

Pages Missing

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When I Have Time.

When I have time, so many things I'll do
To make life happier and more fair
For those whose lives are crowded now with care,
I'll help to lift them from their low despair,
When I have time.

When I have time, the friend I love so well
Shall know no more these weary, toiling days;
I'll lead her feet in pleasant paths always,
And cheer her heart with words of sweetest praise,
When I have time.

When you have time! The friend you hold so dear
May be beyond the reach of all your sweet intent—
May never know that you so kindly meant
To fill her life with sweet content,
When you had time.

Now is the time! Ah, friend no longer wait
To scatter loving smiles and words of cheer
To those around whose lives are now so dear:
They may not need you in the coming year—
Now is the time.

OVER LAND AND SEA.

Mohammedanism has a history of thirty centuries. It has won 200,000,000 followers, and its degraded and wretched myriads are confined to Southern Asia and Northern Africa. Christianity, after nineteen centuries of life, has won 400,000,000 followers, and, with the exception of China and Turkey, its happy and enlightened people rule the world.

The report of the United States Commissioner of Education gives some interesting facts in regard to theological schools. The Presbyterians have the largest number of seminaries and 1,375 students. The Roman Catholics have 1,250; the Baptists, 1,101, the Methodists, 924, the Congregationalists, 626, and the Episcopalians, 444. The Baptist seminary at Louisville, Ky., has the largest number of students, 268. Looking at the proportion of theological students to membership in the denominations, the Congregationalists have 12 students for every 10,000 members; the Presbyterians, 11; the Episcopalians, 8; the Methodists a fraction over 2, and the Baptists nearly 3.

The American Sunday-School Union, Philadelphia, offers \$1,000 in two premiums: \$600 for the best book, and \$400 for the next best book written for the Society upon "Forming and maintaining character on the principles of the Bible." The manuscripts must be submitted to the committee of publication on or before October 1st, 1897.

There is a row between the British excise commissioners and the manufacturers of "temperance drinks." Many of these "non-intoxicating beverages" contain over two per cent. alcohol, and the manufacturers have been hauled up for defrauding the exchequer. From *The Daily Mail* we gather that many of the root beers, over a hundred of the six hundred samples that were analyzed, were found to be nearly as strong as the average beer, containing more than three per cent. alcohol. Horehound beer, Blue-ribbon beer, Wheelman's beer, and other similar drinks contained up to thirteen per cent. alcohol.

The fact that "the American Association for the Advancement of Science will meet next year at Detroit, and

will adjourn to Toronto to welcome the British Association to American territory," coupled with the similar fact that the French and British Associations are to meet respectively at Boulogne and Dover in 1899 for the purpose of exchanging compliments across the Channel, suggests to *Science* a plan for an "International Association for the Advancement of Science." It says: "The first year of the twentieth century is opportune for the first meeting. Many men of science will be in Paris, and if London or Berlin should seem more eligible they could easily gather in one of these cities. The preliminary arrangements could readily be 'made by the American and British Associations in 1899.'

A missionary in Constantinople, some years ago, says he was in the habit of meeting a pious Jew, and asking him: "When will the Messiah come?" His usual reply was: "The Messiah cometh." But one day, instead of His customary answer, he said: "The truth is' the Messiah is come, and if you will show me a place of safety from the scimitar of the Moslem, I will show you ten thousand Jews ready to say that the Messiah is come, and that Jesus of Nazareth is that Messiah." We rejoice in Jesus as our Messiah.

In the recent almost tropical storm the Cape Charles light ship went adrift and was picked up by a United States cruiser a hundred miles at sea. In the world of morals it is a sad thing whenever a trusted leader or light-giver is drifted by prejudice or passion, by heresy of either head or heart, away from the old moorings, since such aberration may involve not only his own ruin, but as well that of multitudes of voyaging spirits who from him had been accustomed to take their moral bearings.

A Scotch pastor, addressing a plain-spoken woman, a member of his church, said, "Janet, I am sorry to hear that you didn't like my preaching on Sabbath. What was the reason?" The reply came frankly. "I had three very good reasons, sir. Firstly, ye read the sermon; secondly, ye didna read it well, and, thirdly, it wasna worth readin' at a'!"

A mother, on returning from church, said to her son. "I did not like the sermon to-day, nor the singing or the choir." The boy, knowing what his mother had put on the collection plate, said: "Mother, what could you expect for a cent?"

In the Greater New York, with its population of 3,200,000, only twenty per cent. of its inhabitants are American by birth and parentage, and the New Yorkers of New York descent are barely one in eight of the entire population. The number of those born in foreign countries is forty-two per cent. of the whole. There are seven hundred thousand persons of German parentage in Greater New York, and nearly as many of Irish, one hundred thousand of Russian, and as many of Italian, and three hundred thousand of other foreign parentage. There are more Germans than in any city in Germany except Berlin; more Irish by twice than in any city of Ireland. Large portions of the population cannot speak or read the English language; vast numbers of them never saw the Constitution of the United States or of the State of New York, and have little or no knowledge of their history or form of government.

The Presbyterian Review

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Toronto, Nov. 12, 1896.

Abstract and Appeal.

This is a booklet of twenty four pages to which it gives us pleasure to direct the attention of our readers. The complaint is frequently made, and not without cause, that the Annual Reports of our Committees are so voluminous as to be read by few and so complicated as to be understood by fewer still, how many in the church have a distinct understanding of the work done in our mission fields? The Secretary of Foreign Missions, has overcome that difficulty by presenting a clear and most readable abstract of the whole foreign mission work including fields administered by both Eastern and Western sections of the Foreign Mission Committee. The classifications of departments removes all obscurity, and places the facts within easy reach of all who desire to know them. By the busy minister who hesitated to attack the Blue Book, for facts, this booklet will be welcomed. We understand the intention is to distribute it freely, and a copy should be placed in every family in the church.

Attention needs to be particularly directed to the financial statement on the closing pages. The Committee it seems have cut down the estimates 25 per cent. on account of the deficit. This means that schools have been closed, which had been opened with great difficulty and may not be recovered in years. Native helpers have been dismissed and the work generally demoralized by a sudden retrenchment to the extent of 25 per cent. The Secretary states that unless congregations contribute at least 50 per cent. more than last year, yet greater reductions must be made. Much as we respect the Foreign Mission Committee, we doubt the wisdom of the course pursued. Surely a deficit of \$8,784, is not so alarming as to justify such serious disturbance of the work, until at least the church was brought face to face with the situation. When whole Presbyteries are found contributing not more than \$300 to \$400, was not the first duty of the Committee to make urgent appeals for more generous gifts; if that had been done we do not believe such disasters would have been allowed. Be that as it may, the appeal is now made. We confidently expect that such a response will be given as will undo the harm already done. Let the contributions be doubled this year and let it never be said that the Presbyterian Church in Canada has played a retreat.

The Hymnal Contract.

It is difficult to understand, on ordinary grounds, how it is that certain working printers, and now the typographical union, should agitate so persistently against the hymnal contract. The burden of the grievance (?) is "that the Presbyterian Assembly should have thought fit to go outside their own company to have this work done." Typographical Union No 91, which makes the complaint is the Trades Union to which Toronto working printers belong. They act in this matter as in all others transacted at their union, as trade-unionists, but there are certain features of

their Anti-Presbyterianism, which are in marked and unfavourable contrast with the principles on which trade-unionism is conducted and on account of which it has won for itself a strong place in the confidence of the public. To specify. It is unusual for trade-unionists to interfere with their firms in the matter of tenders. They do interest themselves rightly and commendably in the matter of hours and rates of labour, but we do not hear of the machinists, or other tradesmen employed by firms such as say the Massey-Harris, the Gurney Company, or the T. Eaton Company meeting in union and condemning these firms for accepting tenders from the United States or Great Britain. We do not hear complaints because our dry-goods merchants import and sell to Canadians, English and Scotch, German and French goods. On these matters the trade-unionists are silent wisely recognizing the situation. That the typos have broken the silence for once and under exceptional circumstances is not to be explained we repeat, on ordinary grounds. Everything points to a personal animus, and were the whole truth told we believe it would prove that the typographical union has been extremely ill-advised in their unusual course; that, in short, they have been tools in the hands of certain disappointed people. At this stage we shall not be more definite on this point but shall await the next resolution from the Union.

The extraordinary resolution contains the clause "that this union is decidedly of opinion that the execution of the printing and binding of these hymn books could be accomplished equally as cheap in Canada as in the old country." We say at once that this clause is characterized by us as extraordinary not because it deals with the quality of the workmanship and the price of the books; these are points on which a trades union ought to be peculiarly fitted to give an opinion and points which are woefully in need of their immediate and serious consideration. It would be difficult to overrate their importance to the printers of Toronto for on these two points depend the acceptance or rejection of tenders, and to a great extent the question of employment. But the clause is extraordinary for two reasons.

First, that Typographical Union No. 91 is not aware (seemingly) that the quality of work required could not be done in Toronto. We regret to have to make such a statement for it either reflects on the efficiency as workmen of members of the Union, or on the conditions under which they consent to work; but the Union having left no other course open we are compelled to speak thus plainly. The proof lies in the past experience of the Church and in its present experience with Toronto tenderers. The past has shown that such work had to be given to Old Country firms by the Toronto contractor, who therefore became a commission agent in the matter, not an employer of Toronto labor, but we are not aware that Typographical Union No. 91 has at any time censured him for so doing. The present shows that much the same course would have been pursued, had a Toronto tenderer succeeded, only that New York and Philadelphia would have shared with Britain in the deal, but Typographical Union No. 91 does not rail against those Toronto publishers who urged in behalf of their tenders that the work would be first class as it would be performed at New York or Philadelphia or as in one case at least, at the Oxford Press works. No., the Union thinks it better taste to rail at the Presbyterian Church, because as an agent for her members she adopted the usual business methods in a business transaction.

Second. So much for the quality, now for the price. It is evident from the statement on this point that the Union is utterly ignorant of the contents of the tenders. Toronto publishers had every opportunity of tendering

samples of work (as to quality), and of tendering prices. They were utterly out of range in price. Why? Are the typos right in maintaining that the work could be done "equally cheap in Canada"? If so, let them turn their guns on their masters. If so, why should Toronto firms be extortionate in their prices? If so, why did the Toronto firms, on whose behalf the typos are raising a cloud of rhetorical dust, not tender "equally cheap" prices. The Church is surely not to blame for that. Or is it that the typos are talking of what they know not. In any case they are on the horns of a dilemma. Either they know or they don't. If they do they place their friends the disappointed publishers in a strange light; if they do not, they place themselves in a stranger still.

Enough has been said to convince the reader what the typos would have done had they procured the facts of the case before emitting indiscriminate fulminations against the Church. They can procure the facts by procuring copies of the specifications and of the tenders, which latter no doubt their friend the publisher will be glad to furnish.

The workmen of Toronto have often proved their claim to be heard on questions appertaining to their interests and they are as a rule heard with respect. They owe their position in the public estimation to the care and intelligence they show in sifting information and in presenting facts. It is to be regretted that the members of the Typographical Union should have, this once, departed from a practice so wise and fraught with good results. But it is never too late to mend. Facts regarding the Hymnal contract can be obtained by them and then it will not be too late to make the amende honorable.

Augmentation of Stipends.

An important statement on this subject has been issued by Rev. Dr. Campbell, the Convener of the Committee, which will appear in full next week. Meantime it is well, without delay, to anticipate some of the more important facts, for they are interesting in the extreme. For instance we are told that during the last five years about twenty congregations have become self-supporting and that an equal number has been added to the fund chiefly from the Home Mission list. This must be most gratifying news, for twenty full-fledged self-sustaining congregations, as the Convener points out are a very substantial addition to the church. From Quebec and Montreal Presbyteries come tributes to the great benefit conferred upon weak congregations by the Augmentation Fund. North Ontario is receiving attention; and the Border and Western Presbyteries are gradually lessening their demands. From the West Rev. Dr. Robertson writes: "Augmentation is all right, but tell us how we can get men, and solve the difficulty of bringing the men and the congregations together, so that happy settlements may result." This appeal the Augmentation Committee are considering, and it assures the far off Presbyteries of the West that all possible attention will be given to their demands. The Convener adds: "Is not the true solution of the winter supply difficulty likely to be found in the line of providing means and seeking out men, so that twenty or thirty of our stronger mission stations may be settled and transferred to the Augmentation list? Has not experience shown that permanence in the ministerial relationship gives the best results and insures permanence and progress in the work? Does not the gains of Presbyterianism ite us to work in that direction?"

On the matter of funds the statement is made that \$28,000 is needed to get through the year comfortably and to make such advances as should be made. The Committee relies on the Presbyteries to take the matter up. The work of the Committee is arduous and all important and deserves the earnest support of the church.

An Increase of Church Goers. A census of church attendance in Glasgow, Scotland, shows an increase in the number of church goers at the Free and Established Churches, and a decrease at the U. P. churches. The comparison was against a census taken in 1876.

Attack on the Higher Criticism. Professor Hommel's new book which is expected shortly is regarded as of great importance in the domain of the Higher Criticism. It is believed he will deal heavy blows to Wellhausen's positions and in a recent letter he holds that Assyriology and Egyptology have proved that the so-called Priestly Code was written in the time of Moses and therefore by Moses.

Proselytes from Presbyterianism. That the Episcopalian Church is making headway in Scotland at a rate that might make Jenny Geddes turn in her grave, may be gathered from the record of one parish as reported in the *Scottish Guardian*: "The Bishop held a confirmation at Muthill, near Auchterarder, when eleven candidates were presented—nine from Muthill and two from other charges—six male and five female. Seven of the eleven had originally been Presbyterians.

St. James' New Rector. To the new rector of St. James' Cathedral, who was installed last Sabbath to the charge of the parish we extend a cordial welcome to Toronto. His will prove one of the most exacting charges in the city and following in the footsteps of one who was greatly respected and who ruled with wisdom and success it will be no light task to fill the position. But Dr. Sullivan is a man of years and experience, of zeal and ability, and his rectorship is hailed with satisfaction by the people. He therefore starts under favorable conditions and no doubt will maintain the name and fame of St. James' as a leading congregation in the Church of England in Canada.

A Blow to Romanism and Ritualism. Bishop Lightfoot's historical lectures which have just appeared are a valuable contribution to the controversy raging over the Pope's letter and subsidiary matters relating to Ritualism and the Rome tendency in the English Church. The early Christians, he shows, had "no images, no altars, no temples. . . and during the first century and a half of its existence Christianity in the Roman Empire had no churches, as we understand the term; while throughout the next half century such buildings were rare and unobtrusive." In another place he says "the ritual of the Christians was very simple" . . . "The attitude of prayer is a standing position."

Eulogy on Mr. Gladstone's Work. Mr. Gladstone's "Studies Subsidiary to the Work of Bishop Butler" has drawn a eulogistic tribute of a high order from Rev. Principal Hutton. In his opening address to the students at the U. P. Theological Hall, Edinburgh, he described the book as one "not for men in haste, or students in haste, or the circulating library, or the assured critic of the hour, but for patient and studious thought, and minds interested in the highest themes. We happily realise," he continued, "a large and vital accord with its author, while we do not require to concur in all its shades of opinion or philosophical positions in order to value it as a rare product of a mind fertile and various beyond most, and governed by the highest motives to which nothing human is alien, and bending with reverence before the Divine."

Turkey.

A Jerusalem Correspondent.

My first acquaintance with the Turkish Empire dates from the close of the Crimean war, when I travelled in it, and resided within its territories three years—1856-58—and was instrumental in planting the Church of Scotland's Missions at Salonica and Smyrna, I have ever since taken very deep and constant interest in all that concerns Turkey, watching closely and attentively its political, social and religious destinies. Why so? Because, Turkey's flag covers lands of the highest interest to Bible students; to antiquarians, to historians of the human race, and to all who believe in the restoration of the Jews to Palestine and in the second coming of Messiah—the Lord Jesus—in glory and majesty to reign over the whole world.

And I firmly maintain that they are fully warranted in their belief, for it is indubitably taught in the Bible, the inspired Revelation of God, clothed necessarily in human phraseology and in divergent styles, but still the *Word of God*—the Oracles Divine, despite all the ingenuity and quibbling of the higher criticism in vogue now-a-days, higher only in its own presumptuous conceit. "To the law and to the testimony, if they speak not according to this word, it is because (literally) the dawn of day has not risen upon him"—he is still in the darkness of night. (Is. viii. 20).

There is Armenia, the cradle of mankind,—poor, bleeding Armenia, where thousands of our fellow-creatures—men, women and children—have been mercilessly, cruelly, barbarously butchered, and tens of thousands have been reduced to starvation and indescribable misery, mainly because they do not belong to the religion of the dominant race! It is a disgrace, a woeful disgrace to the Christian powers of the world on both sides the Atlantic, that this should, could, happen in our boasted age of advanced, progressive civilization; and happen with complete immunity.

There is Egypt with its grand incomparable Pyramids and hoary antiquities; and there are the old lands of Edom, Ammon and Moab; of the ancient empires of the Hittites and Ammorites; and of Phenicia the mother of seafarers and of navigation to distant shores.

And there is above all and superior to all, *the Land of the Bible*—Palestine—the land of the Patriarchs and Prophets; of the Apostles and Martyrs, Immanuel's land and the city of the great King, than which no other possesses equal interest, either as regards its past history, replete with manifestations of Divine power; its present condition, so irrefutably proving the inspiration of prophecies delivered hundreds of years before the predicted events; and finally the events now looming on the horizon of Turkey and the Orient so beaming with the approaching fulfilment of prophecy.

Here am I again in Turkish territory, in the land of my forefathers, since Nov. 1887, and in the Holy City since Aug. 1890, with the exception of about fifteen months in 1893-94 visiting friends in England and the United States and speaking in hundreds of pulpits and platforms,—here am I again in close contact and attentive observation of events transpiring in this land of Turkey, and watching its horizon and the thick clouds gathering around it; and here I give to your readers a few thoughts on the peculiarities of this land.

TURKEY DIFFICULT TO GOVERN.

There is no land in this world more difficult of government than Turkey. Why so? Because of its varied inimical divided inhabitants, belonging to antagonistic races, speaking different languages, and holding to irreconcilable creeds. The wonder is that the Turk has succeeded in keeping the divergent parts under his dominion so long. Thus much in exoneration of Turkish misrule.

The great bane of Turkey is the sectarian spirit and mutual hatred of Papists, Greeks, Armenians, Copts, Melchites, Maronites, Jews and the dominant Moslems, and these last are also divided into sects and races, bearing no love to each other. It is a house divided against itself, and it cannot stand together much longer—it must go to pieces—unless the Christian nations permit the extermination of one section of the mongrel population, after another with the iron rod of despotism

—could the several so-called Christian sects be brought into accord and concord, and to act harmoniously for the general good, and to co-operate with the Jews in common objects for the welfare of all, the discordant elements might subsist longer compactly. But the Christian sects, particularly the Greeks, hate the Jews intensely, and it cannot be expected that the Jews would love them, or care to promote their separate interests, and it is pretty much the same amongst themselves.

The Language of Jesus.

In what language were the beatitudes, the exquisite parables of the New Testament, and the "other commandment" first spoken? What was the mother tongue of Jesus? The history of the attempt to answer this query is perhaps as interesting as the question itself, for no dead language can now convey to us any happier sense of the inspiration of the Master than that to which we have learned to respond in the familiar words of our own daily life. The earliest of the fathers of the church gave no consideration, as far as is known, to the exact language employed by Jesus; the term "Hebrew" seemed to cover all allied and kindred tongues. Since the renaissance of letters and the general stirring up of critical inquiry in the sixteenth century, there have been many guesses. The Jesuits are said to have maintained that Latin must have been the original language of the apostles and their Lord, because the Vulgate, published under the sanction of the Catholic church, was in that tongue. Of course this was soon answered by the opposite assumption of Protestants, that, as the Septuagint was in Greek, so Jesus must have spoken in that language. Recently a very scholarly and satisfying inquiry into the whole matter has been made by Dr. Meyer of the University of Bonn, the results of which he has published in a small volume. Dr. Meyer's conclusion is as follows:—"The facts in the case, especially as seen in the words of the New Testament other than Greek, show that the Lord spoke an Aramaic language, and of this language, again, a Galilean dialect. The Aramaic is a branch of the north Semitic, and, as such, a sister tongue of the Hebrew. Long before the close of the Old Testament canon the Aramaic had supplanted Hebrew in population use in Israel, and had become the language of trade and business between the peoples of Syria and countries farther east. Already a Jeremiah and an Ezekiel show the influence of this tongue. The same is true of the later Psalm, Ecclesiastes, and especially Ezra and Daniel, both of which contain portions written in this dialect. During the Maccabean period the Aramaic had virtually supplanted Hebrew in Israel. It is used in the Talmud; and its general use is reported by Philo, a contemporary of Saint Paul, and by the historian Josephus, who calls it the 'language of the fatherland.'" In connection with this study Dr. Meyer tells us there is one work, and only one, extant in the exact dialect used by Jesus; and that is a version of the Talmud, called the "Jerusalem Talmud," written the third century after Christ, in the city of Tiberias. This, at least, is a most interesting bit of information.—*Christian Register.*

The Believer's Union with Christ.*

* BY REV. ADDISON P. FOSTER, D. D.

Christ in continuing His words of comfort to His disciples, as He is about to leave them, speaks at length of the union existing between them and Him. That union is most intimate. It is such as exists between a vine and its branches, in which there is the same life and where the branches not only cease to bear fruit but perish if separated from the vine.

Christ characteristically considers this relationship in its results and this in three aspects;—the results upon Christians, the results on Christ and the results on the world.

UNION WITH CHRIST RESULTING IN FRUIT BEARING.

The fact of union with Christ is tested by its fruit bearing. If one does not bear fruit he is rejected; there is no vital union in the case. The Divine life does not flow into him, for if it did, it would inevitably lead to fruit. By fruit is undoubtedly meant all such results as naturally come from the Christian life and these are both inward and

*An Exposition based on (John xv. 1-25), in the Bible Study Union Course on "The Teachings of Christ."

outward, both the developments of character, such as love, joy, meekness, temperance and service for the good of others. Such results are impossible unless Christ's spirit be in us just as the life of the vine passes into the branch.

But every one who shows himself disposed to do his duty God puts in a better condition for service. "Every branch that beareth fruit, he cleanseth it, that it may bear more fruit." This process of cleansing is partly through the influence of the truth. "Ye are clean because of the Word which I have spoken unto you." Divine truth, entering the mind, shapes character and leads to effort. Men in all ages are completely changed by it in purpose and life. So also cleansing comes through constant communication with Christ. This in itself is a reception of truth, but it is more,—it is the welcoming to the soul of a mysterious and mighty force, dominating the whole being and urging one on to service. Christ in us and we in Christ as the one in whom we live and move and have our being,—here is the secret of fruit bearing. Such a condition leads us to prayer and gives us power in prayer. And in answering our prayer in order that we may bear fruit and be Christ's disciples, God is glorified, in other words commends Himself to an observant universe.

UNION WITH CHRIST RESULTING IN LOVE.

Here is the second result. It is our duty to seek Christ's love and this love is a necessary part of union with Him. Christ declares His love for us and urges us to abide in it. If we are one with Him His love will surely flow into us and fill us and rejoice us. But no love is preserved without care. Even Christ's love may be lost by our indifference. It is our business to see to it that we preserve such an invaluable possession. If we would obtain Christ's love we must show ourselves worthy by obedience. This is a manifestation of confidence in Him and of appreciation of His worth without which it is unreasonable to accept His love. There must be a reciprocity in love. No love can long continue where it is not returned. If we desire Christ to love us we must show ourselves in sympathy with Him and be in such complete harmony with His will that we shall wish to do nothing but obey. And Christ's chief commandment is that we love one another as He has loved us. In other words we show our love to Him by loving one another.

And how does Christ show His love to us? He instances four ways;—by His dying for us, by His confiding in us, by His choosing us, and by answering our prayers. It is surely a startling evidence of love that He should die in our behalf. But before He had done this, He had done what no one is likely to do except in the case of a friend, He had told His disciples all His heart and revealed to them the secrets of the Divine government. He goes back a step further. Why were they admitted to such privileges? Not by their choice but by His. He had chosen them and appointed them for fruit-bearing. He had taken the initiative. They were where they were because of His gracious selection. This truth applies to us all. It is Divine grace that has searched us out and brought us to Christ.

"John Ross of Brucefield.."

ANECDOTES.

Those who knew Mr. Ross will recognize the man in the following anecdotes: and those who never met him will still recognize a personality quite unlike the ordinary run of men.

A brother minister stepped with him into an hotel dining-room in Paris, I think. They sat down at one of the tables, and waited to be served. At the table behind them were several men, evidently Roman Catholics, whose tongues seemed to revel in blasphemy. Probably the presence of the Protestant ministers gave a keener relish to their evil employment, for their talk waxed louder and more offensive while the new comers listened. The ministers kept silence for a while, and then Mr. Ross' companion looked keenly over at them and gave them a word of advice. This only made them talk louder and faster. In a little Mr. Ross rose from his seat, and stepped over to the noisy crew. He went straight to the worst of them, laid his hand upon his shoulder and said gently "Friend, you and I both owe too much to Jesus Christ to speak ill of Him." That was all, but it was enough.

A young man called early one morning at the manse, and wanted to see the master of the house. The information that he had not yet risen did not have the desired

effect. He said he would wait. He had important business and could not call again. Mr. Ross was reluctantly summoned, and was not long in making his appearance. The visitor turned out to be an Agent, wanting to leave a comparatively worthless book that was to cost \$4.50.

Mr. Ross looked perplexed, and turned the book over several times as if he did not quite know what to do. Then he looked at the young stranger with a curious mixture of kindness, concern and amusement in his face. He said.

"I know you have my name down for this book, but do you remember how you got it, and on what condition it was given?"

The young man made no reply.

"You got it simply because you would not go away without it, and you got it with the distinct understanding that if I should be out of money when you brought it, I should be free."

No answer, only a darkening of countenance.

"Now, I have no money."

Still no answer but an increase of gloom.

Then Mr. Ross went on in a different tone.—

"But I'll tell you what I will do, You have my name. Though you know I am free in the circumstances, still; you have my name. If you leave the book and give me your address, I shall send you the money when it comes in."

How the Agent's countenance beamed its satisfaction and surprise while his tongue expressed his pleasure at the arrangement. He handed his address and was promptly bowing himself out, when Mr. Ross stopped him saying.

"Wait a little" and, taking up his Bible bound in soft black leather, a Bible many who knew him will remember, he asked "Do you ever read this book?"

"Yes sir, sometimes."

There was a light in the minister's eye as he went on.

"But only reading it will not do you any good. Now see here. This is a book full of promise to which the name of the living God is solemnly attached. But does the mere reading of a promise make it yours? Now suppose this morning, instead of coming in to me with my promise, you had taken out your order book, and driven past my door reading my order with my name attached—reading it over and over as you went along—would that have done you any good? But you did not stop at reading my promise this morning. You came in here and asked me to fulfil it, and though you know I could honorably have got out of it, yet I had such a regard to my own name that I gave you what you wanted as far as it was in my power. Now do you see the power God has given us over Himself when He has given us His name? If a man will do much for the honor of his name, what may we not expect from the God of infinite and everlasting truth? Then the way to use this power is not merely to read over His promises, but to bring them back to himself in a businesslike way, as you did mine to me this morning. Use this Bible this way, and you will find it a perfect mine of wealth and power. Goodbye."

He shook hands kindly with the young stranger, and then turned back for a little to the well worn Bible of which he had been speaking, consciously the richer for the happy illustration the circumstances of the morning had given him. Did the young man learn to use the marvellous key so distinctly laid into his hand? Who can tell?

There is a mile between the old Brucefield manse and the village. While passing up this bit of road one day Mr. Ross was met by a young man selling books, who stopped and asked him to inspect his stock. He did as desired, but I am not informed whether he made a purchase or not, though, judging by character and consequences, probably he did. After satisfying the young man with attention to what he had to shew, he opened the Bible he carried in his hand and said—

"Now sir, I have looked at your books, will you listen to mine?"

Then he read to him a passage or two which seemed to himself and to the listener as well, a message straight from Heaven. So deep was the impression on both, that the minister did what was not usual with him, he proposed prayer then and there. They knelt down together on the roadside, and the voice of faith went up into the ear of the Faithful. Then Mr. Ross went his way, and the young stranger went his, but the change wrought there was like that on Zaccheus as he came down from the tree. From that hour he walked through life under a new Master, lived

as a decided Christian, and became an elder in the congregation of the minister who reported the circumstances of his conversion.

It is hoped that something in the shape of memoirs of Mr. Ross will shortly be given to the public. Any one having characteristic anecdotes about him, or striking utterances, or any material that might be helpful in executing the work, will render a great kindness by sending them on as soon as possible to Mrs. Anna Ross Clinton Ont.

Looks into Books.

BOOKS FOR BOYS AND GIRLS.

An unprecedented number of new books and stories for boys and girls has been published, and still there are more to follow before the season's list is exhausted. Surely young people were never so well catered for in the matter of literature as they are nowadays. They represent a class whose needs are being better understood every year, and the consequence is that a new and more carefully trained band of writers is constantly coming to the front. Besides there is no more severe critic than your fresh-minded boy or girl, and he or she is at no pains to tell you frankly—with a brutal frankness, the author might think—what is his or her opinion of a book. The old authors are well represented, and many new and untried ones appear on the list of juveniles that follow. As far as possible we have sought briefly to indicate the contents of each and to present its features succinctly, so as to enable the reader to judge of the merits and nature of the book. This list by no means includes all the new juveniles, but it does contain all books that have been sent to us up to November 1st.

ON THE IRRAWADDY, by G. A. Henty. Cloth, illustrated, price \$1.50 London, Blackie & Son Ltd. Toronto, Copp Clark Co. Ltd.

Most English boys are brought up on a diet of Mr. G. A. Henty's books. His young heroes mingle in all the great affairs of history with which their nation has had any share. If there is a strong family likeness among them it is at least a likeness of many qualities joined to self-reliance and an honest purpose, and the story is always entertaining as well as improving. They are good reading for our own boys, who seldom know too much of the history of other nations. The latest volumes received range from the fifteenth century, with *At Agincourt*, by way of the wars for South American freedom in *With Cochrane the Dauntless*, down to our own century and history of the first Burmese war in *On the Irrawaddy*. Which is a most interesting and exciting account of the war of 1824.

THE LOG OF A PRIVATEERSMAN, by Harry Collingwood, 384 pages, 12 full page illustrations. Price \$1.75. London Blackie & Son Ltd. Toronto, Copp Clark Co. Ltd.

Another popular English writer of stories for boys is Harry Collingwood. *The Log of a Privateersman* is a story of the English wars with France and Spain at the beginning of the century. It is full of stirring sea adventure very well told and of a good degree of literary merit.

It opens dramatically with the capture of the Indian trader *Weymouth* in *Weymouth* roads by the French, and the recapture of the vessel by an English frigate, and her return to her moorings before the sleepy heads of the seaport knew anything of the affair. The owner of the captured and restored vessel determines not to run an unarmed vessel in war time, but purchases a smart schooner, gets a good captain and crew, and starts as a privateer—a legitimate thing in those days—offering George Bowen the place of second mate. Visions of Spanish treasurerships taken and French traders looted rose up before the half-piratical imagination of George, who finds himself on board an ideal new vessel, fitted with every convenience, and armed to the teeth. A couple of prizes in a couple of chapters is an encouragement to the reader; but there are storms, and wrecks, and hunger, and thirst, and capture to be endured, as well as further adventures and successes in Spanish waters and along French coasts.

BIBLE SELECTIONS FOR DAILY DEVOTION. Compiled by Sylvanus Stall, D.D. 12mo, cloth, 686 pp. \$1.00. New York, London and Toronto: Funk & Wagnalls Company.

Any one who has felt the need of a volume that can be opened at any point with the assurance of finding a well selected passage of Scripture, suited in length and character for devotional reading, or for use at family worship, will greatly appreciate this valuable and helpful book. Omitting such historical, abstruse, and other portions of Scripture as are suited for Bible study, but were not intended for devotional reading, the choicest passages from Genesis to Revelation are arranged in 365 consecutive readings of about twenty-five verses each, and printed in clear type, without note or comment. Difficult names are pronounced, the poetical parts are in verse, the text is from the Authorized Version printed in para-

graphs as in the Revision Version, and the Four Gospels are arranged in one continuous narrative. It is adapted also for the use of Christian Endeavorers and members of other young people's societies who have covenanted to read a portion of the Scriptures daily, and it will be found valuable in the chapel services of colleges and universities, and by teachers for use in the opening services of the public schools. Desiring to secure the re-establishment of family worship, Dr. Stall could not have devoted himself more effectively than in thus using his spare time for a period of three years in the selection and compilation of this volume, which is the only book of its kind published, and which will prove of great value by supplying in this most convenient form such passages of Scripture as are best suited for private, family, or public worship. The merits which make this book helpful and valuable, when known, are sure to secure for it an immense circulation.

MARNOOKED ON AUSTRALIA. By Ernest Favenc. Price. 90 cents London Blackie & Son. Ltd. Toronto Copp Clark Co. Ltd.

This book is full of originality and vigour. The characters are lifelike, there is plenty of stirring incident, the interest is sustained throughout, and every reader will enjoy following the fortunes of the hero. There could be no more welcome present for a boy. There is not a dull page in the book and many will be read with breathless interest.

THE LOSS OF JOHN HUMBEL. What Led to It, and What Came of It. By G. Norway. With 6 page Illustrations by John Schonberg. Price \$1.00. London, Blackie & Son Ltd. Toronto, Copp Clark Co. Ltd.

"This story will place the author at once in the front rank. It is full of life and adventure. The interest of the story is sustained without a break from first to last."

FLOTSAM. By Henry Seton Merriman. London, Longmans, Green & Co. Toronto, Copp Clark Co. Ltd. Price \$1.25.

Mr. Merriman has never written an uninteresting or a commonplace book. He is a student of mankind of a very earnest kind, and his observations run over a wide area, his characters are not often cheaply made, not even the cheap ones; they are mostly embodied truths, *Flotsam* saw the light first in serial form, and is composed of interesting materials, and is excellently written. It is a tale of life in India early in the century, and has for a background an uprising of the native Indian soldiers and the siege of Delhi. The central figure of the story is a pathetic one, and is, alas! too true to life in many respects. The happy-go-lucky, generous young fellow, lacking moral courage and capacity to overcome; succumbing at last to the very weakness inherent in his good qualities—a prey to men of less goodness of heart, but greater cleverness and intellectual calibre—is a tragedy of common occurrence.

YOUTHFUL ECCENTRICITY by Forbes Winslow. Toronto and New York, Funk and Wagnalls.

This little book, coming from the pen of one who has spent much of his life as a physician of the Bristol Hospital for mental disorders, should be read with great interest by those who have in hand the training of youth. The main object of the book is to demonstrate how eccentricity in youth, if unchecked and allowed to develop frequently ends in crime for which the perpetrator is hardly accountable. We bespeak for the book a careful perusal by those interested in the youth of our country.

A GENTLEMAN VAGABOND AND SOME OTHERS, by F. Hopkinson Smith. Price 75 cents. Paper Cover. London, MacMillan & Co. Toronto, Copp Clark Ltd.

Those who remember the story of "John Saunders, Labourer," in the *Scribner's* last year will need no further invitation to look into this little volume which Mr. Hopkinson Smith has added to the plentiful short story library. An acquaintance with Saunders and that canine apology of a "doggie," and the throb of pity which we are made to feel for the poor, deformed little cripple, gives one the chord of the whole melodrama, whether its characters be dogs or men; for the former receive no small share of the author's sympathy, and will, we believe, be as readily appreciated by the reader. The stories are gathered from here, there, and everywhere, and whatever their defects, all possess the essential quality of human interest. The common denominator of the collection is their all-prevailing humanity, which warms one to a healthy sympathetic glow and inspires a renewed faith in human nature. Occasionally one feels some misgiving at the lavish show of colour in description or grotesqueness in figure. "Here and there one finds a vagabond pure and simple, and once in a lifetime a gentle man simple and pure," says the author. It seems to have been

his good fortune to have met several examples of this *genus homo*, and he has certainly not lacked generosity in sharing their acquaintance with us. "Major Slocum" arouses a lurking suspicion that we are being deceived in him, and that there is something wanting to that gentleman's perfection. In fact, an afterthought may be convincing on this point. There is an audacity in the sketch, and a freshness of Southern life and warmth of colour which are fascinating. The individual in these stories may be different, but the type is the same, whether they be found in the apartment of a Continental express, in the grafted product of southern chivalry, or in the nondescript flagmen in a railroad yard. "Baader" and "The Lady of Lucerne" are European experiences, the latter story remarkable if for nothing else than for the description of the organ recital at vespers in the great church at Lucerne. "Jonathan" and the May time pictures of the Bronx banks and Brockway's Hulk are bits of canvas, that will fit very delightfully and familiarly into some panel of one's vacation or spring ramble experiences.

BLACK DIAMONDS. By Maurus Jokai. London, Eng., Bell & Son. Toronto Copp Clark Co. Ltd.

A very good translation of Maurus Jokai's strange and mystic work of fiction, *Black Diamonds*, by Frances A. Gerard, is the latest volume to the Indian and Colonial Library.

FAITH BUILDING. By Revd. Wm. P. Merrill Pastor of sixth Presbyterian Church Chicago Ill., Price 50 cents Philadelphia and Toronto Presbyterian Board of Publication.

No better statement of the objects of this little book can be given than to quote the brief preface. "To the earnest, honest young people of our day—who are doubtful in the midst of their faith; and faithful in the midst of their doubt, these thoughts are given by one of their brothers."

BIBLICAL DIFFICULTIES DISPELLED by George Sexton L.L.D., F.A.S. Toronto, William Briggs.

Most of the answers which appear in this book were first published in "The Shield of Faith," which the author edited some years ago. During his many years of experience numerous questions were presented to him, and the present volume is as far as possible answers to those questions. This little book which has now reached its third edition will be found of great interest to students and teachers as well as those thoughtful readers of the Bible at home who come face to face with what appear to them discrepancies in the Word of God.

THE CRIME OF A CENTURY by Rodrigues Ottolengue London, Geo. Bell & Son. Toronto, Copp Clark Co., Ltd.

This book is a recent addition to Bell's Indian and Colonial Library and is from the pen of one who in his earlier publications made for himself a reputation, "An artist in crime" having been well received and met with large sale. The scene of his present book is laid in the United States and the opening chapter introduces the reader into the detective society of New York. The author certainly introduces some rather novel situations, the heroine for instance commencing life as a foundling and ending as a society lady worth five millions is to say the least interesting. The author having made a special study of crime and criminals, enables him to clothe his characters with a certain amount of reality that is often attempted but seldom carried out by less experienced writers.

The *Critical Review* for October as usual gives an admirable conspectus of all the recent theological and philosophical publications wherever issued, and if this number seems to fall short of others in interest, it is not for lack of ability on the part of the contributors but rather because the works treated of are less original and striking. Among other books noticed, however, are Gladstone's new edition of Butler's "Analogy," White's "History of the Warfare of Science with Theology," Schrecker's Studies in "Indaism," Bradford's Herodity, "Life and Letters of Dr. Hart." The only independent article in the number is by Dr. L. H. Mills on the "Unity of God and the Moral Idea in the Avesta." T. & T. Clark Edinburgh, etc.

The *Homiletic Review* for November is an attractive one. Among the articles are two from Canadian writers Dr. Pollok of Halifax writes on Homiletics viewed as Rhetoric, and Dr. McCurdy continues his Light on Scriptural Texts from Recent Discoveries. The most striking sermon is undoubtedly that by Dr. Watson (Ian MacLaren) on the "Urgency of the Gospel." A number of timely and appropriate suggestions are given for Thanksgiving sermons. Funk & Wagnalls, New York etc.

OUR YOUNG PEOPLE.

This department is conducted by a member of the General Assembly's Committee on Young People's Societies. Correspondence is invited from all Young People's Societies, and Presbyterian and Synodical Committees. Address: "Our Young People," PRESBYTERIAN REVIEW, Drawer 2464, Toronto, Ont.

FIRST THINGS FIRST.

BY WILLIAM T. ELLIS.

The whole world is marveling at the modern young people's movement in the church. Good and bad people view its wonderful character and growth with varying feelings of surprise, delight and fear. Many persons, even in the church, do not understand it. They see its immensity and power and tremble for its future. Eyes made keen by hearts of love behold its dangers and often warning voices are raised. In the great works that are engaging the attention of the young people of the churches,—a missionary revival, citizenship reforms, and church and denominational fellowship,—shrewd friends detect possibilities of harm.

A word ought to be sufficient to allay those fears and at the same time recall the attention of the young people themselves to a fundamental principle. All these endeavors for missions, citizenship and fellowship are of secondary importance. The supreme purpose of the Christian Endeavor Society, and of kindred young people's organizations, is to help the Church of Christ. The first word spoken by this child, that has now become a giant, was "loyalty." And this is its life watchword. This is its ultimate endeavor.

The society of young people that fails in decided and active loyalty to its own individual church, and to its own denomination, is recreant to the genius of the modern young people's movement. The prime place and scope of the young people's society is in the local church. Its first duty is the faithful support of her regular services and ordinances.

The ministries of the church must be the principal lines of service for young people. These societies, by all their meetings and their exercises, are intended to develop the Christian character and ability of the members for the church herself. The accomplishments acquired in Christian Endeavor should be applied to the works of the organized church. Within her bounds, and according to her direction, the constant and principal labor of the young people must be performed.

The Young People's Society is part of the Church. Thoughtsome over-enthusiastic and thoughtless persons may for the moment forget this, it is none the less an abiding truth that the Young People's Society is simply one agency of the Church herself. Its endeavors should be along the lines laid down and approved by Church authorities. Its only enlargements are those natural and proper for members of a Christian Church. No matter how far the lines of activity may radiate they must have the local Church as a centre. The motto of the Christian Endeavor Society—and its spirit animates all similar societies—is "For Christ and the Church"—"For Christ through the Church" one has wisely paraphrased it.

Some may dream of victories in the city and state, and in the world at large, for Christian Endeavor, but they know not the animus of the movement. It has no higher destiny, it desires no higher destiny, than to add its life and enthusiasm and power to the living Church founded by our risen Lord. It cares for no existence as a society. It is content to add its members one by one to the Church of Christ, to help make her the supreme and overmastering force of all the ages. It does not aspire to become powerful or wax great or make a name for itself, but it does aspire to remain a loyal and faithful subject and supporter of the Church that gave it birth.

Let it be said again and again; let the refrain be repeated constantly, until young and old may hear and understand it, that the Young People's Society is "for the Church." Its first word is loyalty; its first principle fidelity. Boston, Mass.

There come to us all the opportunities to do good in myriad little ways. The kind word, the sympathetic utterance, the bright smile, the sunny face, the pleasant greeting, the helpful and encouraging expression are all of them attributes, not of greatness, but of goodness. The one who is good at heart may command all these, but if any one be not good enough to employ them when he can, he makes a failure in life, even though men may call him great.

CHRISTIAN ENDEAVOR.

WORLD'S C. E. PRAYER CHAIN, SUBJECT FOR NOVEMBER:—*For our Country.*—Pray for the nation of which you are a citizen, whichever that nation may be, that it may be a God-fearing, law-abiding, Christian land. Pray for every wise effort of the young people to advance true Christian citizenship.

Forgotten Blessings.

DAILY READINGS.

First Day—*Life*—Deut. xxx. 19, 20.

Second Day—*Health*—Psalm xviii. 32, 33.

Third Day—*Friends*—Prov. xxvii. 9.

Fourth Day—*Home*—1 Kings xi. 21, 22.

Fifth Day—*Food*—2 Kings vi. 24-29; vii. 1.

Sixth Day—*Sight*—John ix. 1-7.

PRAYER MEETING TOPIC—“WHAT ARE SOME BLESSINGS WE OFTEN FORGET?”—Psalm civ. 1, 31-35.

What It has Done.

One of the features of the Presbyterian Rally, in connection with the Inter-provincial Christian Endeavor Convention at Ottawa, was an Open Parliament led by Rev. W. R. Cruickshank, of Montreal. The subject was, “What the Christian Endeavor Society has done for the Presbyterian Church.” The leader asked a series of the questions which the delegates answered briefly. The following notes will be found suggestive:

(1) What has it done for you in relation to your Bible?

Led us to study it systematically

Has given a clearer understanding of God's Word.

Has led us to love it more

We have memorized more.

We have been able to deal personally with men.

We see more of its practical application to our every day life.

It gives a young man more self-respect.

It gives a theme of common converse.

It has enabled us to thrash out the truths of God's Word.

(2) In relation to your home?

Has made us more considerate of those at home.

Had never let the family know that I was a Christian before joining the C. E.

It gives us an interest in the spiritual welfare of all at home.

Has made better homes—happier and more Christlike.

Has helped family worship—sometimes the boy or girl has taken charge of it when the father could not.

(3) In relation to your church?

Made us more loyal to it.

Made us more liberal—in both senses.

Have prayed more for the pastor.

Have felt more interest in the church.

Realize that we have a share of the responsibility.

Has led to definite service.

(4) In relation to companionships?

Has made me want to let them know I was a Christian.

Has given me more courage to speak to them about Christ.

FOR THE SABBATH SCHOOL.

International S. S. Lesson.

LESSON VIII.—REWARDS OF OBEDIENCE.—NOV. 22.

Proverbs iii. 1-17.

GOLDEN TEXT.—“In all thy ways acknowledge him, and he shall direct thy paths.”—Prov. iii. 6.

TIME AND PLACE.—About B.C. 1000; Jerusalem.

ANALYSIS.—**T**he value of the law, (v. 1-4.)
 the importance of faith, (v. 5-10.)
 the use of chastening, (v. 11, 12.)
 the worth of wisdom, (v. 13-17)

VERSE BY VERSE.—V. 1. “My son.”—Wisdom as a father points his child to the best life. “My law.”—My teaching; God's law. “Let thine heart keep.”—Only heart keeping is right keeping.

V. 2. “Length of days . . . long life.”—Because he who keeps the law avoids all those things which shorten life.

V. 3. “Mercy.”—A forgiving spirit. “Truth.”—Uprightness, everything that is opposed to deceit and wrong. “Table of thine heart.”—As a tablet prepared for writing. “Bind them about thy neck.”—As ornaments.

V. 4. “Favor.”—Acceptance and approval.

V. 5. “Trust in the Lord.”—In His guidance and care, as opposed to our own guidance.

V. 6. “In all thy ways.”—In all thoughts, words, acts. “Acknowledge.”—Recognizing His rule, submitting to His will.

V. 9. “Honor the Lord.”—By free will offering of our property. “First-fruits.”—The first of the harvest.

V. 10. “Barns.”—That is, granaries. “Presses.”—Wine vats in which wine was stored. “Burst out.”—The promise is of great abundance.

V. 11. “Chastening.”—The troubles and sorrows that come upon God's people are spoken of as chastenings for their discipline and correction. “Despise not.”—Do not lightly regard it or refuse to yield to it.

V. 18. “Wisdom.”—The personification of wisdom is still continued. She represents all spiritual truth and blessing. “The merchant.”—That is, the traffic in wisdom is more profitable. “Rubies.”—Here put for any precious stones.

V. 17. “Her ways.”—The ways in which she leads her votaries. “Pleasantness.”—Full of joy and blessing. “Peace.”—Peace with God, with men, with their own conscience.

THOUGHTS.—Our duty as children of God is clearly marked out in this lesson. The parent requests his son to keep in memory the teaching already given. There is no provision made for a possibility of having forgotten that teaching, or any excuse accepted on account of neglect to learn the father's will. The standard is obedience, and that from the heart. No pretensions, or intentions to be are at all included. The rule is strict and definite, at the same time just and reasonable. The authority is undisputed. It is a father over his child. The responsibility to mark out a perfect way is with the father, the duty to obey is with the child. With the duty proscribed, the way to perform it, and the benefits derived therefrom are given. In this there is given a good opportunity to know when the standard is reached. It is the measurement of character evidenced in results. It is not a fruitless undertaking to keep the law of God, neither are the rewards placed entirely beyond this life. Far from being excluded from association with our fellow-men, we are brought into direct intercourse with them, and in such a way as to display the value of our innermost character, which convinces them that we are governed by righteous principles.

Our dependence upon the Father is becoming as children. His ability to sustain His children is without doubt. His resources are inexhaustible. His acquaintance with us is perfect. His love for us is supreme. His will concerning us exceeds our highest conceptions. His law is a guide. His wisdom is beyond human conception. His power exceeds all other forces. His grace is sufficient for every condition in life. His authority cannot be disputed. His kingdom is everlasting, and His being Infinite. Such is the Father who invites us to depend upon Him; to lean upon Him; to trust in Him; to acknowledge Him; to confide in Him, to place our all under His care, making Him the resource from which we obtain the desires of our hearts. In the measure that we do this, He measures to us again in wisdom and direction.

Our reverence for the Father should be exhibited under all the varied circumstances of life. Our opinions should be deferred to His wisdom. Our conduct should be measured by His holiness, lest we bring reproach upon His name by our lives. His cause should enlist our highest sympathy, and our best support, always having His honor and glory before our eyes. Our submission to His will in discipline should be sweet and calm, as well as constant, always acknowledging, “He knows best,” without offering criticism, ever owning His love in every providence. “Knowing, that tribulation worketh patience, and patience experience, and experience hope, and hope maketh not ashamed.”—Rom. 8.

Our reward is exceeding great, and in it we see God's estimate of obedience. We must obey. He measures the reward, not according to our requests, but according to His riches in glory. Nothing earthly compares in value to the reward the Father bestows upon the loyal, obedient, trusting, respectful children. There is no delay on His part. In this life He suits our gifts, the most desired, and directs the life in paths of pleasantness and peace. There is no unhappy existence when God controls and directs the life. Duties cannot be irksome. Responsibilities cannot be too heavy. He makes earth a delightful dressing-room for eternity.

Sunshine.

Learn to laugh. A good laugh is better than medicine. Learn how to tell a story. A good story is as welcome as a sunbeam in a sick-room. Learn to keep your own troubles to yourself. The world is too busy to care for your ills and sorrows. Learn to stop croaking. If you can not see any good in this world, keep the bad to yourself. Learn to hide your aches and pains under a pleasant smile. No one cares to hear whether you have the earache, headache or rheumatism. Don't cry. Tears do well enough in novels, but they are out of place in real life. Learn to meet your friends with a smile. The good-humored man or woman is always welcomed, but the dyspeptic or hypochondriac is not wanted anywhere and is a nuisance as well.

THE LITTLE FOLK.

The Battle of Life.

Go forth to the battle of life, my boy,
Go while it is called to-day ;
For the years go out and the years come in,
Regardless of those who may lose or win,
Of those who may work or play.

And the troops march steadily on, my boy,
To the army gone before ;
You may hear the sound of their falling feet,
Going down to the river where two worlds meet :
They go, to return no more.

There's a place for you in the ranks, my boy,
And duty, too, assigned.
Step into the front with a cheerful face ;
Be quick, or another may take your place,
And you may be left behind.

There is work to be done by the way, my boy,
That you never can tread again—
Work for the loftiest, lowliest men ;
Work for the plow, plane, spindle and pen ;
Work for the hands and the brain.

The serpent will follow your steps, my boy,
To lay for your feet a snare ;
And Pleasure sits in her fairy bowers,
With garlands of poppies and lotus flowers
Inwreathing her golden hair.

Temptations will wait by the way, my boy—
Temptations without and within ;
And spirits of evil, with robes as fair
As those which the angels in heaven might wear,
Will lure you to deadly sin.

Then put on the armour of God, my boy,
In the beautiful days of youth ;
Put on the helmet and breastplate and shield,
And sword the feeblest arm may wield
In the cause of right and truth.

And go to the battle of life, my boy,
With the peace of the Gospel shod ;
And before high heaven, do the best you can
For the great reward and the good of man,
For the kingdom and crown of God.

JENNIE F. WILLING.

The Two Knives.

Harry and Leo Farley had the same birthday, though there was a difference of five years in their ages. Their uncle Stanton, who was very fond of both the boys, never forgot them on the twenty-fifth of May. They were always sure of some trifle in the way of a gift from him.

So, on the morning of the twenty-fifth, when Harry was twelve and Leo seven, they were both eager to go to the post-office to see what the mail had brought. But, as it was a mile to the village, and the weather was quite warm, Mrs. Farley decided that it was too long a walk for Leo, and Harry went alone.

"I'll walk fast, and get back just as soon as ever I can, Leo," said Harry, "and you can go as far as the big oak, and wait for me."

All the way to the village Harry was wondering what his uncle had sent, and felt very much excited when the post-master handed through the delivery window a small box directed to "Harry and Leo Farley."

It had been agreed that he should open it without waiting for Leo to share that pleasure with him ; and so he tore off the paper cover to the box at once, pulled off the lid, and found two knives. On one was a slip of paper bearing his own name ; on the other a slip with the name of his little brother.

Harry looked puzzled and surprised as he examined his knife. It was an old knife, though it had once been handsome, and bore unmistakable evidence of having been used a great many years. What did uncle Stanton mean by sending him an old, worn-out knife ? He opened the one sent to Leo. That was a knife any boy might be proud to own. It had four blades, and was handsomely mounted in pearl. Harry's heart rebelled against the distinction which had been made. He told himself that surely there was some mistake, and the old knife had been intended for Leo, who was so little that he really ought not to be trusted with a handsome knife having four sharp blades.

"I can change the slips of paper, and he will never know anything about it," thought Harry. "He will be pleased enough to have any sort of a knife at all."

He stopped under a tree to think about it ; and as he stood there debating whether to give Leo the old or the new knife, some still, small voice seemed to whisper to him : "Do what is right ; you are on your honour."

His face flushed.

"But Leo never know," he muttered, in answer to that silent voice ; and at once the voice seemed to say : "That has nothing to do with it. You are on your honour."

He reflected how often his father had said to him that he must do right for right's sake, let the consequences be what they may ; and that his mother had warned him against yielding to temptation. "Weakness brings its own misery," she had said. "Be strong, however much it may seem to your interest to yield to the voice of the tempter." The debate with his conscience ended as Harry remembered his mother's tender advice. He set off down the road as fast as he could go, and in a few minutes saw Leo standing under the old oak, waving his handkerchief.

The little boy gave a whoop of delight when Harry handed him the new knife.

"What a beauty !" he said, "and just what I wanted, too. I hope mamma won't take it away from me—it's pretty sharp." Then he held out his hand for the other knife. "Is yours like mine ?" he asked.

As Harry, rather reluctantly, let him take the knife, and the little brother saw that it was old and worn, his eyes filled with sudden tears.

"Uncle Stanton made a mistake," he said, at once. "He meant the old knife for me, Harry. He was afraid I might cut myself with a new knife. You must let me have the old one."

But Harry refused to take advantage of his little brother's generous offer, and was deaf to all Leo's pleadings.

"I would be ashamed to take the new one," he said, remembering the debate with his conscience. "It was sent to you, Leo, and you must keep it."

"And I don't want it," said Leo, "I know I would cut myself. My fingers are all scratched and cut up now, just using the butcher knife to whittle."

Again Harry was tempted, but again he was strong ; and he shook his head resolutely.

"You can't make me take what was meant for you," he said ; and he had never felt happier than he did all the rest of that day.

"It's just because I didn't give in about that knife," he thought, as, on going to bed he reviewed the events of the day. "What a mean sneak I would have felt if I'd taken it, and changed those papers !"

The next morning came another package and a letter. Uncle Stanton wrote that he had bought the knives on his way down town to his office, and, on arriving there, had used his own knife to cut off the price tags, carelessly leaving it upon his office table on being called away suddenly, and putting one of the new ones by mistake into his own pocket. He had directed his office boy to label the knives, and mail them at once, and had not discovered for twenty-four hours the exchange that had been made. "As my knife is one given me by my old grandfather twenty years ago," ran the letter, "I value it very highly, and will ask that it be returned to me."

The package contained a pearl-mounted knife similar to the one Harry had so desired.

A few hours later Harry had to go to the village on an errand, and he went to the mirror in his mother's room to brush his hair. His pleasant, honest face was reflected there, and he smiled as he noticed it.

"I guess I'd have been ashamed to look at myself in a glass if I'd exchanged those knives," he thought. "How glad I am I stuck to the right ! Its going to be easy the next time, too."

And then he ran whistling down the stairway, his heart as light as a feather.—*Christian Soldier.*

Jack the Soldier.

"Can't do it. It's against orders. I'm a soldier now," said one newboy to another.

"Yes, you look like a soldier !" was the mocking reply.

"I am, though, all the same," and Jack straightened himself and looked steadily into Jim's eyes. "Jesus is my Captain, and I'm going to do everything on the square after this, 'cause he says so."

"That won't last long," said Jim. "Just wait till you're in bad luck and awful hungry, and you'll hook something fast enough."

"No ; my Captain says, 'Don't steal,' and I won't. What I can't earn I'll go without, and if I'm likely to steal any time, I'll just call on him. He's always watchin' to see if any of his soldiers need help, and he's ready with it as soon as they ask for it. He'll help me to do anything he's told me to do."

Wise Jack ! He had learned the secret of a happy, useful Christian life.

Church News

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

Montreal Notes.

The Committee charged with the preparing of tunes for the new Hymnal has been holding a long session of four days during the past week in Erskine church. Such satisfactory progress has been made that a large portion of the material is now ready for the printer and will be forwarded to Oxford immediately. It has been arranged that Mr. Mac Millan of Toronto and possibly another member of the Committee shall shortly proceed to England for the purpose of seeing the work through the press with as little delay as possible. The Committee are determined to make the work, one worthy of the church, as well as to have it issued as speedily as possible. They believe that the best way to do this is to co-operate cordially with the publishers and to have someone authorized to represent their views, within easy reach, during the critical period when it is being set up and put in form. No one is better qualified for this than Mr. MacMillan and the church will await the result with perfect confidence.

At a meeting of the Presbytery of Montreal held on Tuesday evening last to take action rendered necessary by the death of the late Dr. Smyth it was resolved at the request of the session of Calvin church that the pulpit of Calvin church should be declared vacant on the first Sabbath of January, supply to be given in the meantime by the members of Presbytery. The delay is perhaps an unusual one, but the reasons given were quite satisfactory to the court and the interests of the congregation are not likely to suffer in any way by it. Dr. Scrimger who had been appointed to act as moderator of the session during Dr. Smyth's illness was continued during the vacancy.

The eleventh convention of the Canadian Inter-collegiate Missionary Alliance met in the Presbyterian College on Thursday last for a four days' Session. Owing to various causes the attendance was not so large as was desired or expected but the interest was well maintained. Prominent among those from a distance who addressed the Convention were Bishop Baldwin of London, and Mr. Harlan P. Beach, representing the Student Volunteer Movement in the United States. Mr. Beach was himself formerly a missionary in Northern China and Mongolia. A social meeting held on Thursday evening with short addresses of welcome and music made the visiting delegates feel at home. In the present state of the Foreign Mission Funds of most of the churches, which makes it almost impossible to send out additional workers except to fill vacancies, it can hardly be expected that there will be much recruiting of volunteers for the Foreign field. But it is a matter of importance that the missionary enthusiasm of the future leaders of Christian work now in the various colleges should be maintained. Sooner or later they will find some way of making their wishes felt and of having their ideals carried out. Meantime the opportunity is a good one for calling attention to the missionary work that may be done right here at home. With a view to this an interesting meeting was held here in St. Paul's Church on Wednesday evening last. An invitation had been extended to all the young people in the church who were prepared to engage in some form of Christian work. About one hundred and fifty responded. After an address from Dr. Barclay Mr. Craickbank of St. Matthew's Church was called on to state the need for assistance in carrying on the work of his large and populous field, and Dr. Thomson to present the claims of the Chinese work in the city. It is confidently expected that both fields will receive substantial additions to the number of their active workers. A meeting is to be held a week hence for definite organization.

Dr. Robertson, the Superintendent of Missions in the North-West, sailed from Montreal on Saturday last for Britain where he is to address a number of congregations on behalf of his work the needs of which are likely to increase during the next few years with the inauguration of a more active immigration policy. Before leaving Dr. Robertson succeeded in persuading several of the students in the college to offer their services for mission work in the far west during the present winter.

Mrs. MacVicar together with her youngest son and daughter arrived home from Europe last week on the Labrador. They left the Principal and Miss MacVicar in Paris where they are likely to remain until after Christmas.

was giving us the first snow of the season and while, as a general rule, we do not mind a little snow in these regions, yet for the sake of the bride and bridegroom who had purposed a long drive we did a little regret it on this occasion. But what does a snow-storm amount to when hearts are warm and purpose firm! Mr. and Mrs. MacKenzie left for Deloraine, 90 miles away, where they stay for a few days on their way to Winnipeg to attend the Conference of Presbyterian Indian workers which meets there in the early days of November.

Aroula, Assa.

General.

Rev. J. Fraser Smith has sailed for his new field of labor at Mhow, Central India.

Rev. D. McIntosh has been inducted as pastor of Douglstown Presbyterian Church.

The annual thank offering meeting of St. Andrew's W. F. M. S. of Carleton Place was held recently and the snug sum of \$78 realized.

Rev. Mr. Hutcheson, the newly appointed pastor of St. Andrew's Church, Almonte, was inducted at that place on November 3.

The attention of ministers is called to the Rates for Aged and Infirm Ministers' Fund which should be sent to Rev. Mr. Burns this month.

Rev. S. S. Burns B.A., of Knox Church Westport Ont. has accepted the call from the Presbyterian Church of Stirling Ont. Stipend \$900.00 and a free Manse.

The Toronto Auxiliary; to the Leper Mission will hold their monthly meeting in the C. I. M. Home 632 Church street, Monday the 16th inst. 8.30 p.m.; to which all are cordially invited.

Rev. J. Little at a *pro re nata* meeting of the Presbytery of Owen Sound, Nov. 3rd declined the call to Dutton. His congregations pleaded most earnestly that he should continue his work a little longer in Latona, and Burns church.

Mr. J. K. MacGillivray, of Ontonagon, Mich., has been appointed pastor at large for Lake Superior Presbytery, Michigan. His address in future will be Sidnaw, Michigan. Mr. MacGillivray reports having received very substantial help from the friends in Michigan since the disastrous fire.

At its last meeting the Session of Innerkip passed the following resolution: The Session of Innerkip Presbyterian Church records with sorrow the death of Mr. David McBeath for about thirty eight years member of this Session. We wish to express our appreciation of his high Christian character, and the deep interest he ever took in this congregation and our loss in his removal from our midst and we express our deepest sympathy with his bereaved wife and family—and pray that the God of all comfort may be with them and that they may experience the truth of His Word "Yea though I walk through the valley of the shadow of death I will fear no evil for thou art with me thy rod and thy staff they comfort me."

Rev. Dr. Parsons, Rev. Dr. Gregg, and Rev. Professor Ballantyne conducted Anniversary Services in the Fern Avenue Presbyterian Church, Toronto, on Sabbath, October 25th inst. On Monday evening following the congregation held their sixth anniversary social, at which congratulatory addresses were delivered by Rev. W. M. Rochester and Rev. Wm. Burnes. Rev. Wm. Patterson, of Cooke's Church, gave a spirited address on "Enthusiasm" the theme and the speaker was in perfect harmony, and it did not take Mr. Patterson long to awaken a kindred spirit in his hearers. Mrs. Patterson was also present and sang two solos with wonderful sympathy and power. During the evening the pastor, Rev. R. O. Tibb, was requested to leave the chair, and Mr. Thos. Gall, the oldest member of Session, came forward, and in the name of the congregation presented the pastor with an address, expressive of the warmest appreciation and attachment to Mrs. Tibb and himself, and the hope that they might be long spared to labor among the people there. The address was accompanied by a handsome gold

North-West Notes.

One of the most picturesque and prosperous settlements in Manitoba is situated at the foot of the Brandon Hills, about nine miles from Brandon. For a long time this settlement felt the need of a suitable church building, but as all the leading evangelical denominations were represented, not more than ten or twelve families were connected with any one denomination. At last the Presbyterian congregation of nine or ten families decided to build, and on Sabbath 18th Oct, a handsome and commodious building was dedicated to the worship of God by Rev. Principal King of Manitoba College. The new church is 28 by 40 ft with a graceful square tower in front forming a porch and belfry and terminating in four small pinnacles. The interior of the church is finished in British Columbia Fir, pulpit and pews trimmed with oak, and all combing to make the church most comfortable and cheerful in appearance. The total cost of the building is \$1875 of which about \$1500 will be paid this year, leaving only a comparatively small debt which is partly provided for by subscription. The church will be used by all denominations desiring to hold services in it, without charge. In consideration of this, liberal contributions were made by nearly all the families in the settlement. The pastor Rev. T. R. Shearer is to be congratulated on the successful opening of this new place of worship, which no doubt will give impulse and energy to the cause in the community.

Mr. D. A. MacKenzie, son of Rev. A. J. MacKenzie, of Deloraine, came to Moose Mountain a little over a year ago to do something in the way of giving religious instruction to the Indians of the two Reserves in this mountain, who apparently had been neglected by all the Churches, save that the Roman Catholic priest came annually to take as many children as they could get to their schools at Qu'Appelle. Mr. MacKenzie when he came here had no guarantee of support from any one, he saw there was need and he manfully tried to meet it. He built a little house, a poor cheerless cabin, and was determined to stay with the work. Since then the Presbyterian Church has thrown the broad wing of its Foreign Mission Board over Mr. MacKenzie, and his work, and with its usual loyalty to its workers the Board is building a nice snug house for its missionary on the Reserve. The general opinion is that Mr. MacKenzie has done admirably well. In the short space of one year he has carved for himself out of purely primitive elements a mission, secured for that mission the recognition and support of the Presbyterian Church, and, to crown the whole, has just taken to himself a most excellent, suitable, Christian wife, who will, I am sure, be a help meet for him in his work. To consummate this latter part of the business we met at the Agency last Tuesday, and by invitation from Mr. J. J. Campbell, the popular Agent here and his excellent wife, who have always a kindly feeling towards anything that means help to the Indians. Mr. Mr. Hodnett, assisted by Rev. Mr. Geddes, performed the ceremony. Miss Jackson, the bride, was well supported by Miss MacKenzie, of Deloraine, and Miss Campbell and Miss Halpin of the Agency, and beside the groom stood Master John Campbell. By the kindness of Mr. and Mrs. Campbell a very sumptuous breakfast awaited us in the dining-room, where we spent a pleasant hour relieving the tables and making the best speeches we could. The specialty of the occasion was the truly maiden speech of Master Campbell addressed specially to Miss MacKenzie. In the meantime Old Boreas

watch for the pastor, as a token of th appreciation of the people. Mr. Tibb in replying assured them of his earnest desire to serve them and their Common Master, and that in the work this expression of their appreciation was an encouragement whose value to him he could not estimate. The congregation is more hopeful than ever in its history.

The Presbyterian Church of Indianford in the Presbytery of Glenboro was opened on Sabbath Oct. 25th by the Rev. A. MacTavish of Tr. herne, who preached morning and evening to crowded congregations. The church is a neat frame structure and is indeed a credit to the congregation. Its erection is largely due to the untiring energy of the pastor the Rev. John Mowat. Both pastor and people are to be congratulated on having such a comfortable place of worship, almost entirely free of debt. On Monday evening a social was held in the new church which was filled to its utmost capacity by the congregation and their friends. The choir of the Presbyterian Church Treherne and the Buchbech family contributed largely to the enjoyment of the evening.

The first of a course of lectures under the auspices of the Gaelic Society of Toronto, was given at Richmond Hall November 3, when Rev. J. A. Morrison of the East Presbyterian Church, spoke on "John Knox and his Times." Mr. A. Fraser, the President of the Society, occupied the chair, and there was a fair sized and appreciative audience. The lecturer dealt in an interesting manner with the life of the great Scottish reformer. After telling of his earlier days and preaching, his temporary imprisonment and subsequent life at Geneva, the speaker recounted the story of Knox's return to Scotland and the work which he then accomplished, despite strenuous opposition. A hearty vote of thanks to Rev. Mr. Morrison at the conclusion of his interesting address brought the meeting to a close.

A service which will long be remembered by those who were present was held in the West end Mission, Deseronto, on the evening of Sabbath, Nov. 1st. The service was an anniversary, a re-opening and a memorial, combined. Just one year ago the congregation was organized by the Session of the Church of the Redeemer, and it has already become a devoted and progressive body. During the past summer it has advanced with rapid strides under the able ministry of Mr. J. K. Clark, B.A., the student in charge. A few weeks ago the congregation lost, by death, one of its most earnest and devoted friends, Mr. Charles H. Day, and it was deemed desirable to erect a memorial of his life and work. It was thought that the memorial most in harmony with Mr. Day's wishes, as expressed by his life, would be the enlargement of the mission hall, which had become quite inadequate to accommodate the large number attending. Accordingly the building has been so enlarged and so beautifully completed that it is now a most commodious and comfortable structure. A tablet, suitably inscribed to Mr. Day's memory, has been placed on the wall. This artistic piece of work was executed by Mr. A. Burns, a member of the mission. At the re-opening service the building was crowded. Mr. Clark presided, and delivered a very instructive and appropriate address. Mr. S. Russell M.A., editor of the *Tribune* and Rev. W. S. MacTavish B.D., also spoke, making touching and eulogistic references to Mr. Day's beautiful young life and his earnest, unselfish work. Many were visibly affected. The service of the choir under the leadership of Mrs. F. H. Sims was highly appreciated. At the close of the meeting many remained to say farewell to Mr. Clark who, after having labored with much success for two summers among them, leaves now to complete his studies in Queen's College.

Y.M.C.A. Recital.

The attention of our readers is called to the announcement in another column of a recital to be given by one of Toronto's favorites, Mrs. Agnes Knox-Bleck. This recital is to be given under the patronage of the Ladies' Auxiliary of the University

College, Y.M.C.A. Agnes Knox is so widely and favorably known that there is no need of commenting upon her ability. The press on both sides of the water is loud in her praises, her name is almost a household word in Canada. But reference should be made to the splendid aims and progress of the Young Men's Christian Association of University College, under whose auspices the recital will be given. The building which the Association occupies was built in 1886, but the necessity is now felt for more ample accommodation, and the students are endeavoring to raise a fund for the extension of their building. It is with this in view that they are conducting a series of three or four concerts; and it is to be hoped that their endeavors will meet with a ready response on the part of the public. The plan of the Hall may be seen at Gourlay, Winter and Leeming.

Whitby Presbytery.

Whitby Presbytery held its regular quarterly meeting at St. Andrew's Church, Pickering, on Tuesday October 20th. Rev. J. B. McLaron, moderator in the chair. There was a large representation of both ministers and elders present. Rev. Messrs. McKeen and McLeod and Mr. Renwick Elder were appointed a committee to report at next regular meeting on the remit sent down from the General Assembly. Ministers and Sessions were allowed to make arrangements deemed best for bringing the Home Mission Work before their respective congregations. As statistical information regarding the Y. P. S.'s was not complete, Mr. Whiteman, the convener, was instructed to bring up a full report at next regular meeting of Presbytery. On motion of Mr. Whiteman, seconded by Mr. Eastman, it was unanimously agreed "That Presbytery receive and adopt the Assembly's plan of study and express its gratification that the Assembly has taken such important action and hereby commends said plan of study to our Young Peoples Societies. A circular from Prisoners Aid Association was read by the moderator, discussed, and laid on the table. Rev. John Chisholm was appointed agent on behalf of Manitoba College. "A conference on some practical subjects for the coming winter's work" followed. The questions taken up were first, "How to promote religion in the home," and second, "How to increase the spirituality of the Church." Mr. Eastman introduced the first subject, and Mr. McKeen, the second, in earnest and suggestive addresses. A profitable discussion ensued in which many of the brethren took part. Subsequently it was moved by Mr. Fraser, seconded by Mr. Chisholm and unanimously agreed "That Ministers and Sessions be urged to make special effort, during the coming year, to promote family worship throughout the congregations, and to secure, as largely as possible, the attendance of the children at public worship, that the clerk send a copy of this resolution to each Session and request that action be taken upon it." JOHN McMECHAN, Clerk.

Toronto Presbytery.

This Presbytery held its regular monthly meeting on Tuesday, November 3. The Moderator, Rev. Wm. Patterson, Presided. It was agreed to transmit the papers of the Rev. D. Campbell to the Presbytery of Mionedosa, that he may be received as a minister of the Presbyterian Church in Canada. A committee was chosen to act with a similar committee from the Presbytery of Lindsay in a proposed union of congregations that are contiguous in these Presbyteries. Assessors were appointed to act with the Session of Malton, Dixie, and Port Credit in adjusting certain matters within the bounds of the latter congregation. On the report of a committee it was agreed to defer action for the present in the proposed union of Fern avenue and Morningside under one charge. The committee charged with the separation of Malton from the charge of Malton, Dixie, and Port Credit was instructed to complete its work at as early a date as convenient. In considering the estimates for the Schemes of the Church, it was agreed to specify the amount desired for Manitoba College, apart from the general contribution to Colleges. A

call to Mr. T. A. Bell, Licentiate, from the congregations of Unionville, St. John, and Brown's Corners was sustained, and in the event of Mr. Bell's acceptance, it was agreed to meet in Unionville on Tuesday the 24th inst. at 3 p.m. for the ordination trials, and 4.30 p.m. for the public ordination and induction. Mr. Mutch was appointed to preach, Dr. Carmichael to address the minister, Mr. Grant to address the people, the Moderator presiding. The Presbytery of Winnipeg having agreed to translate Mr. Wm. McKinley, called to Southside congregation in this city, it was agreed to meet on Thursday the 26th, inst. at 3 p.m. for his induction. The Moderator presiding, Mr. Gilray will preach, Dr. Warden address the minister, and Mr. Frizzell will address the people. The congregation at Cowan avenue submitted a report as to a permanent site requesting Presbytery to allow them to worship permanently in their present place of worship. The matter will be discussed at the next meeting of Presbytery — R. O. TIBB, Clerk.

Lindsay Presbytery

This Presbytery met at Woodville Oct. 20th. Rev. D. D. McDonald, Moderator. There was a good attendance of ministers and elders. A call was presented from Cannington to Rev. J. A. Mathison B.D., but he having accepted another field of labor, it was regretfully laid aside. A call from Knox Church, Beaverton, and Cambridge was laid on the table in favor of Mr. E. J. McDonald B.D., Licentiate, and after due consideration was accepted. His ordination and induction will take place at Beaverton Nov. 3rd., Mr. McKeen to preach, Mr. Duncan to address the minister and Mr. MacMillan the people. Messrs. V. M. Parry B.A., and J. A. Donnell were examined and certified to Queen's College and Home Mission Board respectively. Other routine business was transacted.—P. A. MacLEOD, Clerk.

Correspondence.

The New Professors' in Cooke's Church.

To the Editor.

The commonly accepted opinion about Theological professors is, that usually they are poor preachers. In the two new professors of Knox, whatever their qualifications as teachers may be, their sermons in Cooke's Church, on Sabbath, showed that they are both good preachers. Sabbath morning a good congregation worshipped in Cooke's. Psalms and Paraphrases were the medium of praise, with organ accompaniment. Professor Ballantyne occupied the pulpit. The Professor is a good looking man, lacking in hair, but the depth and width of the forehead shows mental capacity and is strikingly like that of the late Dean Stanley. As he announced the opening Psalm his clear resonant voice sounded through the whole building, so again in his reading, every word was distinctly heard, and the pronunciation was perfect. The sermon subject—Conversion. Text Ezekiel xxxvi. 26, was a masterly exposition of the passage. Particularly good was his definition of "the heart," as embracing the mind, the affections and the will, and his emphatic declaration that God's plan for the regeneration of the race is the only one possible, while admitting all other efforts as helpful, the Gospel is the power of God unto salvation. Were we inclined to be critical, we might suggest that regeneration is the true scriptural term to denote the conversion of which the Professor spoke. At the evening service the church was filled in every corner. Professor Robinson was the preacher. The Doctor is a closely shaven man, with a wealth of hair on his head, clean cut sharp features, and his face seems from below the gallery to be sick'ed o'er with the pale cast of thought. His reading is not nearly so good as Professor Ballantyne's, nor his voice so clear. His subject was the Kingship of Christ, and it is not too much to say that Toronto has rarely had a more masterly exposition of this doctrine. His description of the triumph of Jesus as a piece of word painting was simply matchless, and

held the large audience spellbound. Then his closing practical application was the token that Dr. Robinson was not preaching for effect but for practical benefit to be applied as he spoke. Preaching such as was heard on Sabbath in Cooke's argues well for the future of preaching from the young men of Knox College. A feature noticeable in both sermons, was the wealth of Bible quotation accurately given. This was particularly seen in Dr. Robinson's sermon. His old Testament quotations were not only apt, but verse after verse were given with verbal accuracy. If this sermon is to be taken as an example of what Dr. Robinson will endeavor to instill into the mind of his students, we may verily expect a revival of Bible quotation. So also with regard to Scripture illustration, which enriched the sermon of Professor Bullantino in the morning. Old Knox and Presbyterianism are to be congratulated upon the acquisition of two scholarly young men who can preach, and it is to be hoped that their voices will often be heard in our pulpits. The unique intimation made by a layman asking for a special collection is worthy of commendation and should be copied. Instead of the minister "begging," this gentleman told the people they had no right to outlast their church gifts. "Carry off your luxuries" he said. "People say the church is always wanting money, so it is, and a church that doesn't want money is doing no good." His blunt statements were very refreshing and delivered the minister from "begging" for money to carry on the people's work.—JASAK.)

To the Editor.

DEAR SIR.—You will perhaps allow space for a few lines from these parts. I will write you more at length regarding our Home Mission work when we have had annual meetings and reports towards the end of the year. The summer has been a busy one with four churches, seven points in all, and three Sabbath schools, there has not been much time for idleness. Population is sparse, the settlements far apart, and we cannot find any centres where all can be gathered. We have therefore to rely a great deal on home to home work, and personal dealing, which has not, we are thankful to say, been by any means fruitless. I believe the best fruit is often gathered in that way. Let too instances suffice. One man over 60 years of age had religion and the duty of confessing Christ pressed upon his attention. He thought, as too many think, that there was some great difficulty in the way, but here and now were emphasized. The tears filled the eyes and with broken utterance he said as he felt the power of truth and the deeper power of the Holy Spirit. "I wish I had done this forty years ago." The other man was a fine intelligent helpful man, a man who had read a good deal and of course had opinions of his own. But opinions without certitude in religion do not amount to a great deal, nor do they yield much satisfaction. Some minister had told my friend that a man may be "saved though not safe," whatever that metaphysical redoubt might mean; we put the mere "hopes" and the "opinions" all aside and discussed the question of salvation through the blood of Christ here and now. My friend caught the idea, felt its power, and the next time asked me to put his name on the roll as he would be with us at the Communion, and he was, and how thankful I am that he was. Not many weeks after, while standing in a crowd and talking to me of the members of the church, he fell back, and without a sigh or struggle died. Our little community will feel his loss deeply. Be ye also ready for in such an hour as ye think not, the Son of Man cometh. *Lucas 12.*
Arools, Moose Mountain. W. HODNETT.

Aberdeen Ranges.

In these days of progress and modern invention the wise housekeeper will not be content with anything less than the most convenient, and latest improved cooking apparatus.

When beauty is so easily obtained, and is as inexpensive as old-fashioned, grotesque, out of date stoves, no artistic-looking housekeeper will purchase other than the Aberdeen Ranges, as they possess all the excellent

features required in a perfect working range, besides being artistic, and attractive in appearance.

These ranges are made for wood only, or to burn wood and coal. They have roomy evens, are guaranteed very rapid, even and economical bakers. They are also designed according to the most artistic models obtainable, and therefore the manufacturers are warranted in declaring them the best, and most beautiful ranges in Canada.

If the Aberdeen is not sold in your town write us direct for prices, which will be promptly and with pleasure quoted.

These ranges are built by the Copp Bros. Co. (Ltd.), of Hamilton, Ont., who are one of the oldest stove manufacturing concerns in this country.

Besides stoves they manufacture a large line of coal and wood furnaces.

Enquiries for anything in the heating or cooking line will be gladly responded to.

Suffered for Years.

The Experience of Mr. Grant Day, of Harrowsmith.

He Suffered Much From Rheumatism Especially During Spring and Autumn—Following a Neighbor's Advice Brought About a Cure.

From the Kingston Whig.

One who has been released from years of suffering is always grateful to the person or the medicine that has been the medium of release. It is therefore safe to say that one of the most thankful men in the vicinity of Harrowsmith is Mr. Grant Day, who for years past has been a sufferer from rheumatism, but has now been released from its thralldom. To a reporter Mr. Day told his experience substantially as follows: "I have been a sufferer from rheumatism for upwards of twenty-five years. It usually attacked me worst in spring and fall, and at times the pain I endured was intense, making it difficult for me to obtain rest at night. From my hips down to my feet every joint and muscle appeared to be affected, and the pains appeared to chase one another until I was at times nearly wild, and mind you this was my condition for upwards of twenty-five years. During that period I tried many remedies, and while I obtained temporary relief from some, I could get nothing in the way of permanent benefit. But last year the pains did not come back, and they have not returned since, and this is the way it came about. One day while telling my neighbor, Mr. W. O. Switzer, how badly I was feeling, he said: 'Get half a dozen boxes of Dr. Williams' Pink Pills and use them according to directions, and you will find they will do just what they are advertised to do—cure you. I know this, from experience in my own family.' Well I got the pills and used them, and the rheumatism has been driven out of my system, and last winter and spring for the first time in more than twenty years I was entirely free from my old enemy. But there is one thing more Dr. Williams' Pink Pills did for me, and which astonishes me a little. Over forty years ago I had a severe earache, and used a liquid preparation in the hope of getting relief. It nearly ruined my hearing, and for all the years since I have been partially deaf. After I took the Pink Pills my hearing came back, and my ear is now all right. My wife and sister have also found much benefit from Pink Pills when run down by overwork, and safe to say that they will always be found in our house.

Dr. Williams' Pink Pills strike at the root of the disease, driving it from the system and restoring the patient to health and strength. In cases of paralysis, spinal troubles, locomotor ataxia, sciatica, rheumatism, erysipelas, scrofulous troubles, etc., these pills are superior to all other treatment. They are also a specific for the troubles which make the lives of so many women a burden, and speedily restore the rich to health, to pale and hollow cheeks. Men broken down by overwork, worry or excesses, will find in Pink Pills a certain cure. Sold by all dealers or sent by mail post paid, at 50c. a box, or six boxes for \$2.50, by addressing the Dr. Williams' Medicine Company, Brockville, Ont., or Schenectady, N. Y. Beware of imitations and substitutes alleged to be "just as good."

Why

Do people buy Hood's Sarsaparilla in preference to any other,—in fact almost to the exclusion of all others?

Because they know that Hood's Sarsaparilla cures when others fail.

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Hood's Sarsaparilla

Is the One True Blood Purifier. All druggists sell. Prepared only by C. I. Hood & Co., Lowell, Mass.

Hood's Pills cure liver ills; easy to take, easy to operate.

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Hunting the Wild Goat.

The White Goat or Rocky Mountain Goat as it is indiscriminately called, is a species of big game rarely hunted by sportsmen. This

is not so much because of the difficulty of killing the animal, nor because of its actual rarity. It is a stupid animal, easily shot when once found. It is not, however, found in the usual hunting grounds, as are bear, deer, elk, etc. It is remote from the common localities, but where found is in goodly numbers. It ranges very high up in the mountains, above timber line usually, among rocks and cliffs. This requires great labor to get to it, but once there the hunter will get his game nine times out of ten. If you care to read of a goat hunt made in the Bitter Root Range in Montana, in the fall of 1895, send six cents to Chas. S. Fee, General Passenger Agent, Northern Pacific Railroad, St. Paul, Minn., for Woodcraft '96, which recounts such a hunting expedition.

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and Swellings of every description

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Also Rheumatism, Ague in the Breast, Inflammation of the Eyes, Contractions of the Cords and Muscles, Warts, Ophthalmia, Dislocated Joints, Swellings caused by Broken Limbs, Frozen Feet, External Felons, Galls of all kinds, Cracked Heels, Mange, Ring Bone, and Spavin (if applied when first lame). Sand Cracks (if rubbed with External Bruises or Wounds to which it may be applied at all times with perfect safety.

For Burns or Scalds, no other remedy breaks it off immediately applied. If blistered apply it until the fire is extracted and it will not leave a scar.

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