

Pages Missing

The Presbyterian Review.

Vol. X.—No. 27.

TORONTO, JANUARY 11, 1874.

\$1.50 per Annum.

The Sinner's Refuge.

I CANNOT tell where I am drifting, drifting,
 Adown the stream ;
Life's fickle sands are slowly sifting, sifting,
 A changing dream.
Thoughts, sweet and bitter, through me are surging, flooding,
Now soul-inspiring, now dark gloom foreboding ;
Oh, to be free from all this vain regretting
 Of errors past ;
Oh, for the jewel lost from out its setting,
 And from me cast !
Oh, for a balm to heal a mind diseased,
Oh, for protection from a God displeased.
Where shall I flee, from all this sin and care,
What refuge seek—the Saviour's cross up there ?
Lo ! comes the answer, in a heavenly strain,
"Have Faith and thou shalt yet be born again.
There is no other one to whom beholden,
Through Christ our Lord, we tread the stairway golden
If thou wilt only trust, obey believe,
Thy way-worn soul He'll pardon, cleanse, receive."

F. J. E.

TORONTO, Canada, Jan., 1874.

Duties of the Eldership.

NO office in the Presbyterian Church is of greater antiquity, or of more honor than that of the ruling eldership. Those holding it are chosen men, solemnly set apart to sacred service. They are not called to devote their lives to teaching authoritatively, and to the administration of the sacraments, as are the ministers of our Lord Jesus Christ; but they are their equals and co-laborers in the maintenance of sound doctrine and discipline in the Church. It is theirs "to rule well"—to supervise and govern in God's house. They are the custodians of the purity, peace and welfare of Christ's kingdom. They are entrusted with a high responsibility. They are required to attend to whatever relates to the instruction, edification and prosperity of the people over whom God has made them overseers.

Their duties are limited, being defined by their distinctive title—spiritual rulers. It is not given to them to employ secular weapons or aids, in vindication of their authority, or against the offenders of moral law. They handle no carnal instruments. They act for Christ, in His name, under His regulations, and according to His prescribed order. As respects civil relations, they are nothing more than ordinary citizens, but in their ecclesiastical relations they stand in God's stead, are invested with moral power and endued with divine authority to pronounce judgment upon all matters within their constitutional and scriptural jurisdiction, consult about, and to take action in regard to all affairs that come before them in a lawful manner.

More particularly viewed, their duties are both public and private, as respects those which are more open and formal, they constitute a judicial Court, or Church

Session. In this capacity they are counsellors, administrators and adjudicators. It devolves upon them to guard carefully the young committed to their oversight, following them with their advice, admonition, prayers and help. They must converse with the serious, comfort the afflicted, visit and pray with the sick, encourage the desponding, rescue the tempted, reprove the careless, and restore the backsliding. They are to render all needful assistance in sustaining and conducting devotional meetings, leading in prayer, and, when necessary, explaining the Scriptures or offering a word of exhortation. In brief, they must do by speech, example and influence, whatever will be beneficial for the congregation, honorable to their station, and promotive of the glory of Him whom they represent. This may sound old-fashioned, or even new, to some of our modern elders, who seem to think their duty is ended when they attend the meeting of the session with more or less regularity, and assist in the distribution of the sacramental elements; but it is well to stir up their pure minds by way of remembrance, and to indicate what a blessed mission is theirs if they will only awake to the true conception of what their office means and requires, and do their utmost, with the divine help, to discharge its functions in the spirit of their Lord, and out of love to the souls of all placed under their care.

No; do their duties end with the specifications mentioned. At such times, and in such ways, as the Constitution of the Church prescribes, they are to sit as members of its higher judicatories, and to decide and act in a legislative and judicial capacity, as the case may be. Here their voice and vote are as free and decisive as those of the most famous divines. They have equal privileges, rights and powers in Presbytery, Synod and General Assembly with their ministerial brethren.

In the light of these considerations, their position is most responsible. To meet its demands requires study, care, devotion, reflection, prudence, and, above all, special grace. It may well tax the energies and resources of the greatest and best of Christ's servants. It is not to be assumed in a trifling, flippant, careless manner, but entered upon with seriousness, ardor and consecration.

The value of this sacred office cannot well be over-estimated. It should never be lightly esteemed. It should hold high place in the regard of all who exercise it, and of all who are subject to it. It has been of immense advantage to our Church in past generations, conserving the purity of truth and conduct, and advancing the kingdom of Christ. He who honorably, acceptably and usefully fills it does grand and noble work.

"That little children should play at the foot of the ladder between heaven and earth, which was let down at Bethlehem and is never again to be drawn up, is surely the Master's mind.—*British Weekly*

The Presbyterian Review.

ISSUED EVERY THURSDAY, from the office of the Publishers, Rooms No. 20, 21, 23, 25 Aberdeen Block, South-East corner Adelaide and Victoria Streets.

TERMS, \$1.50 per annum.

All communications for either Business or Editorial Departments should be addressed THE PRESBYTERIAN REVIEW, Drawer 2104, Toronto, Ont.

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Toronto, January, 11, 1894

Our New Hymnal.

THE following communication from "One of the Committee" is worthy of prominence in our columns:—"No more important remit has been sent down from the Assembly to Presbyteries for a long time, than the one anent the revision of our Hymnal. Not that the present Hymnal is a poor one. It has been much appreciated, and has steadily grown in favour with our people during the twelve years of its duration. The proof of this is shown in the fact that in 1892 a surplus on the sale of the book of \$1,200, was placed to the credit of the Aged and Infirm Ministers' Fund. It contains many of the best hymns in the language, whose use in public and private worship has brought unspeakable comfort to the hearts of vast numbers of the people of God. It has also, unquestionably, improved the Service of Praise in very many, if not in all our churches, where it has been adopted. Hence it has been a means of blessing to our Church.

At the same time the Committee who prepared it have never contended that it was perfect, and some of its members have been among the most zealous advocates of revision. It is more or less widely felt, that, if we are to have a hymn-book at all, we should have as good a one as can be had. Also, that we should have one that will commend itself to all our people, both young and old. Especially do we need a hymn-book which will meet the needs of our Sabbath-schools, as well as of our Churches, one which will displace the trashy hymn-books, which are found in many of our Sabbath-schools throughout the country.

The Committee, appointed by the Assembly to consider this matter, met at Toronto in December, 1892, and sat for a whole week. They had before them the most recent editions of all the best hymn-books in the English language, from which they made the best selection they could. One thing that confronted them at the outset was the fact that we had no fewer than three or four books of hymns, each book having its own numbering. First there was Rouse's version of the Psalms, then the Paraphrases, the Hymns following them, and lastly the Hymnal. They decided that it was most desirable to have our Book of Praise numbered consecutively from beginning to end, the Psalms stand-

ing first, and the Paraphrases mingled with the Hymns, according to their subjects.

The question of retaining the whole Psalter was keenly discussed. There was a strong feeling manifested in favour of preserving the Psalms for singing. This was common to all. At the same time, it was pointed out, that but a portion of the Psalms is sung, even by such congregations as have not yet adopted the Hymnal, and that the best method of preserving the use of the Psalms, was to select such portions as are sung and place them first in the new Hymnal. Of course, such congregations as still desired to use the whole Psalter, would find it in their Bibles. The force of this plea was acknowledged by the large committee present, and, accordingly, a selection was made, which it was hoped would commend itself to our people generally.

The results of the Committee's labours have been considered by the Assembly, and approved, with the exception of the selections from the Psalms, which were so amended as to include the entire Psalter. The whole subject is now before Presbyteries, who are to report to the Assembly through the Hymnal-Committee by the first of March next.

It is to be hoped that Presbyteries will give this matter their most careful consideration, embodying such suggestions, as, in their judgment, will enhance the excellence of the new Hymnal, and render it the best in any Church.

Moreover, why should not Presbyteries invite the co-operation of our people who, after all, have the chief interest in this subject, since they must sing the hymns, in public worship. We should have the consensus of the whole Church, that so our forthcoming Book of Praise may satisfy our needs for many years to come, and prove acceptable to all.—ONE OF THE COMMITTEE.

Post Office Red-Tape.

The following communication from the Post Office Department, received by Rev. Dr. Moore, Ottawa, who is acting in the matter for the Committee, shows a curious interpretation of the rules of the service. Why M.S. for the printer, or circular letters, should be treated differently to statistical returns, which partake in no way of the character of private correspondence, it is only possible for men steeped in officialdom to understand. The letter brings to light a state of things that should be enquired into on the floor of the House of Commons:—

"With reference to your enquiry in the matter, I am directed to inform you that the Postmaster General is unable, much to his regret, to authorize the transmission of church statisticals returns, made on forms similar to the enclosed, at less than letter rate of postage. I am, Rev. Sir, your obedient servant, W. D. LeSueur, Secretary.

The Church and the Young.

There are several communications before us suggesting the continuance of the Symposium which has been running through our columns for the last two months on, How to interest young men in the work of the Church.

As an evidence that the articles, carefully prepared as they were by competent men who could draw from their experience, have done some good, these letters are very gratifying, but the various standpoints from which the

subject was discussed seem to have fairly well covered the ground, and as other interesting subjects demand attention, the request of the correspondents cannot in the meantime well be conceded. At the same time it is quite in order to repeat what has become trite in these columns that to these subjects the very best minds of the Church ought to be directed. The Symposium has placed before the Church the mature thought of practical workers and much valuable suggestion has been made available by its means.

One way which has been suggested in which they could be turned to account is that they be taken one by one, and read and discussed at young people's meetings where their merits would find favour and bear fruit. While the space given to the Symposium must be used for other purposes, correspondents having fresh ideas will find space in our columns for a statement of their views if pithily expressed. The subject will always have an interest to the REVIEW, whose every effort is intended to assist in the work of the Church.

The Chiniquy Fund. A friend who does not wish his name to be published has forwarded \$5, to be transmitted to the Chiniquy Fund.

Death of a Scotch Divine. Rev. William Milligan, D.D., principal clerk of assembly and retired professor of divinity and Biblical criticism in Aberdeen university, died on 11th inst. in Edinburgh, where he had lately taken up his residence. Born in 1820 in the manse of Elie, he had a distinguished career as a student at St. Andrews, and was ordained to Cameron, Fifeshire, in 1844. A few years later he was translated to Kilconquhar, and after ten years work there he was appointed to the Aberdeen chair. In 1875 he received the deputy clerkship of assembly the principal office falling to him in 1886. The moderatorship was conferred on him in 1882. His scholarship was attested by his being appointed one of the New Testament revisers. Several theological volumes issued from his pen, the subjects being chiefly the Resurrection and Ascension. The Croall lectures, dealing with the former, have had a large circulation, and been translated into several foreign languages. He was a prominent figure in the public life of the Granite city, education especially securing his services. Doctrinally he was chiefly in sympathy with the High party, as was shown by his accepting the presidency of the Scottish Church society. His mother was a daughter of D. M. Moir (the "Delta" of literature), and one of his sons is the minister of St. Matthew's, Morningside, Edinburgh.—*Christian Leader*.

The Sunday Newspaper. At the recent annual meeting of the American Sabbath Union, in New York, Rev. Dr. Plumb, of Boston, discussed the Sunday newspaper. He said: "The Church is the foundation upon which all moral reform rests. We cannot get enough people interested in these institutions to-day to maintain the high standard of morality that we should. This is very largely owing to the influence of these Sunday publications, which secularize public thought on the Sabbath, thereby exerting a powerful tendency toward breaking down the religious influence and restraint which is absolutely necessary for the preservation of our religious institutions."

Wasted Wealth. The following figures given by the press bring out in startling light the movement of population

from once populous parts of London, and the consequent desertion of the churches. Few large cities there are that have not some such facts to report.

	Attendance.	Sittings
St. Dunstan-in-the-East.....	17	700
St. Margaret Patten.....	30	450
St. Swithin, Cannon-street.....	15	300
St. Catherine Coleman.....	13	240
St. Edmund-the-King.....	31	200
St. Mary Woolnoth.....	10	650
St. Mary Abchurch.....	12	200
St. Stephen's, Walbrook.....	13	400
St. Andrew, Undershaft.....	45	500
St. Catherine Cree.....	38	500
St. Helen, Bishopsgate.....	24	750
St. Peter-le-Poer.....	28	650

That is to say, in twelve City churches the attendance (on two recent Sundays) was, in all of them together, 280; if the churches had been half filled there would have been 2,770 present; if full, 5,540. We wonder what the gross income of the hard-worked incumbents of these parishes is, and how many are resident.

The Waldensian Church. The Waldensian Church is peculiar in this; it is practically two Churches, though nominally one. The one is the Church of the Valleys, the original Church among the mountains, where the blood of the martyrs flowed so freely, and the other is the mission field, the rest of the kingdom of Italy, in which the mission churches are. The remarkable fact is that the ordained pastors in the mission churches outside the valleys are more than thrice as numerous as those within them. The mission part is becoming the great body of the Church. A corresponding change of organization is about to be made.

Christian Union. Dr. Schaff wrote in one of his last published communications in the *Independent* on the "Means of Promoting Christian Union." Among these means he indicated: 1. The cultivation of an evangelical, catholic spirit in our dealings with our fellow creatures. 2. Co-operation in Christian and philanthropic work. 3. Comity among the missionary societies, and avoidance of encroachment upon each other's field. 4. A study of church history and comparative theology, and the recognition of the fact that there has been no ideal Church in any age.

Parliament of Religions. Rev. M. J. Savage, of Boston, one of the ablest and, perhaps, the most aggressive, among the Unitarians, says *The Truth*, has preached and printed a sermon on "The Parliament of Religions." He thinks it is the grandest event that has occurred since the "time when the morning stars sang together, and the sons of God shouted for joy over finished creation." He exalts in "the fact that Christianity has been willing to sit down on equal terms in a parliament of the world's religions," and "it means, and must mean, nothing less than a voluntary abdication on the part of Christianity of its autocratic and exclusive claims to being the only one revealed and infallible religion." He also greatly rejoices in the fact that the speakers who did not advocate Christianity received the loudest cheering, "and that, when Christianity through these great world representatives did consent to sit down in the Parliament of Religions on equal terms, it gave up, whether it meant to or not, any logical right hereafter to the claim that it is the one only divine religion of the world."

Precious Thoughts,
FROM LIPS NOW SILENT.

It was Thursday night again. The subject chosen was the 11th of Hebrews.

To save looking up the passage in the Bible, which few readers will do, it may be well to give enough of it to bring its line distinctly back to memory.

"Abraham... went out, not knowing whither he went... sojourned in a strange country, dwelling in tabernacles with Isaac and Jacob. For he looked for a city which had a foundation... These all died in faith, not having received the promises, but having seen them afar off, and were persuaded of them, and embraced them, and confessed that they were strangers and pilgrims on the earth... And truly if they had been mindful of that country from whence they came out, they might have had opportunity to have returned. But now they desire a better country, that is an heavenly *wherefore*. Here the preacher paused "wherefore—wherefore God is not ashamed to be called their God! Why is He not ashamed to be called their God?"

My own mental answer was ready enough "Because they were men and women after His own heart. Because especially they made His promises their inheritance, and were willing on account of these promises to be 'strangers and pilgrims on the earth.'"

But the answer from the earth was very different.

"Wherefore God is not ashamed to be called their God. Why is He not ashamed to be called their God? Because 'He hath prepared for them a city.' He hath prepared for them the fulfilment of all their hopes. He led them to 'look for a city which hath foundations, whose builder and maker is God,' and 'He hath prepared for them a city.' If He had failed to do so, He would be ashamed. He would need to be ashamed 'to be called their God.' But 'He hath prepared for them a city, wherefore He is not ashamed to be called their God!"

"When God speaks a word of promise, and a human soul is led to lay hold upon that word of promise, to lean upon it, to rejoice in its richness and faithfulness, to act upon the faithfulness of this promise, if God were to allow that promise to fail of a triumphant fulfilment, He would then be, and He would need to be eternally ashamed in the presence of that trusting one.

"Could the grounds of our confidence be put stronger? As we would resent the idea of 'shame' attaching to the name of our God of faithfulness, let us resent the faintest whisperings of unbelief, and glory in the everlasting reliability of the word of the living God."

In the above passages I do not pretend to remember the words used, but think the thought has been given.
Brucefield. ANNA ROSS.

The Hasty Word.

To think before you speak is so wise an axiom that one would hardly think it needful to emphasize it by repetition. And yet in how many cases the hasty temper flashes out in the hasty word, and the latter does its work with the precision and the pain of the swift stiletto! Singularly enough, the hasty word oftenest wounds those who love one another dearly, and the very closeness of their intimacy affords them opportunity for the sudden thrust. We know the weak points in the armour of our kinsman and our friend; we are aware of his caprices, and ordinarily are tender and compassionate even of his vanities and his small fancies and whims; but there dawns a day when it is written in the book of fate that we shall be as cruel as we are loving. We are cold, or tired, or hungry. We are anxious over unpaid bills, or our expected letters have not arrived, or one of the children is ailing, and we dread the outcome of the malady. So politeness fails us, forbitude is vanquished, philosophy is in abeyance, and we say that which we repent in sackcloth and ashes. But though the hasty word may be forgiven, it is not at once forgotten. It has flawed the crystal of our friendship; the place may be cemented, but there is a shadowy scar on the gleam-

ing surface. Oh, if the word of haste had but been left unspoken, if the strong hand of patience had held back the sword as it was about to strike.—*Harpers' Bazar*.

Protecting Children.

It is pleasing to note in the benevolent work of caring for and protecting its dependent children. Ontario bids fair to occupy a prominent position among progressive countries. The department recently created under the direction of Mr. Kelso is accomplishing much good, and as the principles of the Ontario Children's Act are more fully brought into operation it will be found that we have adopted the most practical, and at the same time, the most economical system of dealing with this class:—Namely, to rescue neglected children from evil environment and place them out in family homes, where they will have opportunities for acquiring and developing habits of sturdy independence and thrift. No country can ignore its helpless children, who are to be its future citizens, and the heirs of all it has achieved. In a recent magazine article, the Hon. J. M. Gibson concludes a careful exposition of this question with the following words of wisdom: "There is no surer and more effective mode of improving society than the rescuing of neglected and dependent children from dangerous environments, wisely caring and providing for them during their early years, and giving them a good chance for a fair start in life. This is a busy world, and philanthropic work is too much confined to the few, but a movement of so vital importance to society should enlist the active co-operation and practical sympathies of all."

Horace Greeley on Proof-Reading.

In the latest batch of published letters of Horace Greeley, there is one addressed to a young man who aspired to the position of a proof-reader on the "Tribune." Here is Mr. Greeley's appreciative tribute to the occupation of a proof-reader, in reply to the application.

"As to proof-reading, I think a first-rate proof-reader could always find a place in our concern within a month. But the place requires far more than you can learn; it requires a universal knowledge of facts, names, and spelling. Do you happen to know, off-hand, that Stephens of Georgia spells his name with a ph, and Stevens of Michigan with a v in the middle? Do you know that Eliot of Massachusetts has but one l in his name, while Elliot from Kentucky has two? Do you know the politics and prejudices of Oliver of Missouri and Oliver of New York, respectively, so well that when your proof says 'Mr. Oliver' said so and so in the House, you know whether to insert 'of Mo.' or 'of N.Y.' after his name? Would you choose to strike out 'of Mo.' and put in 'of N.Y.' if you perceived the speech taking a particular direction respecting slavery, which shows that it must be wrongly attributed in the telegraphic dispatch? My friend, if you are indeed qualified for a first-rate proof-reader, or can easily make yourself so, you need never fear. But don't fancy the talent and knowledge required for a mere Secretary of State, President, or any such trust will be sufficient."

The Origin of Zenana Work.

The first Zenana teaching ever attempted in the East was in Siam in 1851, as Zenana work in India did not begin until 1858. Twenty-one of the thirty young wives of the Siamese king composed the class. In India the beginning was on this wise: A missionary's wife in Calcutta sat in her parlor embroidering a pair of slippers for her husband. A Brahman gentleman admired them! The lady asked if he would not like to have his wife taught to make them. He answered "Yes." That was a fatal word to those who wished to cling to idolatry, but a joyous answer it has proved to be to them. As this lady was teaching the women of India to twine the gold and purple into the slippers, she was twining into her heart the fibres of the sufferings and love of our Lord and Saviour. After one home was opened to the missionary, it was easy to gain access to others.

Canadian Pulpit.

No. 27.

The Gospel of Christ.

By Rev. J. Knox Wright, B.D.

Home Missionary, Spallmushchen, B.C.

TEXT I.—Romans I, 16.—“For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek.”

Let us for a little inquire what is meant by this gospel of Christ, and then consider some of Paul's reasons for saying “I am not ashamed.”

I. **WHAT IS MEANT BY THE GOSPEL OF CHRIST?** And here we can speak only in the most general terms. You all have known the gospel from your earliest years. Week by week you have heard it preached since you can remember. It is “the old, old story of Jesus and His love.” We can say nothing new about it, but would seek to set it forth simply and clearly, and to stir up your minds by way of remembrance. The gospel is the whole revelation of God's saving grace, the good news from Heaven which tells that with God there is plenteous redemption, that the way is open and the means provided by which sinful men may come into the favour of God, obtain His pardon with the cleansing of their sins and renewal of their natures, and be made possessors of a present salvation and heirs of future glory. The gospel is a combined revelation of wrath against sin and mercy toward sinners. It shows man's guilt and proclaims the ransom. It declares man's pollution, and points to a fountain of cleansing. It tells of man's debt and assures us that full payment has been made for him. It describes man's disease and provides the remedy. It shows that sin results in death and ruin, but that God freely offers the gift of eternal life and salvation. The gospel is a message of peace to rebels, of pardon to transgressors, of liberty to captives, of light and joy to those in darkness and misery, of life to those dead in trespasses and sins. It is God's trust to the world, His hope for the despairing, His rest for the weary, His benediction and bounty for the souls of men.

And the source, foundation, centre, crown, and glorious messenger of it all is Christ. We hear the music of His name in the redemption counsels of a past eternity. We hear His footfall in every Old Testament promise and prediction from the beginning of time. We trace His features in all the types and symbols of the old dispensation. We see His form and behold the glory and marvellous beauty of His presence in the writings of the Evangelists and Apostles. We see Him in the Humiliation of the Manger, in the Obscurity of Nazareth, in the tasks and poverty of life, in the work and worry of His public ministry, in the agony of the garden, in the pain and shame of the cross, in the shadow of the tomb, in the bright shining of the resurrection dawn, in the triumph of the ascension, and exalted a Prince and a Saviour amid the glories of Heaven at the right hand of the throne.

We see Him “God manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory. We behold His glory—glory as of the only begotten of the Father full of grace and truth.”

The whole gospel is about Christ. He is at once the author and the theme of it all. It both comes from and leads to Him. He is the self-manifestation of the second person of the Trinity in the office and work of Redeemer. The death of Christ upon the cross is the pivot of the whole, upon which balance all the counsels, predictions and promises of the past, and all the blessings, triumphs and glories of the future.

“Christ crucified” was to Paul the very heart of the gospel. He gloried in the cross. He determined not to know anything save Christ and Him crucified. This he preached everywhere, always, and to all, and yet it was in this above all else that the Jew found a stumbling-block, and the Greek foolishness and the Roman offence and reproach. A Christ laying down His life that He might take it again; offering Himself a sacrifice for sin that He might put away sin; submitting to death so that he might destroy him that had the power of death; stooping to the ignominy and shame of the cross that thus he might bestow upon men life, honour and salvation. This is the glory of the gospel, but this was its offence in the days of Paul and especially in the City of Rome.

This Christ, whose gospel Paul preached, had died the death of a felon in Judaea by order of Pilate the Roman Governor. Paul knew all about the Romans estimate of crucifixion. He knew how bitter was the offence against the cross, and still knowing that “Christ crucified” was the heart of the gospel, he says, “I am ready to preach also at Rome, for I am not ashamed of the gospel of Christ.” Now he must have had good strong reasons for this.

II. **LET US IN THE SECOND PLACE, CONSIDER SOME OF THESE REASONS:** Observe first, The gospel both satisfied and gave wide scope to the Apostles' mind. Paul's mind was of a very high order. It was strong, clear, inquisitive and logical, earnest and fair. It was very deliberate in forming its judgments, but they determined in holding to its convictions. It could not endure pretence, sophistry or confusion. It was a mind formed for scaling heights, digging down into depths, and making long sweeps of search.

And then this mind had been carefully trained and richly stored. The schools of Taras were famous. Here the Apostle took his first steps in knowledge. Gamaliel in Jerusalem was a learned Doctor of the law. At his feet Paul sat, probably for years, gathering rich stores of learning, and developing the rare powers of his mind. This mind, naturally a giant among other minds, received the most careful, thorough training to be found among Jews or Gentiles of his day. Now so far as Paul understood the gospel of Christ it fully

satisfied his mind. He found it a rich, beautiful, self-consistent harmony. It charmed and filled his whole being. At his first contact with the gospel he looked upon it with cold, critical, even hostile eyes. He hated the name and persecuted the followers of Christ. He would gladly have pronounced and proclaimed the gospel a fable, a delusion, a deceit, but under the constraining grace of God Paul was at length brought in all sincerity to see and acknowledge that the gospel of Christ was infinite wisdom and exquisite beauty. His whole study and meditation from his conversion up to the penning of these words had confirmed and strengthened this judgment. Everything which he had learned had increased his satisfaction and pleasure. This Epistle to the Romans a treatise which has never been equalled by the human mind, and that to the Galatians show how searching, keen and clear had been this man's study. The strong mind found strong food in the gospel. Paul esteemed the gospel of Christ the richest theme which could charm, engage and satisfy his mind. It filled and mastered him as nothing else could.

And yet he found he had not grasped it all. He speaks of heights, depths, lengths and breadths passing all understanding. He acknowledged, “I know in part, I see as in a glass darkly.”

Go stand under the vault of Heaven some bright, clear night and behold the stars, they are a great glorious company, the sight of them fills the soul with awe and solemn pleasure. Now take a telescope and you will see stars beyond these stars, stars in greater multitude, of vaster magnitude, of intenser brilliancy. But take a stronger instrument and look again and again and you will see that the whole radiant floor of Heaven is thickly strewn with the diamond-dusty stars. The Apostle Paul looked up at the gospel of Christ. He saw in it beauties, glories, mysteries which filled his soul with gladness and wonder. With stronger faith and deeper love he looked again and again and again, and saw that there were glories wrapped around glories, and beauties heaped upon beauties, shining brighter and brighter up to the throne and heart of God. Paul saw that throughout infinite duration, with ever strengthening powers, his mind could find both full satisfaction and free scope in the gospel of Christ, so he was not ashamed of it.

Second. But again Paul had had experience of the power of the gospel in his own heart and life, and believed that it was the only true, everywhere suitable, all sufficient remedy for the souls of men. This man had known the enslaving, deceiving, polluting power of sin; he had learned the deep deceitfulness of the evil heart, he had heard the accusations and upbraidings of an awakened conscience; he knew the errors of the law and the helplessness and hopelessness of the soul in its natural state. But Christ with His gospel came to Paul in quickening, renewing, cleansing, justifying, sanctifying power, bringing rest, and peace, and joy, lifting him out of the horrible pit and miry clay, and setting his feet upon a rock, making him a new creature, so that old things passed away and all things became new, as he says “the grace of our Lord was exceeding abundant with faith and love which is in Christ Jesus.” Paul's own experience of the power of the gospel had been rich. It had conquered, changed, blessed and furnished him. He saw all round about in other men the deep stains and terrible results of sin. He heard throughout the world the clanking of chains, the sigh of the prisoner, the moan of the slave, the shriek of the despairing. He saw everywhere the marks of galling fetters, the deep pollution of iniquity, the scars of the eternal fire. He saw, all round about, sinners perishing; and the thought burned within him “This is a faithful saying, and worthy of all acceptation that Christ Jesus came into the world to save sinners. He has given salvation to me “the chief of sinners—I am not ashamed of His gospel, it is the power of God unto salvation to every one that believeth.”

Paul looked back upon the efforts and labours of all the philosophers and sages of the heathen world, and saw that they had not brought salvation unto any. They had simply stirred as with slight wands of light the darkness of the world so that its folds appeared the more black and awful. They had but scraped the sore of sin so that its deep, foul festering became more visible. They had but pointed the way to despair by proclaiming man's vileness and weakness. Their searchings all fell short of the way of life, and their medicines short of the true remedy for sin.

Paul found too that Judaism, standing alone could give us peace, or bring us salvation. He saw that by the law was the knowledge of sin, that the blood of goats and calves could not purge away sin nor renew the heart, that the rites and ceremonies of the old dispensation must either lead or bar the way to Christ the World's Redeemer, that of themselves they were nothing, and that made the whole of religion they were worse than nothing.

Heathen philosophy had failed. The law in that it was weak through the flesh had failed. What then? only this, the gospel of Christ is the power of God unto salvation. Paul knew that this could save any man and every man, that it could make the foulest clean, the most hardened humble, the most despairing hopeful, that it could fill the world with purity joy and peace. Therefore he was not ashamed of it.

He knew that kings should bow before it, that systems of philosophy should yield to it the future of victory: that the strongholds of Satan should tremble before it; that all the pride of learning, and the wealth, and power, and pomp, and authority of all the kingdoms of the earth should worship at its feet; that the melody of its music should one day fill the whole atmosphere of the earth, and see it singing the new song in the horns of the universe. Therefore he was not ashamed of it.

He knew that it should gather a seed for the Lord out of all the earth and cause a redeemed race of Jews and Gentiles to return and come to Zion with songs and everlasting joy upon their heads, and fill the mansions of Heaven with a great multitude which no man can number “of all nations and kindreds and people and tongues.” Therefore he was not ashamed of it.

For the Sabbath School.

International S. S. Lesson.

The Complete Scheme for 1894.

On this page we give the International Scheme of Sabbath-school lessons adopted by the Sabbath-school committee of the Presbyterian Church in Canada. We believe these should have as wide

as possible a free circulation among the members of the Church, for nothing keeps the memory of the scholars fresh as to the lesson better than a date and subject card. Hence we not only give the list for the year now, but in every issue we shall give the list for the current quarter. Superintendents and teachers are asked to draw the attention of the children to this feature of the REVIEW, in which they are specially interested. So that the good purposed by its publication may be effected.

INTERNATIONAL SCHEME OF SABBATH-SCHOOL LESSONS

ADOPTED BY THE SABBATH-SCHOOL COMMITTEE OF THE PRESBYTERIAN CHURCH IN CANADA

1894 FIRST QUARTER. 1894

Table with columns: 1894, BIBLE LESSON, PROVE THAT, COMMIT TO MEMORY (PROOF, GOLDEN TEXT, CATECHISM). Rows include lessons for Jan, Feb, Mar, and a REVIEW section.

Fleming H. Revell Co., Toronto.

INTERNATIONAL SCHEME OF SABBATH-SCHOOL LESSONS

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1894 SECOND QUARTER. 1894

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Fleming H. Revell Co., Toronto.

INTERNATIONAL SCHEME OF SABBATH-SCHOOL LESSONS

ADOPTED BY THE SABBATH-SCHOOL COMMITTEE OF THE PRESBYTERIAN CHURCH IN CANADA

1894 THIRD QUARTER. 1894

Table with columns: 1894, BIBLE LESSON, PROVE THAT, COMMIT TO MEMORY (PROOF, GOLDEN TEXT, CATECHISM). Rows include lessons for July, Aug, Sept, and a REVIEW section.

Fleming H. Revell Co., Toronto.

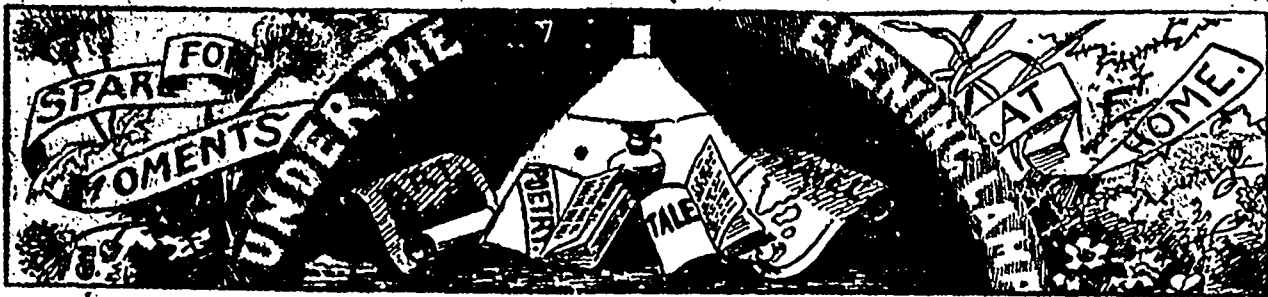
INTERNATIONAL SCHEME OF SABBATH-SCHOOL LESSONS

ADOPTED BY THE SABBATH-SCHOOL COMMITTEE OF THE PRESBYTERIAN CHURCH IN CANADA

1894 FOURTH QUARTER. 1894

Table with columns: 1894, BIBLE LESSON, PROVE THAT, COMMIT TO MEMORY (PROOF, GOLDEN TEXT, CATECHISM). Rows include lessons for Oct, Nov, Dec, and a REVIEW section.

Fleming H. Revell Co., Toronto.



"THE FIRST TO ENTER THE KINGDOM.--Continued.

But little Arnold could not sleep. He was restless, and tossing to and fro long after fair-haired little Cicely had gone to the land of dreams. He was still thinking of what Margery had said about each of them having to enter the wonderful Kingdom above one by one, and how he would have to do it; and he hoped it would not be till he was quite a man, so that he might not mind so much entering the Kingdom all by himself.

Then he thought of the afternoon feast of strawberries and cream, and how Margery had set aside half of hers for the sick girl who was so very ill, and though Margery had said he might have a share of hers to give, yet it did not feel at all like giving himself to do it in that way.

All of a sudden he remembered that he had some sweet fancy biscuits under his pillow. He had always three put there every night for fear he might be hungry in bed; and somehow he always was hungry, and ate them up. But would it not be a nice plan to add them to Margery's strawberries—for Sally would be sure to like something to eat with them?

He put his hand under his pillow. Yes, there they were, and the very thought of them made him feel hungry. But Margery's example had not been without its influence, and the desire to help the sick girl was strong upon him. Besides, he had some new, undefined wish to do something for God's poor folk, because He was noticing whether we did it or not, and would certainly remember "when He came in His glory, and all the holy angels with Him."

"I had better put them away at once," thought the child, "for if I keep them till the morning, I am sure to eat them."

He got up softly, listened to hear if Cicely was asleep, drew his biscuits from their hiding-place, and slipping out of bed, stepped softly with his little bare feet across the room to the side table where the strawberries were lying, with some soft green leaves spread over them.

Arnold lifted the leaves and peeped. The crimson fruit looked lovely in the dim lamp-light, but no thought of taking one entered his head. He stretched out his hand and deposited his biscuits among the strawberry leaves.

"Nurse will not touch them if I put them there," he said to himself, "for she will know they are meant for poor Sally."

For a moment he stood eyeing his gift, which certainly had not cost him nothing to part with; then he turned away with a little sigh of relief that the deed was done.

But just as he turned away one of his night-dress buttons caught in the fringe of the table cover, and ere he was aware he had pulled over the lamp, which fell with a crash to the floor, and, being paraffin, blazed up in a moment, and Arnold was enveloped in flames.

The child's screams of terror quickly brought Margery from the adjoining room. It was well for him that she was near at hand, or he might have been burnt to death ere help reached him.

"Oh! Arnold, what is the matter?" she cried, rushing terrified into the room, fearing he was in some horrid nightmare.

The child flew to her, dragging the burning tablecloth with him, from which he had in vain endeavoured to detach himself; and Margery caught him in her arms, regardless that she had on her pretty white dressing-gown with the lace trimming, which ignited immediately.

For a moment the instinctive impulse of self-preservation almost impelled her to seek her own safety—the next, she was her usual self again.

"Effie," she cried to her sister, who had followed her to the door of the nursery, "dip a towel in the jug and bring it here."

But Effie on the first alarm had fled downstairs, and did not hear the call.

It was a fearful moment to Margery. She glanced hastily round the room in search of something to put out the flames, but at that hot season of the year there were no warm woollen coverlets or Austrian blankets at hand to wrap round the burning child and extinguish the flames. Indeed, even if there had been, it was exceedingly doubtful if she could have made any use of them, for Arnold clung to her so desperately that she was almost powerless to move.

CHAPTER III



Effie, in the first alarm, had fled downstairs, and just met her parents in the hall on their return from evening service.

"What is the matter?" cried her mother, startled, at the sight of the little girl tearing down the stairs in her night-dress, with bare feet, at an hour when she ought to have been safely in bed.

Effie was too frightened and out of breath to articulate. But her father thought he caught the word "fire," and, pushing her aside, rushed up the stairs, three steps at a time, to where the cries came from. It was well he made haste, or both children might have been burnt to death ere succour arrived.

A fearful sight met his eyes as he entered the nursery—a sight to be evermore stamped indelibly on his memory, till death shadowed all things.

In a moment he seized the jug, and poured its contents over the burning children; but it was some time before the flames could be entirely put out, and when at last they were extinguished, it seemed as if, after all, it was too late. For Margery lay senseless on the bed, fearfully burnt, and Arnold, though less injured, was badly scorched.

Cicely sat watching the scene from her bed, having been awake by the noise, and her pitiful sobbing added to the confusion. But no one could attend to her, for mother was too

much occupied to think of her just then, and nurse could do little but run about helplessly, wringing her hands.

"How did it happen?" asked the agonised father. But no one could answer the question, as no one had been in the nursery at the time of the accident but the children.

The doctor was sent for immediately, and he came at once, and everything that human skill and kindness could do was done, but though Arnold was found to be much less severely burnt than had at first been feared, it was far otherwise with Margery, and the doctor gravely and sadly turned to go.

The poor mother stopped him in the doorway, and her eyes asked the question her trembling lips could not frame.

"We have done all we can," he answered, kindly, "now we must leave the rest in Higher Hands."

She knew what he meant, and turned back with sickening dread to Margery's side, quite unaware that Effie had been standing on the landing outside, and heard every word.

Poor child! no one thought of her at that moment, yet no one needed pity and sympathy more. Children are so helpless in their sorrow, and she had no one to help her then. With an almost bursting heart she turned away, dreading she hardly knew what, but feeling sure that Margery was in "great danger," perhaps in danger of dying.

She meant to slip away and hide herself anywhere, but at that moment her eye fell on Margery's plate of strawberries lying broken on the floor, and the beautiful fruit scattered about. She could not bear that Margery's self-sacrificing gift should be trodden on and spoilt, so she knelt down and carefully picked up all that she could see, as well as Arnold's biscuits, which were lying near, and placed them back in their cabbage leaf.

Her father saw her thus engrossed, and wondered that she could think about such a trifle as a few strawberries, when her sister's life hung in the balance, having no idea of the thoughts that actuated her.

CHAPTER IV

ALL was still in the house, except the one for whom the stillness was kept: Margery could not rest, and tossed from side to side in the vain attempt to find a posture of repose.

Again and again, at solemn intervals, the church bells had chimed out the passing hours. The moments hung with leaden wings.

The servants were walking hither and thither with noiseless tread, and nurse was sitting by little Arnold in the adjoining room, where he was sleeping soundly, unconscious of all that was passing.

The silence was suddenly broken by Margery. "Mother, dear," she said, feebly.

"Yes, darling, do you want anything?" she asked, smoothing back the dark curls from Margery's face.

"Oh, yes; will someone take my strawberries to Sally at once—at once. The night is so hot, and they will not be half so nice by the morning."

Mother knew that poor Sally had died that very evening, as she had stopped to enquire for her on her way back from church, but she could not tell Margery so. "I will send them at once," she said, and quitted the room with them.

Effie, who was watching outside the door in speechless fear and anxiety, seized the opportunity, on her mother's leaving the sick room, to slip in herself. She so longed to see her sister, and would have ventured in before but nurse had caught sight of her, and sent her off to bed at once, and she had not dared to show herself since, for fear of being shut up somewhere where she could not get to Margery.

Softly she stole to the bed on which Margery was lying; and then she suddenly paused, for the sight of her sister's suffering face, as seen in that dim light, brought a great lump to her throat, and she could not speak. Silently she laid her cool hand on Margery's burning one, with the tender touch of unspoken sympathy.

Margery turned quickly towards her. "Effie, is that you? I was just longing for you, and was wondering where you were."

"Can I do anything for you?" whispered Effie. "I have been waiting at the door ever so long, but nurse would not let me come in."

Margery smiled gratefully. "How kind of you," she said, softly, and then, gathering up her strength with a great effort, she added, "Do you remember how beautifully the clergyman told us this afternoon about 'When the Lord Jesus shall come in His glory, and all the holy angels with Him'? for I was rather frightened, thinking how dreadful it would be; but he said we need not fear if we love the Lord, for He loved us so much, and would take us each, one by one, into His glory, and say to us, 'Come, ye blessed.' And afterwards I kept wondering which of us would be the first to enter His Kingdom. And, do you know, Effie, I think it will be me."

She was interrupted by a great sob from Effie.

"Don't leave us, Margery!" she cried pitifully.

Margery could not answer at once, but in a minute she said, "You must not think that I am afraid because I cry. It is not sad to 'enter the Kingdom,' only I can't bear leaving you, and father and mother, and the others. But God knows best, and it will all be as He pleases."

She paused through intense emotion that could find no words to express itself—a kind of reverent awe and expectation which was an echo in her heart to the words she had listened to with such eager interest that afternoon.

If the clergyman had only known the effects his sermon had had on even one of his congregation, how cheered he would have been! As it was, he had thought that afternoon service the most discouraging he had ever held. The evident inattention of the children, the stolid indifference of those he most wished to impress, the restlessness of the Sunday school boys,

the loud coughing of those who had no other reason for coughing than because they could cough, the whispering of some of the congregation in the gallery—all had united to depress the preacher more than he had ever been depressed before. It seemed so utterly useless to try and sow a single solemn thought on such careless listeners.

Ab, ministers of God often sow thus in tears the heavenly seed! It is not till afterwards that it yieldeth the peaceable fruits of righteousness—but the promise is certain—"In due season ye shall reap if ye faint not." And the good seed grows most often in unexpected places.

CHAPTER V

MARGERY had sunk back exhausted on her pillows as mother hastily returned, followed by father. She even forgot to ask about the strawberries, and lay quite still.

"What, Effie! is that you, my little woman?" said her father, seating himself beside the bed, and tenderly drawing her to sit on his knee, and rest in his strong arms. It was such a cozy place! And Effie cuddled up to him with a shudder even on that warm night. She had stood about so long with little bare feet, and the chill of fear made her shiver, though she was not really cold.

Mother brought a soft warm wrap and folded it over her. It was so comfortable! Too comfortable for Effie to keep awake any longer; and, despite fears and anxieties and sorrow, she was soon fast asleep.

And a sleep of another sort was stealing over Margery. She heard her parents talking in low tones beside her, but the sounds seemed to reach her from a far distance; the room looked so strange in that unaccustomed light. Her thoughts were still busy with the children's sermon; her imagination was picturing the wonders of that other Kingdom into which we are to enter one by one.

Suddenly the stopping of the ticking of the nursery clock on the mantelpiece roused her. It had been forgotten to be wound in the general confusion.

Margery started at the unexpected stillness. "Oh! what is it?" she cried, as her parents bent anxiously over her, not knowing the cause of her sudden arousing.

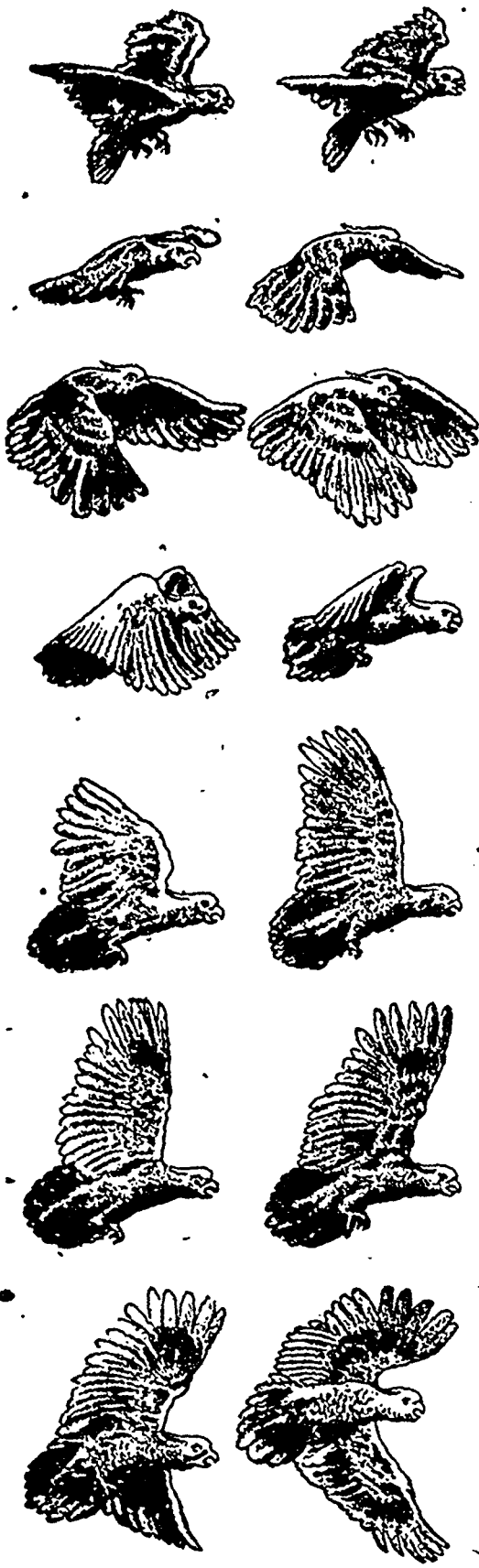
"It is nothing, my darling," said mother soothingly.

"Oh, but there is something!" she repeated; "for I hear it in my head through and through like the rolling open of the gates of pearl to let us enter one by one—one by one!"

And even as she spoke her happy spirit passed away from the suffering body, and Margery was the first to enter the Kingdom.

"With joy and gladness shall they be brought Up to the pearly portals one by one By angel hands, and gladly welcomed in By thronging myriads—Most of all by Him Who loves the little children, and through shadows dim

Of Death's dark night, Leads them safe on to Everlasting Light."



PHOTOGRAPHIC SNAP-SHOTS.



Mission Field.

Topic For January—The World.

Retrenchment for self, expansion for Christ.

The Wesleyans number 20,000 converts in Kaffraria.

Fifty-six of the one hundred medical missionaries in China are women.

Missionary reports and periodicals have well been called a continuation of the Acts of the Apostles.

The Presbyterian church in Warick, Bermuda, dates from the beginning of the seventeenth century.

Said Dr. Bethune: I would as soon try to cultivate a farm without rain as a church without beneficence.

Ministers should be students of missions, authorities on missions, and leaders in missions.—*Dr. A. T. Pierson.*

I never know how it was said Richard Baxter, but I always seem to have the most come in when I give the most away.

Reducing missionary contributions is drawing missionary blood, said Dr. Lyman at a meeting of the American Board.

Said a lady missionary from China: We owe it to our Saviour to serve Him to the utmost of our capabilities and possibilities.

The real progress of Buddhism in Japan, says a native writer, dates from the time when the Gyoki and the statesman Tachibana Moroye originated the famous doctrine of the incarnation of Buddha in the national gods of Japan. A hybrid religion was thus formed by a combination of Buddhist dogmas with the mythological traditions of the Japanese. Powerless to conquer the superstitions of the people, Buddhism accommodated itself to those superstitions. The cause of Foreign Missions needs to have its story told with real literary skill. Most missionary biographies and histories are written without perspective, and except for the positive information they convey would not be read. On the pages of some future Macaulay or Froude missionary history will become interesting and vital. With a few books of that sort we shall see larger gifts for missions, and an interest in the cause surpassing anything we are now familiar with.

The *Literary World*, noticing Howard's *Trans-Siberian Savages*, a distinct contribution to the knowledge of a people who may be the oldest of the Aryan tribes, says: While nine-tenths of the Ainu men on the island of Yezo are drunkards, the Sakhalin savages, who are of the same family, live under a prohibition law, since Russia allows no liquor among the aborigines.

"You needn't send me back," said the man who saved the Telugu Mission, "but I shall go. As I have lived, so shall I die among the Telugus." The Baptist Board had resolved to give up the mission. Find they could do nothing with such an obstinate man, they sent another back with him to give him a Christian burial when he died. In five years after the two arrived they baptized 5,000 converts.—*Cyrus Hamlin D.D.*

The queen of Madagascar is breaking down by her example the old superstitions. On July 3, 1893, she visited the Children's Memorial Church, Faravohitra. She had never been there before, since the road leading from the city to that place was fady or tabooed to the royal family, for some cause connected with the old heathenism.

No male missionary would be tolerated in Fez, but so low is the estimate of women that a devoted band of women found it possible in 1888 to begin gospel work. A Moorish merchant who here learned of Christ and who seeks fresh instruction on every visit to Fez, carries the good tidings to little circles of Christians on the borders of the Atlas Mountains.

The Church needs to-day the blessing of an enlarged heart, a tender consciousness of her duty to the unenlightened and perishing, a more unselfish devotion to the Master's service, a more winsome sympathy with those who suffer, and a more self-denying

readiness to help others to a better life.—*James S. Dennis, D.D.*

Christianity is missionary, progressive, world-embracing. If it ceased to be missionary it would cease to exist.—*Max Muller.*

On the 14th ult under the auspices of the W.F.M.S., a parlour social was held at Mrs. Chas. Gillispie's, Whitechurch, at which over eighty were present. Mrs. Gillespie is a good hostess and a very pleasant evening was spent.

Extracts from a letter received from Mr. Wilkie last March.—I may mention that this is the letter that led to the present attempt to advertise the need to those who care for the work.

As the funds for the building began to run low, we, (the missionary staff at Indore) united in earnest prayer that we might have the patience and faith and help we needed to do the Master's will in regard to it. One native sent 100 Rupees. Just when we were about to stop the work, our native Christians spontaneously proposed, that as it was to be used as a church for them as well as college they should help." Their gift amounted to 1,000 Rupees, but they have not got their church yet, and cannot get it until we complete that upper storey to the Colloge Building.—"Then came your unexpected gift. And lastly, last mail, when again we were almost out of money a friend in Canada, with whom I am not personally acquainted, sent us 830 Rupees, only enough for a step at a time, but as it is needed it comes in.

How rich we are, and yet how hard it is to believe it, or at least to recognize and act up to it as we should. It has been the most precious lesson yet learned, and very sincere thanks do we return for the extremity to which He brought us that thereby He might enrich us with a greater faith than ever before."

"I might mention another very cheering experience. We felt an addition of a Zenana court, (a shut in court for Purdah women) and book-rooms for the different castes, were very desirable, and we resolved to go on with them, believing the Master would Himself supply the funds. It cost 850 Rupees, and to-day it is all paid for without any appeal of any kind from us. Holkar gave 500 Rupees - another gave 200 etc., etc. all spontaneously, gift after gift, till it has all been provided. It is especially gratifying to realize that He approves of the work by so graciously aiding it."

The unexpected gift referred to above was \$22 remitted to Mr. Wilkie about a year ago. The money walked into my hands for the work from different quarters in most unexpected ways without any appeal whatever and all in the space of less than twenty-four hours. Never before nor since has money come into my hands in such a style and the sudden supply here advertised me of need there as plainly as by a telegram. If space can be given I may briefly tell the story next week, as showing God's own hand in this work.

ANNA ROSS.

Brucefield, Ont., Jan 4th 1894.

The Annual Thankoffering meeting of the Division street, Owen Sound Auxiliary of the W.F.M.S., was held in the school-room of the church on the evening of Oct. 16th, Mrs. Somerville presiding. After devotional exercise, Mrs. McLennan, of Knox Church, Sydenham, gave a most delightful address comparing our privileges with those of the women of other countries, attributing the great difference to our knowledge of Christ which they do not possess, but we may help them by our prayers and offerings. After a solo by Miss Lawson, the tract "Giving or Giving-up, the true test of Love," was read by Miss McCullough. The offering which was \$65 being announced the texts were read by Mrs. Caton, and the Dedicatory prayer offered by Mrs. Rogers. A very hearty vote of thanks being tendered to Mrs. McLennan, a most delightful meeting was closed by singing the Doxology. There were twenty-five present.

The Monthly Meeting of the Toronto Auxiliary Canadian McAll Association was held on Thursday 4th ult., in the library,

Y.M.C.A., Mrs. Edward Blake presided. The Treasurer's statement showed, that including the "Thankoffering, we have only \$260.10, of the money which ought to be sent to Paris in March. Miss Waldo read a most satisfactory report from La Rochelle and Rochefort, from which the work among children is very successful the number attending the meetings was doubled in five years. The parents come through interest in their children, and receive benefit too. Miss W. MacDonald gave a sacred solo very sweetly. Miss Parsons read, "More about the Mission Boat." In spite of opposition the people old and young welcome the visits of the Boat, and attend the meetings gladly. Mrs. F. Begon led in prayer. A letter from Mons. Turleleman read by Mrs. Geo. Kerr told us that "Many of the poor people who come to the mission room help us gladly, a good many bring a franc, others fifty centimes, some woollen stockings and cuffs, for the poorer children; they also gave me for the mission 120 francs, 90 from Rochefort, and 30 from La Rochelle, I am very glad to see their efforts to do something for the Lord." Miss Bain read a letter from Mrs. Hathaway, who with her husband is working among the French, telling us of a large number of priests, who have left the Church of Rome, of their struggles, and conflicts, both past and present. It was announced that Mr. Greig will be in Toronto, on the 1st Feb., and probably in St. Catherines on the 31st of this month. The new office of the McAll mission is at 80 Rue Godot de Manroy, close to the Central Station, 25 Rue Royal, Paris. Miss McGregor then sang that sweet solo, "Cast thy Bread upon the Waters," and Mrs. Howitt closed the meeting with prayer.—*COM.*

Presbyterian Mission Work in Korea.

BY C. C. VINTON, M.D., SEOUL, KOREA.

Within a decade Korea has come to assume a prominent position among missionary fields. The several descriptive works which have appeared from time to time have acquainted the public with her chief peculiarities, and the constant increase in the number of tourists that visit her shores is fast dispelling the mystery that for centuries has surrounded her. The romance that attached to the first missionaries who settled in her capital has given way to more practical realization of the problems before us, and the fanciful tale of thousands waiting only to be baptized is less frequently told to-day than the narrative of difficulties patiently surmounted and hopes bright with faith.

The history of a nation's evangelization, we often hear, naturally falls into three periods. First, the missionaries must become established, the language be conquered, the Scriptures translated, a supplementary literature produced, the first converts gathered, evangelists and Bible-women trained, and the Church organized. During the second period the establishment and organization of the Church are perfected under the guidance of the missionaries, seminaries are instituted for the education of a ministry, and the Gospel is carried to every boundary of the land. The third is the period of independence, when foreign control is withdrawn and the native Church left to wage her own strife against the powers of evil.

It cannot be said that Korea has yet begun to emerge from the first of these stages. The tenure of the foreign missionary is still uncertain even in her capital, and the right of proselyting may not soon be conceded him. No one has so far surmounted the difficulties of this most elusive of languages as to attain its mastery. Bible translation is in its inception. Explanatory works have scarcely been thought of. We have few tracts. The native community of Christians is small and feeble, yet includes a dozen or more staunch men. Native workers there are and owned of the Spirit, but needing much more than they have received of doctrinal instruction and acquaintance with the Bible, while the birth of a sturdy, vitalized, self-propagating church can hardly be said to have occurred in the land.

What is being done in these several directions may be learned in part from a review of the annual meeting of the Presbyterian missionaries in Korea, held last January in Seoul. To this gathering were invited not only the representatives of the Presbyterian Board in the northern United States, whose official assembly it was, but also those of the corresponding society in the Southern States and of the Victorian Presbyterian Mission of Australia. In all, twenty-seven persons were enrolled as attending, and seven adults only failed to respond to the summons. Thus, including Dr. Underwood and his wife, who have since returned from furlough, the Presbyterian force in Korea numbers thirty-six workers, nearly all of whom, however, are young recruits less than two years on the field. The seeming largeness of this force appears to indicate, upon the part of our denomination, an appreciation of the strategic importance of Korea, and a resolve speedily to carry her for Christ and to train her captured gyps upon the neighboring and more impregnable strongholds of China. And, sustained and consecrated by the all-prevailing volume of prayer that rises from the antipodal branches of adherents to one creed, we may surely have confidence that this company will not fail of leading a nation to its Saviour.

The programme of the meeting covered all the range of missionary effort, and included a discussion of many topics of absorbing interest to those present. In reviewing, we will select and expand those which may best convey a true impression of the field to the general reader.

Seoul, the capital, has been the seat of missionary work since Dr. Allen, the pioneer of Presbyterian, and indeed of Protestant labor here, made foreign medicine welcome in 1884. It is a city of three hundred thousand, magnificently set among the mountains on the banks of the Han River. Here are held throughout the year a series of quaggas, or government rank examinations, often several a week, to each of which resort from one to ten thousand of the literary class from all parts of the country. Here, too, the traffic and the sightseeing of the nation centres, so that one who preaches to the transient population of the capital reaches every hamlet in the land. Our mission having reached a stage of development where some of its members have gotten enough of the language to undertake public preaching, and having grown bold in defiance of government prohibitions, is endeavoring to avail itself of this fact in instituting preaching places and dispensaries in favorable locations throughout the city. Hitherto its efforts have been performed limited to the foreign quarter, where curiosity brought only a few, and which the mass shunned. Yet the Seoul reports show a steady gain and a steady baulding up in the faith, which is of utmost importance. Among the women especially has an increased number given evidence of a clear understanding of the Gospel. What trials in petty persecution some of these suffer no one but themselves know now.

In the technical view of the mission Seoul station includes also several towns and villages within forty miles, where Mr. Gifford and a native worker have been in the habit of spending a season each Spring and Fall. They deserve a special mention here because of the gratifying report given of his work in some of them by Mr. Gifford at the annual meeting. Many conversions have resulted, the Holy Spirit has manifested His presence unmistakably, and our region seems to promise the nucleus of the first local church in Korea.

At Fusan, the extreme southern port of the peninsula, work is being carried on by Rev. W. M. Baird and Dr. H. M. Brown, with their wives, by all of whom

reports were made. These related largely to housebuilding, for the station is young; but Mr. Baird had made a tour of exploration along the coast to the westward, and he tells us "The country traversed seemed well tilled and well peopled. Several very large and fertile valleys covered with fields of half ripe grain and growing rice were crossed on the way. I was impressed that a working centre might be chosen in almost any one of these valleys as a point from which a considerable farming population might be easily reached. The leading towns and cities visited were Kimbal (estimated population 6,000), Chang Wun (5,000), Musampoo (15,000 or 20,000), Chimhal (2,000), Kosung (3,000), Tong Yung (100,000), Yang San (3,000), Tongnal (10,000), besides many smaller ones. Tong Yung is the largest and most beautiful place I have seen in South Korea. Sea and land, hills, bays, peninsulas, and islands all seem to be placed in just such positions as to produce the best effect. The land except when wooded, is cultivated to the very tops of the hills. It is a splendidly walled city, lying at the end of a long peninsula, across the narrow neck of which runs a strong wall. The people are everywhere suspicious, taking us for Roman Catholics, and mostly refusing to read our books or take them as a gift. Though sometimes those who had refused came back and asked for books. We received no ill treatment of any kind; and at Tong Yung only were we refused a lodging. My heart was more than once touched by the wickedness, the disease, the misery, the stolidity, and the almost utter lack of moral earnestness among the people."

Wonson—or Gensan, as the Japanese call it—is a still younger station. Here Mr. and Mrs. Gale have been working for nearly a year. It is the key of all the great, rich, populous, half-explored northeast region as far as the Ever White Mountain, and Vladivostock, in Siberian territory. One passage of Mr. Gale's report will indicate the promise of his work: "Our great encouragement has been from a family of Kims living in a little town, Cheong Chyeng, some four miles distant. They are farmers whom Ko, the gatekeeper, met when out at his father's grave. He told them about the Gospel, and they came into the meeting, and have continued to come since. They have some knowledge of Chinese characters, and although hard-working people, are considered gentlemen." "These Kims, especially the oldest and youngest, seemed from the first after something that would give them rest; and Ko had told them that the 'Son of Yak' was God's book, and that that would tell them how to be forgiven. Shortly after they gave a proof of belief in a determination to follow it only, and to discard even the dearest customs that did not conform to its teaching. For a time they had to endure the ridicule and contempt of even their wives, when they knelt at prayer daily, and the commotion they created in their village has not yet quieted. Although they did not tell me, and I did not know of it until some weeks later, in October last, after attending the teaching and asking many questions for some two months, they gathered all their ancestral rags, tablets, and articles of kuisin worship, and burned them in front of their house before the village, telling the people that these things meant devil-worship, and that they were done with them forever. I had not urged or even hinted at such a line of conduct, so it came so much the better and so much the greater surprise. It cost them the friendship of their native village; but the Lord has blessed them for their sacrifice, and has opened their mouths to talk plainly to their fellow-country-men—something so hard for Koreans to do."

Pyeng Yang is not yet a station, nor is Eulju. That the former will soon become so is our earnest hope, for it is the gate of all the northwest.

CORRESPONDENCE.

Elders and Moderators

Editor of the PRESBYTERIAN REVIEW:

Sir,—In your issue of December 20th it is stated: "The Presbytery of Brockville met in First Church, Brockville. In the absence of the Moderator, Mr. A. Robt. Toye, an Elder was appointed to the chair." Without attempting to discuss the question whether the law of the Church might not, with advantage, be altered so as to allow any member of Presbytery to be chosen as Moderator, I desire, through your columns, to call the attention of the Presbyteries, and especially of those within the bounds of the Synod of Montreal and Ottawa, to the irregularity of the proceeding thus reported. I believe similar action was taken last year by the Presbytery of Owen Sound in the Synod of Toronto and Kingston, and that after the records of that Presbytery had been attested as accurately and correctly kept (no report of such irregularity having been made by the committee appointed to examine them), some of the members of said Presbytery boasted that such attestation on the part of the Synod had established a precedent, confirming the regularity of such appointment of a Ruling Elder to preside as Moderator of a Presbytery. That the offices of Ministers and Ruling Elder, notwithstanding the contention of some, are entirely distinct, and that the distinction is recognized throughout all history, the laws of procedure of the Presbyterian Church is to me very evident. The Elder, like any other member of the Church, male or female, may preach or prophesy as an individual, and we may well re-echo the sentiment of Moses, "Would that all the Lord's people were prophets." As an Elder, however learned or eloquent or pious he may be, he does not preach as does the Licentiate or Minister, i. e. as a representative, and in virtue of authority committed to him by the Church to speak in its name. Even in the case of one who has been for many years an acting Elder, a Presbytery will proceed to satisfy itself by examination as to his aptness to teach, etc., etc., ere proceeding to licence him, and after further examination will proceed to his ordination as a Minister. Nor will the fact that he has been previously ordained as a Ruling Elder suffice to dispense with the necessity for his ordination as a Minister by the laying on of the hands of the Presbytery. Sections 53, 78, 31, 100, 113, 255, and others of the Book of Forms, etc., clearly enough establish what is the law and practice of our Church in this matter.

If any number of brethren throughout the Church believe that it would be to its advantage that our Presbyteries, Synods and Assembly should be at liberty to avail themselves of the talent for presiding over deliberative assemblies which many of our Ruling Elders undoubtedly possess in a preeminent degree, they should regularly overture the General Assembly to have such changes made in the law of the Church regarding eligibility to office of Moderator and such changes in the official duties assigned to the Moderator as will permit of the election to that office of Ruling Elders as well as Ministers. The course reported as that adopted recently by the Presbytery of Brockville, and some time ago alleged to have been followed also in the Presbytery of Owen Sound, is undoubtedly irregular.

Yours, etc.,

WM. THOS WILKINS,
Trenton, Ont., 29th Dec., 1893.

Church News.

In Canada.

THE Presbyterians at Cobden held a soiree on New Year's night.

INTERESTING meetings are being held in Zion Church, Guelph.

SUNDAY-SCHOOL work in Cheltenham is making a decided progress.

THE Presbyterians of Winchester village will build a \$10,000 church.

Rev. T. G. Thompson, Hamilton, preached in Wingham on December 17.

THERE is a proposal to form a Christian Endeavor Society at Bridgen.

THE "At Home" in the Presbyterian Church, Wingham, was a great success.

THE first social in connection with the C. E., Wyoming, passed off admirably.

THE annual congregational meeting at Cheltenham was held on January 4th.

THE congregation at Glencoe have decided to call the Rev. R. W. Ross, M.A.

A SUCCESSFUL Christmas entertainment was held at Aylmer on the 25th ult.

THE Burk's Falls Church committee have postponed their entertainment indefinitely.

THE congregation of Gravenhurst has decided to call Rev. L. Perrin, of Pickering.

AN interesting Christmas service was held in Delhi Presbyterian Church lately.

THE Presbyterians of North Sherbrooke intend to build a new church at Elphin.

A SPECIAL choir was organized by the Presbyterians of Leaskdale for Christmas evening.

REV. MR. MARTIN, Toronto, gave an address at the meeting of the Cheltenham branch of the Bible Society.

REV. G. S. WHITE lectured on temperance in the Presbyterian Church, West Port, on the 19th and 20th ult.

NOTWITHSTANDING severe weather the concert given in aid of the Church at Emsdale proved a splendid financial success.

REV. A. B. DOBSON, of Oro, has received a hearty and unanimous call from Fordwich and Gorrie. Stipend, \$500 and manse.

MUCH sorrow is felt at the death of Angus B. MacDonald, a devoted member of the Marsboro' congregation for over twenty years.

THE ladies of the Thessalon Church held a bazaar recently at the residence of Rev. Mr. Robertson. The sale of articles was brisk and the prices good.

ON the 19th ult., Eden Church, Colborne, held their anniversary oyster supper, when Rev. M. Johnson, delivered a lecture on "What he saw in London."

THE Sunday-school of Cooke's Church, Kington, held an open session on Dec. 24, Prof. Waddell, the superintendent, presiding. The music was excellent.

A UNANIMOUS call was given on Wednesday last by the congregation of Newcastle, Ont., to Rev. J. H. Courtenay, St. Thomas, of the Knox College Class of '93.

IN a recent paragraph it was stated that the collection at the thank offering service in St. James' Church, Antigonish, amounted to \$7. It was a misprint for \$71.

THE Christian Endeavor Society, of Charlottetown, P.E.I., recently held a most enjoyable and successful social in the Presbyterian Hall. Music, readings, speeches, and refreshments.

THE Presbyterian Church at Alma was formally opened on Sabbath, December 31. A tea-meeting was held the following Monday evening. Rev. Dr. Dickson, of Galt, conducted the services on Sabbath.

THE annual meeting of the Sandford branch of the Bible Society was held in the Presbyterian Church, Quaker Hill, on December 15. Rev. Mr. Manly, the Society's agent, delivered a lecture.

IT is four years since New St. Andrew's Church, New Glasgow, was opened. The event was celebrated on Sunday, 17th inst., by special services, and on the 21st inst. by a congregational soiree.

THE Presbyterian Sabbath-school Associations Children's Gathering in Crescent Street Church on New Year's day was of unusual interest. Missionary subjects were given prominence. Rev. J. H. MacVicar, of Honan, China, spoke of his Chinese experiences. Children from the French Canadian schools were present.

THE new Presbyterian Church at Cedar Hill was opened on Sunday, December 17, Rev. H. Taylor, of Lochwinnoch, preaching in the morning, and Rev. Mr. Mitchell, of Almonte, in the afternoon. The collection amounted to \$30, and at both services the Church was crowded. The net proceeds of the tea-meeting on the following evening amounted to \$40.

ON Tuesday, December 19, information was received of the death of Rev. William Graham, of Egmondville, at the advanced age of seventy-six years. Mr. Graham was a well-known minister of the Presbyterian Church for the last forty years, and was well known in Brantford, having been married here in 1868 to Miss Gouinlock, a member of Zion Church.

Presbytery of Inverness.

The Presbytery of Inverness met at Princeville, River Inhabitants, on the 20th ult., for visitation and other business. Satisfactory reports of work done were received from the minister and elders. Port Hastings was getting two-thirds of the Sabbath services, and River Inhabitants one-third. Statements from the treasurers showed that both sections of the congregation were still in arrears, in spite of special efforts recently put forth. The pastor's resignation, handed in at last meeting, was taken up, and, after a lengthy discussion, was pressed and accepted, to take effect at the close of the year. Rev. A. McMillan was appointed Moderator of the session after that date, with instructions to declare the congregation vacant at his earliest convenience, and with power to moderate in a call whenever the people are prepared to proceed. Mr. McDonald was appointed to the Arichat mission field for the first Sabbath in January, and to Baddeck Forks for the following Sabbath. The Presbytery adjourned to meet at Baddeck, and in the Presbyterian Church there, on Tuesday, the 16th day of January, at 11 o'clock, a.m. D. McDONALD, Clerk.

Presbytery of Sarnia.

Presbytery of Sarnia met on the 12th ult. Rev. Messrs. Aylward, Firlay and Anderson, ministers without charge, being present, were asked to sit with the court. Leave was granted to the congregations of Petrolia, Parkhill, Camlachie and Alvinston to have Calls moderated in there, if necessary, before next ordinary meeting and their respective Moderators were authorized to dis-

charge that duty if called upon. The following deputation were appointed to visit and receive congregations and stations and to report in March next, viz., Corunna and Mooretown.—Dr. Thompson and Rev. Mr. Nichol; Sarnia South, Rev. Mr. Cuthbertson; Mandamin, Mr. Nichol; Inwood, Brooke and Weidmann, Mr. Graham, Marthaville, Mr. McDiarmid; Courtright and Sombra, Mr. McKee. Mr. Nichol intimated that Dr. Thompson and himself had granted a certificate to Mr. Faryon for presentation to the Presbytery of Winnipeg. The Presbytery endorsed the action of these gentlemen as reported.

The Presbytery met again at 2 p.m. in the church, Pt. Edward, pursuant to adjournment for the induction of Mr. Eadie, and was constituted. Sederunt as before with the addition of Messrs. Elliot, McKee and Pritchard, ministers, and Mr. M. McCrae, elder. The congregation being met and the edict returned, with certification of having been duly served, no objections being offered, Mr. Heigh proceeded to the pulpit and preached an eloquent sermon from Revelations. After sermon the Moderator gave a narrative of the various steps taken in the Call and put the questions usual in such cases which were satisfactorily answered. The induction prayer was offered up after which the Moderator inducted Mr. Eadie into the charge of Pt. Edward, giving him the right hand of fellowship. Mr. Cuthbertson addressed the minister and Mr. Jordan, the people, in suitable terms. Mr. Eadie's name was added to the Presbytery roll and the meeting was closed with the benediction. GEORGE CUTHBERTSON, Clerk.

The Presbytery of Victoria.

Met in St. Andrew's Church, Nanaimo, on December 18. The following, as matters of more general interest, may be reported: The clerk was authorized to grant Mr. Alexander Fraser, late of Comox, a Presbyterial certificate; also Mr. Alexander Young, Wellington, if he should at any time so desire. The matter of arrears of stipend due to Mr. R. J. Adamson from Albeoni and the supply of that field was left in the hands of Mr. D. A. MacRae, Convenor of the Home Mission Committee. A deputation from the congregation of Wellington intimated their ability to become self-sustaining, and guaranteeing a stipend of \$1,000 and a manse. The Presbytery's satisfaction was recorded and a special meeting of Presbytery appointed to be held in the Church, Wellington, on January 3, to moderate on a call, and take necessary steps in connection therewith. Mr. C. A. Colman, Assistant Missionary to the Chinese, made application for the Presbytery's supervision in a special course of study with the view to ordination. A committee was appointed to confer with Mr. Colman, and the clerk was instructed to communicate with the Grand Assembly's Foreign Mission Committee in reference to this matter. The attention of the Presbytery having been called to the letters of the Rev. D. D. McLeod, of Barrie, which appeared in the Toronto Daily Globe of October 10 and 10 last. On motion of Mr. A. B. Winchester, seconded by Dr. Campbell, the following was adopted: That the Presbytery, whilst expressing extreme regret that any minister of our Church could be guilty of writing letters so untrue, unjust and uncharitable—letters which impugn the motives and integrity of every member of the Presbytery, reviews the official action of the Court and holds it up to public contempt in the secular press, never theless the Presbytery feels that its honor and dignity is perfectly safe in the judgment of the whole Church and

agrees to take no further notice of the matter. The next ordinary meeting was appointed to be held in St. Andrew's Church, Victoria, on the first Tuesday of March, at 2 p.m. D. MACRAE, Clerk.

Presbytery of Toronto.

THE Presbytery of Toronto held its regular meeting on Tuesday, January 2, 1894, the Rev. W. A. Hunter, M.A., Moderator. An interesting discussion arose in connection with the Draft Book of Praise submitted to Presbyteries. At the December meeting the Presbytery decided, in terms of a motion proposed by Dr. Gregg, that it is desirable for the purpose of conserving the use of psalms that selections from these should be incorporated with the proposed Book of Praise. The consideration of this Book of Praise was taken up at the January meeting. In accordance with the motion already referred to it was agreed to take up first the consideration of the selections from the Psalter suggested by the Hymnal Committee. Dr. Caven raised the question of the necessity of the Presbytery to consider any selections, as the instructions of the Assembly were that the whole Psalter should be sent down. Dr. Gregg, as Convener of the Hymnal Committee, held that the General Assembly had sent down to Presbyteries the Book of Praise prepared by the Hymnal Committee, with instructions to report their views thereon. In view of the action of this Presbytery at its last meeting, it was necessary now to consider the whole Book of Praise, including the selections from the Psalms presented by the Hymnal Committee. The Presbytery decided by a small majority vote that it was not necessary to consider the selections as part of the proposed Book of Praise. Mr. Macdonnell then moved that in view of the action of the Presbytery at the December meeting, Presbyteries do now consider what selections should be made for the purpose of inserting them in the proposed Book of Praise. This motion was carried on the ground that some had not had an opportunity to carefully examine the selections made. In the Draft submitted it was agreed to defer the conservation of these selections, and also of the whole Book of Praise, till the February meeting of Presbytery.

Dr. Parsons, presenting the report of the Conference with the Sessions and Managers of Dunn avenue and Ruth street congregations, proposed the following recommendations: "That Ruth street congregation be advised to secure another site nearer Queen street, and erect a Church building thereon," and "That Dunn avenue congregation be advised to assume the mortgage on the Ruth street Church property," leaving that congregations free to follow the Presbytery's instructions.

Mr. Noll reported on behalf of the committee appointed to confer with St. Paul's, Fairbanks, Fisherville, Egiluton and Bethesda, and other congregation, that it was deemed inexpedient to disturb existing relations.

Mr. West, student in theology, submitted a written discourse, and on recommendation of the committee it was agreed to certify him to the senate of Knox College.

The Presbytery at its next meeting in addition to the consideration of the new Book of Praise, will consider also the remit in reference to the representation of mission sessions.

The clerks will mail a copy of the Draft Book of Praise submitted by the Hymnal Committee to any member of Presbytery who has not yet received a copy and who notifies him of the fact. —R. C. Tinn, Clerk.

Rev. S. McComb, B.D., of Ireland. Elmwood, formerly of Reading, recently delivered a series of lectures in connection with the Central Presbyterian Association, Belfast. The last lecture was a lucid exposition of St. Paul's teaching on the Incarnation, and was followed with deep interest by a large audience.

At the last meeting of the England. Presbytery of New Castle a hopeful report on the Instantation Fund was presented. The deputies spoke in most pleasing terms of the warm welcome they had received, and of the impression made upon them that the Fund has a stable basis in the loyalty and sympathy of the people generally. Emphatic testimony was borne as to the healthy influence of such visits by representatives of the Synod and Presbytery, and the desire of country and outlying churches to have these visits more frequently.

An irreparable loss to the Presbyterian Church and the whole Christian community of Nottingham has occurred in the death at Bournemouth, of Mr. William Rigby Foster, manager of the American exporting firm of Mills and Gibb. Mr. Foster was a tower of strength to every good cause in Nottingham, and it would be impossible to mention the name of anyone in the town who will be more missed. He had a singular sweetness and modesty of disposition. Although a busy and successful business man, he literally "went about doing good," and of him it might truly be said that he was the living embodiment of Christianity. His influence came to him for he never obtruded himself in any way. He was one of the founders of St. Andrew's Presbyterian Church, and he devoted to it much of his time and means. Indeed, the success of the Church has been very largely due to his labors and sagacity. Up till his death he acted as Session clerk and as Sunday-school superintendent. He was also Presbytery elder and a member of the Synod committees, which he attended with regularity.

Rev. J. Cromarty Smith of Scotland. Alexandria challenges anyone to show either from Scripture or from the standards that any of the Scottish Church Society's doctrines as stated in its constitution are false.

Mr. G. A. Johnston, B.D., the deposed minister of Old Deer, has accepted a call from 547 intending members of the East Independent congregation, Sturtilfield, Old Deer, for whom a wooden church is being erected.

A report tabled in Ayr Presbytery on Sabbath observance condemns the recent concert by the Kirkaldy brass band, and gives a shocking story of the evils resulting from the *Lona fide* traveller drinking system.

Glasgow presbytery, after a long discussion of their disestablishment committee's report, which recommended some important changes on Sir Charles Cameron's bill, such as immediate disendowment, have carried by a considerable majority a motion by Rev. Mr. Dickie in favor of a Government measure on the lines of that bill to be introduced on an early date and resolutely carried forward.

Rev. George Gordon, M.A., LL.D., who was for 57 years minister of Birnie, died at Elgin on 12th inst. Born in Urquhart manse in 1801, he was licensed in 1825 by Elgin presbytery, and was presented a few years later to Birnie parish by the Earl of Moray. He retired in 1839. A man of scientific attainments, he published in 1839 a

work on the flora of Moray, and of late he was writing on the reptiliferous sandstones of Elgin.

Dr. Blair of St. John's, Edinburgh, is a candidate for the junior clerkship of the general assembly.

Rev. John Matheson, M.A., emeritus minister of Hampstead Presbyterian Church, London, died recently at Edinburgh, at the age of seventy-four. Deceased was a veritable "son of the manse," his grandfather and father in turn having been minister of the parish of Kilmuir, Easter Ross. Immediately after the disruption Mr. Matheson was settled at Forgue, Aberdeenshire, where he took an active part in the organization of Free Church congregations in the presbytery of Turriff and the surrounding district. After twenty-one years' work at Forgue, he became minister of the Presbyterian Church, Hampstead, London, where he remained twenty-two years. While in London he took a leading part in church extension work, and under his care nineteen new congregations were added to the presbytery of London. He retired from the ministry in 1886, and has since resided in Edinburgh. In July of the present year he celebrated his ministerial jubilee at Forgue, preaching his last sermon where he had preached his first. Both in London and at Forgue he took a share in religious work generally, and for several years he was Convener of the Sabbath Alliance Committee.

International Sabbath School Lesson.

JANUARY 21, Cain and Abel, Gen. IV., 3-13.

GOLDEN TEXT.—By faith Abel offered unto God a more excellent sacrifice than Cain. Heb. xi., 4.

THE FIRST TWO BROTHERS.—Cain and Abel were probably the first two boys that ever were born.

THEIR NAMES.—Cain means "possession," or "offspring." We understand Eve's exclamation, "I have gotten a man from the Lord," as a kind of joyful *eureka* over the firstborn of the race, as if in this seed of the woman was to be realized the promise of the *protovangelium* recorded in chap. 3, 15. —*Wh-don*. "With each child that comes into the world some fresh hope is brought." The name Cain expressed this hope. Abel means "breath," "transitoriness," and was given either after his death, or as expressing her disappointment connected with Cain, or she was feeling the trials of her life outside of Paradise.

THEIR AGE.—Probably about 125 years at the time of the murder.

THEIR RELIGIOUS TRAINING.—That they were trained religiously is evident from the fact that they worshipped God by offerings. It is not possible that their parents could have forgotten paradise, and their communion with God, and all of His teachings; or that they could have failed to teach their children from their own experience. Creation and the Creator, innocence, temptation, sin and its consequences, the hope of God's mercy and the promise that accompanied the punishment, the longing for renewed communion with God, holiness, and paradise regained, must have been fruitful themes in their home training. Their bringing offerings implied some place and mode of public worship. I cannot see how these early men could have learned that there was only one God, unless God himself had revealed it. It is only within a very few years, even since I entered the ministry, that the scientific proofs of the unity of God were completed.

THEIR BUSINESS.—In this early period began *division of labor* according to natural tastes. Cain was a farmer and Abel was a shepherd. Food and clothing, implements for tilling the soil, and for some kind of home, must have been needed for the first. Without doubt everything was of the rudest, and these men used such stone implements as are found now in connection with the remains of early man. It must have been some centuries before metals were discovered and used (4, 22). The Bible account thus exactly agrees with the modern discoveries of early man; and the earliest bones of men, "the tall Cromagnon men, agree with the giants of Genesis."—*Dawson*. The early men were not savages in nature, but only in implements of civilization.

THEIR CHARACTERS.—They doubtless had natural differences of dispositions, and yet not so great as to account for the results. They had similar training and home influences, but gradually, by their early choices, by the working out of natural tendencies, they must have grown very far apart in character. The only explanation of the difference between them lies in their freedom of choice. One chose the way of life, the other the way of death.

THE TWO OFFERINGS FOR WORSHIP.—Vs. 3-7. 3. *And in the process of time.* Literally, "at the end of days," an indefinite period after the brothers had entered upon their respective occupations as stated in the preceding verse.—*Green*. Others make it mean also the celebration of the end of some period, as a week or year. *Cain brought of the fruit of the ground.* Fruits, vegetables, grains. *An offering unto the Lord.* Jehovah, as always when printed in capitals. "This was a very natural method of expressing gratitude to God as the bountiful giver of all"—*Green*. It was an act of worship. Worship is natural to man, as the proper expression of his feelings toward God.

And Abel, he also brought of the firstlings of his flock. Either the firstborn, which God demanded (Ex. 13, 12), or the choicest and best (Job 18, 13).—*Cook*. *And of the fat thereof.* Literally, the fatness of them, i. e., the fattest of the firstlings, the best he had. *The Lord had respect unto Abel and to his offering.* It is impossible to know in what way the Lord showed his favor, but it was, in any case, a visible sign of satisfaction.—*Keil*. As the apostle (Heb., II., 4) informs us that God testified his approbation of Abel's offering, it is reasonable to suppose that this was done by the visible token of fire from heaven consuming it upon the altar. Theodotion, in his Greek version, renders it *kindled or set on fire.*—*Killo*.

LESSONS FROM THE STORY OF CAIN AND ABEL.—From the first there has been some communication between God and his earthly children, and this even after the fall. Every soul needs a divine revelation. Otherwise man is an orphan in God's world.

The great majority of quarrels arise and most bitter words are spoken among those who should love one another, because the most frequent occasions of difference exist among such.

Outward worship is not the only test of a man. To know a man, you must know him out of church as well as in it.

"Outwardly one sees no difference between Cain and Abel. Heaven and hell sometimes sit in the same pew, but they are celestial diameters apart."—*Christian Union*.

Bad men envy and hate the good on account of their receiving God's favor, which at the same time they themselves might have if they would do right. They are angry with others, when they should be angry with themselves.

Note the social nature of sin. Sins

grow in clusters. Here are unbelief, disobedience, envy, anger, falsehood, murder. A sin never lives alone in the human heart.

Adam and Eve experienced that bitterest punishment which parents undergo, when they see their own defects and infirmities and evil passions repeated in their children and leading them astray as they once led themselves.—*Dods*.

Anger, malice, hatred, are the soul of murder, and whosoever indulges in these is a murderer (Matt. 51, 21, 22).

Great sins are not so sudden as they seem. Familiarity with evil thought ripens us for evil action, and a moment of passion, an hour's loss of self-control, a tempting occasion, may hurry us into irremediable evil.—*1 ods*.

Punishment is as sure to follow sin as night the day, or harvest the sowing-time. "The coils of those twin serpents,—sin and suffering."

A Sign of the Times.

Editor of THE PRESBYTERIAN REVIEW:

SIR,—A most extraordinary meeting was held at Glasgow a few weeks ago. It was the first annual meeting of the Scottish Church Society. Over fifty ministers were present. Rev. Dr. Leighman, of East Linton, presided. The following were some of the utterances of the speakers on that occasion. Dr. Hamilton, of Hamilton, defended prayer for the dead. "The dead had left this world with many imperfections upon them, and their state was one of gradual advancement. Surely it was right to pray that they might advance." Dr. Cooper, of Aberdeen, congratulated Dr. Hamilton on his courage, and agreed with his views, "the blessed dead ought to be prayed for." Dr. MacLeod, of Govan, said; "They were not only entitled, but compelled to pray for the dead." Rev. M. P. Johnston, of Fraserburgh, referred to the voluntary as the most formidable animal in the disestablishment menagerie. Dr. John MacLeod took a much wilder sling at the Free Church. Rev. John Cromarty Smith said that the "Church should resort to the catholic practice of using the offertory sentences while the collection was taken up." Dr. Leighman urged "that prominence be given to the feast of Easter." Mr. Parker said: "he had received from Episcopalian brethren spiritual benefit he had received from no other source." There are only a few specimens of which, if we consider who made them and where, must be called curious and interesting statements. What is the

trend of thought in the Scottish establishment? and under what form of Church government would a rigid classification place the majority of the speakers at the first annual meeting of the Scottish Church Society? M. S. Campbellford, 27th Dec., 1893.

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In presenting a reliable reflex of the representative business houses of the Canadian Dominion generally, and devoting a space to the enumeration of the industries of Toronto in particular, we have great pleasure in submitting some brief remarks on the character and facilities of the firm whose name forms the caption of this condensed sketch. It is also particularly within our province to record the establishment of new enterprises in the great channels of trade, and therefore in this review of the leading industries of the "Queen City of Canada" we certainly consider the Toronto Furniture Supply Company, Limited (next to the "Mail" Building), 56 King street west, worthy of mention. This enterprise was established in March, 1892, and despite a somewhat recent commercial existence, it none the less ranks as one of the leading exponents of the Canadian furniture trade. This company take first rank for having the newest designs and patterns of artistic in American and Canadian furniture always displayed on their floors. Judging from the display of fine upholstered goods they well deserve the reputation of doing the finest upholstery trade in the city. A glance at their facilities and extent of establishment well indicate the importance of this firm to Toronto's commerce. They occupy a commodious four-story and basement building, 70 by 125 feet in dimensions, situated next the "Mail" building, the building being suitably subdivided into departments as follows:—First floor—Parlor and dining chairs, office stools, settees, chair and parlor frames. Second floor—Sideboards, nail stands, book cases, desks and cabinets, parlor and library tables, chiffoniers and music stands. Third floor—Furniture coverings and trimmings, upholstered parlor furniture, reed and rattan furniture, bed suites, oak, mahogany and walnut. Fourth floor—Office and lodge furniture, bed suites (medium), folding beds, springs and mattresses. Fifth floor—Dining room furniture, library and office furniture, cupboards, bureaus and kitchen tables. They are also sole agents for Toronto, Montreal and Manitoba for The Canadian Office and School Furniture Co., Limited, of Preston, Ont., whose productions of furniture for offices, schools, churches, lodges and operas, are not excelled by those of any other manufacture in America. They likewise act as sole agents for Canada for the celebrated office desks, manufactured by the firm of Messrs. A. Cutler & Son, of Buffalo, N.Y. These desks are the embodiment of perfected convenience, and all that can be desired in an office desk. Their stock of office desks and furniture is the largest in Canada. Shipping direct from the factories to consumers at net factory prices enables them to quote special low values for high grade goods. Apart from the handling of this specialty, however, the enterprise of this firm has been fully illustrated by the superior character of the goods here manufactured and the influence exerted by this industry on the community justly entitles its proprietors to the consideration and esteem with which they are so widely regarded. Having thus briefly sketched the facilities of this concern, it only remains to be added that its business is conducted upon principles of strict commercial probity, and relations once entered into with it are sure to become pleasant, profitable and permanent. *—Extract Toronto Illustrated.*