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## Alone, Yet Not Alone.

"Ye shall leave me alone, and yet I am not alone, for the Father is with me."—John xvi. 30.

Alone, yet not alone,  
My Father is with me;  
To be alone with God is good,  
A very blessed solitude,  
And perfect company.

I have been oft alone  
Amid the thronging crowd;  
Yea, never more alone than then,  
In the hot rush and crush of men  
With voices hard and loud:

And never less alone  
Than among hills and woods,  
Considering how the lilies grow,  
And how the quiet waters flow,  
And how the small bird broods:

For He that made them all  
Is haply with me there;  
I leave my common self behind,  
And in His fellowship I find  
Thoughts that all grow to prayer—

Thoughts that all grow to prayer,  
Unspoken speech that sings,  
The exaltation of a soul  
That, rapt in some divine control,  
Soars as on angels' wings.

O fellowship of love!  
O still small voice within,  
Whose whisper fills the earth and heaven,  
And peace unto my heart hath given,  
And cleansing to my sin.

WALTER C. SMITH.

## The Unity of the Family.

REV. T. C. HALL, D.D.

A FALSE individualism has borne its part in undervaluing the family as the unit in the social organization. God's covenant was made with Abraham and to his seed forever. Christ came to save men, not to take men out of the world, but to keep them in the world. All that is really valuable about the baptismal teaching of the Christian Church centers in the emphasis upon the family as the unit of redemption and the hope of the Church. Not indeed that salvation is a matter of inheritance, but that in the sanctified family life individual spiritual life, which is the crown of Christ's redemption, can alone reach its perfection. It was not a complete explanation that Schleiermacher gave of original sin to resolve it into a matter of environment and connection with a society not conscious of God or the highest good, but it embodied a most important truth long neglected by Protestantism in its theology, though not so wholly neglected in its practical life. The redemption of the family is the hope for the complete sanctification of the members of the family. It must always be remembered that the hampering and dwarfing of the Christian life is a necessary consequence of any struggle between that life and wrong environments. Heathen philosophy corrupted heathen theology. Heathen organization corrupted Church polity. Political affiliations corrupted the Reformation.

In the sad surrender of Luther to the lust of the Landgrave we have a startling instance of the Christian conscience being warped by false environment. It is not Calvin who is alone responsible for the burning of Servetus, but the environment in which Calvin's thought and Christian feeling were molded. However much the Christian atmosphere may depend upon the regenerated individual, the sanctification of the individual will never be complete until the social organization has been also redeemed and regenerated, for the logic of the family as the unit of society makes it the basis in which the nation, and then the race, builds its life.

The intense individualism of the evangelical revival formed in a large degree its chiefest weakness. The conception that Christ came to save an individual here and there from eternal destruction is a degrading view of the whole work of the atonement of Christ. The Church is to be the family of God, and until the church reaches a far higher conception of her mission than she at present cherishes, the individual life, even of worthy members, will suffer sadly. If her aims are selfish and individualistic, the aims of her children will also suffer loss.

We must recover something of the Old Testament conception of a church caring for a nation, responsible for a nation's life, bearing the sins of the nation, suffering for her, living and dying for her, and in the person of Christ redeeming not only her but all nations because of her divinity. The fifty-third chapter of Isaiah would have had no meaning to those to whom it brought sincerest comfort had it only referred to Jesus Christ. In the first instance it is a reference to the spiritual life of which Christ was the incarnation, and at the time of the prophet was found in a suffering few who still maintained the hope of Israel and still struggled for a church of the Jehovah which should be both redeemer and teacher and should triumph in the resurrection of the national life.

To this conception of the saving church, to this whole aim of a chosen organ through which God is to redeem not only our republic but the race, we must come back, holding aloft all that is sweet and sacred, comforting and sanctifying in the hope and life of Evangelicalism, while adding to it the forgotten truths concerning a national church as the divine incarnation of God's saving thought.—*North and North-West.*

Christ knocks by the trials and afflictions of our mortal lot. We cannot always be dealt with softly. Pain will sting. Calamity will strike. Events and feelings of this kind have a holy intent in them. They should not be sent in vain. And is it not their natural effect to make us tender and receptive, to scatter vain thoughts, to break up selfish reliances, to sober the views and chasten the affections, to lead up towards the higher sources of content, and to let in the contemplations of a better world than this? Do they not teach us to aspire above the things that we feel to be insufficient? Should they not make us prudent, patient and strong?

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Toronto, January 3, 1895.

### What Is to Be Done?

Entering on a new year it is fitting that we take a new view of our opportunities and duties. Times are hard, money is scarce, the world's need is crying, What is to be done?

What have we to do with the world's need? That depends on who we are. If we decide to write ourselves down with Cain, or with him who lived to self, choosing luxury as his God, giving his neighbor only what he could not himself enjoy, then it may be no affair of ours. But if we wish to be found followers of Him who gave up His own honor and pleasure to save men from sin and woe, then it is one of the biggest of all realities to us.

Physical need? Yes, surely. Yet we must remember the relative importance of things, and also that the wisest kindness looks even more to removing the causes than to relieving present distress. Men's greatest need is spiritual life. How great is that need, even in our own favored land with its armies of ministers, elders, deacons, local preachers, Sabbath School teachers, class leaders, Christian heads of families, and young men and maidens; with its Bibles and catechisms and other good books and papers! And if so, how overwhelming the need in other lands, and even in other parts of our own great empire. Look at India with its 1,000 souls an hour, or so, passing into eternity without that, which we, their fellow subjects, declare we count more precious than all our earthly advantages—most of them its indirect results. Villages, towns, cities, whole districts without one minister or even one Christian, the most ignorant, to tell the glad tidings which we have at this season been specially remembering!

Men try to soothe their own uneasiness about them by refusing to believe that those people are perishing. Even if not, are they as we would wish to be? Sunk in superstition, ignorance of the true God, and fear of the false, worshipping beings of scandalous character, and without those spiritual advantages which we prize so highly for ourselves and our families, what does the golden rule require us to do for them? But are they not perishing? What else are they? What is it to perish? True they are not under equal condemnation with those who reject greater light. A man's "stripes" are conditioned by the knowledge against which he sins. But though a famished man may be guiltless of suicide he is dying all the same. "As many as have sinned without law shall also perish without law;" there is a matter of fact, involved in the very nature of things. "And as

many as have sinned under law shall be judged by law;" there is in addition, guilt and condemnation commensurate with the opportunity neglected. "This is eternal life, to know thee, the only true God and Jesus Christ whom thou has sent." The lack of this is death.

Then what is to be done? Plainly more of us must go to make Him known, and those who cannot or will not go must "hold the ropes,"—must provide the means. And as money is so scarce in these hard times, if we are in common humanity and obedience to our Lord, to make known to those perishing souls so rapidly passing out of our reach the good news of salvation, it is clear that (1) those that have plenty must give royally, and (2) those who have not must deny themselves many indulgences which though harmless are yet unnecessary, and surely less to be desired by imitators of Jesus than God's glory in men's salvation. Let every follower of Christ begin by giving a tenth of his income, and then day by day in the exercise of self-denial save what more he can, and on the Lord's Day, as a part of worship, offer to the Lord whatever he is thus able to give. In one envelope let him give for congregational expenses, and in another (on which is written or printed the purpose for which he devotes it) let him give for the Lord's work elsewhere. And let the officers of the church apply it accordingly.

Have our prayers that God would "open doors" and "send forth laborers" been but words with which we deceived ourselves and mocked God? Now that He has answered, and the doors stand open and the labourers wait, is the Church to shrink back from the self-denial to which her answered prayers summon her?

D. FRASER CAMPBELL.

### A Slashing Criticism.

PROFESSOR BRIGGS' latest book has roused the ire of able antagonists among whom Rev. Dr. A. J. F. Behrends is prominent. In a recent number of the *Christian Advocate* he deals with the book in no uncertain manner. The book, he says, is a strange medley, consisting of several documents of earlier publication, which have been amended, expanded or contracted, with numerous interpolations of sentences and paragraphs, and with equally numerous reversals of previous judgments. Ten years his judgment of the composition and authorship of the Pentateuch was stated in these words: "There is nothing in the variation of the documents as such to require that they should be successive and separated by wide intervals, or that would prevent their being very nearly contemporaneous. There is nothing in the distinction of the documents as such that forbids the Mosaic age as the time of their origin." On the date of Deuteronomy Professor Briggs declared, in 1883, that De Wette's theory was 'exceedingly precarious.' He claimed to have disproved, against De Wette, the location of Deuteronomy in the age of Josiah, and to have shown that its origin must be thrown back into the Mosaic age. As to the post exilian origin of the priest code, he maintained that there 'were insuperable objections' to such a theory, and he presented his reasons in detail. He admitted the order of development, for which Kuenen and Wellhausen contended, but he denied 'that it was necessary to postulate a thousand years for this development' and he suggested that 'if we should suppose that Eleazar or some other priest gathered these

detailed laws and groups of laws into a code at the time subsequent to the conquest, all the conditions of variation and development might be explained.' Between this and the contention of 1893 the gulf is deep and wide. The last book displays no greater learning than the earlier essay, and in logical vigor it is decidedly inferior. His last volume has certainly not added to his reputation. Its learning is undigested. The material is chaotic. The tone of argument is not judicial. There is a painful want of logical clearness and consistency. Ingenious suggestions take the place of proof. Dangerous and revolutionary theories are modified by a personal caveat. Their logical issue is simply evaded. Names are made to take the place of evidence. The reader is overawed by a list of authorities, in which all schools are indiscriminately jumbled together. The counter arguments are in the main ignored, and conservative critics are labelled in school-boy fashion. The reader who can divest himself of prejudice lays down the book with the feeling that if this is the best that can be said, the problem has not even been clearly stated, and that its solution is a long way off. And the same judgment must be passed upon Canon Driver's book, which Professor Briggs speaks of as 'invaluable,' many a page of which bristles with assumptions for which not the slightest evidence is given. The critical processes are reverential in spirit, but they are very far from being severely scientific; and the historical criticism is thoroughly loose and arbitrary. The traditional view of the origin of the present Pentateuch may require modification, but the present mediating school cannot be said to have defended the credibility of the Old Testament, and its claim to being the record of a divine revelation, against the assaults of the destructive critics."

#### Sabbath Observance.

AN important conference took place on Thursday last at Toronto, between representatives from Hamilton and Toronto on the question of Sabbath Observance, the outcome of which was the decision to form a Provincial Sabbath Observance Society, and to hold a public conference at Toronto on the 31st inst., in furtherance of the same object; also that steps be taken to test the sufficiency of the existing law to suppress certain classes of desecration of the Lord's Day. This action has not been taken too soon. It has been proved over and over again that in order to effect changes in legislation, organization is necessary, and the friends of the Sabbath Day cannot afford to stand aloof. There ought to be a Sabbath Observance Committee in every congregation, irrespective of sect, and a general committee in each community with Provincial and Dominion connections. The making of laws is in the hands of politicians, and to a greater extent than is desirable the enforcement of the law is controlled by the same body of men. To offset this, public opinion in a consolidated form must be brought to bear, and that can only be done when the Christian people of the country are organized and determined. As to the effect on the community a contemporary well puts it: When the Christian Church will consent to magnify the divine command, "Remember the Sabbath day to keep it holy"—not seeking worldly pleasure or gain on that sacred day; not joining hands with Sabbath-breaking directors of corporations; not secularizing holy hours by admitting Sunday newspapers into the home—then will a new era break upon the nation. The spiritual significance of the

Sabbath, as the holy sign between God and man of all good, will then become widely apparent. The Holy Spirit will then give to moral and Christian reforms of every kind a new impulse. In a word, the responsibility of right Sabbath observance, with all its attendant blessings, rests upon the Church of Jesus Christ. The Sabbath question will never find its proper place in the nation until its discussion is brought more fully within the realm of conscience. An awakened moral conviction throughout the land must precede Sabbath civil statutes, otherwise such legislation will be loose and below the divine standard. This moral awakening will transpire just as soon as Christian example is in accordance with the Fourth Commandment, when our schools will give moral truth a full chance to assert itself, and when the home life will more generally guard the Lord's day against harmful perversions.

Stick to your Last. Says the Mid-Continent: At one time Presbyterian journalism was—Presbyterian journalism. Now, in certain quarters, it is a little of everything not half so well done as by secular illustrated weeklies, whose overcrowded field the broad, liberal editor strives to enter.

A Presbyterian There is a strong desire manifested in several quarters in the United States for a Presbyterian Congress. It is pointed out that the machinery of the Church is so great that business absorbs the Church meetings, while a Congress would do much to remove difficulties which arise in critical and practical problems, and would bring about a better understanding by close and candid intercourse.

The Shorter Catechism. DR. BOYD, of Scotland, who used to be well known in this country by his delightful essays, "The Recreations of a Country Parson," in a sermon recently preached in Edinburgh, took occasion to throw in a reminiscence to the effect that when he was a boy he had to repeat the half of the Shorter Catechism after coming from church on one Sabbath and the other half on the following Sabbath, and it was no trouble, it was so firmly rooted in his memory. He said he had been a doctor of divinity for thirty years, and to this day whenever he was in any difficulty on any question of theological science he reverted to the definitions of the Shorter Catechism, than which he knew no better. Some years ago Dr. John Hall, of New York, also made a very pleasing testimony—that when as a young man attending church services, if he had heard any statement in the sermon of which he felt uncertain, he was wont to try it by some plummet line of the Shorter Catechism, and that thus while still a youth he could find his home training in that little book "profitable for doctrine."

#### The Old and the New.

The Old Year laid upon the portals of the Past  
A trembling hand,  
And said, "Oh, let me die and be at rest  
Within thy misty land!"  
Then all the years that lived and died before  
Reached forth, and drew the wanderer safe within the door.

The New Year laid upon the portals of To day  
A firm young hand,  
and said, "Oh, let me come and live and work  
Within thy shining land!"  
Then all the years that are to be replied,  
"This is your world," and drew the youth inside.

—Kathleen R. Wheeler, in Lippincott's.

## MORAL INDIGNATION IN BIBLE STORY.

An outburst of moral indignation on occasion of flagrant wrongdoing is evidence of a healthy moral condition. Its absence on such an occasion indicates an indifference to moral destinations found only in lives morally unsound. If a people removed to vigorous, legitimate, resentment on the discovery of wrong doing, it may be inferred that they are morally healthy. If they show no resentment on such a discovery the contrary may be inferred: As the information was flashed over the continent a few weeks ago that the citizens of New York had succeeded in overthrowing a most unrighteous civic government a "thank God" burst from many a thankful heart. For the great upheaval was evidence that the mass of the people were ready, when the occasion arose, to exert themselves with a mighty energy to overthrow unrighteousness, which readiness went to show that the heart of the city was on the whole morally sound. When it was made known, recently, in the capitals of Europe that Turkish Soldiers had massacred, in cold blood, bands of inoffensive Armenian Christians there was such an expression of indignation, that the executive at Constantinople, thought it wise to take immediate steps to amend, as far as possible the wrong done. This vigorous expression of feeling indicated a healthy moral tone. Should the day ever come when such information is received in calm indifference, when men can look upon cruelty and oppression unmoved, they may well exert themselves who have the good of them at heart, for they may know that moral decay is fast eating away the heart of the nations. Therefore while it is to be deplored that occasion arises so frequently for the expression of moral indignation, it is a matter for gratitude that as often as it does arise, there is not wanting a strong and indignant disapproval. This speaks a moral condition full of hope for the future.

The records of early times have preserved impressive and instructive instances of such moral upheavals. Of those found in Bible story, perhaps the most impressive and instructive instance is that recorded in the last three chapters of the Book of Judges. There are some features of the story told in these chapters that are extremely dark and saddening. The awful crime of the guilty rabble, the unrighteous folly of the tribe espousing the cause of these inhuman monsters, the great loss of life going to desolate so many hearts and homes, are of this character. The conduct of the eleven tribes, however, is, on the whole so worthy, and made so prominent in the narrative, that the darker features of the story largely pass from view. In the mighty outburst of indignation that moved the tribes from north to south, from east to west there is brought to light such a love for righteousness and abhorrence of iniquity, and such a determination to establish righteousness and overthrow iniquity that the forbidding features of the story are largely forgotten in admiration of a people endowed with such moral vigor and capable of such an outburst of moral indignation.

The story itself is briefly told. In the town of Gibeah within the limits of Benjamin the worthless rabble committed a horrible crime. Representatives from the eleven tribes demanded the punishment of the guilty: Gibeah and the entire tribe of Benjamin espoused the cause of the accused, and refused to deliver them up to justice. The representatives of the eleven tribes supported by a large army enlisted from all parts of the land between Dan and Beersheba, between Gilead and the west proceeded to enforce their demands. The result was that the guilty and those associated with them were severely punished, but at a fearful cost. Thousands of lives were sacrificed and thousands of homes made desolate. The cost however was not too great. Iniquity for the time being was overthrown. The good name of the nation was kept untarnished and the future of the nation was more clearly seen to be secure. For one thing is certain that a people capable of self sacrificing efforts in behalf of righteousness, such as the eleven tribes put forth at this time, will write their name with a pen of iron in the annals of the nations and will prove themselves one of the mighty forces that go to evolve the history of the world.

To give the eleven tribes all the credit due on the occasion it is necessary to give special prominence to some features of the story. Of these the following may be noted: (a) the parties against whom the crime was committed and the parties punished for the crime. The parties injured by the crime were in a low social condition, perhaps the lowest in the land. A concubine was more a servant than a wife. In demanding the punishment of the wrong doers in the case it was made to appear that Israel was determined to secure justice even for the most lowly. In so doing the people were acting upon a principle which is the basis of the highest modern civiliza-

tion, viz., that all are equal before the law. Nor is it to be overlooked that the party most seriously wronged was no more lowly than unworthy. This fact makes it appear that Israel was bent upon securing justice even for the unworthy. A determination before which even our modern sense of justice may lose much of its self complacency. As to the parties punished they were a tribe in Israel. The eleven tribes regard them as brothers. They speak of them as their brothers. This shows that their indignation was free from hatred and the spirit of revenge, but was akin to the stern impartial righteousness of the justice who passes sentence upon his dearest friend.

(b) The nature of the crime that aroused the righteous displeasure of the people is not to be overlooked. It has been well and frequently said that the moral condition of a people can be inferred, if it be known upon what sins they visit their hottest displeasure. It is a well-known fact that many peoples low in the moral scale who sin against chastity receive but slight disapproval, while many of those of high moral development it offends the moral sense almost more than any other sin. Since it was a flagrant sin of this sort that made such an upheaval in Israel at this time, we are justified in saying that the moral condition of that primitive people compares very favorably with that of many communities in civilized lands of modern times.

(c) The manner in which the eleven tribes restrained and guided their feelings in the matter goes to evidence still further their moral worth. The most important fact in this connection, is their ready submission to divine guidance. They asked for and received instruction from heaven in regard to their duty in the matter. To the guidance of this instruction they submitted the impulses that surged within. Too frequently it is the case that feelings akin to those that moved Israel, through the absence of a wise guiding hand spend themselves in fruitless, even in destructive effort. This is the case, usually, when an indignant people take the law into their own hands. Israel was saved from such unreasoned effort by submitting themselves to the divine will revealed to them. Their example in this regard may well be emulated by all people in the hour of righteous indignation. Nor is it to be forgotten that the eleven tribes made a full inquiry into the charges lodged against the accused, giving them ample opportunity to make what defence they could. It is also only just to add that there was no desire on their part to punish the innocent with the guilty. It was only when the tribe of Benjamin identified themselves with the criminals by espousing their cause that the other tribes proceeded to deal with them in a hostile manner.

Thus it is seen that the conduct of Israel on this occasion was thoroughly worthy, that the more it is brought into the light of day the more worthy it appears to be. It revealed a moral condition on the whole so healthy and vigorous as to make it certain that the nation would be heard from in the future history of the world. It moreover shows that God's treatment of Israel had developed a moral worth even in these early times that in some respects cannot be excelled by modern Christian civilization.

### What the Bible Can Do.

"To see how great the contrast is between what the Bible and what other literature can do in shaping human character, it is only necessary to turn from the Rubaiyat of Omar Khayyam to the book of Psalms, and then compare the social and political spirit of Persia with the social and political spirit of America. The inextinguishable sadness of life woke in Omar nothing more than that defiant despair, that bitter lamentation, that reckless sensuality which express themselves in the exquisite numbers of his undying work. His verses sound over and over again the death knell of human life and hope, and cut the sinews of human effort. In them alternate the delirium of frantic passion and the apathy of satiety or despair. The Psalter on the other hand, that manual of saints and martyrs, strikes in a hundred keys the note of resignation, confidence in God and heroic optimism. This hand-book of saints is also the hand-book of heroes. It contains such songs as rouse nations to a consciousness of life's nobleness and greatness; songs which bring God near to the hearth and to the forum."

I can readily conceive why the Bible was one of the four books which always lay on Byron's table, and it would be easy to fill a lecture with the testimonies, written or unwritten, which painters, sculptors, orators, and poets have rendered to the most thought-suggesting book in the world.—J. Hamilton.

## THE PULPIT.

No. 52.

## Closing Year's Appeal.

Preached at Onondago and Alberton, on Dec. 30th, by the pastor,  
Rev. Wm. M. Reid.

REV. WM. M. REID.

TEXT:—"Behold I stand at the door and knock, if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me. Rev. iii. 20.

These words form a most fitting close to the many appeals, the warnings, the exhortations given to the seven churches in Asia. The words "He that hath an ear to hear, let him hear what the Spirit saith unto the Churches" are repeated to each separate church, (Chap. ii: 7, 11, 17, 29; Chap. iii: 6, 13, 22.) These words come down the ages with a deep, divine

meaning, to every church and every individual. If any man hear this voice of divine love and mercy let him hear it now. It is each of us here that is reminded, that the Babe of Bethlehem, the Lord of Glory, stands at the door of our hearts pleading to be admitted to help, comfort and sanctify. We have not a more touching illustration of the attitude of divine love in the whole Bible. Here the heart or soul of man is spoken of as a house. This house was once the dwelling-place of God. When sin entered God was driven out. Like Nehemiah of old with the temple at Jerusalem, God thus wishes to come in and repair the ruins and dwell in us and we in Him.

How this can be is a mystery, but it is a fact which we can experience as we do the union of our soul and body though we cannot explain their vital relations. The picture presented here in the text is at once sublime and yet most affecting. We are reminded a great change has taken place in the soul of man, made in the image of God. At first, when sinless, the soul longed for fellowship with God and felt incomplete without His gracious presence, when His voice in the Garden of Eden brought joy and peace to the human heart, which opened to the whisper of His love as the flower opens to the light of the sun and drinks in the dew of heaven, but now it is otherwise. The natural heart hides from the presence of God as our first parents did, and is afraid; yet while men refuse to hear the voice of Jesus read or preached, still He comes to them and pleads with them to open the door of their heart and let Him in.

In order to explain this text let us ask ourselves three questions,  
I. Why does Christ thus stand and knock?

(1). Because it is His method. Some may ask, "Could He not break down opposition and force His way through the doors of the heart?" Yes, He could but this would be neither reasonable nor natural. We cannot compel love, whoever tries to force one to love them fails. Love begets love—"We love Him because He first loved us." When we know and realize something of the love of God in Jesus Christ and think how He thus stands and knocks to show us His infinite love and long-suffering patience, a love not our own is felt in our heart and it opens to Him and He comes in to save and to bless us. We must remember that in this matter God is not dealing with a lifeless, inanimate piece of clay or with an unconscious irrational animal. God in Christ here speaks to man, made in His own image, a morally responsible free-will agent who has got the power to keep this door shut or to open it at His gracious loving call. The bar is always on the inside of a door, so it is here in a moral and religious sense. "If any man hear my voice and open the door I will come in to him." Again we read, "If any man willeth to do His will He shall know of His teaching."

(2). From the words of the text it is indicated how very intimate Jesus wishes to be with us. He says, "I will sup with him and he with me." Jesus was made known to His disciples after His resurrection in the breaking of bread. His name is called Emmanuel, God with us. We as Christians and as friends know each other better by sitting at our tables and partaking of the good things of this life. At Christmas and New Year times this custom is more particularly enjoyed when families meet and hearts are warm and joyful. Here our Saviour wishes to have intimate fellowship with His people. Thus there are many reasons why Jesus thus stands and knocks at the door of a heart entreating us to let Him in to bless us and make us a blessing.

## II. How does He knock?

God has an infinite variety of ways in which He speaks to men.

(1). In a general way, He speaks through the voice of creation and providence to those who will hear. Each day speaks when we see the light come and go. "Day unto day uttereth speech" (Ps. xix: 8); not merely in the storm and the flood, the earthquake and the whirlwind but also in each day's mercy, in our own preservation, in the fading leaves, the changing seasons, decaying trees and ruined walls; all have a voice telling us how short and uncertain our life is and urging us to hear the voice of the Everlasting Father knocking at the door of our hearts.

(2). But God comes nearer and speaks more definitely and particularly to nations, churches and individuals. During this year that is fast hastening to its close, God, for example, has knocked at the heart of Russia in the death of the Czar; within the last few days a knock loud and clear has been heard in Windsor Castle in the sudden and tragic death of the Prime Minister of Canada, Sir John Thompson, which speaks, not only to the throne of England, but more particularly to every inhabitant of the Dominion of Canada. This voice has been heard in the Church in many ways but especially at Knox College, Toronto, in the death of Professor Thomson in the prime of life and in many respects the prime of scholarship. Thus and thus God knocks and men are aroused. Reason and judgment say it is wise to love and serve God in our daily life, and conscience says it is right but in many this voice is soon dulled by indifference and the clamor for space and power and they move on as if it were of no consequence to them, whether they attend to the voice of God in these things or not.

(3). God has spoken louder still when He has come and knocked at our own door. Hopes have been blighted, plans upset, many dear to us have been laid aside by sickness and some have been removed by the messenger of death; in all these things sore and hard to bear the Saviour has been knocking at the door of our hearts saying the same to us as He says to the Laodiceans in verse 19 of this chapter, "As many as I love I rebuke and chasten, behold I stand at the door and knock," and once more in His gracious word read and preached God has been speaking to us here to-day. In the great and gracious promises all yea and amen in Christ Jesus, in clear and terrible denunciation against sin, and the loving invitations and the intreaties of the Gospel, in the frequent exhortations and appeals of pastors, parents and Sabbath-school teachers the Saviour has been knocking everyday.

## III. When does Jesus thus knock?

In childhood, in youth, in middle age, now, to-day. Some one here to-day has often heard it, long these many years and Jesus has followed you through your many wanderings, it may be into this church, and here and now speaks to you once again. No one can tell how soon this loving voice may be hushed and give place to the loud, hollow, awful voice of death. Before the great clock of time shall have struck the last hour of this departing year some one here may pass into eternity. Many who began this year with us are now gone and we are left and the Saviour now stands and knocks with a voice too clear and startling to escape the deafest ear, the most seared conscience and arouse perverted reason and stubborn will.

When man hears this voice and knows who it is that knocks it is for him to say whether or not the door is to be opened and the Lord of Life and Glory let in. He said when on earth, He could do no mighty works at Nazareth because of their unbelief. May this not be said regarding the work of salvation in any heart here to-day. There is no repentance in the grave. They at whose heart the Saviour has knocked unheeded shall knock in vain at the gate of heaven. They who would not open the door of their heart and let Christ in to sup with them must some day see others going in to the marriage supper of the Lamb and they themselves in their folly and madness shut out. Some excuse themselves by saying their heart is so unwilling and try to make it a more fit abode for Him, and without Him fail every time because He says "Without me ye can do nothing." We must not try to do His work. We do not wait till we get well before we call the physician, we must not try to do what Christ alone can do for us. His presence in our heart will soon make it His dwelling-place. Let our prayer to Him ever be and He will answer it

"Oh, make our hearts worthier Thee."

Let us all give the Saviour a more unreserved welcome into our unworthy hearts to enlarge and illumine them. When we do this our weak faith will be made strong, our cold lukewarm lives warm and fervent in His service. When He draws us day by day nearer to Himself, nearer to each other in loving fellowship till at last our union with Him shall be complete, when we sit with Him and He with us at the marriage supper of the Lamb. Amen.

## FOR THE SABBATH SCHOOL.

## International S. S. Lesson.

## LESSON II.—FEEDING THE FIVE THOUSAND.—JAN. 13.

Mark vi : 30-44.

GOLDEN TEXT.—“He hath filled the hungry with good things.” Luke 1:53.

CENTRAL TRUTH.—Christ the Satisfier.

ANALYSIS.—The Multitudes Perplexed, v. 30-34. The Disciples Saviour Providing, v. 35-44.

HARMONY.—Matt. xiv. 13-21, Luke ix. 10-17, Jno. vi. 1-14.

TIME AND PLACE.—April, A.D. 29, immediately following last lesson, and just before the Passover. The plain of Butaiha, belonging to Bethsaida, on the north east shore of Galilee.

INTRODUCTION.—After the disciples of John the Baptist had laid to rest his body, in the tenderly pathetic words of Matthew, “they went and told Jesus. In Capernaum also came the twelve, wearied with their missionary tour in Galilee, and poured into the Master’s sympathetic ear a complete account of all that they had done and taught. Then Jesus proposed that they should go apart into a desert place and rest awhile, so by ship they crossed the sea to the green slopes on its north eastern shore.

THE MULTITUDES PERPLEXED, v. 30-34.—There was not much rest for Jesus after all that afternoon. By foot the people followed Him round the coast, and were awaiting Him when He landed. One might have expected a look of disappointment on the weary Master’s face, as He saw the multitudes assembled, and realized that there could be no rest for Him. Probably the disciples looked displeased at this interruption to the quiet hours they had hoped to spend. But there was no such expression on the Saviour’s countenance. He looked upon the people in loving compassion, “because they were as sheep without a shepherd,” and His great heart of love longed to lead them in green pastures and beside still waters, so He began to teach them “many things.” Luke tells us that He healed them of their sicknesses also. The tender, sympathetic side of Christ’s nature is most beautiful to dwell upon. How He was moved by the distresses of others, how the sorrows and sins which surrounded Him must have pained His loving heart, what a strain upon His vitality must have been all the woe and misery with which He daily came in contact! Yet never did He hesitate to give of His sympathy to the suffering world; no aching heart ever left His presence un comforted, no hungry soul unsatisfied.

THE DISCIPLES PERPLEXED, v. 35-38.—It was about three in the afternoon, the commentators say, when the disciples came to Jesus, and requested Him to send the people away that they might get food. Foolish men, they had not yet learned that it is never necessary to go away from Jesus to get any good thing. But the Master’s answer must have surprised them. “Give ye them to eat;” like many people to day the disciples saw a need, and thought some one ought to be supplying it, but the idea did not occur to them that they were that someone. Reader has it occurred to you in connection with that needed work you have been saying “somebody ought to do,” that you are that somebody. If not why did God reveal to you the need? The disciples reply to His command indicates their surprise; “You can’t mean us to buy two hundred penny worth of bread, that would barely give each a mouthful, and yet would be more than our combined purses could purchase?” No, that was not what the Master wanted. He said, “How many loaves have ye? Go and see. And they went and found a little boy with five loaves and two fishes. And Jesus commanded the people to sit down in orderly companies, and taking the scant supply, looking up to heaven He blessed and break the bread.

THE SAVIOUR PROVIDING, v. 39-44.—With wonder stricken faces the twelve received from His hands of the inexhaustible supply, and distributed it to the hungry multitudes. Row after row was fed, and still the five loaves and two small fishes held out. At last the thousands were satisfied, and the disciples found yet remaining of the originally scant supply twelve baskets, or knapsacks of fragments. Whatever is given to God comes back multiplied; whatever is given to the world comes back shrunken. And yet we are so afraid to give too much to God, or do too much in His service.

NOTES ON THE TEXT.—V. 31. *Desert place*.—Uncultivated land. It was out of Herod’s country. V. 37. *Pennyworth*.—The penny was a silver coin equal to about \$1.50 in purchasing power. V. 40. *Rank*.—Gk. “Garden bed.” V. 43. *Baskets*.—The travellers’ wallet. V. 44. *Five thousand men*.—Beside women and children, some 10,000 in all.

## Application and Illustration.

## WHAT CAN I DO?

TELL JESUS ALL THINGS, v. 30.—This conversation must have had much to do with the wonderful miracle in which the apostles so soon after were privileged to assist. No one who is not willing to go to Christ with all his experiences, temptations, doubts and joys, can ever hope to go away from Christ bearing food and comfort and joy to others. The reason why we are so little helpful to men is because we seek so little to get help from God.—*Golden Rule*

REST AWHILE, v. 31.—Rest is necessary to the Christian. If we would work, we must rest; but there are different kinds of rest. Some Christians profess to recuperate in the heated ball room, or round the card table, or over some silly novel. But such is not the

rest that fits for the Master’s work. To spend an hour of quiet when our thoughts can dwell upon the things of God, will bring refreshing to soul and body, better than anything else.

BE GENEROUS, v. 36, 37.—The disciples said, “Send them away, that they may buy themselves bread.” V. 36. Jesus said, “Give ye them to eat.”

Give what you have, Jesus will bless it. He did not despise their little. Small talents, meagre means, few opportunities, put into Jesus’ hands will be multiplied in blessing. That prepared lesson which confronts you with its meagreness, that prayer meeting talk which taunts you with its poverty, taken to Jesus will be returned to you multiplied for those you are to feed. The loan of a book made Carey a missionary. The touch of a loving hand turned Gough from a drunkard’s path. A few earnest words led Moody to the foot of the cross. Little Zinzendorf’s guild called, “The Order of the Grain of Mustard Seed,” grew into the great tree of the Moravian Brotherhood.—*S. S. Illustrator*.BE DEVOUT, v. 41.—One evening in a restaurant, an old gentleman and his son were seated at the table beside a reporter and a telegraph operator. The old man bowed his head to say grace when the waiter repeated the bill of fare. Father and son gave their orders, and the old farmer once more bowed his head. The son touched his arm and said nervously, “Father, it isn’t customary to do that in restaurants.” “It is customary for me to return thanks to God wherever I am,” was the reply. For the third time the old man bowed his head, then the son bowed his head, the telegraph operator and the reporter waited reverently while the short, simple prayer of thanks was given. And the reporter who recorded this scene, spoke of profound respect for the old man who was not ashamed to publicly acknowledge his indebtedness to God.—*S. S. Illustrator*.

GATHERED GOLD.—Neither do anything nor teach anything but what you are willing should be related and repeated to the Lord.

## CHRISTIAN ENDEAVOR.

## Daily Readings.

- First Day—“They shall be filled”—Matt. v. 1-6.  
 Second Day—“I shall be satisfied”—Ps. xvii. 8-15.  
 Third Day—Toil without satisfaction.—Isa. lv. 1-7.  
 Fourth Day—“He will fulfill”—Ps. cxlv. 14-21.  
 Fifth Day—Not satisfied with silver.—Ecc. v. 10-17.  
 Sixth Day—He shall abide satisfied. Prov. xix. 23-29.  
 Seventh Day—SOUL HUNGER AND SOUL FOOD.—Ps. lxxxiv. 1-12.

PRAYER MEETING TOPIC, Jan. 13.—“Soul hunger and soul food,” Ps. lxxxiv. 1-12. The soul of man was created with a need; but complete satisfaction was provided to meet it. The human nature cannot exist upon itself, it longs for something outside itself on which to centre its affections. The soul self-centred ceases to live in every true sense of the word life. But men seek this external complement of themselves in many different places. Some would try to find it in human love, but near as that may come to meeting the desire, it ever falls short. Others in wealth, honor or pleasure, strive to find that which will supply the elements lacking in themselves, but the result is even less satisfying. There is only One Way in which our dependent natures can find every want supplied, every longing satisfied, every desire fully met. It is a wonderful thought; God manifest in the flesh is the complement of poor, weak man. Yet it is His own all wise provision; outside of possessing Him the soul must hunger, famish and starve; but having Him there is no heart-wish He cannot fully meet. And yet Christians seem to forget this. They feed their souls on the indigestible dainties of the world, and wonder why they are spiritually sick, and have no relish for the sincere milk of the Word. The number of dyspeptic Christians is distressing. Perhaps some of my readers may have a tendency that way. Let me suggest a remedy. Take a good dose of your pledge. “Whatever he would like to have me do.” There is exercise for you; work up an appetite for the things of God, by running God’s messages; the fresh air of Heaven will make you hungry after righteousness. “Pray and read the Bible every day,” that is the diet for you; taken regularly and not too hurriedly it will make you soon a strong and healthy Christian. What you need most, what we all need most, is more of Christ. If whenever we found a desire in our hearts, a hankering after something more, we went straight to Christ for satisfaction, there would be many less discontented Christians to pull long faces at the world, and bring dishonor on their Master.

SATISFACTION IN GOD.—Ps. xvii. 15, xxiii. 1-6, xxxvi. 7-9, xxxvii. 18, 19, cvii. 8, 9; Isa. xl. 11; Jer. xvii. 7, 8; Ezek. xxxiv. 14, 15; Matt. xxvi. 26; Luke i. 53, xxii. 19; John vi. 32-35, 48-53, x. 9, 10; Rev. vii. 16, 17.

## Francis E. Clark in London.

Dr. Clark has recently been accorded a grand reception by the Endeavorers of London, Eng. The great Metropolitan tabernacle was crowded from floor to ceiling, to hear the founder of the movement tell of its progress and triumphs for Jesus Christ. The remarkable growth of the society in the Motherland was demonstrated at the meeting. In 1891 after three years work there were only 100 societies in England. Two years later in 1893 there were 600 societies, and on Dec. 1st, 1894 there were 1059, or an increase of over 1,000 societies in one year. Many ministers testified to the value of the movement in their own churches.

## MISSION FIELD.

## Mrs. Malcolm and Miss Lucinda Graham.

The following full and pathetic account of the sickness and death of our sisters in Tientsin, China, which is an extract from a letter by Rev. Murdock MacKenzie, will touch the hearts of all our readers. Yet all will see the eternal sunlight gilding the cloud. Such testimony makes death itself beautiful in almost any circumstances. We certainly do not weep if they who are without weep.

On Oct. 6th Mrs. Malcolm took ill, and as she was little improved on the 8th, a fresh difficulty was in the way. On consulting over the whole situation on the 8th, we decided to hire a house for a month, and stay all of us for that time. We soon got the house in order and on Thursday 11th, Dr. Graham, Miss McIntosh, Mrs. MacKenzie and I moved into it. Mrs. Malcolm was so weak that it was deemed unwise to remove her then. The ladies watched her by turns, night and day. On Friday Miss McIntosh was with her. At five that evening Dr. Graham left us to go and see her, and, as we understood, she intended coming back for supper, and then returning to take charge for the night. She did not come back for supper, but that caused no surprise. I saw her about ten at night, when Miss McIntosh came home with me, leaving her in charge of Mrs. Malcolm, along with Dr. Malcolm. About midnight she felt some uneasiness internally, which was soon relieved by a vomiting spell. After a time she felt uneasy again and soon had reaching and purging attacks. Dr. Smith (London Mission) and Dr. Malcolm, then suspected the presence of Asiatic cholera. The above named symptoms, with the addition of cramps, continuing, confirmed their suspicion, and she was treated for cholera. That she had cholera was soon established beyond a doubt, the physicians in attendance believed. During the morning hours her illness was not of such a nature as to cause grave anxiety. Between seven and eight on Saturday morning, she was removed from the house in which she attended Mrs. Malcolm, to one belonging to the London Mission. Trained nurses were called in to attend her, but Dr. Smith urged us not to go in as the disease was so deadly, until he requested us to do so. By noon she was in a very critical condition, and Miss McIntosh joined those waiting on her. It was evident then that she was going to have a hard struggle for life, and as she was blessed with such a good constitution, and the disease had been properly diagnosed and treated from the outset, we all hoped she would come through. Earnest prayer ascended for her from many hearts. In the afternoon she recovered slightly, and hope revived in every heart. It seemed as if we could not part with our beloved sister. All that the loving sympathy of devoted friends, and the experience and skill of trained nurses and physicians could do, was done, but in vain. It was evident to us all by half-past-five that death was approaching. Still while life remained there was hope, and so we worked away trying to keep the circulation going. About twenty minutes from six, we gave up our efforts, and stood sadly aside to see the end. It soon came, she turned on to the left side, drew a few long breaths, made a slight motion with the throat, and all was over by a quarter from six. She was conscious throughout, but said very little latterly. She was ill, in all, about eighteen hours. Dr. Fraser regarded her case as one of the most malignant Asiatic cholera cases he had seen. It must have been so to sap such a vigorous life so quickly and to exhaust all her powers. We are not able to say as yet where she got the deadly malady. It was prevalent among the Chinese here some weeks ago, but we are not aware of her having visited any infected place or coming into contact with any persons who had it. Most of the doctors are disposed to think now that cholera was the origin of Mrs. Malcolm's trouble, and that Dr. Graham may have contracted it from her. No other foreigner has taken the disease, but a Chinaman who assisted in carrying Dr. Graham from one house to another, took it and died a few hours after she did. We laid her mortal remains away on the following morning in the little cemetery that contains the dust of Drs. MacKenzie and Roberts, James Gilmour, and many other worthy China missionaries. I can scarcely tell you how we have been feeling since; God has graciously sustained us all, but the loss of our dearly beloved sister has struck us dumb with amazement and sorrow. It seems to us yet as if it cannot be true, as if I must soon hear her merry peal of laughter again. Ours is no common loss. I have had abundant opportunity of observing Dr. Graham during the past two years, and know what an excellent Christian lady she was. There was in her a beautiful blending of Christian gifts and graces, which are indispensable in all great missionaries. She gave herself with great heartiness and diligence to the acquisition of the language, in its spoken and written form, and was making rapid progress in her knowledge of it. She was naturally of a buoyant disposition, and did much by her presence to brighten the life of each of us. She gave herself fully up to the work which she came to do, seeing daily evidence for the need of such work, and gladly doing what she could to aid her suffering Chinese sisters. She was a Bible reader and lover as well. Latterly she took to marking the portions read in such a way as to indicate at a glance the lines of thought and truths that impressed her most. Jesus was very gracious to her and her faith in Him grew stronger year by year. She was learning much regarding the difficulties that beset us in Honan, but took a hopeful view of the future of our work there. She carried home memories, influences and associations constantly with her, and rejoiced in every indication of real spiritual advancement in the Presbyterian and all other Canadian Churches. She found

time to write to a small circle of friends words of information, cheer and testimony for her Master. She had a most methodical way of attending to business matters, that proved helpful to her in other lines of work also. The more intimately we know her the more we saw to admire and love. I hope we have all been helped by her presence with us. Life is much poorer to some of us by her removal. While we sorrow it is not as those who have no hope. Though there was no dying testimony, she gave us, what to us is of more value, the whole hearted testimony of a living, earnest and consecrated Christlike life. Her life spoke to us all, and, though dead, she yet speaketh. May God graciously sustain the sorrow-stricken parents and all the family circle. May He grant to yourself and all the members of the Committee, and to all of our band also, wisdom to understand and improve the lessons which this startlingly sudden call has to all of us. Truly His ways are not as our ways, and His thoughts as our thoughts.

Since writing the foregoing, our dear sister, Mrs. Malcolm, has joined Dr. Graham in the eternal world. She lay at death's door for a week before her death, and surprised all the doctors by her vitality. No fewer than six of them consulted regarding her, but to none was it given to suggest a remedy that could preserve her life. The disease in her case was much more complicated than in Dr. Graham's, and ran its course slowly, gradually sapping her strength, and leaving her very weak indeed, before death came. She was partly conscious till noon on Sabbath, 21st., and died at half past seven that evening. She was a most patient sufferer throughout, and fully resigned to her Heavenly Father's will. Her death-bed testimony for Jesus was very bright and inspiring. She was prepared for the great change and latterly longed for it. In taking farewell of each she affectionately urged us to all possible diligence in the work of the Lord. We had a funeral service in the Union Church, Tientsin, on Monday forenoon, and then committed her dust to the grave alongside dear Dr. Graham in the little cemetery. They were lovely and beautiful in their lives. They came to China together and were together all last summer. In death they were separated only a few days; they sleep in the same plot of ground, and for ought we know, may be side by side in the Father's Home above. The heart desires that such should be the case. It was not my privilege to know Mrs. Malcolm as I knew Dr. Graham, but what knowledge I had gave me a high opinion of her worth. She gave herself heartily to the work of the Lord in Honan, desiring to adapt herself to the needs of the people that she might obtain their confidence and win their hearts for Jesus. It was while endeavoring thus to reach them that she took smallpox last spring, in all probability from some of the women visitors. She had many plans in her heart for work among the women and children in Chu Wang in futuro. She has suffered a great deal since coming to China, and been very patient through it all. There was a winning gentleness in her manner that was very delightful. She was very quiet and unassuming, generous in sympathy and charitable in judgment. She loved her Saviour ardently and delighted in the company of His followers. She had but a brief period on earth but was fast ripening for heaven. Many others, as well as her husband, will mourn her early departure. Her heart's desire was not granted her in being permitted to see many years of service, but God who knew her heart has taken account of the desire, as well as of what she had actually accomplished. We shall miss her sadly but are consoled by believing that what is loss to us is unspeakable gain to her, and shall live and labor for the cause so dear to her heart. Dr. Malcolm has been calm and composed in his great grief, bearing up bravely under the loss of her who was so dear to him, and who loved him so ardently. We fear a re-action may come before very long. It is with sad, sore hearts that we turn our thoughts to Honan now as we remember the valuable co-laborers lying in the Tientsin cemetery.

Miss McIntosh will give you fuller details when she reaches Toronto. As the advice adverse to ladies going to Honan is so emphatic, we think it better for her to return to Canada now than to spend the winter at Tientsin, or some other coast town. She has stood quiet a strain this year ever since March last, with Mrs. Malcolm's and Dr. Smith's illness; she needs the rest that the ocean voyage and stay in Canada will give her.

Enclosed you will find doctors certificate for Dr. Malcolm, stating reasons why he should take a trip and rest for a few months. We regret exceedingly that he should have to think of returning, but can think of nothing better for him. It may mean returning now before a break down in the hope of coming back soon, or staying to collapse at his work and then go shattered in health and with darkened prospects for the future. The work in Honan is as urgent as ever, but it has been left for a time, and everything at present points to the wisdom of his leaving it alone for some months longer. The rest and change he needs are not easily had in China, and we hope soon to see him back stronger in every way for work.

## Jewish Mission Work in Montreal.

It must seem very strange to the thoughtful Christian that we waited so long in Canada before putting forth any special effort to reach the Jewish portion of our population with the Gospel of Salvation. They form no insignificant part of the people of our Dominion. It is estimated that there are six thousand Jews in the city of Montreal alone. Have they not a strong claim upon Christian people? Apart from being sinners like others and needing the Gospel which alone can lead them to the Saviour, are they not the remnant of one of the most important nations the world has ever seen? Did God not choose them in ancient times to do a great work, and has He not, through them, given the world its



greatest blessing—upon its Saviour? Has he not designs of special mercy to be wrought out, in the future, through the instrumentality of Israel? What does Paul mean when he says: For if the casting away of them is the reconciling of the world, what shall the receiving of them be, but life from the dead? "Life from the dead!" Such is the blessing yet in store for the church and the world through the instrumentality of converted Israel. May we not expect a special blessing to come to us with every convert won from that ancient people? Have not men like Neander, Delitzsch, Kiersheim and Saphir been of great value to the Christian Church? If our Lord so loved the Jews that he was born of them, lived as one, laid down His life for their salvation, and told His Apostles to give the Gospel to the world, "beginning at Jerusalem," if His most illustrious followers so loved them that he could wish himself an anathema from Christ for his brethren's sake, his kinsmen according to the flesh, how can we be guiltless before God while doing nothing for their salvation? Surely the Church of Christ is losing very much because of her neglect of the Jews.

About three years ago an effort was commenced in Montreal to reach the Jewish portion of our population with the Gospel. Not by any of the churches or Christians of the city, but by a young man from Europe, upon his own responsibility. Mr. George A. Newmark was carefully educated by his Jewish parents with the view of becoming a Rabbi. The light of the Gospel reached him and he became a Christian. He consecrated his talents, his Jewish culture and linguistic attainments to the work of evangelizing his co-religionists. After laboring for some time on the continent and in London, he came to Montreal and secured employment as a printer. He at once sought out the Jews and told them of the Messiah. The work grew and soon demanded his whole time. A few Christian friends assisted him and for some months the mission was a union effort. He then applied to have the work put under Jewish control and in 1892 the General Assembly assumed the responsibility of the mission.

The work is carried on in a small hall situated in the midst of the Jewish population. Gospel services are held on Sabbath afternoons. Evening classes are held during the week where young men are taught the rudiments of English, and are afterwards spoken to upon some spiritual theme. A reading room is also attached to the mission which is provided with such local and foreign literature as may interest Jews of different nationalities. Besides this, Mr. Newmark and his assistant visit families in their homes and speak to a large number of men in the streets. Portions of Scripture and religious tracts are distributed. The numbers attending are not large, but some hundreds of different Jews are reached with the Gospel message in the course of every twelve months. Many interesting cases are met with and several have declared their belief in Jesus as the Messiah. The work is doubtless the most difficult of all the missions of our Church. The man who conducts it must have rare qualifications and the obstacles to be overcome are not of an ordinary nature. One great difficulty complained of is to find employment for those who become attached to the mission. When it is known that they are concerned about the Gospel, persecutions commence. To be cast off, disowned by one's family, to be thrown out of employment and to be made otherwise to suffer are the sure results of an open confession of faith in Christ on the part of a Jew. But this is not all; too often they are not treated much better by Christian people. To say that the Jew is distrusted, despised by many Christians is to put the case mildly. When the young Jew gives up his family, his home, his business and prospects in life for the sake of Christ, and then finds that Christians do not care to have anything to do with him, his cross is a heavy one. Such cases are not unknown. We should understand that when we undertake a mission to a non-Christian people it does not simply mean to tell them the story of redeeming love. We should assume a large amount of the responsibility of the results of that mission. If the message is accepted we must feel it to be our duty to help the converts to bear the cross which is laid upon them. If they are cast off by their own people, we should see to it that a warm welcome is given them in the Christian fold. If their bread and butter are taken from them we must not allow them to starve. Many employers of labor do not care to engage recent converts. We do not altogether blame them, they may prefer to do their missionary work in some other way. What can be done then? Experience has evidently taught those who are employed in this branch of our Lord's work that a lodging house and an industrial department should be attached to every Jewish mission in a large city. In this way a home can be offered to converts for a few weeks, and an opportunity given them of working or learning a trade. After they are more firmly established in the Christian faith they will be better able to fight the battle of life. It is the firm conviction of Mr. Newmark that unless something of this kind is provided for his mission in Montreal the work cannot be extended.

Now that our church has entered upon this great and much neglected work, both in Canada and in Palestine, it is to be hoped that the interest will so deepen and broaden that there will be no lack of funds to carry it on efficiently. What an honor it is to be called to this work! From what field could we hope for such precious results as from that people, "whose is the adoption, and the glory, and the covenants, and the giving of the law, and the service of God, and the promises: whose are the fathers, and of whom is Christ?"—Rev. F. M. PEWEE, M.A.

### French Evangelization.

With the advent of the season when Congregations, Christian Endeavors, Young People's Societies, Missionary Societies, and Sunday schools meet to distribute their gifts, we humbly ask them

to remember French Evangelization, in common with the very great and needy claims of our Church's work.

A million and a quarter of our fellow Canadians of French origin know practically nothing of "the good tidings of great joy to all the people." It is a sad and appalling fact. They are victims not abettors. They have been brought up in the Church of Rome and are still more or less under her influence. The faithful hold her teaching as the gospel and reject all else. Thousands, jaded by her lifeless rites and heartless exactions, refuse to recognize the claims of the Gospel, and without investigation, declare it to be another form of the "same old religion." Many with a soul-hunger which they cannot understand listen to it eagerly, and either embrace it openly, taking the consequences, or secretly avow their faith in its teaching and outwardly conform to Romish practice, having so great a fear of their fellowmen.

A few extracts from November reports of Colporteurs and Missionaries will give an idea of the conditions of their work:—"I distributed three hundred and fifty-six tracts and sold only one Bible and three New Testaments and forty-six tracts. I visited two hundred and seventy-six Roman Catholic and twenty-eight Protestant families. I could only read passages of Scripture with seven of the Romanists."

"Our work was going well, but the Cure made a terrible attack upon us and threatened to excommunicate all who came to our school. Many of the people are greatly dissatisfied with the manner of the Cure's speech, and they came to visit us so that we have many visitors. I am well received everywhere I visit, and what gives me joy is to see old Roman Catholic men come to our meetings."

"My first baptism was under very interesting circumstances. The daughter and mother gave themselves to the Saviour at the same time. This gave rise to much persecution, so that I remained on the ground. At each meeting we had varying numbers of Roman Catholics, as many as twenty-eight being present at one time. Besides two pupils from this place set out for Pointe-aux-Trembles the first week of November."

"Our work is progressing; a whole family have been attending very regularly for five months, and we have every reason to believe that ere long they will unite with us and sever all connection with Rome. Our Sabbath school cheers us very much, and is growing in number and interest."

The work in the mission day-schools is very encouraging, fully one-half of the attendance coming from Roman Catholic homes.

About one hundred and eighty applications for admission to the Pointe-aux-Trembles schools were accepted, the majority being Roman Catholics. The present session promises to be the best in the history of these schools.

The following are noteworthy departures:—The congregation of Kinnears Mills volunteered last spring to bear one-half the expenses of a French missionary to work in the neighborhood. The missionary met with much success. The adjoining congregation of Inverness invited the French people to their October communion service. Twelve of them were present, two of whom sat at the Lord's table. The service was conducted in French and English. In the same church was conducted last month, by our missionary from Quebec, the funeral service of an aged French Canadian who was baptized last July in his seventy-second year and became a member of our Church, although for years a Protestant. The priest declined, of course, to let him be buried in the parish cemetery but said, "he was a good man, it will be all right with him." The pastor of the church, Mr. Sutherland says: "About seventy French Roman Catholics besides the French and English Protestants were present. The Roman Catholics appeared to be delighted with the sermon, with eyes and mouths wide open they listened with remarkable attention for nearly an hour."

Last week the pastor of the Kinnears Mills congregation, Mr. Whitelaw, told his people that "this effort to evangelize their neighbors was the best thing they had ever done for themselves and the Saviour," and pointed out among other results their greatly increased contributions to all the missionary schemes.

Congregations of Glengarry Presbytery undertook last spring the full support of a French missionary to labor within the bounds in addition to their contribution to the scheme. The missionary has been able to do much good work. Some of the first fruits were gathered on the 9th inst., when five French Canadians were baptized and received by the Session of Knox Church, Cornwall, of which Mr. Hastie is pastor. The communion service was conducted in both French and English. The missionary says, "We are forming a French Congregation in Cornwall with eleven French Canadian members and fifteen adherents."

Will not many congregations, Christian Endeavor Societies and Sabbath schools undertake the full or partial support of a mission or missionary and secure the impulse and blessing that come from contact.

Many fields suffer by enforced abandonment during the winter months or are lost to us altogether by the readiness of other denominations to step in and reap our sowing.

More missionaries are needed. We can only employ those who have. Will you not sincerely pray for the one and gladly help provide for the other, and so the Gospel will win its way in spite of fanaticism and indifference, ignorance and superstition, error and sin.

At this date the treasurer reports deficits in the Ordinary Pointe-aux-Trembles and French Evangelization Funds of \$3,500 and \$3,000 respectively. Relying on your hearty co-operation. D. H. MacVicar, D.D., LL.D., Chairman, S. J. Taylor, Secretary. Montreal, December, 1864.

Contributions should be sent direct to the Treasurer, addressed Rev. Robt. H. Warden, D.D., Box 1839 Post Office, Montreal.

## Church News.

### In Canada.

At a meeting of the Presbytery of Victoria, Rev. Dr. Robertson, superintendent of missions, was nominated as moderator of the next General Assembly, which convenes in June in London, Ont.

OXFORD MILLS held its annual soiree on 14th inst., when addresses were given by Revs. McFarlane, Acton; McKinnon and Madill, Mr. McDiarmid in the chair, whilst a union choir gave some very fine sacred songs. Miss Eva Lindsay, organist.

A SOCIAL by the Ladies' Aid Society of Rodney, was held at the residence of Mr. Samuel Patterson. The pouring rain of the evening prevented a very large crowd being present, but the proceedings of the evening with music, recitation, etc., were successfully carried out to the satisfaction of all present.

SABBATH, Dec. 28rd, will long be remembered by the Avondale congregation of Tilsonburg, in connection with the visit of Rev. Dr. G. L. MacKay and his student Koa Kan. The doctor spoke at the three services and in the evening before a packed audience he delivered one of the most quickening and inspiring addresses ever heard in Tilsonburg. All felt the power of a life that is lived in close fellowship with God.

FAREWELL meetings in connection with Dr. and Miss Glover's departure as missionaries for China, will be held in Central Presbyterian church, Grosvenor street, on Tuesday, Jan. 8th, at three o'clock in the afternoon and eight o'clock in the evening. Rev. Dr. A. B. Simpson of New York, will speak in the afternoon on "The New Testament Plan for the Evangelization of the World," and in the evening on "Some Impressions from a Missionary visit to India, China and Japan."

THE induction of Rev. P. McE. Macleod as pastor of Central Presbyterian church, James Bay, took place in the church in the presence of a crowd that filled the place to the doors. Those who assisted in the induction were Rev. T. H. Rogers of Wellington, Rev. Dr. Campbell and Rev. D. MacRae. The addresses delivered were all very able. Services closed with the singing of the doxology and benediction was pronounced by Rev. Mr. Rogers.

REV. J. G. SMITH, formerly of Queen's College, has taken an action for \$1,000 against the Board of Management of the Temporalities Fund of the Presbyterian Church of Canada. The plaintiff was in receipt of an annuity of \$200 from the fund, when, in 1886, he went to the United States for the benefit of his health. The allegation is that, upon his return, after an absence of two years, a continuation of the annuity was refused him, and he now takes action, claiming arrears for five years.

KEMPTVILLE congregation held its usual anniversary festival on Christmas night—the O. F. Hall crowded by an intelligent and interested audience. Refreshments very creditable to the ladies were served in the basement. Mr. McDiarmid occupied the chair when a varied programme of reading, music, and pleasant and very profitable addresses were given. Rev. Messrs. Orr Bennet, B. A., Russell; Mackenzie, B. D., Brockville; McKinnon and Madill, Bishop Mills, were the speakers. Select solos were rendered by C. W. Evans, W. T. Corbett and Misses Perkinson and Hazzard.

THE annual meeting of Chalmers' church mission band was held in the school-room, on Saturday, December 22nd. The band is in a very encouraging condition and reports a very successful year, having now on its roll 114 boys and girls, and raising during the year nearly \$50. The office-bearers chosen for the coming year are as follows:—Miss Ethel Tennant, president; Mrs. Wilkie, first vice-president; Miss Malcolmson, second vice-president; Miss Loney, third vice-president; Edna Tate, treasurer; Emma Calder, secretary; the office-bearers, with Dora Tennant, Mabel Tate, Gertrude Lawrence, executive committee. A very pleasing feature of the meeting was the presentation of a certificate of life membership in

the W.F.M.S. to Mrs. Mutch, wife of the pastor.

THE congregation of Chancetford, York Co., Pa., on learning of their pastor's intention to visit the parental home in Canada, extended the usual vacation of four weeks to five, and also presented him with a well-filled purse. Rev. Jas. Drummond, wife and child are now in Canada, but on account of having other points to reach it is not his intention to remain more than three weeks. Mr. Drummond finds in Eastern Pennsylvania a most congenial soil for the growth of a positive type of Presbyterianism.

REV. MR. MITCHELL, Thorold, has resigned his charge, and at a meeting of the congregation the following resolution was passed: Moved by Mr. John Brown, seconded by Mr. Roderick Campbell, that inasmuch as our pastor, Mr. Mitchell, has expressed his decided intention of pressing his resignation of the pastorate of this church upon the Presbytery of Hamilton, the congregation, while deeply regretting this decision, can only acquiesce in the same, and we hereby appoint Mr. Geo. Turner, sr., to represent the congregation before the Presbytery in January.

At the close of the annual Christmas entertainment in connection with the Sabbath school of Knox church, Burlington, held on Monday evening, December 24th, a very pleasing incident took place. The members and friends of the congregation presented Mrs. Abraham, wife of the pastor, with a very kindly worded address and an elegant gold watch. Mrs. Abraham was completely surprised by the presentation. Dr. Abraham replied in a few well chosen words, expressing Mrs. Abraham's very high appreciation of the kindly sentiments expressed in the address and also of the handsome gift.

ON Wednesday evening, the 12th inst., a thank offering social was held at the manse, under the auspices of the W.F.M.S. of St. Paul's Presbyterian church, Athens, when a very pleasant evening was spent. After prayer by Rev. W. Ferguson (Methodist) an interesting programme was rendered, consisting of a reading by Mrs. Cameron, duet by Misses Lovercin and Hartwell, solo by Miss Lovercin, vocal duet by Misses Watson and Stevens, instrumental by Miss Stevens, short addresses by Rev. Messrs. Ferguson (Methodist) and Kennedy (Baptist). A pleasing feature of the meeting was an address and presentation of a beautiful parlor lamp and a handsome dinner set to Rev. J. J. Cameron and Mrs. Cameron as an expression of appreciation of his work as pastor of St. Paul's Presbyterian church, to which Mr. Cameron made a suitable reply.

THE services in connection with the anniversary of the Cobourg congregation were conducted on the Sabbath by Rev. Prof. Gregg, of Knox College, whose morning sermon contained very interesting references to the early history of Presbyterianism in Canada, and who in the evening discoursed from the words "Quench not the spirit," in which the following points were made: Some of the Holy Spirit's gracious operations with respect to Christians were, (1) A deeper insight into the sinfulness of sin. The deeper in grace the deeper the sense of sinfulness. (2) A clearer knowledge of saving truth. (3) Progress in the work of holiness. (4) Assistance in prayer. (5) The Holy Spirit awakens the good hope of eternal glory and bears witness with believers that they are God's children. How may Christians hinder such gracious operations, or quench the Spirit? (1) By the omission of duty—following the inclinations of pleasure rather than the leadings of conscience. (2) By the neglect of secret closet prayer. If not asked for, the Spirit will not be bestowed. (3) By neglecting the reading and the study of the word. We should imitate Christ's use of the word of God and should receive the reading and preaching of the truth with diligence, preparation, self-application and prayer. (4) By cherishing malice or ill will toward another; we are to render to no man "evil for evil." (5) By murmuring at the providence of God, our Heavenly Father, we should rather "in everything give thanks." Some reasons why Christians should not commit this sin. (1) It is sin against the

Holy Spirit, the third Person of the Blessed Trinity. (2) It is a sin against a Person concerned for our welfare and salvation. (3) It mars our own spiritual joy and comfort. (4) It impairs our power of doing good to others. This discourse was listened to with deep and earnest attention by the large congregation. The collections for the Building Fund on Sabbath amounted to the very liberal sum of \$540, and when there are added to this the receipts of the anniversary social, viz., \$66, and the liberal donation given the managers a few days ago by a generous lady of Cobourg, the total receipts of this anniversary occasion are \$1724. The anniversary social on Monday night was a complete success.

### Presbytery of Peterborough.

THIS Presbytery met on December 18th, Twenty ministers and ten elders were present. It was found that nothing could be done in the way of reconstructing stations. Delegates were appointed to visit the various augmented congregations of the Presbytery. The Rev. J. F. Campbell, of Indore, received the hearty thanks of the Presbytery for his earnest and instructive address. The Rev. Allan Findlay represented the Augmentation Committee, and ably set forth the claims of the Fund. Steps were taken to meet the claims as presented. Reports were received and considered on the subjects of Systematic Beneficence, Sabbath Observance, Temperance and State of Religion. Much time was devoted to the consideration of the remit or the Book of Praise. It was recommended that additions should be made to the proposed list of hymns, and that the whole 150 psalms should be retained. Presbytery approved of the remits on the one year's probation and the Aged and Infirm Ministers' Fund. The next meeting of Presbytery was appointed to be held in Mill St. church, Port Hope, on the 3rd Tuesday of March, at 9 a.m.

### Presbytery of Sydney.

THIS Presbytery met in St. Matthew's, on the 19th day of Dec. Mr. McPhail will be prepared to proceed to Pleasant Bay early in January, 1895. Mr. Mackenzie, interim moderator of St. Peter's session, informed the Presbytery that that congregation were prepared to raise \$400 or \$450 per annum as salary for either a settled pastor or stated supply. Presbytery, glad to learn their attitude, pledged itself to seek all assistance from Augmentation Committee required for constant services. Louisbourg requires and receives a large amount of attention at the hand of Presbytery. A committee was appointed to attend to the wants of this mission station during the current winter months. There is a small Kirk congregation at Little Lake, which received last summer the services of one of our catechists who solicited the good will of our Presbytery on their behalf. It was held that negotiations with that people must be conducted with the Kirk Synod of Picton. Mr. Sinclair's report on Labour during the past year was read and approved and the committee in charge of Louisbourg were asked not to overlook Mr. S's claims for appointment. The Presbytery applied for Mr. Mac, ordinary catechist, for Leitch's Creek; for S. H. Maclean, catechist, for Little Bras d'or, and for J. Macintosh, catechist, for Louisbourg for the summer of 1895. Mr. Drummond asked and obtained the services of Mr. R. J. Macdonald, catechist, as assistant for the next summer. The recommendations of General Assembly on State of Religion, Temperance, Sabbath Schools and Sabbath Observance were discussed; and it was agreed to hold special meetings for the full consideration of these subjects. The first conference will be on the State of Religion and Temperance, and held in St. Matthew's church, North Sydney. Presbytery desire that elders have a prominent part in the discussion expected to take place on these very important subjects. A new committee on Hymnology was appointed and instructed to report at next meeting of Presbytery. Arrangements were made by which our vacant congregations shall, during winter months, receive at least one Sabbath service every

month. Next meeting of Presbytery was appointed to be held in St. Matthew's church on the first Wednesday of March, at 11 o'clock a.m.

#### Presbytery of Kingston.

At the regular meeting of the Kingston Presbytery, Rev. Mr. Black reported that the mission at Tweed was succeeding well. Assistance was asked on behalf of the Aged and Infirm Ministers' Fund and the Home Mission Fund. Rev. M. W. McLean stated that students were badly needed to fill the vacant pulpits in the winter. The next meeting will be held in Cooke's church, Kingston, on the third Tuesday in March.

#### Presbytery of Brockville

MET in Knox Church, at Morrisburg, when there were fourteen ministers and four elders in attendance. Rev. A. Graham, of North Williamsburg, moderator, conducted the opening exercises. Rev. J. F. McFarland, of S. Mountain, was appointed moderator for the next six months. Rev. J. Stuart, of Prescott, gave the Home Mission report. Rev. D. Campbell of Renfrew, addressed the Presbytery in the interests of the Augmentation Fund. The Presbytery expressed their hearty thanks for his able and appropriate address, and promised to do their utmost to carry out the wishes of the Assembly's Committee. After attending to routine business, the Presbytery adjourned at 6 p.m. to meet again at 7.30 p.m. A Conference on Missions was held in the congregation assembled. Able and interesting addresses were delivered respectively by Revs. Graham of N. Williamsburg, Mackenzie of Brockville, and Wright of Lyn. Before closing the proceedings it was announced that the next regular meeting of Presbytery will be held in St. John's church, Brockville, on the last Monday in February, 1895, at 8 p.m.

#### Presbytery of Chatham.

This Presbytery met in session for conference in St. Andrew's church, Chatham, on Monday, 10th inst., at 7.30 p.m. Rev. J. Hodggr, B.A., moderator, in the chair. It was explained that Mr. Clarke, of London, was present to speak on behalf of the Augmentation Committee, and Mr. Campbell, of Indore, on behalf of the Foreign Mission Committee, and it was agreed to hear these brethren at this session that they might be able to address Sarnia Presbytery on the morrow. They were heard accordingly and gave interesting and instructive addresses for which the thanks of the Presbytery were tendered to them. In Mr. Nattress' absence Mr. Larkin read a paper prepared by Mr. Nattress on "The meaning of the laying-on of hands by Presbytery in the ordination of ministers, and by ministers, in the ordination of elders," after discussing which Presbytery adjourned to meet in regular session for business in the same place at 9.30 a.m. on the following day.

PRESBYTERY met in the same place pursuant to adjournment and was duly constituted. Bent Path was invited to Dawn Centre and North Dawn, and the clerk was instructed to correspond with Sarnia Presbytery in reference to supply for the station on the 1st concession of Dawn formerly in connection with Bent Path. A circular from the Assembly's Committee on Temperance was read and referred to Presbytery's Temperance Committee. It was agreed to hold a session for conference on the State of Religion at the next regular meeting. Circulars re H. M. and Aug. Funds were read and the attention of the members of Presbytery called to the needs of the funds. A circular from the Prisoners Aid Association was read and received. The clerk was instructed to certify Mr. S. M. Whaley to the senate of Knox College. Mr. Larkin was appointed delegate to the meeting of the Presbyterian Branch W. F. M. S. to be held in Windsor at the end of the month. The first business in the afternoon order was the consideration of the Augmentation Committee's recommendation that Leamington, Blytheswood, etc., should be united to form one pastoral charge. After considerable discussion it was finally agreed that in view of the state of the

Augmentation Fund and of the recommendation of the committee for a re-arrangement of fields, we, as a Presbytery, can hold out no hope that any grant will be given to Leamington. Dr. Battersby stated that Dresden desired to retain its status of a vacant charge. The Home Mission report for the year was read, received and adopted. Dr. Gordon, of Halifax, was nominated Moderator of next General Assembly. Committee to visit mission stations and augmented charges within the bounds were appointed as follows: Blytheswood, etc., Mr. Colter; Dawn, Messrs. Davidson and Becket; Colchester, Mr. Nattress; Buxton, etc., Mr. Larkin. Messrs. McLaren, Larkin, Jameson, J. McDonald, R. McDonald and Haggart were appointed a committee on the revision of the Book of Praise. It was agreed that the next regular meeting of the Court be held in Zion church, Ridgeway, on Monday, 11th March next, at 7.30 p.m. Closed with the benediction.—W. M. FLEMING, Clerk.

#### Presbytery of Halifax.

THE Halifax Presbytery met at Shubenacadie. There were present five ministers and two elders. Mr. McKie reported that he had moderated in a call at Little River on the 12th of November. The call was signed by one hundred and three members and forty-two adherents, and was in favor of Rev. Charles McKay, Brookfield. A salary of \$625 was promised, and in order to encourage the congregation which has suffered much from a protracted vacancy, deaths and emigration, it was agreed to apply to the Augmentation Committee for a grant of \$125. The congregation, however, though weakened, is still in a hopeful condition. No arrears for supply have accumulated, contributions for the schemes of the Church have been made, and steps are now being taken to raise the augmentation allotment. If Mr. McKay sees fit to accept the call, which is unanimous and hearty, he will be warmly welcomed, and will enter upon a field where good work can be done for the Master. Rev. F. S. Coffin, Lower Stewiacke, was appointed to represent the Halifax Presbytery in support of the call when dealt with by the Truro Presbytery.

#### Presbytery of Glengarry.

THE Presbytery of Glengarry met at Maxwellville on Tuesday, of last week, Rev. R. McLeod, Dunvegan, was elected moderator. Rev. Mr. McKrackar, formerly of Manitoba, presented the usual presbyterial certificate, and his name was placed on the roll of the Presbytery as a minister without a charge. Rev. Mr. Ballantyne, pastor of Knox church, Ottawa, visited the Presbytery in the interests of the Augmentation Fund. He pointed out that the importance and present condition of the fund almost meant a crisis in its history. This was made the ground for a strong plea for increased munificence to the fund. He asked the Presbytery to raise seven hundred dollars towards this fund, which would be seventy per cent. in advance of last year. The people of Knox church, Lancaster, asked permission to call Rev. Archibald Graham, of Williamsburg, Ont. This charge has been vacant since last August, when Rev. Mr. Calder resigned. Mr. Graham is the unanimous choice of the congregation. The Presbytery sustained the call and appointed the Rev. A. Givan to represent the Presbytery in the interest of the call at Brockville Presbytery, of which Mr. Graham is a member. Rev. James Mathewson gave a report on the state of work in the congregation. We had visited. Faults were faithfully pointed out and suggestions freely given. The Presbytery makes a decided effort to know the state of every congregation within its bounds, and uses all proper means to protect minister and people. The new book of praise was the subject of much animated discussion. Rev. Mr. McKenzie, Roxboro, Ont., made an enthusiastic defence of the Psalms. They are a great heritage from God, a rich garden in which the souls of the saints have been nourished. He desired to have the Psalms retained in their entirety in both volumes of the book of praise. The discussion was carried on chiefly by Revs. M. MacLennan and Cornick. The quality of the selections

was not doubted. The chief point was the new versions and selections being allowed to displace the psalms now used. In the evening a conference on Sabbath Observance was held. The subject will be taken up again at the county Sabbath school convention, which is to be held on January 22nd and 23rd next, when it will receive considerable attention. The Glengarry County Presbyterian Sabbath School Association will hold its annual convention in Williamstown on the dates named above. The programme is a strong one, and the subject will undoubtedly elicit much discussion.

#### Distribution of Probationers.

THE General Assembly's Committee on the Distribution of Probationers met in St. Paul's church, Hamilton, on the 18th December, to make arrangements for the quarter beginning with the approaching New Year. Four of the six members were present, the convener being prevented from attending by sickness, and Mr. Rutherford being engaged with work assigned him by his Presbytery. Those present were Dr. Cochrane and the clerk, Dr. Torrance, with Messrs. Murray and Grant.

The following resolution was adopted, and the clerk was instructed to send a copy to Dr. Laidlaw:—"The members of the Distribution Committee desire to express their deep sympathy with their beloved brother, Dr. Laidlaw, in his prolonged and painful affliction, which has laid him aside from pulpit and pastoral duties, and also prevented his presence at the recent meetings of the Committee.

"They desire to record their high appreciation of his services, and the valuable aid and counsel given to this important department of church work; they assure him of their sincere prayers for his speedy and complete restoration to health; that he may be long spared to his congregation and the church at large; and that this and previous trials and bereavements may be sanctified, and made conducive to his spiritual and eternal well being."

Among the most important items of the business which engaged attention was, in the first place, the making up of the roll of probationers. Five new names were accepted and two declined on the ground that the Presbyteries with which they had been connected did not report their vacancies for supply.

Of the twenty-six Presbyteries in the section of the church with which the committee is concerned seven, namely, Quebec, Ottawa, Lanark and Renfrew, Brockville, Orangeville, Bruce and Algoma, (properly a mission field) made no report. Three—Kingston, Saugeen and Sarnia—reported no vacancies. Seven, namely, Montreal, Glengarry, Whitby, Barrie, Hamilton, Paris and Huron, reported vacancies, but did not wish supply. Among reasons given for this were such as "settlement expected soon;" "congregations had called;" "leave to moderate had been granted;" "the field was being re-arranged." In some instances students were reported as supplying, and in one case that the vacancy was waiting for a student expected to graduate at the close of the current session of the college.

Only sixty-four vacancies were reported by nine Presbyteries for supply, allowing the committee to give only four days' employment to each probationer of the sixteen on the list. The Committee agreed to record their regret that they could give so little supply to those who had placed their services at their disposal, caused by Presbyteries, in several cases, allowing students to supply the pulpits of vacancies, contrary to the injunction of the Assembly, and in some instances waiting for them until they were eligible for a call.

Further, the Committee were of opinion that the mere fact that leave for a moderation having been granted, or that vacancies were "about to call," was no reason why probationers regularly on the roll should not be received.

Owing to the convener's state of health, it is requested that all correspondence be done with the clerk, Rev. Dr. Torrance, Guelph.

## Correspondence.

## The Hymnal Tunes.

Editor PRESBYTERIAN REVIEW:

SIR,—In your issue of last week a correspondent, signing himself "Presbyterian," writes concerning the "Hymnal" as follows:

"2. The adaptation of particular tunes to particular hymns, while to a certain extent advantageous, does not find favour with the majority of people, so far as my acquaintance with their views goes. If choirs and choir leaders are at all qualified to lead the service of praise, they should be the best judges as to the tunes best suited for hymns selected by the pastor."

I am decidedly of a different opinion, and consider one of the most desirable things in this connection to be the "adaptation of particular tunes to particular hymns." If every psalm and hymn had its own tune our people would become so familiar with them that congregational singing would not only be better, but be a real pleasure. The very tune would suggest the words and the words recall the tune; but when a psalm or hymn is given and an unusual tune selected by the choir, congregational singing is simply nowhere. In fact no stronger argument for this could be found than in the concluding part of "Presbyterian's" own communication, where in he says:—

"3. The introduction of so many new tunes into the service of praise in Presbyterian churches is having the result, especially in the cities and towns—where the Hymnal and its music are used—that congregational singing is waning and is being more and more largely left to the choir. The older generation have no knowledge of the new music—and many of them do not like it—while the younger generation, with a few exceptions, will not sing until they have acquired some knowledge of the music."

It would be a great mistake to perpetuate a condition of things which will lead to praise in city and town churches being done by proxy—by the choirs; and, which, in the rural districts, will prevent the adoption of the Hymnal altogether. What is wanted is that a lot of the namby-pamby new music should be weeded out and replaced by the best old Scotch melodies with which Presbyterians all over the world are familiar."

If we wish to realize the force of my contention let us try to imagine any of the old familiar songs sung to tunes different from what we have associated their words. The song and the tune have become so incorporated with each other that one immediately feels that to divorce them would spoil both.

Some of our hymns are so invariably sung to one recognized tune that congregations sing them easily and heartily; one such is "The Sands of Time are Sinking," yet the writer was in a church lately where "the choir selected" a new tune, with the result that they had it all to themselves. By all means, I say, let us have a fixed tune for each hymn.

ANOTHER PRESBYTERIAN.

## Congregational Singing.

Editor PRESBYTERIAN REVIEW:

SIR—I notice with pleasure the announcement in your issue of Dec. 20, that the committee on the Hymnal intend carrying out some of the suggestions made in my letter published in your issue of the 13th December, more particularly with regard to inserting a number of the old standard tunes, with which Presbyterians are everywhere familiar, in the new edition of the Hymnal. As the committee has invited suggestions, and no doubt will receive them in abundance, I may consider that the object I had in view in writing has practically been achieved.

You will, however, allow me to emphasize the point, already referred to in my first letter, that we do not want praise by proxy in the Presbyterian Church. "Let all the people praise the Lord" is the injunction of Scripture. If modern choir arrangements and modern music are going to have the effect of closing the mouths of the people in the service of praise, we had better at once reconsider our position, revise our choir arrangements, reform our Hymnal music and get back to sound Presbyterian principles and practice.

There is another feature of modern church music which requires attention. I refer to the innovation of solo singing which is creeping into Presbyterian churches. I think it is not at all out of place that the choir should sing a suitable piece of music while the offering is being taken—it will serve to hold the attention of the congregation and prevent gawky gazing about the church; and if the congregation should be able to join in the singing, so much the better. But when Mr. A, or Mrs. B, or Miss C, undertakes to "entertain" the congregation by singing a severely classical solo, in the performance of which not a single word can be heard or understood by the people, all I have to say is that such a performance is not "praise"; it simply amounts to Mr. A, or Mrs. B, or Miss C showing off his or her fine "points" in music for the gratification of his or her friends. Such a performance may suit churches which delight to ape the gorgeous style of worship which prevails in Romish and Ritualistic churches, but surely it should not be tolerated in Presbyterian worship.

I heartily agree that in the worship of Almighty God we should have the best singing possible, and I am in full accord with the idea that the use of the organ in aid of congregational singing is quite proper; but I draw the line there. I contend that solo singing by a member of a choir is neither praise nor worship, nor an aid to reverent, profitable worship, but the reverse.

As I understand the polity and order of the Presbyterian church the service of praise is under the control of the congregational session. Am I taking too strong ground when I say that sessions which allow choirs and choir leaders to introduce such unseemly innovations into public worship have abdicated one of their most important functions and are not doing their whole duty?

The extent to which this particular innovation has been introduced into Presbyterian congregations, particularly in cities and towns, in my judgment renders it advisable that some of our higher church courts should deal with the matter and give a formal deliverance thereupon.

PRESBYTERIAN.

## Literary Notes.

THE YOUNG WOODSMAN. By J. Macdonald Oxley. London and Edinburgh: T. Nelson & Son. Toronto: The Copp, Clark Co. Price, 50c.

An interesting book, especially for Canadian boys, as it deals with life in the forests of Canada. Mr. Oxley, in sketching Frank Kingston's many trials and labours, gives a fair idea of the privations that were borne unflinchingly by the early settlers, the youngsters taking their share of the work willingly.

THE CONGO ROVERS. By B. Collingwood. London: Blackie & Son. Toronto: The Copp, Clark Co. Price, \$1.25.

This story takes the young reader over a new field of adventure, in which the boldness of the actors, and the perils of the expeditions, and the general vicissitudes of fortune, keep his attention on the stretch from the beginning to the end. Along the banks of the Congo there have been enacted scenes of violence and have been performed deeds of daring that cannot fail to give stir and action to any story founded on a knowledge of recent history there. Around the figures of the explorer, the colonizer, the soldier, and the slave-trader, a vast amount of interest can be crowded. The "Congo Rovers" is a story of the slave squadron. Nor does it lack the flavour of salt water and the freshness of the sea breeze. Life is given the narration by ample illustrations from the pencil of J. Schonberg. The story is a healthy one for boys. It is well related, and will certainly whet their appetite for history.

ST. PAUL'S CONCEPTION OF CHRISTIANITY. By Prof. A. R. Bruce, D.D. New York: Charles Scribner's Sons. Toronto: William Briggs.

Writing of this book a contemporary says that it is a clear, fearless, scientific and yet

careful treatment of St. Paul's Christian Theology, first making quest into the authenticity of the Pauline writings, passing thence to the personal conditions and circumstances of his life, and their bearings upon his theology. The various epistles, their aim and the vital doctrines as set forth in them, the relations of the old dispensation and the men come under a review of solid thinking, fair in statement and with quick perception of truth, which, in some cases, lies obscured under difficulties. While the author concedes somewhat, he shows over a strong conviction that in all the trials to which our faith is subjected to in this age of controversy, the foundations as set forth by the great Apostle are secure and the triumph of faith certain.

FRA PAOLO SARPI.—The extent of the impression which the perusal of Dr. Robertson's book has left on Mr. Gladstone's mind may be gathered from the fact that he has written him a second letter commending it. It is in the following terms:

HAWARDEN, Nov. 29, 1894.

MY DEAR SIR,—Having perused your whole work I think it is a valuable addition to our British literature in the historic branch, and I trust it may do much towards advancing the memory of Fra Paolo Sarpi towards the high place which it is entitled to hold. . . . Pray remember my call to our library, and believe me, Your very faithful and obedient

W. E. GLADSTONE.

P.S.—I had already recommended the book to Marchesa Theodolo in Rome. She has ordered it. Nov. 29th.

The Rev. A. Robertson, D.D., Venice.

THE Funk Wagnalls Company's catalogue of popular books for presentation purposes contains many excellent works at reasonable holiday prices. Among them may be mentioned the works of Goldsmith, Addison, Edwin Arnold, Loosing, Farrar, Haweis, Dodge, Bishop Vincent, Francis E. Willard, Hale, and others of popular distinction.

THE report of the exercises at the opening of the Alexander Commencement Hall, presented to Princeton College by Mrs. Charles B. Alexander, and the baccalaureate sermon on dogma by President Patton have been published in booklet form.

A JAPANESE bookseller at Tokio thus vaunts his wares:—"Books elegant as a singing girl. Print clear as crystal. Paper tough as elephant's hide. Customers treated as politely as by the rival steamship companies. Goods despatched as expeditiously as a cannon-ball. Parcels done up with as much care as that bestowed on her husband by a loving wife."

## At Hymen's Altar.

On Thursday evening, Dec. 20th, a gay party gathered at the residence of Mr. and Mrs. James Alison, Murray street, to witness the marriage of their daughter Annie, to Mr. Thomas Rennie. The ceremony was performed by Rev. Wm. Patterson, assisted by Rev. J. S. Conning, brother-in-law of the bride. Among the many guests were Rev. Mr. Patterson and Mrs. Patterson, Rev. J. S. Conning and Mrs. Conning, of Calodonia, Mr. and Mrs. John Rennie, Mr. and Mrs. Robert Rennie, Mr. and Mrs. J. Alison, Mr. and Mrs. M. B. Alison, Mr. and Mrs. Close, Mr. and Mrs. Kinnear, Mr. and Mrs. Lytic, Mr. and Mrs. Jos. Olive, Ex-Mayer and Mrs. Clarke, Mr. and Mrs. Bradshaw, Mr. and Mrs. Wilson, Mr. and Mrs. Dixon, Mr. and Mrs. McCutcheon, Mr. and Mrs. Earnett; Mr. T. H. Alison, Peterborough; Mr. Keston, Buffalo; Miss Morton, Leithaven; Mrs. Doon, Miss Doon, Miss Simpson, Miss Adamson, Mr. Munro, Miss Harmer; the Misses Olive, Buffalo. The bridesmaids were Miss Alison, sister of the bride, Miss Doon and Miss Jessie Alison; and Mr. T. H. Alison and Mr. Keston were best men. Mr. and Mrs. Rennie left for a tour through the Southern States, and will reside at Swansoo on their return. The bride was the recipient of many valuable and costly gifts from her well-wishers.

## The Winning of Pastor Brown.

### A Christmas Story.

By S. JOHN DUNCAN-CLARK.

Pastor Brown was a man all the people in Mountaincrest knew and esteemed. For twenty years he had labored in their midst with an earnest sympathy and love that had endeared him to the hearts of many. There was hardly a household in the town that had not at some time experienced the help and comfort of his presence in trouble; hardly a sick bed at which he had not stood in loving ministration. Yet he was never in the way; his brother ministers never felt jealous at his presence among their flock, for so manifest was the Spirit of Christ in his life that one could not meet him without being blessed. But withal Pastor Brown was a man of strong opinions, and opinions of which he was by no means ashamed; and one of these, in which he differed from his fellow-workers in the ministry was in loving but sturdy opposition to that new movement among the young people known as Christian Endeavor. He did not fulminate against it in pulpit and press as some of its enemies did, but he did worse, he remained indifferent to it; ignored it completely. His young people were distressed, but not angry; that would have been impossible. They went to him at first and asked him about organizing a society, and he met them with his usual kindly sympathy, heard all they had to say, but only answered, "I think it better not, I cannot encourage you in it," and the matter ended there; the society remained unformed, and the young people in loyal love bore their disappointment and rallied as earnestly as ever in their pastors support. I do not want you to think these young people were any better than the average. There was a little grumbling, a little discontent, but such could not last long when Pastor Brown was concerned; every one sooner or later, and usually sooner, fell into harmony with him. But one day something happened that caused all personal disappointment to be forgotten in sympathy with the pastor. News came that his boy was coming home from college, and coming home in disgrace. Everybody knew Pastor Brown's boy. A fine handsome fellow of seventeen, two years ago he had left home to attend the university in the neighboring city, with bright prospects of success. He was one of the cleverest boys Mountaincrest high-school had ever turned out, the principle said, and the people believed him. His first year examination had strengthened the confidence in him, and his dear, old father was proud indeed when he read in the paper sent him, "First-class Honors:—1. Charles Brown, Mountaincrest." It was an auspicious beginning, but now a sudden check had come to his parents' hope; a check that was keenly bitter in the pain it caused. Lately Charley's letters had been few and far between, and lacking the usual confident tone that characterized them. His mother had been somewhat anxious; his simple minded father, who thought evil of no one, set it down to stress of study. Could they have visited him unseen they would have been in some measure prepared for the blow that came, with the briefly worded telegram, "Have been rusticated. Will be home to-morrow." Charley was like his father in good-nature, but lacked the strong convictions and firm principles of Pastor Brown. During his first year at College through steady work he was kept from forming harmful associations; but elated by the success of his examination he took things more easily afterwards, and during this more or less idle period the University "fast set" found him out, discovered his good-natured qualities, his talent for music, and his fine voice; and by flattery and guile, in which they were proficient, threw round him a net which made him their own. Then it was the same old story oft repeated. Descent is easy, and rapidly he sank to their level. Things went from bad to worse. His professors, with whom he was a great favorite, were amazed, horrified. They reasoned with him unavailingly; he seemed to have lost his senses. At last one day in a state of intoxication he insulted one of the faculty. Summoned before the council he refused to apologise and was accordingly rusticated. Such is the story; sad, but only too common in the lives of many of our boys. Pastor Brown could not believe his eyes when he read the awful message. "There must be some mistake," he cried, "my boy Charlie rusticated! Nonsense, nonsense." The dear old mother went to her room and poured out her heart with all its woes to God, pleading for her boy as she had often done before.

It was the first day of December, when Pastor Brown stood waiting on the cold station platform for the uptrain that would bring his precious boy. Suddenly he heard its whistle, and the engine appeared, coming round the curve. Another minute and the train drew up at the platform. With anxious face the father looked for the son. A young man stepped from the rear car, throwing away a half smoked cigar. Could that be Charley? Yes it was. His father rushed forward to meet him. "Charley, Charley, tell me it is not true," he exclaimed. Something of the old, softened expression came to the boys face as he heard his fathers voice, and a flush of shame suffused his cheeks; but it was gone in a moment, and with hardened look and bitter voice, he answered, "Yes father, it's true." The old man's arms had been raised to embrace his son, but with the reply they fell to his side, and for a moment his head bent upon his breast. Then he looked up into his boy's face again, and tears stood in his pleading eyes as he asked tremulously "But it was not deserved; say it was not deserved." Charley turned sharply away, that loving look was

too much for him. "It was," he said shortly. Pastor Brown was stunned. He turned and walked out of the station and Charley followed. As together they passed along the familiar streets, and met many an old friend, none of whom however, stopped to speak, noticing at once that something was wrong, Charley's thoughts were most painful. He remembered his happy innocent boyhood that seemed now to have been ages before, and buried beneath a mountain of sin. He thought of his mother and wondered how he would meet her. But with all his reflections came no thought of repentance. He told himself it was too late for that.

As they neared the house he could see his mother standing at the gate, watching anxiously. Her eager eye detected at once that there was, only too truly, trouble; and her heart sank within her. But what need to describe the pain of that meeting! My readers can better imagine for themselves how the mothers heart must have suffered as her boy's position of disgrace was forced home upon her. That was a sad night but it was only the first of many. Charley hardened his heart. The following day he sought out and found fellows whom two years before he had shunned. They were the ne'er-do-wells of the town; idle loungers who passed their days in drinking, smoking and playing cards or billiards. They of course hailed him with delight, and soon he was fully initiated in all their sinful haunts, and plans. Night after night he spent with them, indulging to excess in every kind of evil pleasure. Night after night his father and mother awaited in prayer his home coming, and sometimes vainly. But God had His own time and way to answer the parents prayers, and as yet they had not come.

It was Christmas Eve, and the Y. P. S. C. E., of Southside church were completing their decoration of the building for the next day's services. They had had tea together in the church and were now merrily at work.

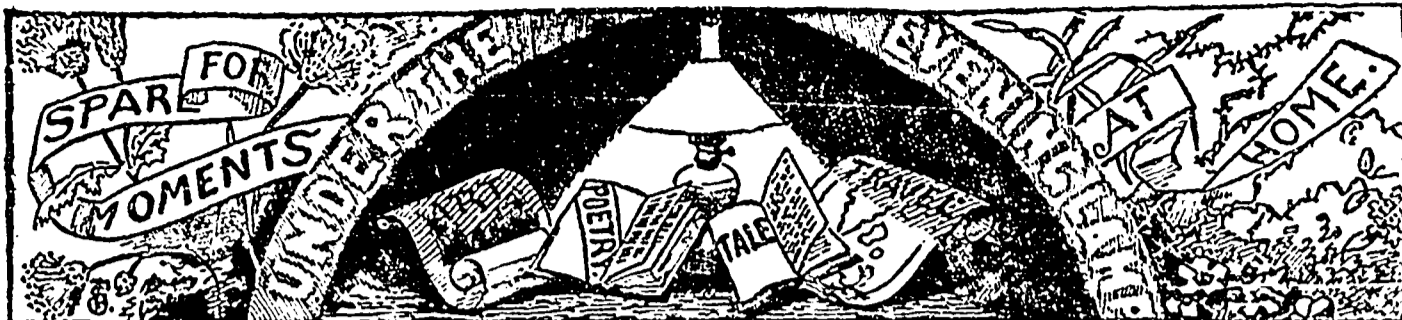
"Tom," said Bessie Wilson, "run over to Steven's and get a ball of twine; they will be open late to-night, and it is not ten yet."

"Alright," was the reply, and Tom Crawford picked up his hat and hurried out. He had hardly gone however when he re-appeared. "Come out two of you fellows," he exclaimed, "Charley Brown's leaning up against the fence out here, and I'm afraid he's not sober."

Two of the boys, Fred Bryce and Mervyn Scott, went out with Tom, and found what he had said was only too true; the ministers son was leaning against the fence, muttering aimlessly to himself, and in a most unfit condition to be left alone. Tom and Mervyn each took him gently by an arm, and led him through the church into the vestry. Bessie Wilson hurried about, and made a cup of strong coffee which they induced him to drink. In the midst of these acts of kindness Fred Bryce spoke up, and said, "Look here girls if you'll go and let our people know on your way home I'll stay here with Tom and Mervyn till Charley is sober enough to go home. Will you stay with me boys?"

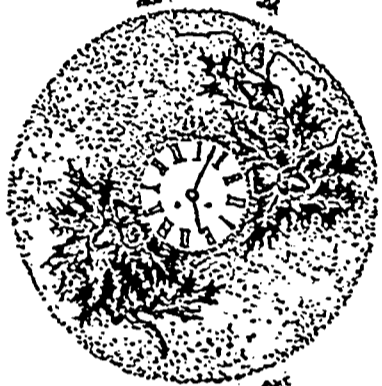
"Yes," they both replied together. So the girls went and left the three earnest young fellows with their unhappy charge. When they were alone, Tom said, "Boys, let's kneel down and pray for him." So they knelt, and Charley sat in a corner staring vacantly across the room. They all prayed earnestly; when one would cease another would take up the pleading. The hours sped. The clock had struck one. Mervyn was praying. Suddenly a sound caused them to look up. Charley was down on his knees. Their hearts bounded within them, and with a voice rendered almost inaudible by the intensity of emotion, Mervyn besought God for Charley. Presently Fred crept over beside him and put his arm across his shoulders. There was a deep sob, followed by complete stillness; each was praying now in silence. Suddenly the quiet of the room was broken by anguished cry, "God be merciful to me a sinner." Then the boys felt that victory was near, and with hearts aglow with gladness they continued to pray. It was a thrilling time. Charley's sobs came thick and fast, with broken cries for mercy. The clock struck two. The battle was at its height. It was Satan's struggle for a soul, but to him who had redeemed it belonged the victory. The sobs became less frequent, and his whole frame seemed to grow still. Now the words came with a tone of glad confidence, "Thou has forgiven." It was the signal of victory. With thankful hearts the three boys waited. Suddenly Charley rose to his feet. There was a look of peace upon his face that seemed to be a reflection of the Master's. In silence he grasped each proffered hand. "Boys, let us go home," he said. So they left the church as the clock was striking four, and went together as far as Pastor Brown's gate; there the three left him with a warm hand grasp, for they knew an anxious father and mother were awaiting his return. Charley entered the house quietly and went straight to his mothers room. The door stood ajar, and he saw the dear old people kneeling by the bedside. He crept in softly but their eager ears heard him and they rose to their feet. "Father, mother," he said "I have come to ask your forgiveness. God has forgiven me, can you?" What a question! Their forgiveness had been waiting just this opportunity. As the light of Christmas morning streamed through the windows, it fell upon three kneeling figures, Charley was the middle one, and the arms of father and mother encircled him in joyous love.

A large audience greeted Pastor Brown at the Christmas morning service, and were surprised to hear the announcement at its conclusion. "The young people will remain to form a Christian Endeavor Society, and if Messrs. Bryce, Scott and Crawford of Southside church are here, we would be glad to have them remain also. The society was formed, and Charley, much against his will, was elected its first president. And thus Pastor Brown was won to Christian Endeavor.



**A Clock Plaque.**

An ordinary clock may be made a very elegant home ornament with very little trouble and expense. Have an inch board sawed to the desired shape and size, with an opening in the center in

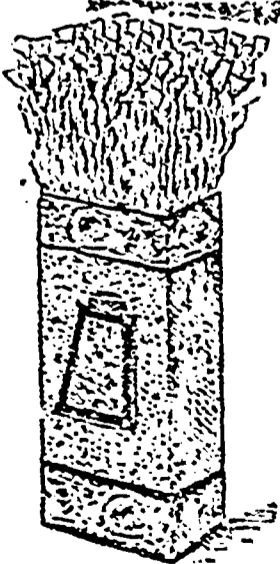


A PLAQUE FOR A CLOCK.

which the clock will fit snugly. Cut the plush which is to cover it, a couple of inches larger than the board is, and slash it around the edges. Place a layer of cotton batting on the board, before covering it, with an extra thickness near the edge, so that it will gradually slope towards the opening for the clock. Lay on the plush, and draw it smoothly over the board, and tack it on the back. The decoration for the plaque is made of natural oak leaves. Select as graceful a twig as possible, give the leaves a couple of coats of glue: when dry, gold or bronze all with liquid gilding, and tack it on the plaque. Fasten the clock in securely, and cover the back by tacking muslin over it, the color of the plush. Place screw-eyes on the back to hang it up by. The wire or cord for hanging, should not show

**Lamp Lighters.**

An economical receptacle for lamp lighters may be made from an empty starch-box decorated with wall-paper bordering, as shown in the engraving. The lighters have an extra twist, which makes them



HOLDER FOR LAMP LIGHTERS.

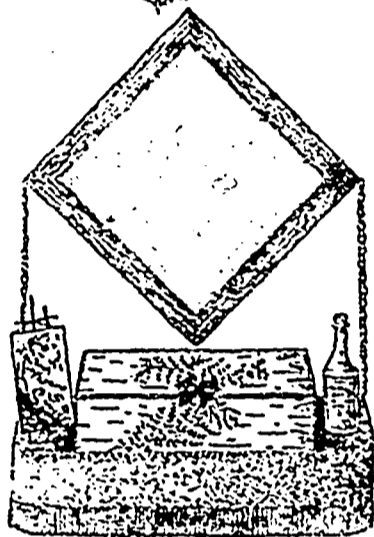
not only better, but easier to handle. Cut the

on one side and the other between the thumb and fingers, to give them a plaited appearance.

**A Neat Shaving Glass.**

To make a convenient little arrangement for shaving, take a square glass, hang it up diagonally, and make a shelf the length of the width of it, and proportionately wide. Cover it with velvet or felt, tack a strip around it of the same, edged with fringe, and hang it on the glass with brass chains. The box for holding the razor, cup and other necessary articles, is made of birch bark, which is overlaid together with thread, holding several pieces of dried grass or straw on the edge as it is sewed. A spray is painted on in dark brown, and a bow placed on the lid of the same color. If birch bark can not be obtained, an ordinary wooden box will answer. It can be papered to imitate bird's-eye maple, or oak; give the box a couple of coats of varnish, if papered. The cover for holding the shaving papers, is made of rather stiff blotting paper, on which some little design is painted

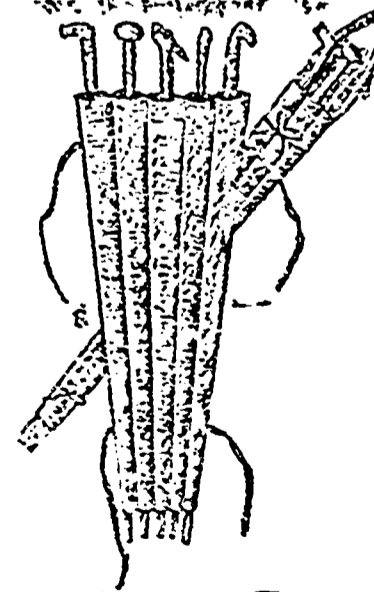
over the steak, half an inch in thickness, but not extending to the edges. Roll like jelly-cake, and tie in three or four places with string. Place it in the oven for an hour, basting frequently, and it will come out nicely browned. Cut in slices, and serve on a platter garnished with sprigs of parsley.



A SHAVING GLASS AND BOX.

**MAYONNAISE TOMATOES**, make a very pretty looking dish. For these, select large size fruit. Cut them in two, and on each half place a spoonful of salad dressing, made after the following recipe: On a platter, with a silver fork, mix one teaspoonful of dry mustard, with a very little vinegar. Add a little olive oil. Stir well, which is the secret of good salad dressing; from time to time, add more oil, mixing thoroughly, until it is very stiff; when more vinegar should be used. Before finishing, add the yolks of two raw eggs, a third of a teaspoonful of vinegar, salt, and a suspicion of Cayenne pepper. When done, it should be the consistency of batter, and very smooth. Care must be taken, that not more oil or vinegar be used at a time than the mustard will take up with stirring.

**JELLIED TOMATOES** will be appreciated on a warm day. Boil, until done, a large beef's tongue, saving about a pint of the liquid. Remove the skin, allow it to cool, and then slice in thin slices. In half a pint of water, dissolve two ounces of gelatine. From a cupful of browned veal gravy, skim all the grease, and stir into it a small tablespoonful of



CASE TO HOLD UMBRELLAS.

sugar, one of browned sugar, three of vinegar and the water in which the tongue was boiled. Then add, mixing well, the dissolved gelatine, and a quart of boiling water. Strain through a jelly bag,

**An Easily Made Toilet Stand.**

An economical and convenient stand is here shown, for holding a tin basin, pitcher and soap-dish. It is made of three broom-sticks, each thirty-five inches long; they are nailed together, and a piece of stout wire drawn around the top for the basin to rest on. Paint the sticks red or black; fasten three nails in the sticks



TOILET STAND.

to hold a small tin plate for soap. A drum-stick, or a smooth stick of any kind, is fastened on one side, to hang the towel on; it is to be painted like the stand. The basin and pitcher will cost in the neighborhood of a dollar, which is really all the outlay; the little paint it will take, will not amount to five cents. If one were to buy a stand of this kind, it would cost about five dollars, and really no better than this home-made one will be.

**Umbrella Case for Travelling.**

This convenient case for carrying a number of umbrellas when travelling, is made as follows out of dark-brown ladies' cloth. Cut two pieces of the cloth twenty-seven inches long, and fifteen wide, slope them towards the bottom, as shown in the engraving. Stitch the pieces together and turn; bind on the top and bottom with dark-brown worsted braid. Divide the case into four equal parts on the top and bottom, and place a double row of stitching in these places, to form four pockets. Sew pieces of the braid on the top and bottom, to tie it together.

**Luncheon Dishes.**

A C. PAGE.

The luncheon table should always be dainty and inviting, with fresh table cloth and napkins, and a few flowers, (those with the most delicate perfume) to brighten up the board. Flowers, however, are not always to be had, and a china dish, filled with earth, and planted with growing ferns and vines, makes a charming bit of green for a centre-piece, that can be used all the year around. Fancy china and sparkling glass, add much to the attractiveness of the lunch table, and a dark-green leaf in Napoleon ware, is the prettiest butter plate, as it contrasts well with the fresh golden roll.

**Mock Duck**, is a particularly nice dish for luncheon. For a family of four, select a beef-steak weighing about three-quarters of a pound, and free from loose fat or stringy pieces. Mix bread crumbs with salt, pepper, and a little butter, chopped very fine. Mashed slightly, and spread

## Presbytery of Kamloops.

This Presbytery met on Wednesday, Dec. 12th, Rev Paul F Langill's resignation of Vernon was accepted, and the following minute adopted: "The Presbytery of Kamloops, in receiving the resignation of Rev. Paul F. Langill, B.A., desires to place on record its very high appreciation of the good, energetic and efficient work done by him as missionary at Vernon, and also as convener of Presbytery's H. M. Committee. For about five years Mr. Langill has labored amid difficulties and discouragements, such as we all have experienced—always cheerful, always faithful, always self-forgetting. Both Vernon and Okanagan owe much to him. As a member of this court Mr. Langill has been regular in attendance upon meetings and faithful in the discharge of all duties laid upon him. The Presbytery regrets very much the loss sustained in the removal of this brother, and trusts that the rich blessing of God may rest upon him and upon his family, and that the way may be opened up speedily for a comfortable settlement in the east." On motion by Mr. Wright, Rev. A. Lee, B.A. (Kamloops P.O.) was appointed Convener of H.M. Com. Rev. G. A. Nelson, B.A., was made a member of this committee. Re supply of Vernon—Resolved to approve appointment of Mr. G. A. Wilson. Mr. J. Hunter, Kaslo, was authorized and instructed to call congregational meeting for election of trustees and managers. An account for building materials supplied Revelstoke church, per order of Mr. Cayliss, was considered. Presbytery advised the congregation to admit claims at reduced figures. A letter was received from Mr. C. T. Bayliss, making certain claims against Revelstoke congregation and also against the Presbytery. Resolved to declare freedom from all responsibility, and also to return to the Assembly's Home Mission Committee the special grant obtained in October. Messrs. Wilson and Wright presented report on illness of Mr. Reid, student at Okanagan. The following minute was adopted: "The Presbytery having learned of the severe affliction of George Reynolds Somerville Reid, a student of the Church of Scotland and missionary laboring within the bounds of this Presbytery, desires to place on record its high appreciation of the excellent work done by Mr. Reid, and hereby express its deep sympathy with him and its prayer that his illness may be of a temporary character. The Presbytery also takes this opportunity of expressing its sincere appreciation of the kindness which Mr. Reid received during his illness at Vernon, and would make special mention of the names of Mr. and Mrs. Price, Ellison, and Mr. Leonard Norris (Government agent.) Agreed also to instruct Presbytery's H. M. Com. to prepare a full report of the case, with statement of expenses incurred, for Assembly's Com. and to make application for a special grant to meet the emergency. Agreed to telegraph Dr. Robertson for suitable supply for Okanagan, and also for Revelstoke. On remits of Assembly.

## Like a New Man

"For five or six years I had Dyspepsia in its worst form, sometimes completely prostrated; so much that it was impossible for me to work more than half an hour at a time. I had tried various remedies but did not receive any benefit, when I was recommended by a druggist to try Hood's Sarsaparilla. I have taken two bottles and feel like a new man. I can eat and drink anything and enjoy my food. I never felt better. I cannot praise Hood's Sarsaparilla too much for not only has it cured me of dyspepsia but also of rheumatism."

JAMES FERROSON, St. John, New Brunswick.

**Hood's Sarsaparilla Cures**

Hood's Pills with new friends daily.

1. "Hymnal"—Unqualified approval of Proposed Book of Praise and of all resolutions of last General Assembly thereon. 2. "Year's service in Home Mission field by all graduating students, etc." Messrs. J. Knox Wright and G. A. Wilson were appointed to consider and prepare some recommendations for next meeting of Presbytery. 3. "Aged and Infirm Ministers' Fund"—Agreed to express disapproval of the overture. 4. "Jewish Standing Committee"—Disapproved—agreed to recommend that the present Foreign Mission Com. attend to the work. 5. Amalgamation of certain committees"—Disapproved. Next meeting to be held in Kamloops on first Wednesday in March.—JOHN KNOX WRIGHT, Clerk.

## Saugeen Presbyterial W.F.M.S.

The seventh annual meeting of the Saugeen Presbyterial W.F.M.S. was held in Palmerston on Tuesday, Dec. 11th. The attendance was good and the meetings were interesting as well as profitable. At the business meeting in the morning sixteen auxiliaries and six mission bands reported a membership of 550. The total amount contributed during the year was \$788.17, an increase of \$123.84 over last year. The officers for 1895 are:—Mrs. J. M. Aull, Palmerston, Pres.; Mrs. S. Young, Clifford; Mrs. J. Morrison, Cedarville; Mrs. M. C. Cameron, Harristown, Mrs. A. C. Stewart, Belmore, Vice Presidents, Mrs. M. O. Macgregor, Mount Forest, Treas.; Miss Jessie Young, Clifford, Sec. At the afternoon meeting several excellent papers were read, and a very instructive address was given by Rev. J. Goforth, who also answered many questions asked by the ladies regarding his work in China. A public meeting was held in the evening, at which very able and impressive addresses were given by Rev. D. J. Macdonnell, of Toronto, and Rev. J. Goforth, of Honan, China.—J. M. YOUNG, Sec.

The admirable paper on moral obligation by President J. G. Schurman, of Cornell University, which appeared in the Philosophical Review, has been reprinted in pamphlet form.

## A Tonic

For Brain-Workers, the Weak and Debilitated.

## Horsford's Acid Phosphate

is without exception, the Best Remedy for relieving Mental and Nervous Exhaustion; and where the system has become debilitated by disease, it acts as a general tonic and vitalizer, affording sustenance to both brain and body.

Dr. E. Cornell Esten, Philadelphia, Pa., says: "I have met with the greatest and most satisfactory results in dyspepsia and general derangement of the cerebral and nervous systems, causing debility and exhaustion."

Descriptive pamphlet free.

Horsford Chemical Works, Providence, R.I.  
Beware of substitutes and imitations.

## YOU USE WOOLS?

We keep the largest stock and sell retail at wholesale prices.

Berlin Wools, single and double, 6c. per ounce.  
Shetland and Andalusian, 7c. per ounce.  
Saxony Wool, special quality, 8c. skein, \$1.25 lb.  
Ridgway's Beehive Fingering, 9c. skein, \$1.80 lb.  
Fino Fleecy Solos, 21 sizes, and four color bindings, children's sizes, 15c. and 20c., ladies', 25c. a pair.  
Stamped Silk Braces ready for wear, 60c. pair.  
Gentlemen's Canvas Worked Slippers, 60c. to \$3.00 pair.  
Children's Hand-made Booties, Jackets, Hoods, Vests, Combinations and Mitts at close prices.  
Silk Tassels, all colors, special, 10c. dozen.  
Crochet Silk, all colors, large balls, 20c. each.  
Ladies Fine Knitted Mitts, fancy backs, 25c. to \$1 pair.  
Letter orders receive prompt and careful attention.  
Write for Price List. Sent free on application.

## HENRY DAVIS &amp; CO.,

234 Yonge Street, Toronto.



SEALED TENDERS addressed to the undersigned and endorsed "Tender for Masonry Burlington Bridge," will be received until Thursday, the 10th day of January, 1895, for the construction of the Pivotal Pier and Abutments of a Swing Bridge over the Burlington Channel, near the city of Hamilton, Ontario, according to plans and a specification to be seen at the Custom House, Hamilton, at the office of the Resident Engineer, 26 Toronto street, Toronto, and at the Department of Public Works, Ottawa.

Tenders will not be considered unless made on the form supplied and signed with the actual signatures of tenderers.

An accepted bank cheque, payable to the order of the Minister of Public Works, for the sum of two thousand dollars (\$2,000.00) must accompany each tender. This cheque will be forfeited if the party declines the contract, or fails to complete the work contracted for, and will be returned in case of non-acceptance of tender.

The department does not bind itself to accept the lowest or any tender.

By order,

E. F. E. ROY,  
Secretary.

Department of Public Works,  
Ottawa, 15th Dec., 1894.

## THE

## Massey Music Hall Course

Under the Patronage of His Honor, the Lieutenant-Governor and Mrs. Kirkpatrick.

A COURSE OF SIX LECTURES  
By the Most Eminent Lecturers obtainable.

Monday, Jan. 7th.

C. E. Bolton, The Celebrated Illustrated Lecture "London, The World's Metropolis."

Monday, Jan. 21st.

Rev. Dr. J. H. Buckley, Editor of "The Christian Advocate," New York.

Tuesday, Feb. 5th.

Rev. T. DeWitt Talmage, The Eminent Preacher and Lecturer.

## COURSE TICKETS.

For One Person, First Choice of Seats, . . . \$2 50  
" Two " " " " " . . . 4 00  
" Three " " " " " . . . 6 00

For the Lectures separately. Reserved Seats will vary from 50c. to 75c. and \$1.00, according to location.

Special engagement of DAVID

CHRISTIE MURRAY, Jan. 11th,

14th and 17th, 1895, in his new

lectures, "The Splendor of the

Hebrew Bible."

Poet's Note Book.

Tears and Laughter.