

Pages Missing

The Presbyterian Review.

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To H. H. H.

ON FINDING FLOWERS IN MY ROOM.

BY JOHN G. WHITTIER.

I CAME a stranger, with no claim
For kindness, save an idle name,
Blown hither by the winds of fame.

And yet already round me here
I feel the sunny atmosphere
Of love, which casteth out all fear.

Dear friends, whose lavish courtesy
Has made their mountain home a free
And bright and happy home for me;

And thou whose young and thoughtful face
Suggests that pure and classic grace
The Grecian chisel loved to trace;

Child of my friend, who holds his way
Where, over Norway's hills of gray,
Shines summer's long, unsetting day.

Thanks for these flowers, whose sweet perfume,
Like whispers from their lips of bloom,
Pervades and gladdens all my room.

No sweeter ones in Ellwood's day
Bloomed round young Guilielma's way,
Herself a flower more fair than they

Like her, with outward gifts endued,
Be thou, like her, wise, calm, and good,
A crowned and perfect womanhood.

Thy mother's heart, thy father's brain
Be thine—soft blending, like the twin,
Life's sunshine and its freshening rain.

Thy daily deeds like holy psalms
Low sung, and prayer with folded palms,
Of God's good angels asking aims.

So shall thy father's heart be glad,
And svinted eyes, no longer sad,
Their blessings from on high shall add.

The Inerrancy of the Bible.

REV. FERGUS FERGUSON, D.D., GLASGOW.

(Written for the Young Men's Page of the British Weekly.)

I.

THE question as to the existence of errors in the Bible cannot be fairly and fully dealt with, as it appears to me, without bringing into view at the outset, in its simplest and most catholic form, what may be called the orthodox position, in regard to the Bible as a whole.

The orthodox position I understand to be this: The Bible is a written revelation of the will of God to man. It is an organic and coherent whole, constructed in its main outlines and specific features, as a spiritual unity, by the Spirit of God, working in and through the instrumentality of certain human agents, whose inspiration was not mechanical or arbitrary, in the sense of overriding the free and spontaneous action of their own minds, but was at the same time infallible, as the action of the Divine Spirit within them, and in its highest exercise extending to the very words they uttered. The specific element of Divine revelation is the position it assigns to Christ. The Old Testament finds its unity in the relation it holds to the first appearance of Christ upon the earth; just as the New Testament finds its unity in the relation it holds to the living and exalted Christ. But some professors of Modern Criticism deny that it is fair exegesis to find Christ in the

Old Testament. They say that it is absurd to assume that the word has any other meaning than that which lies upon the surface. This amounts to a denial that the Old Testament has any spiritual content within and beneath its historical content. What then does Christ mean when He says: "Abraham rejoiced to see my day, and he saw it and was glad"; and how could He open up to His disciples, as He did, from beginning to end, the entire Old Testament as applying to Himself? How is it possible flatly to contradict all that in the name of scientific exegesis; and how can anyone who denies that Christ is in the Old Testament deal with the problem of the Bible? He might as well deny that God is in the universe, and that there is a soul in the body of man, as the atheistic expounder of nature does. The relation of the Bible as a whole to Christ brings into view the relation of the written word to the Incarnate Word, and all that is meant in the distinction sometimes insisted upon, between the actual revelation and the record thereof. The Bible, as written, is at once a revelation and a record of a revelation. In respect of its source, as coming to us from God, the written word is a revelation of the mind and purpose of God, such as we could not have had apart from a written word; and in respect of its end, as pointing to, and terminating in the Incarnate Word, it is the record of a revelation that is wholly embodied in Christ Himself.

To say that a revelation so given and so completed is in no sense verbally inspired is to destroy the objective authority of the book. The ease with which verbal inspiration is sometimes thrown overboard is an extraordinary thing. For, not to speak of the psychological argument as to the identity of thought and speech, or of reason and language, of which Professor Max Muller is so able and accomplished an exponent, or the fact that we cannot think at all apart from literal signs and symbols, with the fact that the highest genius in art has no appreciable existence, save as it shows itself under finished visible forms, it is perfectly manifest that the Bible itself claims an inspiration that extends to the words. Were not the words of Christ fully inspired? Was not the inspiration of Pentecost, and the gift of tongues, verbal inspiration? Did not holy men of God speak as they were moved by the Holy Ghost? The motion of the Divine Spirit within them, or upon them, was surely an influence that had something to do with the actual words they wrote or uttered. Why is the Bible, in any true sense, called the *Word* of God, if the inspiration implied in its existence has had nothing to do with the form under which it exists? If it has had anything to do with the form, it is verbally inspired to that extent. Moreover, what is meant by the Word being in the beginning, and made flesh (*i. e.*, made visible under our human form), if the form, as well as the substance of Divine Revelation, is not a matter of paramount importance? After this, what are we to say of the *dictum*: "The Bible is inspired in substance, but not in form"? One might as well say of a statue that it was inspired in respect of the rude block out of which it was chiselled, but not in respect of its beautiful and finished form. The truth is, there is no inspiration at all, in any work that is the product of inspiration or genius, apart from the form.

To be Continued.

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Toronto, December 14, 1893.

The Privilege of Giving.

THE last time we held a special service similar to this one, there was no collection taken as the occasion was considered an extraordinary one, but several of those then present have since said that the service was incomplete without a collection; that at every diet of worship the privilege should be given to make an offering to the Lord. It is well to regard the offering as a part of our worship and so this afternoon a collection will be taken." We listened to these words last Sabbath afternoon at the close of an afternoon service in one of the city churches. The offering a part of the worship had the right ring in it. It should be so regarded by all who contribute their money to the cause of Christ. The financial duties of the Church member are often forgotten when other acts of worship are diligently observed. There is room for much educating just here. To congregational work there is a distinct importance attached and every worker feels a direct interest and responsibility; it is not for a moment supposed that the burden should rest wholly on the shoulders of the pastor and elders: therefore there is a cheerful distribution of service, and those engaged in it feel that they are working for God. The same sense of personal responsibility ought to prevail with respect to the solemn duty and privilege of giving. The man or woman who may not be fitted, or who may not have an opportunity to help in the many agencies of the congregation or in the service of God's house, can take an open and direct part in the public worship by his or her offering. And this duty should not be given a secondary place in the minds of the people. The grace of giving is sure index of character. It is one of the cardinal virtues. It applies to rich and poor alike, given in the proper devotional spirit the cent, if it is the amount of one's ability, is as rich an offering as the dollar of the more able brother. The widow's mite might be made the theme, not only of showing the power of littles, but of proving the blessedness that springs from cheerful service.

But the thought arises that if the offering is to be regarded as an act of worship, it should be treated with the same consideration as the other parts of service, the service of praise for example. At first glance the subject may appear to be of too sordid a motive to be placed along side of praise. But such is not really the case. The root of the matter lies here, that the offering is an act of homage, and of worship to God. Performed in the right spirit it is a means of grace and blessing to the soul. This

granted, and it must be granted, it follows that the Church as a whole, that is the church membership does not give the subject the place which its importance demands. Spiritual life never fails to open the purse. The open purse, any more than prayer, praise or profession, does not bestow spiritual life. Liberality, it is true, is sometimes mistaken for piety, yet where Christian faith and life abounds, where the love of God and for souls fills the heart, the altar of beneficence is not neglected and no uncertain sign of the work of grace in a church is the general liberality of the people. The Church courts have given much attention to public worship; they have not given the attention the importance of the subject demands to the service of giving. It is admitted that the question is surrounded with difficulties, but it is altogether inadequate to say that special appeals to the people are all that can be done. Depend upon it this question is one that cannot be lightly cast aside or allowed to languish. If the proper conception of what "giving" means be kept in view, there is a problem here worthy of the best efforts of the Church. In other words, Church finance should be one of the great Church questions of the day to which the foremost men, laymen and ministers, should bend their energies. And this is all the more obvious as the work already done promises well. The Committee on Systematic Beneficence represents the feeling of the Church. It is the outcome of a belief that the finance, the offerings, of the Church should be systematized, and that clear and correct views of the subject should be disseminated. The field which the work of this committee covers is of enormous extent and it is a question whether it should not be invested with power to formulate plans which would render its operations effective. The recommendations submitted at last General Assembly indicate briefly the scope of the work for the present undertaken. They are:

1. That the Committee on Systematic Beneficence be re-appointed and directed to use diligence in securing a fuller statement of the actual condition of this question throughout our Church.

2. That thereafter statistics be only sought each *third* year, and that the work of the Committee in the intervening years be directed to the circulation of information, the dissemination of literature, and operating through Presbyteries at such points as may demand attention.

3. That each Presbytery be urged to appoint a Committee, or at least a convener, to attend to the interests of Systematic Giving in the Presbytery.

4. That all the Sabbath Schools of the Church be urged to contribute at least to one of the Schemes of the Church.

5. That enquiry be made by Presbyteries as to the possibility of introducing more uniform and effective methods of raising money for the Schemes of the Church, and that Presbyterian visitations and pastoral settlement be used as opportunities of securing better organization.

The second clause, while providing for much good work, seems to lack in that it does not confer more authority on the committee. In the proper hands there is much virtue in the words "shall" and "must" and they might appear more frequently to advantage in the ordinances of the Assembly. If they were inserted, for instance, in clauses 3 and 4 how much better results would be derived? The importance and value of the fifth clause should not be lost sight of by Presbyteries. Organization and uniformity are great factors of success and stability, especially in matters of finance. Instruction in the principles of systematic and

proportionate giving is a duty that lies on every minister in the Church, which the stringency of money at present prevailing should not render the less hopeful, for it is a well established fact that seasons of business depression have been the great seasons of spiritual quickening and religious revival.

The Church and the People. There are people who believe that a minister of the Gospel should take no interest in public affairs so far as to take an open part in their discussion or to identify himself with them as other citizens are expected to do. Of course this is an erroneous view. The average minister, by his education, training, the nature of his work and the views of life he consistently holds, is better fitted than the average professional man to express an opinion on many questions which engage public attention. The Ministerial Association of Toronto was therefore clearly within its proper scope when on Monday last the question of municipal government came before it. Who are in a better position to speak of the social problems of the city than the ministers who are brought face to face with social evils, from day to day? The subject was raised by a paper, written by request, by Rev. Dr. Thomas, who dealt vigorously with the incompetency he found in the civic rulers. He characterized them as "hopelessly incompetent, suspiciously impecunious and incorrigibly visionary. It is to be hoped the movement for better civic government will not begin and end with the ministers, but that citizens who have the highest good of the city at heart will interest themselves in the subject and bear their responsibilities well. This, of course, applies to all cities as well as to Toronto, where an uneasiness prevails in respect of bad civic rule. In Scotland the churches are turning their attention to questions erstwhile left to lay organizations. At a meeting held in Glasgow recently, Rev. Prof. Flint read a paper entitled "The Church's Call to Study Social Questions," in which he held with the approval of the conference, that the promotion of the better housing of the working classes and national insurance in a general way were questions which could not be wrong for the Church to consider. Without going this far there are many social and moral questions which cannot be settled as they ought to be without the assistance of the Church.

The Chintiquy Fund. "M. B." Galt, sends one dollar for the Chintiquy Fund.

Manitoba Collogo Journal. The first number of the ninth volume of the Manitoba Collogo Journal has just come to hand. It enters upon its ninth year with every appearance of vitality and vigour. It is well got up, contains much interesting matter and is carefully edited. We bid it God-speed on its promising career.

A Triumph for the Clerical Party. It looks as if the decree expelling the Jesuits from Germany was about to be revoked. One by one the repressive enactments that led to the kulturkampf have been cancelled, and now the last of them is made the subject of vigorous attack in the German Reichstag. Party complications and the exigencies of government have afforded the opportunity for which the centre party were waiting. The opportune moment for securing permission for the return of the expatriated Jesuits was readily seized and made the most of by the clerical party and their leaders. The followers of Ignatius Loyala, with all their artifice and complacency, are not welcome guests in any country, at best they are only tolerated. Their traditions and obligations necessarily render their patriotism open to suspicion. Even their apologists in the Reichstag

seemed aware of this, for one of the centrists declared that if the papal policy favoured the Franco-Russian alliance he would give it a strenuous opposition. Though the resolution for the Jesuits' return received a small majority, it is questioned whether the Prussian Bundesrath would endorse it, or whether it would receive the sanction of the government. During the debate it is stated that the Chancellor and cabinet ministers were attentive listeners but remained inscrutably silent.—Interior.

A Citadel Surrendered. The changes which are working their way in Church matters in Scotland have had a striking exemplification the other day when the session of Newington Free Church, so long associated with Rev. Dr. Begg, the uncompromising foe to innovations in public worship, decided that hymns should be used in public worship on Sabbath, and that the congregation should stand when singing. The reasons put forward were, that the young people showed a decided tendency to worship in other churches, and that it was not well that a large proportion of the people, after they have entered the Church, never again rise from their seats until they stand to receive the closing benediction.

Week of Universal Prayer. The circular issued by the Evangelical Alliance for the annual week of united and universal prayer sets forth the following programme: Sabbath, Jan. 7th, Sermons; Monday, Jan. 8th, Humiliation and Thanksgiving; Tuesday, Jan. 9th, The Church Universal; Wednesday, Jan. 10th, Nations and their rulers; Thursday, Jan. 11th, Foreign Missions; Friday, Jan. 12th, Home Missions and the Jews; Saturday, Jan. 13th, Families and Schools; Sabbath, Jan. 14th, Sermons. The circular bears signatures representing the British organization and the branches in the United States, Canada, France, Belgium, Switzerland, Germany, Denmark, Italy, Spain, Turkey, Greece, Syria, Africa, Japan, China, and New South Wales.

Parliament of Religions. REV. PRINCIPAL GRANT, a few nights ago, treated a Toronto audience to an intensely interesting address on "Parliament of Religions" recently held in Chicago in connection with the World's Fair. This unique gathering was a splendid theme for the distinguished lecturer with whose liberal views on matters of this sort, the idea of the Parliament was in strict accord. The wonderful and unexpected response given by nearly every church on earth when the suggestion was first made, the dignity of the proceedings and the courtesy with which each member listened to the most unacceptable views, were regarded by Dr. Grant as an extraordinary proof of the development of religious toleration. His description of the event was very graphic. Never before in the world's history had one roof covered a religious gathering composed of Catholics and Protestants, Brahmans, Buddhists and representatives of the Greek Church, and probably many years will elapse before another such will be held. The lecturer stated that the parliament was a great object lesson to the people of Chicago as to what Greater Britain actually meant. A rule had been laid down that each country was to be allowed one, and only one, speaker. But when the turn of the British Empire came, this regulation was found to be simply impracticably and no less than eight representatives, were allowed. They came from lands scattered all over the world, but were all subjects of Queen Victoria, and though of all shades, from the darkest negro to the yellow Brahmin, yet all spoke the English tongue.

Symposium.

How to get Young People Interested in the Church Work.

By REV. T. S. McWILLIAMS, M. A., MONTREAL.

THE subject of this symposium implies that our young people are not now interested in Church work. So far as the young people of my own church are concerned, I am not ready to admit the implication. That they are interested in Church work is shown by the fact that they are at work in the church. I suppose the knowledge of this fact was the only reason why the proprietor of the REVIEW asked me to contribute an article on this subject. I do not claim for the young people of my church that they are all engaged in Church work, or that they work in a way that is free from faults and defects. But I do claim for them that, in this respect, they are fully up to the standard of the middle-aged or the aged. In fact, I can more confidently call upon them for anything that comes within the range of their abilities than upon either of the other classes referred to.

If this were not the case—if our young people from sixteen to twenty-five were not as a rule to be found in the membership of the Church or engaged in Christian activities, I should earnestly inquire what was the matter with me or with my methods. When our Lord in his parable (Matt. xx. 7) asked, "Why stand ye here all the day idle?" their answer was, "Because no man hath hired us." I believe this is the answer which a great majority of the unemployed young people could truly make to-day. They are not hired in the sense of being personally solicited to perform a definite task. Pastors, in a general way, preach about the need of laborers for the great harvest, the importance of working, and the benefits and rewards that are promised, and all that. But there is a failure to point out to the individual young person something that he could do and should do. This, in my judgment, is the most probable cause of idleness and seeming lack of interest among the young people of our churches.

Having pointed out the probable difficulty, let us seek for the remedy. The pastor, we suppose, wants the interest among his young people to manifest itself in two ways. He wants them to come into the full communion of the Church, and then he wants them to live a life of active interest in Christian things. The pointing out of the cause of failure to accomplish these results suggests that any methods that we employ must have at least these two qualities: they must be definite, and they must be possible for the persons.

How often is the statement of the condition of salvation lacking in definiteness. Persons are told to believe, believe. But they are not infidels. They do believe what they have been taught about Christ. What are they to believe? Sometimes they suppose it is the whole creed, and they delay till they can understand and accept its every proposition. Sometimes they think it is the whole Bible that they are to believe, and conscientiously wait till they can acquaint themselves with it. If we would definitely show what it is, and what it is not, savingly to believe, and that our Presbyterian churches are willing to admit to their full membership any one that Christ admits to His kingdom, there would be fewer of our young people out of the Church. And then we should make the manifestation of that belief possible and easy for the young. Often they are afraid to come and talk with the pastor. They could not go before the session of which they stand in such awe. It seems an awful leap for them to come into the Church. Can't we make these steps a little shorter and easier for them? Last Sabbath I tried to do this for the Sunday school. After letting the boys and girls know how I appreciated the difficulties in the way of their coming into the Church, I gave them an opportunity there of saying that they loved the Saviour and would try to trust and obey Him. While all heads were bowed in silent prayer, many raised their hands in response to the invitation. At the close of the school, fifty-four names were handed to me of those who wanted to be prayed for and helped. And now the ice is broken for these young people. Teachers

will write to them, and talk to them, and offer to come with them before the session.

As they come into the Church, the pastor must be busy planning definite work for them. The Y. P. S. C. E. with its various committees will offer channels for much of this newly aroused energy. As they develop into young men, the "Brotherhood of Andrew and Philip" will call for their efforts and help us to keep them at work. As they continue to develop and get experience, the two missions connected with our church will need their assistance. Our mid-week prayer-meetings, and especially the monthly missionary meeting, are so planned as to enlist and utilize this young force.

The pews of the church are divided into twenty-five sections, and some one is given the over-sight of each section for three months, to speak to strangers, report cases of sickness, etc. In conclusion I may say that my chief difficulty is, not to arouse the interest of young people in the work, but to plan the work fast enough.

Unfathomed Depths.

"NORHING must take the place of the book of God, or divert our attention from it. Our rule is, 'Let the Word of Christ dwell in you richly in all wisdom.'" There is this difference between the works of nature and those of art: the works of art strike us most with wonder at first sight, but the more we contemplate them the less wonderful they appear, as by degrees we begin to grasp the compass of wisdom which contrives them. Nature, at first sight, may not strike us so forcibly; but the more we contemplate her, the more wonder will be excited by fresh discoveries of the most perfect and varied wisdom. It is so in a similar degree in reading the Bible and reading the most perfect of the compositions of man. With the most finished productions of the human intellect we grow tired, but with the Word of God, when read under the teaching of the Holy Spirit, it is far different—new beauty and glory are still unfolding."

Passages that we have read an hundred times, flash out with new and jewelled beauty as we gaze upon them. Words that have been studied and expounded for ages, have secrets yet unknown for those who patiently search for their deepest treasures, and we can only "comprehend with all saints" the fulness of that sacred truth which no one finite mind has yet been able to sound and grasp. Unfathomed and unfathomable, it is only "in the ages to come" that we shall clearly comprehend "the manifold wisdom of God," and the "exceeding riches of His grace," revealed to us in His abiding Word.

Caring For a Daisy.

THE whole universe is not ashamed to take care of one little daisy. I say: "What are you doing down here in the grass, you poor little daisy? Are you not afraid of nights? You will be neglected; you will die of thirst; you will not be fed. Poor little daisy." "No," says the star, "I watch over it to-night." "No," says a cloud, "I'll give it drink." "No," says the sun, "I'll warm it in my bosom." Then I see the pulleys going and the clouds are drawing water, and I say, "What are you doing there. O clouds?" And they reply: "We are giving drink to that daisy." Then the wind rises and comes, bending down the wheat and sounding its psalm through the forest, and I cry: "Whither away, on such swift wing, O wind?" And it replies: "I am going to curl the cheek of that daisy." And then I bow down and say: "Will God take care of the grass of the field?" And a flower at my feet responds: "Yes, he clothes the lilies, and has never yet forgotten me, a poor little daisy." Oh, when I see the great heavens bending themselves to what seem insignificant ministries; when I find out that God does not forget any blossom of the spring, or any snowflake of the winter, I come to the conclusion that we can afford to attend to the minute things of life, and that whatever we ought to do we ought to do well, for there is as much perfection in a spider's eye as in the construction of flaming galaxies—Dr. Talmage.

Canadian Pulpit.

No. 23.

Characteristics of the Christian Life.

BY REV. ALEXANDER ARMSTRONG SCOTT, M.A., CARLETON PLACE.

TEXT—Phil. 1. 10. 11 "That ye may approve things that are excellent; that ye may be sincere and without offence all the day of Christ; being filled with the fruits of righteousness which are by Jesus Christ, unto the glory and praise of God." There are certain great characteristics of the Christian life upon which the Apostle lays emphasis, as for example in verse 10, inoffensiveness, which in its application is wide and effective, and all might fitly ask themselves, how far they can go along such a pathway, because it is a most unfortunate state of mind when we are quick to see and take offence. There are these Christians of whose presence you must ever beware, for fear of offence. Sensibilities are intensely keen on the turn of social movements in the Christian life. It is called sensitiveness, but is in reality a predisposition to take a mistaken view of certain turns of action. When the fruits of righteousness fill the soul, the man is elevated unto the true sphere of social Christian life and is fitted for the end of being, to glorify God and truly advance manhood's life.

Christianity without offence may very fitly stand as descriptive of the character of those whom the apostle holds up as ideals.

I. What are some of the characteristics of such Christians?

They are to be a loving people. It is this principal of love which fulfils the law and also carries into effect the idea of the Gospel. God's very existence and expression towards man in Christ is love, and such are Christians to be, being born of the Spirit and advancing therein to the active Christian life in all its relations and associations. Love God and love the brother also.

Furthermore, these inoffensive Christians are to be knowing, judicious people. The Christian love is by no means a blind love, scattering indiscriminately its benefactions and actions. It is found to be a fact that strong passion in man not guided by knowledge of this loving nature, often results in mischief. Further still they are to be discerning people, which is the result generally of knowledge and judgment combined. The truths and laws of Christ are excellent, and hence it is ours to approve them and esteem them very highly and let them operate in our lives unto correct Christian expression, which will be seen in a life of honest, upright dealing marked always by intense sincerity which is our Gospel perfection written out in all our conversation, and stamping itself upon life in our every action. Proceeding along these lines we may be and can be ever and always what is desired, scripturally inoffensive. And moreover it will not do to claim this as ours without an abundantly fruitful and useful life. The fruits of righteousness, not our own glory but the glory of God and the good of His church in spiritual growth. We acquire this abundant power when as Mary we sit as true disciples at Jesus' feet, and realize all our merit in His atoning blood and then work out in life our salvation which is inborn within us by the Holy Spirit. With such endowment and qualifying equipment we are prepared to advance in thought to

II. The conquest of the Christian life. We are as men and women in Christ to make a complete conquest of sin, and all her train of toiles. At the very threshold it is a wise procedure to deal with self-consciousness, so crucifying self that we can in very deed take up our cross and follow Jesus, being so much taken up with others' wants, desires and pleasures as to forget self, in so far, that we are not merely looking on our own things but on those of others also. Take the Prohibition Plebiscite of January 1st, 1894. I am called to exercise the franchise as a Christian with strong convictions, from the standpoint of brotherly love and yet as in the Lord, and without offence in action. The fact is the Christian, the gentleman even, is to look upon speech as favorable; it may sometimes be, it is true, inferentially expressed. Some one apparently slights me, but so intent am I upon honouring Christ and advancing His cause that I see no such thing, but rather make all contribute unto the accomplishment of this conquest. The Christian should be full of charitable suppositions. Actions in which there is no intention whatever are often productive of offence because misinterpreted. How much of evil is wrought by want of thought! far more than by want of heart. The Christian therefore is waging this warfare with sin needs to have all his wits about him and make his advance along well established lines.

III. What then are the conditions of this desired state?

1. Being filled with the fruits of righteousness. 2. These fruits are by Jesus Christ and not in self righteousness. 3. The end accomplished is the glory and praise of God, and the winning of humanity to His footstool for instruction and service.

The man who has graduated here would need an intensely powerful magnifying glass to see any offence against himself, so intent is he for the advance of Christ, and so constrained is he by the fruits of righteousness.

In brief, life is with such an one a matter of earnestness and power, with which he would transform the world. We must not, however, lose sight of our thought. The fruits of righteousness, what are these? (1) The sinner justified. (2) The justifying Holy God. (3)

Christ the great sacrifice. "God so loved the world, that he gave his only begotten son, that whosoever believeth in him should not perish, but have everlasting life."

God's righteous law is maintained. The sinner is justified. I am saved with an everlasting salvation, and the fruit in my Christian life is an intense desire for the salvation of others and for their advancement in Christian life. If the pulpit and the pew each and alike would maintain their high standard and power, as one has said, "The man of science in his laboratory reverses by a few lines a millennium of errors. The orator rules multitudes, and his words seem to their passions like the throb of the thunder or the splendour of the lightning. Among these mighty forces what room is there for the pulpit?" None whatever, if the pulpit degrades itself into a mere agent of ceremonialism, or if it shut into the bare bulwark of merely human ordinances." Inflamed and impassioned with the consciousness of an eternal truth and love for souls, it utters itself with life and vigour, and without offence it plunges the dagger of divine truth home to the human heart, producing conviction and leading to conversion, and thus it is intensely powerful. The pulpit and the pew have no time for offences; they are all alert to the words of Christ. "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." With such a presentation of life earnestly given to the world in pure faith, my life can never be in vain nor with offence, but with fruit unto holiness and joy.

If I can stop one heart from breaking,
I shall not live in vain,
If I can ease one life the aching;
Or cool one pain
Or help one fainting soul,
Unto his rest again
I shall not live in vain.

SHORT BIOGRAPHICAL SKETCH.



REV. A. A. SCOTT, M.A.

REV. ALEXANDER ARMSTRONG SCOTT, M.A., whose sermon appears above, was born in Oxford county, at the Fairview homestead where his parents still reside. He was educated at Woodstock, Toronto University, and Knox College and throughout his career as a student he showed great capacity for work and for the acquisition of knowledge. He was a successful student and gave promise to an aptitude for the ministry which has been amply fulfilled. In early life he devoted a short time to teaching, but the aim of his studies was the preaching of the Gospel. After leaving Knox College and receiving license, he preached at Ancaster and several other places under the charge of several Presbyteries. In 1878 he was ordained and inducted to the congregation at Carleton Place, where he has since laboured with good results. The congregation has greatly increased, the church has been enlarged twice, and has lately been refurnished and supplied with incandescent light. The interest of the Church at large has always claimed his services. An attentive and zealous member of Presbytery his work is freely recognized by his brethren and has culminated in his having been elected Moderator of the Synod. He is also a member of the Foreign Mission Committee and of the French Evangelization Board. A ready speaker, an accurate thinker, his pulpit ministrations are

greatly prized by his people who are devotedly attached to him. In the discharge of his pastoral work he acknowledges the great assistance he receives from his wife who is a daughter of the late Mr. Robert Mills, once a well-known and highly respected citizen of Toronto.

"Love."

Of course, first, that is over the first fruit of the Spirit. Let me remind you that Plato made wisdom the fundamental excellence of the soul, the guarantee of social welfare. Christ, and, after him, Paul, made love the chief of virtues, without which there is no life in the soul. And love is the one passion, as we see now, which extirpates selfishness—selfishness, which is the root of all sin, love, which is the root of all excellency. Love is the result of God entering the soul, love is the new birth. He that loveth is begotten of God, is born from above. Love is the mind and spirit of Christ in our mortal days. Love is the fulfilling—necessarily the fulfilling—of the law of God, who is Love. For life, with all it yields of joy or woe and hope and fear, is just our chance of the prize of learning love—what love might be, hath been, indeed, and is. Love is the first fruit of the Spirit of Christ. It heals life, it sweetens life, as we do not realize unless we steady ourselves and think hardily. It heals life, it sweetens life, without it life would be most rank and worthless. And the love which a man holds within his heart, the chief blessing that he has—not the love with which he is loved, but the love with which he loves—that chief blessing in a man's soul is a benediction to all beside who come within the rays of it. A benediction—aye, of course, and the double blessing that flows from it is like the benediction of God's own presence. For love is not an abstract sentiment, thank God; it cannot nestle within without rays that reach without, and when we pray for love we pray for our friends and for ourselves, it is a double prayer to heaven, and with its presence comes the jewelled benediction.—Rev. J. B. Snell, M.A.

For the Sabbath School.

International S.S. Lesson.

LESSON XIII.—DECEMBER 24.—Matthew ii. 1-11.

THE BIRTH OF CHRIST.

GOLDEN TEXT.—Thou shalt call his name Jesus: for he shall save his people from their sins.—Matt. i. 21.

CENTRAL TRUTH.—Those who earnestly seek the Saviour shall find him, one finding should worship and love him.

TIME.—Jesus Christ was born in the year of the world 4,000, four years before the date from which we number our years A.D. (Anno Domini, the year of the Lord); so that Christ was born 1897, not 1893, years ago. The visit of the wise men was a few weeks after the birth of Christ, in the winter.

PLACE.—Bethlehem of Judea, a small village five or six miles south of Jerusalem, containing at present about five hundred houses. Here Rachel was buried and Ruth gleaned and David was born and anointed.

RULERS.—Augustus Cæsar, emperor of Rome; Herod the Great (the first of the seven Herods named in the New Testament), king of Judea.

HELPS OVER HARD PLACES.—1. "The days of Herod." Herod the Great. Christ was probably born in December, B.C. 5 and Herod died at the age of seventy, about the first of the following April (B.C. 4). "Wise men: Magians, or a class of learned men who studied science, medicine, etc. These men came from Persia, called here "the East." 2. "Seen his star." probably a miraculous star. "Star in the east: soon in the eastern sky, or while they were yet in the East; probably both. 3. "Herod was troubled:" he was afraid this child would be king in his place. 4. "Chief priests." the leaders, the high priests, and heads of the twenty-four courses of priests. "Scribes:" writers; those who copied and studied and taught the Scriptures. "Where should he born:" where the Scriptures taught he should be born. 5. "Bethlehem:" see "Place." "Written by the prophet:" Micah, in v. 2. 6. "Not the least:" a small town, but great in influence and renown. 7. "Privily:" secretly, to avoid public notice and excitement. 11. "Fell down:" bowed down in the eastern mode of reverence. "Worshipped:" did him reverence and honour. Three acts here—worship with body, with soul, with goods. "Frankincense": a vegetable resin, from a tree, burned for its odors in offering incense; a symbol of prayer. "Myrrh": another aromatic gum, which distills from incisions in a small thorny tree; used in embalming the dead. Both are very precious. "Myrrh to a mortal, gold to a king, frankincense to God."

(SUBJECTS FOR FURTHER STUDY AND SPECIAL REPORTS.)

—Matthew the Apostle.—The gospel according to Matthew.
—The date of Christ's birth.—Bethlehem.—The wise men.
—The star in the east.—The expectations of the Messiah.
—The gifts of the wise men

QUESTIONS.

SUBJECT. SEEKING AND FINDING THE SAVIOUR.

I. THE BIRTH OF JESUS THE MESSIAH (v. 1).—Who was Jesus before he came to this world? Where was he born? How long ago? How long after the creation of Adam? Who was his mother? Where did she live (Luke ii. 4)?

Why did they come to Bethlehem (Luke ii. 1-4)? How came Jesus to be laid in a manger? Who first heard of his birth (Luke ii. 8-12)? What song did the angels sing (Luke ii. 14)?

In what respects was the world specially prepared at this time for the coming of the Saviour? Meaning of A.D. as applied to our dates. How does it happen that we do not count from the right date? How much out of the way is it? What advantage to the world that Christ came into it as a little child?

II THE SEEKERS FROM AFAR (vs. 1, 2).—Who came to see the infant Messiah? Who were these wise men? Where did they come from? Was the journey long and hard? How was this coming a proof of their wisdom? Will we, if wise, seek Christ as earnestly (Matt. xiii. 45, 46)?

Why did they expect the Messiah? How may they have learned of the time (Dan. ii. 48, and ix. 24-27)? How were they led to Jerusalem? When did the star appear again (v. 9)? What things are like this star leading us to Christ? Why is Jesus called "the King of the Jews"? Is he our King?

Was there a general expectation of a great king and new kingdom at this time? Whence did it arise? Was this star a miraculous star, or a bright, natural star, or both?

III. HINDRANCES CHANGED INTO HELPS (vs. 3-8).—Why did the wise men go to Jerusalem first? Who was king of the Jews at this time? Why was he troubled? Why does the coming of Christ's kingdom trouble the wicked?

What did Herod do? Who were the scribes? the chief priests? How did they know where the Messiah was to be born (Mic. v. 2)?

Give some account of Bethlehem. How may small places and people be made great? What were Herod's policy and intentions?

IV. THE MESSIAH FOUND AND WORSHIPED (vs. 9-11).—How were the wise men guided to the place? Where were Mary and the child? What did the wise men do on their arrival?

In what three ways did they worship? What gifts did they bring? What is frankincense? myrrh? How may giving be an act of worship? What gifts should we bring to Jesus (Rom. xii. 1; Prov. xxiii. 26)? What became of the wise men?

PRACTICAL SUGGESTIONS.

1. It is wise to go far and do much to find the Saviour.
2. God will guide all true seekers, to Jesus.
3. Many things are "stars in the east" to guide us to Christ: (1) the Bible; (2) the knowledge of God's works; (3) our need of forgiveness; (4) the prayer of our hearts for love; (5) the experience of what God has already done for us.
4. We must expect to find hindrances in the way of our search, but God will turn them into helps.
5. The smallest and poorest may be filled with blessing and glory by receiving Christ.
6. We should worship God with our bodies, our souls, and our property.
7. Here is an illustration of faith—believing, persevering, overcoming, guided, successful.

Above Our Thoughts.

THE man who should attempt to measure all celestial distances with a two-foot rule, or who should seek to investigate the mysteries of space by the aid of a tape measure, would only be laughed at for his folly. And yet such a man would be quite as wise as those who think to comprehend the things of God by the unaided powers of the human mind. "I cannot comprehend heaven," said one man to a Christian. "Did you suppose you could?" was the reply; "that would be a poor heaven that we could comprehend now." When blind men come to be regarded as judges of paintings; when deaf men are reckoned skilful in music; when dumb men become famed for eloquence, then we may expect that poor, ignorant, erring, short-sighted mortals can comprehend the glory of our God.

The apostle says: "When I was a child, I spake as a child, I thought as a child; I understood as a child." Our present life is child-life; and a condition of glory which we could comprehend would be no more adapted to our real needs hereafter than the play-house of a child would be fit for his dwelling in the maturity of his manhood.

The present, in the midst of which we dwell, is often beyond our comprehension. We, in our bodies and minds, are mysterious to ourselves and to all mankind. The world is full of unsolved problems, and riddles which we cannot unfold. There are many men whose wisdom in some directions is far beyond our own powers of comprehension. What, then, shall we say of a poor, blind, ignorant mortal, who thinks to comprehend not only man but God. We must learn our littleness before we ever can become great, and in learning our littleness we prepare for the greatness which only God can bestow.—The Armory.

Parliament of Religions.

BY REV. LOUIS H. JORDAN.

It is not very easy to condense into a summary statement all that ought to be included in any fair estimate of the parliament. But beyond denial a new religious epoch has begun. In this congress many have realized for the first time the claims of the common spiritual brotherhood of mankind. A real advance has been achieved, and notably in the following directions.

First of all, this parliament has been the means of collecting and imparting a vast amount of unfamiliar information. Facts of the most varied kind, relating to the history and development of all the chief faiths of the world, have been supplied in bewildering abundance. For the satisfaction of the curious, the origin and significance of many mysterious rites have been explained; whilst for the competent investigator a perfect quarry of material has been brought to his very door. Thus the end which the promoters of the parliament have always contemplated its primary one has been realized in unexpected fulness. And with this enlargement of our knowledge, it is safe to say that many a foolish prejudice has been dissipated, many a groundless misapprehension has been removed and banished forever. It is not too much to affirm that there prevails to-day a wider popular intelligence and a truer general appreciation touching the leading religious systems of the world than has ever been the case before, and if the parliament had achieved no other or higher result, it would have placed the race under an inestimable debt of gratitude.

But, (2) to take a wider outlook, the spirit of a genuine charity has been immeasurably broadened. Faiths, which in the past have known each other only as rivals, have been compelled to estimate more justly those convictions which continue to separate them. The deep dividing chasms are plainly no longer impassable. Hindoo and Buddhist, Jew and Gentile, Catholic and Protestant, Greek and Anglican have for weeks sat side by side, and have reciprocated with absolute sincerity each other's cordial greeting; these men at least and their descendants, can never revive old traditions by resuming the attitude of strife, or provoke fresh outbursts of wrath by an ill-judged and unreasoning opposition. Less than twelve months ago, the projected parliament was pronounced by many to be a sheer impossibility, I, for one, never expected to view so grandly inspiring a scene, until the multitude "which no man can number" shall stand before God's white throne! That outburst of acclaim with which the congress opened, "Praise God from whom all blessings flow;" the daily silent prayer, in which men of every race and faith and language offered up simultaneously their mute petitions to heaven; the impressive moment in which a Catholic cardinal led audibly in Christ's words the prayers of that unparalleled assembly; and the matchless strains of Handel's great Hallelujah Chorus, focusing the impressions that teemed and multiplied within one—these are memories which can never be forgotten. Plainly the passion of love, and not the passion of anger, convened and controlled this parliament, and bound its members together. Intolerance and bitter enmity, the sentiments of an age that is rapidly passing away, are happily dying with it. A great advance has been achieved, and this progress is a prophecy of something even grander. If ever there is to be a universal religion, universal charity is unquestionably the first step towards it, and that step has now been taken.

Then (3) the congress at Chicago has made clear that, after all, religion is the chief concern of man. It is easy and common for the superficial critics of humanity to think otherwise. An argument might quickly be constructed to justify the very opposite conclusion. One of the chief services of the parliament, however, has been the re-assertion and the vindication of the older and truer opinion. For not all the attractions of the Fair, though these have never been equalled or approached in the history of international expositions contrived to prevent the huge Hall of Columbus from being continually overcrowded. From early morning till late at

night, within its banner-decked walls, some three thousand people were packed together in one dense mass before its equally crowded platform; and no sooner was a seat vacated by a listener than it was immediately claimed by some one standing beside him. And the interest in the meetings was plainly no evanescent sentiment. Nor only did it continue unchecked, although under conditions not wholly favorable to its development, but it grew steadily unto the end. The closing session of the congress was the grandest of all the speakers having to address a magnificent dual assemblage of fully seven thousand people. But while these scenes were being witnessed daily at the Art Institute, the truth which they disclosed as to man's innermost longings was being simultaneously taught by gatherings which were thronging a score of churches and theatres in the city. At these carefully selected centres, now for several months, Mr. Moody has been conducting the most remarkable series of evangelistic services that America has ever seen. Above the din and clamor about the Fair, only faint echoes of this work reach us through the agency of the press; but the strangers who flocked lately to Chicago could tell one a different tale. Surrounded and loyally supported by such kindred spirits as Sankay, McNeill, Pentecost, Varley, Robertson, Whittle, Chapman, and many others, Mr. Moody has been doing some of the grandest work of his life. Surely never was the Gospel proclaimed more plainly, more confidently, more persistently, or more successfully in any city of the world. Sermons were preached in other languages than English; and as men sat in one of these crowded motley assemblages, it was impossible not to be reminded of that historic gathering in Jerusalem where "Parthians and Medes, and Elamites and the dwellers in Mesopotamia, and in Judea and Cappadocia, in Pontus and Asia, Phrygia and Pamphylia, in Egypt, and in the parts of Libya about Cyrene, and strangers of Rome, Jews and Proselytes, Cretes and Arabians," all of whom heard explained in their own tongues the wonderful works of God. Confronted with two such spectacles as have been named, and witnessing them in a city than which none is more in danger of feeling the blight of materialism, it is simply impossible to misread their deeper and prophetic significance. Notwithstanding all the rush and turmoil of this world, man's nobler instincts will never be utterly extinguished.

But (4) this Parliament of Religions is entitled to our gratitude on yet another ground. Every student of comparative religion must hail its happy advent, for it is certain to lend to that latest of the sciences an impetus for which it has long been waiting. Some knowledge of the non-Christian faiths is essential if we would understand rightly our own; but to attempt to make proselytes of those whose most sacred convictions are neither comprehended nor respected, is to be guilty of conduct that is wholly unpardonable. No greater folly can be enacted than to seek to convert a man from the supposed error of his ways, when one's conception of that man's error is itself an additional error! We must not only tolerate these alien faiths, but feel real sympathy with them in their struggles. Because of the good which they contain, we are bound to honour and help them. Even the very weakest of them will reward our serious study. Before many years comparative religion will be added to the subjects taught in every worthy theological seminary, but our colleges cannot hope to secure chairs in this department until popular interest in this subject has been thoroughly aroused. Inasmuch therefore as no assembly, convened either in ancient or modern times, has done so much towards this end, the recent parliament in Chicago must win the thanks of all scientific students.

And finally (5) a new impulse has been added to the work of evangelizing the nations. It is quite possible that this result will not follow immediately upon the congress, for some have been surprised to find that there is a closer similarity between the precepts of Christianity and those of several of the non-Christian faiths than in their ignorance they supposed. The "heathen" too have turned to be men of quick and cultivated intelligence, accustomed in many instances to lead noble

and blameless lives. Such may therefore imagine that missions are based on a mistake. But this lapse in evangelical ardor, should it occur, will neither be wide-spread or persistent. Truth can always wait, and this error will be certain to be rectified by a sober after-thought. Intellect is an important element in religion, and so likewise is upright moral conduct; but these factors alone, however admirable and necessary, do not constitute religion. The relative inadequacy of every non-Christian system when placed in serious comparison with those truths which Jesus promulgated, and the ever deepening conviction that Christianity is adapted especially for no one nation or clime but is manifestly a religion for the whole human race, must ultimately result in a crusade which will subvert the world for Christ.

Much more might be written, much more ought to be written, to deal with this subject adequately, but enough has been said to make clear that the congress has been a real boon to humanity. It was not absolutely free from defects, but truly it was marvellously free from them. It was organized and presided over by one whose magnanimous spirit and whose magnificent handling of it in many embarrassing situations has won him scores of friends on all the five continents. In one or two instances, better representatives of particular systems might have been selected,—men possessed of a wider knowledge both of their own faith and of the conflicting faiths of others; but no blame in this respect can be attached to the committee of arrangements. The original delegates in some cases found it impossible to come, and substitutes had to be chosen. As it turned out, Christianity stood splendidly every ordeal to which it was subjected. The daily reports of proceedings which appeared in the Chicago press have never been surpassed as specimens of newspaper enterprise, many of the speeches were actually published verbatim. And not only were these sheets scattered each day broadcast over the country, but a couple of volumes will shortly appear in several languages, in which the papers that were read will be revised and carefully edited. Thus a contribution of real value has been made to an entirely new department of literature. Viewed therefore as a whole, the parliament must be pronounced a genuine success. It must be acknowledged indeed to be a new triumph for the west, while it plainly foreshadows still other triumphs in the future.

Christian Endeavour Christmas Service.

THE Christmas service should be made especially attractive. The topic "What can we give to Christ?" Matt. ii. 11. Psalm xl. 6-8. is in keeping with the sentiment of the glad season, and the solemn and beautiful lesson that God's unspakable gift to us, demands in return our whole being, body, soul, and spirit, a living sacrifice for His service and glory may be well and forcibly impressed. Get your highest, happiest member, the one who seems to be always drawing water with joy from the well of salvation, to take this meeting. Let the music and hymns be in sweet harmony with the time, and if possible introduce the idea of giving into the service, such as a special collection for the needy members of the church either of money or useful articles. It is a nice idea just in a brief prayer to consecrate such donations to the Lord, it brings out the idea of who is in reality the recipient of them all, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." Lastly let "Good tidings of great joy," be the key-note of all the service.

NOTES OF PROGRESS.—The Christian Endeavour has been found a great assistance by missionaries among the Indians in our North-western Territories. A Christian Endeavour manual has been written in the language of the Dakotas, and one of these societies conducts a Sabbath school for the children of white settlers.—Nine new societies have lately been enrolled from Cape Colony. An active Hugonot Christian Endeavour Society there has sent out some of its members as volunteer missionaries to the diamond fields of Bechuanaland, there to seek jewels for the crown of their Master.



OUR TRAVELLING CLUB.

BY ELIZABETH HARDY.



TRAVELLING CLUB,— does it sound inviting? Some one who has exhausted expedients for keeping up social intercourse with the neighbors during the winter in a country town may find a suggestion in our club.

It is original, at least, in the thing it does without. It has no officers, no constitution, no by-laws, to be interfered with, but is an entirely easy and untrammelled feminine affair, that has combined

pleasure and profit with satisfaction to its members. There are nine of us, all living on half a mile of the long street that runs from end to end of the village. The club meets Thursday afternoon from half-past two to half-past four, at the homes of the members, taking them in alphabetical order. We do our fancy-work or work that isn't fancy, or no work at all as we feel disposed, and having mapped out in detail the European tour we all want to take, are according to the measure of our imaginations, embarked upon it, exchanging observations by the way.

This is the way we made the voyage:—One member bought Guild's "Across the Ocean," giving interesting and useful details of life on the steamer, well supplemented by an illustrated article on ocean steamships in a volume of the Century, produced by another. Then followed the experience of the party in which "Emery Ann" figures so largely in "Sighs and Insights." A passage from "Dunn Browne Abroad," the opening of Mr Charles Dudley Warner's "Sacerdotes," a chapter from Miss Tilton's "American Girl Abroad,"—the two hours were up.

We decided to stop at Queenstown and go from there to Dublin by different routes, meeting at Dublin the next week to relate our adventures and plan farther—so at that meeting we took a view of Dublin, and read of the "Blarney Stone" and "Lakes of Killarney: "

— The bells of Shandon
That sound so grand on
The pleasant waters
Of the river Lee,

and a "Lone Woman in Ireland" who visited Galway in a very picturesque and uncomfortable way. At our next we crossed from Dublin to the island of Anglesea, and with the aid of some guide books, photographs, a writer in an old Littell, and Rev. Chas. Kingsley, found Wales so interesting, we stopped there two weeks, taking in Chester and its cathedral, during that time, as we were told was quite the proper way. So many of us were anxious to reach London that we crossed England by express and settled down in that city for several weeks, visiting many points of interest, and at last fell in with "An American Banker" making a walking tour of England, who, by some attraction none of us could explain, kept us following in his steps till the season ended. In the winter coming, we hope to spend a little time in Scotland, and then cross the Channel for a leisurely trip on the Continent. This method of travel does not quite equal the genuine thing, but it has its merits as anyone who tries it will find, and there is hardly any place so poor in resources as to make the finding of materials a hindrance. Old magazines and papers are everywhere, and furnish excellent articles. Some sort of library is usually within reach, and friends who are or have been abroad, will add from their experiences and collections. The "Society to Encourage Studies at Home" of Boston, has added "Imaginary Journeys" to its Art Course this year. So a club can, by joining that society through one of its members, have its course provided for it, and books furnished by mail from the lending library of the society. We have found the informal afternoons especially pleasant, but that is only a matter of taste and convenience.



"WE DECIDED TO STOP AT QUEENSTOWN."

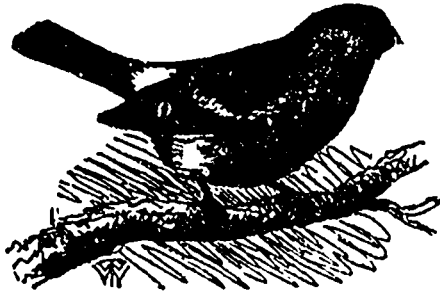
SELECTING A CANARY.

BY ALLIE E. WHITAKER.

The coquettish airs and merry song of the canary bring a world of cheer into the homes of those who love pets or being lonely choose the little feathered mite as a companion, and it is amazing how much musical noise and bluster one bird will make if it is well cared for.

If you enjoy its company it also loves your presence as well, and delights to be hung low where it can see and hear all that is taking place. It is well to set the bird cage on a small table by a sunny window, for here the temperature will be more even and the bird will be warmed by the healthful sunlight rather than by the overheated upper air of the room.

Here he receives more attention and soon grows tame, but by tame



THE BULLFINCH.

is not meant stupid. It is natural for the canary to be all activity and when slow or quiet you may expect that there is something wrong. The greatest pet does not always come directly to take the food from your hand or to hop on your finger; it must look at you saucily, twist its little head awry and dance to the other side of the cage as if scorning your attention, before it will condescend to perform the tricks you have taught it.

If you visit a bird store as a would be purchaser you would no doubt be pleased with a bird whose plumage is of a deep yellow color. If you are to have but a single bird do not select this one, for its beauty is liable to be but feather deep. Pure yellow birds as a rule lack vitality and are not the best singers.

Their early song is feeble and with increasing age they lose it almost entirely without any apparent cause. The reason for this may perhaps be understood when it is remembered that the original canary is of a greenish gray color and that years and years of careful breeding have produced the clear yellow plumage, but as an offset for this artificial beauty there is a lack of strength in voice and constitution.

I have never succeeded in raising any birds from a pair who had no colored feathers, while the dark or mottled bird raise their little broods as readily as a hen manages her chickens.

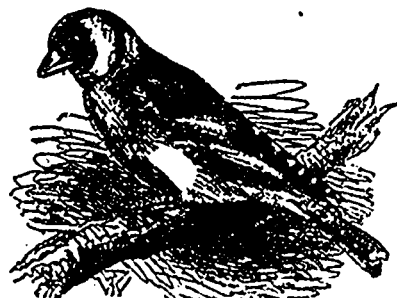
The dark bird is not so beautiful as the yellow one, unless there is a greenish tinge to the feathers; when this is pronounced it is considered a desirable color. A mixed plumage will probably be the most satisfactory selection.

A fat bird is almost sure to be diseased and inactive. A long, slim body is the mark of a good singer. If you have the opportunity to hear the bird sing before purchasing it, do not favor the loud, shrill tone which, from its penetrating sharpness will be unpleasant in a small room at home.

Let strength of voice give place in a degree to a low, soft, trilling tone, and be sure to notice whether the bird keeps up his song or stops every few notes. The best singer runs through his whole repertoire of song each time he undertakes to sing. I have one fine singer who always gives forth a dozen prolonged single notes as if he were tuning his voice, or as a sort of a prelude, and then bursts into a series of variations which are extremely musical.

Some birds continue to sing through moulting but usually there is an absence of song at that time, as it is a period of semi-invalidism for the bird.

Particular attention ought to be given then to its food. Boil an egg half an hour, mash fine, shell included and put a little at a time



THE GOLDFINCH.

into the cage, keeping the rest in the refrigerator or some cool place and throw it away if not all eaten in two days. Always keep the water cup sweet and clean by washing in warm water and soap, to prevent slime gathering in the bottom, and changing the water twice a day.

A little green food is a necessity. Place a few leaves of lettuce or sprays of chickweed in a small dish or bottle of water in the cage and it will keep fresh and green until eaten. An inch or two broken from an ear of sweet corn and the ripe stalks of plantain will be greedily eaten. In cold weather a slice of sweet apple or a bit of cabbage will answer for green food.

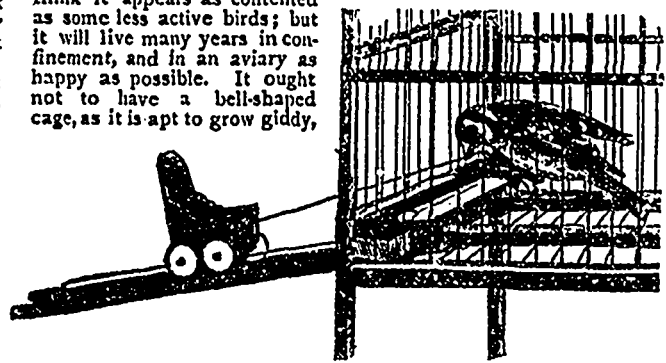
Remove all sour or wilted food from the cage and above all remember not to treat your pet to neglect one day, and try to make amends the next by an over supply of rich food.

THE BULLFINCH AND GOLDFINCH.

The Bullfinch is a very nice pet; he becomes so attached to his owner, and will not bestow his affection indiscriminately, so that he repays one for any attention given him. He is subject to fits of jealousy, however; and I have known birds who would take a violent dislike to any friends of their mistress upon whom they thought some of the affection due to themselves was bestowed. Some have died of grief when separated from those who petted and fed them, and who had won their faithful little hearts completely. They are happy in confinement, if not made ill by improper food, as they are not active birds. They should have no sweets or injurious delicacies, but be fed upon rape and canary seed, with an occasional treat of hemp seed, water-cress, lettuce, and chickweed and groundsel. If they mope or ruffle their plumage, they should be fed only upon scalded rape seed for a few days. When moulting they require a little hard egg and bread crumbs, and a rusty nail or a clove in their drinking-water. They like a little bit of apple and a few berries occasionally.

The Bullfinch can be taught to perform many amusing tricks, such as drawing up water in a bucket from a little well underneath his cage, and the more difficult feat of pumping it up to fill his bath; but although intelligent and docile enough to learn these, such accomplishments do not appear to suit him so well as the active little Goldfinch, who is scarcely still a minute in the day, and seems to want something to do to fill up his time in confinement.

The Goldfinch is an universal favorite; both from its beauty and sprightliness: it is very restless in a cage, and therefore I do not think it appears as contented as some less active birds; but it will live many years in confinement, and in an aviary as happy as possible. It ought not to have a bell-shaped cage, as it is apt to grow giddy,



GOLDFINCH AND WAGON.

twirling its beak along the wires. It is very easily tamed, and is capable of great attachment to its owner, and may be generally be safely allowed a flight round the room while its cage is being cleaned. I had one that would fly across the room to me as soon as its cage door was opened, and perch on my shoulder for its favorite food of hemp seed. It is rather fond of eating, I think, and takes so much exercise that I suppose it requires plenty of food. It will not sing without a few hemp seeds in the day, but it must not be fed solely upon this heating seed. Canary, rape, and poppy seed should be the ordinary food of Goldfinches. Lettuce, groundsel, chickweed, and water-cress they should have frequently, and plantain in the winter, in the wild state they feed much on thistle seed, and they should often have a thistle head given them, to pick the seeds out of it for themselves. They ought not to have sugar or sweet cakes, but they exceedingly enjoy a treat of biscuit.

The Goldfinch is a very tractable bird, and there are many accomplishments which he will learn, by patience and kindness on the part of his teacher—to open a box for his seed, to ring a bell when he wants food, to drag a little wagon up an inclined plane into his cage, and to draw up water from a little well underneath it. All these are easily taught, and the bird really seems to find pleasure in such little tasks. One of my birds, says the English writer before quoted, lived in a cage so constructed as to have the seed always in a box of which he had to lift up the lid, and the water in a well to be drawn up in a bucket.



Church News.

In Canada.

REV. W. ROBERTSON, of Homingford, Que., is now recovering from his severe illness. REV. JOHN EADIE, of Queen's Hill, O-t., was inducted at Point Edward on Tuesday. The call was unanimous.

THREE new Presbyterian congregations have been organized in the city of Winnipeg within the past twelve months.

A FEW days ago Rev. Hector Currie, of Thorndale, was presented with a valuable fur overcoat by three friends in his congregation.

REV. ROBERT JOHNSTONE, of Lindsay, preached in Knox church Ottawa, on Sunday last. Mr. Johnstone is under call for that church.

THE Presbytery of Maitland nominated the Rev. Dr. G. L. McKay, of Formosa, China, Moderator of the next General Assembly.

REV. ALFRED FOWLER, B.A., acting as evangelist under the direction of the Manitoba Synod, is holding a series of special meetings at Morden.

THE Sabbath school anniversary of Erskine church, Toronto, was very successfully celebrated on Monday evening last by a concert by the school children.

THE annual meeting of Knox church, Galt, will be held on the 12th of January. The annual meeting of the W.F.M.S. of the same church was held last Saturday.

REV. JAMES GOURLAY held a meeting at Burgoyne on Tuesday, Dec. 5th, at 11 a.m., and at Dunblane at 2 p.m., to moderate in a call to a minister in these places.

AN anniversary social was held in St. Andrew's church, Winnipeg, on Thursday evening, 7th inst. A musical program and addresses by Revs. Dr. DuVal and G. R. Turk made a good entertainment.

REV. WM. GORDON, B.D., recently assistant in Buccleugh Parish church, Edinburgh, has come to Canada as a volunteer for the Home Mission Field, and has been stationed at Qu'Appelle, in the Regina Presbytery.

REV. ALEXANDER MACGILLIVRAY, pastor of Bonar church, Toronto, held a Gaelic service on Sabbath last for the benefit of the Highlanders in the neighborhood of his church. The attendance was fair notwithstanding the inclemency of the weather, and the services were very much enjoyed.

ON the 19th ult. a new church was opened in the village of Pipestone, in the Brandon Presbytery. The building is frame, 23 by 40 feet in size, and its erection reflects credit on the people and on their missionary, Mr. H. Geo. Gunn, of Manitoba College. The opening services were conducted by Rev. Walter Beattie, of Virden.

ON Sabbath, Dec. 5th, Mr. Jas. Menzies, student of Knox, occupied the pulpit of the Presbyterian church, Alisa Craig, on behalf of the Students' Missionary Society. He gave his hearers an interesting account of the mission field in which he laboured during the summer, in and around Gleichen, Alberta, drawing attention to the work of the Society in its twenty-nine fields. A special collection was taken up to aid in the work.

ANNIVERSARY services were held in the North End Presbyterian church, Winnipeg, on Sunday, 3rd inst., conducted in the morning by Rev. C. B. Pitblado, of Westminster Church, and in the evening by the pastor, Rev. Jno. Hogg. On Tuesday evening, 5th inst., there will be an anniversary social held in the school room. Tea will be served from 6 to 8 o'clock, after which there will be addresses given by several city pastors, and musical selections rendered.

THE village of Clearwater, in Southern Manitoba, has erected a Presbyterian church which will serve as a much more comfortable and commodious place of worship than the school house hitherto used. The building is frame, upon a stone foundation, and accommodates about 250 people. It is heated from a furnace in the basement and is handsomely furnished in oak and pine. The pastor is Rev. J. A. Bowman, B.A., and the

opening services on the 20th Nov. were conducted by Rev. Professor Baird, of Manitoba College; Rev. James Fairharson, of Pilot Mound, to whose charge Clearwater at one time belonged, and Rev. Mr. Joslyn, the Methodist minister of Crystal City. The offerings on behalf of the building fund amounted to \$90.

REV. PRINCIPAL GRANT lectured in Toronto on Friday last on "The Parliament of Religions" in Chicago. The lecture, needless to say, was able, and invested with all the interest the versatile Principal can so well lend to a congenial subject. Among the results of the universal exposition three things might be noted—an actually greater extension of peace and mutual independence than was ever accomplished before, a higher conception of the dignity of human nature, and of the fulness of life that man ought to enjoy, and the idea of the unity of the race that led to the unity of truth. All these great results of the universal exposition never were fully developed until the last exposition, that was held in Chicago. The lessons drawn from the Congress were:—First, the marvellous mission in Providence that was granted the empire to which we belong; second, that man was a spiritual being and must have a spiritual interpretation of the universe; third, that that only will become the universal religion that was able to assimilate all that was good in every other religion; fourth, that the weakness of Christianity had been caused by its divisions and by the imperfect civilization that it had as yet produced, and, fifth, that the only religion that had inexhaustible powers, that can afford comparison, is that of Christ.

ON Sabbath, Nov. 26th, the new church at Woodville, one of the stations in connection with the Elkhorn congregation, was opened by Dr. Robertson, Superintendent of Missions. The building was filled and an appropriate and excellent sermon was preached from the opening verses of the 122nd Psalm. On the Monday evening a concert and social was held, at which every available part of the edifice was taken possession of. There was not room on the platform for a chair for the chairman. After all had partaken of the tables so bountifully provided by the ladies, the pastor, the Rev. W. G. W. Fortune, called the meeting to order. Briefly he narrated the steps which had been taken for the erection of the church. The reason for building during such hard times, he said, was virtually necessity, as there was no suitable place of worship. He informed those present that the building, together with sheds large enough to shelter eight span of horses, had been built at a cost of about \$725. The church is 20 ft. by 36 ft., built on a stone foundation, lathed and plastered on the walls, and ceiled overhead. The speakers of the evening were Revs. Dr. Robertson, Stevenson, (Anglican), and Talbot, (Methodist.) Dr. Robertson took occasion to say it was the cheapest structure of its kind in Manitoba, and the people were worthy of great credit for their efforts in a bad year. Vocal and instrumental music was rendered during the course of the evening. The proceeds of the opening services were: Sabbath collection, \$13.55; Monday evening fees, \$39.70; total, \$53.25.

A Prosperous Congregation.

THE Central Presbyterian church, corner of Grosvenor and St. Vincent street, Toronto, is now one of the handsomest and most comfortable places of worship in the Queen City. At an expenditure last year of close on \$9,000, the interior of the church was greatly improved, a new organ was introduced and the seating capacity of the choir increased. Rev. Dr. McTavish, the minister who came from Lindsay five years ago to take charge of the congregation has proved himself a faithful shepherd, and his people bear witness to his many good qualities, specially to his unwearied spiritual zeal, to his consistent life, and to his numerous acts of charity. It is not to be wondered at therefore that great activity exists amongst all the organizations formed to carry on the work of the Central Church. That the congregation is a liberal one can be fully proved by a glance at the

published report of the church in 1892. In that year close on \$4,000 was disbursed for missions, including \$900 for a special missionary in Central India and \$250 on account of a special missionary in the North-west. This congregation also supports a mission church on Elizabeth street at a cost of over \$750 annually. The congregation is generous too, for on a collection being asked on Thanksgiving day, in aid of a charitable fund disbursed by the Ladies' Aid Society, those present responded by putting \$105 into the collection plates. The Sunday School building in connection with the church is commodious, and the school-room is well equipped for carrying on the work. There is a large attendance at the general classes, and there is a very efficient staff of conscientious, painstaking teachers to take charge of them; there is also senior and junior Bible classes presided over by as good teachers as can be found in Toronto. With all the appliances mentioned, and under the general supervision of a man of Dr. McTavish's widely known zeal and devotion to the work of the Master, the Central church must necessarily prove a power for good in the neighborhood of which it is the centre. Since Dr. McTavish took charge of this church the congregation has been steadily growing, and at the present time the number of members and adherents on the roll is 602. At the Communion on Sabbath morning, Dec. 3rd, Dr. McTavish read out the names of twenty-two persons who had just connected themselves with the congregation either by certificate or on profession of their faith.

Presbytery of Toronto.

ON Tuesday of last week the Presbytery of Toronto held its monthly meeting. Rev. W. A. Hunter was Moderator, and Rev. R. C. Tibb, the Clerk, was in his place. After routine business the Presbytery agreed to the plan for appointing theological professors, which the General Assembly remitted to the Presbyteries. The point at issue is whether they should be appointed by the Board of Management of the colleges, with the Assembly having a vote, or whether the Assembly shall have the power of appointing; and the Presbytery agreed to the latter plan. Rev. Principal Cayen presented a resolution of regret at the death of Rev. H. S. McKittrick, missionary to Tarsus, Asia Minor. Rev. Dr. McTavish moved, seconded by Rev. Mr. Young, "That this Presbytery express its sympathy with the movement now going on looking towards the total suppression of the liquor traffic." The motion was carried. Of no small importance to the Presbyterian Church was the afternoon subject of discussion; it was nothing less than a radical change in the hymnology of the whole church. The scheme which the Presbytery favored means the abolition of the time-honoured division into psalms, paraphrases, and hymns, the omission of many psalms and paraphrases, and the incorporation of selections from them in the proposed Book of Praise. Thirty-one of the hymns too, will be dropped, and sixty-four new ones will be added. About eighty-seven portions of psalms will be used, and there will be 549 psalms and hymns, together with thirty-three paraphrases. Rev. Prof. Gregg, presented the report sent on from the General Assembly. The recommendations of the Assembly were that the present collection should be revised and enlarged; that the entire psalter be incorporated in the Book of Praise; that the psalms should, if necessary, be with new versions; that selections from the paraphrases be incorporated with the hymns; that some of the hymns be dropped and others added; and that some juvenile hymns be adopted, so that the book could be used in all kinds of services. The Presbytery concurred in the first clause, but dissented from the second clause, favoring the plan of selection. At Rev. Prof. Gregg's suggestion the following resolution was passed:—"That it is advisable for the purpose of conserving the use of the psalms in public worship, that selections from the psalms should be incorporated with the Book of Praise." Rev. D. J. Macdonnell was especially strong in favor of eliminating the "unsingable portion of the psalms, and of securing better versions of the psalms. The other

clauses were adopted after some discussion, a great deal of debate being spent over the question of Sabbath School hymns. The musical side of the question received extensive consideration, as well as the undonable fluctuations in the fashion in children's and revival hymns. Finally the General Assembly's idea of making the one book do for church services and Sabbath Schools alike was adopted, and the Presbytery adjourned. The question as to what hymns shall be added will be taken up in the January meeting, after the ministers have all read the draft submitted.

Presbytery of Maitland.

The Presbytery met at Wingham, Nov. 21st., Rev. G. M. Kay, Moderator, elders' commissions were received in favour of Angus Martin, Ripley; James Quaid, Port Albert; Robert Barr, Ethel; Peter Campbell, Bluevale. Rev. A. Findlay, Superintendent of Missions in Muskoka and Algoma addressed the Presbytery on mission work in the territory which he supervises and the needs of the field at some points to have churches and mansees erected at as early a date as possible. The Presbytery of Algoma appeals for aid in this behalf. The Presbytery expressed gratification at Mr. Findlay's visit, and commends the cause which he advocates to the congregations in our bounds. It was agreed to make application to the committee on the distribution of probationers for full supply for Huron congregation next quarter if Gaelic supply can be secured, and if not there is no supply asked for Huron. One-fourth supply is asked for Molesworth, and for Whitechurch, etc., three Sabbath's supply for next quarter. Messrs. McLennan and Mark Wilson were appointed to audit the Treasurer's book and report at next meeting. Rev. Dr. G. L. McKay, missionary, was nominated moderator of the next General Assembly. A report on Young People's Societies in the Presbytery was read showing that there are ten Christian Endeavour Societies and three others in the bounds. The Presbytery expressed sympathy with the working of Christian Endeavour societies in the Presbytery. It was resolved to ask the Rev. Dr. G. L. McKay to visit congregations in the Presbytery for two weeks. Mr. Murray was appointed to communicate with him. Those desiring a visit will apply to Mr. Murray. The remit of Assembly on enlarged powers of Synods was disapproved of. The remit on representations of mission stations in church courts was approved. Messrs. McLennan, Sutherland, and Murray were appointed to draft a deliverance on the remit on relations of colleges to the Church and report at next meeting. A committee consisting of Messrs. Fairbairn, Anderson, Harrison and Quaid, were appointed to draft a deliverance on the remit on recommendations of Hymnal Committee and report at next meeting. The Presbytery expresses its gratification at the step taken by the Ontario government in asking an expression of the public mind on the question of the prohibition of the liquor traffic, and would urge upon our people to use their influence and record their votes in favour of prohibition. A conference will be held at next meeting as to whether the Presbyterians in the bounds are supplied with the means of grace. Permission was given to moderate in a call to Whitechurch and Calvin church when they are ready. Next meeting will be held at Wingham, on the third Tuesday in January at 11.30 a.m.—JOHN MACNABB, Clerk.

Presbytery of Minnedosa.

This Presbytery met at Portage la Prairie during the Synod week, the main business being the discussion of Home Mission work. Owing to the scarcity of missionaries the work has suffered severely. Several of the important fields have been without supply since the month of September, when the half-yearly changes took place. Two or three are still vacant. Owing largely to the failure of crops and the smallness of the price offered for produce, the finances in several instances are not satisfactory, considerable arrears being due to those who have rendered efficient services and can ill afford to want the money. It is hoped that all interested will do their ut-

most to bring about a better state of affairs, and especially that those missions in arrears will exert every nerve to meet their obligations, and thus leave the way open to the satisfactory carrying on of the work. The question of the boundaries of presbyteries was considered, and a committee appointed to draft a memorial to the Synod requesting a change, but as the Synod took the matter up and referred it back to the various presbyteries for co-operative action, it was deemed unnecessary to present the memorial at present.—THOS. BEVERIDGE, Clerk.

Literary Notes.

WILLIAM OULLEN BRYANT'S great love of Nature has found singularly sympathetic and delicate expressions in the drawings of a painter of Nature, Paul de Longpre, who has designed nearly a hundred beautiful pictorial accompaniments for a magnificent volume of Bryant's selected poems entitled *Poems of Nature*, which is to be published immediately by D. Appleton & Co. The volume contains over forty poems, the list beginning with the classic "To a Waterfowl," and closing with "Our Fellow-Worshippers." M. Longpre, an exact as well as loving student of the fields and forests, has gathered a rich harvest of the American flora, and his thoroughly artistic and beautiful studies have the value of truthful records as well as high aesthetic worth.

The Gospel Among the French.

The following is a page from the diary of our zealous colporteur, M. Bonenfant, who works in the city of Montreal, who was apprehended a few weeks since, by a policeman, while speaking to a few carters and others of the Gospel, and cast into prison. After a few hours, he was bailed out and had to stand his trial in the Recorder's court along with criminals. Judgment has not yet been given.

"I read parts of the Gospel in eighty Roman Catholic families during the past month, and prayed with twenty-eight of them. I remained with them from fifteen minutes to two hours, and more in some cases, explaining the Scriptures. It is a work of patience and time, because it takes a long time often before they accept the Truth.

"I brought two Roman Catholics to church this month who never came before, one, a young woman in whose home I had sold a New Testament many years ago; the other, a man lately come from France.

"One day, on my return home, I found an old man whom I met at Chambly, when holding meetings there a few weeks since. He had been ill for many months, and his wife had brought him up to the Hotel Dieu Hospital. He became insane, and they sent him to me. I gave him a good supper, and he went to sleep. In the middle of the night, he awoke, and became very violent, upsetting many things. My wife and children being afraid, I took him to No. 2 Police Station. The following day he was sent by the Recorder to jail, until I could obtain the necessary papers, to admit him into the Protestant Hospital for the Insane, but the poor man died before the papers came to hand. I mention this to show how varied my work is now.

"I conducted a child's funeral service last week, in the home of one of our new converts. I spent half a day and a night with them, seeking to comfort them by speaking, reading and praying with them. At the same time God was doing some Roman Catholics who came in. I did not miss this good occasion to speak to them, and pray with them.

"I will show you how our new converts are tempted by their Roman Catholic neighbours. One of them came to this family while I was away at supper, and said to the bereaved mother: 'Let us pray on my beads while your husband is out, and nobody is here.' But the mother replied: No, madam, I never will pray any more on your beads, and never conceal anything I do from my husband.' God keep them! Amen.

"The number of French Protestant families visited during the past month has been 89; and Roman Catholic 925. Five Bibles,

twelve New Testaments, four Gospels, and 103 tracts have been sold by me, besides 480 tracts given and lent."

This, it may be stated, is not an exceptional report of a month's work of this faithful man. It is a sample of what he does month after month in Montreal. He sends his reports regularly to the Presbytery's Convener of the Committee on French work. The Lord has blessed his work, and honoured him with the office of the eldership in one of our French Protestant churches in the city, where he is highly esteemed, and trusted and loved.

In Search of a Christmas Present.

It is pleasant to remember that, in those days of changes and upheaval, the good old custom of indicating one's friendship and esteem by a present, more or less costly, beautiful, or useful, survives.

Indeed, these kindly interchanges form no small part of the enjoyment of the festive season. While on the continent and across the border, New Year's Day, is the selected date, yet the Britisher clings to Christmas-tide as the most befitting time. The custom is a pleasant one, blessing those who give, as well as those that receive; but it is by no means an easy task to select a suitable present. So many points have to be considered—what will be acceptable, what its cost, and above all, where to buy, are important considerations. Our readers, especially those resident in the country whose time, when in Toronto, is comparatively limited, and who wish to save the fatigue and worry of journeying from shop to shop, may be glad of a few suggestive hints as to where to seek and what to buy for a Christmas or New Year's present.

It will be assumed that something useful is desired—not something that is practically a white elephant, nor an article of exceptional cost—and in that case there are probably no places where there is a wider range of choice than the two houses mentioned below.

Messrs. Kent Bros., of Yonge street, the well-known firm of jewellers, having decided to retire from business, and being compelled to vacate their premises by the 1st of March, inaugurated a clearing sale which is proving a decided success. The public are embracing this rare opportunity of securing diamonds, watches, clocks, jewellery and plated ware at prices unheard of before. The firm have been a long time in business, and have been noted for the high class of goods kept and work done, and it is seldom that the people of Canada have such an opportunity to secure the best of goods at very low prices.

Or should something in the furniture line or home decoration be required, the well-known firm of Chas. Rogers & Sons, (Ltd.), Yonge St., should be visited, where may be found the largest variety of high art furniture in Canada, ranging from common everyday goods to the highest specimens of cabinet makers' and upholsterers' arts; from kitchen chairs to Turkish lounges, but especially these elegant combinations, which, combined, form the finishing touches of our most elegant homes. Cozy corners, for instance, are decidedly English in their origin and conception, and their early prototypes may be seen in many an old gabled and mullioned mansion. The idea is good, though it is a mistake to put a cheap, slightly made thing of this kind into an otherwise well furnished room. Cozy corners should be substantially made, and those at Rogers' seem all that can be desired. But while it is delightful and interesting to write of cozy corners, Turkish lounges, etc., yet it is scarcely in this direction, perhaps, that Christmas presents will be sought, and it may therefore be helpful to refer to other departments. For example, useful articles of furniture, the cost of which may be covered by five dollars for instance, delightfully soft and inviting easy-chairs, bureaux, writing tables, easels, pedestals, card tables, music cabinets, small book cases, and other articles too numerous to attempt to describe; while for more important presents there are library chairs in Morocco, tables, Wootton and Grosvenor cabinets, smoking chairs, etc.

Mission Field.

At Home and Abroad.

THERE is trouble at old Calabar, Captain Price having been shot up river when putting down a serious outbreak.

LOBONGOLA sent a man as far as Tati to convey safely the missionary, Mr. Rees, and his family—a obnoxious service for which the government intend to remember the now vanquished Natabele king.

DR. JAMES JOHNSTON, who is about to enter on a lecturing campaign in the Old Country and America, condemns those missionaries who are entering established mission fields and causing friction and bitterness.

IN an address at the annual meeting of the Glasgow Juvenile auxiliary of the London Missionary Society last week, Captain Turpie of the "John Williams" said he had shaken hands with the man who in 1839 had killed John Williams.

REV. W. A. ELLIOT, a missionary from Matabeleland at present in this country, is delighted at the breakdown of the Matabele military power. He has, however, not a little good to say of Lobongola, who is fond of white men, and never would have fought them of his own motive.

THE Foreign Mission Committee of the Presbyterian Church in England have accepted the resignation of Dr. MacLeish, medical and ordained missionary, which has been necessitated by reasons of health connected with his family. The committee have agreed to appoint a successor to Dr. MacLeish, and also to send out a third medical missionary to the Swatow centre, with a special eye to the hospital work at Choo-Chow-Foo.

THE December Monthly Messenger has a note from Mr. Murdo Mackenzie of Hak-ka Mission regarding the northern part of the district of Hak-ka field. The southern part of the field, to the west and south and the immediate north of Ng-kang-phu, is fairly well occupied—and with good results. But away to the north lies a district which is too remote from Ng-kang-phu to be reached from that centre; and which the Hak-ka missionaries have long desired to work from a centre in the district itself. The people in this northern district are ready for the Gospel, and occasional missionary visits are welcomed. "Away to the north of Yun-tin, our northernmost station," writes Mr. Mackenzie, "there opens up a rich, fertile plain among the hills, where there is a population of 80,000 or 90,000 practically untouched. The people are remarkably intelligent. I had the pleasure last year of visiting one of the largest towns there. The whole town literally came out to see the strange phenomenon! I don't remember having ever had such a good opportunity of speaking, and the preacher who accompanied me got a most attentive audience. Out-students from Thai pu have made remarkably good progress in their studies. They are decidedly the book readers in our field, and we hope they are not deficient in other respects." The field is "white unto the harvest."

THE Swatow Church News tells a bright story of the "casual" manner in which the Gospel finds its way from point to point in China. A Chinaman went on business to Shanghai from his native place in South China. In Shanghai he bought a copy of St. Luke's Gospel. On his way home he looked into it, liked it, and read it again. When he reached home his neighbours wished to hear his news from Shanghai. So he told them all he had met with and all he had seen, and finally he mentioned the book he had bought, and read a little of it to them. The next evening there were a number again wishing to hear his news, and he read a few more verses in Luke's book. This occurred several times, till there were a good many interested, and wishing to read the book for themselves. No other copies could be procured there, so they took the one volume which they had, and taking it to piece by piece, made a good many copies of it, and gave each man a copy, and then every evening they met and read it. "Afterwards a

preacher came to the town and preached the doctrine of the Lord Jesus in the streets and lanes; when to his surprise, his hearers said to him: 'What ye are preaching we already know, we have long worshipped Jesus and have ceased to worship the idols which we once worshipped.' May not this volume of a book be compared to a seed which fell in good soil and brought forth fruit?"

It may be helpful to other Mission Band says the Presbyterian Witness, Halifax, to hear of the zeal and labour of love of the Band at the North West Arm. It was agreed early in the summer to have a Thanksgiving meeting at which all the offerings should be earned. This decision taxed the ingenuity of the young workers but the object sought was gained. The children learned lessons of self-denial and developed capacities of earning and saving. Boys and girls of seven did surprising work for their age and some of the efforts and denials of self-gratification would teach a valuable lesson to older folk. The children furnished a most interesting programme to an appreciative audience on Friday evening; all having the one object in view—willing service for the Master and an earnest desire for those in heathen lands to share in His love. The president Miss Lear, in her report, told in detail how the young workers earned their offerings, Miss Allie Piers as secretary and Miss Lucie McDonald as treasurer read reports of more than ordinary interest. The offering of the children amounted to \$11 60, those of the C. E. and friends \$11.95. This by the expressed wish of all was given to the Foreign Mission as a tribute of loving remembrance of Mr. MacKenzie. The distribution of cake, apples and candy made glad the hearts of the North West Arm Mission Band, and a pleasant, profitable evening closed with the singing of "God be with you till we meet again."

MARITIME HOME MISSIONS.—The Home Mission Committee met Wednesday. There was a good attendance of members representing all parts of the Synod. The work of the fifty-four Catechists during the summer, in the various mission fields was reviewed; and the balance still due them ordered to be paid out of the Home Mission Fund. These balances, it was very gratifying to the Committee to find, are smaller than usual. Considering the hardness of the times, this is a very strong testimony to the excellent and acceptable work done by the young men, and to the liberality of the people in the mission stations. The Presbytery of St. John are about to appoint a travelling missionary to preach in, and look after their vacant stations, securing such supply for them from elders and others as may be possible.—The committee agreed to give \$600 if necessary, towards his support for the ensuing year. The Presbytery of St. John, assisted by the Ladies' H. M. Association, will give \$400 and expenses. The different Presbyteries reported arrangements for the partial supply of their fields, during the coming winter. There will be no station, we believe, the whole winter without preaching. The report from Labrador by the agent of the Student's Association is very encouraging. The committee agreed to assist the students to support their agent in this field, to the extent of \$300 per annum if necessary. The state of the fund is not what it ought to be. It is now \$2,500 in debt, and the bills passed Wednesday will call for about \$4,000, so that the friends of our Home work will need to give expression to their interest, by handsome contributions with as little delay as possible.—Halifax Witness.

THE annual "Thank Offering" meeting Toronto Auxiliary, Canadian McAll Association, was held on Thursday 7th last. The President, Mr. Howitt, occupied the chair. After the usual religious exercises, led by the President, the Treasurer's statement was read showing that \$239.84 had been contributed this year. Miss Caven read a letter from Madam Durrlemen, wife of our missionary at Rochefort; after telling of the great sorrow felt by all at the death of Dr. McAll, she says we are orphans, but God is the Father of the orphan, He is with us now. Mona Durrle-

man had taken a holiday, the first in three years, and they two had gone to the mountains for rest and change. Mons. de Mochmond sends most encouraging letters from LaRocheville, where we are told, "the Lord is doing His work in many hearts." A card was read from the American McAll stating that Mr. Greig, Chairman Paris Board, might perhaps be with us on the 1st Feb., as he is to be in Cleveland on Sunday, the 4th, and Toronto is the only place in Canada where he expects to speak. The thank offering was only \$13.50, which was not surprising as the meeting was unusually small, owing partly to the fact that a Women's Christian Association Convention was in session, and partly to the prevalence of grippe, but no doubt many unable to attend will send their offering to the Treasurer. Mrs. Edward Blake offered up the dedicatory prayer, Miss J. Caven sang a French hymn, Mrs. W. E. Long read "A Newcomer's Impression of the McAll Work" as set forth in an interesting letter from J. L. Chickering. Dr. Parsons then gave a valuable address on "The necessities of the field and the opportunities of the hour." Under the first head the doctor made a strong appeal for more money and more consecrated workers, particularly those who could pay their own expenses, and among the opportunities were, France at peace with all the world, freedom to teach and preach in any part of the country, and the eagerness of the French for the Gospel. "The fields are white unto harvest." Dr. Parsons closed the meeting with prayer.

DECEMBER brings us to the month we study Syria—that land "over whose acres walked those blessed feet that eighteen hundred years ago were nailed for our advantage to the bitter cross. Let us not forget to put Him on our Christmas lists, and to make a special offering to Him whose birthday it is, that the good tidings of great joy to all people," told first over Bethlehem's hills, may echo the world around, and may we not be more faithful in giving ourselves continually to prayer this month for Syria? This is what Dr. Dennis asked a few years ago: "A Christian crusade of prayer for Syria." "Every day in December, when you commune with God, remind Him of our work in Syria and ask His blessing upon it. Will not each heart gladly resolve to spend one minute of Christmas Day in special prayer for the land of Christ's birth?" There are regions in Syria, like the mountains of the Keser-aw-an, just north of Beirut, into whose dark recesses not a ray of Gospel light has penetrated. Missionaries in the coast cities can not safely remain in the cities during the hot months of summer. They usually go to the villages in Mt. Lebanon, where they find large opportunities for missionary work. On the thickly populated part of the Lebanon, villages are from fifteen to thirty minutes apart. The houses are built close together, on a narrow, crooked, rocky path, only wide enough for two animals to pass. The little villages, perched here and there among the rocks and gardens, look from a distance like hanging nests, but a closer view reveals dirt and disorder. One public fountain supplies each village with water, the women carrying it every day in jars. "I da ca-Sulect"—the feasts of the Cross—is celebrated every autumn by the building of bonfires upon the heights of Lebanon. The tradition is that the Empress Helena, mother of Constantine, went in 328 A. D. on a pilgrimage to Jerusalem where she found three crosses, and believing that one of them must be the "true cross," she took them to a dying woman, who pressed them to her lips, and as she touched the third cross she was immediately restored to health. The empress caused beacon-lights to be built on the mountains, and thus the tidings were carried on to Constantinople. In a miserable village in Lebanon a missionary opened a free evening school, hoping that some one might come who would learn more than simple Arabic letters. Among the few who did come was an old man, blind and deaf, led by his little grandson. The missionary took the old man's hand and stoutly marked with his finger upon his open palm the Arabic character for God. The long forgotten letters came back to the old man's memory. "God"

—that was the first lesson. He repeated it over and over, touching the lines on the wrinkled palm. The next lesson was "God is love," and then, "God so loved the world," and so on, until the whole verse was learned. All through the bazaar and market-places to hundreds of hearers the old man repeated his lesson, sowing seeds whose harvest only the Master knows. There is a boys' school at Suk el Churb, Mt. Lebanon, where many of the pupils are Druzes. Here and there in Syria a young priest is quietly preaching Moody's or Spurgeon's sermons. Dr. Jessup has estimated that thirty years ago not twenty women in Syria could read. What a change has taken place since Protestant schools have been established. In 1845 the first boarding school for Syria was opened at Beirut. Three years ago there were 120 pupils in the school, representing eight different sects. The Tripoli School for Girls has about forty-five boarders. An old graduate of Sidon Seminary brought her little daughter to place her in the school. On leaving, instead of the usual Arab saying, "This child is no longer mine, but wholly yours," she said "Only her bones are mine, but the rest is yours."

Foreign Mission Committee.

A MEETING of the executive of the F.M.C. (W. D.) was held on Tuesday, Dec. 5th. Negotiations are still in progress and it is hoped that soon an appointment will be made to Alberni, for which the Indians themselves are anxiously waiting. The girls' school at Alberni is full, even beyond its proper capacity. The teachers are eagerly looking forward to the time when they will have a new building and be able to accommodate some other children who are seeking admittance. The reader can easily imagine an old fashioned house with a hall in the centre, four bed rooms in the upper half storey, with the roof forming one side of the back rooms. These four small rooms accommodate the matron, Miss Johnston; the teacher, Miss Mirnes, and thirteen girls. The first storey is divided by the hall—having a dining room on one side and a small parlour and bed room on the other, the bedroom having been shared by Mr. McDonald and Mr. McKee, and now by Mr. McKee alone. There is a kitchen in the rear of the main building. Our missionaries are not at all disposed to complain, but they feel that they could do more and better work if the accommodation was better, and that it is scarcely possible to make the present building satisfactory by additions. The executive was gratified to hear that Mr. McDonald has so far recovered his health as to be at work in the neighborhood of the Adirndacks.

A letter was read from Mr. Jamieson, of Neomuch, Central India, in which he stated that the school in Mandasaur has 70 pupils, that the best people in the place send their boys, but that the masses of the people are very bitter in their hostility. In Neomuch the Tusseldor (collector) sent the police to force the children to leave the mission school and attend the Rajah's school. When that was stopped, a paper was sent to the parents to sign, not knowing what they were signing, and afterwards that document was threateningly flourished in the faces of those who did not send their children to the Rajah's school. But the parents learn to distinguish which is best for their children, and the mission school will receive sympathy.

A communication was read stating that Mr. Wilkie, of Indore, is in poor health. Dr. Keegan has recommended a trip to Canada. Mr. Wilkie claims that he is not an invalid and is able to do a fair day's work but acknowledges that he is pulling against the stream and that a rest of two weeks did not do much to help him. Should he come home he hopes not to be required to leave until March and thinks that three months in Canada would be quite enough to restore him to his usual health.

A letter from Mr. Goforth stated that Mrs. Goforth has decided not to come home next year as has been announced. She got through the hot season better this year than any year since she landed in Honan,

and she feels that the work amongst women at that station, Chu Wang, cannot spare her after Dr. and Mrs. McClure leave for Canada. Miss McIntosh and Dr. Lucinda Graham are at Hsin Chen, the other station. A letter from Mr. Robert Kerr explained how it came about that the poll-tax was levied on Mr. Koa Kow, Dr. Mackay's Chinese student, and stated that the \$50 had been refunded through the special interest taken in the matter by Mr. Bowell, the Customs officer. The \$50 had been duly received and acknowledged by Dr. Mackay. A communication was read from Mr. Gould, of Formosa, containing a copy of the address to Dr. Mackay by the foreign community upon the occasion of their presentation to him of a beautiful telescope upon the eve of his departure for this country. Mr. Gould stated that one of the converts had been persecuted and cast into prison because he refused to subscribe for some heathen rites, and dwells on the skill and wisdom of the Rev. Gian Cheng Hoa in dealing with the authorities and protecting the convert. Mr. Gould asks that the mission property be covered by insurance and that an artesian well be bored so as to provide a suitable supply of water which is not now enjoyed, and be a protection against fire.

The executive was disappointed to hear from the Rev. J. D. MacVicar that Mrs. MacVicar's health is not improving as rapidly as was anticipated.

R. P. MACKAY.

Lessons from the China Inland Mission.

ENTHUSIASTIC and unecclesiastical Christian efforts, such as we are considering in these articles, if they are not in response to the Providential call of a waning age, are apt to take one of two courses. Either the zeal that prompts them wanes, so that they come to naught; or else they crystallize into some conservative, denominational or party form and take rank among the regular and permanent religious organizations which do not anticipate a speedy termination of the age. And the question is often asked, "Is not this to be the fate of all the movements, which we have spoken of as coming under the head of the Eleventh Hour Labourers?"

Perhaps this question cannot better be answered than by referring to the China Inland Mission, which, on the one hand, is distinctively of this sort, and, on the other, has been before the world long enough to fully test its real animus and vitality. For more than a quarter of a century it has been at work in the interest of pure and simple evangelization. And does it now show signs either of weakening and dying, or of crystallizing into a distinct denomination, or something akin thereto?

To the first an easy emphatic negative can be given. The mission grows continually in every element of strength. In true spirituality, in administrative ability, in consecrated zeal, as well as in numbers and extent of operations, this Mission shows a steady increase. No one can read annual reports and addresses, and not be convinced that, after nearly thirty years of effort, there are absolutely no signs of weakening and failure. It has entered the largest and hardest field upon the whole earth; and, according to human view, encountered the most potent elements of discouragement anywhere to be found, and yet it steadily thrives.

But, as to the second alternative, does it show any signs of forming a sort of new denomination or organization to further wide Protestant Christendom? Is there beginning to be in it a selfish, or egotistical or a party spirit, that will prove foreign to the spirit which originated it? Such a trend may be pointed out in many of the movements of the past. Various existing denominations are now far enough away from the spirit and methods in which they were conceived, as they voiced some neglected truth or emphasized some neglected duty. But, so far as we have been able to discover, nothing of the sort appears in the China Inland Mission. If we understand its methods, churches of various denominations may arise as the fruits of its Mission. But in all of its reports

the question of denominationalism does not appear to emerge at all. Those thousands of converts—who asks or knows to what denomination they belong? Is there not a significant lesson here?

And, then, what is the attitude of this Mission to others not of it that come to do the same work? Does it say, "Hands off! We are going to evangelize China and you must not encroach on our field!" Not at all. But it welcomes, shelters, assists, directs, whoever comes in the Saviour's name to execute the Saviour's command. The recent helping hand it has extended to the Christian Alliance in placing and overseeing its fast arriving heralds, is a marked example of its spirit in this respect. While the old denominations have much to say about missionary "comity," and resent infringement on each other's territory, these informal evangelists have little to say about mine and thine, but rather rejoice in whoever may spread the glad tidings. Is there not a very significant lesson here?

We do not urge that the China Inland Mission has a monopoly of this precious attitude. Far from it. It is beginning to be found in many quarters in these days. But this Mission is a conspicuous example of it by reason of its age and extent. It is the lesson of the time that we are calling attention to. The Eleventh Hour Labourers probably have just as much of human nature in them as do the All Day Labourers, and yet it is possible that they may be more impressed with the fact the sun is fast setting, and that the adjustments of one hour are not so important as those of twelve hours.

Still further, what is the hope and expectation of this Mission as to the evangelization of all China? None know better than those workers how vast and difficult is this work. And do they say that centuries will be required to do it? No; but rather it can, it must be done in the brief hour that remains of this age. This, too, is a lesson that should be heeded. In short there are many object lessons in this Mission, that might be pondered with profit by those who seem blind to the Scripture doctrine of the ages. God speaks to us in many voices. It is not that one class of men are so much better than another class, as it is that this truth is taking a firmer hold on some than on others. "He that hath an ear let him hear."

Indore Mission College Fund.

Reported already.....	\$79 48
Received since, up to Dec. 7th from friends in Pembroke, per Mrs. Irving.....	12 00
W. F. M. S., Clifford, per Elizabeth McWilliams.....	1 00
Coll. from Ft. Pres. Ch. Brucefield	35 72

Total..... \$128 17
Dec. 4th, \$128 was remitted to Rev. Dr. Reid to be sent direct to Mr. Wilkie for the immediate help of the work. The same will be done with whatever amount comes in this month.

The above collection from the First Presbyterian Church, Brucefield, was given in response to the following intimation:—

"A collection will be taken up in this congregation next Sabbath in behalf of the Indore Missionary College. It will be taken up in the following way. There is now placed conveniently near to both the church doors a supply of small envelopes. Each person is asked, in passing out, kindly to take one of these envelopes. Please read carefully the statement contained in it concerning the present position of the College, and return next Sabbath to the collection plate, enclosing any gift, large or small, you may feel heartily willing to devote to the work. The above collection was the response, given in sums ranging from 5 cents to \$4.00."

Are there not other congregations, especially those who have already put their hand to the work in response to Mr. Wilkie's personal appeals, to whom a similar opportunity would appear a privilege? It is an honour to be allowed to help in work like this. I shall promptly supply the envelopes to any who may apply for them.

ANNA ROSS.

Brucefield, Ont., Dec. 7th, 1898.

The Church Abroad.

SCOTLAND. REV. DR. JOHN MACLEOD says that venomous falsehoods were uttered at the disestablishment meeting at Glasgow.

REV. P. DUNN, of Dundee & Fowles, clerk to Dundee Presbytery, has been presented with a congratulatory address and £600.

MR. W. B. STEVENSON, M.A., son of the late minister of Forfar, has been appointed assistant professor of Hebrew in Edinburgh University.

A MONUMENT, containing a marble bust, has been erected in Grange cemetery, Edinburgh, over the grave of Professor Adams by his academic and other friends.

At the Brechin ordination last week all the ministerial members of Presbytery were attired in gowns, and, in the case of those holding degrees, with hoods also.

THE LATE Prof. Smeaton's theological library, valuable in Dutch and German works, and containing Migne's edition of the early Greek fathers, has now been transferred to the New College, Edinburgh.

A RESOLUTION has been unanimously passed by the Assembly's commission to request the government to carry out such legislation as is necessary to suppress the regulation of vice among the soldiers in India.

ACCORDING to Rev. Dr. Donald Macleod, the disappointment at the result of the commission on the housing of the poor has been bitter. It was hoped that the wealthy laity would have carried out its recommendations.

THE DECREASE in the Sustentation Fund for the first six months of the financial year is £1,220. Rev. Dr. Ross Taylor thinks there is cause for thankfulness that in the depressed state of trade it is not greater, but Mr. McNeillage calls the convener a Mark Tapley. Not Australian bank failures but doctrinal changes is the Glasgow elder's reason for the decline.

THE ASSEMBLY'S commission have extended the powers of their committee on the secession in the Highlands, so as to enable them to give aid to individuals as well as to church courts to vindicate the right to property. Principal Rainy expressed himself as most sympathetic with the seceders that are acting conscientiously, but pointed out that much harm would be done if the first step as not to secure the Church's property for her loyal adherents.

REV. GEORGE C. M. DOUGLAS, D.D., Principal of the Church's college in Glasgow, has been chosen for the moderatorship of next Assembly. Born in 1826 in the manse of Kilbarchan, he became minister of the Free church of Bridge-of-Weir in 1852. A few years later he was appointed to the Hebrew chair in Glasgow, and in 1875 he accepted the principalship. An accomplished Hebrew scholar, he was placed on one of the Bible Revision committees. He is a Gladstonian in politics, and an earnest advocate of totalism.

REV. R. HERBERT STORY, D.D., professor of church history in Glasgow University, is to be the next Moderator of Assembly. Born in Rosneath manse in 1835, he was ordained to St. Andrew's church, Montreal, in 1859. His father, however, dying the same year, the Duke of Argyll placed the son in the Clyde-side parish. Dr. Story is the author of several works, including memoirs of his father, of Rev. Dr. Lee, and of Wm. Carstairs. He was one of the founders of the Scottish Church Service Society, and is a brilliant and caustic debater in the Assembly.

REV. JOHN ROBERTSON of Gorbals has returned from America deeply impressed with the importance of the Scottish ministry. Everywhere he had found men reared under earnest ministers in Scotland occupying the highest positions. He was also struck with the royal position of Presbyterianism, the culture, the thought, and the influence being almost wholly Presbyterian. Another impression was that America cannot spare any evangelists for this country. The church had lost the grip, the dollar was the god. Scotland might spare two out of every three of her ministers for work in the West of America.

ENGLAND. THE site at Bromley, Kent, for a new Presbyterian church has been secured, and the donations of friends interested in Presbyterian church extension are asked for to enable the promoters of the enterprise to get about the erection of the church without delay.

THE first of what is likely to be monthly Gaelic services was conducted on the first Sunday of December in Regent-square Church, London, by Rev. Alex. Connell, the pastor. Regent-square was originally a Gaelic charge, and when Henry Irving was called he was quite prepared to commence the study of the Gaelic language in order to qualify for the charge, but the Presbytery considered it unnecessary at the time. But now that the church has for its minister one of the most eloquent Gaelic preachers of the day, it is thought that an occasional service in Gaelic would supply a long-felt need. To a large number of Highlanders in London this will be a most welcome announcement, as it will give them an opportunity of worshipping in their mother tongue. Regent square is most accessible from all parts of London, being near King's Cross.

UNITED STATES. THE Presbytery of Ft. Flint, Michigan, has organized and enrolled more than half a dozen churches this past season. Three of these at least start out with over twenty members and with very hopeful prospects. It gave temporary licenses to three men, one of these has been for several years and is a practicing physician.

REV. A. BEMER, recently of Canada, was installed as pastor of the church of Marine City, from which Rev. J. V. N. Hartness was released last spring to become synodical superintendent of Sabbath school work. As moderator of the Presbytery of Detroit he presided and offered the prayer of installation. Rev. Wm. Bryant preached and charged the pastor. Rev. J. McKee of Canada, charged the people. In spite of the storm a large congregation gathered and heartily welcomed the new pastor, who has already won the hearts of the people.

THE fifth anniversary of the American Sabbath Union will be held in Rev. Dr. D. J. Barrell's church, New York City, December 10-12. The anniversary sermon will be preached by Dr. Burrell on Sunday, December 10. This is the only national society in America having for its sole purpose to assist in preserving the Christian Sabbath as a day of rest and worship in the nation. For this purpose it seeks to secure the formation of co-operative Sabbath associations in all the States and Territories of our country; to encourage and aid Sabbath associations already organized; to gather and diffuse information on this subject; to publish Sabbath documents; to use the public press; to cause addresses to be made, and employ such other means as shall be expedient and proper. The office of the Union is at 203 Broadway, New York. Rev. J. H. Knowles, D.D., is the general secretary.

Correspondence.

An Elder's Association.

Editor of PRESBYTERIAN REVIEW.

SIR,—Doubtless some consider that within recent times, church organizations enough and to spare have been established and that one more would be superfluity. It may or may not be so. At any rate a suggestion and inviting an expression of opinion thereon should not be out of place.

Why not have an "An Elders' Association" for every city and group of five or more country churches each society having its officers and meeting quarterly to consider matters affecting the churches within the bounds of the respective organizations? There seems a need for just such a council, and it certainly would be beneficial for the elders to meet in friendly conference. The consultations had, would be particularly helpful to the recently ordained, whereby they might profit by the advice of those who, through long service, are rich in experience. Besides, consideration could be given as to the best means to adopt for assisting the ministers and carrying on the work of the church. Then, there would

be the encouragement if in difficulty, the zeal intensified, above all the inspiration of joint communion with Him who is King and Head, the seeking His guidance and supplicating His blessing. Brethren what think ye?

Yours sincerely, AN ELDER.
Ottawa, 5th Dec., 1893.

At the anniversary services of Knox church, Kincardine, Ont., Rev. J. L. Murray was ably assisted by Rev. Dr. Sexton, who preached to large congregations. The music was furnished by the church choir under the leadership of W. Watson.

THE 17th annual convention of the Sabbath School Association of Waterloo county, was held in Knox church, Galt, on Thursday and Friday of last week. The attendance of delegates was good and the proceedings interesting and profitable.

T. E. PERKINS (formerly of 298 Yonge Street), has opened the largest Photographic Studio in the city of Toronto at 435 Spadina Avenue. Cabinets from \$2.00 per dozen upwards, all finished by the new process. Everyone is delighted with the work. Come and see my new rustic scenery and accessories. Remember the address, 435 Spadina Avenue, east side, 4 doors below Collego St.

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MRS. SARAH HAMILTON, Montreal, Que.

STOTT & JURY, the Druggists, Bowmanville, Ont., will send Dr. Mason's treatise on home treatment of Cancer and Tumour for six cents in stamps.

Births, Marriages and Deaths.

Marriages.

MACLENNAN-MACLEOD.—At Leachin House, Tarbert, Harris, by the Rev. John MacLean, Free Church minister, Rev. V. Smith MacLennan, to Beale, daughter of Norr an Macleod, merchant, Tarbert.

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