

with him. In the course of it Signor Membretti's relative expressed his sympathy with the revolution. As soon as they landed, the gentleman—who proved to be a papal spy—caused him to be arrested along with his wife. Within twenty-four hours after they were both hanged. Their trial, which was a secret one, was only a farce. Mr. Fenwick gave an address in Italian, on John iii, 36. Mr. Stark sang a Scotch sentimental song. A young lady sang an Irish one. Both were encored. Signor Membretti led in prayer in Italian. Three cheers were given for *il Re Umberto a la Reina Margherita*. "God Save the Queen" was sung. Signor Membretti called for three cheers for the Italians, for the British Queen in acknowledgment of those from the British for the King and Queen of Italy. In reply, three cheers—good measure—were given. At 10.30, the festival became a thing of the past. I may state, in closing, that the schools are not self-supporting. Instruction and necessary articles are provided free to the scholars. COM.

OUR MISSIONS

In leaving our Foreign Missions proper, there are at least two others that occupy a sort of nondescript position, that to the Indians and the Chinese in B.C.

The former never seems to have enlisted the sympathy of contributors, or been conducted with that vigor shown in other missions, and yet is there one that has a stronger claim on all Canadians than this? Here is a people at our very doors, literally an expiring race, whose homes have practically been wrenched from them, allowed to perish for the lack of knowledge.

Presbyterians do not appear to have taken kindly to the Indians; this has mostly been left to the Roman Catholics, Episcopalians and Methodists; if I am not mistaken, there is a notable instance of R. C. Indians near Quebec becoming Presbyterians of their own accord.

It is pleasing to know that in the Northwest, where Indians may be found as great heathens as in China or India, our church has some most interesting missions.

The mission to the Chinese in British Columbia is in its infancy and cannot yet justly be discussed. As Mr. Winchester has already been provided with an assistant, this in itself is a hopeful sign. Is there any reason why this should not be made a nursery to supply China with missionaries?

We have started a mission to the Jews; so far I believe a proper station has not been found. There is a pardonable sentiment in this mission, but I am not prepared to approve of it. We have an excellent man now at this work in Montreal. Would it not have been a prudent act to have helped him and hastened slowly in this matter? If the committee had surplus funds at their disposal, why not have strengthened other languishing missions? If the signs of the time mean anything, I greatly fear the committee this year will be sadly short of funds, and therefore not justified in undertaking new responsibilities. I am aware the movement was not exactly started this year, but in my opinion we have been extending too fast and too far, all the same. L. A. C.

HIGH PRAISE FROM A MOST COMPETENT CRITIC.

Dear Sir,—I am sure all your readers will feel highly gratified at learning that the system of Teacher Training pursued by the General Assembly's S. S. Committee meets with the warm approval of that prince of Normal teachers, Dr. Worden, General Superintendent of S. S. work in the Presbyterian church of the United States.

By his permission the following letters are offered for their perusal.

Yours sincerely,

T. F. FOTHERINGHAM, Convener.

Dec. 27th, 1893.

Dear Brethren,—Your enclosure containing copies of "The Teachers' Preparation Leaflet" for January, 1894 is received.

I have examined these Leaflets with some care and I am pleased with them. Indeed I know of nothing in the same space in the way of expounding the International Lessons equal to them.

Please continue to send them to me. Also

please send me "The S. S. Teachers' Handbook, or Principles and Practice of Teaching with especial reference to the Sabbath School." Also Mr. David Fotheringham's Handbook with bill.

Yours always,

JAMES A. WORDEN.

Jan. 2nd, 1894.

My Dear Brother,—In response to your esteemed favor of Dec. 27th, I beg to write, you are at liberty to use my former letter in any way you may choose. I am sure you are wise in laboring first of all to prepare teachers for the current lessons. I am also sure that in some ways you are in advance of us, and desire you to bring us up to your position.

Yours always,

JAMES A. WORDEN.

THE DEFICIT.

Dear Sir,—The paragraph in your issue of the 10th inst., referring to the probability or possibility of a falling off in the funds for some of the schemes of our church, has deeply impressed me. I have reason to believe that the "falling-off" is not confined to the Presbyterian Church, but that it is somewhat general. If such is the fact, so much the worse; but we have to do with the Presbyterian Church, and the duty of its members is plain. I like your suggestion—"Let every Presbyterian deny himself something until next spring." Have we been giving as we have received? Let every Presbyterian ask that question as between himself and the Great Giver, what privileges and blessings we have been enjoying in Canada. Let us be equal to the emergency. To me Presbyterianism is a great boon to any country, and will not the sons be equal to the fathers? We cannot allow a deficiency and be held blameless. If every minister or session of a congregation in Canada will make your proposal a personal one to their own people, I believe as you say—in place of a deficiency we would have a surplus. Let us try it. I will. AN ELDER.

Hastings County, Jan. 12th, 1894.

GENERAL ASSEMBLY'S SABBATH SCHOOL COMMITTEE.

My Dear Sir,—I have mailed to every minister and S. S. superintendent a parcel containing sample copies of the *Home Study and Teachers' Preparation Leaflets*, the Syllabus of Higher Religious Instruction for the current year, the blank form for annual statistical return, and another for use in applying for question papers. If any have not received the parcel I shall be happy to supply more if notified. Samples of the Leaflets and the Syllabus will be sent in any quantity to those who wish to examine them.

The date of the annual examination (Jan. 27th) is approaching and I shall be greatly obliged if those intending to apply for question papers would do so promptly, after New Year at the latest. It adds greatly to the work of the central office when such requests come in on the eve of the examination.

Permit me to remind those Sunday Schools which allocate their funds at this season that we require two thousand four hundred dollars this year. This is but a small sum to spend on such a work and not a large amount for 2,000 schools to raise.

Yours truly,

T. F. FOTHERINGHAM.

107 Hazen St., St. John, N.B.

OBITUARY.

THE LATE A. D. FORDYCE, ESQ.

It is with unfeigned sorrow that we record the death of Alexander Dingwall Fordyce, Esq. He passed away peacefully on Tuesday evening the 2nd inst., and was buried in St. Andrew's Church cemetery, which is the last resting place of most of the Fordyce family. The funeral, which took place on Friday, was largely attended by both old and young, and the services in the church were solemn and impressive. Rev. Dr. Smellie, of Fergus, and Rev. Dr. Torrance, of Guelph, paid touching tributes to the life and character of the deceased, and several ministers from Guelph and Fergus took part in the services. Mr. Fordyce was born in London, England, but when he was one year old he was taken to Aberdeen, where he grew up and was educated at Marischal College, with a view to entering the ministry. Before finishing his college course, however, his health failed, and being compelled to give up his cherished plans, he came out to this country, and to this neighborhood, with his parents and the other members of the family. His scholarship and his interest in education, were

soon recognized by his appointment to the office of Public School Inspector, by the County Council. While he was inspector, and full of work, yet he found time to compile and edit two volumes of the late Dr. Mair's sermons, and when he became an invalid, he began a wide, varied, and to him most interesting correspondence, which resulted in the publishing of two good sized volumes, on the genealogy of the "Dingwall Fordyce Family and Connections." During all his years of residence in Fergus, Mr. Fordyce took a deep, active and enlightened interest in every good cause. He was sec'y treas. of the Bible and Tract Societies from their organization in Fergus and through him they were made a power for good. But it was chiefly in connection with the Church and Sabbath School that his zeal and liberality were seen. He was a prominent elder, not only in St. Andrew's Church, but in the denomination since the year 1848, and he was Clerk of the Session from the year 1835. He is the last of those who were present at the organization of St. Andrew's congregation. During all these years he has continued to work and pray and plan for the church he loved so well. Though his means were comparatively slender, yet he so managed to curtail personal expenses, that he had the luxury of being one of the most liberal contributors in Fergus towards the support of the gospel at home and for the spread of the gospel in the regions beyond. He was a great lover of missionary biographies and of all missionary literature, and was full of joy over the triumphs of the gospel in all lands. He was a man of varied gifts and scholarship. He had a well stored mind, and could at any time bring out of his treasury things new and old. He was a true Christian gentleman, so affable, so genial, so unselfish, so thoughtful of others, and so true in his friendships. We may say of him as David said of Abner: "Know ye not that a prince and a great man has fallen this day in Israel." Mr. Fordyce was great and princely in the truest sense. It is only two years since Miss Fordyce was taken away from him—away from us—a bereavement which he felt most keenly, for they were beautiful in their lives, and in their deaths they were not long divided. —Fergus News Record.

HIGHER RELIGIOUS INSTRUCTION.

ANNUAL EXAMINATIONS.

The annual examinations in connection with the scheme of Higher Religious Instruction will be held (D.V.) on the last Saturday of January. The following gentlemen have kindly given their assistance:

The questions in the Biblical Department have been set by Mr. T. C. James, Charlottetown, P. E. I. (junior), Prof. McCurdy, Toronto; (intermediate), Mr. D. Fotheringham, Toronto; (senior), Prof. Baird, Winnipeg, "Life of St. Paul."

The questions in the Doctrinal Department have been set by Rev. W. A. J. Martin, Toronto (junior and intermediate), Rev. D. McTavish, D.Sc., Toronto (senior).

The questions in History have been set by Rev. Prof. Ross, Montreal (junior and intermediate); and Rev. H. H. MacPherson, M.A., Halifax (senior).

The following will examine the candidates' answers:

Junior Biblical—1 & 2, Rev. J. R. Munro, B.A., Antigonish, N.S.; 3 & 4, Chas. J. Morrison, St. John, N.B.; 5 & 6, Mr. Alex. Jackson, Lindsay, Ont.; 7 & 8, Rev. R. D. Fraser, M.A., Bowmanville, Ont.

Intermediate Biblical—1 & 2, Rev. Anderson Rogers, M.A., New Glasgow, N.S.; 3 & 4, Rev. D. A. Thomson, Hastings, Ont.; 5 & 6, Rev. W. R. Cruikshank, B.A., Montreal; 7 & 8, Rev. E. D. Millar, Yarmouth, N.S.

Senior Biblical—1 & 2, Rev. Thos. Stewart, Dartmouth, N.S.; 3 & 4, Rev. W. J. Smyth, Ph.D., Montreal; 5 & 6, Rev. F. Pindley M. Dewey, M.A., Montreal; 7 & 8, Mr. David Ormiston, LL.B., Whitby, Ont.

Life of St. Paul—1 & 2, Rev. James Ballantyne, London, Ont.; 3 & 4, Rev. David James, Midland, Ont.; 5 & 6, Rev. Jas. G. Stuart, B.A., Toronto; 7 & 8, Rev. Isaac Murray, D.D., North Sydney, N.S.

Senior Doctrinal—1 & 2, Rev. Thos. Stewart, Dartmouth, N.S.; 3 & 4, Rev. W. J. Smyth, Ph.D., Montreal; 5 & 6, Rev. F. Pindley M. Dewey, M.A., Montreal; 7 & 8, Mr. David Ormiston, LL.B., Whitby, Ont.

Intermediate Doctrinal—1 & 2, Mr. Jas. McNab, Toronto, Ont.; 3 & 4, Dr. D. O. Alguire, Cornwall, Ont.; 5 & 6, Rev. W. G. Wallace, B.D., Toronto; 7 & 8, Rev. E. F. Torrance, M.A., Peterborough, Ont.

Senior Doctrinal—1 & 2, Rev. G. Bruce, B.A., St. John, N.B.; 3 & 4, Rev. R. H. Abraham, D.Sc., Burlington, Ont.; 5 & 6, Rev. Alex. Falconer, Picton, N.S.; 7 & 8, Rev. Dr. Macrae, St. John, N.B.

Junior History—1 & 2, Rev. Jos. McCoy, M.A., Chatham, N. B.; 3 & 4, Rev. J. A. McLean, M.A., Harvey, N. B.; 5 & 6, Rev. McP. Scott, M.A., Toronto; 7 & 8, Dr. T. M. Macintyre, Toronto.

Intermediate History—1 & 2, Rev. T. F. Fullerton, Charlottetown, P. E. I.; 3 & 4, Rev. Colin Fletcher, M.A., Exeter, Ont.; 5 & 6, Rev. J. A. Turnbull, LL.B., Toronto; 7 & 8, Rev. Hector Currie, M.A., Thedford, Ont.

Senior History—1 & 2, Rev. D. MacLaren, B.A., Alexandria, Ont.; 3 & 4, Rev. J. Mackie, M.A., Kingston, Ont.; 5 & 6, Rev. Alex. Jackson, Ph.D., Galt, Ont.; 7 & 8, Rev. Prof. Gregg, D.D., Toronto.

Examiners of Essays—Junior, Rev. J. MacGillivray, B.D., Cote St. Antoine, Montreal; Intermediate, Rev. W. A. McKay, D.D., Woodstock, Ont.; Senior, Rev. Geo. McMillan, B.A., Princetown, P. E. I.

Christian Endeavor.

GOD'S PROMISES AND THEIR PROOFS.

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

Jan. 28.—Heb. 6: 9-20.

Many and varied are the ways in which the promises of God have been characterized. They have been called the garden of choice flowers, the mine of richest gems; the confessions of heaven, the food of the soul. We do not wonder that such terms have been employed because there can be no peace, no joy, no comfort, no satisfaction, no strength which is not derived from, or based upon, one of God's promises.

When we consider the promises of God, we are at once struck with their number and variety. There are several thousands of them, and they lie like glistening pearls on almost every page of the Bible. Some were given our first parents when they were still in Paradise; others were given at frequent intervals until the last Evangelist laid down his pen. When we think of their variety we are simply lost in wonder.

We are also struck with the suitability of the promises to our needs. How manifold our requirements are? The human heart is like a great desert on which copious showers may fall, and yet it is not satisfied. But hungry, yea almost insatiable even, as the human heart is, it can find abundance in the promises of God to satisfy its needs. Does a sinner long for pardon? That is promised (Prov. 28: 13). Is he sighing for rest? This also is promised (Matt. 11: 28, 29). Does the believer desire greater peace, strength, joy, protection, comfort? All these are promised (Isa. 26: 3-4; Neh. 8: 10; Ps. 121: 8; Isa. 66: 13). Indeed, the child of God can find a promise to meet his needs at every turn of life (Rom. 8: 32).

What proof have we that God's promises shall be fulfilled?

I. One proof is to be found in the character of God Himself. Some men act as if they never intended to fulfil their promises; others who have the will have not the power. Circumstances over which they have no control prevent them from making their promises good. But as God is truth itself, His word must stand; and as He has almighty power He is able to perform all that He promises. As Balaam said, "God is not a man that he should lie; neither the son of man that He should repent; hath He said and shall He not do it? or hath He spoken and shall He not make it good?" (Num. 23: 19). Or as Samuel said, "The Strength of Israel will not lie nor repent" (1 Sam. 15: 29). It is impossible for God to lie (Heb. 6: 18). God lets none of His words fall to the ground (1 Sam. 3: 19).

II. The proof given above is surely sufficient, nevertheless to strengthen our faith we may consider another. God sometimes promised that which, so far as human eyes could see, could not possibly be fulfilled, and yet He carried it out to the very letter. Take, for example, the promise that the children of Israel should come out of Egypt with great substance. How could that possibly be fulfilled. How could a nation of slaves—slaves of the lowest order, slaves ground under the heel of cruel task-masters—leave the house of their bondage with great wealth? And yet the fact remains that they came out at the very time when God promised they would, and they also brought with them the goods which the Egyptians gave them in response to their demand. So impressed was Joshua with this fact that he reminded the Israelites again and again that there failed not ought of any good thing which the Lord had spoken (Josh. 21: 45; 23: 14).

Again, it seemed to the eye of sense utterly impossible that after the seventy years of captivity were fulfilled, Judah would be redeemed without money. But such was the promise. What about the fulfilment? Cyrus issued a decree that the Jews, after having been amply provided with what was necessary for their journey and their settlement in Canaan, should be permitted to return. Thus were they redeemed without money.

Let us learn, therefore, to trust God's promises more implicitly; to plead them in our prayers; and, even if the fulfilment seems to be delayed, to imitate those who through faith and patience now inherit them.