

it in its changing colours, and it was not until Yakoul, one of our waiters, had repeatedly reminded us that dinner was ready, that we reluctantly turned into our tents.

Before dawn the writer was again out of doots. The air was sweet and fresh, and the cool breeze of morning was delicious.

Soon after sunrise, from St. Stephen's Gate, could on this Lord's Day morning be seen issuing bands of young people gaily dressed. These troops descended into the Kidron Valley, and ascending the hill passed close by our tents.

We spent the whole forenoon and afternoon at our tent doots, looking at the famous city, as under the varying effects of light and shade its aspects differed like the changing nuances of the opal.

Near the Garden is a magnificent and very costly memorial Russian or Greek church erected over the burial place of the Emperor Alexander of Russia, who was assassinated a few years ago.

On the summit formerly stood a church, marking the traditional place of the Ascension. This is now converted into a mosque, and the Moslem custodian, for the usual backsheesh, shows in the enclosure the impressions of the right foot of Christ made in the marble.

the Princess Latour Auvergne, Comtesse de Bouillon, a relative of Napoleon III., erected here a church and Carmelite convent. In the corridor which runs round the four sides of the court which contains a garden are thirty one recesses, each of which is filled by a large panel, on which is inscribed in large conspicuous letters the Lord's Prayer in a different language.

WELSH PRESBYTERIANISM.

BY REV. JOHN GRIFFITH, WYATTON, ONT. (Concluded from last week.)

THERE are three institutions among Welsh Presbyterians which will, it is to be hoped, when understood, contribute materially to the solution of three problems which claim the attention of all Presbyterians of to-day.

I. The Cymmanfa.—The Welsh word is here used in the absence of a proper English one, as English writers, when describing the great Welsh national institution, use the Welsh name Eisteddfod. It denotes "a place of meeting," and is commonly translated "Assembly," but "Cymmanfa" not only includes everything that the word "Assembly" does to Presbyterians, but has a much wider meaning to the Welsh people.

It is well-known that preaching occupies a high place among the Welsh. The history of Welsh preaching remains to be written in English, but various attempts have been made to exhibit to outsiders the characteristics of that preaching.

The history of Welsh preaching remains to be written in English, but various attempts have been made to exhibit to outsiders the characteristics of that preaching. The volume recently published by Dr. Cynddylan Jones, entitled, "The Welsh Pulpit of To-day," stands peerless among its kind.

The courts of the Church foster this love of preaching, by making it indispensable that preaching services should be held in connection with their meetings. The Assembly, Synod, and Presbytery, are associated in the minds of the people more on account of the preaching than anything else.

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the Church courts, weak, struggling churches enjoy a real apostolic visitation, and "so are the churches established in the faith, and increase in numbers daily." Except in large towns where a music hall or circus can be acquired for the occasion, a platform is erected in an adjoining field, similar to the "stand" at the horse-race, where between five and ten thousand persons meet to hear the preaching of the Word.

On the last day of the Cymmanfa, the "stage" is occupied from morn till night by seven or eight preachers. In some of these services, an English preacher is wedged in between two Welsh ones, a position which, though rather straitened, nevertheless, indicates the relative religious use of the two languages in the Principality.

The institution of the Cymmanfa is synchronous with the existence of the denomination itself. It is based on the principle that Church courts should be utilized for direct evangelization as well as Church management. Into the "question drawer" of the Alliance, the Welsh Presbyterians place the following:—"Whether such means for the Church to reach the masses through its best men are better than many of the 'revival services' held in our churches, conducted by outsiders of questionable fitness, both intellectual and spiritual?"

II. The Church-meeting.—This is regarded as a unique institution. Howell Harrie, who was its founder, commenced his work by holding exhortation meetings from house to house. He was a member of the Church of England in Wales, and at that time neither he nor his clerical co-workers had any intention of withdrawing from the membership of that Church, and of founding a new denomination.

It is natural to expect that the utterances of some of the brethren in these meetings become conventional, but the deep gloom of the experience of the Welsh Presbyterian contrasts forcibly with the hopeful tone of the Methodist. The same gloom is noticeable also in their singing. Mr. Gladstone is of the opinion that the fondness of the Welsh for minor tunes is the result of their deep religious convictions.

III. The Sabbath School.—How can the Church fulfil the commission of its Head to teach all nations? This is aimed at in Wales by the whole Church going to school. The Church is turned into a school in order to teach the world, on the principle, that all should go to all.

On the three points mentioned—preaching, witnessing, and teaching, as expressed in the three institutions of the Cymmanfa, Church-meeting, and Sabbath School, the Welsh Presbyterians have a message to the Alliance. A proof, also, is furnished of the elasticity

of Presbyterianism, that some of the features which are commonly regarded as belonging almost exclusively to other systems, are strikingly developed in a sister Presbyterian Church.

HOME MISSIONS.

A STUDENT MISSIONARY'S REPORT. LET me give the readers of the REVIEW a few cullings from the report of a student missionary of our Church labouring along the railway.

Up to the present time I have been holding services at eleven places, and after this date several others are to receive attention, one of them a German settlement with about 300 souls. I am not able to give you the number of families to whom I minister, for a large number of the men have not their families with them, but I may say that more than one-half of the people in the district were connected with the Presbyterian Church in Eastern Canada or Scotland.

It rained so hard Sabbath morning that I could get no one to drive me to the German settlement eighteen miles distant. These people had till now only two services in two years. Up to the time of service at Dunmore it rained hard.

As to contributions I may say we would not be in need of money for Church work if eastern congregations would contribute as well in proportion to their numbers and circumstances as people do here.

Living expenses here are high. Mr. Clarke, who is labouring along the Bow, and I occupy a shack at Calgary kindly loaned to us by an elder of the Church. Through the kindness of another elder our meals do not cost us more than 25c. each.

At Dunmore there is likely to be located a colony of Scotch Presbyterians. The Galt railway forms a junction here with the C. P. Railway, as you know and here one of Sir Lester Kaye's large farms is located.

The people all welcome me as missionary, and in all the 241 miles I travel they are willing to do all in their power to support me. For a few years, however, such a field as this will require the fostering care of the Church if it is to flourish or even survive.

The missionary is Mr. W. E. Deeks, of Montreal College, and he is supported by a Young Ladies' Society in Chatham. The Church and Manse Fund will give the \$100 for the church at

Dunmore and Mr Whyte will give a rebate of one-third off the freight charges for lumber. Shall such a field as this be left vacant all winter? A man and means are the only requisites. Western pioneers must be kept in touch with Christianity.

Correspondence.

INDORE HIGH SCHOOL AND COLLEGE WORK.

CIRCULAR LETTER FROM REV. JOHN WILKIE—SUPPORTED BY THE CONVENTOR AND SECRETARY OF THE FOREIGN MISSION COMMITTEE, (W.D.)

DEAR SIR,—The following is the resolution unanimously passed by the last General Assembly of our Church:—"The General Assembly commends to the liberality of the Church the High school and college work committed to Mr Wilkie, and trusts that all necessary aid will be given him in his endeavours to raise funds to enable him to procure buildings requisite to the efficient carrying on of his work."

In addition to what is said in the pamphlet permit me to note the following: In all our work our aim is to bring the nations of India of high and low caste alike to a knowledge of the truth as it is in Jesus. Our school work is believed to be a very powerful agent for this purpose. It affords us a daily congregation of keen young men, naturally religious, who largely have lost confidence in their old faith, who, in the religious upheaval in the land, are open to those influences that most effectually act on them and who have confidence in us. To this congregation we can day after day present, line upon line, the Gospel of Jesus. What uncertain congregation gathered at any point in our ordinary evangelistic work can compare with this? Is it not worth an effort to get and keep such a congregation of young men—many of whom will afterwards have such an influence in the native states around us?

Our aim has further been to make our High school and College self-supporting. We have had serious opposition, and so our progress has been much slower than we hoped, but when we consider that we were inaugurating a new policy in that we were seeking to establish ourselves in the conservative native states of Central India; that delicate questions for the Government's decision were raised; that British officials were nervously anxious to avoid any possible complications with the native states; and that some British officials were determinedly opposed to all Christian effort, we feel grateful for the firm footing and Government recognition

obtained. Had we those grants from Government that we are entitled to, our High school would be self-supporting and these we hope to get. To get them, however, we must have, as the Inspector has again and again pointed out, buildings suitable for the work. Our school has been carried on in some old native houses that were added to or altered from time to time to meet the increasing demand for room. My class room was about 15x10 by 10 feet high, and in it I often had 25 boys. To get air I was forced to open up two or three of the doors leading into other similarly crowded and unsuitable rooms, thus admitting also their noise; and in going into some of the rooms I was forced to wear my hat because of the insufficient protection from the heat afforded by the roof. We have now reached the limit of our accommodation. The same staff of teachers could take charge of a much larger number of boys and so in a larger building our influence and income would be largely increased.

Further, the same native building is used for church and lecture hall, but has many a time been too small for the crowds who desired to come in, and there is no possibility of our securing a room large enough to accommodate the audiences we may reasonably hope for unless we build for ourselves. The large hall of the school will be ample for our requirements in the meantime, at least, and probably till the native Christians can build a church for themselves.

Buildings at Indore, then, have become a necessity from whatever point of view we regard the work. The Foreign Mission Committee and General Assembly have approved of their erection, and have entrusted to me the raising of the amount needed, but as my furlough is drawing to a close and the demands of the work in India require me to return there as soon as I can, I must leave to the friends of the Mission very largely the raising of Canada's share of the required amount. Will you, therefore, kindly bring the matter to the notice of your congregation in as favourable a way as you can, and possibly secure canvassers in the congregation for the purpose, it being understood (a) that the amount given shall not interfere with the regular Foreign Mission contributions, and (b) that it will be used in harmony with the decision of the Foreign Mission Committee.

It may be paid in monthly or yearly instalments or in a lump sum as may be thought best, though the sooner it is all collected the better will we be able to expedite the work, as the Foreign Mission Committee assumes no financial responsibility in connection with it.

I am, yours, etc., JOHN WILKIE.

The foregoing statement by Mr. Wilkie is a powerful appeal to us. I should touch our hearts. The facts speak for themselves. They concern a department of missionary service in which our brother has earnestly laboured during anxious years, even while meeting, so far as in his power, the claims of pastoral and evangelistic work. Let us identify ourselves with him in it, convinced that on this and similar effort in behalf of the youth of India, much of the future welfare of that great land, under God, depends.

THOMAS WARDROP, Convener. HAMILTON CASSELL, Secretary, of F. M. Com., (W.D.)

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