limits, but time will not permit.

Look at these vast plains which have such a pleasing appearance but for the lack of vegetation. The cactus holds a monopoly. Beyond the plains see the mountain chains and peaks rising high in the horizon on all sides as much as seventy-five miles distant.

With apology for detaining you so long, "muchas gracias" (many thanks) for your interest and patience, and with the hope that you will come again, I leave you at liberty to return to your happy home, while I resume the study of Spanish, etc.

Yours sincerely, JAMES A. DODDS.

The Presbyterian Alliance.

THE executive committee of the western section of the Alliance of the Reformed Churches holding the Presbyterian System, met in Cincinnati, Ohio, Oct. 24th. There were present representatives from the Presbyterian Church of Canada, the Northern and Southern Presbyterian Churches of the United States, the Reformed Dutch, the German Reformed, the Cumberland Presbyterian, and the United Presbyterian Churches. Dr. William S. Owens was present from our church. Dr. A. G. Wallace was to have made an address, but duty as delegate to the A. R. Church South prevented his being present. The meeting was one of the pleasantest yet held.

Rev. W. S. Plumer Bryan, pastor of the Second Presbyterian church of Cincinnati, spoke of the pleasure he had in saluting the committee in its first meeting west of the Allegheny Mountains. Rev. T. W. Chambers, D. D., of the Reformed Dutch Church, delivered an address on "The Unity of the Church." He spoke of the unity not union, which the Alliance aims to promote, and cited some illustrations of good accomplished. Rev. M. D. Hoge, D. D., of Richmond, Va., who has recently completed a pastorate of fifty years, spoke eloquently of the loyalty of those who have held to the scriptural doctrines of the Reformed system. Rev. Wm. Cochran, D. D., of Canada, eulogized especially the devotion of the Scotch fathers and saints in the days of trial. Rev. James I. Good, D. D., paid a tribute to the martyrs of the "Brethren of like Precious Faith on the Continent." Rev. W. H. Black, D. D., Cumberland Presbyterian, had for his theme "The Intellectual Uplift of the Faith." Gen. R. E. Primo spoke of the great work before the Church now.

A pleasant greeting was extended the committee by the Presbyterian Ministerial Association in the afternoon. Among those participating in it was the pastor of our church, Rev. J. A. Shannon.

Correspondence.

Prof. Campbell's Case.

Editor of PRESBYTERIAN REVIEW.

SIR,—In answer to J. M. C., I ask the following, which may probe the matter:

1. Did the Presbytery of Montreal take action before that of Maitland?
2. When the Assembly met did the Committee on Bills and Overtures know that the Presbytery of Montreal had taken action?
3. Why did the Presbytery of Montreal, if they had taken action before the meeting of Assembly, not communicate with the Presbytery of Maitland?
4. When the Assembly met did the Pres-

bytery of Montreal acquaint the Committee on Bills and Overtures with any action by them? If not, why not?

5. When did the Presbytery of Montreal take action? Was their action made public?

In the blue book Dr. Cairns's motion endorses and compliments the action of the Presbytery of Maitland. The Dr. is not in the habit of confirming and complimenting courses that are irregular, and if his motion does not involve Assembly ignorance as to any action by the Presbytery of Montreal, until said action was mentioned in the meeting, then why his commendation of the zeal of Maitland Presbytery? The Presbytery of Montreal might surely have saved all the agitation in the Assembly in the matter. I thank J. M. C. for his complimentary language, but beg to say, that I have more confidence in the Committee on Bills and Overtures than in him, and I consider ignorance in company with the consensus of the judgment of the General Assembly more flattering than the knowledge and judgment of J. M. C. I am yours,

PASTOR.

P.S.—The remark which you quote, of a member of Montreal Presbytery thanking the Assembly for bringing up the matter, and which you term "in bad taste," is perhaps the best evidence of the manner in which the Presbytery took action, and the need for the action of the Maitland Presbytery. P.

The Campbell Case.

Editor of PRESBYTERIAN REVIEW.

SIR,—In your issue of November 2nd a letter signed "J. M. C.," on the Campbell case, contains statements of a very unworthy and disrespectful character in reference to the last Assembly, its Moderator, and the Committee on Bills and Overtures. I regard it a ground of much regret that anyone in our Church should be capable of writing on the matter in a spirit so fitted to inflame hard feelings and bitterness, and to alienate brethren over a matter in dealing with which a calm judicial spirit is so eminently necessary. I write the more freely in reply to the strictures of "J. M. C." because, though present at the Assembly when the overture from the Presbytery of Maitland was dealt with, I was not a commissioner. The assertion is made by "J. M. C." that "the Committee on Bills and Overtures should never have allowed the Maitland overture to proceed." I hold, on the contrary, that the committee had no such discretionary power. If an overture from an inferior court is in proper form, is worded in respectful language, and deals with any question affecting the piety or work of the Church, the committee have no right to arrest its reaching the Assembly. The constitutional rights of Presbyteries would be violated in such case. Further, as to the assertion of "J. M. C." that the Assembly "acted most unconstitutionally" in proceeding after the statements made by Dr. McRae, of Collingwood, Principal McVicar, and others, from which it appeared that the Presbytery of Montreal had entered on consideration of the case. "J. M. C." forgets that the Assembly, when so informed, at once left the case to the Presbytery of Montreal and desisted from proceeding. In a spirit of generosity the Assembly accepted verbal statements by members of Court, instead of requiring official notification that the Presbytery of Montreal had moved in the matter. If after the statements referred to, the Assembly "proceeded," it was only in the sense of proceeding not to proceed. The Presbytery of Maitland was well witted in its rights in overturning the Assembly as it did; the Committee on Bills and Overtures had no alternative but to do as they did, and the Assembly acted most constitutionally in deciding not to proceed when informed that the Presbytery of Montreal had taken action in the matter.

As regards the Moderator of Assembly, his distinguished ability in matters of Church procedure is universally acknowledged; and it is only a feeling of respect for him which restrains me from adding anything in his defence.

W. T. McMULLEN.

Woodstock, Nov. 3, 1893.

P.S.—I am not the writer of the letter signed "A Presbyterian Pastor."—W. T. M.

A Desirable Policy Contract.

THE North American Life Assurance Company, which was the pioneer Canadian Company to introduce here the Tontine system of Life Insurance, has formulated another desirable plan, named the Investment Annuity Policy. This policy provides that on the maturity of the policy the proceeds of it are paid in installments to the beneficiary, thus obviating the possibility of the loss of the principal amount of the insurance through lack of business experience of trustees or others entrusted with it for investment purposes. Briefly stated the advantages of this plan are, at death or at the end of the endowment period, if the insured is alive, the company promises to pay the amount of the insurance in 20 or 25 equal annual instalments, the first of such instalments to be paid on the death of the insured, or on the completion of the endowment period; a much lower rate of premium is chargeable for it than for the company's other plans of insurance, in view of the payment of the face of the policy being extended over a series of years to be selected by the applicant; and it has the additional feature of the mortuary dividend, thus increasing the amount payable under the contract in case of death within the investment term selected. It is thus seen that this form of policy at once secures to the beneficiary an absolute guaranteed income, not subject to fluctuations as the income from investments generally is, and that for a which the policy contains are not embodied in any other contract of insurance offered the insuring public. The company's favourite method of accumulating the profits is equally applicable to this plan of insurance as it is to the other investment forms of policies of the company, and those who desire to examine more thoroughly the Investment Annuity Policy can secure full information by applying to the head office of the company, 22 to 28 King st. west, Toronto, or to any of its agents.

The Parliament of Religions.

WE take great pleasure in announcing to our readers the early publication of a work interesting and valuable to all, "The Parliament of Religions" at the Columbian Exposition. Will be issued complete in one large octavo volume, and will be a careful compilation of all of the proceedings—at once a fascinating story and a look of universal value. A narrative of the grandest achievement in modern religious history. The book contains origin of the Parliament of Religions; proceedings of every meeting of the Parliament; speeches delivered and papers read at every session of the noted gathering; the beliefs of the various religious denominations; opinions of eminent divines in regard to the Parliament; influence of the Parliament upon the religious thought of the world. Published by E. T. Neely, Chicago. 800 pages. Price: cloth, \$2.50; full sheep, \$4.00.

THE Cassell Publishing Company was sold at auction on Friday, Oct. 27th, the purchasers being, The Cassell Publishing Co. The new concern consists of some of the shareholders of the old company, with others. Mr. W. L. Morshon, formerly of the Morshon Press, Rahway, N. J., becomes President and Manager; Mr. Frank Seaman, Vice-President; Mr. A. E. Archer, Treasurer; and Mr. John Ryan, Secretary and Associate Manager. The Company will continue to be the sole agents of Cassell & Co. (Ltd.) of London. It will celebrate its organization by moving into new quarters in Union Square, where amid other surroundings it will try to forget the misfortunes that overthrew the former company. Among the first publications of The Cassell Publishing Co. will be the "Life and Later Speeches of Chauncey M. Depew," and a new novel by Sarah Grand, author of "The Heavenly Twins."

LITERARY London is asking whether the famous collaborators Rice and Besant have not found worthy successors in Ernest Dowson and Arthur Moore, the joint authors of the striking novel of London life, *A Comedy of Masks*, which has just appeared. The American publishers are Messrs. D. Appleton & Co.

In Canada.

(Continued.)

Rev. Mr. ROBERTSON, of Hemmingsford, Que., is seriously ill.

LESLIE'S Presbyterian church, East Toronto, has an Endeavour Society with a membership of seventeen. President, Rev. Mr. Johnston; Corresponding Secretary, Miss C. M. Stephens, East Toronto P. O.

Rev. Dr. SEXTON preached in Calvin church, Pembroke, on Sabbaths, Oct. 29th and Nov. 5th, and lectured on "Evolution and Ethics" on Nov. 7th. The audiences were large on all the occasions. The Doctor has now left to fill engagements in Ohio and Indiana, but will be back in Canada in December.

THE Presbyterian church, at Grotns, Man., held its annual Harvest Home on October 22nd and 23rd. The church was beautifully decorated. The services on Sabbath were conducted in the morning by Mr. R. McAfee, a student of Manitoba College, and in the evening by Mr. J. L. Small, B.A., the missionary in charge, who had just returned from a six weeks' visit to his eastern home. The services throughout, both sermons and singing, were appropriate. On Monday evening the annual Harvest Home dinner was served by the Ladies. Music was provided by the choir and other local talent; a hopeful financial statement was given by Mr. Shantz, the church treasurer, and Mr. Small gave a brief account of his eastern visit and of the World's Fair. Altogether a very enjoyable time was spent and a good sum was realized, which will go towards making the church more comfortable and attractive. This is a unique church, having ten different denominations represented in it; notwithstanding this the church is prospering both socially and spiritually.

Toronto Presbytery

MET on Tuesday, 7th inst., with a good attendance. The matter of Bonar and Ruth street churches was reported upon by Rev. Dr. Parsons for a committee. He said that the Presbytery should consider the question of uniting the Ruth street and Bonar churches by the erection of a church near the Ruth street site under the name of Bonar church. After a long discussion and the submission of several amendments the report was adopted and the ministers and congregations interested will be consulted as to their ideas on the advisability of the project. The recommendation that the Dorecourt mission should stay in its present hall was also approved. It was arranged that the induction of Rev. J. C. Tibb should take place in Streetsville on Monday, Nov. 20th. Rev. Mr. Hunter will preside, Rev. Mr. Johnston will address the people, Rev. Mr. Cant will address the minister and Rev. Mr. Linton will preach. A resolution of condolence was passed as expressive of the sympathy of the Presbytery towards Moderator Hunter, who has recently lost a child and has himself been very ill.

Presbytery of P. E. I.

THE usual quarterly meeting of Presbytery of P. E. I. was held at Summerside on Wednesday, Nov. 1st, at 11 a.m., and was fairly well attended. A call from Murray Harbor North, to Rev. A. King, was duly sustained and accepted by Rev. Mr. King. The induction was fixed for Tuesday, Nov. 14th, at 2 p.m. An urgent request from West Cape, asking that Rev. Mr. MacLeod be continued in charge of the congregation was, with Mr. MacLeod's sanction, gladly granted by the Presbytery. The sum of \$1,100, allocated to this Presbytery as the portion required to be raised for augmenting weak charges, was divided among the different charges. Mr. T. C. James, Convener of the Mission Committee, presented a scheme for the supply of vacancies during the winter, which was unanimously adopted, and the following committee were appointed to carry out the same: Richmond Bay West—Rev. J. R. Coffin, Convener, Revs. Murray, Fraser, McLeod, Moss, Tryon and Bonshaw—Rev. Geo. McMillan, Convener; Revs. Thomson, J. M. McLeod, Campbell, Sterling, D. B. McLeod. Mount Stewart—

Rev. J. W. McKenzie, Convener; Revs. Cameron, Gunn, Mason, Spencer, John Gillis. West and Clyde Rivers—Rev. T. F. Fullerton, Convener; Revs. Sutherland, Archibald, A. A. McKenzie, G. B. McLeod and Mr. T. C. James. The members of Presbytery not named in the above committee to aid in giving additional supply—either directly or through exchanges with the members of the committees. Presbytery then adjourned to meet at Murray Harbor North, on November 4th, at 2 p.m.—T. F. FULLERTON, Clerk.

Indore Missionary College Fund.

RECEIVED up to Friday, Nov. 10th:

Miss M. Gordon, Whitby.....	1 00
Miss M. Birrell, Greenwood.....	2 00
Y.P.S.C.E., Cromarty, per Miss Oliver	10 00
Mrs. Neil Ross, Brucefield.....	1 00
W. F. M. S., Ayr, collection at union meeting, per Mrs. D. McColl.....	12 43
Mrs. Dr. Scott, Hamilton.....	10 00

Total.....\$30 43

Last week's part of this report went in too late for insertion. I hope a like mistake will not occur again. About seventy-five envelopes have been sent out to be heard from soon. These envelopes will be sent on application to any address, and in numbers sufficient to supply a whole congregation, Sabbath school, or Y. P. S. C. E. The simplest method of distributing them is to have them conveniently near to each door of the building, and ask each person to take one in passing out. If those containing contributions are received as collections the next week the whole thing is done without talking, without pressure and without surveillance. It is simply allowing people an intelligent opportunity to help if they want to do it. If wished the average weekly collection could be taken out of the amount before sending it away, and so congregational funds would not be interfered with. The work needs helpers, but it is Christ's work, and He has told us, "The Lord taketh my part with those that help me." We are surely invited into honourable partnership when asked to put our hand to the work.

ANNA ROSS.

Brucefield, Ont., Nov. 10th, 1893.

Obstinate Cough Cured.

GENTLEMEN.—I had a very bad cough which I could not get rid of, but by using Hagar's Pectoral Balsam I was cured in two or three days. It is the best and surest cough medicine I know of.

JOSEPH GARRICK, Goderich, Ont.

How Dyspepsia is Cured.

I suffered from dyspepsia and was weak and miserable with what the doctor said was nervous debility. Seeing Burdock Blood Bitters advertised I tried it, and after taking three bottles feel perfectly restored to health.

MRS. J. H. SNIDER, Kleinburg, Ont.

Henri Marteau.

HENRI MARTEAU, the great French violinist, who arrived in New York last Sunday, is, with Paderewski, the lion at all social and musical gatherings in Europe as well as in New York. He is a young man of twenty years, who does not need the charm of his personality. He has the sacred fire of genius. He is endorsed by the press of London, Paris, Vienna, Berlin, Boston and New York, and by Charles Gounod, Joh. Brahms, Jules Massenet, Ambroise Thomas and Camille Saint-Saens. Mr. Marteau has already been engaged for this season in New York by the Philharmonic Society and the Symphony Society; in Brooklyn by the Philharmonic Society, and the Seidl Society, and in Boston by the Boston Symphony Society. He has a repertoire of 125 pieces, and no artist has ever attained the same popularity in the short space of time as has Marteau. It is altogether probable that he will be heard in Toronto in the early part of January.

THE Montreal Witness is now offering the remainder of the present year free to new subscribers for next year as an encouragement to give the paper a trial.

STORR & JURY, the Druggists, Bowmanville, Ont., will send Dr. Mason's treatise on home treatment of Cancer and Tumour for six cents in stamps.

THE STAR Almanac of Montreal for 1894 has 450 pages. Thirty thousand facts and twenty thousand subjects. It is the great popular Almanac of the day, and it is not surprising that the demand for it is so enormous even before a single copy is ready for sale.

Births, Marriages and Deaths.

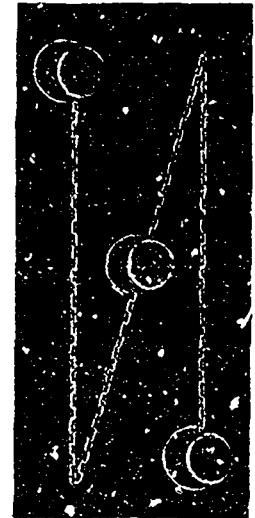
Marriages.

MARSHALL—MILES—In Chicago, on the 27th September, 1893, by the Rev. W. G. Clarke, of Campbell Park Presbyterian church, Thomas J. Marshall, dry goods merchant, to Katie, second daughter of John J. Miles, of Toronto.

Deaths.

LAURIE—At 51 Mutual Street, Toronto, on Sunday, 12th inst., Alexander Laurie, in the 71st year of his age—for 38 years in the employment of James Scott & Son.

Dress Sets For A Child Are New And Useful



They are also used for Lady's Dress Fronts, and to close up the ends of Pillows, a novel idea originated on the other side of the line.

NOVELTIES

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Best Cough Syrup. Tastes Good. Use
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