

winter, is left optional on the part of the students, it cannot be expected that Manitoba College will meet the want so largely as it might. The General Assembly has but to make it compulsory that every student in divinity shall spend at least one winter in the mission field and it will be done. Yet if the Assembly has not seen fit to render it compulsory does this fact make it less obligatory on the part of the student? The students exist for the benefit of the church, and not the church merely for the students. Seeing the great need now existing, and the splendid opportunity thus afforded us, does it not behoove us to do all in our power to meet the emergency? It is presumed on the part of every man engaging in the work that he is willing to do what, in the judgement of the church, after it has given him such opportunities of study, is best calculated to promote our Redeemer's cause. If this is indeed the opportunity of the church, how much more clearly should the men, and in many cases the only men by whom it can be seized, consider it their's?

A STUDENT.

Toronto, Nov. 17, 1894

Editor of THE CANADA PRESBYTERIAN.

Dear Sir,—I ask the privilege of a few lines in your paper to remove some misapprehensions in regard to Knox College Jubilee services, which have been awakened by your criticism in the issue of your paper following the meeting. I would not, at this late date, have noticed the matter but for the fact that a number of ministers in different parts of the country have called attention to it. You noticed that five Episcopalians occupied leading positions in connection with the Jubilee services, while prominent Presbyterians, among others the Premier of Ontario, were left out. I may say that I did not expect that style of criticism from THE CANADA PRESBYTERIAN inasmuch as it has been prominent in claiming that Roman Catholics should not be criticised in their public position because of their religion, but that each man should be judged on his merits, and fitness for the position. Now, what I want to call attention to is this,—that in the spirit which was so highly commended by Dr. Gibson, of London, we desired to have a representation of the different educational interests of kindred spirit in the city. Surely you knew that Mr. Blake and Mr. Mulock were invited as representatives of Toronto University, not as Episcopalians. You must also have been aware that the Hon. G. W. Allan was invited as Chancellor of Trinity University, and that the Lieut. Governor, in his official capacity, was invited, not as an Episcopalian, but as Lieut. Governor of Ontario. Our kindly relations with Wycliffe College and its broad-minded Principal; was in itself sufficient warrant for the presence of Dr. Sheraton.

You ask in that criticism, "Why Sir Oliver Mowat was not present?" I may say that the Premier was invited and accepted the invitation, though declining to indicate the subject on which he would speak, and just as the programme was ready for the press, I received a note from him asking that his name be dropped on the ground that his work was behind, because of his inability, through a severe cold, to attend to his duties.

I have been requested to make this statement so as to do away with any feeling that may have arisen on account of the religious proclivities of those who took part in the very enjoyable Jubilee of Knox College. It is a matter of regret that we had not made arrangement for a social meeting on a subsequent day, so as to have afforded opportunity for the old friends of Knox to have a pleasant time together, but so very few of the Committee of Arrangements responded to the invitations to be present at the meetings of committee, that it was more than the few individuals who did the work, could, with safety, undertake.

Hoping you may afford space for this communication.

I am, yours truly,

W. BURNS,

Secretary of the Committee of Arrangement.

OBITUARY.

Mr. William Webster, who died in Florence on the 13th of October last, at the ripe age of upwards of 80 years, was a native of Aberdeenshire, Scotland. He came to this country in 1842, and after a short time began business in the village of Florence, Lambton County, where he continued for a number of years, trusted and respected. He was the first Division Court clerk of this district, and held that office for over thirty years. He and his father, who, along with other members of his family, came to this part of the country at the same time, were two of the first elders appointed in the Presbyterian congregation in Florence, in the organization of which he took an active part, and he continued faithfully to discharge the duties of the office till the last. He was present at, and took part in the dispensation of the sacrament of the Lord's supper a few weeks before his death. Mr. Webster was a man of sterling worth, and was respected by all who knew him. He took a great interest in the congregation to which he belonged, and did much by his efforts and liberality to maintain and advance its interests ever since its formation, and in all the vicissitudes through which it has passed. He loved the Presbyterian church, and was frequently present at meetings of Presbytery, Synod and Assembly, and rejoiced at all his beloved church had been enabled to accomplish in this and other lands; but at the same time he was far from being narrow-minded or bigoted. He attended the services of other churches as opportunity offered, and took an interest and rejoiced in everything that pertained to the advancement of the Master's cause. He was always a friend of the poor and afflicted, and labored for the welfare of the young, being a teacher in and superintendent of the Sabbath School for a number of years.

He was an active and earnest temperance worker. He brought his temperance principles with him across the ocean, and he consistently exemplified them during his whole life, and it required force of character and courage to do that when Mr. Webster first came to Canada, and for some time afterwards. When the Florence Lodge of Good Templars was organized over 31 years since, Mr. Webster became a member, and continued in connection with the organization till his death. He attended the meetings of the lodge as long as he was able, and was always a reliable and consistent member. A large number of Good Templars attended the funeral in their official capacity, and the funeral service of the body was conducted at the grave. In the death of Mr. Webster, the Florence Lodge and the temperance cause have lost a true friend and strong supporter.

Mr. Webster was liberal according to his means in support of the congregation to which he belonged, and in giving to missionary and benevolent objects. The last Sabbath he was in church envelopes were distributed for contributions on behalf of Knox College Jubilee Fund, and before he left his was returned, containing a liberal contribution, greatly to the encouragement of those who were advocating this object.

Mr. Webster bore his last illness and met death in the manner that would be looked for, on the part of one who had cherished the Spirit and lived the life that he had done. He was patient and trusted only in Christ, had a bright hope for the future, and a desire to depart and be with Christ. The respect in which he was held by the community was shown by the large attendance at the funeral. The services were held in the Presbyterian church, which was filled by people from the village and neighborhood, and from a considerable distance. All classes and all denominations were represented. The occasion was a very solemn and impressive one, and it is hoped that impressions were made that will not soon pass away. Mr. Webster, with his kindly face and genial manner, will be greatly missed by the congregation in the village and neighborhood where he was so often seen. But he has gone to his reward, absent from the body he is present with the Lord.

Besides two sons, Mr. Webster leaves a widow, who was to him a true help-mate, as much interested, and labored as earnestly in the work of the Lord as her late husband. The widow and bereaved relations have the sincere sympathy of the whole community in their affliction.

J. D.

Florence, November 12th, 1894.

In a recent article on Coffee and Cocoa, the eminent German Chemist, Professor Stutzer speaking of the Dutch process of preparing Cocoa by the addition of potash, and of the process common in Germany in which ammonia is added, says: "The only result of these processes is to make the liquid appear turbid to the eye of the consumer, without effecting a real solution of the Cocoa substances. This artificial manipulation for the purpose of so-called solubility is, therefore, more or less inspired by deception, and always takes place at the cost of purity, pleasant taste, useful action, and aromatic flavor. The treatment of Cocoa by such chemical means is entirely objectionable." Cocoa treated with potash or ammonia would be entirely unsaleable but for the supplementary addition of artificial flavors by which a poor substitute for the aroma driven out into the air is offered to the consumer. The delicious Breakfast Cocoa made by WALTER BAKER & Co., of Dorchester, Mass., is absolutely pure and soluble. No chemicals, or dyes, or artificial flavors are used in it.

The Assembly's College, Belfast, was opened with a lecture by Rev. Professor Walker on "Recent Criticisms of the Book of Psalms."

Christian Endeavor.

TRUE WISDOM; GETTING IT; USING IT.

REV. W. S. MCTAVISH, B.D., ST. GEORGE.

Dec. 2.—James iii. 13-18.

What is true wisdom? Fortunately we are not left to find our answer by the light of nature. If that were all the light we possessed we would be compelled to say, "Where can wisdom be found, and where is the place of understanding? Man knoweth not the place thereof, neither is it found in the land of the living."

The Bible states very clearly the character of true wisdom. Job says, "The fear of the Lord, that is wisdom; and to depart from evil, that is understanding" (Job xxviii. 28). David expresses the same thought in words which are almost identical:—"The fear of the Lord is the beginning of wisdom; a good understanding have all they that do His commandments" (Ps. iii. 10). Solomon begins his proverbs with the maxim, "The fear of the Lord is the beginning of wisdom" (Prov. i. 7).

In the text the Apostle James mentioned no less than seven characteristics of true wisdom. It is pure, peaceable, gentle, tractable, full of mercy and good fruits, impartial and honest. True wisdom when considered in this broad sense embraces all the graces and virtues of Christianity, or, in other words, it includes that holiness of heart and life which is necessary to the enjoyment of everlasting happiness. The man who is truly wise has learned to estimate things in some measure as God estimates them; to desire what He offers; to relinquish what He forbids, and to attend to those duties which He appoints. Some one has said, "A man who has not the knowledge appropriate to his position, who does not know himself in his relation to God and to his fellowman, who is misinformed as to his duties, his dangers, his necessities, though he may have written innumerable works of the most exalted character, yet is he to be set down as a man with out wisdom. What is it to you if your servant is acquainted with mathematics, if he is ignorant of your will and the way to do it? The genius of a Voltaire, a Spinoza, a Byron, only makes their folly the more striking."

How can this wisdom be attained? Whence does it come? God is the source of all wisdom, and, if we ever acquire it, from Him it must be received. James says, "If any man lack wisdom, let him ask of God," etc., (James i. 5). Joseph has a sufficiency of discretion and wisdom to manage all the affairs of the great country of Egypt because God endowed him with these qualities. Solomon obtained wisdom from God in answer to prayer (1 Kings iii. 9). Daniel was one of the wisest men of his age because he sought knowledge from above (Prov. ii. 3, 6). How pertinently the disciples were enabled to speak, and how judiciously they were enabled to act, when brought before the civil authorities! How was it that they were able to speak and act so well? It was certainly not because they had been trained for such occasions, or because of any special intellectual endowments, but because the Holy Spirit taught them what they ought to say and do. If, therefore, we desire wisdom, we must seek it from God, the Fountain head.

How can we use it? We should use wisdom, which is just another name for sanctified common sense, in discharging whatever duties devolve upon us in the sphere where God has placed us. Balaam made use of it in preparing beautiful things for the tabernacle, for that was the work which God placed before him (Ex. xxxi. 3). Solomon used it in the discharge of his duties as king of Israel, for that was the sphere in which God placed him. Ezra used it in controlling the affairs of the captives who had returned from Babylon, for that was his God-appointed work (Ezra vii. 25). The wisdom which God gives us may not qualify us for the discharge of duties which pertain to another sphere, but it certainly does fit us for the duties which meet us in our own vocation.

HELPS AND HINDRANCES TO A CHRISTIAN LIFE.

REV. W. S. MCTAVISH, B.D., ST. GEORGE.

Dec. 9.—Luke 8: 4-15

The wording of the topic should be carefully noted. We have not to discuss the helps and hindrances *in* the Christian life, but the helps and hindrances *to* such a life. Following the order suggested by the Parable of the Sower, we shall consider:—

I.—The hindrances. Three are mentioned. (1.) Satan is the great hinderer. "When any one heareth the word of the kingdom and understandeth it not, then cometh the wicked one and snatcheth away that which was sown in his heart." Many listen to an earnest, searching sermon; tremble under the law; almost decide to accept the blessed gospel, and yet, when they are on their way out from the House of God, the evil one comes, snatches up what was in their hearts and leaves them in a more hardened condition than they were before. The devil may do this through the instrumentality of his agents. As a hearer is on his way home from church, he talks with a companion who sneers at the preacher, makes disparaging remarks about the service, and soon the serious thoughts of that hearer are dispelled. As another hearer walks away he meets a companion who enters into a conversation regarding a recent social event, a society scandal, or a sporting tournament. Thus the impressions of the house of God are caught up and carried away like chaff before a rushing wind. When Felix heard the word of God from Paul's lips, he was impressed at first with its importance, but the evil one suggested that there was no need for serious thoughts just then; that he could attend to religious matters at another time. Felix therefore said to Paul, "Go thy way for this time and when I have a convenient season I will call for thee."

(2.) Outward and inward trials hinder. There are some who receive the word of God with a measure of joy; they are attracted by what is sweet and beautiful in Christianity; they like the comforting promises of the Bible; they see something commendable in its doctrines, and they would be willing to enjoy all the blessedness it promises, but when they find that they have to endure trials and persecutions they hesitate, and so are lost. When Christ was here, there were many who followed Him for a while with pleasure, but when He told them some very plain truths, they were offended, and so went back, and walked no more with Him (John 6: 66). Demas acted thus (1 Tim. 4: 10). At first sight it would seem as if it were love for this world that prompted him to act as he did, but, as Trench says, "When we examine more closely Paul's condition at Rome at the moment when Demas left him, we find it one of extreme outward trial and danger. It would seem then more probable that the immediate cause of his going back was the tribulation which came for the Word's sake."

(3.) The cares of this world, the deceitfulness of riches, and the lusts of other things entering in, hinder (Mark 4: 19). So the rich young ruler found it. He was earnest, for he came running to Jesus; he was living up to the light he possessed, for he said that he had kept all the commandments from his youth up; he was respectful for he came kneeling. Yet when Christ told him to go, to sell his property, to give the proceeds to the poor, he went away sorrowful, for he had great possessions. The test was too severe for him. The cares of the world and the deceitfulness of riches proved too much for him. The hindrance was such he felt he could not overcome it.

II.—The helps. The sinner is helped to a Christian life by preparing his heart for the seed which is sown. But how can he prepare? He may do so by going to God in prayer, acknowledging his helplessness and need; by looking for the guidance of the Holy Spirit, by resolving that he will listen attentively whenever he hears the Word of God proclaimed, and that he will study that Word for himself, diligently and devoutly. If his heart is prepared in this way, the seed will take root there, and he will find that notwithstanding all the hindrances, the harvest will be rich, glorious, satisfying.