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Toronto Nov 4, 1897

NOTES AND COMMENTS.

An event which not a few people regard as a happy omen of Union between the Free and United Presbyterian Churches of Scotland, negotiations for which are in progress, was lately witnessed in Aberdeenshire. The United Presbyterian Church of Stuartfield became vacant and it and the Free Church congregation of the same place agreed upon a basis of union which was speedily carried into effect. The Rev. Principal Rainy, who was present on the occasion of the union, said that he regarded the event a step of excellent promise, and a good omen for larger efforts and larger results in the time to come. A few more such cases would demonstrate the feasibility of union so far as the congregations of both churches are concerned.

A well known and respected citizen of Toronto, for twenty years an elder in St. Andrew's church, died last week, in the person of Mr. Peter Barclay, whose simple, unaffected piety, and worthy life were highly prized by his colleagues and co-workers in congregational affairs. He was a native of Fifeshire and resided in Toronto since 1867. He reached a good old age, having been born 80 years ago.

One of the many interesting facts brought out at the Woman's Temperance Convention was that sixteen million school children receive scientific temperance instruction. If the women had done nothing more for temperance than this one thing it would have been a great achievement. The

minds of the young are stored with knowledge of the baneful physical results of indulging in alcoholic liquors, and it is not too much to expect that future men and women will be intelligent total abstainers as a consequence of such instruction. No more effective mission work could be pursued by social reformers.

There seems to be a rising tide in favour of adopting the use of individual cups or chalices in dispensing the Individual Cups communion wine. However difficult Recommended. the thing may be to accomplish, no doubt the tendency at present is in favour of the individual cup. The medical faculty has been very generally on its side, and it is only the other day that the American Public Health Association—an influential body of professional and official men, pronounced against the practice at present prevailing. Of course the change is advocated for hygienic reasons and in the long run, these, if genuine, will prevail.

It is not in the Canadian Church only that special efforts are necessary this year to bring up to the requisite amount the fund for Aged and Infirm Neglecting a Sacred Duty. Ministers. The Church in the United States is under the same necessity as will be seen from the following appeal: "A worthy Presbyterian elder, a member of the Loyal Legion, believes in loyalty to the veterans of the Church, who instead of a six years' campaign have served on an average of from forty to forty-five years and in their old age are incapacitated for work. He makes the remarkable statement that every ninety days the government distributes to the veterans and their dependants in Minnesota as much as the wealthy Presbyterian Church has given to its veterans throughout the United States in the past nine years. Would that the whole membership of our churches might be swept into a Loyal Legion that would forever put an end to the disgrace of neglect of the veterans who have given their best years to the service of the Church and because of their self-sacrificing devotion are, in their declining years, without the means to ward off actual suffering! How can pastors allow their churches to remain in ignorance of the needs of this important board of our church and discharge their duty to their aged comrades?" Ponder the last sentence well. It fits in Canada, the liberal and kind.

A point of great importance to the public health was raised by Dr. P. H. Bryce, the Secretary of the Ontario Board of Health, in a paper delivered The Treatment of Tuberculosis. by him last week in Philadelphia. He laid down as a principle that the state should deal with tuberculosis or consumption in as responsible a manner as it deals with lunacy. Dr. Bryce's figures are startling. He showed that in Ontario ten times as many persons become afflicted with tuberculosis every year as with insanity; that ten times as many die, and that since Confederation in 1867 to 1895 the maintenance of the asylums in the province had cost \$9,854,499 98. He also showed by statistics that from fifty to

seventy-five per cent of all cases of tuberculosis in the early stages, treated in sanitariums may be restored to comparative health, while some thirty-five per cent will permanently recover. Hence he said, that were the assumed five thousand consumptives existing to-day in Ontario placed in sanitarium at least fifty per cent of them would be preserved to produce wealth for the state. In other words the annual loss of \$2,500,000 would be saved as each person's life is said to be worth \$1,000 to the state. By placing all tuberculed persons in sanitarium the danger from infection would also be greatly minimized and consequently the number of new cases and the number demanding treatment would be greatly lessened. These statements furnish food for serious thought and open a field for useful investigation by the Government.

A protest by the Evangelical Alliance of Quebec to Mayor Parent against a prize fight which it was proposed should be held on the 19th inst., will be drawn the gratifying reply that the fight should not be allowed. The mayor promised that as prize-fights are forbidden by law, the good old city of Quebec will not be disgraced by unlawful gatherings, "nor shall its mayor and council tarnish its good name and reputation by allowing or tolerating any violation of the law." Quebec city and its authorities are to be congratulated on this firm stand.

THE FOREIGN FIELD.

RECENT advices from Formosa are reassuring and satisfactory. The veteran missionary, Rev. Dr. MacKay writes that he has recently baptized a number of converts and that the work is more promising than at any time during the past two years. He has confidence in the protection extended to missionaries by the Governor General, and is altogether quite hopeful of the work in his field.

Of China much has been heard recently in connection with the farewell meetings of Rev. Murdoch MacKenzie, Honan. The interest is being maintained by Rev. Donald MacGillivray, whose furlough is being utilized in the interest of the Honan Mission. Last week he spoke at Toronto and described the difficulties with which missionaries had to contend and on the other hand the success with which difficulties are being surmounted. He traces the hand of God in the progress of the past few years.

Interesting testimony was also given, last week, to the work in China, by Bishop Awdry, whose sphere is in Japan, but whose observations extend to the Chinese work. He finds that the proportion of genuine converts is greater among Chinese than among Japanese, the former being more steadfast than the latter. The Japanese evidently assent to the Christian faith more readily than the Chinese, but they do not endure. Yet in Japan the number of genuine converts in the Bishop's mission was considerable and increasing at the rate of about 1,000 a year.

SABBATH SCHOOL WORK.

THE Committee's report to the Annual Convention of the Ontario Sabbath School Convention was presented by Mr. J. A. Paterson and contained some interesting facts. After referring with pleasure to the good work done by the association and the good financial showing made this year, it proceeds to make several recommendations:

"That the salary of the Corresponding Secretary be increased from \$300 to \$500 a year. That county execu-

tives arrange for primary conferences in connection with their annual conventions, and that extra copies of the proceedings in connection with primary work be distributed gratis among primary teachers. That county secretaries be instructed to carefully file their returns with the general executive. That all unorganized districts should be speedily organized for effective Sabbath School work. That the General Secretary be requested to make a general report of work throughout the province, accompanied by suggestions for its improvement. That \$300 be voted to the General Executive for the continuation of Sabbath School missionary work. That the following estimates for the year be submitted:—Convention expenses, \$250; salary, General Secretary, \$1,200; salary, Corresponding Secretary, \$600; printing, \$700; postage and stationery, \$250; rent and caretaker, \$125; travelling expenses, \$250; international convention, \$200; missionary purposes, \$300; sundries, \$125; total \$4,000. That normal examinations be hereafter held in June instead of September. That an effort be made to increase the number of normal students."

THE KINGSTON INCIDENT.

ARCHBISHOP CLEARLY'S utterance has naturally called forth much diverse criticism. We refer to the subject again only because of the defence put up for him by the Roman Catholic press, and by correspondents in the Secular press who have come to his rescue. Of that defence nothing need be said, for the merits of the question are evaded with singular unanimity, but the fact that at this time of day, there should be in Canada such a body of Roman Catholics opinion as to force journals, published for a constituency which the Roman Catholic Church furnishes, to defend the position taken by the Archbishop is a sad reflection on our boasted civilization, and emphasizes a problem which we have been lulled to suppose was on the verge of disappearance. Protestants will not set too much store by the Archbishop's speeches. He may be to some extent an anomaly even in his own church, as to his methods of publishing the doctrines of his church, and peace and harmony are conditions to be greatly desired. But Protestants will make a mistake if they do not learn by the Archbishop's pastoral, just where his Church stands in her attitude to all outside her pale, and as an aggressive organization her doctrines are to be propagated, sometimes with Mgr. Cleary's rashness, but always in the spirit of no compromise.

CHRISTIAN CITIZENSHIP.

IF the Sabbath School Convention were productive of no other ringing public utterance than that of the Hon. John Dryden, it would have justified the opinions formed of its progressive character. The Minister of Agriculture is known as an interested and useful member of the Baptist Communion who, as a rule, speaks to the purpose and well. His testimony will be heard with respect throughout the land. Speaking on "Christian Citizenship" he said:

"Christ said that each person is but a part of the whole, and that each person has a direct interest in all that concerns the whole. The whole community, in this sense, is bound up in each other. The truest conception of citizenship is that which acknowledges this principle. It means that no person can do injury to himself or to another without injury to the whole. It means that no one can place himself forward by pulling others down without violating Christian principles. The general conception of this principle would settle the social war between capital and labor. It would do away with the sweating system now becoming so prevalent the world over. It would forbid engaging in any business which, though bringing with it gain, carries with it wrong and ruin to others. It would bring cheer and happiness to thousands of homes made wretched by neglect and lack of sympathy. The acknowledgment of this principle implies that one chosen as a representative is bound to use his position in the interests of those he represents, while, on the other hand, they are bound to protect him in doing so. To

strive for representation of the people merely to accomplish ends and desires at the expense of the public interest is an entire sacrifice of Christian principle. I have heard it argued that a political lie is allowable. But I have no hesitation in stating that a man or woman who tells a political lie is simply a liar. It is fast becoming fashionable to mislead in this way and it is time to consider whither this is leading. That is not the road to national life of the British type, and when it is resorted to moral ruin is the result."

We need more men of the type of Mr. Dryden at the head of all our Governments in this young, throbbing country, so that a high moral standard may be set to the young and a moral Government to all.

CHURCH STATISTICS

Editor Presbyterian Review.

SIR,—Will you kindly allow me space for a few sentences in reply to the criticism appearing in a recent issue by the Clerk of Kingston Presbytery on the Statistical Report of that Presbytery as presented to the last General Assembly and published in the appendix to its minutes?

It is stated "the Presbytery of Kingston contains 22 (not 45) churches or stations forming or connected with pastoral charges and mission fields, an increase of 22, (not a decrease of 15) on the number reported in 1895"

Turning to page 313, according to reference, it will be seen that the comparison is confined to churches or stations forming or connected with *pastoral* charges. Mission stations do not enter into the calculation. They are not part of pastoral charges.

Next taking the report of the Kingston Presbytery for 1895, as it appears in the appendix No 26 pp. 2, v 11 of the Minutes of 1896 it will be seen that beginning with 1 there are 37 names numbered consecutively, on the roll, some of these of professors in colleges, ordained missionaries and others, but also of congregations, all of these purporting to be *charges* under pastoral oversight. In the following column there is an entry of the number of churches or stations supplied, that is by the "pastor" opposite whose name the entry is made. The aggregate of these churches or stations thus supplied is 60. There is no mention of mission stations, and so far as the report shows there were none in the bounds except those in which ordained missionaries were employed, as these are returned as pastoral charges.

Turning now to the report for 1896 there is a roll similar to that for the previous year numbered from 1 to 38 consecutively, and opposite the name of each pastor, including the names of ordained missionaries, the number of churches or stations supplied by him. Taking the aggregate of these there are 45, showing that there was a decrease of 15, as compared with 1895, as in the comparison of the Committee.

But in this last report there is what there was not in the former one, a leading "Mission Stations," and these beginning with 1 are numbered up to 17, and in these 17 groups, as they must be regarded, there are 37, separate stations, supplied by students and others. These are altogether distinct from the foregoing list, but with the *pastoral* charges it contains making 82, so that it takes both the charges and mission stations combined to come up to that number.

On page 458 there is a summary of pastoral charges in which the totals of the entries in the report are given; on page 466 a summary of mission stations, and on page 456, a summation of both pastoral charges and mission stations.

To repeat the mistake of the Clerk of Kingston Presbytery consists in including mission stations with pastoral charges in his report for 1896, whereas the former do not appear in the one for 1895. The General Assembly's Committee have always kept them separate.

It is needless to follow the criticism farther as the whole is affected by this explanation.

From one paragraph of his remarks it might be inferred that the Clerk has a complaint against the Convener of the Committee for not having the report when prepared submitted to the Committee before going to the Assembly. Let me state that a meeting of the Committee is called every year to consider and prepare the questions to be issued. Every member is advised of the time and place of that meeting has the opportunity of attending and offering any suggestions or improvements he may desire. The committee is composed of 18 ministers including Convener, and 7 Ruling Elders, and these are spread from the Province of Nova Scotia to

that of British Columbia, 8 of its number belonging to Victoria. It could not be expected that these would come all the distance they would have to travel to a place of meeting, lose the time that would be required in going and returning, in some cases nearly two weeks, at their own expense. In some instances they make known by letter any changes they wish made, and these are always submitted and carefully considered. Owing to the irregularity and delays in returns from Presbyteries it would be simply impracticable to hold a meeting to consider and discuss the report after it has been prepared. It is with difficulty, sometimes after repeated applications, that the Convener can collect the material in time to have it revised and printed for the Assembly, and in fact, in not a few instances he receives returns from congregations after the printer has had, and had to have, the copy in his hands for days.

Let me bear testimony to the carefulness with which the Clerk of Kingston Presbytery prepares his report, the neatness of his entries, and the general accuracy of his calculations.

ROBERT TORRANCE,
Convener of Committee on Statistics.

MISSION WORK IN FORMOSA.

Formosa, Tamsui, September, 16th, 1897.

REV. R. P. MCKAY, Sec. F.M.C.

My dear Brother:—Last April our Bang-kah Christians walked with me to the Japanese chapel outside the gates of Tai-peh. I addressed the Japanese through an interpreter who understood English. There was no difficulty in selecting a subject for that occasion. "Jesus Christ is the same yesterday and to-day, yea and forever," came like a flash and the Holy Spirit was there to aid weak humanity.—"Jesus Christ the same." The same as before this earth was a blazing world—the same as when He bedecked it with forests green and filled it with oceans wide—the same as when He created a beautiful pair in Eden's bowers—the same as when He cried "It is finished"—the same as when the everlasting gates were opened wide to let the King of Glory in—the same forever. Comforting thought. It's enough—but it's needed in this world of never ceasing changes. I baptized two Japanese, ordained one elder and commemorated the dying love of our unobscured, unobscured and unchangeable Redeemer.

In May I again preached to the Japanese there, this time on Psalm xlv. 2, "Thou art fairer than the children of men." Glorious declaration! This world's emperors, kings, presidents, popes and powers,—including our own beloved Empress Victoria, all—all pale into insignificance before the transcendent glory of our King, whose resplendent crown is brighter than the brightest in all this bright universe! King of kings, Lord of lords, "Thou art fairer than the children of men." Hallelujah! Jesus reigns!

"The King who reigns in Salem's towers
Shall all the world command."

In our Toa-tiu tea church I preached to a full house of eager hearers, baptized nineteen, ordained one elder and sat at the Lord's Table with sixty-two believers in our Risen Saviour. In the course of a few weeks I was there again and dwelt on "The God of hope fill you with all joy and peace in believing." Several were touched and wept.

In June Koa Kau and I went to Ki-li-gan,—an offshoot from Pak-Tau—where we were wont to meet in a farmer's dwelling. The day was excessively hot, so we arranged benches under the waving bamboo and had a glorious meeting, as in days gone by. Four were baptized and the Lord's Supper dispensed.

In July we spent a week in Kelung preaching the Gospel of Jesus every night to all classes of hearers. On Sabbath twelve were baptized, two ordained as deacons and thirty partook of the "Cup of Blessing." Collection \$37.35.

Saturday, 21st ult., Koa Kau, Mary, Bella, George and Mrs. M. went with me to Bang-kah church. In the evening I spoke to upwards of 100 regular hearers, then sang psalms, hymns and spiritual songs for an hour.

Next day at 10 a.m. 317 Chinese and 36 Japanese assembled. My subject was "Without shedding of blood there is no remission." Oh, precious truth! How thou art hated by the world. Rejoice ye followers of Him who shed His blood, for in the midst of ten thousand explosions of men's vaunted theories, the word of the Lord endureth forever—forever—forever. We ordained one deacon and two elders, then ninety-two took part in "breaking of bread." Rev. H. Kawai briefly addressed his countrymen, and Rev. Giam Chheng Hoa pronounced the benediction. This was a soul-stirring and refreshing meeting and thoroughly enjoyed by the participants who could be heard saying as they dispersed,— "Praise the Lord!"

"Let everything that hath breath praise the Lord. Praise ye the Lord."

I am, yours sincerely,
(Sd. G. L. MacKAY.

AGED AND INFIRM MINISTERS' FUND.

A VIEW FOR ELDERS AND MANAGERS.

(Special Correspondence.)

One article on this subject is not likely to accomplish anything, nor one article appearing occasionally. If the Committee, or the Church, are in earnest in regard to this fund, if it has been determined to make it efficient within a reasonable time, then the Committee and the Church will require to give it more attention. My view of it is, that it should come before all the funds in the estimation of the Church, in as much as God cannot bless individuals or Churches, which allow the members of the household to be starved and dishonored, while they are lavish in sending the Gospel to those outside. The Church which justly gives her agents liberal salaries should not be satisfied to tell her worn out servants, that the doom of poverty is good enough for them. The view which I wish to present is this, and it is one I think not sufficiently considered, that these ministers have a first claim upon the whole Church, not merely a charitable one, and for this reason, apart from all others—that they are the servants of the whole Church and do work for the whole Church. From the day of their induction, they are told, and it is a point we glory in, that they are the servants of the whole Church, and from that day forward they work for Christ and for Presbyterianism. In ways too numerous to be told they serve the cause and not merely the local Church. They give up time, and engage in many labors for the sake of Christ and His Church, for which they receive no return whatever, space prohibits enlarging on this point here, though it could be copiously illustrated, how even in the remotest points the best known men are maintaining a testimony for the Church and upholding the cause of the Church. Such being the case the Church in the days of their infirmity and age should come to their help to an extent adequate to their need.

The second point is this. Ministers are under the most solemn obligation to labor only for the glory of God and the salvation of souls. That is, they are to give themselves to spiritual work. They are to be economical and prudent in their outlay of course. But are they to make it an end, that when they reach the age of sixty five, they shall have a sufficient income to retire upon. If so, if they are to do this, besides educating their family and meeting all expenses upon the small salary they receive, then they must devote an amount of time and thought to financial matters that will interfere with their success as ministers. There is no man more despised, or more worthy to be despised, than the minister who makes the gain of money his chief end. Managers and elders would not like to see ministers engaged in money making schemes with a view to provide for their retirement. It will be said, this is not necessary. There are insurance societies willing to undertake all this responsibility. That is true. But how many of our ministers are utterly unable to make such payments to these societies as would meet their case. No, either say to ministers, you are free to indulge in money making, so that you may live when we cast you off, or say to them be true to your high vocation and God will so bless you and us, that we shall count it both a privilege and a duty to see that you have a mind free from anxiety in doing your work, and when it is done a sufficient provision, and an honored place in the Church.—D. D. McLeod.

CHURCHES WITHOUT A FUTURE.

We have occasionally heard it said of a church that it "has no future." It is easy enough to understand what is meant by the expression. It may live for a long time, but it will never be a great church, with large membership, commanding influence and importance, large wealth and power to do its work in a large way. It is well enough for a church to seek for this large life, and for its pastor and friends to crave for it this expanded and expanding influence. But it is evident, in the very nature of the case, that for the large proportion of churches this can not be, and the sooner it is acknowledged, and work projected on proper basis, the better it will be for all concerned.

We should be glad if every church might make a great bound forward in its work of gathering souls into the kingdom of Christ. It would be a glorious thing if every church of ten members might, during the next year, become one with a hundred members, all converted, and if each church of a hundred members might grow into a body of a thousand

Christian people. Let each church have all possible consecrated ambition to bring the whole world to Christ, and remember that this is a legitimate ambition. But because any particular church does not thus bound forward in numbers, and because it does not grow rapidly in wealth and power and influence, is no reason for growing discouraged, or for saying that it has no future.

The fact is that most of the churches do have a future. There are comparatively few that die. Most of them live. They may at certain times be weak and discouraged and decreased in numbers, but the most of them live and go on doing good work. Of course, some of them die, because of local changes; but then a great many stores and colleges and business enterprises die. Churches have a future, and are to do Christ's work in their communities so long as the Lord destines them to live.

Many churches in quiet towns and neighborhoods are no stronger or larger than they were fifty years ago. The word of God has been preached, the sacraments have been administered, the influence of the truth has been continuous in the region. People have come and gone, but the number at no time has been large, and the membership of the church has been correspondingly small. And yet from such churches have gone one young man after another to become ministers and missionaries, and to fill places of importance and distinction in the world.

We could give the names of scores of churches, never large at any time, which have given ministers and missionaries in numbers not approached by the larger and wealthier churches. It is not for nothing that these little churches live. A blessing to their own communities, they are fountains from which flow, almost perennially, streams that make glad the city of God. Many churches, too, in country region, or in down-town city neighborhood, are sending, continually, their choicest membership as contributions to other churches. They are recruiting stations, which the larger and wealthier churches might well afford, for advantages to accrue to themselves, to foster and encourage. The truth is that no church liveth to itself alone, and some which have not had much silver or gold to give have made their living contributions, liberally and with constant hand.

Let no minister think his work one that reflects upon his own ability simply because his church seems to have "no future." Let him remember that each soul to be reached by him: has a future, either of glory or of despair, and, when he gets this into his heart with sufficient clearness, he will forget that the building in which he meets with his people is not of marble and granite. Only let him do his work for Christ and for deathless souls. The years are hastening by. Soon we shall stand before Him. It will matter then not much as to the future of the church where we labored, but it will matter much as to the future of the souls which were committed to our charge—*Herald and Presbyterian.*

THE OLD STAIRS OF NEHEMIAH.

The Palestine Exploration Fund has been for some time past carrying on explorations on the south side of Jerusalem, the principal object being to determine the exact line of the old wall on that part of the town. It often chances that in seeking for some particular thing something else is found and such is frequently the case in archaeological explorations. This is what has taken place at Jerusalem. Nehemiah, in describing the rebuilding of the walls of Jerusalem, says: "But the gate of the fountain repaired Shallun, the son of Colhozeh, the ruler of part of Mizpah; he built it, and covered it, and set up the doors thereof, the locks thereof, and the bars thereof, and the wall of the pool of Siloam by the King's garden, and unto the stairs that go down from the City of David." Dr. Bliss, who is carrying on the explorations, in a report lately received, announces a discovery which scarcely leaves a doubt but he has found the old stairs mentioned by the Prophet Nehemiah.

In the former report Dr. Bliss described an ancient gate he had come upon near the Pool of Siloam, and which was supposed to date from the time of the Empress Eudocia, but it, no doubt, was a later construction at, or near to, the same gate which had been repaired by Shallun. The stair which has been come upon consists of no less than thirty-four large, broad steps, and they descend down exactly to the pool; they indicate a line of communication with the Ophel ridge,

which is a continuation of the Temple Hill, and is accepted by most authorities as the site on which the royal palace stood, and, of course, the "King's garden" would be on the same ridge. There may be more steps still to find, as the explorations still go on. As these steps also lead up to the Temple, they may have formed the "ascert" (1 Kings x. 5) that so astonished the Queen of Sheba when she came to see Solomon. It is certainly a very striking thing to find that this great stair should have been so long hidden under ground, and we have no notice of it from the time of Nehemiah till the pick and shovel of the modern archaeologist have laid it bare.

But this is not all. In the account of the pilgrimage of Antoninus Martyr (published by the Palestine Pilgrims' Texts Society), which dates from the sixth century this author describes the descent by "many steps" to the Fountain of Siloam, and adds that there was a church there. This church has also been found, along with the stair. The steps came down at the west end of the church, and they seem from their height above the level of the church floor to have made it difficult to have a door in that direction. So there are stairs on the north leading down, where there are arches by which the church was entered. The church, according to the report, possessed what is almost, if not wholly, a unique feature. That is that the water coming through the rock-cut conduit to the pool passes under the altar. This, it may be assumed, was done to carry out the idea of "a pure river of water of life, clear as crystals, proceeding out of the throne" (Revelations xxii. 1).

MR. MOODY IN TORONTO.

Mr. Moody's visit to Toronto last week was brief. On Wednesday he gave two addresses one in the afternoon and one in the evening and at both Massey Hall was crowded. At both meetings the evangelist made special appeals for work among the criminal classes in the jails, and announced that the collections at these meetings would be devoted to sending literature to the prisoners.

In the afternoon his text was from the 91st Psalm, the seven promises therein:

I will deliver him.
I will answer his call.
I will be with him in trouble.
I will call him.
I will satisfy him.
I will set him on high.
I will show him my salvation.

"These are seven things that God has promised to do," Mr. Moody proceeded. "Moses wrote that psalm and he might have written it after a terrible calamity like the scourge they had in Egypt, when the first born from the palace to the hovel was smitten by death, or when they had been bitten by fiery serpents in the desert."

"I have no sympathy," said the evangelist, "with this idea that Jesus Christ saves me and then leaves me in bondage to some besetting sin or some habit that mars my life, that cripples my influences and hinders my progress toward heaven. I believe that Jesus Christ delivers me from every besetting sin.

"Welcome His promise that if we will put our trust in Him He will deliver us not only from the outward sins but the inward sins, and give us the victory over the flesh and the world and Satan.

"The next thing God says is 'I will answer his call.' I believe that every one of us is so near heaven that God can hear our call to-day; in other words, that we are within calling distance.

"I do not care what your past life has been or how black it has been. If you call honestly, God will answer you. Mark you, there is a sham cry. You, mothers, understand that; you know whether your children cry honestly or whether it is a sham cry. Let them cry the cry of distress and how quickly the mother will leave everything and fly to her child. There is a make believe cry, a sham cry, and there is an honest cry. I have been in this work for 40 years and I have never seen a man in earnest about his soul's salvation who called upon God for mercy and did not get it. I know a lot of people pretend to be in earnest and do not get anything. They only pretend and do not really mean business. When a man or woman is honest and sincere and wants salvation all he or she has to do is to call. If you want salvation

you can have it. You are a free agent. You can hurl it back into the face of Jehovah or you can receive salvation if you will. I heard some time ago of an old missionary that came back to spend the closing years of his life here. He was afflicted with an incurable disease and had to go to the hospital to undergo an operation from which he did not know whether he would get over it or not. When all the preparations for the operation had been made and the surgeon stood with his instruments and informed him that all was ready, the old man said, 'Well, wait a minute' and then he sang the old hymn he had learnt from his mother:

'When I lay me down to sleep,
I pray the Lord my soul to keep;
And if I die before I wake
I pray the Lord my soul to take.'

"Oh, the sweetness and simplicity of that prayer, in its child-like trust. What we want to do is to keep simple like children.

"Some people say they can't. Perhaps you cannot make an eloquent prayer. I hope you can't. I have heard about all the eloquent prayers I ever want to. (Laughter.) But you can every one of you pray 'God be merciful to me a sinner.' You can say that. What! Can't you? You can every one of you. 'I will answer his call.' You ask Him I know it; the Bible teaches it, and, thank God, I know it from experience. Don't you know that He not only hears, but answers your prayer? What an army I would have stand' ag here if I were to ask every-body that has had answers to prayer to rise. If I did so and an infidel were here he would run and hide his head with shame. You might as well tell me I do not exist as tell me that God does not answer prayer."

The other promises, were likewise explained and illustrated by examples from Christian experience.

EVENING SERVICE.

His text in the evening was "Blessed is he whose transgression is forgiven, whose sin is covered." Psalms 32. He said: "There are two ways of covering sin, and only two ways—God's way and man's way. No man has ever yet succeeded in covering his sin. Not only that, but Scripture says: 'He that covereth his sin shall not prosper.' I have no doubt that the reason so many men have a stormy voyage, a hard time, is because there is some accursed sin in their lives. I am not talking for the outside any more than I am for the churches. I believe that if they have sins that they are not willing to confess they are not going to prosper. There is some secret sin that is hindering their growth. Where do the defaulting Presidents of banks come from? Many of them out of the churches. They have sat under the ministry and have heard men over and over again preaching against sin, but who have not struck home. These men forget they have sins to confess as well as the ungodly and the people outside of the church. There are three kinds of confession of sin. All sin is against God and all must be confessed to God. If I have committed a sin against God, a secret sin, I do not tell anybody about it, but I confess it to God. If I have sinned against some man or woman, I have not only to confess that sin to God but I have to confess it to them, and if I have too much pride to confess it to them, I have too much pride to go to God, and God will not hear me. If I have been a public transgressor my confession must be as public as the transgression. When a man is ready and willing to confess his sins and turn from them God covers them. The greatest blessing that can come to you this side of Heaven is to have your sin covered by God, for God covers sin and it can never be found in time or eternity. It is a great honor for a man to be forgiven and not have a cloud between him and Heaven, between him and the smiling face of his Father. . . . What I want to see here to-night is for you Christian people to take the high level," said Mr. Moody, "and there has got to be a high tone in our churches before we can reach the people. How are you going to preach to other people and show them how to confess their faults to one another first, and then to God, if you do not do it first yourselves?" inquired Mr. Moody, addressing the minister's in the audience. The effectiveness of the Keswick teachings was endorsed by Mr. Moody, who said that more of this kind of work was needed in Canada. . . . An interesting Bible talk followed.

LETTER OF REV. S. H. KELLOGG, D.D.

THE FOLLOWING IS AN EXTRACT FROM A LETTER WRITTEN BY DR. KELLOGG TO A FRIENDLY FRIEND.

' Never in all my life in India has my enthusiasm, if I may use the word, over British rule in India risen so high as during this last terrible year. It is not that the Government is perfect, though, in my opinion, their errors are almost entirely on the side of a mistaken kindness and far too much concession of so called "liberty," which at least this year has brought us to the evident brink of a catastrophe. But the imperial way in which they have dealt with the famine is magnificent; and when one comes to speak of the awful Black Plague, I really think it is hard to exaggerate in praise of the spirit that has been shown by both the civil and the military authorities, from the highest officials down to the soldiers in the ranks, by unofficial people, as well as by officials, and notably by ladies as well as gentlemen. The contrast has been heightened by the abject way in which, where plague has prevailed, the leaders of native society have commonly fled and left their countrymen to die, in a way that has called forth the indignant scorn, in some cases, even of their own papers. If ever the Government called for volunteers for hospital work, or for the much more dangerous house to house visitation, whether for men or for women, Englishmen and Englishwomen have always been forthcoming. And so for months this heroic work has gone on, and this not only in constant danger of speedy death from infection, but under the bitterest threats of insurrection and assassination, alike from the native press and by placards and anonymous letters. In Poona, as you will have read, it was attempted to assassinate three of the officials detailed to plague inspection; one was killed, and also another official, by mistake, who was not connected with the plague work, though supposed to have been. A detective charged with the discovery of the dastardly outrage was also assassinated, and to this hour, despite a reward offered of Rs. 20,000, the assassins have not yet been detected, and the largest part of the native press glories in such and other outrages daily increasing and boldly threatens worse. And yet these brave men and women have gone on day by day in their self-sacrificing work, just as if they did not know that any hour they might be killed for trying to save the lives of these dark-minded and most wretched people. The result has been that the plague has been largely limited to the region where it first broke out, and the mortality, which undoubtedly had otherwise been far in the hundred thousands, as yet has only reached the ten thousands.

It is truly heart-sickening to see how the total result of this year of magnificent self-sacrificing work for India, which has cost many Englishmen and Englishwomen their lives, has resulted in engendering such a spirit of means and malevolent hatred against the Government, and indeed all foreigners, as has never been surpassed even in the dark days of the mutiny; while even then the seditious spirit was not, as now, almost absolutely universal. Undoubtedly this is largely due to the native press, which, with few exceptions, unceasingly denounces the Government, and circulates the most atrocious falsehoods as to the doings and the intentions of Government in connection with plague, etc. These, although incredible to anyone with common sense, are yet eagerly credited by the ignorant masses, filled with hatred of the "raj," and so things go on from bad to worse; while we all wonder why Government, fettered by home ideas of the importance of "liberty of the press," does not suppress such papers and punish the editors with the severity their crimes demand. A few such arrests have been made in connection with the Poona assassinations, but we wait anxiously to see whether Lord Elgin's Government will have enough of 'grit' to deal with the criminals as they deserve. If not, there is no possible doubt that worse is in store.

As if all this were not enough, has also come this revival of Mohammedan fanaticism, occasioned by the Turkish successes, military and diplomatic, in Europe. Ignorance again helps to make all ten times worse: the Mohammedans exaggerating the greatness of these Turkish triumphs, and the might of the wretched Sultan, in a way which if it were not so dangerous, would be most ludicrous. You will have read of the anti-European Mohammedan riots in Calcutta in June, when for several days no European could venture on the streets without risk of assault. And now in rapid succession have come these Mohammedan insurrections and raids on the north-west frontier, in the Tuchi valley, the Malakand, and last of all at Shahkadr, eighteen miles from Peshawar. Happily these did not all come at once, else the case had been harder to manage; but as it was, the military authorities did splendidly, moved with swift precision troops to the several spots, and have administered a bloody lesson to these fanatics.

Still, though there is a momentary lull, no one feels that anything is settled. The air is filled with ugly rumors, and I am glad to say that the military authorities are apparently awake. A considerable army is being massed in the Panjab, with full equipment

for active service. Military guards have been stationed on all the railway bridges in that province, and whatever comes, I think it clear that, unlike 1857, the authorities will not be found wholly unprepared.

It is generally believed, and I judge with abundant reason, that immediately behind these Mohammedan risings in the extreme northwest is the Ameer of Cabul. He professes effusively to be our ally, and at the same time writes and publishes tracts on the duty of Jehad, or religious war, and circulates these, amazing to say, unrestricted by Government, among the Mohammedans of North India, and even among our soldiery. There is active interchange of messages between him and the Sultan of Turkey; and the latter has sent out here to be read in all the mosques, a document insisting on the duty of all Mohammedans, if need be, to support him with their money and their lives. I believe that would the 'Powers' but unite to crush the Sultan by one swift, decisive blow the Mohammedans here would very soon quiet down. But, alas, the spirit of the Crusades is nowhere to be seen.

Well, I have been giving a dark picture of the situation; but it is only fair now to give the other side. For all this, so that England keeps out of war with any European power, as Russia, I cannot think that there will be any such organized insurrection as in 1857, not because the people are not even more ready for it, but because the conditions are so different. The railway system, now covering thousands of miles, was then non-existent, and the most of the telegraphs also; and all these are laid out by military authority for military ends. The people generally are disarmed. The native army, in 1857 almost 250,000, is now only about 145,000, while on the other hand the British troops, then less than 40,000, are now almost 80,000. To these must be added the various European volunteers, totaling now about 22,000; almost every little station has now an organization, constantly drilled and armed to act in any emergency, until the regular regiments could be called. Then, the forts generally, as also the arsenals, were in native hands, for the most part; now they are exclusively garrisoned by British soldiers; so also, with the exception of a few artillery regiments of Goorkhas—thus far always loyal—all the artillery too is manned by Englishmen. So that even supposing that the native army should rise, it is difficult to see how they could make any continued headway without any supply of the material of war on which they could draw, till they should have captured without artillery, magazines and arsenals. Happily—and rather to my surprise—with all the bad spirit in the country, there has not yet been even a rumor of any such mutinous spirit being displayed by the native regiments as pressed the mutiny of 1857. On the contrary, both in the Calcutta riots and since in these sharp frontier engagements of the last fortnight they have fought magnificently. Then again, no doubt the English troops are armed far better than in 1857. A retired brigade surgeon told me the other day that the Government, for instance, was placing five Maxim guns with each regiment of British troops; and by the way, it was a single Maxim that had much to do with the splendidly successful defense that the besieged troops in the recent Malakand affair made against enormous odds, until reinforcements reached them.

I have tried to put before you, in a brief way, the general situation, which you will agree is not cheerful, but yet by no means hopeless. Besides all this, think of the length of time that in 1857 it took—without an ocean cable, and no such swift steamers as we have now, and no Suez Canal—to get troops out from home, and then when reinforcements were once here, there was still in those days a journey of weeks to reach Upper India, where it is now but a matter of a few days. I suppose that in an emergency it would be quite possible now, in contrast to that day, to have British troops from home actually entering the Panjab within a month from the time a cable summons for them was sent home. But we will hope that it may not be necessary."—*Presbyterian Messenger*.

TRY IT THIS WEEK.

Let no day pass without personal secret communion with God.

Begin each day by taking counsel from the Word of God, if but one verse while you are dressing.

Put away all bitter feelings, and brooding over slights or wrongs, no matter from whom received.

Have on your heart some person or cause for which you are pleading God's blessings each day.

Let no opportunity pass without owning your Saviour before others, and modestly urging all to accept His service.

Let no opportunity pass to say a kind word, do some kind deed, or at least smile upon those you meet. Do this, not affectedly, but sincerely as unto the Lord.

Guard well the door of your lips that no unchaste word, jest or story, no slander or cutting remark, no irreverent or untruthful statement, shall pass out.

LOOKS INTO BOOKS.

MITCHELL'S ISAIAH.*

Prof. Mitchell of the Boston University has followed his commentary on Amos, published in 1893, by a volume on the first twelve chapters of Isaiah. This work like the preceding is an expansion of his class lecture notes arranged so as to be intelligible to the average reader. The more critical remarks presupposing some knowledge of Hebrew are thrown into footnotes so that they may be passed over by the English student without breaking the continuity of the discussion. The comments are simple and direct, avoiding all prolix discussions. The writer far more frequently states his own view in as few words as possible and simply lets it stand, than presents any argument in its favor. The commentary is accompanied by an independent translation which shows a competent knowledge of the original. One feature of this translation is somewhat novel in works of this class and has the virtue of clearness. It, however, reveals at once the great weakness of the book. The author accepts nearly all the results of advanced criticism on Isaiah and indicates the parts which he considers are not genuine by printing them in Italics. Sometimes it is only a phrase, sometimes a verse; then again it is a paragraph or the greater portion of a chapter. Altogether he rejects nearly one-fourth of these twelve chapters as spurious additions and interpolations. He seldom offers any better reason for such rejection than that the passages or phrases seem to come in awkwardly or are out of harmony with Isaiah's style. In fact it is usually the shortest road out of any difficulty, and wonderfully simplifies the problems of exegesis. It is in this way, for example, he deals with the famous passage in the beginning of the second chapter which has given rise to so much variety of opinion. Of course it is not an impossible supposition that this should be a later interpolation, but in the absence of evidence it is the very last supposition that ought to be resorted to. One cannot help wondering what the result would be if the same critical principles were applied, say, to such a modern writer as Robert Browning. If every digression, every explanatory parenthesis, every dramatic introduction of somebody else's view, were treated as interpolations, there would be comparatively little left. What was left might perhaps read more smoothly, but it would not be Browning at all. Now these are precisely the things which Prof. Mitchell insists on leaving out of Isaiah, and it can hardly be regarded as anything but an evasion of the problem. The mechanical get up of the book is all that could be desired.

TWENTY SIX YEARS OF MISSIONARY WORK IN CHINA. By Grace Scott, of the China Inland Mission. Cloth extra. 8 illustrations. New York, American Tract Society.

Every new missionary book that is interesting will help along the cause of missions. J. Hudson Taylor, the founder of the China Inland Mission, says of this book: "I did not find one dull paragraph." The publishers have done well to reissue this beautiful, tender and impressive story of missionary life. It shows what earnest souls can do amidst difficulties when God is with them. It contains many convincing facts of the Gospel's power to save and to elevate, and many confirmations of Scriptural promises and testimony. The reader of Mrs. Scott's book will not only learn much of missionary work in China, but also of the manners and customs of that country. In the following beautiful words the author brings her volume to a close: "And now my story is ended, many incidents have been forgotten, others, too sacred for the public eye, necessarily omitted; but if what has been written of the joys and sorrows, encouragements and disappointments of a missionary's life will serve to cheer some lonely heart, and strengthen some feeble knees that are apt to be weary through the difficulties of the way, by reminding them afresh of the Lord's own promise, 'In due season ye shall reap if ye faint not,' my effort will not have been in vain."

IN KEDAR'S TENTS. By Mr. Merriman. New York, Dodd, Mead & Co.; Toronto, Copp, Clark & Co.

The literary editor for the London *Telegraph* pays the author a flattering compliment in saying that "he belongs, in fact, to what we have learnt to call 'the romantic reaction,' the revolt of the tired novel-reader and novel-writer against neuritic and sexual problems. Like Mr. Anthony Hope, Mr. Stanley Weyman, Mr. A. E. W. Mason, and many others, he believes it to be his business to tell a good yarn, in which the heroes should go through a large amount of unmerited suffering, and emerge victorious at the last with the heroine waiting at the final page to fall blushing into their arms."

*Isaiah: A study of chapters I.-xii., by H. G. Mitchell, Professor in Boston University. New York: Thomas Y. Crowell & Co.

AUTHORS' READINGS, from the press of the Federal A. Stokes Company, is a compilation of recitations from the works of James Whitcomb Riley, Mary Hartwell Catherwood, Ella Wheeler Wilcox, Hamlin Garland, "Bill Nye," Eugene Field, Will Carleton, "M. Quad" and Opie Read. It is illustrated throughout with pen and ink drawings by A. H. Young, and there is a biography of each author. The selections are well made, and are most thoroughly and pleasantly characteristic of their authors.

THE STORY OF THE UNION JACK.—Our townsman Mr. F. Barlow Cumberland has just published; through the Methodist Book Room, a most interesting volume on the history of the Union Jack, "the meteor flag of England." The author has done his work conscientiously and carefully and the result is a valuable addition to our historical literature. Commencing with "the instinct of emblems" Mr. Cumberland shows how from the very earliest times there was "national and religious emblem standards which had meaning and use . . . before history had a written record." Perhaps the best chapter in the book, certainly the most interesting to Canadians, is the 16th, it is entitled "The Union Jack, the Flag of Canada." It recounts the history of the Flag in Canada and what a glorious story it has in Canadian history. The book is well got up, and handsomely illustrated, and reflects credit not only upon the author, who is Canadian born and proud of his nationality, but upon both printers and publishers.

In the *Presbyterian and Reformed Review* for October the place of honor is given to an excellent article by Principal King on "The Ethical Gospel." Dr. MacLaren reviews President Hall's "Gospel of the Divine Sacrifice," and Dr. Caven gives an account of the "Canadian General Assembly." So that Canada is well represented. Other articles of great interest are "The Dramatic Character and Integrity of Job," by Dr. Green; "Apostolic and Modern Missions," by Dr. Martin. Dr. Gillett reviews "Gordon's Immortality—and the New Theology," while Dr. Richardson gives an interesting resume of "Harnack's recent book on the Dates of Early Christian Literature." MacCalla and Co. Philadelphia. \$3.00 a year.

The *Presbyterian Quarterly* for October is a good substantial number containing a good deal of the heaviest theology in philosophical dress, and a fair amount of the discussion of live questions. The opening article is by Dr. Forgattie on the "Fact of the Trinity and the Facts of Experience." This is followed by a discussion on "The Old Testament Eldership" from Dr. Schenk; an article on "The Main Mark of the Church," by Dr. Stephenson; a good treatment of the questions connected with the second and third Epistles of John, by Dr. Ritchie Smith. Dr. Alexander Scores "Latter Day Judaism"; Dr. Primrose discusses the meaning of the phrase "May Know that I am Jehovah"; and Mr. Raymond proves that "An Infallible Revelation is Practicable and Necessary." Dr. Blackeslee defends the "Bible Study Union Lessons." The usual book reviews complete the number. Whitteit and Shepperson. Richmond, Va. \$1.00 a year.

The *Biblical World* for October is adorned with a reproduction of Leonardo Da Vinci's "Head of Christ" in the celebrated fresco of the Last Supper and has as its frontispiece a fac simile of a page of a Greek MS. of the Gospels now in the Newberry Library, Chicago, which is described by Prof. Goodspeed. The other articles are interesting to the student of Scripture. University of Chicago Press. \$2.00 a year.

The November issue of the *Magazine of Art*, published by the Cassell Publishing Co., New York, is just to hand. With this number ends the 21st volume, and certainly the closing issue of the volume is not a whit behind the earlier numbers. Among the notable features of this issue may be mentioned a full page plate of Ely Cathedral, Elizabethan Revivals by Arthur Dillon with four illustrations, and Sculpture in the Paris Salons by M. H. Spielmann.

Once more the well-known and popular publications of S. W. Partridge & Co., London, Eng., are to hand and quite sustain their reputation for interest and instruction. The most attractive feature, perhaps, in each is as follows:—"The Story of Poor Ted" in *The British Workman*; "A Talk with the Stars" in *The Band of Hope Review*; "An Artist in Clay," in *The Family Friend*; "A Tempting Treasure" in *The Friendly Visitor*; "The King of Iron and Gold" in *The Children's Friend*, and "Bruin's Story" in *The Infant's Magazine*. It is a pity that these interesting publications have not a larger circulation in this country.

UNDER THE EVENING LAMP

THE "BURYIN'" OF ZEB HOLT.

BY CAROLINE H. STANLEY.

(Continued.)

She covered the silent figure with a sheet she had brought, and turned briskly to her husband.

"Now, Admiran," she said, in her sharp, every-day tone, "you an' Mr. Coyle had best get that bed down out of the way before anybody gets here. Bud's comin' with a couple of boxes an' some boards directly, an' we can put'em around for seats after I've got swep' up. There'll be a whole passel er folks here presently an' no place to seat 'em."

The result justified the prophecy. By the time these arrangements were completed and the room in all its bareness was clean, the first visitors appeared.

Old Mrs. Callaway lingered by the rude bier. "He's jest about the age my William would be," she said to Mrs. Reno. William had died in early childhood, but memory has a way of tugging at withered heart-strings at times like this to see if there is any life left in them. "I wonder if he's got any mother."

"He don't look to me like a bad man," said one woman, studying attentively the motionless face. "I wonder what he done."

"Well, whatever he done," said the widow Norris, "he was mighty kind in sickness. I don't know how I would a got along when my Cale had inflammatory rheumatiz ef it hadn't a been for him. He was the patientest creetur! Cale would ruther have him to set up with him than any of the neighbours. I 'lowed to Cale this mornin' that the Lord wouldn't forget them nights when Zeb Holt come to stand in the judgment."

"I s'pose from what I heard, Mr. Coulter is goin' to make a warnin' of him," said Mrs. Ham.

"He is! Did he say so?" asked Mrs. Reno.

"I don't know as he said so exactly, but Mr. Ham an' me drawed the inference from what passed that he was goin' to. He 'lowed that all he had to say he'd say at the grave, an' he talked so kinder stern like that I s'picioned at once, what he was goin' to do. An' it's right that he should"—firmly—"it ain't often a preacher gets a chance to make a warnin' of a man, for 'most everybody has some friends that's got feelin's to be respected. Thar was an old man Kellerson—a meaner man never drawed breath—but thar was Miz Kellerson an' the boys! What could Mr. Coulter do? Couldn't say a word! But with Zeb—yes, I think it's right."

"W-e-l-l, I don't know," said Mr. Reno, who was sitting in the door whittling, "seems like takin' a sort of mean advantage of a man to make a warnin' of him when he's dead an' can't talk back; don't it now?" to Mr. Carrington.

"Does so!" said Mr. Carrington emphatically, with a man's sense of justice. "It does so!"

"I don't think so," said Mrs. Ham, decidedly. "He ain't got any friends an'—why, honey, whar did you come from?" she broke off to say to Eliza, who at this moment appeared in the doorway, her hands full of blue and pink larkspur.

Eliza gave one look in her face, but deigned no reply. Truly, "chil'n has instincts,"

She walked straight across the room to her mother. "I b'inged some f'owers to Zebbie," she said, sweetly, freeing herself from the passionate embrace and looking around the room. "Whare is Zebbie?"

Mrs. Reno put her down and led her to the silent figure.

"Here's Zebbie," she said. "Must I give them to him?"

Eliza held the stiff flowers out to him.

"Zebbie 'on't take my f'owers," she said, with a grieved look. Mrs. Reno placed them in the cold hands, and the child smiled.

"Is Zebbie s'leep? Zebbie so tired!"

"Yes," said Mrs. Reno, with starting tears, for into her heart had come an overpowering sense of the inequalities of the human lot. "Yes, Zebbie's so tired—he's gone to sleep."

The afternoon wore away, but the guests lingered. Not for many a long day had they had such a social gathering. The men lounged around in the yard and chewed and talked crops and politics, and the women gossiped inside. Children came in groups, sometimes without their elders, to "see

the corpse." And in the midst of it all lay the silent man who had so lacked companionship in life.

Early next morning the people began to arrive, and by nine o'clock the fence was lined with horses. The rumour had got around that Mr. Coulter was going to make a "warnin'" of Zeb Holt, and it seemed that everybody wanted to be warned.

At nine o'clock the pine coffin was brought out and put in Mr. Reno's wagon. Mr. Coulter followed in his buggy, and Mr. Carrington's "rockaway" with its two sleek mules came next, by virtue of being the only carriage in the neighbourhood. The waggons, well filled, followed, and men and women on horse back brought up the rear. As the procession passed through the village to the graveyard, a half mile beyond, it was augmented by straggling foot-passengers who picked their way along the sides of the road. They all dismounted at the graveyard gate, only Mr. Reno's wagon going inside.

By the side of the fence was a luxuriant growth of alder. The white blossoms caught Eliza's eye. Her mother broke off a branch for her, and another for herself. And then every other woman had to do the same for her child and herself.

The grave was in a lonely part of the graveyard, away from all the others. The people formed around it. Mr. Reno unfastened the leather lines from his harness and slipped them under the ends of the coffin. Four men lifted it into the grave. Then they looked at Mr. Coulter, and waited. He motioned them to go on, and they began filling the grave, one relieving another until they were done. When the mound was rounded and patted down with their spades, they looked at Mr. Coulter again and waited.

(To be continued.)

THE HOME CIRCLE.

ECHOES OF LIFE.

Written for the Review.

The echoes of a drum-beat
Came faintly o'er the waves,
The faltering dying echoes
Found rest in watery graves.

As the barque came nearer ours
Sweet music reached the ear,
O'er the far sounding waters
So soft and low and clear.

Soon the deep mellow music
Cheered the heart-drawing sigh,
Rising high o'er the billows
Echoes born but to die.

The echoes of life's drum-beat
Is sometimes all we hear,
We lose her sweetest music
By failing to draw near.

When men's hearts draw them closer
Harmonious chords will play
And love's sweet mellow music
Will brighten life's dull day

F. BRUCE CARRY.

HIS OWN JEWELS.

One day while Rabbi Meir was away from home teaching at college, his two children were suddenly taken ill and died. When on returning he inquired about them, his wife, Beruria, first gave him an evasive answer, and then leading the conversation to another topic, related to him how a man who had left some jewels in her care had come to reclaim them. "Am I to give them back?" she asked. "How can you put such a question?" said he, "of course, you are to return them to the owner." Beruria then took her husband into the chamber where the two children were lying, and, pointing to them while her tears were overflowing and her heart was nearly breaking she courageously said: "The owner has come to-day and reclaimed these jewels in our trust."

THE HIGHLANDER'S PRAYER.

One cannot live in the habit of prayer without acquiring familiarity with the spirit of devotion which indicates to others that he is a praying man. One of the best illustrations of this we have ever seen is given by Hugh Miller, in his great work on the "Headship of Christ."

A Scotch Highlander, who served in the first disastrous war with the American colonies, was brought one evening before his commanding officer, charged with the capita

offense of being in communication with the enemy. The charge could not well be preferred at a more dangerous time. Only a few weeks had elapsed since the execution of Major Andre, and the indignation of the British, exasperated almost to madness by the event, had not yet cooled down. There was, however, no direct proof against the Highlander. He had been seen in the gray of the twilight stealing out from a clump of underwood that bordered on one of the huge forests which at that period covered by much the greater part of the United Provinces, and which, in the immediate neighborhood of the British, swarmed with the troops of Washington. All the rest was mere inference and conjecture. The poor man's defense was summed up in a few words. He had stolen away from his fellows, he said, to spend an hour in private prayer.

"Have you been in the habit of spending hours in private prayer?" sternly asked the officer, himself a Scotchman and a Presbyterian.

The Highlander replied in the affirmative.

"Then," said the other, drawing out his watch, "never in all your life had you more need of prayer than now; kneel down, sir, and pray aloud, that we may all hear you."

The Highlander, in the expectation of instant death, knelt down. His prayer was that of one long acquainted with the appropriate language in which the Christian addresses his God. It breathed of imminent peril, and earnestly implored the Divine interposition in the threatened danger,—the help of Him who, in times of extremity, is strong to deliver. It exhibited, in short, a man who, thoroughly conversant with the scheme of redemption, and fully impressed with the necessity of a personal interest in the advantages which it secures, had made the business of salvation the work of many a solitary hour, and had, in consequence, acquired much fluency in expressing all his various wants as they occurred, and his thoughts and wishes as they arose.

"You may go, sir," said the officer, as he concluded, "you have, I dare say, not been in correspondence with the enemy to-night."

"His statement," he continued, addressing himself to the others officers, "is, I doubt not, perfectly correct. No one could have prayed so without a long apprenticeship; fellows who have never attended drill always get on ill at review."

THE BIBLE CLASS.

THE LIVING HOPE.

(For Nov. 14th.—Selections from 1 Peter, Chapter 1.

BY PHILIP A. NORDELL, D.D.*

Of the life and labors of Peter little is known with certainty after his miraculous release from Herod's prison. That he absented himself from Jerusalem for a time is certain, but as the death of Herod occurred soon after, and the persecution instigated by him naturally ceased, we might believe that Peter was soon found at the head of the Jerusalem church, but for the fact that when the council was held there some years later, though Peter was present, yet James appears at the head of the church. This suggests a prolonged absence, which is also confirmed by the fact that Peter's Epistle is addressed to the "Dispersion" in the various provinces of Asia Minor, implying extensive labors in that region. That he eventually suffered martyrdom in Rome, shortly after the death of Paul, is reported by fairly trustworthy traditions, but of a twenty-five years' bishopric there, and a transmission of his apostolic authority and primacy to the later bishops and popes of Rome there is not a shadow of evidence. In fact, whatever hints can be gathered from the New Testament in respect to his later life and labors are distinctly against this theory, so pleasing hierarchical pride and essential to ecclesiastical pretensions.

PETER'S FIRST EPISTLE.

Of the genuineness of this Epistle there can be no reasonable doubt. It is marked by Peter's sanguine and impulsive temperament, chastened and refined by many years of severe discipline. The persecutions alluded to in the Epistle, and for which he strengthened his readers, were not systematic, as when Christianity, in the reign of Trajan came under the ban of the empire, but seem to have consisted of such outbreaks of hatred and calumny as might have been expected in the distant provinces after the Neronian persecution in A.D., 64. The fact that the Epistle is addressed, in part at least, to churches in Asia Minor which Paul had founded, and the further fact that it betrays an intimate knowledge of

Paul's Epistles to the Romans and to the Ephesians, the latter of which certainly was a circular letter known to many of these churches, have led some to infer that it was written for the purpose of showing that he and Paul preached the same truths with a slightly varying emphasis.

THE CHRISTIAN'S LIVING HOPE.

The primary object of the Epistle, however, was to comfort and strengthen believers in view of the misrepresentations to which they were exposed, and "the fiery trial" which was impending. And here it will be noticed that Peter's early character comes plainly to the front. Just as when he asked the Master, "What then shall we have?" as a reward for following Him, so now he is looking toward the future, but from a higher and more spiritual plane. As faith gives the key-note of the Pauline Epistles, so here hope is presented as the central thought. The Christian's hope of a heavenly inheritance is the basis of Peter's exhortations to steadfastness and holy living.

Very significant is the term by which the Apostle describes the nature of the believer's hope. In contrast with the world's dead hope it is "living," it has the potency of life. Unbelievers may cherish a vague anticipation of a blessed future, but it is merely an escape from the dreaded penalties and pains of sin. It leads to no reformation of life, produces no hatred of sin, no love of God, no anticipation of heaven as a holy place where fellowship with Christ is the chief joy. Hence it is a hope that is destined to perish and to end in disappointment. The Christian's hope is in every respect the reverse of this. It is fixed on a heavenly inheritance to which the believer is born, to which he has a right as a child of God, and which is kept in store where moth and rust do not corrupt, and where thieves do not break through and steal. Not only is the believer assured that his inheritance is safe beyond all peradventure, but he himself is "guarded" by the same divine power that watches over his eternal interests. Farther on (v. 13) this heavenly inheritance is designated by the remarkable term "grace," a word which is commonly applied to the blessings which the believer experiences in this life, while "glory" designates the fuller and inconceivable blessings of the future. Peter, on the contrary, embraces the latter also under the former term, thereby reminding his readers that salvation in its largest sense is all due to the gratuitous, undeserved favor of God. And yet in a sense this salvation is "the end of your faith," in Jesus Christ "whom not having seen ye love." Peter had seen Him, associated with Him, known Him intimately, and as a consequence loved Him devotedly. But the joy and rapture of the spiritual life and the certainty of the "living hope" do not depend on such fellowship with the visible Christ, but on the participation in His redemptive work. This work is the central fact of the universe, heralded by prophets, proclaimed by evangelists whom the holy Ghost had inspired, and eagerly contemplated by the angelic host.

THE CULTIVATION OF HOLINESS.

The cherishing of this hope is by no means designed to end in dreamy rapture, ecstatic contemplation of future glory to the neglect of present duty. Its operation instead ought to be intensely practical. Former evil habits must be overcome; the new life must be fashioned into likeness to the pure and holy life of Christ by whose blood the believer has been redeemed. This is to be done through obedience. Christians are "children of obedience," that is, those in whom obedience is the leading characteristic, who shape their desires, actions, affections, in submission to the divine will. This is the more necessary since their lives will presently pass under the scrutiny of the Father, who is also the final Judge. To those whose hope of heaven leads them to cultivate holiness in life such scrutiny will be eagerly awaited, "seeing ye have purified your souls in obedience to the truth." This inward purity brings about another result, love for those who are pure. Hence brotherly love, sincere and fervent should also be one of the immediate fruits in those who are "begotten again, through the word of God," to a living hope and a holy life.

FOR THE SABBATH SCHOOL.

International S. S. Lesson.

LESSON VII.—PAUL'S MINISTRY IN ROME—NOV. 14.

(Acts xxviii. 17-31.)

GOLDEN TEXT—"I am not ashamed of the Gospel of Christ, for it is the power of God unto salvation to every one that believeth."—Rom. i. 16.

TIME AND PLACE—Probably A.D. 61-63 Rome.

INTRODUCTION—Our last lesson closed with Paul's arrival in Rome, a prisoner under guard. He was not cast into prison, but was permitted to dwell by himself, with his soldier guard, who was

*An Exposition of Lesson 46 in *The Bible Study Union Sunday School Lessons on "The Three Great Apostles."*

probably chained to him. This restraint did not, however, prevent him from at once entering upon and prosecuting his great work, the preaching of the Gospel.

V. 17. "From the time of his arrival in Rome. "Chief of the Jews"—The rulers of the synagogue and leaders in social life. "The people"—That is, the people of Israel.

V. 18. "Would have let me go"—As when he was examined before King Agrippa.

V. 20. "For this cause"—To explain why he had been brought to Rome, a prisoner in chains. "The hope of Israel"—The hope generally entertained by the Jews of the coming of the Messiah. His teaching of the fulfillment of this hope in the life, death, and resurrection of Jesus was the cause of his being bound.

V. 21. "We neither received letters"—There would be no occasion to write of him until it was determined that he should go to Rome, and when at length sent, letters would not reach Rome before Paul did.

V. 22. "This sect"—The disciples of Christ were not as yet separated from the Jews, and Christians were regarded as a sect of the Jews.

V. 23. "His lodging"—His own hired house, where he was guarded by a Roman soldier chained to him. "The Kingdom of God"—The Gospel of the Lord Jesus Christ. "Persuading"—Arguing and proving from the law and the prophets that Jesus was the true Messiah.

V. 25. "Isaiah"—The prophet Isaiah. The quotation is from Isaiah vi. 9, 10.

V. 27. "Waxed gross"—Became hard and sluggish. "Their eyes have they closed"—They were unwilling to see the truth of the doctrine of Christ, even when it was made plain to them.

V. 28. "Gentiles"—All the heathen nations of the world were included in this term as used by the Jews.

V. 29. "Had great reasoning"—About those things Paul had taught.

V. 30. "Two whole years"—Until he was released by the emperor.

V. 31. "With all confidence"—Neither the Jews nor the Roman authorities doing anything to prevent.

CHRISTIAN ENDEAVOR.

DAILY READINGS.

First Day—Paul's Ministry in Rome. Acts xviii. 17-31.

Second Day—"Paul, the Prisoner of Jesus Christ."—Eph. iii. 1-21.

Third Day—"Wherein I suffer . . . unto Bonds."—2 Tim. ii. 1-16.

Fourth Day—Reasoning out of the Scriptures. Acts xiii. 14-41.

Fifth Day—"Lo, we turn to the Gentiles."—Acts xiii. 42-52.

Sixth Day—Christ's warning to the Jews. Matt. xxi. 33-46.

PRAYER MEETING: Thurs., Nov. 14th.—2 Cor. xii. 12-27.

OUR WEAKER CONGREGATIONS.—THE AUGMENTATION SCHEME.

The reports of the Augmentation Committee for Western and Eastern Sections, which appears in the Minutes of Assembly for '97, gives very fully the condition of the fund and the appropriateness of bringing this (one of the most important schemes of the Church) more prominently before the Young People's Societies. The Fund is one that has proved most valuable since its institution. The benefits derived from the Fund are probably better set forth in the Assembly's Minutes, than elsewhere. It relates to work in the North and West:

In the Algoma District, the North West and British Columbia augmentation work has been languishing when it ought to have been progressive. Why? For lack of funds, and because the consequent pressure for economy and speedy reduction of grants is unsuited to the circumstances of these new settlements. Not only may yearly reductions be impossible, but in years, for instance, of crop failure, they may need increased help. Congregations in such circumstances hesitate to undertake the responsibilities of settlement as augmented charges, whilst doubtless the Assembly believes in a settled ministry as the better, as well as the

time-tested and time-honored Presbyterian way of building up congregations. It appears all important, therefore, that when so great an impetus has been given to immigration your Committee should be placed in a position to encourage settlements in prosperous missions, as also to maintain settlements where the rush to the gold fields, or other influences, may deplete augmented or presently self-sustaining congregations. Economy will not avail. Increased revenue is the only way out. \$5,000 additional for the coming year, and eventually \$10,000 a year, beyond our present average should be aimed at. The whole position has been submitted to the Synods of Ontario and Quebec, and, as the Synodical reports show, each of them has endorsed the Committee's opinion, and has agreed to aim at providing a due proportion of the \$5,000 extra required for the coming year.

Your Committee ask the approval of the Assembly to the institution of a Young People's Augmentation Fund, incorporated with the general fund, whose income shall be provided in accordance with the following suggestion: That Young People's Societies be requested to give one meeting in each year to the consideration of augmentation work, in connection with which a collection shall be taken on behalf of the Young People's Augmentation Fund, and that similarly Sabbath schools be requested to contribute to the same fund each year.

Church News

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

MONTREAL NOTES.

A most interesting meeting was held in Knox church on Thursday evening, Oct. 28th, of those who are engaged in Chinese Sunday schools of the city. The Rev. F. M. Dewey presided, when after devotional exercises, prayer being offered by the Rev. J. Nichols, a report of progress was given by Dr. Thomson, followed by remarks from the superintendents, Miss Lighthall and Geo. Lyman, F. J. Anderson, John Roberts, H. M. Cockfield, W. B. Baikie, James Rodgers, John Mackie, David Allan, W. J. Mordell, George Grimson, James Wilson and Wm. Robertson. Several of the accounts were unrepresented by speakers, on account of other engagements. Among others who took part in the discussion of methods and prospects were the Rev. Messrs. Fleck and Scott, Messrs. Walter Paul, Titherington and a number of lady teachers. Good progress was indicated, and advance steps proposed. The conference was concluded with prayer and the benediction by the Rev. Mr. McKillican.

The monthly meeting of the Woman's Missionary Society of St. John's French Presbyterian church, was held on Tuesday afternoon, Oct. 26th, at the Church. The chair was occupied by the President, Mrs. Amaron. The devotional exercises were conducted by Mrs. Demole. After a few words by the President, and by Miss Huguenin on the aims and purposes of the society, an interesting and inspiring paper was read by Mrs. Cornu on "Home Missions," giving much valuable information on the extent and needs of the field, and on the encouraging results achieved during the year. The lady collectors gave in their monthly reports, which were satisfactory. This auxiliary is the latest formed, and is doing excellent work in the French field.

A most valuable series of missionary meetings within the bounds of the Presbytery of Montreal has been concluded by the Rev. Norman Russell, of the Indore Mission. The manners and customs of the people of this far off land were vividly brought before the audience by a number of excellent photographs shown on a large canvas by means of the stereopticon. The success which has attended this method of presentation suggests the advisability of using it more largely in our various fields, both at home and abroad.

Mr. David Morrison left on Thursday last for Reading, Pa., to attend a meeting of the Executive of the Pan-Presbyterian Council. Dr. MacVicar, who is also a member, was unable to go owing to his

college duties, which he felt he could not wisely leave. In order to find an hour when he and all the members of his large class in Systematic Theology would be free from conflicting engagements and classes he has been obliged to lecture at 8 o'clock in the morning. This makes a good start for a long day's work.

GENERAL.

The corner stone of the new Presbyterian Church at Emeraldale has been laid and the work will be pushed along as rapidly as possible.

Rev. Mr. Childerhose, Parry Sound, was presented with a gold pen and pencil and an address by the members of the Presbyterian Bible class recently.

The W. F. M. S. of the Presbyterian Church, Winchester, Ont., held its annual thank offering meeting recently. The offering amounted to \$53.

Rev. Drs. Warden and Caven of Toronto, Rev. Dr. Cochran of Brantford and others attended the meeting of the Presbyterian Alliance in Reading Pa., last week.

The new Presbyterian church at Windham Centre is rapidly approaching completion, and the opening day is fixed for November 14th, on which occasion the Rev. E. Cockburn, M.A., of Paris, will preach both morning and evening.

The anniversary services of the Dresden Presbyterian church were conducted by the Rev. Neil McPheron, B.D., of St. Paul's church, Hamilton. There was a large attendance at all the services. A tea meeting was also held and several gentlemen delivered addresses. Proceeds about \$125.

Toronto's Garrison church parade took place on Sunday last, when over eighteen hundred men marched to Massey Music Hall, where the semi-annual sermon was preached by Rev. W. J. McCaughan, of St. Andrew's Church, who based his remarks on the 13th chapter of Romans, the eleven and following verses.

Miss Margaret McKellar, M. D., of the Central India Mission, spoke in St. Paul's Church, Bowmanville, on Thursday, Oct. 21st, to a good audience. Miss McKellar is an admirable speaker, her address was at once full, plain, vivid and modest. It was a valuable contribution to the understanding of the situation in India and especially of the peculiar conditions under which the work among women is carried on.

On Sunday Oct. 24th the new Presbyterian church in South Plympton Man., was opened by Rev. Dr. Bryce, Winnipeg who in 1878 conducted the first service ever held in the township. At both morning and evening services there were large gatherings. The building cost \$1440, to meet which the pastor, Rev. Wm. Dawar, M.A., and the Ladies' Aid Society have obtained subscriptions amounting to \$1200. A social was held on Monday evening at which the former pastor, Rev. Alex. Macfarlane delivered an address.

Rev. R. G. Macleth and Mrs. MacBeth have returned to Winnipeg after a month's vacation spent in the east.

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 bills, easy to take, easy to operate. 25 cents.

The address was one of a series delivered within the Presbytery of Whitby during the week. The collection, which included the thank offering envelopes of the members of the Women's Foreign Mission Society amounted to \$61.29, which will be considerably increased, as many ladies were absent owing to the unfavorable weather.

Rev. Dr. Hunter, of Erekine Church, Toronto, has sufficiently recovered from his recent severe illness to undertake his journey to Denver, Col., for which place he started on Saturday morning. Dr. Hunter's family also leave town this week for the winter. Rev. Mr. Goldsmith occupied Erekine Church pulpit last Sabbath.

A surprise was sprung on the Malison Avenue Presbyterian, Cleveland, congregation and its pastor at the close of the prayer service on Oct. 5th. Dr. Hutchins presented to the pastor, Dr. Alexander Jackson, on behalf of the ladies of the congregation, a beautiful gown. Dr. Jackson in thanking the ladies gave a short address on the "Genevan Gown," as it is called.

The W. F. M. S. in connection with the Presbyterian Church at St. George, Ont., of which Rev. D. Y. Rose is pastor, held its twelfth annual thanksgiving service on Thursday, Oct. 14th. Mrs. Kerton, president of the Paris Presbytery, delivered an interesting address on "The Elements that make Mission Work Acceptable to God." The thank offering amounted to over \$20.00, the largest in seven years.

The congregation of the John street Presbyterian church, Belleville, celebrated, on Oct. 17th, the fiftieth anniversary of their establishment. Rev. Dr. Gregg, of Knox College, and the Rev. Dr. MacLaren of the college, the former of whom was their first pastor, and the latter of whom was minister from 1839 until 1870, officiated morning and evening. The congregations were large and the church was handsomely decorated.

Rev. Dr. Donald McGillivray, of Honan, China, addressed a fair-sized audience Oct. 29th in the St. James' square Presbyterian church Toronto, under the auspices of the Hopeful Gleamers' Band. The reverend gentleman spoke of the difficulties with which missionaries in China had to contend, and demonstrated how the providence of God was visible in the remarkable progress Christianity had made in that country during the last few years. He also stated that the rapid changes in public opinion were to be attributed largely to the influence of the mandarins, whom the common people feared and obeyed implicitly.

On Oct. 17th the Rev. Wm. Frizzell, pastor of Queen Street East Presbyterian church, Toronto, completed the fifteenth year of his pastorate. At the time of Mr. Frizzell's induction to the charge the congregation was known as Leslieville and was connected with Chalmers church, town line of Scarborough. About ten years ago it was found that the full time of the pastor should be devoted to the Leslieville congregation, and arrangements were made for the separation of the two charges. Since that date the congregation has made substantial progress. Mr. Frizzell was the first stationed pastor, and commenced with a membership of 15, which has increased to 291 at the close of 1896.

Rev. Norman Russell, who has been conducting missionary meetings in Peterboro Presbytery, reports good meetings and increasing interest. The following is the list of his meetings in Hamilton Presbytery after which Mr. Russell goes to Whitby: Port Dover and Simcoe, Sunday, November 7; Cayuga, Monday, November 8; Oneida, Tuesday, November 9; Coltonia, Wednesday, November 10; C. Fluke, Thursday, November 11; Barton, Friday, November 12; Grimsby and Beamsville, Sunday, November 14; Binbrook, Tuesday, November 16; St. John's, Hamilton, Wednesday, November 17; Smithville, Thursday, Nov. 18; St. Ann's, Friday, November 19; Niagara Falls and Niagara Falls South, Sunday, November 21; First Church, St. Catherine's, Monday, November 22; Thorold, Tuesday, November 23; Knox Church, St. Catherine's, Wednesday, November 24; Welland, Thursday, November 25; Erekine, M. B. Hamilton, Friday, November 26; Central Church and Knox Church, Hamilton, Sunday, November 28.

PRESBYTERY OF BARRIE.

This Presbytery met at Elmvale on Tuesday 28th Sept. at two o'clock in the afternoon.

A call from the congregations of First Essa, Barn's and Lunn's churches to the Rev. J. E. Smith was sustained, and the inducting appointed to take place on Oct. 11th.

Mr. Cochran resigned the charge of Sundridge etc. The resignation was accepted to take effect in November when a student will take charge.

Mr. Buchanan resigned the charge of Longford and Upergrove. The matter was laid over to next ordinary meeting of Presbytery.

Mr. James resigned the charge of Midland on account of his health being impaired. The usual course of laying the resignation over to next meeting was taken. The stations of Waubausheo, Coldwater and Fesserton were made a pastoral charge—as was also the mission group of Severn Bridge, Ardrea and Gray Church. Mr. G. I. Cran was appointed Moderator of Session of Waubausheo etc. Dr. Gray and Mr. Moodie being joint Moderators of Session of Severn Bridge etc., no change was made.

Rev. W. T. Noble was nominated missionary to the Wyevale, Gibson and Van Vlack stations, and Mr. Paton, late of Grand Forks B.C., to Mincing, Mulhurst and Edenvale; subject to the approval of the Assembly's Home Mission Committee. There was a large portion of the sermon occupied by the Home Mission business. The details were numerous, and would have required much more time had not the Presbytery's Committee been engaged for the whole of the preceding day in reading reports, revising grants, arranging for winter supply etc.

Sanding Committees were appointed. The Conveners of the several Committees are:—Mr. Moodie, Home Mission and Augmentation, Mr. J. R. Henry, Sabbath schools; Dr. Grant, Church, Life and Work; Mr. Leishman, Finance; Mr. F. Smith, Statistics; Mr. J. Rollins B.A., Societies Y.P.C.E.; Mr. Leishman, Students; Mr. R. Pogue, Aged and Infirmitas Fund; Dr. McCrae, French Evangelization.—Rout. Mootie, Clerk.

JESSIE ALEXANDER'S RECITAL.

As a result of her visit to Britain during the Jubilee celebration, Miss Jessie Alexander has written a bright monologue dealing with reminiscences of the coronation in 1837. An American bachelor maid is the principal figure, who masquerades as her grandmother in a gown of the period of 1837. Miss Alexander will give this sketch at her annual recital at Association Hall on Friday next. Several other numbers on her programme are of her own composition and should prove interesting.

"ATLANTIC ANTICS."

The new monologue entertainment bearing the somewhat euphonious title of "Atlantic Antics," composed by Mr. C. Le Roy Kenney, was presented by the author for the first time on the evening of Oct. 26th, in St. George's Hall, Toronto. The hall was completely filled, and to say that the audience was pleased with the production only half expresses the fact. Mr. Kenney has succeeded in putting together a monologue brim full of fun, and at last night's presentation of it the interest never flagged during the whole of its recitation, which occupied nearly two hours. The title is derived from the scene of the play, which is in the schooner Seahawk on the Atlantic Ocean, on board of which are a jolly party of eight men and women. All these characters were taken with equal ability by Mr. Kenney, which showed his unusual versatility.

GUILD CONCERT.

Miss Irene Hitchcox made a decided hit on Thursday evening, Oct. 28th, at an entertainment given in the Y. W. C. Guild Hall with her recitation, "The Bird's Singing Lesson." It consisted almost entirely of a mimicry of bird notes, and was a remarkable performance. The notes of the canary, robin, swallow, sparrow, bobo link and other birds were reproduced with wonderful fidelity. Flute solos by Mr. A. Lawrence and songs by Mr. Rechab Tandy and Miss Ida McLean were pleasing features of the entertainment.

A SCIENTIST SAVED.

An Interview with a College President.

His Many Duties Caused His Health to Break Down—Dr. Williams' Pink Pills Restored Him to Activity.

From the *Republican*, Columbus, Ind.

The Hartsville College, situated at Hartsville, Indiana, was founded years ago in the interest of the United Brethren Church, when the state was mostly a wilderness, and colleges were scarce. The college is well known throughout the country, former students having gone into all parts of the world.



PROF. ALVIN P. BARNABY.

A reporter recently called at this famous seat of learning and was shown into the room of the president, Prof. Alvin P. Barnaby. When last seen by the reporter Prof. Barnaby was in delicate health. Today he was apparently in the best of health. In response to an inquiry the professor said:

"Oh, yes, I am much better than for some time. I am now in perfect health, but my recovery was brought about in rather a peculiar way."

"Toll me about it," said the reporter. "Well, to begin at the beginning," said the professor, "I studied too hard when at school, endeavoring to educate myself for the profession. After completing the common course I came here, and graduated from the theological course. I entered the ministry and accepted the charge of a United Brethren Church at a small place in Kent County, Mich. Being of an ambitious nature, I applied myself diligently to my work and studies. In time I noticed that my health was failing. My trouble was indigestion, and this with other troubles brought on nervousness.

"My physician prescribed for me for sometime, and advised me to try a change of climate. I did as he requested and was some improved. Soon after, I came here as professor in physics and chemistry, and later was financial agent of this college. The change agreed with me, and for a while my health was better, but my duties were heavy, and again I found my trouble returning. This time it was more severe and in the winter I became completely prostrated. I tried various medicines and different physicians. Finally, I was able to return to my duties. In the spring of 1896 I was elected president of the college. Again I had considerable work, and the trouble, which had not been entirely cured, began to affect me, and last fall I collapsed. I had different doctors, but none did me any good. Professor Bowman, who is professor of natural science, told me of his experience with Dr. Williams' Pink Pills for Pale People and urged me to give them a trial, because they had benefited him in a similar case, and I concluded to try them.

"The first box helped me, and the second gave great relief, such as I had never experienced from the treatment of any physician. After using six boxes of the medicine I was entirely cured. To day I am perfectly well. I feel better and stronger than for years. I certainly recommend Dr. Williams' Pink Pills to similar sufferers and over-worked people.

"The Knell of Parting Day"

May suggest to some a sorrowful sound. But it's just the time when the delicious infusion of

"SALADA"

CEYLON TEA

Brings Joy to Many a Heart

Sealed Lead Packets Only.

25, 30, 40, 50, and 60 cents

LONDON PRESBYTERY.

This Presbytery met in First Church London, on 14th Sept., at 11 a.m., Rev. Mr. Courtenay Moderator, Mr. Ross Clerk pro tem.

The attendance of ministers and elders was good. After the Presbytery was constituted, the Moderator intimated that his term of office had expired, and that his successor must be now appointed. Mr. J. G. Stuart of Knox Church, London South was appointed Moderator for the next six months. Mr. Stuart took the chair, and thanked the Presbytery for the honor conferred on him. A hearty vote of thanks was tendered the retiring Moderator for his efficient service, during his term of office, and was gracefully acknowledged by Mr. Courtenay.

On motion of Mr. Johnston, duly seconded the clerk was instructed to furnish a list of the Moderators of Presbytery for the last ten years. The Session Records of Wardsville, Newbury, Belmont, First Church, London, North Westminster, Thamesford and Dorchester were presented for examination, and reported afterwards as carefully and correctly kept. On motion of Mr. J. Currie, the following grants for augmented charges for the last six months were confirmed: Aslmer and Springfield \$50, Port Stanley \$100, Delaware and Caraboe \$62.50; Wardsville and Newbury \$75; Chalmers Church, London, \$66.66; South Delaware and Tempo \$51.80.

Rev. Mr. Johnston, made a statement in connection with the petition from Potterburg, as he could not be present when the petition would be discussed. He stated that St. Andrew's congregation had promised \$500 in aid for the first year—and \$400 for each of the next two years. Mr. Sawers reported that Tempo was \$150 in arrears to their late minister. He proposed that fifteen brethren would supply one Sabbath each, and the payment go to liquidate the debt. The following brethren agreed to give one Sabbath each—Messrs. Kelso, Little, Kay, Henderson, Langford, Dr. Sutherland, Moore, Leitch, Dr. Stewart, T. Wilson, D. C. Johnson, R. McIntyre, Courtenay and Mr. Sawers two Sabbaths. Mr. Ross reported regarding Wardsville and Newbury, that the congregations expect to be self-sustaining after 31st Dec. next. Mr. D. C. Johnson, asked leave of the Presbytery to borrow money to pay the fares of commissioners to the General Assembly, till the assessment of congregations are paid. Leave was granted, the Moderator of Presbytery the Clerk and Mr. Johnson to become security for \$200. Mr. Sutherland reported his visit to N. Delaware and Caraboe. There was no new canvass of the congregations made, yet some of the managers thought they might increase their subscription by Dec. 31. The following were appointed a Committee to strike Standing Committees for the year, Messrs. W. J. Clark, T. Wilson, T. C. Smith, and L. Dewar and Mr. Greenless Elder.

The Presbytery took up next Mr. Talling's resignation of St. James Church London. The Clerk read the letter of resignation, and intimated, that the congregation had been duly cited to appear for their interests at this meeting of Presbytery. Mr. Talling was heard for himself adhering to his resignation and Rev. D. C. Johnston

appeared on behalf of the Session. Messrs. McNeil and McCurdy on behalf of the congregation, these brethren spoke most favorably of Mr. Talling's faithfulness and devotedness to his work, and of their regret at his departure.

On motion of Dr. Proudfoot, duly seconded, the resignation was accepted; Mr. Stuart was appointed to act as Moderator of Session, and declare the pulpit vacant on the first Sabbath of Oct. Messrs. Clark and I. G. Stuart were appointed a committee, to prepare a minute in connection with Mr. Talling's removal from the Presbytery.

Mr. Clark as Convener of the Committee, on striking standing Committees, gave in the following report. 1 Church Life and Work, Messrs. W. J. Clark, Convener, E. H. Sawers, D. Drummond, S. Lawrence, D. K. McKenzie, and Andrew Greenless, Elders. 2 Home Missions, A. Henderson, Convener, J. G. Stuart, R. Stuart, and Elder from St. Andrew's Church. 3 Augmentation, Messrs. J. Currie Convener, W. J. Clark and Jas. Rathbone. 4 Sabbath schools, Messrs. J. H. Smith, J. H. Courtenay, A. Fraser, and W. Atkinson. 5 Examination of students, R. W. Ross Convener, Phil. G. H. Smith, Church History, D. L. Dewar, Greek, W. H. Anderson, Hebrew, A. Shanon, and D. C. Johnson, Elders. 6 Young People's Society R. W. Ross, Convener, Alex. Wilson, J. H. Barnett, Elder from Appin. 7 Remits W. R. Johnston, Convener J. G. Stuart, W. J. Clark, and A. Greenless, Elder. 8 Statistics, Sam. Lawrence, Convener, N. Lindsay and Jas. Scott and Elder.

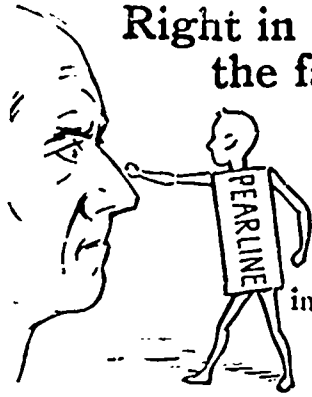
The petition from Potterburg, asking to be erected into a regular congregation was next considered. Mr. Glauze missionary there, and Messrs. Angus, and Cairncross from Potterburg, and Mr. McGregor, Elder from St. Andrew's Church, supported the petition. St. Andrew's Church promise \$500 for the first year, and \$400 for each next two years, in aid of expenses. It was agreed to grant the prayer of the petition the same to be carried out by the following Committee—the Ministers and Elders of London, and Messrs. J. Currie, E. H. Sawers, Kay and Henderson, Mr. Johnston, Convener. The Committee to meet at Potterburg on 28th Sept. On motion of Dr. Proudfoot seconded by Mr. J. Currie, it was agreed to appoint the following: The Moderator of Presbytery, Convener Messrs. Johnston, Clark, D. R. Drummond, E. H. Sawers, ministers, A. Greenless, Thomson, A. F. McGregor and D. K. McKenzie Elders—a committee to meet and consult in regard to the situation and condition of St. James congregation, London, with power to consult with the congregation—if they think it advisable—in regard to removing the church buildings, and uniting with the St. Andrew's Mission in the North part of the city. The clerk read the amounts asked of this Presbytery for the following Schemes—for the current year, viz Home Missions \$3250, Augmentation \$1500; Foreign Mission \$1000; French Evangelization \$1500; a special circular was also read in connection with the "Aged and Infirm Ministers' Scheme." The Moderator of Presbytery and Mr. J. Currie were appointed a Committee to prepare a circular on the Schemes of the Church, and lead a discussion on the subject at next meeting of Presbytery.

The Presbytery adjourned to meet in Knox Church St. Thomas on the second Tuesday of Nov. at 11 a.m., and closed with the benediction.—GEOFFREY SUTHERLAND, Clerk.

PLAN OF STUDY FOR 1898.

A circular containing the Plan of Study for 1898 with a list of writers and helpful books has just been issued to all Young People's Societies throughout the Church. A copy has also in each case been enclosed marked "for the minister." Where the societies have not reported, circulars have been sent to the minister with copies marked "for the Young People's Societies." In this way it is expected that all the ministers and all the Societies will be reached. Convener of Presbytery Committees have also been supplied with copies for the missionaries and mission stations. Any one not having received the circular and desiring to have it, or wishing any information in regard to the Plan of Study, may address the Convener, Rev. R. Duglas Fraser, Bowmanville, Ont.

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STUTCHBURY RECITAL.

Great success has been predicted for the recital to be given by the well known baritone, Mr. H. P. Stutchbury, on Tuesday Nov. 9th. It is to be held in St. George's Hall, Toronto, and is under the patronage of his Honor Sir George and Lady Kirkpatrick, Hon. A. S. Hardy and Mrs. Hardy, his Lordship the Bishop of Toronto and Mrs. Sweetman, Bishop and Mrs. Sullivan. Mr. Stutchbury is a most effective singer, and his recital will no doubt prove a treat to lovers of music. He will be assisted by Madame Walther, English balladist; Bernhard Walther, Belgian solo violinist; and Signor Giuseppe Danelli, pianist and accompanist.

HOME INSURANCE.

"Generous to a fault, but careless of and cruel to his family is the man who fritters away his earnings for their present delight, but deposits no savings for the insurance of its continuance hereafter."

"Look in the glass and learn if you can look yourself squarely in the eye. If you have a family but no insurance we think you will not like the reflection."

"The uninsured are in no more peril than the insured, but their families are."

"There is no law to punish the man who makes first his wife, second his children, third his creditors carry all the risk of his untimely death. Therefore, though your moral duty, you can do as you like about insuring your life."

"He is a bigot who will not insure; he is to be pitied who cannot insure; he is a coward who, having given hostages to fortune, does not insure."

If you desire your family to be well provided for in the event of your death it is absolutely essential on your part that you attend to this most important matter now while you are in good health, as no one knows what to-morrow may bring forth.

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For pamphlets explanatory of the company's attractive investment plans and for copies of its last annual report showing its excellent financial position address Wm. McCabe, Managing Director, 112 to 118 King street west, Toronto.