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The Presbyterian Review.

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OVER LAND AND SEA.

The General Assembly of the liberal wing of the French Protestant Church, lately in session at Nimes, has made overtures to the Official Synod of the Reformed (orthodox) Church, with a view to union. The liberals are very much fewer than the orthodox, but they are active, and include many distinguished scholars. The old Huguenot Church of France has of late years suffered two divisions—one on political grounds and one on dogmatic. The Free Church differs from its parent, the Reformed, only in declining to receive the government subsidy, the Reformed being one of the five Established Churches of France. Both are Presbyterian in form, and conservatively Calvinistic in doctrine. The liberal wing of the Reformed Church, on the contrary, is still a part of that Church in the eye of the law, receiving the government subsidy; but though Presbyterian, and in the main Calvinistic, it is "advanced" in many matters of thought. It is this body that now makes overtures of union to the other two.

Rev. Dr. Lyman Abbott was hurt one day last week while riding horseback, the animal having fallen and rolled on him. Fortunately the doctor was less injured than was at first feared, and is likely soon to be in his pulpit again. He has shown that the bicycle is not the only dangerous thing to ride; but he, like his brethren who ride the wheel, will no doubt continue to think that the accident may happen to any one, and that the pleasure of riding more than compensates for its risks.

There are, says the *Christia Commonwealth*, far too many ministers in the world—that is to say, men who expect to do nothing but preach and to have a comfortable living. There is no reason why every earnest man should not be a preacher, provided he is willing to do, say, a little tent-making as well. But the number of men who are so unmistakably called of God that they should be set apart exclusively for the ministry, is to put it mildly, much smaller than the number of men actually in the field. We fear that many young men enter the ministry who have not the gifts and grace to qualify them for the office, and they become a burden to themselves and to the denomination to which they belong. We have heard much of the glut in the ministerial market in this country, and it would seem that much the same state of matters prevails in American cities.

The three African chiefs Khama, Sebele and Bathoen, attended service Sunday, Sept. 8th, at Grafton-square Congregational Church, Clapham, of which Dr. Rogers is pastor. The pulpit was occupied by the Rev. R. Wardlaw Thompson, the Foreign Secretary of the London Missionary Society, who received our dusky visitors at Southampton last week. They were deeply interested in the service. The Rev. W. Willoughby, who accompanies the chiefs as interpreter, was, previous to his entering the mission field, pastor of Union Street Church, Brighton.

Ought not every church to have a printed notice of the character of the meetings with the "usual time and place" in some conspicuous place in the vestibule or else have the announcements of the several meetings made from the pulpit every Sunday? I know it is said if one really wishes to attend a meeting he will inquire till he finds out. I believe it, but why should a stranger be put to that trouble? Will he be any more likely to feel that he is welcome at the meetings after he has been at the trouble of finding out for himself the "usual time and place?"

The oddest Temperance Society in the world, says a London journal, is the abstaining commune of Achlyka in Siberia, all of whose members are strict teetotallers every day in the year, except one. Regularly on the first day of September, year after year, all the adult members of the commune assemble in the Parish church, and everyone takes a solemn vow before the altar to drink no wine, beer, or spirits "from the morrow" of the following day for a whole year. The clause "from the morrow" is introduced in order to give them a reward for their virtue in the shape of a whole day of drunken carnival. As soon as they leave the church they begin to indulge in a horrible Bacchanalian drinking, which continues throughout the day, until neither man nor woman in the village is sober. This is naturally followed by considerable physical suffering, and then by mental remorse, whereupon the penitent parish enters upon its twelvemonth of model sobriety, and all live like the Rechabites. Some students imagine that this queer proceeding may be a prehistoric tribal custom.

Lady Henry Somerset has taken Jane Cakebread in charge. Jane Cakebread has been committed for being drunk 278 times, several other women have scored a hundred convictions. This is all very bad and it will be a great boon to them and their neighbors if Lady Henry and others can protect these poor imbecile creatures against themselves.

It takes 7,789,854 railway journeys to kill one passenger. It is not racing so much as shunting and coupling that kills one railway man out of twenty in forty years' service.

In Jerusalem two flourishing Church schools are held every Sunday morning and afternoon; one in Arabic in St. Paul's church, outside the walls, and one in Hebrew in Christ church, Mount Zion. "Pray for the peace of Jerusalem; they shall prosper that love thee."

The advent of the fall months finds many seats in the country churches deserted. With what a welcome will some of the summer visitors be greeted another season. Their temporary assistance creates an influence which lives from one year to another, and often supplies just the needed support on which depends the life of these churches.

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Toronto, October 3, 1895.

Knox College.

IT will be remembered that at the last meeting of the
General Assembly a resolution was passed instructing
the authorities of Knox College to consider whether
a re-arrangement of subjects could not be advan-
tageously made so that presbyteries might be thus
guided to some extent when nominating for the vacant
professorships. The Board and Senate of the college
have carefully considered the remit and have now
issued a circular to the Presbyteries intimating that
the chairs requiring to be filled are those of *Apologetics*
and *Church History* and of Old Testament literature.
Appended is this system of studies adopted by the
Senate:—

I. Old Testament Literature and Exegesis; Intro-
duction and Biblical Theology.

II. New Testament Literature and Exegesis; Intro-
duction and Biblical Theology—Rev. Prin. Caven, D.D.

III. Systematic Theology—Rev. Prot. MacLaren,
D.D.

IV. Apologetics and Church History.

V. Homiletics, Church Government and Pastoral
Theology—Rev. J. J. A. Proudfoot, D.D.

In connection with the opening of Knox College, a
most pleasing incident was the presentation of the
portrait of Rev. Dr. Gregg, to the College by Rev. P.
Straith M.A., on behalf of the Alumni Association.
The gift was a most appropriate one, for the ex-pro-
fessor's great qualities are his personal qualities and
his face and form are endeared to generations of
students who will be happy to know that they have
been faithfully delineated by the artist. Rev. Professor
MacLaren's address on "the witness of the spirit in
relation to the authority and inspiration of the Scrip-
ture" was timely and as is everything from the learned
professor's pen, thoughtful and able. Special attention
is called to the announcement that Rev. Professor B.
B. Warfield D.D. of Princeton University will deliver
a special course of lectures in the college commencing
on the 14th inst. The lectures, it is needless to say
will be important contributions on interesting subjects
in history and apologetics and the arrangement by
which the public may avail themselves of attendance
at the lectures will be much appreciated.

"Gone to College."

The time of the year is again come when all our
Academic Institutions are centres of interest and
activity. Professors and students have returned from
their long vacations, hundreds of young men are ushered,
for the first time, into the midst of college life and
associations. In how many homes it is said of some
bright boy, or young man, the pride of the household,
he is "gone to college." These words embrace a world
of meaning. What possibilities for good or evil lie

behind them! For when a young man goes to college,
he does not merely go to a centre of intellectual life.
There is a variety of circles of influence which, like
the centripetal force of the sun, will strive to attract
him, and mould him, each after its own fashion. There
is the social circle, the moral and spiritual circle, the
circle of temptations to evil, the indifferent and sceptical
circles of influence. He will be met by all, and it will
soon be seen what choice the young man has made.
Unfortunately, there is a number of students, happily
not large, in every college, whose chief aim seems to
be to enjoy themselves, and who make their studies a
secondary matter. They have no ambition to succeed,
only to pass. Woe betide the student, who comes
within their influence, they will make it easy for him to
fail—fail in his college course, and possibly lay the
foundations of failure in life. This is a very serious
matter. Then there are strong and alluring temptations
to evil, in cities, where our colleges mostly are, most
students want to see the various phases of city life, and
are tempted to walk the streets at night, or go to the
theatre, and in this way they offer themselves as targets
for the darts of evil.

These things cannot be too seriously pondered by the
parents and pastors of the young men who leave their
homes to attend college. And the duty of each is
imperative. It is surely the duty of parents to pray
for their sons, and get some city friend interested in
them, who will keep a kindly watch over them. They
should also urge them to attend some church regularly,
and make themselves known to the minister, who will
exercise pastoral care over them. Then again, how
pastors may help in this good work, by advising them,
and by writing to them, caring for them, as being still
members of their flock. What better work can they
do? They may also be able to direct them in the choice
of a church in the city, a church home for the student
is of the first importance. It is important that our
young men have their minds trained, but it is of vastly
greater importance that their moral and spiritual charac-
ter should be vigorous and healthy, and their faith con-
firmed and deepened. The ideal education is that mind
and soul and body should be all developed and strength-
ened, to the utmost, that so students may emerge from
their colleges strong men all round, and fitted to do
good work in the world.

Hidden Texts.

There are perhaps to earnest parents few problems
more perplexing and certainly none of greater impor-
tance than the proper upbringing of their children as
members of the Kingdom of Christ. The busy whirl
of business and social life demands so much of the
parents' time and thought, that the good old custom of
early gathering the family together around the altar
for sacred instruction and devotion, as it is to be
feared, seriously suffered.

Then again busy parents have been led to relegate
the duty of instruction to the organizations which
admirable as they have proved were never intended to
provide that personal word and help, peculiarly resid-
ing within the home.

Meanwhile the children's minds have not been per-
mitted merely to rest dormant—other agencies, of a
counter kind, have been at work, some of which have
been dwarfing the expanding minds by unreal pictures
of life.

Thus it happens that many earnest people are now
discerning serious causes of alarm for the future of
our youth.

How and what am I to teach my child? asks the mother earnestly—Surely the answer is not far to seek to any Presbyterian, fairly conversant with the history and development of his own beloved church.

There are only two text books needful and these are or ought to be in every Presbyterian home. The Bible—God's revealed rule of life to men and with this, that grand character moulding, soul strengthening *multum in parvo*—"the Shorter Catechism."

It is impossible to over estimate the good that a wise and faithful parent may accomplish for his child by instructing him regularly in this most worthy summary of Christian truth.

It is the faith of childhood proved by experience, broadened by culture and spiritualized by Divine communion that becomes the strong bulwark of riper years.

The child's mind from its very elasticity is most susceptible of impression and conviction once affected is never effaced.

Though these lines, lovingly written upon the little heart by prayerful parents, may for years be invisible still shall their form remain waiting only some biting crisis to develop them in all the glory of their saving power. As an example of this we read of an erring youth, the child of a Christian home who once in a far western saloon was drinking the night away with evil companions.

Mockingly the question was asked by one of the company "What is sin?" When from sheer habit of childhood the prodigal replied—"Sin is any want of conformity unto or transgression of the law of God." There was a pause in that boisterous laughter and when the spirit had applied the stray arrow with convicting power more than one boy declared "I will arise and go to my Father."

So the Word never fails—"My Word shall not return unto me void."

We earnestly urge, upon all parents who read this the great work of systematically instructing their children both in the Bible and Shorter Catechism.

In order to encourage the children of our homes and strengthen the hands of the fathers and mothers, we propose to issue for six months a series of Tabular questions comprising selections from both the Word and Catechism and to all children making satisfactory reply we will during the first weeks of January '96 present an illuminated Diploma of merit, in testimony of their diligence and progress. See page 308.

The Reveille.

There are not wanting indications that another battle is impending on behalf of the sanctity of the Lord's Day against the advocates of the running of street railway cars on that day. The press favorable to a change is being charged with the munitions of war and as the time when aspirants for municipal honors draws nearer paragraphs appear from day to day ventilating the subject. These are signs not to be mistaken, and it is high time the champions of the right should be donning their armor and taking the field. The Association will no doubt do its duty. Meetings will be called, letters will be written and the forces marshalled. But is it not worth considering whether something else should not be undertaken? Should not candidates for the position of aldermen be placed in the field? It may be taken for granted that the "Sunday car" party will pick and choose their men, if not openly and avowedly, secretly, and that a vigorous canvass will be made in support of their ticket. The best way to meet such a move is by carrying the war into Africa.

There are various reasons why this policy should be adopted. The city council is sadly in need of good men. Our best citizens ought to aspire to seats at the Alderman's board and it is not to our credit as a city that men who have made comfortable livings if not large fortunes shirk their public duty to such an extent as to leave the field to nobodies. Toronto deserves better than this at the hands of her able and upright and Christian men of means. It is high time that religion entered our civic board. Public life would be the gainer and religion would not be the loser and until men of religious character come forward and seize the reigns of civic government, there will be moral leaks in the conduct of our municipal affairs. To those who object to the carrying of religion into public life we submit the following extract from an article in a valued contemporary:—

The sunshine of piety in politics would not hurt the piety, and would be of inestimable benefit to the politics. The best Christianity of the past has always meant the best citizenship. Luther and Knox labored heroically for the realization of a Christian state. In the palmy days of the Commonwealth Christ's men were the state's men, ever loyal to those things that made for the highest prosperity of the country. The Puritan fathers who crossed the Atlantic "in search," as Lowell finely puts it, "not of gold but of God," built up a great and glorious republic by fidelity to all civic functions which kept pure and noble the tone of moral life. No honest student of history would charge a want of nationality or a want of patriotism against Puritanism. Cromwell, who in spite of all that latter day detractors say against him, was the incarnation of the spirit of Puritanism, never hesitated to spend time, strength, money, and even blood in making England free within and glorious without. He and his associates emphasized the value of piety in politics by breathing into the government of their time a high and holy ambition to make their country great with that righteousness which exalteth a nation. Such a sublime imagination of a true commonwealth should fire the hearts of their descendents to make in the New World a country like unto England in the days when her name stood—as never before or since—a synonym for liberty and righteousness. That consummation can never be reached until the cross is planted in every department of politics, and men subordinate the selfishness of party to the service of principle.

Between piety and politics there ought to be no antagonism. Piety is the service of God, and politics the service of the State. Both are forces at work on behalf of the people. In the church men work for spiritual purposes, while in politics they work for civil purposes. Both activities are fused into harmony by Christianity, which unifies all man's endeavor into doing the will of God. "Whether ye eat or drink, or whatsoever ye do, do all to the glory of God." God is to be glorified in the polling booth as much as in the church, and by voting just as much as by praying. The times call for stalwart Christians who love their God and their country so much that they will buckle on the armor of righteousness and fight until all base and vicious forces are driven out of the government of their beloved land, and until the conditions of living are such as shall enable everything that is good and true to flourish. What is needed is a new crusade in which the followers of Jesus Christ shall go forth in the inspiration and strength of the cross to overthrow all political corruption and selfishness, and to enthrone in the high places of the land rulers with ideals, men on fire with the holy ambition to build in this fair land of ours a city of God like unto the descending Jerusalem.

A Plea for Better Music in the Presbyterian Church.

ARTHUR H. GREENE.

Written for the Review.

All our churches need arousing on the subject of sacred song. All appear ignorant of the power that is latent here—a power which if properly evoked, would empty our saloons, fill our churches, and make our people strong in God, and in the power of His might. Jonathan Edwards remarked that “as it is the command of God that all shall sing’ so all should learn to sing, as it is a thing that cannot be done decently without learning. Those, therefore, when there is no natural inability, as there seldom is, who neglect to learn to sing, live in sin, as they neglect what is necessary in order to their attending to one of the ordinances of God’s worship.” We read that He used to set apart whole days for singing!

That must have been a magnificent service in the temple when a great army of singers, strengthened by the noise of trumpets and psaltry, called to one another and said:—“Lift up your heads, O ye gates, and be ye lifted up ye everlasting doors, and the King of Glory shall come in. Who is this King of Glory?” We read that there were four thousand (Levites, and among them some of the best people in the land) whose only business it was to look after the psalmody. They were divided into courses of two hundred and forty five—each course having its appointed time. “And they had two hundred and forty-five singing men and singing women,” Nehemiah vii. 67. There was no sermon in those days except in the synagogue. The psalm was everything. Can we imagine anything grander, more fitted to press home the great truths set forth in the symbol and ceremonial of the former Dispensation, than those white robed Levites standing before the tokens of God’s presence,—the smoking altars, the golden candle-sticks,—under the very wings of the Cherubim, chanting such psalms—as the 136—one part exclaiming:—“Oh, give thanks unto the Lord for He is good;” then another, standing in a different place, responding:—“Unto Him who doeth great wonders”; and so on, till every trumpet sounding, and every bosom heaving—all would lift up their voices and exclaim:—“Oh give thanks unto the Lord for He is good, for His mercy endureth forever?”

The question has often occurred to us, why is the music not better than it is in our Presbyterian Churches generally, and why is it the farthest behind in this matter? True, of late years great progress has been made, and where scarcely more than a decade ago, the use of an organ in the church was considered a sin, now there is hardly a Presbyterian Church, where an instrument is not used in leading the praise service; still the music is often inferior, and the powers that be, seem inclined oftentimes to give little or no encouragement to those who would desire to improve the service of praise.

It is astonishing too, to notice in our own city, where in some Presbyterian Churches it is considered *wrong*, to use the organ by itself (such as in playing an opening or a closing voluntary) it is considered *right* to sing anthems with solos, while in others it is considered *wrong* to sing anthems with solos, and *not wrong* to use the organ alone before, after, and during service; surely what is *wrong* in one Church, cannot be *right* in another, and therefore one is led to suppose that, in some churches, because a few strong-minded good people are not musical themselves they imagine that everyone is of their own way of thinking, and object to

more music than is absolutely necessary, nay more, are thoroughly convinced that such music is out of place and wrong. One wonders what they think of David’s exhorting to “praise the Lord with the sound of a trumpet, praise Him with the psaltry and harp. Praise Him with stringed instruments and organs, praise Him upon the loud cymbals, praise Him upon the high-sounding cymbals,” Ps. cl. 3, 4, 5. “Sing unto the Lord with the harp, with the harp and the voice of a psalm. With trumpets and sound of cornet make a joyful noise before the Lord the King,” Ps. xcvi. 5, 6. To our mind, nothing is more conducive to a spirit of worship than to hear, before service, some sacred music given out on the organ, it covers the oppressivesilence, and lead’s one’s thoughts upward and heavenward. Who that has heard on such an occasion, the soft far-away tones of some sweet sacred air steal through the church, has not felt more in a spirit of worship? Then again a sacred solo sung with pathos will go to the heart more than many a sermon; take for instance, “I know that my Redeemer liveth,” from Handel’s *Messiah* or that diviner yet, “O for the wings of a dove,” from Mendelssohn’s, “Hear my prayer.” Who but has heard such solos sung, has not felt uplifted, inspired? One is met at once by some with the objection that such music is not worship, that it is simply a performance. Why more a performance, than singing a hymn or an anthem? One of the finest sermons the writer ever listened to, was on one Sabbath evening at Easter time, 1885 in Kings College Chapel, Cambridge. “For as in Adam all die, even so in Christ shall all be made alive. For since by man came death, by man came also the resurrection of the dead.” “But thou didst not leave his soul in hell, nor didst thou suffer thy Holy One to see corruption,” such the text, the rendering brough tears to many an eye, and thrilled one’s soul, few sermons did more good to the young men then present than this, which was music entirely.

Far be it from the writer to advocate singing by the choirs of churches rather than by the congregations. Who that has heard the 100th psalm, or “Onward, Christian Soldiers,” sung by a large congregation but has been impressed. What a grandeur there is in such hearty singing by a whole assembled congregation. There are some who would have us go back, as it were, to the old days, and engage a precentor to lead the singing and an organist to play; this arrangement, from a musical point of view, is very bad; to hear a leather-lunged precentor shouting the air at the top of his voice an octave below it is written, is, to our mind, most unmusical, and we trust, will never be returned to. All the four parts should be given to the congregation, and for that purpose a mixed choir is preferable, the congregation can then distinguish each part (or should be able to, if properly rendered by the choir,) and can follow which ever part is most suitable to their voices. Nowadays nearly every one has his or her own copy of the music and can easily follow, while those who cannot read music can follow the air. It is interesting to note, that in the early days of Presbyterian music in Scotland the air was given to the tenor part, not as with us, to the treble, and was called the “Churchpart,” implying that those who were unable to sing any of the other parts were expected to join in this. The other parts were treble, contra, and bass.

In conclusion we would submit that the music in our Presbyterian Churches might be improved by the choosing of hymns, psalms, and tunes which are most suitable for congregational singing; by the organ being made use of, before, and sometimes after service, for the giving out of some sacred, quiet and devotional music; and by the choir when they sing alone, not being tied down to what is to be sung, but should sing what in the judgment of the choir-master would be most most appropriate and could be best rendered; provided he be a Christian man, and a man of musical taste, such a trust placed in his hands would not be abused, and the quality and acceptability of the music rendered would be a great deal improved.

BONAR CHURCH, TORONTO.

The Social Side of Religion.

There may be old fashioned people here and there who are mildly amazed at the enthusiasm with which Christian Endeavorers and others mass themselves in our large cities and at the *esprit du corps* which so largely exists—testified by badges, popular hymns and other things connected specifically with the objects of such orders. These old-fashioned souls have not abandoned the idea of the essential solitariness of religion—that it must be most largely an affair of self-examination and private prayer, and they perhaps suspect that enthusiasm of this kind is not lasting and does not lead to as deep and searching results as does the more quiet and reclusive form of devotional exercise. The fact is, however, that the world is every day getting more social; for social contact is essential to progress and progress of a certain kind there must be in religion as in everything else. By this, of course, we do not mean the kind of progress which seeks new definitions, such as are in themselves too often a painful departure from the Bible's clear teachings. It is not to learn some new thing of this kind that these earnest bands come together, but to exchange experience, thought and purpose—to gain the increased spring and elasticity which this rubbing of elbows grants, and to imbibe not new opinions so much as new vigor and new encouragement for the future.

A stranger visiting a home in which visitors rarely enter is apt to be impressed with what we might call the orankiness of the family, and especially is this apt to be the case if there are no young children to disturb the cast iron conventionalities and the cast iron selfishness of such a life. The various household articles must occupy just such a position and woe to him or her who misplaces any thing. The family opinions are as set as the family habits. Whatever is—that is within the scope of their life long regime—is right, and whatever is intended to be in the way of a change outside is apt to be wrong. Thus good people get strangely narrowed simply for want of outside contact and for want of being shown gently, yet pointedly, how far behind the age they are and how much of a shaking up they need.

This condition of extreme narrowness and sequestration, of course, does not apply to the bodies of whom we speak, many of the members of which are still very young, with all that youth means of zeal, adaptability to changing conditions, receptiveness of ideas, etc. They, too, have their constant association, each with the others, in their local fraternities and can discuss methods of Christian work just as truly and in a large sense as effectively as they could do in the heat and crowding and excitement of a great national convention. Still, it is human nature to settle down on the lees, as it were, if bottled up too long. This thing of shifting one's body hundreds of miles into new geographical and sectional conditions, seeing new faces and striking up against new varieties of opinion, thought, manner and style of work, is a grand help. It is powerfully expansive, giving the previously cramped up worker pinions, as it were, and lifting him to higher planes of hope and future endeavor. And "endeavor" is the word which is the keynote of such a gathering. It is not to learn what a great national body of Christian brothers and sisters think so much as to learn what they are going to try to do—what seems to be the true objective point for the next attack upon unbelief or indifference—to look over the whole territory in a sort of bird's eye view instead of having our vision focalized upon our own little bailiwick.

In these gatherings, moreover, there is no spirit of unrest as regards faith. There is no discussion of vital principles from the standpoint of possible change. Youth devoted to the Lord is not apt to be skeptical. And youth carried on to age in this sort of fraternal loyalty in Christian work is as little apt to be corroded with the evolutionist or skeptical fads which beset some theologians who have lived much in the library or who have fallen into the habit of seeing how far they could go even in the pulpit and upon the lecture platform, in ingenious speculations which tend to upset faith among those who have not the time for independent thought and study and who look at these as their teachers. Therefore, we believe that such bodies as we have referred to are most powerful instruments towards keeping up the loyalty of Christian young people in that they keep up first of all the feeling of brotherhood and brotherly sympathy—the glow and fire and flame of true churchly devotion. The church cannot drift into evolutionism or rationalism as long as these practical young Christians are coming on the stage. If they thus fulfil a really conservative office, in spite of the breezy progressiveness of their methods, may they not hope to increase that effectiveness most largely by those great annual meetings which rivet the fraternal links that bind them together?

We would not underrate prayer, the reading of the Bible and self-examination. There may be deceptive enthusiasms about a crowd. There no doubt often is, as regards some of its individuals.

Still without contact, without the shaking up, the rattling of dry bones into new life, the vivifying effect of fraternalism in religion we are all likely to become lifeless and formal. We must balance the two forces and strive to keep each in healthful operation. They are the proper corollaries and supplements of each other. The man of private prayer ought to be the man who loves the society of those who are animated by a common hope and trying under God's grace to work out a common spiritual destiny.—*N. Y. Observer.*

Higher Criticism.

BY PROF. A. H. SAYCE, LL.D., F.R.S.

The clay tablets of Babylonia and Assyria were deposited in the libraries, which were established in the temples of the country. The papyri of Egypt were preserved in much the same fashion. Some of the libraries are very old, and were continually being added to as time went on. The American Expedition to Babylon has recently been excavating a library at Niffer, which was formed 3,000 B.C., while there are books or tablets in it which come down to the age of the Persian Empire. The oldest Babylonian library of which we know was created by Sargon library who reigned as far back as 3,800 B.C. The standard Babylonian work of astronomy and astrology had been originally compiled for this king, and edition after edition of it was made down to the last days of the Babylonian monarchy. Every library was provided with a large staff of scribes, who were constantly at work copying, or, as we should say, re-editing the old literature. The copies were made with scrupulous care; we are told when there was a fracture in the original, rendering the characters illegible, and also whether the fracture was recent or not; when again the scribe was uncertain about the character which he was to copy, he either gave all the characters he thought it might represent, or frankly confessed that he could not read it.

In Palestine also there were libraries and scribes like those of Babylonia and Assyria. For the pre-Israelitish period we have the testimony of the Tel el-Amarna tablets, and such Old Testament hints as the name of the city Karjath-Sopher, or "Booktown," called Beth-Sopher, "the Scribe's house," in an Egyptian papyrus. For the age of the Jewish kingdom there is an incidental allusion in the book of Proverbs. There we are told (xxv. 1) that the chapters which follow contain the "proverbs of Solomon which the men of Hezekiah, King of Judah, copied out." It is evident that the example of Babylonia was followed at Jerusalem, and that there too there was a library with a body of scribes employed in re-editing the older literature of the country. In this way the ancient writings of Israel were preserved and handed down. And it is not probable that they were edited with less care than the clay books of Assyria and Babylonia.

The prophetic books are full of references and quotations which indicate an acquaintance with the works of earlier authors. Thus the prophecy against Moab in the fifteenth and sixteenth chapters of Isaiah is quoted from an older prophet, and adapted by Isaiah to the circumstances of his own time, as we learn from the correct translation of the concluding verses. This should be: "This is the word that the Lord spoke concerning Moab long ago. But now the Lord hath spoken" again by his servant Isaiah, who declares that the glory of Moab should perish within three years. Another passage in the book of Isaiah (ii. 24) is found also in his younger contemporary, Micah (iv. 1-3.) This passage must have been quoted from elsewhere by Isaiah, as it begins with the conjunction "and," and is incomplete at the end. Its source, however, could not have been the prophecies of Micah, as this is forbidden by chronology, and it follows therefore that it must have been quoted by both from a common original.

The books of Kings and Chronicles, again, allude to various works which have now been lost. Among them were the annals of the Kingdoms of Judah and Samaria, compiled year by year, as well as historical books like those of the prophets Gad and Nathan, who recorded the events of their own time. The date of the compilation of the books of Kings is remarkable. The books end abruptly with the reign of Evil-Merodach, who succeeded his father, Nebuchadnezzar, as King of Babylon. His reign lasted only two years, when it was cut short by murder. As his death is not mentioned, the book of Kings must have been finished before it took place, that is to say, in B.C. 561. The Jews at that time were exiles in Babylonia, and the city and temple at Jerusalem had been destroyed. Nevertheless it is evident that the exiles still had access to their old literature; even the annals of the northern kingdom had been preserved and could be referred to by a writer who lived in Babylonia.

The Assyrian monuments have explained how this could have been the case. The kings of Assyria and Babylonia made war against men, not against books. The most precious spoil which could be carried off to Assyria from a captured Babylonian city

was some old text which the library of Nineveh did not possess. Nebuchadnezzar, as his inscriptions show, was himself a patron of literature, and it is therefore more than probable that when he took Jerusalem he would have carefully removed the library he found there to one of the numerous libraries of his own country. The Babylonians took a good deal of interest in the nations round about them, and some of the tablets they have bequeathed to us contain the names of foreign deities, as well as lists of foreign words with their Babylonian equivalents. As for the literary works of the northern kingdom of Israel, the "men of Hezekiah," who copied out the proverbs of Solomon, would have been glad to secure as many of them as possible. The writings of the northern prophets, Amos and Hosea, must have been preserved in this way; indeed, the prophecies of Hosea contain clear evidence that they have been edited by a Jew.

After the return from the exile there were no longer any difficulties in the transmission of the sacred books. The literary age of Greece had already begun, and the Western world was beginning to learn from the Eastern how to write and read, to establish libraries and preserve books. The Jewish community had become a sort of theocracy under the government of the high priest, and its members were interested in handing down intact the Scriptures which they had received. Before long the Hebrew books were translated into Greek for the benefit of the Greek speaking Jews of Egypt, and the Old Testament was thus transmitted through two separate channels, the Hebrew text of Palestine, and the Greek text of the Septuagint. Papyrus made way for the parchment scroll, and eventually in the sixth century of our era the Massoretes commenced their work of counting every letter of the sacred volume, and by means of the vowel points and accents of stereotyping its traditional pronunciation. Meanwhile the Canon of the New Testament had been formed, and the books of which it was composed added to those of the Hebrew Bible. Under the successors of Alexander the Great, booksellers had multiplied in the great cities of the civilized world and large bodies of trained slaves were employed to copy the books that were in demand. It was no longer difficult to obtain a copy of a book, provided the purchaser was willing to pay its price. The preservation and multiplication of the Scriptures had become almost as easy as it is in our own time.

Religious Instruction in Public Schools.

HIS STUDIE WAS LIKEL ON THE BIBLE.*

(Conclusion.)

The following papers were set as a means of answering the question, "Do my pupils know as much or more about heathen religions and other things that we do not specially teach them, as they do about the Bible, which we do not specially teach them either?"

A.

- I. Name six heroes, prophets, or gods, of the Greeks, Romans, or Arabians. What was each noted for?
- II. One of the poets of Queen Victoria's reign wrote a lament on the death of a friend. Name the friend, the poem and the poet. Tell something worth remembering about this friendship. Give a short quotation from any poem by this writer.
- III (1) What does a Hindu think about the Ganges?
(2) What does a Hindu think about the cow?
(3) What does a Mohammedan think about the slave trade?
(4) What does a Mormon think about homo life?
(5) What did the early astronomers think about the shape of the earth?
(6) What did the early astronomers think about the motion of the heavenly bodies?

IV. "I would rather have written these lines than take Quebec to-morrow."

- (1) Who said this?
- (2) When?
- (3) Who wrote "these lines."
- (4) What did the speaker mean?

B.

- I. Name a great Old Testament characters. What made them great?
- II. Name the poet of the Bible who wrote a lament on the death of a friend?
Name the friend.
What was his fate?
Give a short quotation from any of this poet's writings.
Tell anything worth telling about their friendship.
- III. Give one short practical direction from the Bible for each of the following:--
(1) The duties of a citizen.
(2) " " judge.
(3) " " king.

- (4) The treatment of the aged.
- (5) " " " poor.
- (6) " " " lazy.

IV. "Render therefore, unto Cæsar the things that are Cæsar's, and unto God the things that are God's."

Who said this?

When?

What does it mean?

In preparing these papers, everything directly bearing upon school work was avoided. Had I, for example, set for A I.: "Name and describe six characters from "Kenilworth." I knew every pupil would give a good answer. But that would not have tested the point in question. We know our pupils are far better acquainted with every book authorized by the Education Department of Ontario than they are with the Bible. It is not surprising that they should know a book they study and should not know a book they do not study. The profession knows that and the public knows that. That was not what I wanted to know. I wanted to know whether they had "picked up" as much or more Grecian and Hindu mythology and other things to which chance allusions are made in class work as they had "picked up" about the Bible, to which also chance allusions are made in class-work, and which is assumed to be taught by the Church and the home besides.

So I tried to make the questions on A and B of equal difficulty, and showed the paper to a professional friend, explaining my object. My friend at once assured me that those who were able to answer A would be able to answer B, and that I would find the results about equal. On reading the questions again, I was somewhat inclined, on the whole, to agree with this opinion.

Fifty classes were examined on this paper—one hundred and nineteen pupils. The average mark obtained by each form, on each of the questions set, and the average mark obtained by the pupils belonging to each Church (see instructions from the Education Department for General Registers) on each of these questions, is given below.

FORM.	AVERAGE MARK.	No. of PUPILS.	A					B					
			I	II	III	IV	TOTAL	I	II	III	IV	TOTAL	
			Maxi- mum	6	7	6	6	25.0	6	7	6	6	25.0
I.....	15.4	30	4.9	5.2	5.2	4.7	20.	3.6	3.0	1.8	2.4	10.8	
II.....	15.5	23	4.0	5.3	4.7	5.2	19.2	4.2	1.2	2.1	1.5	9.0	
IIIb.....	15.9	25	5.4	4.6	4.2	5.2	19.4	4.6	2.0	2.2	3.0	11.8	
IIIa.....	16.3	22	4.3	5.8	4.1	4.9	19.1	4.1	2.6	2.6	2.7	12.0	
IV.....	17.8	19	3.3	4.7	3.3	5.7	17.0	3.7	1.2	2.3	1.8	9.0	
Total.....		119	4.4	5.0	4.2	5.0	18.6	4.0	2.1	2.2	2.4	10.7	
Boys.....		61	4.9	4.9	4.7	5.0	19.5	4.0	2.6	1.9	2.4	10.9	
Girls.....		58	4.0	5.2	3.9	5.2	18.3	4.9	2.0	2.4	2.2	10.6	
Episcopalian....		33	5.2	5.4	5.0	5.2	20.8	4.2	2.4	2.1	2.5	11.2	
Presbyterian....		31	4.3	5.2	3.9	5.1	18.5	4.1	2.3	2.3	2.6	11.3	
Methodist.....		25	4.2	5.1	4.1	5.3	18.7	3.8	1.3	1.9	2.2	9.2	
Baptist.....		16	4.7	4.3	4.6	5.4	19.0	3.8	1.6	2.4	2.0	9.8	
Congregati'l....		9	2.9	4.7	4.1	5.2	16.9	4.2	2.6	1.1	2.6	10.5	
Hebrew.....		1	6.0	7.0	5.0	6.0	24.0	6.0	0.0	6.0	2.0	14.0	
R. Catholic.....		1	6.0	7.0	4.0	5.0	22.0	6.0	0.0	0.0	2.0	2.0	
Lutheran.....		1	2.0	3.0	4.0	5.0	14.0	2.0	0.0	2.0	0.0	4.0	
Unitarian.....		1	3.0	7.0	3.0	6.0	19.0	6.0	0.0	3.0	0.0	9.0	
Believers.....		1	6.0	7.0	6.0	6.0	25.0	4.0	7.0	3.0	4.0	18.0	

The general result of this test is somewhat striking. The average percentage on A is 74.4 and on B 42.8. One pupil obtained the maximum for both papers. Nine other pupils obtained the maximum for A. One other pupil obtained the maximum for B, and only five out of one hundred and nineteen pupils knew more about B than about A. Of the rest, three pupils obtained equal marks for A and B. That is, nine pupils knew as much or more about B than about A, and the remainder, one hundred and ten, knew less.

Fifty-two pupils could tell about Cupid, Juno, Neptuno and other gods. But only thirty-one gave six great characters from the Bible and what they were noted for. Judging from these results one might sometimes be in a little doubt as to whether these children had been brought up in Christian or heathen homes.

Forty-eight pupils seemed never to have heard of David and Jonathan, and thirty-two could give no answer whatever to the question about the directions of the Bible for a citizen, king or judge. But there were only six who did not know about Tennyson and Hallam, and only three who gave no answer to the question about the Hindu and the Mormon.

On thirty-two papers there was no answer at all about the words of our Lord quoted in B IV., and there were only seven correct answers to this question. But on the same papers sixty-two perfectly correct and complete answers were given to the question about the words of Wolfe—which are interesting in a way—

possibly worth remembering, though one could not think special emphasis would be laid on them. But think of children learning and understanding and remembering these and not even recognizing the words of Him who spake as never man spake.

Great interest was displayed by all five forms in the result of this examination, although it was given to them without any warning or preparation, and although they were told that it would not affect their promotion examination then in progress. Great anxiety was displayed to know "How I did on that paper," and I was afterwards informed that accounts of it had been carried home and awakened much interest there. "O Mary, I am quite ashamed of you—one would think you never read your Bible," was the comment of one mother.

One or two amusing answers were given. I have not quoted these, because this is no matter for jesting. There was one boy who attempted a poor joke in his answers. I have a fear that he learned that at home—and he writes himself down Presbyterian. A glance at the table of results will show that the Presbyterians are not carrying out the traditions of their Church and country about teaching their children.

The State must find some one to whom to entrust this great duty. It must be done by the teaching profession because no one else can do it. We can teach. It is our profession. And because the teaching profession must do this, those who train and license and employ teachers should see that they have the necessary knowledge, and that they are capable of conducting religious exercises at the opening and closing of school with propriety and dignity.

A few months ago a new teacher went to one of the largest Collegiate Institutions in this Province and one that has a wonderful record at examinations. "O, yes," said the Principal, "you might read over the Lord's Prayer before school. I do not think any one on the staff does more than that. You do not, do you, B?" "O, no," answered B. A Board of Trustees in engaging a Principal, or an assistant teacher should know where he stands in regard to such matters.

Such an arrangement as Matthew Arnold proposes can be carried out.

It has always been done in most of the Toronto Public Schools. The teacher reads the Bible with the class every morning and nearly all the children bring their own Bibles. This is provided for on the regular Time-Table, and every class has one Bible Lesson each week besides.

All that is needed is a resolution from the School Board such as that passed by the Kingston School Board, July 12th, 1895.

At the regular meeting of the Public School Board last evening, a very important resolution was adopted respecting religious instruction in the Public Schools. The motion reads:—"Moved by R. Meek, seconded by T. C. Wilson, that the school question has absorbed a great deal of the attention of Church assemblies, conventions and synods, meeting during last year, and the opinion has been emphatically, and, indeed, very generally expressed that the Scriptures should be more thoroughly studied in the Public Schools; that this Board is impressed with the conviction that the ethical education of the young should be carefully conducted, and that this can best be done by the spread of Biblical knowledge, and hence it is resolved:—(1) That we adopt the International Series of Sunday School Lessons for use in the Public Schools as most contributory to the study of the Scriptures, topically and systematically; (2) that the School Management Committee be requested to arrange for the reading of Sunday school lessons each morning in the Public Schools when they resume after the holidays, and that the devotions be varied by the recitation of the Apostles' Creed, the Ten Commandments, the Beatitudes, or Psalms, the preceding prayer prescribed by the Education Department; (3) that the pupils be required to read the lessons with the teachers, to know the chapter from which it is taken, to memorize the golden and other texts, and to be marked for proficiency in this, as well as in other studies, and in the same way."—*The Mail Report*.

"Let the profession rise to the occasion; it is a great one. If we understand aright our country and our time, it is the prophethood of the scholar which men are looking for and not seeming to themselves to find. The cry of the land is for a moral influence to go out from our schools and colleges and studies to rebuke and to reform the corruption and the sin which are making even the coldest-blooded man tremble when he dips his foot into some brink of the sea of politics. The scholar is disgraced if the nation go mad with cheating, and his hand is never laid cool and severe with truth in its hot forehead."—*Phillips Brooks* in the *Canada Educational Monthly*.

Men are what their mothers make them.—*Emerson*.

All that I am my mother made me.—*John Quincy Adams*.

Literary Notes.

The Presbyterian Church: Its worship, functions and ministerial orders, by the Rev. Alexander Wright M.A. Musselburgh. Edinburgh and London, Oliphant, Anderson and Ferrer, 1895. Price 5s.

At a time when the General Assembly of our own Church has appointed a committee to consider the question of uniformity in public worship, with the possibility of an optional liturgy, one looks into a book such as this which sets out "to trace the history and functions of the Church of Scotland from the period of the Reformation to the present day," with the expectation of receiving some helpful information as to the experience of the past. Nor are we altogether disappointed. We find here the main facts given in popular form together with some discussion of the principles that ought to be recognized in the conduct of public worship with a special view to its improvement. There is also a discriminating review of the significance of some present day movements in this connection. The work, however, ought to have been a much better one than it is. The style is uneven and often poor, the arrangement of the matter confused; the book abounds in wearisome repetitions, and the performance is marred all through by the obvious determination of the writer to lead up to one foregone practical conclusion. He has an exaggerated reverence for Knox's Liturgy or "Book of Common Ordour" and would fain see its chief features restored in the Church of Scotland. But the reasons given are not very convincing nor is his summary of the history of the question likely to awaken much enthusiasm for his cause. In view of the fact that not even Knox's name was sufficient to secure the maintenance of his liturgy in use after three quarters of a century of trial, there is not much encouragement to work towards its restoration; and in view of the further fact brought out by the writer that the movement towards a liturgy has already fallen into a childish aping of Anglicanism, and even unto Romish extravagances it may be said to be already discredited beyond any hope of success. The author rightly enough attributes to the influence of English Puritanism the change which took place in the seventeenth century from a liturgy to an entirely free service. But that fact instead of being a reason for resenting the change is rather a reason for adhering to it. English Puritanism is the natural ally of Scottish Presbyterianism and of Presbyterianism everywhere else. There is no reason why we should not seek to improve the service of public worship, but the improvement ought to come rather from a more elevated piety than from a superfine aestheticism. A true religious spirit will be sure to find its own fit expression. No form, however fine, will do much to create the spirit. Liturgies have never yet been able to maintain themselves purely on their own merits for constant use. They may do for occasional services, such as marriages, burials and the administration of the sacraments, lent for the regular diets of worship they always require sooner or later to be eked out by the additional attractions of music or elaborate ritual. The book is printed in admirable style that does credit to the publishers.

"Jesus My Saviour," Rev. Jno. Thompson, D.D. Price 60c. Fleming H. Revell Co., Toronto.

We welcome this little book in these days of so-called liberal thought when the tendency in many quarters is to minimize the objective atonement of Jesus Christ, and to put in its place a salvation by example, by moral influence, by brotherhood. The need of the blood for the cleansing of our sinful natures is emphasized on every page, and there is no attempt to gloss over the inherent and entire corruptness of the human heart. It will be found a very refreshing little book for Christians, and most helpful to any who are in doubt or anxious as to the way of Salvation.

The October *Eclectic* opens with a liberal-minded and earnest "Defense of Prayer," by the Rev. Wm. Barry, written in answer to a former article by Mr. Norman Pearson. Wm. Hammond Robinson discusses "The Opportunity of Democracy," suggesting reforms and improvements in a Democratic state of government, and dealing largely with the education of its youth. An interesting number will be Mrs. Gordon's "After Careers of University Educated Women," whose careful statistics show somewhat startling facts about some of the social effects of university education among the daughters of England. A good scientific article, clearly written by Prof. R. A. Gregory, tells of "The Spectroscope in Recent Chemistry," and Mrs. Percy Frankland notes some singular properties of disease germs and bacteria in a short sketch she calls "Sunshine and Life." In his article, "Harnessing Niagara," Mr. Geo. Forbes displays much self-esteem as an engineer, and incidentally gives a few facts about the new system of utilizing part of the force of the great falls.

FOR THE SABBATH SCHOOL

International S. S. Lesson.

LESSON II.—THE TRIUMPH OF GIDEON.—OCT. 13.

(Judges vii. 13-23.)

GOLDEN TEXT.—"Though a host should encamp against me, my heart shall not fear."—Psa. xxvii. 3.

CENTRAL TRUTH.—Victory with God.

ANALYSIS.—The **D**ream of the Soldier, v. 13-15. Directions for Israel, v. 16-18. Defeat of the Midianites, v. 19-24.

TIME AND PLACE.—B.C. 1222, 200 years after Joshua's death. Ophrah near Shechem.

INTRODUCTORY.—About two hundred years had passed since Joshua's death. The Israelites had, by their idolatry, brought upon themselves during that period, four oppressions by their heathen enemies. From three of these they had been delivered by Judges whom God had called for the purpose. 1. By Othniel. 2. By Ehud and Shamgar. 3. By Deborah and Barak. Judg. iii. 1-6; 81. The fourth oppression, by the Midianites in connection with the Amalekites and other "children of the east," was complete and very severe, lasting about seven years. Judg. vi. 1-6; also see v. 11.

The Israelites again cried to God for deliverance. The angel of the Lord appeared to Gideon and told him he should be Israel's deliverer.

After overthrowing the altar of Baal in his own city, and building in its place an altar to the Lord, Gideon aroused the people against their oppressors. He gathered an army of thirty two thousand men. He then asked the Lord for further signs to assure him of his success. These were granted him. By the command of God he now sifted his army until only three hundred picked men were left. With this handful he was ordered to make the attack, as told in to-day's lesson.

THE DREAM OF THE SOLDIER, v. 13-15.—Following the command of God Gideon, together with his servant Phurah, went stealthily down into the camp of the enemy. Standing in concealment, God brought to his ears a conversation between two of the Midianites strikingly prophetic of the coming victory. One of them related to his companion a dream. He had seen in the vision a cake of barley bread, the food of the poor and of the beasts, and so suggestive of the scarcity among the Israelites, roll down into the midst of the army and into the tent of its leader, overturning everything in its course. Such was the dream, and the trembling listener was quick to interpret it. "This," said he, "is nothing less than the sword of Gideon." Already the panic had begun, it would soon spread and permeate the whole army. Gideon with breathless attention grasped the import of this conversation from his place of hiding. He realized this strange coincidence was no thing of chance but the ordering of God, and he saw how near the brink of complete dismay and discomfiture the host of Midian was. So worshipping God Gideon returned to his little company of three hundred men and told them what he had seen to encourage him in going up against the enemy. "Arise," he cried, "for the Lord hath delivered into your hand the host of Midian."

THE DIRECTIONS FOR ISRAEL, v. 16-18. Strategy formed a strong feature of ancient warfare. The directions for action given by Gideon to his little army were exceedingly wise. He divided them into three companies, so as to produce the impression of surrounding the enemy, and to each man was given a trumpet and a torch usually carried only by the leaders. The torches or lamps were for a time concealed in jugs, the breaking of which at the right moment would suddenly throw a glare upon the Midianites confusing them, and giving the idea of a great multitude. Together with the breaking of the jugs was to be given the battle-cry of Israel, "The sword of the Lord and of Gideon," in which God was acknowledged as the source of power, the real commander, the one in whom they trusted for victory. It was a very simple plan yet wonderfully effective, as all God's plans are.

THE DEFEAT OF THE MIDIANITES, v. 19-28.—The plan was carried out in every detail, and the result was an unqualified triumph for Gideon's followers. Surprised, confused and dismayed, the mighty host of invaders dazzled by the flaring torches, and terror stricken by the tumult, turned upon each other and compassed their own destruction. The panic was universal. Encumbered with women, children, and plunder as nomadic invaders always are, they scattered over the country through which Gideon immediately sent runners arousing the people. The Lords of the Jordan were occupied by the Israelites, and the destruction of the invading host was complete. The Midianites were so utterly annihilated that they do not reappear on the page of history.

CHRISTIAN ENDEAVOR.

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

Promises.

First Day—Promised peace—Isa. xxxii. 1-6.

Second Day—Promised joy—Jer. xxxiii. 1-11.

Third Day—Promised strength—Deut. xxxiii. 24-29.

Fourth Day—Promised guidance—Ps. xxxii. 6-11.

Fifth Day—Promised honor—Rev. ii. 7, 17, 20-29.

Sixth Day—Promised heaven—Matt. xiii. 37-43.

PRAYER MEETING TOPIC, Nov. 10.—"MY FAVORITE PROMISE, AND WHY IT IS DEAR TO ME," 2 Pet. iii. 8-14. (A memory meeting suggested.)

Better work means better workers. Thus the question we have to consider becomes a personal one. We are so apt to shift the responsibility for the effective working of our societies to the shoulders of the leaders that it is well for us to pause a moment and ask the question, "Am I as one of the rank and file doing all my duty?" So many of us bewail the lack of interest in our societies, the lack of real service for Christ and the Church, when the solution of the difficulty lies with ourselves. We cannot expect the society to labor as a whole, with earnestness and effectiveness until you and I as individual members are doing all we can. But then we need equipment for service; many young people are discouraged in their effort to serve the Master, because they rush headlong into the field of labor unequipped and untrained. There are two things necessary for this, the knowledge of one's weapons and the power to use them. The first may be gained by a study of the Word of God, the sword of the Spirit; the second by receiving the Holy Ghost. What we as Endeavorers need to learn and emphasize is that no matter how much tact, energy or talent we may possess our work cannot be effective if it is done in any less power than that of the Holy Spirit. If our committees, prayer-meeting, lookout, social and all the others are anxious to do better work, let them wait upon God for the baptism and filling of the Spirit: then they can begin to be useful, but not till then.

For Christ and the Church.

THE SEVENTH PROVINCIAL CHRISTIAN ENDEAVOR CONVENTION AT BRANTFORD.

On Tuesday afternoon of last week we bought our tickets for Brantford, and boarded a handsome car that had been reserved for the delegation of Toronto Juniors, and Junior workers. Along the outside of the car was stretched a streamer bearing the inspiring legend, "The Girls and Boys for Jesus," while Union Jacks fluttered loyally from each corner. It was a happy company that filled the car, and the journey to the Convention city was relieved of all weariness by hearty singing and most delightful fellowship. The Juniors had a song of their own, and a prize of a silver C. E. badge was offered to the one who would first learn it by heart; a bright little fellow from Woodgreen Methodist Church entered the contest and in a very short time proved himself worthy of the prize. At Brantford we were met by Mr. Frank D. Mills of Toronto and some members of the reception committee, who conducted us to the Convention headquarters in Zion Presbyterian Church where we were all duly billeted. We were too late for Tuesday's meetings, but we gathered sufficient information to be able to give the gist of the day's work. The round-table conference on committee work was the most interesting feature of the afternoon gathering, and developed many helpful hints and suggestions. President G. Tower Ferguson also delivered his annual address in which he dwelt on the various evidences of progress in the Endeavor movement during the past year, and closed by giving as a motto for the future the text, "speak unto the children of Israel that they go forward." In the evening, addresses of welcome were delivered by the Rev. Dr. Cochrane, Mayor Watt and President Hopkins of the local union to which Mr. E. A. Hardy B.A., of Lindsay replied gracefully. Rev. Wm. Johnson of Wardville brought the first session to an end with an impressive address on "The Spirituality of C. E. work." Wednesday morning we were early awake. The sunrise prayer-meeting in Brant Avenue church was led by Mr. Best, Secretary of the local Y.M.C.A. and many endeavorers enjoyed the blessing of this early gathering at the throne of grace. A breakfast for Junior workers followed presided over by C. J. Atkinson Provincial Junior Superintendent. This was one of the most delightful incidents of the Convention. It was our privilege to be there, and we append some notes gleaned from the bright conference on Junior work that took place around the table. In the St. Thomas Disciple Society eighteen Juniors have joined the church in six months. The boys and girls of this Society hold a weekly meeting in the local Old Folks Home. Another Junior society gave a picnic to the old ladies in a widows' home, and

enjoyed much the pleasure of the aged ones in their outing. A Toronto society held a banner social at which the Y.P.S.C.E. presented the Juniors with a banner. Mrs. G. W. Coleman of Boston was present and answered most helpfully a number of questions on the work among the children. At the close of the conference a number of yellow badges were given to the workers bearing the words "Pledged to advance Junior work," these were to be pinned on all delegates not already workers, who would promise to do all in their power to aid the movement among the boys and girls. Before the end of the Convention the little yellow badge was conspicuous every-where. The regular morning session of the Convention was particularly interesting on account of the reports given by the officers of the Union, and representatives of county and municipal organizations. The general Secretary Mr. Morros of Hamilton reported 156 new societies for 1895, or a total of 1652 societies in Ontario. These societies have an active membership of 48,558, associate 28,731, total 77,289. The Presbyterian figures stand, societies 523, active members 15,404, associate 9,497, total 24,901. The Treasurer's report showed a very slight deficit. The report of Dr. Dickson the Provincial editor was very interesting; his experience with the newspaper led him to remark that there was wide room for evangelistic work among editors of the secular press. He believes the day is coming when they will be compelled to give the Y.P.S.C.E. the position on their columns it deserves. Mr. C. J. Atkinson's report on Junior work was listened to with closest attention. It showed a growth of 63 in the number of societies since last year: there are now in the Province 10,661 Juniors, composing 238 societies of which 52 are Presbyterian. The largest contribution to missions was given by the 15 Juniors of the Alexandria Industrial school, amounting to \$45.00. Knox Presbyterian, Perth gave \$42.80. After all the reports were in, the Rev. Geo. Fowler, of London spoke on "Advance Endeavor." He urged advance steps in personal consecration, Bible study and Christian citizenship. The afternoon was given up to the Juniors. Mrs. Coleman of Boston delivered an inspiring address on this grandest branch of Endeavor work, which was followed by a conference on, "Benefits of Junior work," under the leading of Mr. Geo. B. Bickle of Toronto. Many took part in this discussion and told how the Junior society helped the Y.P.S.C.E. the pastor, the Sabbath-school, and the boys and girls themselves. The meeting then adjourned to the Armoury, where 3,000 children and young people met in one of the most successful gatherings of the Convention. Master Ernest Wilkinson of Wellington St. local society presided ably, and Mrs. Coleman spoke to the Juniors on "Light." She said light did three things, drove away darkness, showed the dust, and revealed the way; so Jesus the Light of the World drives darkness from our lives, shows us the evil in them, and reveals to us the right way, and so too must Juniors, as His disciples, shine. A pleasing feature of the great rally was an illustration of Junior committee work by four girls and three boys who each bore an appropriate emblem of the committee represented. There can be no doubt that the work of the afternoon will give an impetus to Junior work that will be felt throughout the Province. In the evening the Convention was broken up into fragments, and a C. E. meeting held in every church in the city, thus carrying the Endeavor idea into many churches where the society does not as yet exist. We attended Zion Presbyterian, and enjoyed a splendid meeting. In the absence of the appointed leader Dr. Nichol took the chair, and left things to a great extent in the hands of the audience, who took hold heartily, and testified joyfully to blessing already received at the Convention. Dr. Hartmann, a Moravian missionary among the Delaware Indians told how his efforts for them had been fruitless until he tried the Endeavor idea, and then as a testimony to its success he introduced to us chief Tobias of the Delawares, superintendent of their Junior society and Eli Jacobs President of their Y.P.S.C.E., both made short but excellent addresses, and the meeting was reluctantly brought to a close by chief Tobias singing "The Sweet Bye and Bye," in his own tongue, the audience joining in the English chorus.

Thursday morning was devoted to denominational rallies. We attended, of course, our own in the First Presbyterian church. There was a large gathering of our people, and the meeting was carried through with a hearty swing. Dr. Nichol took the chair, and Rev. R. Douglas Fraser, of Bowmanville, delivered a very practical address on "Necessary things in Presbyterian Organization," in which he urged the benefit and need of organizing our societies into unions according to Presbyteries, having organic union with the Presbytery. This gave rise to every lively discussion lasting for some time and which eventually embodied itself in a resolution calling for organization of our societies on Presbyterian lines. Dr. Dixon spoke on practical work for missions, and dwelt most forcibly on the claims of the home field. Rev. J. G.

Conning of the *Endeavor Herald*, eloquently pleaded for Christian citizenship. Both addresses were afterwards made practical by resolutions based upon them and carried unanimously. The advisory committee for the rally of '96 was then chosen, and is Rev. R. D. Fraser, Bowmanville, Convener; Rev. R. M. Hamilton Brantford, George Tower Ferguson, Toronto, and S. J. Duncan, Clark, Toronto Secretary. In the afternoon the delegates re-assembled in Zion church, and the Nominating Committee reported the following officers for '96-'95; President, Rev. A. F. McGregor, Woodstock; Vice-Presidents, Rev. R. E. Knowles, Ottawa, Mr. E. A. Hardy, B.A., Lindsay, Rev. G. Munro, Hamilton, Rev. Wm. Johnston, Wardsville; General Secretary, Mr. T. Morros, jr., Hamilton; Treasurer, Mr. W. J. Doherty, London, Editor, Rev. J. A. R. Dickson, Galt; Junior Superintendent, Miss L. E. Wiggins, with Mr. C. J. Atkinson as assistant, Councilors, Rev. Dr. Cochrane, Brantford; Rev. J. F. Barker, Rev. J. Van Wyck, Hamilton. The report also announced Ottawa as the choice of the executive for the convention of '96, and the hope that the other Provincial Unions would cooperate to make it a Dominion gathering. Three stirring addresses on missionary lines were then delivered by the Rev. R. P. McKay, Rev. Dr. Dadsen, and R. W. Wordsworth. The first speaker eloquently showed that the missionary outlook was as bright as the promises of God, and that all that remained for the Endeavorers to do was to take possession of the territory God had opened up for them. Rev. Dr. Dadsen dwelt on the need and meaning of self-sacrifice for missions, and his burning words made many of us feel a sense of deep humiliation as we thought of how little we know of the real meaning of denying self for Jesus sake. To clinch the arguments so far urged Rev. R. W. Wordsworth spoke with much power on proportionate giving, and in the course of his remarks elicited loud applause by an unqualified denunciation of the concert bazaar-social method of raising money for church work. It was with a feeling of regret that the delegates gathered in the evening to the last session of this most blessed convention. Zion church was crowded to the doors at 7.15 p.m., and fifteen minutes later Park Baptist church would hold no more. Arrangements had been made for the speakers to address both meetings. Dr. Clark, our loved president, had arrived after a tedious journey lengthened by a slight accident on the railway, and his presence no doubt accounted for the vast concourse of people. Rev. A. F. McGregor took the chair, and after an opening song service called on President Francis E. Clark to address the meeting. Dr. Clark came to the front of the platform amid the waving of flags and handkerchiefs, and most hearty applause. He touched briefly in beginning on the work of world wide Endeavor, and greeted Brantford in the name of 40,000 young people who had grasped his hand on his world round journey. Then he went on to speak of God's supreme purpose for the Y.P.S.C.E., he showed that while Christian citizenship, interdenominational fellowship, and missionary enterprise were all grand objects of the movement, neither of these was the supreme one. It was his conviction that God sent the Y.P.S.C.E., for the deepening of the spiritual life of our young people. He dwelt on the need of deeper, truer spirituality in our county unions, our local societies, and necessarily in our individual members. This life of consecration and Christ companionship was the privilege of all endeavorers. The gift of the Holy Ghost was meant for each one of us. He then called on the meeting to join him in individually praying "this for me." Thus the most heart searching and impressive address of the great Convention came to an end. Dr. McTavish then conducted the closing consecration service, urging the willing surrender of ourselves as bond slaves to Jesus Christ. The various local unions were then called upon to rise as they felt led and repeat their consecration message, from all over the church little groups rose and in Scripture text and sacred song pledged themselves to the service of Christ. Toronto city union, represented by some twenty-five delegates, sang a verse of "Nearer my God to Thee," in which many others of those present joined us. Then we all rose and singing "God be with you till we meet again," dismissed with the benediction, to re-assemble, God willing, at Ottawa in '96. Thus ended the grandest provisional convention ever held in Ontario.

GLEANINGS.

The most striking feature of the Convention was the prominence of Junior work. Ontario will feel the power of it for months to come.

This time last year there was no C. E. Societies in Germany, now there are 20. There are 100 societies in Madagascar.

The fire has caught the heart of our beloved Dr. Clark. Thank God that the keynote of the Endeavor movement has been struck by him as the submission to the filling and control of the Holy Ghost. God grant our organization a pentecost.

Church News.

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

Montreal Notes.

A NOVEL exhibition has just been held in Calvary Congregational church, in this city, that might easily be imitated with advantage elsewhere, both in town and country. Early in the year Mr. S. S. Bain, the well-known florist and an enthusiastic Christian worker, delivered a course of three lectures on "Plants and how to grow them," under the auspices of the Junior Endeavor Society of the church. To the lectures the other junior societies of the vicinity were given a cordial invitation. Plants and seeds were distributed by Mr. Bain to all the children present, with a request that the results might be displayed at the end of the season, when prizes would be given to the most successful. The matter was taken up enthusiastically by many of the little people, and a most interesting exhibition was the outcome. In awarding the prizes Mr. Bain criticized every plant before him, showing in the clearest and most attractive manner the causes of each respective failure or success. Among the societies taking part was that of Calvin church, of which Dr. Smyth is pastor, where in continuation of this delightful flower mission Mr. Bain is shortly to give a talk on bulbs and their winter culture. It is hoped that the exhibition may become an annual affair. The care of flowers must always have a refining influence on the character of children and will help to bring brightness into many a home at trifling cost.

THE various Sabbath schools of the city, many of which were closed during July and August, are now again in active operation. Some of them are holding special "rallying days" to gather in all their old scholars and secure new ones. The Rev. Dr. MacKay, of Crescent street church, resumes his Saturday afternoon class for teachers this week. In past years this class has been attended by teachers in large numbers from all denominations, and has been found very profitable. The Sabbath School Union is making earnest efforts to extend and improve the work in the country districts. Mr. G. H. Archibald, formerly superintendent for St. Matthew's church, Point St. Charles, and who, during the past two years has been taking a course of study in the Springfield Training School for Christian workers, enters upon his duties as Provincial Secretary on the 1st of October. County Sabbath school Conventions are now being held in outlying districts. Last week there were two, one in Labelle, away back in Laurentian Mountains, where the Provincial Committee has been of much assistance in a scattered district; the other in Wright, up the Gatineau River. These are districts in which the organizing of the home department of Sabbath school work is of special importance, the population being so sparse that many can avail themselves of no other.

MUCH sympathy is felt with the Rev. James Patterson, Presbyterian city missionary, and chaplain to public institutions, in the loss by death last week of another of his daughters at the age of twenty-five. She had been long ailing, but was only a few days confined to bed before passing away to the Saviour whom she had learned to love. She was buried at Hommingford, Mr. Patterson's former charge, and the remains were followed to the railway station by a large number of the city sisters including several from other denominations as well as by other friends of the family.

ALL those interested in Foreign Mission work as well as those who have the pleasure of knowing Mr. David Yule personally, will be glad to learn that he is rapidly recovering from his recent severe illness and is now able to be out again. It will probably be some months before he is able to resume any outside duties, or even the oversight of his own business, but there is good hope of his ultimate complete restoration to health. For several years back Mr. Yule has provided the entire support of the Rev. Murdoch MacKenzie, of the Honza Mission, and besides has been a generous contributor to all kinds of Christian work.

A LARGE and interesting farewell meeting was given in the lecture room of Chalmers church, Quebec, on the evening of September

24th, to Miss Jamieson and her brother, the Rev. W. J. Jamieson, in view of their early return to India as missionaries under the Foreign Mission Committee of our Church. Many representatives from other congregations were present, and a number of ministers on the platform. Earnest and effective addresses were given by the two missionaries, and kindly words of farewell spoken by the Rev. Mr. Tait, who acted as chairman, the Rev. T. J. Mansell and the Rev. A. T. Love. Mrs. Tait on behalf of the local Ladies' Auxiliary presented Miss Jamieson with a beautiful portfolio as a slight token of their love and esteem. Several appropriate pieces of music were sung by the choir, and the interesting meeting was brought to a close with the hymn "God be with You till we Meet Again."

General.

MR. MCKAY has resigned the charge of Duart and Highgate.

REV. R. B. SMITH, of Ashburn has tendered his resignation to Whitby Presbytery.

MR. T. D. McCULLOUGH, licentiate has accepted a call to Dresden, Chatham, Presbytery.

THE Presbyterian church at South Granville has undergone extensive repairs this summer.

REV. W. SMITH, of Middleville, so far seems the choice of the church, Pakenham, as successor to the Rev. Andrew Patterson.

REV. MR. McLEAN has accepted the call to Claremont, and the Whitby Presbytery has confirmed the same. The induction ceremony will take place within a few weeks.

THE Young People's Society of Christian Endeavor of the First Presbyterian church, Port Hope, held a very interesting social in the Walton street hall, on Wednesday evening Sept. 25th.

MR. J. W. McINTOSH, M. A., the popular Presbyterian student, who has so acceptably filled the pulpits of Oakwood and Cambray during the last two summers, preached his farewell sermon on last Sabbath.

AT a meeting of the Presbytery of Calgary, held in Edmonton, on Sept. 3rd, the Rev. Gavin Hamilton, Macleod, Alberta, was elected clerk of Presbytery in room of the Rev. Charles Stephen, M. A., who has held the office for the past four years.

IT is intended to have one of the large windows in the new church, Blenheim, handsomely illuminated in honor of Rev. A. W. Waddell, who labored so faithfully as pastor for thirty five years, and who is still living in the town.

THE many friends of Rev. A. H. Scott, M. A., of Perth, were glad to welcome him to Owen Sound once more. He occupied his old pulpit the last two Sabbaths. The church was well filled on all occasions and many and hearty were the welcomes given by old time friends.

MR. NORMAN MCGILLIVRAY, a member of St. Andrew's congregation, Whitby, and a matriculant of University College, Toronto, presented himself to Presbytery for examination for certification to Knox College to study for the Gospel ministry. After a committee had examined Mr. McGillivray, the clerk was directed to furnish him with a certificate to the Senate of Knox College.

BY the appointment of the Halifax Presbytery, Rev. E. D. Miller, of Yarmouth goes to St. John's, Newfoundland, to relieve the Rev. Mr. Graham in that city, who intends taking a trip soliciting aid for the rebuilding of his church destroyed in the great fire. We understand that the Rev. J. L. George, at present staying at New Glasgow, will go to Yarmouth and supply Mr. Miller's place during his absence.

A MOST interesting farewell meeting was held at Dornoch lately to take leave of Rev. A. P. Ledingham and his wife who go to the India mission field. The meeting was presided over by Rev. Mr. Thompson, Chatham. In his unavoidable absence, Rev. Dr. Somerville, of Owen Sound, sent his regrets and a motto for the missionary and people:—"Sanctify yourselves, for tomorrow the Lord will do wonders among you." Rev. Mr. Little, Rev. Dr. Smith, missionary, and other prominent brethren took part. At the close of a most successful ceremony the company adjourned to the house of Mr. Little, where after partaking of

the princely hospitality of the host, Mrs. Little was presented with a handsome parlor rocker and silver fruit dish and salt cellars, accompanied by a complimentary address on behalf of the members of the Bible class and Christian Endeavor Society.

THE congregation of East Fernwood turned out in large numbers Sept. 20th at a special meeting of the Presbytery of Victoria, convened for the purpose of ordaining Rev. J. C. Forster, the new pastor of St. Columba's, Knox and Cedar Hill churches. The services were very interesting and more than ordinarily impressive. Rev. W. Leslie Clay, minister of St. Andrew's, presided, the sermon being preached by Rev. Dr. Robertson, superintendent of missions. Rev. Dr. Campbell addressed the new minister, and Rev. D. McRae, the congregation.

REV. DR. G. L. MCKAY, Mrs. McKay and three children, and Mr. Kozakow, the Chinese student, left the Union Station on the noon train on Friday, Sept. 27th, for Vancouver, where they will take the steamer for the Island of Formosa on the 14th. This is Dr. McKay's second visit to Canada in twenty-four years, he having gone to Formosa in 1871. During his present stay in Canada his family have been attending school, and have acquired considerable knowledge of the English language, and have made satisfactory progress in such subjects as they were taught in our schools. Unless unforeseen circumstances arise the doctor does not expect to return again to his native land. A large number of friends were present at the station to bid the party farewell, amongst whom were Mr. Hamilton Cassels, Dr. McLaren, Dr. McTavish, Rev. J. H. McVicar, Rev. Dr. Burns and Rev. R. P. McKay, Foreign Mission Secretary.

Bible Training School.

WE are pleased to know that the above school has had a most encouraging opening. The day classes have an enrolment of thirty regular students, the large proportion of whom are looking forward to work in the foreign field, while at the evening classes there is an attendance of over seventy. The opening public meeting is to be held on the evening of Tuesday, 5th October, in the Northern Congregational church, on Church street, when the Rev. Dr. Erdman, so well known in connection with the Niagara summer conventions, will be the chief speaker. Dr. Erdman is coming to the city to give a course of lectures to the students of the school, and these lectures will be open to any who care to attend them. He will occupy city pulpits on the 6th and 13th October, when many will no doubt take the opportunity of hearing this well known Bible student.

Ordination at Claremont.

THE Presbytery of Whitby assembled on Tuesday, the 24th inst., at Claremont for the examination and, that proving satisfactory, for the ordination and induction of Mr. John McBean, licentiate of the Lindsay Presbytery, as pastor of Erskine Church. The weather was delightful and a large and deeply-interested congregation convened to join in divine service and to witness the solemn ceremonies of the day. At half-past two o'clock the Presbytery was constituted with prayer by Rev. John Abraham, acting moderator, and the clerk announced that the edict had been published on two consecutive Sabbaths and then put the formal question, if any person had ought to object to the life or doctrine of the minister-elect. Rev. George B. McLeod, of Newcastle, preached, taking for his text John viii. 12. Mr. McLaren detailed the steps taken towards the call, and the moderator leading in prayer and in "the laying on of the hands of the Presbytery" solemnly set apart the young brother to "the care of souls." The Rev. Mr. McAuley, of Pickering, delivered "the charge" to the minister, and the Rev. Mr. McLaren, of Columbus, addressed the congregation. The services were of a high order and were greatly appreciated. The settlement of Rev. Mr. McLean at Claremont is very harmonious and affords the promise of spiritual prosperity. Duncan McNabb, Esq., entertained the Presbytery at dinner and a successful social was held in the school-room in the evening, followed by speeches and vocal music, furnished by the Stouffville

choir in the auditorium of the church which wound up the memorable proceedings.—J. McMACHAN, Clerk.

Presbytery of Chatham.

THIS Presbytery met in First church, Chatham, on Tuesday, 15th Sept., at 10 a.m. The minutes were read and sustained. Elders' commissions were handed in and the roll of Presbytery made up. Mr. Becket was elected moderator for the ensuing six months. Mr. Davidson reported that he had organized Bent Path Mission, elders had been elected and ordained, and a communion roll of thirty members made up. Mr. D. Currie reported that he had moderated in a call at Dresden which had resulted in favour of Mr. T. D. McCullough, licentiate. His conduct was sustained. Commissioners were heard and it was found that the call was unanimous and hearty. It was sustained and ordered to be forwarded to Mr. McCullough. It was resolved to ask a grant of \$250 per annum for the field from the Augmentation Committee. St. Andrew's church, Windsor, asked for and obtained permission to borrow (\$13,000) eighteen thousand dollars and to secure the same by mortgage on the church property. Mr. Nattress presented the motion re the appointment of Foreign Missionaries, of which he had given notice, and after discussion it was referred to a committee, consisting of Messrs. Nattress, Davidson, Jamieson, Sutherland and R. McDonald, to report at next regular meeting. Mr. Davidson was appointed moderator of the session at Bent Path. Standing Committees for the year were appointed as follows:—Home Missions, Dr. Battersby, convener; Messrs. Becket, Manson, McLaren, Sutherland, Anderson, Steele and I. McDonald; Augmentation, Messrs. Tolmie and Hodges; Church Life and Work, Messrs. Manson, Larkin and Anderson; Sabbath schools, Mr. Davidson; Aged and Infirm Ministers' Fund, Mr. Becket; Statistics, the Clerk and Messrs. Tolmie and Sutherland; Messrs. McKay and Dow read exercises before a committee which reported favorably, and they were ordered to be certified to their college. Mr. Alex. McLean was received as a student, and a committee was appointed to supervise his studies. It was agreed to meet in the Presbyterian church in Ridgetown, on the second Monday in December, at 7.30 p.m. The first sederunt to be for conference, and Messrs. Hunter, Becket, and McDonald were appointed to prepare the programme. Mr. Kay resigned the pastoral charge of Duart and Highgate, and it was agreed to hold an adjourned meeting in Blenheim on the 24th inst., when the matter would be issued. Presbytery's Home Mission Committee reported, recommending that Mr. Greathead be continued as supply for Caron church and North Dawn for six months longer, the field being still too weak to call; that Mr. Uzelle be supply for Colchester for the winter, and Mr. McLean for Bent Path; that \$3 per Sabbath be asked for each of last two stations from the Assembly's Home Mission Committee, and that an ordained missionary be obtained for Price and Renaud Line if a grant of \$150 per annum from the Home Mission Committee could be secured. The report was received and its recommendations adopted, and Dr. Battersby and Messrs. Tolmie and Fleming were appointed a committee to procure supply for Price. It was agreed that Knox and Chalmers churches in Mr. McLintock's should unite under the name of McColl church. Presbytery's Augmentation Committee was instructed to visit Blythwood in the interests of the Augmentation Fund. Mr. Larkin was asked to meet the Executive of the Presbyterian Branch of the Women's Foreign Missionary Society to endeavor to arrange that the annual meeting of Branch and the spring meeting of Presbytery shall coincide in time. Presbytery adjourned to meet in Blenheim on the 24th inst. at 10.30 a.m. and was closed by the benediction.—W. M. FLEMING, Clerk.

AN adjourned meeting of Chatham Presbytery was held in Blenheim on the 24th September at 10.30 a.m. Mr. McLaren was appointed moderator, and Dr. Jamieson, clerk pro tem. A letter from Mr. McCullough accepting the call from Dresden was read, and it was agreed that his ordination and induction should take place at Dresden on the 31st of October, Mr. D. Currie to preside, Mr. Patterson to preach, Mr. Tolmie to address the minister, and Mr. Larkin the

people. Mr. Kay's resignation of the charge of Duart and Highgate was taken up. Commissioners from the congregation were heard expressing regret at the prospect of parting from Mr. Kay. Mr. Kay adhered to his resignation and it was accepted by the court to take effect on 30th September. Mr. Hunter was elected moderator pro tem of the session, and instructed to declare the pulpit vacant on October 6th. Messrs. McLaren and Jamieson were appointed to draw up a minute re Mr. Kay's resignation. It was agreed to ask the session at Duart to meet with Presbytery at its next regular meeting to explain certain statements in reference to an undesirable state of things said to exist in the congregation. Presbytery adjourned to meet in the Presbyterian church, Dresden, on 8th October, at 10.30 a.m., and was closed with the benediction.—W. M. FLEMING, Clerk.

Presbytery of Peterborough.

THE Presbytery of Peterborough met in Port Hope on Tuesday, the 17th inst. Thirteen ministers and three elders were present. Mr. Reeves, of Lakeside, was appointed moderator for the next six months. Mr. R. Laird, B.A., agreed to accept of the call to Campbelford. His ordination and induction has been appointed for the 1st Oct., at 6 p.m. Those appointed to officiate are Messrs. Thompson, Tanner, Somerville and Torrance. Rev. J. R. McKnight made application to be received as a minister of the Church under the care of the Presbytery. The consideration of the application was deferred until the next meeting. The consideration of the report of the deputation to visit Warsaw was deferred also until next meeting. The motion by Mr. Bennett at the Presbytery should undertake the support of a missionary to the foreign field, in addition to all now done in the cause of Foreign Missions, was submitted to the sessions for their consideration. Very satisfactory reports were received from all the mission fields within the bounds. The next meeting of the Presbytery was appointed to be held in St. Paul's church, Peterborough, on the 3rd Tuesday of December, at 9 o'clock.

Presbytery of Kamloops.

THIS Presbytery met at Vernon, Sept. 3rd and 4th. Full attendance of members. There were present also Rev. Dr. Robertson, C. W. Gordon and W. G. Fortune (Elkhorn, Man.) Mr. Thos. Paton was appointed moderator for the next twelve months. Mr. A. McVicar, B.A., missionary at Nelson, was taken on trials for license. The trials were sustained and Mr. McVicar was first licensed and afterward ordained and designated to the Nelson field for two and a half years. The Home Mission report was presented by Mr. A. Lee, B.A., convener. Mr. Lee stated that the new regulations as to salaries were now in force, and that considerable difficulty had been experienced in adjusting figures so that no serious injury should be done in any case. It was his judgment and that of the Home Mission Committee as a whole that the new regulations must bring hardship to all members of Presbytery affected by them. With this view of the matter all the members of Presbytery agreed. Claims for the past six months, upon the basis of the new regulations, were approved as follows:—Donald, \$100; Nelson, \$106.04; Spallumcheen, \$125; Vernon, \$75; Nicola, \$175; Kettle River, \$290; Revelstoke, \$130; Kaslo, \$130; Windermere, \$115.40; Okanagan, \$120; Shuswap, \$90; Ashcroft, \$130; Lac La Hache, \$114; Roseland, \$120. On motion, duly seconded, the following resolution was adopted:—"Whereas the Home Mission Committee of the General Assembly based its resolution to grant \$13,000 to the Synod of British Columbia for Home Mission work within its bounds on the salary of unmarried ordained missionaries being \$700 per annum, and of students, \$5.50 and \$6.50 per Sabbath, respectively, and board for summer and winter half years, and whereas the General Assembly increased the salary in the one case to \$750, and in the other to \$6.00 and \$7.00 and board, it is hereby resolved to ask the General Assembly's Home Mission Committee for \$50 extra each in the case of the Vernon and Nelson missionaries, and fifty cents per Sabbath for each mission supplied by a student, the number of Sabbaths in the latter case being for the half year. It was

unanimously agreed to urge strongly that a grant of \$200 (Aug.) be made to Kamloops for this year. Session records were examined and attested in due form. Standing committees were appointed for the year—conveners as follows:—Home Missions, Rev. A. Lee, B.A., Kamloops; Foreign Missions and French Evangelization, Rev. T. S. Glasford Donald; Temperance, Rev. Geo. A. Wilson, B.A., Vernon; Systematic Benevolence, Colleges and Funds, Rev. A. Lee, B.A., Kamloops; Young People's Societies, Rev. T. Paton, Grand Forks, Kettle River; Sabbath Schools, Rev. J. Kerr Wright, B.D., Spallumcheen; Sabbath Observance, Mr. D. Matheson, Spallumcheen; State of Religion, Rev. Geo. Murray, M.A., Nicola; Church Property, Rev. J. K. Wright, B.D., Spallumcheen. It was agreed to undertake to raise \$70 for Manitoba College this year. The Presbytery resolved to recommend the formation of Sabbath Observance Societies wherever possible. Leave was given to Kaslo congregation to sell the old church, and to Vernon congregation to mortgage its manse to the extent of \$500. Addresses by Revs. Dr. Robertson and C. W. Gordon were given on Wednesday evening (public meeting). Next meeting to be held at Enderby, first Wednesday of Dec., at 10.30 a.m.—JOHN KERR WRIGHT, Clerk.

Presbytery of Portage le Prairie.

THE regular meeting of this court was held at Portage le Prairie on the 16th ult., at 7.30 p.m. Those were present, Revs. Messrs. White, Douglas, Wright, McKee, Munro and Patterson, ministers, and Messrs. McLeod, Grant and Harvey, elders. The Rev. Mr. White was appointed moderator for the next six months, Rev. Mr. Douglas' term having expired. Rev. Mr. Morat, of the Brandon Presbytery, being present, was asked to sit as a corresponding member. The Home Mission report was presented by Rev. Mr. Munro. The various fields were considered in detail, and it was found that satisfactory progress had been made in them all. Deputations were appointed to visit Franklin, Arden and Sylvester. The congregation of Franklin made application for a remission of interest in their loan, offering at the same time to pay half the amount of the mortgage before the end of the year. On the motion of Rev. Mr. Patterson, seconded by Mr. Harvey, it was agreed that their application be recommended to the favorable consideration of the Church and Manse Building Fund. Rev. Mr. Emes was appointed supervising pastor of Sylvester, and Rev. Mr. Gourlay, of Gilbert Plains. Mr. Gould, a student laboring within the bounds, asked the Presbytery to recommend to the General Assembly that they accept of a modified course of study in his case, there being circumstances which rendered it difficult for him to take the regular course. This was committed to a committee, consisting of Revs. Messrs. Wright, White and Munro, who are to report at next meeting of Presbytery. The next meeting of Presbytery is to be held at Gladstone, the first Tuesday in March, at 3 p.m., the evening sederunt to be devoted to the consideration of "Church Life and Work," arrangements to be made by the moderator of Presbytery and pastor of the congregation.—FARQUHAR McILAK, Clerk.

Presbytery of Calgary.

THE Presbytery of Calgary at its last meeting granted students' certificates to Messrs. Wallace, Scott, Short, Sterling, Stewart and Muldrew. Rev. Mr. Veiter made application for the organization of a church and for a church building at Josephburg, and Revs. McQueen and Forbes were appointed a committee to dispose of the application. Rev. J. C. Hendman reported that \$160 had been contributed towards the augmentation fund. Rev. J. Fernie reported that negotiations were still in progress with regard to the site for a church at Ponoka. The Presbytery ratified the sites which had been selected and the granting of forty acres at Red Deer, Clover Bar, Belmont, Sturgeon River and Beaver Lake, five at the Sturgeon settlement, two at Fort Saskatchewan and one at Agrioola. Application was made for a manse at Fort Saskatchewan, a loan of \$500 being requested from the Church and Manse Building Board, Winnipeg, and the missionary at Beaver Lake also asked for a small grant to assist in building a house, the people offering to give their

help. A public meeting was held in the evening, the subject of discussion being Sabbath school work. The speakers were Rev. J. P. Grant, who spoke on some S. S. work within the bounds; Rev. D. Spear, who spoke of the relation of parents to the S. S.; and Mr. G. Reid, who gave a sketch of the organization and work of the Northern Alberta S. S. Union. At the close of the meeting Rev. Chas. Stephen was appointed to write up historical notes of the congregations within the bounds. Thursday morning was taken up with the committee work. The afternoon seditant took up the Home Mission report which was presented by the Rev. D. G. McQueen. Revs. Forbes, Herdman, Grant, Spear, Jaffray, McMillan, Hamilton and Stephen reported as having visited and dispensed ordinances in various fields. A vote of thanks was passed to Mrs. Colles of Dublin for a contribution of £15 towards the erection of a church on the St. Mary's river. Rev. J. C. Herdman was appointed to represent the Presbytery on the Home Mission Committee of the Synod to be held at Vancouver on the 17th inst. The proposal of the Home Mission Committee of the General Assembly to hand over a lump sum to be divided amongst Manitoba, the Territories and British Columbia was protested against on several grounds. The following appointments to vacant fields were made provisionally: Gleichen, Walker; Red Deer, Atkinson; Bow River, M. R. Mc, Y.M.C.A. Calgary; Maple Creek and Swift Current, Taylor; Dewdney and High River, G. S. Scott; Medicine Hat for October, McKenzie; Mormon settlement, South Edmonton and foothills to be arranged. Applications for work were received from Messrs. McInnes, Montreal College, and A. L. Thomson, Manitoba College. It was arranged to hold the next regular meeting of the Presbytery on the first Friday in March, at 8 p. m. in Knox church, Calgary, and a special meeting at Dewdney, about October 1896, for the ordination of G. S. Scott, and other emergent business. In the evening the Ladies Aid Committee entertained the visitors in the church, at which a pleasant couple of hours was spent in social intercourse. Short addresses were given by members of the Presbytery, who all carried away with them most favorable impressions of this, their first collective visit to Edmonton. Minutes of thanks were passed to the retiring members of Presbytery, viz. Rev. Mr. McKenzie B.A. Cardston; Rev. Charles Stephen, M.A., Medicine Hat, clerk of Presbytery; and to Rev. J. A. Matheson who left for Union Mines, B.C.

Bruce Presbyterian W.F.M.S.

The Presbyterian meeting of the Women's Foreign Missionary Society was held in Knox church, Paisley. Delegates to the number of 10 were present from nearly all the auxiliaries in the Presbytery, viz. Chesley, Tara, Port Elgin, Underwood, Centre Bruce, West Brant and Walkerton. The president, Mrs. Johnston, of Paisley, occupied the chair and was assisted in the devotional exercises by Mrs. Young, of Centre Bruce. This session consisted of a routine of business, reports from the various auxiliaries, etc., being read. At the afternoon meeting, beginning at two o'clock, the president confronted a large audience of women and associated with her on the platform were Mrs. Kippan, of Tara, vice-president; Mrs. Ferguson, Chesley, secretary; and Miss Sinclair, missionary, stationed at Indore, India, at present home on furlough. The surrounding districts and sister churches were well represented. The president's annual address consisted of a brief sketch of the work during the past year together with its prosperity, touching on the aim and object of the W.F.M.S. The annual reports of the secretary and treasurer gave a very encouraging account of the work done by the society during the past year. The ten auxiliaries and three mission bands have contributed nearly \$700 towards sending the Gospel to the remote corners of the earth. Calling to the rescue of souls was sent to the Indians of the North West. After the adoption of reports the dedication prayer was offered by Mrs. Boyd, of Chesley. The election of officers for the ensuing year then took place resulting as follows: President, Mrs. Johnston, Paisley; 1st vice-pres., Mrs. Gushue, Walkerton; 2nd vice-pres., Mrs. Craigie, Hanover; secretary, Mrs. Ferguson, Chesley; treasurer, Miss Millar, Paisley. The next meeting will be held at Walkerton, on Sept. 4th, 1896. Miss Sinclair, of Indore, was then introduced and

spoke for upwards of an hour. A public meeting was held in the evening at which addresses were delivered by Rev. Mr. McQuarrie, of North Bruce, and Rev. Mr. MacLennan of Pinkerton.

From the N.W.T. Reserves.

On Muscowpetung's agency, on which Mr. J. B. Lash is the efficient agent, there are Piapot's, Muscowpetung's, Pasquah's, and the Sioux bands, having a population of 708 in all—67 Protestants, 242 Catholics, and 399 pagans. Those on Muscowpetung's are: Piapot's cut, cure, and sell hundreds of tons of hay annually, hauling it to Regina. Yearly they manifest more industry, thrift and aptitude in the handling of machinery, and care of their horses, oxen and cattle.

Many of the implements on this reserve are owned by the Indians. There are about thirty families. They own 156 horses.

Piapot has not proved as responsive to civilization, nor is he as readily influenced to adopt the modes of life or education of the white man as some chiefs. He is a medicine-man, keen, shrewd, reticent and independent. He came to our tent, dined with us, and conversed freely and pleasantly.

Indian names are very queer when put in our language. Here are a few samples out of Piapot's band: Dead Body, Muskeg, Light of Hills, We-hear-him-calling, White Eagle, Carry-him-along, Rock-Chief, Sitting-this-side-of-the-rock, Same-shoe, Gopher, Two Horns, Big Sky, Iron-child, etc.

Mr. Nichol, the farm instructor at Muscowpetung's, is a courteous, solid and worthily respected man, who is deeply interested in the welfare of his people.—Regina Progress.

Meeting of the Foreign Mission Committee.

The Foreign Mission Committee met on Tuesday and Wednesday, Sept. 24th and 25th, at which were present—Mr. Hamilton Cassels (convener), Principal Grant, Dr. MacLaren, Principal MacVicar, Dr. Wardrop, Dr. A. J. McDonald, Dr. Moore, Dr. McTavish, Dr. J. B. Fraser, Dr. J. Thompson, Moore, Currie, Shearer, R. Johnston, A. Jaffray, J. R. McNeillie, A. Bartlet, W. D. McKenzie and R. P. Mackay. In connection with the opening of Dhar, a new station in Central India, it was reported that the Maharajah very cordially received the missionary, Miss O'Hara, M.D., who had already entered upon the work, and had presented the mission with a field of over seven acres for the missionary bungalow, and another field of over one acre as a site for a hospital.

The question of bungalows for our missionaries in India is a perplexing one to the committee. To send missionaries into such a climate as that of India without suitable houses in which to live, is felt to be a grave responsibility, and yet Mr. Wilkie is living in a bungalow that has been condemned two years ago by a civil engineer. It is damp and unhealthy, and in the rainy season Mr. Wilkie has had to desert it altogether and occupy rooms in the college. Mr. Lodingham has been appointed to co-operate with Mr. Wilkie in India and he also will need a bungalow, and there is a bungalow needed in Dhar for Rev. F. H. Russell, who has been appointed to that field, as well as for Miss O'Hara and Miss Dougan. It was agreed to make these facts known to the Church. The resignation of Rev. J. Fraser Smith was read and accepted by the committee, with expressions of deep sympathy and sincere regret that Dr. Smith is compelled, on account of the state of his health, to abandon, for the present, his work in Honan.

Letters were read from Honan stating that the Chinese are friendly and the work is becoming more and more hopeful. Mr. Slimmon baptized six converts in one village in the month of July, having had to wade for twenty miles through a flooded country in order to get there. A resolution was read from the Honan Presbytery recommending that all missionaries going to Honan remain unmarried for at least two years, which is the practice in several of the larger missionary societies in that country, for reasons that seem weighty.

Dr. G. L. Mackay appeared before the committee and gave an interesting statement of his views as to the probable effects of Japanese rule in Formosa, giving reasons for his belief that the work is to be more difficult than formerly owing to the change of government.

The work amongst the Chinese in Victoria is suffering very much from the want of suitable buildings in which to meet. Strong resolutions were read from the Foreign Mission Committee of the Synod of British Columbia urging the erection of a new building in Victoria, and also asking help in New Westminster, Vancouver and Union Mines. In view of the great expenso of building operations in British Columbia it was agreed to undertake no further expenditures until the situation is again considered by the General Assembly.

The Girl's Home at Albion is about completed.

Mr. Swartout is urging strongly an extension of the work amongst other tribes in the same regions—on Barclay Sound.

Miss Rachel W. Chaso was appointed to Indore, Central India, and will probably sail in company with Miss Bella Ptolemy and Mr. J. J. Thompson, M.A., about the first of November.

Dr. Reid reported that the funds are coming in slowly. Already over \$10,000 have been borrowed from the banks.

R. P. MACKAY.

In Memoriam.

It is with deep regret that we announce the death on Thursday the 26th ult., of the Rev. James Williamson, M.A., LL.D., vice-principal of Queen's University, who died at his home, on Earl street, aged 89 years. Although in delicate health for a considerable time, Prof. Williamson was not taken seriously ill until about four weeks ago. Since that time he has been a great sufferer, but bore the trying illness with resignation and fortitude.

James Williamson was born in Edinburgh in 1806. He was educated at the high school of his native city, and in 1827 graduated from Edinburgh University. His chosen profession was the ministry of the Church of Scotland, and in 1831 he was licensed. For a time he became a missionary in Kilsyth, a mining district, and afterwards was assistant minister at Drumelzier. While attending to the spiritual needs of the people in the latter place, Queen's University and college were being founded in Canada, and in 1842, the second year of its existence, he accepted an appointment to the chair of mathematics. This he filled continuously down to 1854, when he became professor of astronomy, which chair he occupied till his death.

In 1845 he married Margaret Gilchrist, daughter of John Gilchrist, of Edinburgh, editor of the Evening Courant of that city. She died two years later, leaving one son, who is now filling a responsible position in his father's native city. In 1852 the professor married his second wife, Margaret Macdonald, sister of the late Sir John Macdonald. In 1855 his alma mater in Scotland honored him with the degree of LL.D. In 1870 he lost his wife, who had been well known in her lifetime as the kind second of his constant hospitality to the students.

His connection with Queen's was marked by an intense earnestness to maintain and increase its reputation, and by an unvarying interest in it and all connected with it. In the early days, when the university was struggling along with few professors and scanty funds, Prof. Williamson's varied mental resources were often called upon, and at one time or other during those days he filled every chair in the university. Prof. Williamson was an effective preacher. He frequently filled vacancies in the pulpit of St. Andrew's and always preached acceptably. "The announcement that Prof. Williamson was going to preach," said a friend, "was sure to bring a larger congregation to St. Andrew's than if no such announcement was made."

The last public address of deceased was made on June 6th beside the grave of his lamented friend, the late Sir John A. Macdonald, when Macdonald clubs were placing floral tributes on the tomb. His voice was feeble and hesitating. It was in the home of Prof. Williamson that the late Sir John was stricken with the illness that preceded death. The old friends will be united again side by side in Catarqui cemetery where they will sleep.

On April 27th, 1892, a bronze bust of the deceased was unveiled in Queen's. It was made by Hamilton McCarthy, sculptor. It was presented to mark the completion of his fiftieth year of active service in Queen's.



Three Singers

GOD sent his Singers vpon earth
 With songs of sadness and of mirth,
 That they might touch the hearts of men,
 And bring them back to heaven again.

The first, a youth, with soul of fire,
 Held in his hand a golden lyre;
 Through groves he wandered, and by streams,
 Playing the music of our dreams.

The second, with a bearded face,
 Stood singing in the market place,
 And stirred with accents deep and loud
 The hearts of all the listening crowd.

A gray old man, the third and last,
 Sang in cathedrals dim and vast,
 While the majestic organ rolled
 Contrition from its mouths of gold.

And those who heard the Singers three
 Disputed which the best might be;



OR still their music seemed to glaze
 Discordant echoes in each heart.

But the great Master said, "I see
 No best in kind, but in degree;
 I gave a various gift to each,
 To charm, to strengthen, and to teach.

"These are the three great chords of might,
 And he whose ear is tuned aright
 Will hear no discord in the three,
 But the most perfect harmony."

LONGFELLOW

THE CHURCH ABROAD.

The Rev. Dr. Geikie has returned from his trip to Queensland, much improved in health. He is spending a few days in Sydney before returning to Bathurst, N. S.W.

The collection for the Sustentation Fund of the Church in New South Wales during the first six months of the year, amounted to £12,770, while £781 was subscribed to Home Missions.

The Rev. T. Vincent Tynms, Principal of Rawdon College, has been called to the pastorate of the magnificent Coats Memorial Church, in Paisley.

Dr. Pentecost, who arrived in London from America on the 4th ult., resumed his ministry at Marylebone Presbyterian Church on Sunday, Sept. 8th. He has returned, as he himself announces full of health and vigour, and invites the hearty co-operation of all his people for the coming winter's work.

It has been decided to hold a public demonstration of the Free Churches of Liverpool with a view to forming a Federated Non-conformist Council, on October 9th, when the Rev. Hugh Price Hughes, M.A., and Rev. Charles Berry, D.D., have promised to deliver addresses. A small committee has been appointed to make the necessary arrangements.

At the Edinburgh Dean of Guild Court a petition for permission to raise a pedestal for a Knox statue in the quadrangle of the Free Church College was remitted to the Burgh Engineer. Dean of Guild Miller said he was sorry that they had not got a better position for the statue—an outside position. It was a pity to give Knox a back seat at this time of day.

The Presbyterian Press in Shanghai last year issued 82,000 copies of the Scriptures, and 36,700,000 pages of other books.

A history of Stafford Church, which dates from 1689, has been compiled by Mr. B. P. Wright, an elder and ex-Mayor.

The services in Kirkintilloch church on Sabbath week in celebration of the jubilee of Rev. John Mitchell, the senior minister, were conducted by Rev. Robert Cameron of Glasgow in the forenoon, and by Mr. Mitchell himself in the evening.

The Home board has agreed to grant a retiring allowance to Rev. Gilbert Meikle of Inveraray on the ground of ill-health.

A flower service was held last week in Bithwell church, which was decorated with evergreens for the occasion. Rev. D. Ferrer presided, and the cantata "Coming of the Flowers," was rendered by the church and Sabbath school choirs. The flowers presented were sent to the Glasgow infirmaries and other similar institutions.

The death has occurred at the age of 28 of Mr. Henry Craigie Rainy, the second surviving son of the principal. Long in delicate health he had latterly begun his studies at the New college with the view of entering the ministry.

A stranger entering the church of St. Stephen the Martyr, Edinburgh on a recent Sabbath, was told by an elder and the leader to take any seat he liked. He was shocked, however, when attempting to open the door of a pew to find it locked.

The General Assembly of the Irish Presbyterian Church has appointed Rev. George Woodburn of Kells, Professor of English and Logic in Magee College, Londonderry, and Rev. Thomas S. Hamill of Lurgan, Professor of Theology in the Belfast College.

The Colonial, Continental, Irish, Jewish, Foreign, and Weak Congregations Missions of the General Assembly have at present to their credit the sums respectively of £2,227, 11s. 7d., £870, 2s. 11d., £3,943, 6s. 2d. and £275, the India Education fund having a debtor balance of £148.

Centenary services, in connection with the London Missionary Society, were conducted on Sunday, Aug. 25th in the Free and F.P. Churches at Selkirk.

Dr. Lamb, the well known New Hebrides Missionary, intends erecting a hospital on the island of Ambrym, and the necessary material for the structure has been taken down by the steamer Katoomba.

A MONTH OF DANGER!

OCTOBER WEATHER DREADED BY
RHEUMATIC SUFFERERS.

SUDDEN CHANGES IN
TEMPERATURE
BRING AGONIES
AND
SUFFERING.

PAIN'S CELERY COMPOUND SHOULD BE FREELY
USED THIS MONTH.

The only Medicine that Cures
Rheumatism and Sciatica.

We have just entered on the month of October, a time fraught with tremendous dangers to all rheumatic sufferers. It is terrible to contemplate the agonies that thousands will have to endure. The victims are many, they are old and young, rich and poor. Some wealthy sufferers will betake themselves to climes with fewer dangerous changes of temperature; but the vast majority are obliged to face and endure the evils that must surely come, unless they seek the help of Paine's Celery Compound, that medicine that never fails in the most terrible cases of rheumatism.

In the complete banishment of rheumatism and sciatica Paine's Celery Compound, has more wonderful cures to

its credit than can be shown by all other combined medicines.

It should be remembered that Paine's Celery Compound does not simply relieve for a few days or weeks; this wonderful medicine goes straight to the root of the trouble and takes away the seeds of the disease forever. Medical men know well of its value in rheumatism, and endorse its use. It is therefore folly on your part to go on suffering, when such a cure comes in your reach. If you are a rheumatic sufferer, and wish a complete cure, see that you are not influenced to take SOMETHING ELSE, even if your dealer recommends it; your safety depends entirely on Paine's Celery Compound and its miraculous virtues.

OCTOBER—31 Days.

Day	Text
1	Do shall give you another number that life may abide
2	The Spirit of God is within you. (The 26) with you
3	He shall teach you all things and bring all things to your
4	He shall keep you from all unrighteousness. (The 26)
5	He shall receive of His Father and shall show it unto you
6	He shall take His labor from you, and shall take your
7	The Holy Ghost shall teach you of all things, and shall
8	He shall receive of His Father, and shall show it unto you
9	He shall receive of His Father, and shall show it unto you
10	He shall receive of His Father, and shall show it unto you
11	He shall receive of His Father, and shall show it unto you
12	He shall receive of His Father, and shall show it unto you
13	He shall receive of His Father, and shall show it unto you
14	He shall receive of His Father, and shall show it unto you
15	He shall receive of His Father, and shall show it unto you
16	He shall receive of His Father, and shall show it unto you
17	He shall receive of His Father, and shall show it unto you
18	He shall receive of His Father, and shall show it unto you
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23	He shall receive of His Father, and shall show it unto you
24	He shall receive of His Father, and shall show it unto you
25	He shall receive of His Father, and shall show it unto you
26	He shall receive of His Father, and shall show it unto you
27	He shall receive of His Father, and shall show it unto you
28	He shall receive of His Father, and shall show it unto you
29	He shall receive of His Father, and shall show it unto you
30	He shall receive of His Father, and shall show it unto you
31	He shall receive of His Father, and shall show it unto you

No Pockets in a Shroud.

BY JOHN IMRIE, TORONTO, CANADA.

Oh, brother! why, this grasping mood,
When Want and Hunger cry aloud?
Then use your wealth in doing good,—
There are no pockets in a shroud!

Oh, brother! why this haughty air,
And over-bearing manner proud;
The poor are God's peculiar care,—
There are no pockets in a shroud!

Remember him of old, who gave
His food to dogs while Lazarus stood
Beseeching help his life to save,
While Dives, the glutton, wasted food!
His fate be thine! O, wealthy man!
If thou neglect thy power for good;
God hath ordained it in His plan,—
There are no pockets in a shroud!

The wheel of Fortune quickly turns—
Thy children yet may lack for food;
God pity him who money spends,
And wraps his treasures in a shroud!

God bless the man whose heart can bleed
With sympathy for sorrow's crowd,
And helps the poor in time of need—
There are no pockets in a shroud!

Do not the suffering ones forget,
Thy praises they shall sing aloud;
Their tears of gratitude shall wet,
The grass that grows above thy shroud!

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

How a Woman Paid Her Debts!

I AM out of debt, and thanks to the Dish Washer business for it. In the past five weeks I have made over \$500, and I am so thankful that I feel like telling everybody, so that they can be benefited by my experience. Anybody can sell Dish Washers, because everybody wants one, especially when it can be got so cheap. You can wash and dry the dishes in two minutes. I believe that in two years from now every family will have one. You can get full particulars and hundreds of testimonials by addressing the Iron City Dish Washer Co., 148 S. Highland Ave., Station A, Pittsburg, Pa., and you can't help but make money in this business. I believe that I can clear over \$3,000 the coming year, and I am not going to let such an opportunity pass without improvement. We can't expect to succeed without trying.

MRS. B.



Rheumatism Cured



Mr. Byron Crandell

"In July last I was taken with rheumatism in its worst form. Local physicians treated me, but their remedies did not give me any relief. I was advised to give Hood's Sarsaparilla a trial, which I did. I take great pleasure in stating that two bottles gave marked relief. Continuing regularly with the medicine, I am now cured. While afflicted I was frequently obliged to use crutches. I cannot recommend Hood's Sarsaparilla too highly. BYRON CRANDELL, engineer at Water Works, Toronto Junction, Ont.

Hood's Sarsaparilla Cures

Hood's Pills cure all liver ills. 25c.

We can't Do Anything Fairer than this Can we?

Watches

- Ladies' Open Face, Solid Silver, stem wind \$3 50
- Ladies' Open Face, Gun Metal, stem wind..... 5 00
- Ladies' Solid Gold Hunting Case, Waltham stem wind.... 15 00
- Men's Screw Back and Bezel (dust proof) fitted with Kents' special Nickel American Movement..... 7 50

And your money back if you are not perfectly satisfied.

Where a Doctor of Refractive Tests Eyesight free

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COAL - - - WOOD LOWEST RATES.

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Bakers and Confectioners.

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

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Low Prices

and sell latest style, perfectly fitting Tailor-made, ready to wear suits.

For \$4.50

and upwards we are just now selling Gentlemen's Fall and Winter Overcoats in the Melton and Beaver. Your inspection invited.

CHEYNE & CO.

73 KING ST. EAST, TORONTO.

ROBT. CHEYNE, Manager

SHE HAS BACKACHE Feels sore aches with muscular Pains, and has just put on that Banisher of Backaches The D.L. MENTHOL PASTER

J. McLAUGHLIN, Point au Chene, writes: Nothing better for lame back and Lumbago than the D. & L. Menthol Paster.

A. E. MacLENNAN writes from Windsor: "The D. & L. Menthol Paster is curing Sore backs and Rheumatism at a great rate in this vicinity. 25c. each in air-tight tin box."

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Home Mission Committee PRESBYTERIAN CHURCH.

* The Home Mission Sub-Committee will meet in the Lecture Room of St. Andrew's Church, Toronto, on TUESDAY, the 8th October, at 9 a.m.

WM. COCHRANE,

Brantford, Sept. 10th. Convener, H.M.C.

Oh, WHAT A PROBLEM IT IS! to solve the question

WHERE IS THE BEST PLACE to shoe the children?

Have you Ever tried "Blachfords?"

They keep children's footwear at all prices, in different widths, Buttoned or Laced, Black or Tan, Light or Heavy. Special lines for school wear.

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

CATECHISM.					TEXT.				
THE	GOD	LIVING	TRUE	AND	SING	ALL	LORD	THE	SING
BUT	ONE	IS	THERE	IS	NEW	THE	O	EARTH	A
	ONLY				THE	UNTO	LORD	SONG	UNTO

NAME

Post Office Address

Province or State

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