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Toronto Sept 23, 1897

NOTES AND COMMENTS.

While the success of the Lord's Day Alliance Conference, as a means of stirring up an interest in Sabbath observance, has been every where admitted, an important fact in connection with the work necessary. has not been brought to the front. It is obvious that the work of the Alliance must be sustained by money. There are necessary expenses that must be paid, and it is now in order to follow up enthusiastic addresses by liberal contributions. It would be unfair that burdens of this kind should fall on the shoulders of the devout few and we appeal to all interested to send contributions to the secretary, Mr. A. E. O'Meara, Confederation Life Buildings, Toronto, who will acknowledge the same.

Last week was one given over in Toronto church circles to Foreign Missions. Interest centred on the meeting of the Foreign Mission Committee and on the departure of the missionaries who have been recruiting on furlough. The presence of Rev. Prof. MacLaren, D. D., at the Foreign Mission Committee meeting was hailed with deep satisfaction, indicating as it did the withdrawal of his resignation, tendered at Winnipeg on account, to some extent, of the policy adopted by the General Assembly with respect to the Indian Missions. Dr. MacLaren has been so long associated with Foreign Mission work that his large experience will be of incalculable value to the Board, and it is fortunate that he has seen his way clear to continue his connection with his old colleagues. Regulations affecting the male and female missionaries in their respective spheres of labor; and those affecting native helpers were adopted unanimously. Considerable attention

will be given to the planting of a native ministry in India on a basis that will ensure financial stability.

It has been a pleasure to many old friends to meet Rev. Murdoch MacKenzie who has labored in Honan for quite a number of years with gratifying success. Mr. MacKenzie is a native of Rosshire, Scotland, and is a typical "man of Ross," earnest, devoted, and hopeful. He spent a portion of his furlough at his old home among his relatives, but has been busy touring Canada in the interests of his mission for some months past. He has an intelligent grasp of the problems in the Chinese field, and his full information has been of service to the Committee, and to the Presbyteries and congregations he has addressed. He studied for the ministry in Canada, and is supported in his Honan work by Erskine Church, Montreal.

Mr. J. Stuart Coleman, the indefatigable secretary of the Children's Aid Society, Toronto, reports most gratifying results of the Society's work lately. The children placed in homes are prospering and the kind hearted people who have become guardians, or foster-parents, write thankfully and contentedly about the little ones they have befriended. This work is altogether praiseworthy, and we commend it to those who may feel an interest in its successful continuance. Mr. Coleman will be always glad to give information as to the work and needs of the institution to those willing to co-operate with the Society. The president is our esteemed citizen, Mr. J. K. Macdonald.

In view of the prohibition plebiscite campaign, the Dominion Alliance has prepared special literature, the first issue of which is expected this week. The literature may be secured by friends of prohibition at a small cost, and it will furnish information on the many phases of the question usually dealt with in canvassing and on the platform. The campaign will be to an unusual extent an educational one.

Mr. Seth Low's advent in the arena as mayoralty candidate in "Greater New York" has been well regarded by social and municipal reform in all parts of America. His candidature is a bid for good municipal government and a blow at the system known as "Tammany," by which, in the past, scandalous misgovernment it is believed was upheld. Among the various questions raised in this campaign are Sabbath observance, suppression of unlicensed vice, a strict enforcement of the laws and honest administration. The good wishes of the better class of citizens are with Mr. Low in his effort to raise the municipal morals of the "first city."

At the Presbytery of Glengarry, the Rev. Dr. MacNish took up a position which will be strongly approved of, in connection with brief pastorates. The case under consideration was that of the Rev. J. A. Matheson, of Martintown, who had resigned his pastoral charge. While Mr. Matheson has been for eighteen

years in his present charge and has been eminently successful, it was pointed out that the tendency of the day was for brief incumbencies and the Presbytery of Glengarry, the rev. doctor, stated excelled in short pastorates. Therefore, the practice ought to be discouraged when no good and sufficient reason for a change existed, and as peace and goodwill prevailed at Martintown, Mr. Mattheson's resignation will not, for the present, be accepted. This is a step in the right direction and the example of Glengarry may be followed with advantage elsewhere.

ESSAYIST AND EDITOR.

BY the death of Richard Holt Hutton, a powerful factor in British public life has been removed. As the author of well known and widely read essays, he has been long familiar to students of literature and current thought, and as the editor of the *Spectator*, he has been an influential force in public life for more than a quarter of a century. He was a son of the Rev. Dr. Hutton, pastor at one time of the Unitarian chapel in Carter's Lane, London, a congregation of which the Right Hon. Joseph Chamberlain was then a Sunday school teacher, and between whom and young Hutton there was an intimate acquaintanceship and friendship. Mr. Chamberlain's father was a member of this chapel and was said to have been "one of the most uncompromising Unitarians to be found anywhere." The essayist and editor gave space to Mr. Chamberlain when he was young and unknown to fame, and while leaning to the Whig ideas, was a friendly critic to the young, impetuous Radical. Mr. Hutton was a competent literary critic as well as a man of shrewd political judgment. He was often consulted by Mr. Gladstone, Matthew Arnold, Canon Liddon, Cardinal Newman, and Browning—on points the diversity of which these names indicate, and the delicacy of which required unusual experience and skill, for adequate handling. He was deeply earnest, and his influence was distinctly marked on the thought of his generation.

THE TRADES CONGRESS.

AMONG the many practical questions discussed by the Trades Congress at Hamilton two are of particular interest to Presbyterians. One is the stand taken on Sabbath Observance and the other, the discussion and resolution on the new Hymnal copyright. The views of the Congress on the former are contained in these words:—"That in the opinion of this council there is no necessity for Sunday work; the labor people demand, not as a privilege but as a right, that they should have Sunday for their own use, as the Sabbath was made for man; resolved that we urge our members to continue their warfare against Sunday work, remembering that if six men work seven days, they do the work of seven men in six days, therefore every time six men work on Sunday they are taking the bread out of the mouth of one fellow-workman." It was pointed out that the terms of this resolution corresponded with those adopted by the American Federation of Labor, and the resolution carried. While the argument here against Sabbath labor is not on the highest ground, viz: of religious duty; as far as it goes it is sound, and very important; and it is not to be supposed that those who use this argument only, in a mixed assembly, are not also actuated by their duty to God to "remember the Sabbath Day to keep it holy." The Congress represented the labor interests of Canada and henceforth it cannot be claimed that organized labor is hostile to a quiet, well-spent Sabbath, or that Sunday cars and labor of various kinds exist for the benefit of the "poor working man."

The Hymnal copyright was raised by a paper read by Mr. Lancefield, well-known in Canadian copyright

movements. The point he wished to make was that in order to secure Canadian copyright there ought to be continuous publication in Canada. It is well known that the Hymnal copyright is based on a small edition published here before the Oxford edition was placed upon the market. There is no attempt to deny that the books as a whole have been and are being imported, in other words, that we have a British made book. But Mr. Lancefield fails to show that the copyright law has been broken and therefore his whole case fails. What is to be regretted is that in the face of his failure to show a violation of the law, the Congress should assume that a violation of the law has been perpetrated. The very terms of their resolution discloses the uncertainty of their contention. They "decided to call the attention of the Government to the violation of the Copyright Act, by the Presbyterian church, and to urge the bringing in of a new Copyright Act." If the law has been violated, the penalty can be applied. If a new Copyright Act be necessary to meet such cases as that of the Hymnal, clearly then, the present law does not meet the case and cannot have been violated as complained of. Mr. Lancefield and the Congress should consider whether a restrictive copyright law, or high class workmanship is the more likely to keep publications such as the Hymnal for Canadian composing-rooms.

WHAT A GLOOM IS THERE.

WE are not of those who seek to belittle Professor Goldwin Smith's varied gifts and graces, and his unwearied benevolence to the poor and needy, because he happens to be out of harmony with the patriotic aspirations of Canadians, and with the views of our orthodox Christian people. He has performed his duty, as he conceived it, fearlessly and faithfully, untouched by the favor or disfavor of the populace or the mansion. For honest outspokenness he deserves a credit which is but tardily accorded to him as a man. As to his views they are fair subjects for criticism and they receive blows in Britain as severe as ever have been dealt them in Canada. The *British Weekly* thus neatly and truly hits him off in a recent paragraph: "Mr. Goldwin Smith has given an interview to the *Daily News*, in which he talks of Christianity as a thing played out, of Imperialism as a farce, and of Canada as sure to be annexed to the United States. 'I sometimes think,' he summed up, 'that I shall live to see the last horse, the last poet, and the last woman.' He admits that the people of Canada do not agree with him. No doubt it is a strong consolation to Mr. Smith in these melancholy circumstances that he is by no means likely to see the last ass."

The professor's vision of gloom is unspeakably sad. We appreciate his many good qualities too much not to feel what a change a ray of Divine sunshine would effect in his soul. Instead of the hopeless, aimless striving in vain, there would be a force for positive good that would stir Canada from end to end for God and Christ. May we not hope for such a change?

"AN INSTRUCTIVE INCIDENT."

IT cannot be said that those who had hoped Mr. B. Fay Mills would clear himself of the charge of Unitarianism, can derive much comfort from his statement of views recently published. True, he does not call himself a Unitarian, nor has he joined that body formally, but he has adopted much of its distinctive platform and he glories in its triumphs. A perplexing indefiniteness pervades his statement showing how cloudy his mind is, and that instead of having reached a decision on momentous questions he is hopelessly at

sea. Confusion rather than clearness characterizes these sentences :

"I do not expect to 'withdraw' myself from the orthodox Church. I never was so much in sympathy with all that is good in all the Churches, as well as outside of them, as I am now. I never believed so strongly in all genuine religious enthusiasm and effort, and I never shrank so much from even seeming to withdraw from fellowship with any one. If anybody must 'withdraw fellowship,' it must be other than I. I have been somewhat at a loss what to do in this matter. I have been assured by leaders in the Presbyterian and Congregational Churches that they hold practically the same opinions, and that they regard it their duty to stay where they are until the whole Church is leavened or the authorities 'come themselves to fetch' them out. While I could not impugn their motives, I cannot think this course to be my duty. I now expect to present a statement of my position to my Presbytery and Association at their next meetings in September and October, and allow them to act as may seem wise to them. I do not want to imply that they would care to withdraw their fellowship. Possibly they would. Whether in that case, my name would be enrolled on the official list of Unitarian ministers, I cannot now say. But if, unwilling to decline true fellowship, graciously extended to me, such should be my action now or then, I would not wish it to indicate any narrowing of my regard for the people of other religious associations, nor that I was committed to aught but the largest liberty of thought and freedom of practice in the truest Christian spirit."

But while Mr. Mills is groping in the dark his defection is hailed with delight by a section of the secular press including an influential Toronto daily. Under the caption "an instructive incident" it informs its readers that the causes leading to Mr. Mills' change are working every where, and that "every lover of truth will rejoice at this new evidence of the same." "What is the use of useless preaching?" it asks, and then goes on to state that "the real conflict to-day is outside as well as within the individual heart . . . Christianity has let a flood of light in upon the larger relations between men which we proudly call civilization. And, behold, here are wrong and cruelty incarnate. It is better to prevent sin than to cure it. It is better to cure the cause than the effect. All sin is not social in origin. The slightest acquaintance with human nature will prove that. But much sin is social in origin, and the Christian who loves God and man must uproot this origin if possible. If every man could find work and just pay therefor there would be almost no stealing, less intemperance, less prostitution and less lawlessness. If society cared as much for men as for things it would only be doing what Christ demands. So that Mr. Mills came to believe that if he could help purge the source he would be saving more men than by appealing to individuals. A sound man in a sound society is the Christian ideal." We do not as a rule look for a correct statement of religious truth in the secular press, but surely Christian men and women who support the secular press are entitled to some consideration against such ignorance in spiritual things as is displayed in this extract. The injury to religion from articles of this kind, spread broadcast, with the approval of a great journal may be incalculable, and it is to be regretted that when a newspaper feels itself called upon to discuss questions of doctrine it should not entrust the work to some one fit to discriminate between the true and the spurious. For nobody with average discernment can read Mr. Mills' full statement without noting that he has abandoned the very citadel of Christianity—a personal Redeemer, Saviour and Sanctifier. Sacred things should be competently, not to say reverently handled, and to hold that social reform, or moral reform, is synonymous with the forgiveness of sins according to the gospel, is a reckless misuse of terms.

Dealing with a somewhat similar condition of things, the *British Weekly* in its latest issue to hand contains a few sentences worth reproducing in this connection: "He (Christ) teaches us that a change of conditions will avail nothing unless you can first change the man. The true Christian seeks the relief of physical miseries. But what separates him from social reformers is his knowledge of a spiritual secret. He knows that you will not abolish evil by turning the East-end into the West-end. Nor will it avail anything to bring about a general muddlingness, even if that were possible. Only the weapons of the SPIRIT will serve us in this warfare, and these weapons can be wielded by spiritual affections alone. To the true Christian sin is an evil unmeasurably greater than pain, and Divine love is a severe and intense sympathy. Social reconstructions may be more or less desirable, but none of them is to be considered essential to Christianity."

These pregnant sentences should be well pondered. They are a protest against the negative tendencies exemplified by Mr. Fay Mills' case and emphasized and endorsed by the extract from Saturday's *Globe*. Mr. Mills' earnestness, his desire to do good are not in question. But he has chosen to adopt doctrines and methods foreign to the Gospel of Christ. He may not be fully aware of his real position, for his statement shows a confusion of ideas; but his case is instructive as showing how a man with a mission may be diverted from the straight path by an extreme devotion to "fads."

THE COLLEGE FUND.

WE again bring to the notice of the Church the need of giving liberally to the Colleges on next Lord's Day. On the collection then to be made will depend largely the revenue of the colleges for the current year. The requirements of these institutions ought to be met generously as nothing hampers their work so much as limited means. The colleges are the pride of the Church; their work is vital and in its performance the professors command the esteem and confidence of the Church. The improved condition of business owing to the bountiful harvest and other happy causes ought to be acknowledged by a rich offering next Sabbath.

THE GRACE OF GIVING.

IT may not be your lot to be able to give large sums to the cause of Christ, but you can have consolation in that a little given in the right spirit is better than millions from a hard heart. At this season it is meet that every church member should decide as to the offerings of the year. One thing to be borne in mind is that they should be systematic. System is the secret of financial success. Every one should therefore adopt a plan on which to contribute, and stick to it throughout the year. The schemes of the Church ought to be carefully examined and judged on their merits according to their need. The congregation and the standing funds ought to have the first claim on the offerings of the people. The Church has undertaken certain onerous obligations in the confidence that the people will discharge these obligations by their money and therefore it is right and proper to begin at home in allocating monies consecrated to charity and to the Church. Next, offerings ought to be regarded as a means of grace. Prayer ought to accompany every contribution, and follow it into whatever field it may go. Better a dollar with the blessing than one hundred without it. It is when collections are made in this spirit that the Church will flourish.

Commenting on the appointment of Dr. G. F. Brown, Bishop of Stepney to the Bishopric of Bristol, the *British Weekly* complains that an Evangelical was not appointed and deploras for the sake of England. "that more and more the high places of the church of England are occupied by uncompromising sacerdotalists."

"HE RESTORETH MY SOUL."

BY REV. P. D. MEYER.

Christ uses many restorative ministries. Sometimes it is the word of a friend or minister. Or it may be a hymn breathing the fragrance of a holy heart and speaking of a happier past. Or it may be a paragraph, a sentence, in some biography or religious treatise. Not unfrequently it happens on this wise: You are away in the country, walking solitarily and moodily, when there is a burst of sunbeams or of song notes from the brake; or, without any natural cause, you are suddenly aware of the gentle, thawing, all-pervasive influence of the grace of God, which touches the deepest springs of the heart and softens it and leads it to contrition and prayer. Is not this an experience something like that resulting from the look which Jesus cast at Peter, and which sent him out to weep bitterly, and was the first stage of his restoration?

Let those who want to understand the whole philosophy of restoration read the marvelous story of the way in which the Good Shepherd restored the soul of his erring apostle. We can only enumerate stages here. He prayed for him and warned him. From the midst of the rough crew that did their will on him, "He turned and looked upon Peter"—not angrily or harshly, but with the tenderest reproach. He gave a special message to the angels that they should bid the women to summon Peter amid the rest on the resurrection morning, showing how constantly he had been in the Saviour's heart all through His sorrows. He met him alone on the world's first Easter day, and permitted him to pour out the story of his sorrow unrestrained by the presence of any besides themselves. He gave him an opportunity of thrice attesting his love to wipe out the memory of the thrice denial. And this is not more than He will do for any one of us.

O, do not wait for days and weeks to elapse ere you apply to Him for His restoring grace; but just as you are dare to trust Him to do it now. While the throb of passion is still beating high, and the deed of shame is recent, look up to Him and claim forgiveness first, and in the same breath ask Him to put you back immediately in the very place which you occupied before you fell. And then, though as yet no answering joy fills your heart, you will be able to exclaim in the fullness of faith, "He restoreth my soul."

Yes, and for those who dare to claim it there is another promise still more reassuring, which tells us that "He will restore the years that the canker worm hath eaten," giving back to us opportunities and privileges which we may seem to have forfeited forever.

A CLERGYMAN'S TEMPTATIONS.

BY REV. EDWARD HERRICK CHANDLER.

It is characteristic of the younger clergyman of today to do away with all external signs of his profession. The clerical dress does not meet with general favor. Even the white tie—which only too often is not immaculate in its whiteness—is yielding, on other days than Sunday, to the ties which grace the necks of the unprofessional.

In other words, the young clergyman desires to be a man and to be taken for one. He shrinks from being classified with that third gender to which members of his profession have been said to belong. He wants to be judged by the same standards which are applied to other men, to show that he is one of them and to be admitted into their respect as a manly leader among them.

This being true, it certainly would be a mistake for him to deny that he is tempted like as other men, and has to struggle as hard as they to attain righteousness. For this is a very real fact, as every clergyman knows. Not only do the same temptations meet him which meet other men; they often present themselves in peculiarly virtuous forms. And the loftier his ideal and the holier his purposes, the more keenly does he feel their power for evil.

For instance, there is the temptation to strive after material possessions, against which pulpits are always uttering their word of warning. Are the clergy out of the reach of that temptation simply because they have turned their backs on a commercial life? By no means. The item of the salary somehow or other forces itself into the most conspicuous position in every call, and it takes a great effort to crowd it to the rear. It is easier to make up one's

mind to accept a call when there is an attractive parsonage than when there is a grave human need. Probably the clergy will have to acknowledge that they, as a whole, follow what they please to term "the divine leading" of an increased income as readily as most other professional men.

A subtler form in which this temptation presents itself to the clergyman is in special benefits. Rebates on railroads, free tickets to entertainments (including the circus), special rates on books and clothes, free medical service, all combine to tempt him to take for himself that for which he has given no proper equivalent. Gifts from parishioners, which on the surface seems to be such beautiful expressions of love, are frequently temptations to sacrifice the true spirit of manly independence. Many a pastor has refrained from proclaiming the *whole* truth of the gospel because of the "check" he has received from some worldly supporter of the sanctuary. Many a clergyman has lost the power of strong, independent, manly leadership because of the obligations under which he has allowed himself to be placed to the people among whom he is working.

Why should he be in the habit of receiving as a gift a trip to Europe, or a "purse," or a book-case, or a barrel of apples, or a rebate of any sort? Ought not he, even more than other men, to exemplify at all times the truth that it is more blessed to give than to receive? That it is entirely right for him to be paid a full and adequate salary in return for his service is beyond all question. But, having received that, would he not serve the kingdom of God better by showing that he is above "tips" of every kind and cannot be turned aside from his true prophetic mission by a dazzling array of gold pieces?

Another temptation which the clergyman meets as often as any one is the temptation to be dishonest. Here again the suggestion of evil is well disguised. It is a comparatively simple matter for one with his moral training to meet the ordinary standard of honesty; but the pressure comes in a way that is not at first apparent. It is extremely easy for a preacher to fall short of the highest standard of honesty in his pulpit utterances. A very slight twisting of facts will often prove his point. A very positive emphasis on a few familiar, commonplace truths will disguise his real views and put critical hearers off the scent. An ambiguous utterance on controverted questions will save him from annoying self-commitment. The worst of it is that it is so easy to make this lack of frankness appear to be in the interest of harmony and peace. Christ declared that He came not to send peace on the earth but a sword. His disciples, however, would often much prefer to compromise and harmonize in order that the sword may be kept out of sight. And the result of such dishonesty is injury to the kingdom of righteousness.

It is a common temptation to a clergyman to preach what will suit his hearers, and to countenance whatever habits the church to which he ministers may have fallen into. It is often called tact to refrain from interfering with crying evils in church management, or to avoid censuring un-Christian acts in the ranks of the church membership. A strict honesty would often require direct utterances that are now carefully and even prayerfully avoided.

In the pastoral relation it is by no means easy for the clergyman to hold firmly to the highest ideal of honesty. Pleasant attentions seem to require pleasant words, and such words stop the mouth from that plainness of speech which is much needed. It is far easier to let people take their own course than to stand face to face with them and speak the word of reproof. And it is easier yet to hold their good-will by seeming to approve what one knows should be condemned.

Is it only a slight matter that the clergy should so often swerve from the line of truth at the burial of the dead? It certainly is not fitting that the sins of the deceased, no matter how great or numerous, should be rehearsed for purposes of reproof. But that does not justify the indiscriminate eulogies of the dead which are so constantly uttered, either in the remarks, or the prayer, or, indirectly, in the selections of Scripture at the funeral service.

The third common temptation which the clergyman has to meet along with the rest of humanity is to shirk the main business of his profession. This is not inconsistent with the fact that the clergy are, as a rule, very busy men. But so often their busy ness is not their business. The special work to which the clergyman is set apart is to preach the gospel to every creature. But some creatures are so much more interesting and receptive than others that it is very

easy to feel one's self called to the some rather than to the others: Rev. Jonas Goodfellow becomes so occupied with his analysis of Deuteronomy, or his lecture on George Eliot's women, or his researches among grasshoppers, or his studies in the manners and customs of the ancient Egyptians, that he really has not time to call on the poor of his parish, or to take a Bible class, or to hold an extra prayer meeting, or to get acquainted with the boys.

THE SPIRIT OF CHRIST.

RKV. E. E. CHIVERS, D. D.

But how are we to know that we have the Spirit of Christ? That assurance on this point is desirable will not be questioned. There is presumption, a dangerous thing, to be guarded against; but there is also an assurance to be diligently sought and gained. That such assurance is possible is clearly affirmed in Scripture. We need not spend our days in a region of perpetual mist and uncertainty. There is such a thing as the witness of the Spirit. "The Spirit itself beareth witness with our spirit that we are the children of God."

We need to be on our guard here, lest we add to our perplexity. There are some who look for the Spirit in strange, extraordinary signs, ecstatic experiences, inward voices which prove themselves the Spirit's "because they are separated from the ordinary human consciousness." Men have waited for these in deep anxiety. They have prayed for these in very agony. They have deemed themselves outcast because these were lacking. Such rapturous experiences may come. They are not essential to assurance. At least they are fitful and transient. There are other tokens of the Spirit's indwelling. These are to be found in the region both of the heart and of the life, in inward conviction and outward action. Every kind of life has its own experiences and associations. This is equally true of the life that is quickened by the indwelling of the Spirit of Christ. It is a state of consciousness pervaded by the thought, the love, the will, of Christ. The mind accepts His revelation of truth; the heart responds to the throbbing of His love; the conscience is quick in its response to His call of duty; the will resolves to do His will; the life is marked by strenuous obedience. All these are witnesses of the indwelling Spirit.

Mark the tokens which are indicated in this chapter. "Who walk not after the flesh but after the Spirit." "They that are after the Spirit do mind the things of the Spirit." "Led by the Spirit of God." "Ye have received the spirit of adoption, whereby we cry, Abba, Father." These tests are easily applicable. They need not involve us in a morbid analysis of frames and feelings. Is our life under the denomination of the flesh and are we willing to have it so, or is there that in us which protests against the flesh and seeks deliverance from it? Do we yield a willing obedience to the desires of the flesh, or is there a power within taking hold of our nature and turning it heavenward? Are the desires and bent of our life toward God? Are we willing to be led to the Spirit? Do we accept the revelation of God's love and fatherhood given in Jesus Christ the Son? Is the attitude of our heart toward God that of a child to a father? Do we turn to Him with any emotion of love and childlike faith and filial reverence? Has His service any attraction and joyousness for us? Do we know anything about approaching Him in glad, trustful prayer? Where these are present, even in imperfect, rudimentary form, we need not look further for a witness of the Spirit. These things are His testimony, bearing "witness with our spirit, that we are the children of God."—*Golden Rule.*

PROGRESS IN JERUSALEM.

Mediæval Jerusalem is being rapidly destroyed, not this time by Roman legions, but by the march of progress. The railroad that now enters the sacred city has been the precursor of a new development, and the descriptions of travellers who go there nowadays have about them a modernness that is appalling, especially when they tell of the rival hackmen at the railway station. Dr. Henry A. Harper describes the altered appearance given to it by the busy colonists:—

"Outside the walls the mediæval character of Jerusalem is gone forever; on the northwest side a huge quarter or suburb exists, a modern city of Greeks, Levantines, a few rich Jews; hotels, shops, huge

convents, French and Russian, built or bulding; the English bishop's 'palace,' as the natives call it. 'college' say some, rivals that of other denominations. Where buildings do not as yet exist the ground is littered with masses of stone fresh from the quarry, heaps of lime, heads of rubbish; while thronging every track or road are herds of camels, carrying stones, mortar, or timber. These animals seem to resent their loads. They, the Old World carriers, made to bear modern rubbish! Their haughty heads and scornful eyes resented the degradation.

"Again, hurrying past, were some of the most ramshackle 'things on wheels' ever seen. 'carriages,' full of Moslems or Jews, brings produce from the outlying villages. All the charm of the olive groves on that side is gone. The 'Golgotha,' 'Gordon's tomb,' are equally the scene of the builder's activity; great walls are being constructed to mark the division of properties, or to make gardens for houses which are being erected; close by, a puffing factory! All poetry of the past is gone. Much, also, has been done to disfigure the Mount of Olives—on its summit is a tall lookout tower, built by Russia! On the slope is a hideous church, built by the late Russian Emperor to the memory of his mother, a building of considerable size, with ugly towers like the Kremlin at Moscow, utterly out of keeping with the landscape. Then, on the slope toward the wilderness, stand huge convents of various monks. Even on the 'Bethany' road houses disfigure the view; 'Scopus' is being dotted with 'villas!'

"Everywhere there is the same feverish activity in building. If you cross 'Hinnom,' houses and walls are being erected by the Franciscans; down the valley, near 'Absalom's tomb,' high walls are being erected, marking off land bought either by Greek monks or Roman Catholics. Money for building is evidently furnished without stint, but by strangers, remember; not by Arabs or by Jews. The chief builders are Russian or French. The 'alliance' will some day have a rude shock whenever the question of the possession of Palestine becomes the question of the day."

Referring to the work of the Palestine Fund exploring party, Dr. Harper tells us that it has demonstrated that all existing maps of Jerusalem are wrong as to the extent of the old city on its southern side. The city extended seven hundred yards beyond the south-east angle of the Haram wall. Both the pools of Siloam were included in the ancient city, and a flight of broad steps has been found leading down to the pools, reminding Bible students of Nehemiah iii. 15, where stairs "which go down from the city of David" are mentioned, and Nehemiah xii. 37, where mention is made of a procession which "went up by the stairs of the city of David."

"LET DOGS DELIGHT."

One of the most peculiar incidents of recent time was the accident to Emperor William, by which he received a black eye from a flapping rope, it was said. Almost at the same time a young lieutenant in the German army rode a bicycle over a precipice and was drowned in a raging torrent. It was not long before sinister reports were heard that the Emperor's black eye was due, not to a flying rope, but to a blow from this same lieutenant, given in a moment of rage at some stinging remark by his ruler, and that the death was not accidental but a suicide, the young man realizing in despair that he had ruined his prospects for life. An additional item of interest is the report that the body of the officer has been recovered after being six weeks in a torrent which tears everything to pieces that falls into it. That the story should be so widely circulated, and meet with so much of credence shows the general tone of opinion in regard to Emperor William.

It is a remarkable fact that Jesus never asked anyone to pray for Him. He believed in prayer, and taught His disciples to pray for themselves and for each other. He prayed for them on all occasions; and yet, not even in Gethsemane, did He ask them to pray for Him. Paul, on the other hand, was wont to enjoin it upon his brethren to whom he wrote, that they would pray for him. The explanation is to be found only in the fact that Jesus was the Son of God, and so had no need of the prayers of His disciples.—*Ex.*

UNDER THE EVENING LAMP

THE STORY OF A POOR SCHOLAR.

BY D. ALCOCK, AUTHOR OF "THE SPANISH BROTHERS," ETC.

CHAPTER III.

The consciousness of life came back to Wenzel only as consciousness of pain. Never had he felt such pain before; never had he dreamed such pain was possible, even to martyrs at the stake, to whom his first confused thoughts wandered vaguely. The first words he heard, so as to understand them, were these, "Badly burned, and his arm broken in two places. He fell through the burning roof to the floor. Poor child!"

Well, then, if he *was* so badly hurt, could they not leave him in peace, and not put him to more pain, touching and handling him? He felt aggrieved, but was too weak to be angry, or indeed to be anything but very tired.

There followed a long time—was it a whole lifetime? of pain and weariness, never ceasing, rarely lessening, though it was broken, and more and more frequently, by intervals of uneasy slumber. He knew that he was given things to drink, chiefly soup or wine; and that sometimes bread was dipped in the wine, and put in his mouth. Forms flitted about him, but he recognized no one. By-and-by he began to dream. He was at Kolin, at Melnik—he was with his father and mother, or his cousins. They spoke to him, and he answered—aloud, as he thought, though in truth his words were but a broken whisper. Still they made some one who came to see him say gravely, "He is wandering."

"And why not?" he said, trying to raise himself. "I am a wandering scholar." But the pain the effort cost him made his words end in a cry.

"A good sign," said the voice again. "He may do yet."

Then he heard the noise of heavy footsteps retreating. His sharp pain died away, gradually, into a dull ache, and he fell asleep. The sound of a sob aroused him. A little girl sat beside him weeping bitterly. He thought he ought to know her, but could not in the least remember who she was. "She will think me very discourteous, if I speak to her without knowing her name," he thought, the instincts of his knightly breeding asserting themselves, while so much else lay dormant. "Still, I can't bear to see her crying so. Dear maiden," he said, as nearly aloud as he could speak, "why do you weep?"

"Dear Master Wenzel," she answered in a broken voice, "have I not enough to weep for, when I see you lying there suffering all these long weeks, and all for me?"

"All for you? I do not understand. Pray excuse me. What has happened?"

"Why? Don't you know? Goodman Grobman's house was burned, down to the very ground. They say it was the old wood of the chimney took fire first, and nobody knew. Maybe—I cannot tell. It was all built of old dry wood; and then the straw—you know. So it burned up like tinder; and no man there to help, save the old grandfather and the little lad of ten, and you, Master Wenzel, whom God bless." Here the tears flowed again and stopped the story.

"What did I do? I don't remember."

"You don't remember, Master Wenzel," said the little maid, now fairly choking with her sobs, "but there is One who does. It is in the Holy Gospels."

"In the Holy Gospels? Now you are puzzling me more than ever," said Wenzel, half fretful in his weakness.

The girl caught her breath, calmed herself, a little, and repeated reverently, "'Inasmuch as ye have done it unto one of the least of these——' Master Wenzel, I'm not 'one of the least,' I'm the very least of all. Fatherless, motherless, only a little servant, taken in by kind people, for the love of God—Gretchen, the goose-girl. And so I'm very sure He will say to you, 'You did it unto Me.'"

Something came into Wenzel's weary eyes that stung them with a sudden pain; and yet he felt the better for it. He began now to remember the past.

After a long pause he said, "And yet I did not think of Him—then."

"Master, that is not in the Holy Gospel. It does

not say, 'Inasmuch as ye thought of Me,' but 'As ye did it unto these.' But I am sure He thought of you."

"What happened to me?" asked Wenzel.

"You broke the woodwork with an axe, that I might get out; and I did. I leaped, or fell down, I know not how; but they caught me, and I was only hurt a very little. But you fell right through the roof and the loft, down to the burning floor beneath. Then said old Father Fritz, 'The brave lad shan't die for us;' and he went in, and dragged you out somehow."

"Was he hurt?"

"No. He says you were just at the door. But for all that, he is ten years older since that night. The neighbors all around were very kind, and have taken us in, until Hans Grobman can rebuild his house which he is doing as fast as he can. You are in the house of the largest farmer in these parts, one Jonas Speyer. His people have tended you, and Mother Grobman let me come to help. Because—she nearly broke down again—"because you saved me. And if you had died, it would have been for me."

"Gretchen, am I like to die?"

"For a long time, Master Wenzel, every one thought you would. But now, I hope—I think—God will let you live. Oh, I pray to Him for you night and day!"

Was it a good prayer which that loving little heart sent up for her preserver's life? Wenzel began to think it was, when every day found him a little better, a little stronger; when pain, though still severe and frequent, became rather a visitor than a constant companion. In the first days of spring, when the earth was beginning to feel the throbbings of a life ever young and ever new, life seemed to be returning also to him. He looked out at the sunshine, and said, with a thrill of hope, "I shall be better soon. I will go forth and sit in the sun. Then, by-and-by, I shall grow strong again, and go on my journey to Wittenberg."

He was still at the farm; although Grobman's cottage was now rebuilt, all his friends thought he could be better cared for in the larger dwelling, where there was more room, and more comfort in every way. The little goose-girl had long since gone back to her duties, but she came to see him whenever she could, and so did the rest of the family. Grandfather Fritz was a frequent visitor, having more leisure than the rest, as his toiling days were well-nigh over. He used to read the Bible, or some book of Dr. Luther's, for Wenzel, until he was strong enough to read for himself; and quite a friendship sprang up between the old man and the boy.

It was Grandfather Fritz who, at Wenzel's earnest request, first led his tottering footsteps into the open air. The boy had been eager to go out; but he had not taken half a dozen steps when he felt his weakness, and was glad to sink down on the bench on the sunny side of the house.

"I am afraid I shall have to wait awhile before going to Wittenberg," he said, looking up with a wistful smile in the old man's pitying face.

"My son, that will be as God wills."

The sun was warm, yet Wenzel felt chilled, and soon asked to go in. It was many a day before he passed the door again. His frame had been too weak to resist the outer air; he caught cold, and it settled in the shattered arm, which was racked with rheumatic pains. Then something like a low fever, the result of all he had gone through, set in.

The kindly, though not very skilful doctor, who had set the fractured arm, was called in again to deal with this serious relapse.

"Poor boy!" said he. "He has made a brave struggle for his life; but——" An expressive gesture finished the sentence.

"Then, doctor, you think he will die?" said another voice, just outside the door of Wenzel's room.

"As to that, I know not. What I know is, 'twere best he should, for himself and for others. That hand of his will never raise bread to his lips again, not to talk of using the scholar's pen. And the rest of him——"

Wenzel, who had heard, so far, what was never meant for his ear, heard no more. With a moan as of one whose heart is broken, he turned his face to the wall and wept.

No one knew what he had heard, so no one tried comfort him. He told no one his trouble—he had

words in which to tell it—only he prayed, as he had never prayed for life, that God would be good to him, and let him die.

But the days wore on—the slow, useless, idle days—and still he did not die. During his illness he had often thought of death, and believed himself ready to meet it. Why not? He knew whose death had bought an entrance for him into a better life, where he expected to meet his dear parents, and others he had known and loved. If death were God's will for him, good. If life were His will for him, good also. He would go to Wittenburg and be a scholar, and try to serve Him well in his generation. But now—what was before him? Not death, and not life. Something between them both, and worse than either—the pain of life without its joy and glory, the darkness and the silence of death without its rest. How should he ever bear it? Sick people died, so he had always supposed; or else they got well, and went about their work in the world. To do neither was too strange, too horrible a fate. He knew not how to face it.

He reflected also, that he had absolutely no claim upon the kind people who were sheltering and tending him for so long a time. If it were even the Grobman's! But here he was, a burden upon Farmer Speyer, who had never even heard of him until he was carried senseless through his gate, and laid upon his best feather bed. And here he was like to stay, simply because he could not go anywhere else. For how long? for how long? For weeks, months—would it be years, even? Could he expect they would let him stay? And if they would, could he bear to do it?

He tried to say something of what he felt to the good Hausfrau, but she told him not to trouble his head about these things until he grew stronger.

"But then, if I never grow stronger?" he said.

"Eat thy soup, like a good lad, and don't talk nonsense," was the answer.

"She would not call it nonsense, if it were not sense enough, and too much," he mused. "Well, I suppose it will end, if I live, in my taking the beggar's bowl and wallet in place of the scholar's knapsack. My father's son! Still, if kind folk have to find me food and shelter for God's sake, it is better to ask them for it than to take it without asking, like a robber. But 'tis all a grievous tangle; I know not what to do with it. If God would only let me die?"

As time went on, however, it was only sometimes that these thoughts came to Wenzel with any special intensity of feeling. A dull, dreary hopelessness—outward calm covering inward weariness of life—was his more usual state. Gradually a kind of indifference grew upon him. He did whatever he was told to do; he expressed a grateful sense of the kindness shown him; he tried to avoid giving trouble to his hosts; but, otherwise, he seemed like one whose heart was dead within him.

(To be continued.)

"THE END OF THESE THINGS IS DEATH."

Translated by Rev. T. Fenwick, of Woodbridge, Ont., for the PRESBYTERIAN REVIEW, from *Le Foyer Chretien* (Manchester, N. H.) of Sept. 9.

- The Gallows.
- Murder.
- Card-playing and drinking.
- Sabbath profanation.
- Disobedience to parents.

Copy of a drawing once found in the walls of a cell occupied by one condemned to death.

THE "WORLD'S" WHITE RIBBONERS.

The prospects for a great gathering on October 23rd, are deepening into certainty. Delegates will be present in large numbers from Great Britain, United States and Australia, while at least one representative is to be present from each of the following countries: Syria, Armenia, Finland, Iceland, Egypt, Madagascar and Chili.

Miss Willard is resting among the New Hampshire hills and preparing her addresses for the two Conventions in Toronto and in Buffalo.

Lady Henry Somerset, vice-president of the World's Union, who will take an important part in the gathering, sails on October 2nd.

Mrs. Mary H. Hunt, of Boston, the pioneer worker for the cause of Scientific Temperance Instruction, will be present at the convention. Mrs. Hunt is at present in Brussels, Belgium, attending the International Congress on Alcohol. Two prominent negro delegates are announced: Mrs. Booker T. Washington, of Tuskegee, Ala., and Mrs. Lucy Thurman, of Jackson, Mich.

Mr. Booker, T. Washington, is president of a college in Alabama, and his name is associated with his wife's in educational circles, as leading workers.

The Toronto Committee have their plans in excellent shape and are expectant and enthusiastic, with regard to the arrangements for welcoming the great host of distinguished women.

MISSION FIELD.

THE SITUATION IN INDIA.

For the Review

The present situation in India cannot be too frequently brought to the notice of the Church at home, for its gravity is not likely to be over-estimated.

In the first place Indian Missions look back upon several years of marked success; success not merely in the number of converts but more so in a preparatory work which is promising great fruit in the near future. Disaffection has been spread throughout the land in regard to Hinduism and it is being unfavorably compared with Christianity. The curiosity of many has been aroused in regard to Christ and His story, and the newer movements among Hindus are all imitations of His teachings. Much opposition has been overcome, and doors long closed to the Gospel are now offering an open field for missionary effort. From all sides the reports of now and ever increasing opportunities for labor are phenomenal. Combined with the removal of difficulties on the part of those in authority, is a remarkable readiness to hear on the part of the people.

Synchronous with, and to some extent the cause of, this movement without is a development going on within the Indian Christian Church; a higher and more spiritual standard is being reached, men filled with the Spirit are doing for their fellow-Christians in India what like minded men are doing at home, and many more earnest lives are being set apart for home mission work and trained to that end.

Such developments require a larger and rapidly increasing income. The native Church is being called on to give and probably responds as well, if not better than the Church at home. But its congregations can do little beyond its own ministerial support, as almost the entire church is poor; nor is their condition likely to change for some years to come. The work among non-Christians, and to a large extent the training institutions for Christians will for some time to come depend on foreign contributions. Moreover the missionaries, many more of whom will still be required for superintending evangelistic work and training the Christians, will all have to be supported from home.

Side by side with this marked development in work and phenomenal increase of new opportunities has come, on the part of several of the largest Boards, a stagnation in funds, resulting either in a falling off, or a failure to increase the mission income. In either case the result is a cutting down of work; for the natural development of both educational and evangelistic work, and especially at a time of blessing like the present, requires a corresponding increase in income.

This critical state of affairs surely calls for earnest and unremitting prayer on the part of the whole church. We want to know our duty, and God helping us to do it. Instead of our retreating, indications all point to God's call being "forward." For years we prayed for open doors; doors are now open far beyond our ability to enter. Every effort to advance during the past few years has been signally blessed, as though to reward our faith; as for example in our own mission the opening of Dhar and work among the Bheels. The people are ready and eager to hear; restless and dissatisfied with Hinduism they are looking beyond its superstitions for the next divine message.

It is an appeal from six million souls for light; surely to such an appeal there can be but one response.

NORMAN H. RUSSELL.

SCOTTISH PRESBYTERIANS IN NATAL.

The Presbytery of Natal, as at present constituted, contains ten congregations; and the Free Church had a hand in the making of each and all of them, with the exception of only two. The first of these congregations was established at Maritzburg, a city which has a population, according to last census, of 17,236, of whom about

10,000 are Europeans. The first minister of that charge was the Rev. William Campbell. He was educated at the University of Aberdeen; and having obtained license as a preacher in the Church of Scotland, he went for a time to the north of Ireland in the capacity of a private tutor. Presently he was ordained by the Presbytery of Belfast to the charge of the congregation at White Abbey. Shortly after the Disruption, he was inducted by the Presbytery of Dunbarton to the charge of the congregation at Alexandria. In 1850 he was appointed by the Colonial Committee to go to Natal to minister to the numerous Scotch settlers there, and was inducted to settle at the capital. He soon gathered a godly congregation around him; and he and his people were allowed from the first the free use of the Dutch Reformed Church there, until their new church was opened, on the first of October 1851. Meanwhile, Mr. Campbell not only ministered to his own people at Maritzburg, but also paid occasional visits to Durban, where he preached and administered sacraments. He also acted as chaplain to the Presbyterian troops at Fort Napier, the military headquarters, at the south-west side of the city. For this service he received at first an uncertain remuneration, which was, however, after five years' service, put on a permanent footing at the rate of £10 a year. Mr. Campbell's health was not robust, and in 1865 the Colonial Committee sent Mr. John Smith, a licentiate of the Presbytery of Aberdeen, to act as his assistant. In October of the same year, Mr. Smith was ordained colleague and successor to Mr. Campbell. This arrangement continued till 1869, when Mr. Smith resigned his position on account of the strained relations between himself and his senior colleague. The result was that a split in the congregation ensued, and the party which hived off elected Mr. Smith as their minister; and thus a second charge, known as St. John's, was established in Maritzburg.

In 1873 Mr. Campbell died, and was succeeded by the Rev. J. E. Carlyle, formerly of Brechin, Bombay, and Calcutta; but owing to the state of his wife's health, he was obliged to return to Scotland in 1877, when the congregation elected a minister of the Established Church of Scotland as their pastor, and thus fell out of correspondence with our committee. Meanwhile St. John's grew and prospered, receiving occasional financial aid from the Free Church. But it is now many years since any such aid was required towards the maintenance of the congregation. According to the latest account, St. John's had 4 elders, 9 deacons, 245 members, 19 Sunday-school teachers, and 152 pupils; and provided a stipend of £450 to its minister. A third charge was formed at Howick, near the famous falls on the upper Umgeni, about twelve miles from Maritzburg, to which our Colonial Committee, in 1884, sent out the Rev. John Laing, formerly of Belford. On Mr. Laing's transfer to Addington, he was succeeded by the Rev. William Turnbull, likewise sent out by our committee.

At Durban, the port of Natal, with a population in 1891 of 27,492, the first Scotch Presbyterian minister was Rev. John Buchanan, formerly of Bothwell, who was constrained, on account of the state of his health, to resign his charge there in 1858. He went to Natal in 1862 in search of health, carrying with him the commission of our Colonial Committee. He took up his abode in Durban, and before the end of the year he had around him a congregation of worshippers numbering about 150 at the morning service and nearly as many at the evening, so that in 1863 he received a call to become their pastor. Mr. Buchanan enjoyed for a few years the assistance of Mr. James Patten, and continued in the charge till 1874, when he was obliged to resign. He is still happily among us. His successors were Messrs. James Paton (1875), P. M. Martin (1880), James Hendry (1885), Andrew Mitchell (1890), and M. Tees (1892). For many years this congregation nourished a charge at Addington, a part of the town near the harbour, which in 1884 was raised to the rank of a charge, and supplied by the Colonial Committee with a minister in the person of the Rev. W. J. Hardy, formerly of Strachan, in the Presbytery of Kincardine O'Neil. Under him the congregation steadily progressed; but his health not being good, he accepted a call from another new congregation at Berea, a further inland and more loftily situated suburb of the town. This was in 1886. His successor at Addington was the Rev. John Laing. In 1891 Mr. Hardy died, and was succeeded at the Berea by the Rev. A. S. Macpherson, B.A. In the neighbourhood of Durban there is another charge, Greyville, to which the Rev. E. Hewitt, whom our Colonial Committee sent out in 1892, was ordained in 1893.

Thus seven of the ten congregations have been accounted for. Two more—namely, those of Richmond and Newcastle—have been supplied by the Colonial Committee of the Established Church of Scotland. The tenth is the congregation of Harriemith in the Orange Free State, which will be more fully referred to when I have to describe the two Dutch republics in South Africa—which I propose to make the subject of my next paper.

THE BIBLE CLASS.

PAUL AND ONESIMUS.

(For Oct. 3rd.—*Epistle to Philemon.*)

BY PHILIP A. NORDELL, D.D.

The territory under nominal Christian rule where the interpretation of the Epistle to Philemon is still liable to be warped by social conditions is becoming relatively very small. So rapidly has slavery been extinguished throughout Christian lands that the close of the nineteenth century finds it practically non-existent where the Gospel has the slightest chance to shape public opinion. Certainly it would be hard, if not impossible, to-day to find an evangelical preacher or Biblical scholar appealing to Paul's Epistle to Philemon in defence of human slavery. And yet forty years have not passed since a large part of the clergy in the United States did battle for the "peculiar institution," as divinely sanctioned because of the act which this Epistle reports, and the language it employs.

PAUL AND THE RUNAWAY SLAVE.

Onesimus was a Phrygian slave, the property of a certain Philemon who apparently lived in Colosse. Philemon was a well-to-do man, who, like every person in easy circumstances throughout the Roman world, kept slaves for household service, and for the performance of all other kinds of labor that he required to be done. The thing that strikes us as curious at the present time is that this slave holder was also a devout Christian man, one of Paul's personal converts, greatly loved and trusted by the Apostle. He was perhaps the most influential man in the church at Colosse, a section of which was in the habit of worshipping in his house. Onesimus was one of his slaves who had run off to Rome, where he hoped to be safe from pursuit among its teeming millions. Here, however, he fell in with Paul, was attracted by the winning manner of the distinguished prisoner, listened to his personal appeals, and yielded himself to the truths of the Gospel. A remarkable confidence at once sprang up between the young man and aged Apostle. The training of Onesimus as a domestic slave enabled him to anticipate every wish of Paul, and so greatly to increase his comfort that his services after a little became almost indispensable. What was Paul to do? On the one hand to harbor a fugitive slave was contrary to the law. To conceal him was a practical theft. On the other hand, here was now a true Christian brother who had so endeared himself to Paul that he calls him "my very heart" (R. V.). Philemon owed to Paul a greater debt of gratitude for spiritual benefits received than he could ever repay. Was Paul not justified in keeping Onesimus? Ought he to send this young man back into slavery? Was not slavery a monstrous moral crime? All these considerations weighed. But right was right, and Paul was not a man to violate the law. Onesimus must return. His willingness to do so showed how completely he had yielded himself to the Apostle's guidance.

PAUL'S LETTER TO PHILEMON.

This, the shortest of Paul's Epistles, is the only surviving specimen of what must have been a large private correspondence. It is wondrously beautiful and pathetic. It emphasizes phases of character not so prominently brought out in any other Epistle. He appears here pre-eminently as a Christian gentleman, possessed of exquisite tact and courtesy, making no demands, waiving apostolic authority and personal claims, and yet presenting his intercession for the delinquent on such tender personal considerations, and such lofty Christian plans, as to make it irresistibly effective. It was simply impossible for Philemon who owed to Paul his very self, to treat harshly one whom Paul sent to him as his personal friend, his dear son begotten in his bonds, a beloved Christian brother. How would Philemon have been able to extend to Paul the hospitality anticipated and allow the Apostle to discover that Onesimus had not been received as a brother in the Lord, but as a chattel? He would rather have lost every slave in his possession than so to have grieved the heart of his spiritual benefactor.

CHRISTIANITY AND HUMAN RIGHTS.

It is noticeable that Paul not only returned this runaway slave to his master, but said not one word about his emancipation. Why not denounce the iniquity? Why not tell Philemon that it was his Christian duty to emancipate not only Onesimus but all his other slaves? Had Christianity then in its infancy, entered on a crusade against a social evil so extensive, so deeply rooted in the very constitution of society, it would have invited its own annihilation. To the converted slaves who constituted a large part of the early Church the Apostles counseled patience and obedience. Christianity and slavery were fundamentally antagonistic, and the former would make its power felt in due time. Reforms cannot be carried

*An Exposition of Lesson 40 in *The Bible Study Union Sunday School Lessons* on "The Three Great Apostles."

through by force. They must be supported by public sentiment. Wherever Christianity has gone, and had presented the correlative truths of the Fatherhood of God and the brotherhood of man, it has so leavened and transformed human sentiment, that despite the power of hoary customs, established social order, and human greed, slavery has gone down into an everlasting grave.

FOR THE SABBATH SCHOOL

International S. S. Lesson.

LESSON I.—PAUL'S LAST JOURNEY TO JERUSALEM.—OCT. 3.

(Acts xxi. 1-15.)

GOLDEN TEXT—"I am ready not to be bound only, but also to die at Jerusalem for the name of the Lord Jesus."—Acts. xxi. 13.

TIME—Last of April to May 15:h A.D. 58.

PLACE—From Miletus to Caesarea by sea, thence to Jerusalem by land.

With this lesson begins the last quarter of the year, it is dark with shadows, and glorious with triumph. With Paul we take the last journey to Jerusalem, impelled by the guiding Spirit, dimly seeing trial and torture. The prospect and uncertainty do not daunt his brave heart. At each succeeding stage of the journey the premonitions multiply, yet, with words of triumphant steadfastness on his lips, he presses on in the path marked out for his feet. "I am ready not to be bound only, but to die at Jerusalem for the name of the Lord Jesus."

In Jerusalem we see him seized and with difficulty rescued from the furious Jews. They plot, and scheme, and bind themselves with oaths to take his life, but God has it still in keeping. Before Felix, Festus and Agrippa he makes his defence, and preaches the things of God with such power that the judges quail before the prisoner. He appeals to Cæsar, since the temporizing spirit of the governors leaves him no other resource from the Jews. It is God's expressed purpose that Paul shall testify of him in Rome.

The voyage and shipwreck show strikingly God's care and leading of Paul. In Malta he gains the hearts of the heathen islanders, and in the name of the Lord whose he is, and whom he serves, works miracles of blessing. Arrived in Rome, he wins such favor that he is suffered to live outside prison walls, in his own hired house, yet obtained night and day to a Roman soldier. No hindrance is put upon his preaching to all who come to him, and thus the gospel gains place and power in the world's capital. He records that souls were won to God in "Cæsar's household."

Here and there, through the quarter, we have golden nuggets from Paul's pen, sublime words that are the priceless heritage of the church in all ages.

His last words, written to Timothy as he faces, at last, close at hand, the death for which he had kept himself in readiness all the years of his ministry, give us a vivid glimpse of Paul's tender, loving, brave soul. He longs for his beloved son in the faith, and feels keenly the desertion of his brethren, who are terrified by the cruel and heartless Nero. The faith that has sustained him through so many years of trial and suffering shines out clearly in these farewell words. They are the shout of a victor—not the moan of a victim. "I have fought a good fight, I have finished my course, I have kept the faith. Henceforth there is laid up for me a crown of glory, which God, the righteous Judge, shall give me in that day."

The veil falls over the closing scene. From sources outside of the inspired page we learn the probable story of Paul's martyrdom. With the close of the year we behold the triumphant ending of a glorious life.

This lesson follows immediately upon the events of the last lesson.

2. "After we had gotten from them."—From the Ephesian elders. The expression indicates a painful and reluctant parting. "Come . . . unto Coos."—A small and fertile island about forty miles south of Miletus, termed "the garden of the Argean," and the birthplace of Hippocrates. "Rhodes."—Famous for its fertile soil, delightful climate and historical record. It contained the Colossus, the chief of the seven wonders of the world. It was about fifty miles south-east of Coos. "Patara."—East of Rhodes and affording a good harbor. 2. "Phœnicia."—A narrow strip of country along the north west coast of Palestine. Tyre and Sidon were its principal cities. 3. "Discovered."—Sighted. "Sailed into Syria."—Phœnicia was a part of Syria. 4. "Finding disciples."—The gospel had been preached here at the time of the early persecutions, incited by Paul. "Through the Spirit."—The prophet foretold the danger awaiting Paul at Jerusalem. From this the disciples concluded that he ought not to go. But he went "bound in the spirit," having a clear vision of mighty work to be accomplished. 5. "Kneeled down and prayed."—A spot between the

city and place of departure. The last meeting was a prayer-meeting. 7. "Finished our course."—Finished the sea-voyage "Came to Ptolemais."—Thirty miles south of Tyre, travelling by land. 8. "Of Paul's company."—No division was made in the company. "Caesarea."—Built by Herod the Great and the home of the Herodian kings. "Philip the evangelist."—One of the seven deacons appointed with Stephen. 10. "Many days."—Several days. "Agabus."—The same mentioned in Acts xi. 28. 11. "Paul's girdle."—An essential article of dress used to confine the loose flowing robes at the waist. "Bound his own hands and feet."—Thus making his meaning more impressive than by mere words, after the manner of the old Hebrew prophets. "Thus saith the Holy Ghost."—Through whom came the revelation. For fulfilment of this prophecy see v. 33. 12. "Besought him not to go."—Adding their entreaties to those of the disciples at Ephesus. 13. "What mean ye to weep and to break mine heart?"—His sympathetic nature is deeply affected by their tears and entreaties, but he remains unshaken in his purpose. "Ready not to be bound only but to die."—This was not stubbornness on Paul's part, but an honest, sincere purpose of heart to obey the divine will at whatever cost of personal comfort and safety. It shows the greatness of his heroism. 14. "The will of the Lord be done."—Whenever we fail of accomplishing our own ends, we should submit the whole matter to God, and bow before His will. His are wells when God blesses them. 15. "Carriages."—Baggage. Things to be carried.

CHRISTIAN ENDEAVOR.

DAILY READINGS.

First Day—Paul's farewell at Miletus. Acts xx. 17-38.

Second Day—Paul's last journey to Jerusalem. Acts xxi. 1-17.

Third Day—Jesus going to meet death at Jerusalem. Matt. xvi. 21-28.

Fourth Day—"They will also persecute you." John xv. 18-27.

Fifth Day—"If we suffer, we shall also reign." 2 Tim. ii. 1-16.

Sixth Day—"Always delivered unto death for Jesus' sake." 2 Cor. iv. 1-18.

PRAYER MEETING TOPIC, OCT. 3—HOW TO MAKE GOD'S WILL OUR WILL AND THE RESULTS. Phil. ii. 1-13.

HIS PRESENCE.

I look to Thee in every need, and never look in vain;
I feel Thy strong and tender love, and all is well again;
The thought of Thee is mightier far
Than sin and pain and sorrow are.

Discouraged in the work of life, disheartened by its load,
Stunned by its failure or its fears, I sink beside the road;
But let me only think of Thee,
And then new heart springs up in me.

Thy calmness bends serene above, my restlessness to still;
Around me flows Thy quickening life, to nerve my faltering will;
Thy presence fills my solitude;
Thy providence turns all to good.

GOD'S WILL AND OURS.

The wheels in a watch or a clock move contrary one to another, some one way, some another, yet all serve the intent of the workman, to show the time or to make the clock strike. So in the world, the providence of God may seem to run cross to His promises; one man takes this way, another man runs that way; good men go one way, wicked men another. Yet all in conclusion accomplish the will and centre in the purpose of God, the Creator of all good things.—*Silbs.*

THE BELIEVER'S SAFETY.

A young minister was in the habit of visiting an aged Scotch woman in his congregation, who was familiarly called "Old Nanny." She was bed-ridden, and rapidly approaching the end of her "long and weary pilgrimage," but she rested with undisturbed composure and full assurance of faith upon the finished work of Christ. One day he said to her, "Now Nanny, what if after all your confidence in the Saviour, and your watching and waiting, God should suffer your soul to be lost?"

Raising herself on her elbow, and turning to him with a look of grief and pain, she laid her hand on the open Bible before her, and quietly replied; "ah, dearie me, is that a' the length you has got yet, man? God," she continued earnestly, "would ha' the greatest loss. Poor Nanny would but lose her soul, and that would be a great loss indeed; but God would lose His honor and His character. Haven't I hung my soul upon His exceeding great and precious promises? and if He brak' His word, He would make Himself a liar, and a' the universe would rush into confusion."

This anecdote reveals the true ground of the believer's safety. It is as high as the honor of God; it is as trustworthy as His character; it is as immutable as His promises; it is as broad as the infinite merits of His Son's atoning blood.

THE HOME CIRCLE.

BOYS MAKE MEN.

When you see a ragged urchin
Standing wistful on the street,
With torn hat and kneeless trousers,
Dirty face, and bare red feet,
Pass not by the child unheeding;
Smile upon him. Mark me, when
He grows old he'll not forget it;
For, remember, boys make men

Have you never seen a grandaere,
With his eyes aglow with joy,
Bring to mind some act of kindness
Something said to him, a boy?
Or relate some slight or coldness
With a brow all clouded, when
He recalled some heart too thoughtless
To remember boys make men?

Let us try to add some pleasure
To the life of every boy;
For each child needs tender interest
In its sorrow and its joy.
Call your boys home by its brightness,
They avoid the household when
It is cheerless with unkindness;
For, remember, boys make men.

AN ELEPHANTS PRACTICAL JOKE.

In 1860, a bear relative of mine was head of the Indian Military Police, and his winter circuit comprised the Loushai country and hill tracts. Herds of wild elephants abounded in the district, which contained two important Kheddahs. The greater part of our tour was made by water, and once we were detained several days in the bed of a river, through the insufficiency of water for the draft of our boats. Some of them lay high and dry; but the office boat, which consisted of a single cabin, with large doors fore and aft, was in the stream. My friend sat in this cabin, absorbed in official correspondence, while we explored the shores. Suddenly looking up, he was dismayed to find a herd of about forty wild elephants, headed by a vicious looking leader, gazing steadily at the boat and its solitary occupant. Stout soldier as he was, he watched the leader with considerable trepidation; for on his action depended that to be adopted by the herd. To his immense relief, after a trumpet or two, the leader turned disdainfully, and crossed the stream. He breathed a sigh of relief, and had forgotten his lucky escape in the absorption of work—when, *swish!* through the cabin came dash after dash of water. On the opposite side stood the leader and his herd, with well filled trunks. One after the other administered the shower bath, and then retreated, leaving my friend thoroughly ducked, and very rueful over the damp condition of his government papers and surroundings; but thankful for his escape from a worse fate than a wetting.—"Stories of Elephants," by Mario A. Millie, in September St. Nicholas.

THE ADAPTIVENESS OF THE JEW.

If the critic of Judaism desires to gauge that religion accurately, he must familiarize himself with the history of the Jew in every land; he must follow the devious windings of his record East and West. He must account for that marvellous tact which has been his preservative and the unexampled adaptiveness which made the Jew at home, whether it was the Guadalquivir or the Vistula at his feet, the Thames or the Euphrates, amid the orange groves of Sicily or the plains of Arabia—a adaptiveness which he still displays as settler in Australia, South Africa, or the Argentine. The critical inquirer, too, should ascertain the Jew's record in the lands of his dispersion and his relation to the state, however insecure his right of domicile. Did the Jew originally seek a ghetto, or was it not an enforced seclusion as if he were contamination and needed to be kept aloof from the rest of mankind? Did the Jew as of society and mingle only with his special clan, or was not that exclusiveness fostered and maintained by civil and ecclesiastical enactment? Was the Jew always a dealer in old clo', a money lender, the pawnbroker of humanity? The French *Remicux* and James Darmesteter, the English George Jessel and Moses Monto-

lore, the Dutch Godefrout and Josef Israels, the German Edward Lasker and Berthold Auerbach, the Russian Kubinstein and Antokolski, George Brandes in Denmark, Luigi Luzzati in Italy, Emma Lazarus in America, are names of our time, who are but successors of illustrious leaders centuries ago in varied fields, Jews who served the state under caliph, king, and pontiff who aided powerfully in the revival of learning, the discoveries of science, in the dissemination of knowledge and literature. The true student of Jewish history, too, must become acquainted with the inner life of the Jew and the story of the synagogue's development, its devotional and intellectual range, the growth and ramification of Jewish law and custom, which became burden and blessing both, a crown as well as a yoke. — From "Has Judaism a Future?" by Prof. Abram S. Isaacs, in North American Review for August

A RIGHT ROYAL ROBE.

A million dollars seems a pretty round sum to pay for a cloak; and probably even Worth never dreamed of asking so fabulous a price for the most elaborate of his garments. And yet in the National Museum at Washington is a cloak the cost of which cannot be reckoned at less than this vast amount, and ladies may be pleased to learn that it was not a woman, but a man, who was guilty of such a piece of extravagance.

Long years ago, when the Hawaiian Islands, small as they are, supported not one but several flourishing kingdoms, the kings, chiefs, and nobles whenever they appeared in public on state occasions, wore, instead of the purple and ermine of more civilized potentates, capes and cloaks of brilliant feathers. The ladies of the court were forced to content themselves with feather-boas, as we should call them, known as "leis." These capes and collars were made from the yellow, red, and black feathers of a few species of small birds peculiar to the Sandwich Islands, and called, from their habits, honey-suckers. Fashion ruled even in those days, and as the yellow feathers were scarcer than the red, yellow was the fashionable color; and the more powerful the chief the more yellow was his robe of state. These yellow feathers were found only on two or three species of birds, the finest coming from a bird called in the native language "mamo," and known as *Drepanis pacifica* by ornithologists.

These birds, with their striking black-and-yellow plumage, were as dear to the hearts of the Hawaiian monarchs as they might be to day to the hearts of patriotic Princeton students, were sought for far and near throughout the islands. The populace paid poll taxes in golden feathers instead of golden dollars, and as each bird furnished but a few feathers, the taxes may be considered as having been high. Some estimate of the value of the feathers may be ferried from the prices paid in later times, when a piece of nankeen cloth valued at a dollar and a half was the equivalent of five feathers but, after all, the great element in the cost of these cloaks was time and labor, since the making of a single cloak required from fifty to a hundred years.

As the feathers obtained for taxes were very far from supplying the demand, the chiefs were accustomed to employ a regular staff of bird catchers, much as a mediaeval baron had his staff of falconers. These skilled foresters prepared a sort of bird-lime from the gum of the fragrant "olapa," mixed with the juice of the breadfruit tree, and with it smeared the branches of the flowing trees frequented by the honey-suckers.—Frederic A. Lucas in September St. Nicholas.

PLAINFIELD, IND.,

and return, only \$12.95 from Buffalo, account Friends Yearly Meeting. Tickets on sale Sept. 15th to 20th inclusive, and good to return until Sept. 24th.

Call on your nearest ticket agent, or address F. J. Moore, Gen'l Agent, 24 Exchange St., Buffalo, N. Y. 107

Attention is directed to the card of Prof. Flewellyn in another column. The Professor has opened large and commodious rooms over Bachford's Palatial Shoe Store 114 Yonge St.

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.

About four years ago Montreal's new suburb, Kennington, first began to assume the aspect of a residential community. As the population increased the necessity for having a place in which to hold religious services, more convenient than all the way to the city, became apparent, so Mr. T. Davis generously opened his house for the purpose. This took place two years ago and since that time the meetings have so grown and prospered, under the direction of the Rev. G. Pidgeon, that the residents have been enabled to erect a picturesque little edifice in which to conduct divine worship. The church is nominally Presbyterian, but its congregation is composed of members of the several denominations, who have sunk all differences of opinion with respect to denominationalism, and have joined hands and hearts in the common aim of furthering the work of the Church of Christ. Mr. W. Perrin, architect of the building, gave his services free, and all other costs in connection with its erection have been paid with the exception of five hundred dollars, which is expected to be cleared off inside of two years. The dedicatory services were held on Sabbath, Sept. 12th, and were largely attended. The Rev. Mr. Scott preached at 11 a.m. At the afternoon session Mr. E. L. Guendinger, superintendent of the Sabbath school, presided. Dr. Kelley gave a splendid exposition of the twelfth chapter of Romans and greatly interested the children with his lucid explanations and illustrations of the many points in the lesson. The Rev. G. Pidgeon, pastor of the church, conducted the evening service.

The annual business meeting of the Presbyterian church at Norwood, Back River, was held on Thursday evening, Sept. 16th. Mr. Chas. Gurd was called to take the chair, and after reading of scripture and prayer by Mr. Wallace, the meeting was opened for the transaction of business. The report of the previous meeting was read and approved. By the report of the treasurer it was found that the balance sheet showed a small surplus to the credit of the church. There is no outstanding debt on the church. As the books of the treasurer had been previously audited and found correct, a vote of thanks was tendered to the treasurer, Mr. James L. Roy, for his able manner in managing the finances of the church. This was the more proper on account of the difficult circumstances under which it was faced for want of a pastor. The roll of membership showed a list of thirty five members. Seven members were nominated, voted for, and all unanimously elected. Mr. Roy was re-elected in his old office of treasurer, as also Mr. N. Duval as secretary. The question of securing a pastor for the church was then taken up, and the opinion of the members discussed. After some suggestions by several present, it was decided to canvass the members of the congregation, and ascertain how much could be raised from each family before acting.

The Rev. Dr. Chiniquy preached to large congregations on gospel temperance in the French Protestant Church, St. John street, on Sept. 12th, at 11 a.m. and in Chalmers' Church at 7 p.m. Owing to the fact that one of the local French papers had called public attention on Saturday afternoon to the presence in town of Dr. Chiniquy, referring to him as the "Apostate Chiniquy," the authorities were slightly apprehensive that there might be some disturbance, and detailed a strong force of police to guard against its occurrence, but beyond a little hooting and yelling by a crowd of idlers gathered in front of the French Protestant Church when Dr. Chiniquy was leaving it, there was no occasion for their services.

The Presbyterian charge of South Finch and Crisler have been favored with a satisfactory and harmonious settlement of a new pastor in the person of the Rev. James L. Miller. The Presbytery of Glengarry met at South Finch and attended to all matters pertaining to the ordination and induction of Mr. Miller. The Rev. J. D. McLean preached the sermon. The Rev. D. D.

McLennan, of Apple Hill, addressed the pastor and the Rev. A. Russel addressed the congregation.

GENERAL.

The decoration of the interior of the Presbyterian church Thorold, is completed, and the church is now one of the finest in that part of the country.

The floral service in connection with Knox Church Elora, was held on Sabbath Sept 5th Rev. Mr. McInnes, the pastor, officiating. The service throughout was most impressive and appropriate.

The Presbytery of Owen Sound met in Mesford on Wednesday, Sep. 22nd, at 2.30 p.m., to induct the Rev. S. H. Eastman, B.A., late of Oshawa, into the pastoral charge of Erskine church, Mesford.

The ninth anniversary service of Erskine Presbyterian church Ottawa were held Sept. 12th. Rev. Mr. Mitchell, of St. Andrew's church, Almonte, preached excellent sermons to large congregations.

Mr. Alex. McGregor, B.A., has been assisting his minister, Dr. Paterson, of St. Andrews, P.Q., during the last two or three months, and it speaks well for him that in his native place, he is very highly thought of both as a man and as a preacher.

The Rev. Mr. McMillan, of Toronto, preached anniversary sermon, morning and evening, in the Presbyterian church, Alma Sept. 12th and gave a lecture on the "Scottish Covenanters," on Monday evening, which was well rendered and well attended.

The Rev. Mr. Russell, Presbyterian minister at Little Britain Man., for some time past, leaves next month for New York to attend Princeton college, where he will take a post graduate course in theology. Mrs. Russell will remain at Carlton Junction, Ont.

The 22nd anniversary festival in connection with the pastorate of Rev. W. P. Walten, was held in the Drill Shed, Binbrook, on Sept. 7th. The assemblage was large and the programme all that could be desired. Rev. Mr. Chestnut preached the anniversary discourses on Sabbath. These were excellent, suitable and profitable.

The social held at Oliver's Point under the auspices of the Presbyterian mission was very successful. A good number from South Harvey and Babaygeon, were present. The Rev. Mr. Innis and the Rev. Mr. Creighton, of Babaygeon, were present. A very pleasant time was spent. The net proceeds amounted to about \$24.

The Rev. Norman H. Russell at Harrison on Tuesday, Sept. 14th, addressed the W.F. M.S. of Saugeen Presbyterial in the afternoon and also the Saugeen Presbyterial. In the evening he addressed a large public meeting under the auspices of Presbyterial and showed views of India. The attendance was large and much interest taken.

Rev. Mr. Ross, of Glenoe, conducted anniversary services Sunday morning Sept. 12th and evening in Knox church Kent Bridge Ont., and Rev. Mr. Dickey, of Broden in the afternoon. There was a large attendance at all the services. On Monday evening a tea-meeting was held. Several gentlemen delivered addresses. Proceeds about \$60.

Sunday Sept 12th was Children's Day in St. Andrew's church, Appleton, and the ladies went to more than usual trouble to decorate the church with flowers and potted flowers that gave the sacred edifice a bright and cheery appearance. The Rev. G. T. Bayne preached two appropriate sermons, morning and evening. At the evening service he was assisted by Mr. Wm. Turner.

The following are the engagements of the Rev. Norman H. Russell for the next few weeks: Avon Bank Sept. 23rd, Motherwell Sept. 24th, Ridgetown and Glenheim Sept. 26th, Comber Sept. 27th, Essex Sept. 28th, Windsor Sept. 29th, Tilbury Sept. 30th, Fletcher Oct. 1st, Chatham Oct. 3rd, Thameville Oct. 4th, Puart Oct. 5th, Montreal Oct. 7th, Montreal Presbyterial, Oct. 8th 17th.

Rev. Dr. Milligan of Old St. Andrew's Church arrived in the city Sept. 10th after a two months holiday in Britain. Dr. Milligan's headquarters were in London, where for five weeks he supplied the pulpit of Rev. Munro Gibson, the well-known preacher, in St. John's Wood. The doctor

made frequent excursions, visiting Belgium and Scotland and other points of interest, and found his holiday most enjoyable and profitable.

Dr. Hardie, of the Canadian Colleges Mission, who leaves on the 25th inst. for Corea, to resume his missionary work in that country, addressed a farewell meeting held in the lecture hall of the Central Y.M.C.A. Sept. 13th. There was a very large attendance. Short addresses were delivered by Rev. Principal Ayton, Mr. H. W. Frost, of the China Inland Mission, and Dr. Hardie. The latter dealt at some length with mission work in Corea.

The Sacrament of the Lord's Supper was dispensed in the church at Mono Mills on Sept. 5th. There was a large attendance. Rev. P. Fleming, of Caledon East, preached the sermon. He took for his text St. John xvii 1. His subject was "Christ's exclamation in view of the Cross." There was a deep impression made on the large audience present, after which the pastor, Rev. Mr. Orr dispensed the Sacrament. The service was greatly enjoyed by all.

The sacrament of the Lord's supper was administered in the school house to the Presbyterian congregation of North Harvey by the Rev. Mr. Bennett of Peterborough, assisted by the Rev. Mr. McKnight. Several took part in the ceremony. This is the first time that this has been commemorated here by the Presbyterians. In the past year Mr. McKnight has done much to gather the loose ends together and is getting things organized, we hope the good work may go on.

Saturday evening, Sept. 13th a meeting in the interests of the Presbyterian missions in Trinidad and Demerara was held in the school room of the Presbyterian church Woodstock N.B. The speakers were Revs. Jas. W. Falconer, of Truro, N.S.; Morton, of Fairville, and H. H. Morton, of St. John North. The latter are sons of Rev. Dr. Morton who with Mrs. Morton has labored so long and so successfully in Trinidad. They are visiting the Presbyterian congregations along the St. John river between Fredericton and Grand Falls and are delighted with the scenery on the way.

Pre-communion service was held in the Presbyterian church, Fleaherton, recently, when Mr. Matthewson, student at Priceville, preached an excellent sermon appropriate to the occasion. Five new members were received upon profession of faith and one by certificate. The session decided to introduce the new Book of Praise on the 1st Sabbath in October, and Mr. Arch Cairns was elected representative elder for the ensuing year. On Sabbath morning, Sept. 12th the pastor preached on "The Lord's Supper" after which one hundred and six communicants observed the solemn feast. The sacrament was dispensed at the sister charge at Eugenia when fifteen new members were received into full communion.

The regular meeting of Stratford Presbyterial was held at Knox church, Stratford, on Sept. 14th. Rev. J. A. Morison, B.A., of Oak street Presbyterian church, Toronto, appeared to support a call on behalf of the Presbyterial of Toronto to Rev. Mr. Kay, of Milverton, to the charge of Deer Park. Rev. Dr. Hamilton, of Motherwell, also appeared for Toronto Presbyterial, while Messrs. Gibbs and Burnside spoke briefly in the interest of Deer Park congregation. Messrs. J. Torrance, J. Riddell and R. Ranney from Milverton and Messrs. A. Chalmers and H. Kelley from Wellesley desired that Mr. Kay should remain with them. The matter, however, was left in Mr. Kay's hands and he decided to accept the call. It was moved by Rev. Mr. Scott that he be released from the charge of Milverton and Wellesley on and after the second Sabbath in October.

THE KESWICK BRETHREN.

In connection with the visit of the Keswick deputation to Toronto, Rev. John Sloan, preached last Lord's Day in Dunn Avenue, and Central Presbyterian churches. At the former he explained briefly the purpose of the visit of the Keswick brethren, namely, to hold a conference for the deepening of the spiritual life. The theme of their sermons, he said, would be sanctification, and accordingly he took for his text the first and second verses of the 12th chapter of St. Paul's epistle to the Romans, "I

beseech you, therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice holy acceptable unto God, which is your reasonable service. And be not conformed to this world; but be ye transformed by the renewing of your mind, that ye may prove what is that good and acceptable and perfect will of God."

The discourse he divided into three parts: (1) The presentation of our bodies to God; (2) the transformation of our minds; (3) the perfect will of God. While we were yet sinners, said Dr. Sloan, God gave His only son for our redemption, so that the presentation of our bodies is only a reasonable service. We are God's by creation, by redemption, and by consecration. We are not our own, we are bought with a price. Again, our sacrifice is holy, for it is acceptable unto God. It should make us glad to think that God will accept what we bring unto Him. To realize God's love for us we must look away from ourselves to Christ, who is the expression of God's love to every man.

Dealing with the second topic, the speaker pointed out that the word "transformed" was the same in the original as that used of the transfiguration on the mount. A Christian undergoes a very thorough mental transformation by virtue of which he appreciates the perfect will of God, which is to him not as formerly a precept or command but a first principle of the new existence. God renews the convert's mind. He gives him new desires. He no longer prays "thy will be done," as a mere matter of resignation. A heart that is filled with God's will is a heart that is satisfied. Worldly pleasures do not give lasting satisfaction. The millionaire frequently ends his opulent life by suicide, it would be a hell on earth, said the speaker, to be allowed to do just what we liked. Finally, this transformation doesn't raise the Christian on a kind of pedestal, on the contrary, it makes him intensely human and natural, a fact, said the speaker, abundantly illustrated in the earthly life of Jesus Christ.

PALACE SHOE STORE.

For over thirty years the name of Blachford has been connected with the finest class of shoe trade in the city of Toronto, and during these years the reputation of H. and C. Blachford has become a household word through the length and breadth of the Dominion. Keeping pace with the times this firm has just secured large and commodious quarters at 114 Yonge St. which they have fitted up in the very latest and most approved style. One of the advantages that customers will find in dealing with this house is that all the departments are upon one floor so that the inconvenience of stairs and elevator is obviated. The firm have just opened a full line of the latest local and American novelties in foot wear which will well repay inspection.

CHRISTIAN ENDEAVOR PROGRAMME.

The official programme for the annual convention of the Ontario Christian Endeavor Union has just been completed by the

A PREACHER'S REPORT

Interesting Statement by Elder Joel H. Austin of Goshen, Ind.

"I was a victim of catarrh and had almost constant pain in my head. The trouble was gradually working down on my lungs. I was weak and irresolute. My wife had the grip and Hood's Sarsaparilla cured her. After this I had the same disease and resorted to Hood's. In a short time the aches and pains were relieved and I also saw the medicine was helping my catarrh. In six weeks I ceased to have any further trouble with it and I am now a well man. The pains and bloating I had in my limbs are gone and I am relieved of a heart trouble. I am thankful for a medicine so intelligently compounded and so admirably adapted to the needs of the system." ELDER JOEL H. AUSTIN, Goshen, Indiana.

Hood's Pills cure liver ailments, easy to take, easy to operate. 2c. each.

"IT DRAWS"

A rich brown liquor of delicious flavor.

"SALADA"

CEYLON TEA

No paint.
No spurious leaves.
No adulteration.

Sealed Lead Packets Only.
25, 50, 10, 50, and 20 cents.

committee. The gathering will cost the executive about \$500. It will be held at St. Thomas on Oct. 6 h, 7 h and 8 h. The reception committee, who will wear white caps, will meet all trains, and conduct the delegates (who should wear badges) to Knox Presbyterian church, convention headquarters. After registration, programmes and badges will be given, and billets assigned. A band of Juniors will be on hand to escort delegates to their temporary homes. The billeting committee are enthusiastically at work canvassing the city, and extend an endeavor welcome to the prospective delegates to the hearts and homes of the citizens. They are making preparations to entertain 800 delegates, and they trust that all parts of the province will be represented. The delegates' badge will consist of a white ribbon, stamped with a maple leaf, in the centre of which will be a crown, in the centre of the crown will be the letters "C.E." This will make a fitting souvenir of the jubilee year. The committee's badge will be blue, stamped with the same design.

The programme will be:

Wednesday, Oct. 6 h.—Afternoon—Song services; addresses of welcome by W. W. Coulter, Rev. C. T. Scott, Mayor F. W. Wright, St. Thomas, response, Rev. R. E. Knowles, B.A., Ottawa; open conference on "Prayer-meeting Plans," Miss Jessie Reader, Ingersoll. Bible reading, "The Pledge," Rev. T. L. Fowler, M.A., St. Thomas. open conference on "Local Union Work," Rev. Geo. Fowler, M.A., London, papers by C. J. Atkinson, Toronto, Jas. S. Webster, Galt; D. A. Rowland, Hamilton; A. T. Fergusson, Clinton. Evening Denominational rallies in the several churches. Topic: "How can I best serve my church?"

Thursday, Oct. 7 h.—Morning—Sunrise prayer-meeting, Knox church, Rev. A. Graham, Laucaster; Grace church, Mr. C. H. Nelson, Paisley. Annual reports from union representatives: Provincial secretary, Thomas Morris, Jun., Hamilton; Treasurer, W. J. Doherty, London; Editor, Rev. J. A. R. Dickson, B.D. Ph.D., Galt; Junior Superintendent, Miss Lottie E. Wiggins, Toronto. President's address, Mr. E. A. Hardy, B.A., Lindsay. Address, "Organization and Power," Rev. Dr. Curman, Toronto. Afternoon—Juniorally Symposium on junior work: (a) "The Junior Society as a Factor in Church Work," Rev. Wray R. Smith, Grimsby; (b) "As a Factor in Missionary work," Rev. S. T. Barlett, Madoc; (c) "As an Essential Force in E. Work," Mr. S. J. Duncan Clark, Toronto. Evening—Address, "The Citizen in His Relation to Temperance Work," W. W. Buchanan, Hamilton. Address by Lady Henry Somerset, London, England.

Friday, Oct. 8 h.—Morning—Sunrise prayer meeting, Anna Street church, Rev. J. Beckett, Thomsaville, Centre street church (for juniors), "Chalk Talk," Rev. Wray R. Smith. Junior breakfast, Junior school of methods, "The C. E. College." Open parliament. Five minute papers by C. J. Atkinson, Miss Ruby House, Bridgburg, E. D. Mills, Toronto; Miss McDougall, Guelph; Miss Husband Hageraville; "Chalk Talks," S. J. Duncan Clark. "The Ideal Junior Society at Work," Miss Kirkpatrick, London; Miss Harley, St. Thomas; Miss Baker, Toronto. "Model Business Meeting," Miss A. B. Beatty, St. Thomas. "Model Consecration Meeting," G. B. Bekko, Toronto. Conference of county officers.

Open parliament: (1) "Lord's Day Observance"; (2) "Our Relation to the Plebiscite Campaign," G. Tower Fergusson, Toronto. Reports of Committees. Afternoon—Address, "The Message of the Prophets in Relation to our Times," Rev. J. S. Conning-Caledonia; "The International S. S. Les, sons: Prospect and Outlook," Rev. A. C. Crews, Toronto; "The Christian Culture Course," Rev. O. C. S. Wallace, M.A., Toronto; "The Tenth Legion," Prof. Amos R. Wells, Boston. Evening—Song service, led by Rev. W. D. Cunningham, St. Thomas. Resolutions. Introduction of officers-elect. Address, "Throughout My Whole Life," Prof. Amos R. Wells. Consecration service, Prof. Wells.

KIDNEY TROUBLE CURED.

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