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Toronto, October 25, 1894.

Woman's Work in China.

THERE is an Eastern proverb that says "The axe
handle is of wood; the tree is not cut down save by
a branch of itself." The Evangelization of women in
India is acknowledged to be possible only through
the agency of Christian women. In China, women are
not so inaccessible to male missionaries as in India; but
there too, there is a work for the energy of consecrated
lady missionaries which they only can do.

This work was first begun in China as elsewhere by
the wives of Missionaries whose self-denying labors
can never be told. They still continue to do their part
but it is now taken up by an increasing army of ladies
who are able to carry it forward on a scale that would
otherwise have been impossible. Their methods of
work can be classified as educational and evangelistic.

The educational embraces first the Boarding Schools
in which the girls are as in similar institutions else-
where, under the constant direction and control of the
teachers, and in which it is possible to attain a higher
literary standard than in day schools. Boarding
schools however involve a larger expenditure of money
and strength, than the day schools and accordingly
every effort is put forth to make them serve in a
higher degree the purpose for which all missions exist—
the conversion of the pupils to Christ. There are ques-
tions of policy upon which missions differ, as for
example whether the children of heathen parents ought
to be received into the schools. In the majority of
cases whilst the children of Christian parents get the
preference, the children of heathen parents are admitted

so far as accommodation will allow. Results seem to
justify that course, inasmuch as many instances are
known in which the children brought the Gospel into
their homes and were instrumental in the conversion of
their parents.

Day schools for girls, and boys as well, have this
advantage that the school books are brought home and
the members of the family are more or less in daily
touch with the work of the school. Of course in all
these mission school Scripture knowledge has the pro-
minent place, so that they more nearly correspond to
our Sabbath schools, and yet the Chinese classics are
taught as well as elementary books of Western learning.
As far as possible only Christian teachers are employed,
and that is becoming more possible every year. When
heathen teachers are employed in secular work, the
missionaries pay regular visits so as to take the over-
sight and impart religious instruction. Besides these
there are Training schools for women. Some exclu-
sively for the training of Bible women, others are
intended for the improvement of the female members of
churches, and yet others for heathen young women and
mothers who are sometimes received into institutions
for that purpose, and who remain a few weeks or months,
according to the time that can be spared from their own
homes. Women who previous to this instruction "have
not had learning enough to read a book, or vocabulary
enough to understand a sermon or mental discipline
enough to follow continuous discourses, have developed
in no small degree a new type of character and of life."
Some of the educated Chinese see the value of this to
their people, but the majority of men, recognizing the
readiness with which women can acquire knowledge,
regard their education with alarm lest they should come
to know more than their husbands.

The educational work is all evangelistic in spirit,
but there is a department of work known as evangelistic
in contradistinction to what is called educational. There
are the public gatherings in which the Gospel is preached
to heathen and Christian alike; Sunday school classes
for women and girls; prayer meetings and Bible read-
ings for Christian women alone; visitations from house
to house for the purpose of telling the Gospel story to
the women in their own homes, and there are times set
apart when visits are received and visitors are conversed
with and instructed in the way of life. Each of these
methods has advantages, peculiar to itself. In the
meetings with Christian mothers alone, e.g., the mis-
sionary discovers the peculiarities of their home life
and can counsel and help them. In visitation from
house to house in the city, the missionary is often fol-
lowed by such crowds of men and boys, even into the
houses, that little instruction can be imparted. This
is accordingly largely done by native Bible women, who
not only instruct in the homes; but invite to the meet-

ings at the mission. In country places the inconvenience is not so great, so that lady missionaries suitably attended take tours from village to village, at regular intervals, and where there are Christian families they remain, sometimes for a considerable time, often in unpleasant surroundings, instructing all who come.

Besides all this there is a vast amount of energy bestowed in caring for the poor and homeless, and in giving practical sympathy to the afflicted and sorrowing. Much time is given to hospital visitation, and lady physicians and nurses have in hospitals and dispensaries and by touring from village to village, diffused the benefits of scientific treatment to multitudes of suffering women and have prepared the way for the Great Physician. Ladies have also done much in the distribution of literature, and by their contributions to the press have enlightened Chinese and Christian lands as well.

Such are the multiform agencies by which ladies are sharing in this great work, and to which the W.F.M.S. in our own and other churches are contributing. It is vain to try and estimate results. Nothing is more deceptive than statistical tables. The work is so deep and subtle and enduring that it can no more be tabulated than the "all manner of fruits" that grow in the trees on either side of the River of Life.

Rev. J. A. Murray's Death.

The Church has lost one of her brightest ornaments and one of her most useful and faithful ministers by the death, under circumstances of peculiar pathos, of Rev. J. Allister Murray, St. Andrews' church London, Ont. The illness was of several weeks' duration, but as the end approached, it took an unmistakably decided form and hope was abandoned a few days before he died. At the time of his death—on Sunday evening Rev. Dr. G. M. Milligan, Toronto, was preaching in the sick brother's pulpit and his references were touchingly tender. Before the benediction was pronounced the news was brought to the church that the pastor had passed to his rest, and it became Dr. Milligan's sorrowful duty to make the fact known to the congregation. The impression made by the sad news was a tribute to the tender and deep hold Mr. Murray had had upon the hearts of his people. Many wept; for from them had been removed a spiritual father, a guide, a comforter, a very friend, not probably to be entirely replaced in this world.

Sabbath Observance.

No duty has been more strictly enjoined on the man than that of Sabbath observance. The church, taking up the divine command, has clearly defined her position on the subject, insisting upon the holy keeping of the Lord's day. Yet with all this, no word in the decalogue is disregarded openly with a greater degree of public countenance. Even ministers of the gospel have been found bold enough to advocate the secularization of the sacred day, and naturally the mass of the people, always ready to break through restraint, be it of human or divine decree, has not been slow to take advantage of the fugitive views proceeding from a few pulpits. Hence the necessity those who are earnest upholders of the Sabbath are under to meet the assaults of their opponents, by combined activity and vigilance. The result of the Toronto Street Railway campaign showed that the consciences of the people can be reached if the efforts be commensurate to the necessities of the case.

That fight was one of the keenest on record. Unscrupulous wealth was on one side; unwonted faith in God on the other. Of course success went with faith and works, and so it does in the majority of cases. To work effectively organization is necessary, and the conference on Sabbath observance held on Monday in Toronto did well to continue the committee of the conference to take steps for the furtherance of the cause.

The conference, although not largely attended, was important as being the vehicle of utterance for many influential men, prominent in the Sabbath observance movement. What is needed is a rousing wave of enthusiasm from people who realize their responsibilities as Christians, and the character of the speakers will ensure a respectful and earnest consideration for their unanswerable arguments. The church must be awakened; pulpit references and pleading are not of themselves enough, consecrated action by churches of the various denominations is necessary. Public meetings and conferences where every one interested would be welcome to listen and to work might help to spread the leaven of enthusiasm. Certain it is that there must be a more systematic, and tangible force at work, than now to cope with desecrators who are as strongly entrenched as railways, ferries, and other corporate bodies whose mind is reached only through the purse, as was well pointed out by several of Monday's speakers. The treatment of the Charlton Bill by the Senate should not escape notice on the hustings and at the polls, for even the august Senate can be reached by the ballot. There be those whose politics differ greatly from Mr. Charlton, who think such a bill would fare better in other hands. It is a pity they think so. The measure, if it be good ought to be supported; on the statute book it becomes the law of the realm, not the law of Mr. Charlton.

The divine origin of the Sabbath and the benefits derived from it by mankind were ably treated by Prof. MacLaren whose lucid style and grasp of the question gave great value to his paper. In the discussion of the topics raised in the conference much of interest was spoken, and if even those who were present would but earnestly follow up Monday's meeting, much good might be expected from it.

Died in China. A cablegram was received in Toronto on Tuesday last from Tientsin conveying the sad news that Dr. Lou Graham, and Mrs. Malcolm had died in China. The former died on the 13th inst. of cholera, and the latter on the 22nd inst. of peritonitis. Dr. Lou Graham was the daughter of Mr. Henry Graham of this city, and Mrs. Malcolm was a native of Galt, Ont., and wife of Dr. Malcolm, all laboring in the Honan Mission field. The cable states that Miss Mackintosh and Dr. Malcolm are returning to Canada. Sincere sympathy for the bereaved relatives will be felt throughout the Church.

Foreign Mission Funds. Dr. Reid has paid out since the beginning of the financial year up to the 11th of October, \$35,623.43, and only \$8,388.16 have come into the treasury during that time, thus leaving a deficit of \$27,236.27 at the present date. Unless the friends of Foreign Missions throughout the Church make an effort this year our Foreign Mission work will be in deep waters. Much relief could be given by congregations, if instead of holding their contributions over until the spring, whatever is already contributed were sent in at once. Interest on such large loans is a serious loss to the fund.—REV. P. MacKAY.

FOR THE SABBATH SCHOOL.

International S. S. Lesson.

LESSON V.—JESUS LORD OF THE SABBATH.—NOV. 4.

Mark ii : 23-28, iii : 1-5.

GOLDEN TEXT.—“The Son of man is Lord also of the Sabbath.—Mark ii : 28.

CENTRAL TRUTH.—“The Lord's Day.”

ANALYSIS.—The Sabbath a Burden, ii. 23-28. Blessing, iii. 1-5.

TIME AND PLACE.—Early Summer A.D. 28. Capernaum and neighboring fields.

HARMONY.—Matt. xii. 1-13. Luke vi. 1-10.

THE SABBATH A BURDEN, ii. 23-28.—On their way to the Sabbath morning service in the synagogue Jesus and His disciples had to pass through a field of grain. It was contrary to the rabbinical law to eat on the Sabbath before the morning service, and the group of fault seeking Pharisees that followed the little band watched eagerly for an occasion to criticise. Presently some of the disciples plucked of the ears of corn, an act permitted by the Mosaic law on week days, and rubbing them in their hands separated the kernel from the chuff and eat it. This was enough for the pharisaic censors. Stepping up to the Master they asked, “Why do they on the Sabbath day that which is unlawful?” Now they would see whether He would defend this transgression of ceremony. And eagerly, almost triumphantly they awaited His reply. It came, and the look of triumph turned to one of defeat and chagrin. He met them on their own ground, and silenced them. Christ went back to old Testament history and cited an incident in the life of David. He reasoned from equals to equals, or on the principle of equivalents. The temple and the Sabbath were equivalent, or equal in sanctity. Therefore if David, to satisfy his intense hunger, in a manner contrary to the ceremonial law, ate the shewbread, it must be right for us to do so much work on the Sabbath as is necessary to satisfy our hunger. Thus having met their criticism, He went on to state an axiom true for all time concerning the Lord's day. “The Sabbath was made for man, and not man for the Sabbath; so that the Son of man is Lord even of the Sabbath,” a grand, and to the Pharisees somewhat startling conclusion. Rabbinical Sabbath rules were rods of steel that never yielded to man's necessity. Man must suffer, even die, rather than that one of these rules should be violated. This was making the Sabbath a burden, not a blessing. But this was not the design of the Lord of the Sabbath in instituting it. It was made to be a blessing to man; hence its observance might be modified by a due regard to human necessities.

Because the Sabbath was made for man, therefore the Son of man is Lord also of the Sabbath. The Sabbath had come from His hands, originally, as the Creator of all things, and surely He best know its intention and how it should be observed. He had a right also to strip it of its man made wrappings. But observe, He does not as its Lord abolish it; He ennobles it and retains it. He liberates His Church from the burden of a rabbinical Sabbath and makes it a day of joy and gladness, a type and foretaste of heaven.

THE SABBATH A BLESSING, iii. 1-5.—On another Sabbath (Luke vi. 6). The Master entered their synagogue and taught. In the audience was a man having a withered hand, and his maimed condition soon caught the Saviour's sympathetic eye. It was an opportunity both to do good, and to teach these Pharisees a second lesson on the true purpose of the Sabbath, so fixing His gaze upon the man He said to him, “Stand forth,” that all might see his condition, and witness the miracle He was about to perform. Then turning to His critics He asked them, “Is it lawful on the Sabbath day to do good, or to do harm? to save a life or to kill?” and Matthew tells us that He used an illustration, (Matt. xii. 11-12) which brought the truth home to their own experience. Yet they would not acknowledge they were wrong; but, biting their lips in vexed obstinacy, they held their peace. And the Master looked at them sorrowfully, indignant that they should harden their hearts against the truth. Then turning to the infirm one, He said, “Stretch forth thine hand.” And lo, with the command came the power, and the impotent, withered hand was stretched forth, whole and strong. So we get the lesson that it is right to do good on the Sabbath. It is right for physicians to attend to their patients on that day. It is right to visit the sick, when we can carry blessing or cheer to them; to visit the afflicted, when we can carry comfort to them; to visit the poor, when we can minister to their needs or relieve their distress; to go out among the unaved, when we can do anything to bring them to Christ and save their soul, to gather neglected children from the streets and from Christless homes and bring them to the Sabbath school and the church. Jesus here gives us warrant for many works of mercy on His own holy day.

NOTES ON THE TEXT.—V. 23. *Corn*. Indian corn was unknown. It was probably wheat or barley. *To pluck the ears*.—This was not theft, (Deut. xxiii. 25). V. 24. *Not lawful*.—It was lawful on other days than the Sabbath. V. 25. *What David did*.—See I Sam. xxi. 6. V. 26. *Shewbread—not lawful*. See Lev. xxiv. 5-9. V. 2. *They*.—The Scribes and Pharisees kept the Sabbath by acting as spies on Christ's actions.

Application and Illustration.

WHAT CAN I DO?

HAVE GOOD AUTHORITY FOR MY CONDUCT, v. 23.—The Lord Jesus was able to refer the censorious Pharisees to the Word as His

authority for permitting the disciples to satisfy their hunger with the corn. So should we live that our every action if called in question may be properly defended by reference to the standard set in God's revelation.

LEARN THAT CHRIST BEARS THE BLAME OF MY WRONG DOING, v. 24.—When the disciples did what, in the eyes of the Pharisees, was unlawful, the latter went to Christ, as if He should be held responsible for the deed. So with us who profess to be Christians, the world marks our conduct and when we fall our Master bears the blame; His name is dishonored, His cause weakened, His glory tarnished.

REMEMBER I AM AN EXAMPLE, v. 26.—Not only did David eat of the shewbread, but also they that were with him. No man lives for himself alone. Whatever Sabbath rule I adopt, I must permit my friends to adopt also. No man keeps the Sabbath to himself alone. We are our brothers' keepers even in this matter of keeping the Lord's Day. “O, but circumstances alter cases,” you say; “and because I find it necessary for my health to take a ten-mile bicycle ride on Sunday is no reason why that strapping Tom Black should take a ride with his rambling club. That may be so, but you might argue a year and not persuade Tom Black that this was good logic.—*Golden Rule*.”

LEARN THAT THE SABBATH WAS MADE FOR ME, v. 27.—Not for my bondage; not for my pleasure; but for my blessing. It was made that I might be a better man; that my spiritual nature might have opportunity to develop, and that I might be able at least once in seven days to get out of the world into Heaven, from touch with man and his sin to communion with God and His holiness. Whatever tends to these ends it is right for me to do on the Lord's Day. Because it was made for me, is all the greater reason why I should keep it the more carefully in accord with God's will; for the Maker of it knows best how I may use it for my benefit.

LEARN CHRIST NEVER COMMANDS BUT HE GIVES THE POWER, iii. 6.—It seemed an impossibility. “Stretch forth thy hand; that hand that for years has been impotent, and even now hangs helpless at thy side,” such was the command. But suppose the man had smiled with incredulity, and made no effort to obey, would the healing have come? No. But He did not. He had faith, and with the faith the power came, the hand was raised and completely restored.

An old colored preacher was explaining what faith was to his congregation. “Faith, my bredderin and sistern,” he said, is like this. Sposin, de Lord was to tell me to jump froo dat brick wall yonder. It would be my business to jump at de brick wall and expect de Lord to take me froo!”

CHRISTIAN ENDEAVOR.

Echoes of Kingston.

The Sixth Annual Convention of the Ontario C. E. Union has come and gone, and the Lime Stone City feels that its labor to entertain the many young people it brought from far and near has been rewarded by blessings left behind when they departed. The Convention opened in the First Congregational Church on the afternoon of Wednesday Oct. 10th, Rev. Dr. Dickson presiding. The subject “Ways of Working,” was treated in open parliament, and many helpful plans suggested. In the evening a reception to the visiting delegates was given in Sydenham street Methodist Church. Mr. Mills on behalf of the Kingston Union welcomed the delegates, Rev. C. O. Johnston extended greetings from the pastors of the city, and Mayor Herald spoke for the corporation. Fitting replies were made by several speakers. On Thursday afternoon the Convention reassembled in the First Congregational church. The afternoon was devoted to Junior work, and this important branch of Christian Endeavor was very fully discussed. A Junior Rally was held in Sydenham street church later in the afternoon, and hundreds of boys and girls filled the church to the doors. The chairman was Master Reynold Blight, of Toronto. Many of the Juniors took part ably in an open parliament. A banner for the county showing the greatest increase in Junior societies was won by Wexford. In the evening Canon Richardson presided. It was reported that Brantford had been selected as the place for the gathering in '97. The officers for the ensuing year were then elected, Mr. G. T. Ferguson, of Toronto being chosen as president. An address on “Personal Effort,” was then delivered by Mr. F. M. Pratt, of the Toronto Y.M.C.A. Principal Grant then made an eloquent plea for Bible study, and the meeting closed. On Friday at 2.30 p.m. the ninth session began. President Ferguson in the chair. Rev. J. Gosforth spoke on the “The Holy Spirit in Missions,” the Rev. J. P. Baker followed on “The Holy Spirit in Bible Study,” and the Rev. Mr. McGregor closed the meeting with prayer. The closing session began at 8 p.m. with the President in the chair. The Toronto Union was presented with a banner for having the most delegates present for the distance travelled. The Rev. W. C. Dodd from Siam, was the speaker of the evening. Then the Rev. A. L. McGregor, of Woodstock, led the closing consecration service in which all the unions took part, and the Convention ended with singing the National Endeavor Hymn, and the Missal benediction.

Daily Readings.

First Day—The origin—Gen. ii : 1-7.

Second Day—The command—Exod. xx : 1-11.

Third Day—The observance—Exod. xvi : 22-31.

Fourth Day—The defence—Neh. xiii : 15-22.

Fifth Day—A day for good deeds—1 Cor. xvi : 1-14.

Sixth Day—Hallow it—Ezek. xx : 10-20.

Seventh Day—How to keep the Lord's Day—Mark ii : 23-28

CANADIAN PULPIT.

No. 49.

New Bottles for New Wine.

Preached in New Erskine church, Sherbrooke St., Montreal, by the pastor, Rev. A. J. Mowatt, Sunday morning, Oct. 14th, 1894.

TEXT:—"But new wine must be put into new bottles."—Mark ii: 22.

The text occurs in this connection. Some people yonder did not like the Lord's new things. Too new for them, they said. They called them innovations. So some of the good old elders of the day, the straight laced saints, the John the Baptist people, took upon themselves to talk to the young preacher about it, with a view to caution and check Him in His new things.

One thing they did not like about the new Gospel, it was too much given to parties, too fond of eating and drinking, too jovial, too sociable. While John's disciples and the Pharisees were fasting Jesus Christ and His disciples were feasting. They were at a marriage here, at a supper there, at a grand banquet somewhere else, and the wine flowed freely. So those staid old elders who had been brought up to think that they must fast two days out of every week, at the very least, if they were to get to heaven at all, and that as for wine, they must not drink a drop on any account, were shocked at the scandalous goings-on of the young preacher and His followers. But He had His answer ready for them: "Can the sons of the bride-chamber fast while the bridegroom is with them? With you Pharisees it is different. With you it is a funeral, the dying out of the old, and so your fasting is quite in place. But with us it is a marriage, a sort of happy honeymoon, the introduction and inauguration of the new, and so we feast."

And then He told them the story of the wine and the bottles. Their bottles were of skin, clumsy primitive affairs indeed, but they liked them, they thought them so handy and nice. They did not believe they could be improved on. They kept their wine in them, and the wine thus kept tasted good to their lips. But they had to be careful not to make the mistake of putting new wine into old skins. The fermentation of new wine would soon burst the old skins, and so both wine and skins would be lost. The rule to be observed was this: "Old wine in old skins, and new wine in new skins!" He thus taught them in his own telling way that the new wine of the gospel must not be put into the old skin-bottles of Judaism, but into new ones suitable to the new conditions of things: "And no man putteth new wine into old wine-skins; else the wine will burst the skins, and the wine perish, and the skins; but they put new wine into fresh wine-skins."

Now, there is something here just to the point for us to-day, if I can get at it, and so my theme is: New bottles for new wine, or, the requirements of the modern church.

I. **NEW BOTTLES.**—People say to me on every hand: "You have a nice church!" And sometimes they say: "It is just like a theatre!" I do not know whether they intend to compliment or do the other thing, but just now I am in the mood, and we are all in that mood, to take everything as a compliment, so I say: "Yes, we have tried to combine the very latest ideas of what a church building should be, and I think we have succeeded."

I have been saying something like that to those who have spoken to me about it, and I do not hesitate to say here, in the presence of you all, that I am more than satisfied, that it comes nearer the ideal of a modern church than any church I have yet seen. I am glad to say that. I feel that the building committee as a whole, and the chairman in particular, and the architect, and all the contractors, have displayed admirable taste, and have done their best to give us a building in keeping with its high and holy purpose and its happy surroundings. I grant, of course, that I am somewhat prejudiced, and then we have not been long enough here as yet to discover defects. But without saying too much, I think I may say that.

But then let us take care lest we fall into the mistake of making too much of the mere building. We may do that. After all, fine as it undoubtedly is, it is but the bottle that contains the wine, but the paper that ties up the goods, but the basket that holds the fruit. Some care not what the wrapper around the parcel is. An old newspaper does as well as anything else. But with others it is different, the wrapper is a good deal in their eyes, they are fastidious about it. They are willing to pay a little more for their goods if they are nicely wrapped up, if they are wrapped up in tinselled paper and tied with a golden string. And, as a rule, the better the wrapper the better the goods, the better the bottle the better the wine, the better the basket the better the fruit. Anything does to wrap up some things, for they are scarcely worth carrying home. Any kind of basket does 'o hold some fruit, for it is rotten, any kind of bottles for some wine, for it is trash. And yet, on the other hand, may we not pay too much for the wrapper and too little for the goods, too much for the bottle and too little for the wine? The bottle is for the wine rather than the

wine for the bottle. It is a mistake if all the glory is on the outside. I hope that is not so here. It is because we value the gospel so highly and salvation so much that we have put up so fine a church.

New bottles for new wine, new churches for new church purposes. New appliances for the growing requirements of a new age. New and improved machinery for new power and new work. New methods to suit the times. Such is the obvious teaching of the Master here: "But they put new wine into new bottles."

The children of the world are wise, they are quick to see and take advantage of circumstances. You do not find them putting new wine into old wine skins. It costs a lot of money perhaps to provide new wine skins, and the temptation is to keep to the old just as long as possible. But the true policy is to put themselves to the extra expense, and have out and out new wine skins. They know so well that if they do not, they will lose both wine and skins.

Now, is everything to be new but the church? You go into a growing city, such as this is, a city full of business enterprise, modern improvements, rush and progress. You go along its streets and you see on every hand abundant evidences of life and energy. Where the old horse-car used to trail along and wait for you, the electric car now whizzes past you, and you have to look alive if you do not want to be left behind. Where the gas lamp flickered feebly in the darkness, the modern arc-light now turns night into day. When the old stores are replaced with splendid modern business establishments, the banks and hotels have lifted themselves up, and occupy grand towering edifices that let the world see how important they are to-day. The schools and colleges too have developed, and now occupy buildings in keeping with the requirements of modern education. The bakeries and tailor-shops and butcher-stalls and groceries have felt the throeb of the new life, and have moved into improved quarters, and are right up to date in their methods of work. But perhaps there stands the old church in the old place, and everything has moved on but it.

I tell you that is not the way it should be with religion, the gospel. It is not the way God wants it to be, the church should be at the head of the true modern progress; it should take the lead and show the way.

To keep abreast of the times we build new houses in new localities, and we fit them up with the latest improvements. Are we less christian because we do so? We may be, but we may not be. We may read the Bible just as well by the light of a modern incandescent lamp as our fathers did by the light of an old tallow-dip. We ought to do it better. We often hear men sighing and saying that the old days of the fathers were so much better than these, but we have the best authority for saying that it is not true in any respect. A sound of going is heard, the sound of modern progress, the waking up of new life, the coming of better times, the moving forward of the Lord's consecrated army, and we are here, all ready to have a hand in and to take advantage of the blessed Good-to-be. We want to be in it. We want to know the joy of it. We want to be filled with its fulness. O Christ, lead us! O Spirit of God, fill and use us! Is it not that we may be more for God as a church and people that we are here, more for His service, more for His glory?

II. **THE NEW WINE OF THE GOSPEL.**—The Gospel is sometimes called the old story, but it is not called that here. Here it is called the new wine and the new song. It likes new things—new churches, new methods of Christian work, the new heart, the new life the new Jerusalem, the new heavens and the new earth, all things new. The risen Lamb says: "Behold I make all things new!"

The Gospel is new wine. Nothing old and stale about the Gospel. It is as fresh and sparkling as though it leaped from the heart of God not later than yesterday. Our sermons grow old and stale perhaps, they get to be sour and flat, no effervescence about them, no spirit in them! And can you blame them? "Stale stuff! they call them, they are not new sermons, fresh-ground from the mill of consecrated thought, new wine fresh pressed from the vintage of God's truth. You do not hear of such sermons turning people's heads and hearts, making them happy with themselves and all the world. Wine does that sometimes, and the gospel does it too, if we can only preach it right. It does this—it makes old people young again, sad people glad, staid people lively, slow people quick, stingy people generous, good-for-nothing people of some use. It did that yonder on the day of Pentecost. Under its influence men behaved so unlike themselves, some sneered and said: "That is what new wine does!" But it was the new wine of the gospel.

Oh for that new wine in this new church! I want to preach it, you want to hear it. Let it be said of us, even though said with a sneer: "The staid old Erskine people are all turned in the head since they moved up to Sherbrooke street, they are the talk of the town with their new church and their new ways of doing things. But the effervescence of their new wine will soon work itself off, and then they will be as stale as they used to be."

And, brethren, are we to have the new wine of the gospel here, the gospel in its saving power, waking us all up to the joy and blessed activity of the new life; or is it to be the same old stale story here, the story we have heard so long and that has done so



REV. A. J. MOWATT, MONTREAL.

little for us, the story that has put us to sleep and kept us asleep, while the earnest Jesus has been moving on, leaving us hopelessly in the rear? We may sleep here as well as yonder, and I fear that is all some of us, yea so many of us, have been doing, and want to do. Indeed, now when we have the new cushions in these new pews we will be able to sleep better than ever if we want to. We can be as dead to duty and privilege, as wrapped up in selfish ease and worldly comfort, as indifferent to the Lord's claims and service, up here amid all this newness as anywhere.

Let me be unsparing with you, for it is no use shutting our eyes to hard facts. You were never, perhaps, at a prayer-meeting in the old church—never in my time, but it may have been my fault—never at a mission-meeting, never at a Ladies' Aid meeting, never at a Dorcas Society meeting, never at a Christian Endeavor meeting, never at a congregational meeting—some of you. Am I right? And it did not rain every night as hard as it did last Wednesday night. Now, is it to be that way up here, the same dead indifference? If so, then I tell you in the plainest fashion it was not worth while going to all the trouble and expense of getting a new bottle for such staid old wine as yours, for it has not effervescence enough about it, it has not spirit enough in it to burst anything. It is new wine we want here. Men never use new bottles to hold old wine, the thing is absurd. The cold carelessness of the past, and we have had our share of it, more than enough of it, what have we to do with it here? Let us be done with it, let it be the new wine of the gospel in this new church, for anything else would be out of place.

I know you have your excuse ready. You will tell me you are too old to go to prayer-meeting, it is not in your line, you have not been brought up to it, you live too far away from the place of meeting, people would make remarks if you would go now, they would say it is the new church, the people you associate with do not go to prayer meetings, nor church meetings of any sort. They go to parties, not to prayer-meetings.

Oh my brother, if you had the new wine of the Gospel in your soul, those old excuses would fall to pieces as quickly as an old skin bottle would as soon as new wine would be poured into it! Get new wine and you will find no trouble to come to the prayer meeting, you will be here with us, the tears in your eyes, and this prayer on your lips: "God be merciful to me a sinner! I did not know what I have been losing, what opportunities I have been casting behind my back, I did not know I loved Jesus so little, and myself, my own ease so much, I did not know I was so careless and worldly."

Thus it is the new wine of the gospel we want here to put so many things right with us, to give us new ideas of duty and responsibility, to waken us up to the word's claims upon us. Let us not rest therefore till we have it, yea are filled with it, for we can do nothing here, nor anywhere, indeed, without it.

III. THE REQUIREMENTS OF THE MODERN CHURCH. — I can only glance at some things here. And foremost among the some things I would put joy. That is why the modern church has broken away from the old cathedral style of architecture, and so exposes herself to the charge of being more like a theatre than a church. We went half way in our old church, but we have gone the whole way in our new one, and I am glad of it, for now we are brought closer together, minister to people, and people to minister, and your good cheer helps me, and mine you.

Yes, we want more joy up here, not the joy of the world, but the joy of God. Make room for joy. The gospel burst upon the world that blessed night of the long ago with song and joy and light. It is well called new wine, for it effervesces, and froths up, and bubbles over with joy, it is glad tidings, great joy to all people. Do not try to hold it in too much with rules and restrictions, else like new wine it will burst things, give it room to expand. Let every service from the opening doxology to the closing amen be of a glad some songful character.

You see we have made our new church full of windows and doors, windows and doors, all round about, some of them large and many of them small. We have windows within and windows without, windows above and windows below, some of them ornamental and some of them plain, but all of them to let in upon us the beautiful light of heaven. The old ark had but one window and one door, but this church has many, more than two hundred windows, and half as many doors perhaps.

Everything too is bright and cheerful here, the colors on the bright side, plenty of sunlight by day, plenty of electric light by night, plenty of fresh air to breathe, plenty of room to move about, plenty of ingress and egress, cheerful carpets and cushions, cheerful pews and a cheerful pulpit, cheerful walls around and a cheerful ceiling above, everything bright, cheerful, glad some. That is what a modern church has a right to be.

And then you see we have given music a prominent place here, and we mean it to occupy a prominent place in all the services of this church. The pulpit first, the organ second; preaching first, praise second. Our aim is not so much to have high class music, anthem and solo singing, as to have the mighty voiced music of the great congregation. Let all the people praise the Lord.

Another thing, we want to be sociable here, that is a feature of the modern church. We want to grow in that grace, for hitherto we have been lacking in it. Let there be more hand shaking here, more time given to the cultivation of Christian friendship, we want the stranger to feel at home here, we want to get better acquainted with one another. New wine does that for men, how sociable it makes them. And the new wine of the gospel ought to do it still better, it bursts assunder all restraint, and makes men brothers all. We want to have a few minutes social intercourse every prayer-meeting evening, come and help us to pray together

and be happy together, bring your pleasantest word, your gladdest smile, your heartiest hand-shake, and so, for a brief space, let us forget that it is raining outside, that the wind blows cold in the streets, that sorrow's shadow darkens our home and heart, that toil grinds us, and hardship rough-uses us.

And then see what has been done for the young. We believe in the children for Jesus. We bring some of them to-day in our arms to lay them at his feet. We are glad when he says to us: "Suffer the little children, and forbid them not, to come unto me for of such is the kingdom of God." We have every facility for carrying on efficient Sabbath school work, and we want to do it. We have happy meeting places for the Young Peoples' societies, and we hope and believe they will make the most of them. In a word, nothing is wanting in this respect.

Now, to crown all, we want conversions, souls saved, men won over to be for Christ. Oh if we have not that, we have not anything! But we want to be a live, aggressive and progressive church, the Lord forbid that we should sit up on this fair hillside, with arms folded, amid comfort and luxury, and look on with cold indifference at the struggle poverty has down yonder in those streets, and see and care not while want wants, hunger hungers, temptation tempts, sin sins, and souls die! That is not fulfilling the requirements of the modern Christian church. It is ours, with our hands of Christian workers, to go down yonder to the city's slums, its sad homes, its sunless lives, and tell them the story of God's love, cheer them with the new wine of the gospel. Thus we fulfill our mission as a Christian church.—Amen.

Erskine Church, Montreal.

HISTORY OF THE CONGREGATION, AND DESCRIPTION OF THE NEW BUILDING—AN EDIFICE OF GREAT ARCHITECTURAL BEAUTY.

The congregation of Erskine Church, Montreal, which has recently moved into its magnificent new temple on Sherbrooke street, was formally organized in June, 1833, a little over sixty-one years ago, but the real beginning goes back a year earlier. In 1832 the United Secession Synod of Scotland in response to repeated requests from the supporters of voluntary principles in Canada, sent out several missionaries, one of whom, the Rev. Mr. Robertson remained in Montreal. He labored for a few months and then was suddenly cut off by the cholera. The little company to whom he ministered, however, secured the services of Mr. Shanks a licentiate for the winter and renewed their application to the parent church for a minister. In the spring of 1833 the Synod sent out the Rev. Mr. Murray and the Rev. William Taylor. Their instructions were to remain in Montreal at least one month, to organize a congregation if possible, and to give such congregation an opportunity of inviting one or other of them to become its pastor, the one so invited to assume charge without further ceremony. In pursuance of these very sensible instructions the congregation was formed on the 20th of June with 75 members. A month later Mr. Taylor was selected as pastor and for forty-three years continued in that position with signal ability, prudence and success until his death in 1876.

At the time of its organization the congregation was far from being a wealthy one. The total stipend they were able to offer was \$600 per annum, and even that sometimes fell into arrears. But without unnecessary delay they set themselves to build a church in which to worship. It was a hard struggle, made harder by a second outbreak of cholera and by the political uneasiness which preceded the outbreak of 1837, but with a little help from abroad they succeeded in having their first place of worship opened in January 1835 on Lagauchetiere street. It was large enough to accommodate about 500 people. From that time onward the congregation prospered and grew steadily. The people were united and loyal to each other as much as to the church. Their minister, afterwards better known as Dr. Taylor, was a man of strong personality, excellent gifts and great dignity, who from the very beginning made his influence felt in the community. Decidedly evangelical in his sentiments, he associated himself with the leaders of evangelical life and activity in the country and drew to himself many of the earnest minded among those who came to reside in the growing city. Within twelve years the church edifice had to be twice enlarged, and later it was practically rebuilt so as to make it more commodious. In 1834 the church had 125 members, in 1844 200, in 1854 270. By 1864 the membership had risen to 400 and important changes were found to be necessary. The congregation had again outgrown its accommodation and the question of another church began pressing. It was moreover beginning to be apparent that the people were likely to move westward. After full enquiry and deliberation the congregation decided on a somewhat heroic step. They selected the site of their new edifice on the western limit of the population. Many shook their heads doubtfully but the result justified their foresight. The building, a handsome one for the time and to which they gave the name of Erskine, in honor of the founders of the Secession church, was to hold 1,200. From the first it was well filled and in less than ten years the membership rose to 550.

In the same year that the new church was planned it was found necessary to provide an assistant to the pastor. Thirty-one years of continuous labor had seriously told on the health of Dr. Taylor, never too robust at any time, and he had tendered his resignation. Its acceptance was not to be thought of, but it was recognized that help had to be furnished if he were not to break down altogether. The congregation was fortunate in securing the services of the Rev. John Munro Gibson, now the distinguished minister of St. John's Wood Presbyterian Church in London, England. He remained until 1874, when to the great regret of all he accepted a call to

Chicago. He had endeared himself to old and young alike, and after twenty years the remembrance of him is still fresh. He was succeeded in a few months by the Rev. A. S. Black of the Congregational Church in Nashua, New Hampshire. Two years later Dr. Taylor passed away to his reward, full of years and honors, after a pastorate of 43 years, during which he had consistently witnessed for the gospel and seen much blessed fruit of his labors. Mr. Black thereupon became sole minister and continued in that capacity until 1884 when owing to the precarious state of Mrs. Black's health he was obliged to remove to the Pacific coast. After an interval of a little more than a year a call was extended to the Rev. L. H. Jordan, the young minister of St. Andrew's church, Halifax, and now of St. James' square church, Toronto. After five years effective and successful service, he resigned the charge in 1890 to resume his studies abroad, and in January, 1891 was succeeded by the Rev. A. J. Mowatt who had already, as minister of Fredericton, N.B., won a deservedly high reputation throughout the Dominion as a preacher, a reputation which has been well sustained in the wider sphere of the commercial metropolis.

Ecclesiastically the congregation has followed the fortunes of the United Secession Church in Canada, and entered heartily into the successive unions of 1861 and 1875 by which most of the fragments of our Presbyterianism have been welded into one. Its minister, Dr. Taylor, was the first Moderator of the United Synod in 1861, and the first General Assembly of the Presbyterian Church in Canada in 1875 was held in its building. It has always been loyal to the instincts of Presbyterianism as a whole, and borne its full share of the local burdens required to carry out the schemes of the Presbytery for church extension. With one of the Church's great institutions, the Presbyterian College, Montreal, it has had an especially close connection. Some of its members were among those who originally urged the establishment of the institution on the Synod and are mentioned in the original Act of Incorporation. Some have all along rendered efficient service on its Board of Management and many more have given liberally each year towards its maintenance. From the opening of its work in 1868 until 1873 when it entered into its own building adjoining the University, the classes were held in Erskine church. Three of the ministers of the church, Dr. Gibson, Mr. Black and Mr. Jordan have acted on the staff of lecturers, and many of the students have found a warm welcome in the homes of its people as well as at its services.

Though the growth of the congregation has been steady and its history on the whole more peaceful than that of the earlier church organizations in the city, it has not been without its difficulties and its dangers too. As early as 1836 the temperance question was agitated and the minister of the church took a firm stand on the side of total abstinence. As the result a considerable number left the church. Soon after a few others left because the session would not go to the other extreme of excluding from communion those who had any connection whatever with the traffic in strong drink. In 1844 a number withdrew, not because of any quarrel with the church, but from their sympathy with the Free Church movement out of which grew the old Cole street congregation. The loss of these was keenly felt at the time because of their high Christian character and personal worth, but their departure left no soreness behind it. In 1852 considerable excitement prevailed over the Unitarian views advocated by several individuals and the names of some members of the church were removed from the roll. In 1871 the majority of the congregation decided with the consent of the Presbytery to introduce an organ for the purpose of assisting in the service of praise. The minority dissatisfied with this action sought and obtained leave to organize a new congregation, since known as that of Stanley street church. This was a serious blow for it took away nearly a hundred members at one stroke, including some of the most active, wealthy and liberal. It was made all the more serious because it occurred at the very time that Mr. Gibson accepted the call to Chicago. But it did not after all cripple the congregation in any important way, for it immediately called forth greater activity and greater liberality on the part of those who remained. An numbers, at least, the loss has since been more than made good, for the congregation enters its new quarter with a list of 600 and upwards on its communion roll. This growth has not been at the expense of other congregations, for all the churches round about it have grown in equal proportion, while it has given not a few of its most active members to the various suburban churches, Calvin, Chalmers, Melville, etc., that have been established with the enlargement of the city.

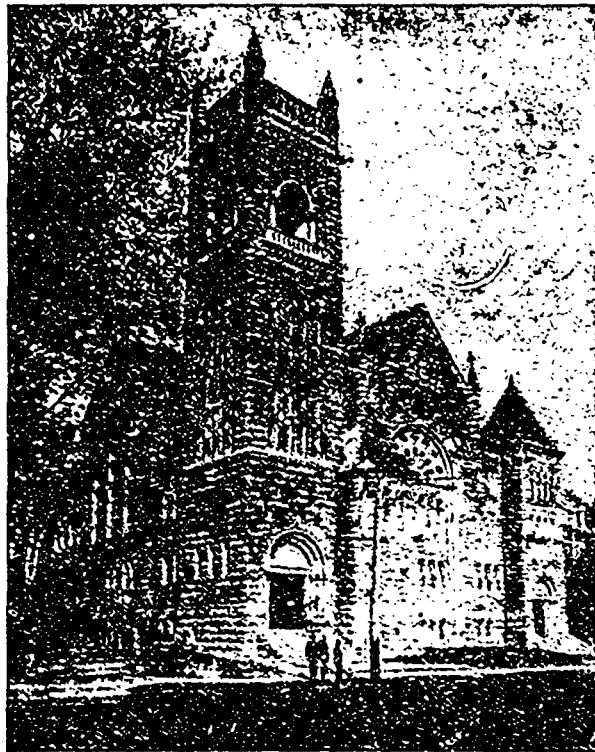
Erskine church has all along been one distinguished for its liberality towards the maintenance and extension of Christian

work whether charitable or evangelistic. Established originally on the principles of voluntarism, and having at first no men of large wealth among its members, the leaders of the congregation sought from the outset to develop the liberality of all by giving the entire membership an opportunity to bear a share in every effort that was made, and as far as possible sought to have every contribution made in the form of a free will offering, without personal solicitation. For the past sixteen years the pews have been all allocated free and the ordinary revenue of the church has been raised entirely from voluntary subscriptions given weekly by the seat holders, according to their means as they may themselves determine from year to year. During the first twenty five years of the congregation's existence all sums given for objects outside the congregation were raised by special Sabbath collections, the object being specified at the time, and though no full record of these seems to have been kept, there is evidence that the objects were numerous, and the sums given considerable in view of the circumstances of the people. In 1838 a more systematic effort was begun to evoke the liberality of the membership towards outside objects by the organization of a missionary society with persons appointed to make monthly collections from subscribers in the various districts. In one form or another this method has been since continued with the happiest results. The income for the first year was only \$260, but by 1868 it had risen to \$4,672. In 1873 \$16,185 was given for outside objects and the annual average for the past twenty years has been nearly \$7,500. In 1883 the congregation celebrated its jubilee by special services containing a review of the previous fifty years, and in honor of the occasion raised a special missionary offering of nearly \$6,000 which was distributed among various schemes of the church. Since 1861,

the date at which the annual reports began to be printed, the congregation has raised for all purposes about \$470,000, not counting contributions by individual members to a great variety of non denominational objects, the amount of which cannot be ascertained. Of this total about \$27,000 was required for congregational expenses and \$243,000 devoted to missionary and benevolent purposes. The congregation was the first to overthrow the western section of the church to undertake a foreign mission to heathen outside of Canada. For several years it paid the entire salary of a missionary in China, and one of its members alone does so now. The session has always taken a deep interest in city mission work. For several years back it has directed and largely sustained a mission Sabbath school and services in Maisonneuve an eastern suburb. It is expected the running expenses of the new church will be somewhat higher than those of the old, and the debt remaining thereon will fall to be paid during the next few years, but it is not believed that this will be allowed to interfere with the amount raised for outside schemes. On the contrary it is hoped that amount will be larger than ever.

The movement to erect a new edifice in place of the one on St. Catherine street, is not one of yesterday or begotten of mere vanity.

Even before the resignation of Mr. Jordan in 1890, there were those in the congregation who felt that the building was no longer suited to the conditions of modern church life and activity. The Sunday school room in the basement was gloomy and uninviting. It was apt to be damp and chilly at certain seasons of the year, so that many refused to enter it at any time, and the various organs essential to the church's usefulness suffered in consequence. Had there been space to erect a suitable hall adjoining the building that course might have been adopted. But as this was lacking and moreover the site had become a noisy one owing to the multiplication of electric street car lines it was necessary to look elsewhere, and again it was thought better to move westward. Two sites on the line of Guy street were successively secured and held for a time but were afterwards discarded in favor of the one on Sherbrooke street at the corner of Ontario Avenue and facing directly down Crescent street. An advantageous sale of the old property for business purposes has enabled them to erect one of the finest ecclesiastical structures in Canada, at an additional cost of about \$50,000. Its ordinary seating capacity is not much greater than that of the old church, but the gallery is expected to be much more available for the allocation of families than before, while on extraordinary occasions the Sunday school hall can be thrown into the church so as to accommodate comfortably from six to eight hundred people more. All the appointments are of the most convenient character and the work of the church can be carried out advantageously to the full limit of its energies.



ERSKINE CHURCH, MONTREAL.

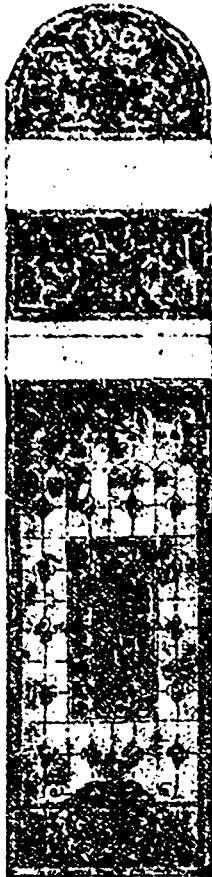
Description of the Building.

In designing a church interior due regard must be given to the forms and requirements of the divine service. Perfect adaptation to the purpose for which a building is intended, is the "sine qua non" of all good architecture. The beautiful "Gothic" arose out of the needs and aspirations of a mediæval Christianity, its vaulted and high nave; aisles; transepts, with recesses for chapels; its spacious sanctuary and choir were all in perfect harmony with the gorgeous ceremonial and liturgy which was so prominent a part of its ritual, the springing vaults reverberating with the chanting of priest and acolyte, gave to religion that sense of awe and mystery which was so strongly impressed upon the church of the middle ages, assisted by the gloom of the interior, dimly lit by deeply recessed windows and broken by sombre arches.

But to the simple form of congregational worship as that of the Presbyterian Church, such a style is eminently unsuitable, a spacious and light auditorium, with the arrangement of pews, such that the pulpit is the centre, from which the line of seats radiate, are the conditions that the architect who designs must recognize. For this arrangement the Romanesque style of architecture which was adopted for Erskine church is well adapted for an open interior. The total length of the building is 165 feet in length x 100 feet in width. It fronts on Sherbrooke street and Ontario Avenue, and is lit from the four sides. The material of construction is limestone and New Brunswick olive green sandstone. The auditorium is 90 feet square, the pulpit platform, is placed in an angle, in the rear of which is choir and organ, the floor slopes from opposite angle to platform. A gallery of horse-shoe form occupies two sides of the church, but from the position in which it is constructed, the disagreeable character of a gallery obscuring a view of the interior, and the close smothered sensation experienced in some churches with galleries, is not felt here, it does not detract from the interior and is arranged in such a way that the whole congregation seem to be brought together, in happy contrast to the far away relations of those who occupy the galleries of not a few churches. The auditorium is reached by the two tower entrances, also by one at the side on Ontario Avenue. Quick exit is afforded by these doors.

The Sunday school is in the rear. There are thirteen class rooms, all divided from the main room by rolling partitions, arranged so as to allow the whole to be thrown into one hall. A unique and prominent feature is that of the two large sliding doors, 32 feet wide x 18 feet high, dividing the auditorium, from the main room of Sunday school. These doors slide up and down, and are so devised that in event of a special gathering the seating resources of the church, which is 1,200, can be increased to 2,000.

The interior decorations are in a scheme of soft yellows, greens and reds in harmonizing tones. The ceiling is supported by four transverse arches which are divided into small panels on their face, and the angle of arches next to the ceiling, emphasized by ornamental mouldings, are colored in a deep tone of subdued yellow, with panels of a slightly lighter shade, the moulding and ornamental parts relieved in bronze. The ceiling is formed by a dome flanked by four semi-circular panels which are colored in a soft shade of greenish blue, the encircling mouldings and ornamental parts being in a soft shade of gray. The pendentives and vaulting between arches and main walls are colored in a warm, full, golden yellow. The base rests on a strongly modelled cornice, which forms the emphasizing division between the curved slopes of the ceiling and walls, and is colored in soft olive yellow on a greenish shade, enriched with gold. On three sides of the interior are a series of arcades built in the form of a circle, giving a circular appearance to the interior; the open spaces between the arches suggest and preserve to the interior a feeling of spaciousness. The walls are in a warm shade of old pink. The main arches rest on a cluster of columns, which lend dignity and constructional strength to the interior, they are emphasized by being finished in a lacquered old bronze, the



WINDOW IN ERSKINE CHURCH

single columns of the arches being treated in the same manner.

The windows (the centre opening of one of the three light windows at side we illustrate) are in opalescent glass, a beautiful material that has the fire and glow of the opal, in every shade and color. They have a quiet and yet a rich appearance radiating and focusing the light with each change in the heavens. The design is formed by the lead lines. Sparkling bits of color are introduced by using jewels with out faces.

The interior is carpeted in deep red shade with design in old gold. The whole arrangement of glass and interior decoration gives a sense of repose that could only result from perfect obedience to the laws that govern harmony in color.

The stained glass and interior decorations, were entrusted to Messrs. Castle & Son, Montreal, who deserve to be congratulated on the successful termination of their work, which has given entire satisfaction to the building committee, congregation, and all who have had the pleasure of seeing it.

The organ taken from the old church was rebuilt by Messrs. Warren & Son, of Toronto. It is contained in a new and handsome oak case effectively carved, and the pipes arranged in a large centre panel with two supporting bays. They are decorated in lacquered bronzes and gold, with design in color at intervals; above the central panel is a double row of brass trumpets, arranged in semi-circular forms.

The wood work is in hard wood, slightly stained, and the walls to a certain height are in panelled wainscot. The pews are all in oak and arranged so that each seat commands an unobstructed view of the pulpit.

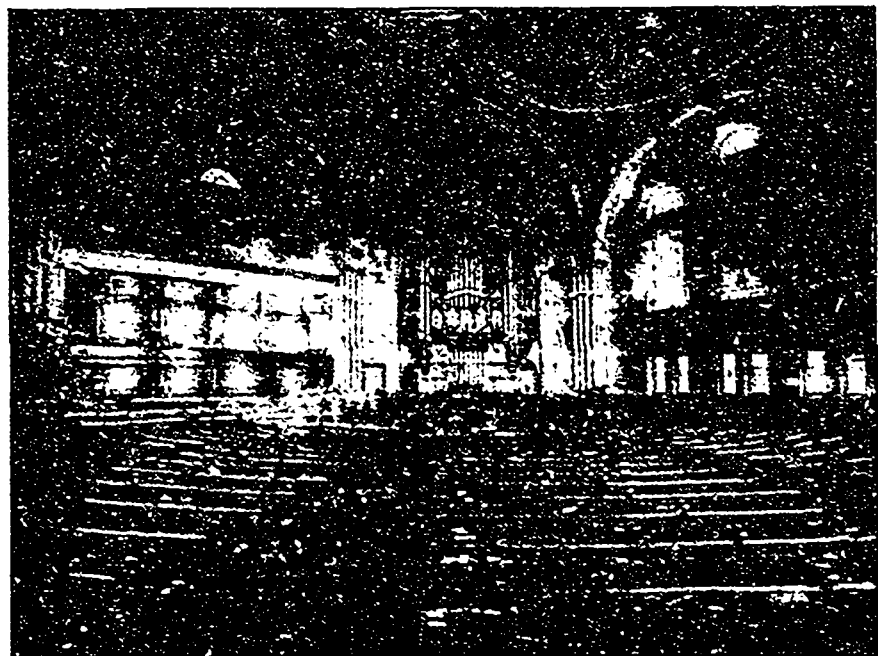
It must be a source of satisfaction to the architect, Mr. A. O. Hutcheson, of Montreal, that the skill and thought he has bestowed upon this work is brought to such a happy and successful conclusion.

Notes from Montreal.

Says the *Witness* "the attendance at Dr. MacVicar's Bible class on Sunday last was between two and three hundred. The doctor dealt with the relation of the fourth gospel to the Old Testament and Jewish Institutions. Baur and the Tubingen school had tried to set aside the Johannian authorship of this Gospel by asserting that it is hostile to the Jewish people and religion, that it betrays ignorance of the topography and religious customs of Palestine, and that the Galilean fisherman, John, could not have written the pure Greek which it contains. These assertions were met by an appeal to the record and the citation of many passages and facts which established the very reverse. The second point discussed in a comprehensive and practical manner was the peculiar character sketches of the fourth gospel. Delimitations of this sort served to illustrate the main theme of the entire work, and especially to bring out with impressive vividness the workings of faith and unbelief. These sketches might be viewed in groups or individually. Pilate was presented as an example of moral weakness, of a man untrue to his inmost convictions and the authority vested in him. The High Priest Caiaphas, was an instance of judicial blindness. And Judas, the traitor, was an embodiment of consummate selfishness and hypocrisy.

A POLYGLOT PROGRAMME.

A reception dinner was given to the new students in the Presbyterian College, last week. In the speeches which followed the dinner ten languages were used. They were the following: German, English, French, Italian, Swiss, Gaelic, Erse, Welsh, Persian, and Chinese. The last was spoken by the son of a missionary. Had the matter been pre arranged a number of the dead languages might have been added to the list. The English language, although the official language of the institution, is by no means the medium of communication among the students.



INTERIOR ERSKINE CHURCH, MONTREAL

MISSION FIELD.

Letter from Formosa.

This letter from Mr. Gauld, although long, is so very interesting an account of the condition of the work amongst the Pepohoans in the East coast of Formosa, that we give it in full.—

DEAR DR. MACKAY.—I do not know how frequently I am expected to write the Committee. If I am too dilatory you will have to bring me to time. We feel very grateful to the Committee for their clear, and to us, most satisfactory ruling as to the Tenure of Mission property in North Formosa.

The San-Kiat-a-koo chapel case is not settled yet, but H. B. M., Acting Consul, is pushing it as fast as he can. The last offer from the Gi-lan magistrate was more satisfactory than the previous, but we think he still offers much too little in compensation for the chapel materia destroyed by a mob. We asked \$135.50, he offers \$15.80. Still he offers in exchange for the disputed chapel site, one which Pastor Giam says is more desirable, and which would have been purchased in the first place, were it not for the greater cost. I shall not burden this letter with his arguments and our reply. He has trumped up a number of objections peculiarly Chinese. We hope for a settlement by-and-by. In the meantime that the work in this, the largest, and capital city of the East Coast may not be further delayed; and that the magistrate may see more clearly the futility of trying to keep us out, we have rented a house to serve as a chapel for one year. In the Master's kind directing Providence we have had to trouble H. B. M., Consulate very seldom. I have heard indirectly that our present Consul has been speaking with others to this effect. Since Dr. Mackay's departure the only two cases we have asked him to take charge of were:—

(1) That he endeavor to secure the release of the former owner of the chapel property in San-Kiat-a-koo. This man is detained in prison for daring to sell us the property. The Consul refused to interfere on the ground that he has no right to interfere between Chinese rulers and their subjects. While admitting the general principle urged, we thought that circumstances made this case an exception. However, the Consul decided he could not undertake to help this prisoner; and we accepted the situation, though reluctantly.

(2) Shortly after our failure to obtain the assistance asked for, as stated above, we were informed that in the Southern part of our field a certain small official, together with a number of the District Magistrates, Constables, were making frequent threats against the Christians, so that many were afraid to attend chapel service. Having good evidence that such was the case, we asked H. B. M., Acting Consul to bring this misconduct to the attention of the District Magistrate, and asked him to take measures to prevent recurrence of the same. The Consul, at once, graciously complied, and I believe his assistance had effect.

In so many respects our Heavenly Father has blessed the feeble efforts of His children here, including native and foreign, all one in Him. Also in so much has He made our lot comfortable and happy, permitting us only a minimum of trouble.

In company with Pastor Giam, I started May 31st, on a trip to the East Coast of the Island. We went around to Kelung by steam launch, there we remained till early next morning. In the evening we had worship, which was attended by between fifty and sixty. Then on the morning of June 1st, we left Kelung for our overland trip. Including Kelung we visited twenty-eight chapels, two of which are not yet fully established. I need not follow the trip throughout. It will be better to give a few particulars together with a few general features that impressed one visiting this district for the first time.

The Christians in the East Coast are mostly Pepohoans,—savages of the plain. These have submitted to Chinese rule, have adopted Chinese customs; but in some respects they are very unlike their conquerors. They are more indolent and improvident than the Chinese. They are also passionately fond of alcoholic drink, while the Chinese are not (while the immoderate use of alcohol is not a national vice in China, the use of opium decidedly is). The indolence and improvidence of the Pepohoans, united with their love for strong drink, have made them easy victims of their avaricious, unscrupulous, and shrewd neighbors, the Chinese, to whom they have bartered their farms for a glass of wine. As described to me, this was the mode of procedure;—A Chinaman would, pretending friendship, give a company of Pepohoan strong drink in sufficient quantity to make them all drunk and hilarious. When everybody was in high spirits, and praising the good heart of the one that stood treat, he seized the opportunity to offer those who had farms an additional quantity of wine, far short of the value of the coveted farm, if they would only hand these farms over to him. The inflamed appetites and stupefied brain invariably acquiesced, a transfer deed was drawn up by the Chinaman, the then unlettered Pepohoans made their marks, received as told to me, a dollars worth of samshoo for a hundred dollars worth of land, and thus in the clutches of strong drink lapsed into poverty.

From the beginning of his work among them, Dr. Mackay vigorously preached and enforced temperance; his aim being chiefly to protect the young and rising generation. The result has been very encouraging, while the use of strong drink has not been entirely stamped out, it has been greatly diminished. The Pepohoan, though poor fishermen and coolies are much more diligent and sober. Christ has also been preached; whole villages have renounced idolatry, and a substantial number have been formally received as members of the Church of Christ. The foreigner, going among them for the first time, is delighted with the large number of women

to be found in the chapels on occasions of public worship. Where the Mission and audiences are Chinese, the women are generally few; as the women, I suppose, with the idea of protecting their virtue, are not encouraged to move in public. But in Pepohoan audiences, male and female are both well represented. Then again the stranger is impressed with the open countenances, and erect figures of the women. But before he is among them long he is both amused and slightly repelled, to see them young and old smoking cigars—smoked at the old ladies, who seem so thoroughly to enjoy their smoke. Formerly all smoked, now a number of the girls and young ladies do not. Their cigars are home made from home grown and home dried tobacco, so that the expense is no consideration. I was frequently pressed to take a smoke, good old matrons offering me the cigars from their own mouths, but as it was too much like "taking the bite out of the mouth" of the aged, I invariably declined, with thanks, often adding that it would be better and cheaper if their daughters did not learn to smoke. My argument did not always go unquestioned. Some of those good natured dames thought the indulgence so harmless that it would be best to allow everyone to please herself. One Sabbath afternoon, a kind hearted old lady (we'll agree that she wasn't among the wisest) offered me a drink of "samshoo," I declined, stating that I did not drink alcoholic liquors, and thought it better not. Then in the evening I added a short hastily prepared temperance address. Pastor Giam followed with another. The people freely admit that strong drink has been their curse.

The Pepohoans live in hamlets, the land on which these are built belong to themselves; and fortunately for them a decree has been issued prohibiting the Chinese from purchasing these small properties, or in any way taking them from the Pepohoans. However, most of these hamlets are now much weaker numerically than when our Missionary first went among them. Many of the people have moved to new districts to open up new country, hoping to again own farms of their own. The Mission has endeavored to follow these pioneers. In one plain, but recently opened up, there are five Mission stations, one of which is not yet fully established. Formerly the Chinese endeavored to open up this plain, but were again and again driven out by the savages, and finally offered the Pepohoans half the land if they should bring it under cultivation. Many accepted this offer. This plain is lined on both sides by mountains, the abode of tribes of aboriginal savages, who have not submitted to Chinese rule, but are still their bitter enemies. A few months ago the Governor of Formosa withdrew most of his soldiers from this neighborhood, so that now the savages are a source of constant fear to their more peaceful neighbors. A short time ago a band of savages approached one of the Pepohoan hamlets during the night. This hamlet is built in the form of a square, into the centre of which the buffaloes are driven for the night. At one corner, separated a little from the square, stands the Mission chapel. The whole is thatched with dried grass. The name of the hamlet is Aug-chha-na. On the night referred to the band of savages tried to set fire to this rude collection of houses. They touched the torch to the grass roof at one corner, but just then a heavy rain began to fall, and blotted out the fire, traces of which still remain. The Pepohoan, a number of them told me "Truly God greatly helped us that night." Now the preacher is afraid to live in the chapel, as it stands apart from the other houses, lest some night a similar attempt might be made on the chapel with the view of murdering himself and family, as they should endeavor to escape to their neighbors for safety. The day before our arrival at this plain a man was murdered by the savages, and his head, hands and feet carried off to the mountains. It was deemed wise that we, in going from one end of the plain to the other on our visit to the chapels, should travel under an armed escort. At Aug-chha-na, where we passed the night,—a dark rainy night—we held worship in the evening, lest we might be surprised by a skulking band of savages from the neighboring woods, the worshippers came to the chapel armed with guns, spears and knives. Our position reminded us of the Covenanters of whom we have read. It was a somewhat novel and inspiring position, and as no savage had dared to appear, we felt inclined to smile, when all was over. Needless to say we did not indulge in lonely moonlight rambling, the night we spent at Aug-chha-na. In safer days, when the Emperor's soldiers were more numerous on the plain, Dr. MacKay ordered the chapel to be built where it is, that it might have a drier situation than the houses of the square, and also stand apart from the unhealthy odors of the water-buffalo's midnight retreat,—by no means unnecessary precautions, especially if a foreigner be passing the night there. Recent experience proves that one who dwells in the chapel is unsafe under its thatch covered roof. Therefore, we have ordered that it be roofed with tiles.

Now our mail ship will soon be leaving and I must hasten to close. It would be neglect on my part if I should forget to say that with the exception of one or two, we found the chapels clean; and everywhere marked signs of life, and interest in the Gospel of Jesus. We found the preachers interested in their work and a work deserving of praise, with perhaps the exception of two students, whom we had to severely rebuke for beating their wives, and one of whom we thought it necessary to discipline, viz., to suspend for a season, till we should have good evidence of reform. I think you will agree with me, especially when we take into consideration, the position of these converts from heathenism, that this statement concerning nearly thirteen preachers and students, is by no means discouraging.

On Sabbath June 10th., we observed the Sacrament of the Lord's Supper (Baptism was administered to one infant). At Taug-ning-tan. All the preachers, elders and deacons of the East Coast were urged to attend, and the people were encouraged to

It is an effort in the same direction, though more strongly urged, as most would have a long distance to travel. 116 sat at the Lord's table, of whom 26 were preachers, 12 elders and 12 deacons, besides these about 65 others were present. There were two diets of worship in the morning at one of which the ordinance of baptism was administered, and two in the afternoon, at one of which the Sacrament of the Lord's Supper was observed. Pastor Giam and myself took part in dispensing this ordinance. Here side by side at the table at the Lord's table sat Popoan, Chinese, and a Canadian,—truly a privilege. For all Christ died. Before coming to China, I sometimes wondered if I should ever be able really to love those of another and heathen nation. Now I have no doubt,—all one in Him—a precious thought. The order, interest and attention manifested is not surpassed in our Canadian congregations. Praise God for His goodness.

My wife and myself have good health. Our little boy has had fever for over a week. I think mostly due to teething. His teeth seem to cut slowly and with difficulty. Last Sabbath morning we were a little alarmed to find his temperature at 104 degrees and a little later at about 104½. However, after that it gradually decreased, and he has been better since, though not well. The doctor thinks that his teeth may trouble him a good deal this summer, but babies in Canada have to cut teeth as well as in Formosa, and like others, ours will no doubt, in God's good providence, be able to survive this experience.

My wife sends kindest regards. Though now happy and comfortable, we shall not be sorry when Dr. McKay returns. The native workers continue faithful and efficient; and intercourse with them is a source of strength and happiness. I remain, yours very sincerely,
(Sgd.) W. GAULD.

Church News.

In Canada.

AN addition is being built to the West End church in Winnipeg which will double its capacity.

THE Rev. Alfred Fowler is carrying on a series of evangelistic meetings in the North church, Winnipeg.

THE Synod of Manitoba and the North West Territories meets in Winnipeg on the 13th of November.

THE Rev. Peter Fisher, of Boussevain, Man., is on his way to Scotland. He will spend the winter in post-graduate study in Edinburgh.

REV. THOS. SCULLER, of St. Andrew's New Westminster, B. C., has withdrawn his resignation at the unanimous request of the presbytery and congregation.

THE Rev. Wm. Meikle, the Nova Scotia evangelist, is expected to conduct a series of services in the new St. Andrew's church, Winnipeg, which is to be opened in December.

THE Rev. T. Underwood Richmond, a recent graduate of Manitoba College, has accepted a call to the lately organized Point Douglas church in Winnipeg. He is to be ordained and inducted on the 23rd inst.

THE Rev. John Hosie, of Shanks, in the Presbytery of Minnedosa, has resigned his charge and will take a year's holiday with relatives in Scotland, at the expiry of which time he expects to return to Manitoba.

THE Rev. J. K. Welsh, of Indian Head, has resigned his charge and his congregation will be united with that of Qu'Appelle. Mr. Welsh will continue for the present to reside in Indian Head but will not be actively engaged in the work of the ministry.

WE are glad to see that our American neighbors are not slow to recognize the merits of our rising Canadians. S. Fraser MacLennan, B.A., son of Rev. George MacLennan, late of Camlachie, now of Pinkerton, has been appointed assistant in Psychology in the University of Chicago. This appointment was a complete surprise to Mr. MacLennan, as his first knowledge of the vacancy was a card from his former professor, Dr. Baldwin, late of Toronto University, now of the College of New Jersey (Princeton) saying that he had

recommended him for the above position. This fact speaks highly for Mr. MacLennan's ability.—COM.

THE Governor-General's party spent a recent Sabbath in Winnipeg, and attended divine service at Knox church in the morning and the West End (Rev. C. W. Gordon's) in the evening—at the latter place, as the papers said, "for the purpose of hearing an old friend and namesake."

THE Rev. A. J. McLeod, of the Regina Indian School, writes to the Foreign Mission Committee: "We had a most delightful visit yesterday for a couple of hours from Lord and Lady Aberdeen, Lady Marjorie and Hon. Archie Gordon. They came while Sabbath school was in progress and their Excellencies both made capital and inspiring addresses in the line of Christian life. The school was decorated for the occasion with many flags and mottoes. The children sang the national anthem and some hymns very nicely. Lord Aberdeen in recording his name in the visitors' book, said: 'We have been much gratified with what we have seen and heard here to-day. The good and patriotic Christian work of the school seems to be progressing in a very encouraging manner.'"

KNOX church, Guelph, celebrated its jubilee on 14th and 15th inst. Rev. Prof. Gregg preached morning and evening on the 14th. The pastor, Rev. R. J. Beattie, and the Rev. Dr. Torrance assisted in the services. The morning sermon was largely made up of an interesting historical narrative relating to the leading epochs of Presbyterianism in Canada. Dr. Gregg preached with his old-time fervor in the evening from I Peter i. 3-5. The meeting on Monday evening was very interesting and successful in all respects. Eight hundred people were present. Many willing workers served tea in the basement from 5 to 8 o'clock. A reunion and concert was held in the church at 8 o'clock. Rev. R. J. Beattie presided and read a history of the congregation and a letter from Rev. Principal McVicar who was ordained as pastor of this congregation. Interesting addresses were delivered by Rev. W. S. Ball, a former pastor; Rev. Drs. Torrance and Wardrop, Messrs. Martin, Stirton, Whitelaw and Hodgskin, all of whom had seen many changes in Guelph. Miss Thomas, Prof. Fenwick and the choir of the church furnished excellent music.

THE consummation of a religious work of no small magnitude took place recently at Royston, when Messrs. Walter Hetherington and Wm. Todd were ordained to eldership and Mr. Wm. Barr inducted to the same position, thus leaving the church fully equipped. Eight months ago Rev. J. Garrioch, of Burks Falls, an indefatigable worker for the Gospel, commenced holding week-night services here. Later on he was enabled by special arrangement, to preach here fortnightly on Sunday mornings. The members and adherents of the Presbyterian persuasion, feeling the need of an edifice, commenced negotiating for the purchase or erection of a suitable building and finally secured the English church building, which was for sale, as most of that denomination had in the lapse of years moved away from this vicinity. The lot on which it was built has been made a gift to the Presbyterians by Mr. Wm. Todd. The building was publicly opened for service in the summer. The membership, now very nearly 30, is still increasing, and better still they are completely free from debt and have a small balance in the treasury.—THE ARROW.

Presbytery of Paris.

THE regular quarterly meeting of this Presbytery was held in Paris, Oct. 16th, Rev. E. Cockburn presiding. A deputation consisting of Messrs. Cockburn, Hardie and Hamilton was appointed to visit the augmented congregation of Conodaga and Alberton and report to next meeting. A retrospective grant of \$100, dating from April, was reported as having been made to Waterford and Wyndham Centre. Mr. Cockburn was appointed to visit Mount Pleasant, Burford and explain the judgment of the Augmentation Committee an

report. Leave was granted to moderate in a call in East Oxford and Blenheim. A committee consisting of Dr. McKay, Dr. McMullen and Dr. Cochrane was appointed to prepare a suitable minute on Dr. John McFavish's jubilee and forward to Inverness, Scotland. Mr. Hardie reported on work done in New Dundee and Baden by Mr. Tait, of Knox College Students' Missionary Society, and Mr. Livingstone, M.P., addressed the Court on behalf of the cause there, urging that if possible a grant be made, and continuous supply given as there is prospect of a self-supporting congregation being the result, a new church having been erected at Baden, and a good attendance at Wellesley village. The Presbytery expressed gratification and agreed to commend the case to the generous consideration of the Home Mission committee. On motion of Dr. Cochrane, hearty congratulations were given to Mr. Cockburn and Paris congregation on their very fine new church. The supply of New Dundee, Baden and Wellesley village for the winter was left in the hands of Mr. Hardie, Dr. Cochrane and Mr. Livingstone, M.P. The Rev. Dr. Laing addressed the Court on behalf of the Augmentation Fund. Thanks were tendered him and members were enjoined to bring the claims of the Fund before their congregations with a view to largely increased liberality. Dr. McMullen was appointed for Paris Presbytery on the Home Mission Committee; Dr. McKay was appointed convener on Foreign Missions. The Presbytery recommended Verschoyle and Culloden to proceed to call, and Mr. McGregor was given power to moderate in a call to a minister for said congregation. The clerk was instructed to certify Mr. W. G. West and Mr. Tait to the Senate of Knox College. Dr. McMullen with Messrs. Hutt, Reid and Hamilton were appointed to examine proposed new Book of Praise and report. Next meeting is to be held in Chalmers' church, Woodstock, Jan. 15th, at 10.30 a.m.—W. T. McMULLEN, Clerk.

Presbytery of Regina.

AT Whitewood and within the manse there on Wednesday, Sept. 12th., the Presbytery of Regina met and was constituted by devotional exercises conducted by the moderator. Sederunt, Mr. Moore (moderator) and Messrs. Matheson, Carmichael, Campbell, McMillan, Hotstrand, Welsh, McKay, McLeod, Reddor, McKechnie, H. McKay, and Muirhead, ministers; James Murray and Mr. Bompas, elders, and Messrs. McAlister and McLeod, Catechists, and Messrs. Anderson, A. Rennie, Morrison, S. Thompson, Cameron, McLean, Wodell and W. Rennie, students laboring within the limits of the Presbytery. Minutes of last meeting were read and approved. Mr. Matheson, on behalf of Mr. Mr. Robson, thanked the Presbytery for their kind words. The report of the Home Mission Committee was received and adopted with a few amendments. On motion of Mr. Campbell it was agreed to take Mr. Ledingham on trial for license. The committee having reported that the examination was very satisfactory, it was agreed that the ordination take place at Moose Jaw on Wednesday, Sept. 19th, at 8 o'clock. Mr. Carmichael to preside and address the minister, Mr. McKechnie the people, and Mr. McLeod to preach. A communication from Qu'Appelle was received. A committee consisting of Dr. Robertson, Carmichael and Mr. Matheson was appointed to visit Qu'Appelle and carry out the recommendation of the Synod. A communication was received from Indian Head, also a financial statement, agreed to refer these to the Home Mission Committee. The committee agreed that the committee appointed by Presbytery to visit Qu'Appelle and Indian Head on the 19th inst., and that the two fields be united, that the Sabbath services be arranged and that a grant of \$6 be asked for the united field. Mr. Campbell was appointed moderator of Sintaluta. Moved by Mr. Welsh, seconded by Mr. Matheson, and agreed that members of standing committees shall not enter upon their duties until the meeting of Presbytery following that at which the appointment

took place. The Presbytery enjoyed a recess for fifteen minutes after which a very enjoyable time was spent in missionary conference. The clerk was instructed to write to Messrs. Ferguson and McTear, telling them the finding of the Presbytery in the Cathcart affair. It was agreed that Mr. McAlister be appointed to Qu'Appelle and Indian Head for next six months, also agreed to certify John R. McAlister to Manitoba College. A very interesting report was given by Mr. Carmichael, delegate to the last General Assembly. The following minute was then adopted: "The Presbytery of Regina at this its last meeting before the severance of the pastoral tie between the Rev. J. K. Welsh and St. Andrew's church, Indian Head, desire to put on record its appreciation of his ability as a clear expositor of the word and as a faithful and acceptable preacher of the Gospel. His loyalty to conviction at great personal sacrifice is worthy of special commendation. His clear insight and mature judgment rendered his services of great value. The Presbytery deeply regrets that it shall so soon lose the services of a brother beloved and hopes that a short rest will completely restore his impaired health, thus enabling him shortly to resume work in some suitable field." The docket being completed the benediction was pronounced and the Presbytery adjourned to meet at Wolsely on the second Wednesday in March, 1895.—J. W. MUIRHEAD, Clerk.

THE Presbyterians of Stouffville had a regular field day on Sabbath, the 21st Oct. The occasion being the opening of their new church. The services were to have been conducted by Rev. Prof. Thomson and R. P. Mackay, but owing to the illness of both gentlemen the services were conducted by Rev. Dr. MacLaren, and Wm. Burns. So great was the attendance at all three services that overflow meetings were held at each diet of worship. Dr. MacLaren officiated in the new building morning and evening, and Mr. Burns in the afternoon. The overflow meeting in the morning was conducted by Mr. Burns, and the afternoon and evening ones by Rev. T. Mitchell, a recent graduate of Knox College. The resident ministers all aided in the services.

A CORRESPONDENT writes:—Anniversary services were held in the church, Princeton, recently, the occasion being the fourth year of the induction of the Pastor, the Rev. W. T. E. Shearer. The services both morning and evening were conducted by Rev. A. Grant, of St. Mary's, who preached most eloquently to large and appreciative congregations. Many members of Mr. Shearer's flock from Drumbo drove over to worship with their Princeton brethren, and in the evening the Revs. Bowers and Leo most considerably gave up their own services to enable any persons to attend who might wish to do so, and were present themselves. The church was tastefully decorated for the occasion. Miss Hessie McCrow acted as organist and the choir was led by Mr. J. McArthur, of Shower's Corners, and was assisted by members of the Methodist choir and other friends. The pastor took part in each service. The following evening, a very successful social was held. Tea was provided in the basement, after which the entertainment took place in the church. The Rev. J. Thompson, of Ayr, the fame of whose musical attainments is almost cosmopolitan, gave an opening selection on the organ, and several songs during the evening fairly delighting his hearers with the good old Scotch favorite, "Jock O' Hazeldean." Mr. Crooker, of Woodstock, another talented musician, sang three songs in splendid style. Rev. J. Thompson and Mrs. Shearer acted as accompanists. A fine solo was well rendered by Mrs. Staples. The pastor, in a few happy remarks introduced the chairman, Andrew Patullo, Esq., of the Sentinel Review and Dominion Dairyman, a gentleman who by the way needs little introduction here, as he is a Blenheim boy of whom we are all justly proud. Mr. Patullo is an excellent chairman, keeping his audience smiling constantly at his ready wit and amusing anecdotes. His speech on the Scotch settlers and root and progress of

Presbyterianism were both amusing and instructive. The Rev. Bowers spoke well on the requisites for good and profitable companionship and gave good advice to those present who might be contemplating matrimony in the near or distant future, his remarks causing much merriment amongst the young folks. The pastor's speech was excellent, but disappointed his hearers by its extreme brevity—a fault it is hoped he will amend on future occasions. The Rev. J. Thompson's speech on "Enjoyment" was most enjoyable and took most of us back to early days when we were more easily pleased than most of us are now. Reeve Murray's speech on "Goodness to Parents" was full of sound advice to his young hearers. The speaker of the evening, the Rev. A. Grant, delivered one of the finest speeches we have ever been privileged to hear. He chose for his subject, "Practical Christianity," a grand theme, which he handled in an inimitable manner, and while it was interspersed with anecdotes and jokes causing his hearers to laugh continually, it was full of the deepest spiritual truths calculated to lead his hearers to nobler and better lives. A vote of thanks proposed by Rev. Mr. Shearer to the chairman, speakers, singers, and the ladies who provided tea was seconded in a neat speech by Mr. M. Cron. The singing of the long metre doxology led by Rev. Mr. Thompson and the benediction pronounced by Rev. A. Grant, closed one of the pleasantest and most profitable evenings ever spent in Princeton. The proceeds of the Sabbath collections, the social on Monday and children's social on Tuesday will be devoted to the church restoration fund and were about \$71. It is earnestly hoped that the Rev. Mr. Shearer will continue his ministrations in this place, where he and his amiable wife have rendered themselves so highly esteemed. During his stay in Princeton the Rev. Mr. Grant was the guest of Mr. and Mrs. Dickie.—CON.

MONTREAL COLLEGE.

Lecture by Rev. Professor Campbell—Bright Prospects for the Session.

THE opening ceremonies of the Montreal College were carried out very successfully. The chair was occupied by Rev. Principal MacVicar, D.D., LL.D. and the inaugural lecture was delivered by Rev. Professor Campbell, M.A., LL.D., whose theme was the Excellence of Christianity. He said that as a science for systematic study in Christian schools, comparative religion was a thing of yesterday. The slowly acquired mastery of foreign languages, many of them dead, and the introduction thus gained to the sacred literature of many lands had but recently enabled scholars to speak with authority upon the varied faiths of the world. Yet these faiths had been in active conflict with Christianity since a short time after the ascension of its divine founder. There were some, who, bearing the Christian name, nevertheless made themselves acquainted with other religions to the serious detriment of Christianity. Many a form of Christianity even now bears

TRACES OF SUCH CONTACT

with heathenism, and the spirit of pagan deification lurks in souls that would spurn the insinuation indignantly.

Christianity, the professor continued, has ever been aggressive, even in its corrupt forms, so that other creeds, with the exception of Mahometanism during its brief proselytizing period, have simply stood on the defensive against it. Now, we were told that a change was taking place, so that our faith is to be put on its defence. A proselytizing movement, originating in India, has gained adherents to the old creeds of Zoroaster and Brahma, of Buddha and Confucius, and to the more modern one of Mahomet, in many Christian centres of thought. There are Mahometan converts in London and Liverpool; Buddhists in Paris, Brahman

THE DEOPHISTS IN PASTON.

Whatever might be said concerning the moral motives of these people, whom one

was tempted to call perverts, concerning actual deceptions practised by some of the leaders, and that mysterious quality called enthusiasm, which professes to account for much while it accounts for nothing, it has to be confessed that those who deserted nominal Christianity for the active profession of so-called pagan creeds were very far from being unlearned or unthinking men and women. To class them along with spiritualists, and lay their strong delusion at the door of Satan, was by no means to settle the question, for the reason that the arch enemy is too conversant with human nature and too cunning to bait his hook with a palpable lie.

SOME GOOD THING.

Some truth that appeals to the reasonable part of man, must lie in these ancient religions, to account first of all for the hold they have retained upon millions of minds for centuries, and secondly for their power to seduce from their faith some nominal Christians of to-day. In making such an allowance, the lecturer said, we did not detract from the superlative excellencies of Christianity; nor call in question its exclusive claim where its principles are properly understood, but we learned to appreciate the strength of that resistance which thinking millions have offered for ages to the herald of the Cross, whose cry is still, "O, rock, rock, when wilt thou break!" Once, and only once, Christianity had suffered defeat. From the Atlantic coast of Africa to India, and from the Caucasus to Aden, Christianity had gone down before Mahometanism, and many questioned whether the world was not a gainer by the change, for it does not follow that everything which

CALLS ITSELF CHRISTIAN

is *ipso facto* superior to a non-Christian creed. Surely there was something wonderful, strong and buoyant in a creed, the adherents of which all the world over had one thing best to make shipwreck of. This they did by failing in various ways to realize that Christianity is the personality of Christ.

The lecturer went on to deal with polytheism, which, inasmuch as it depended on a conception of human attributes, was really a worship of man by his fellow. Such was Brahminism. But the worship of man by his fellow went farther still in Buddhism, the religion of China and Japan. If its essential principles were operative there would be

NO EASTERN WAR

for peace is its chief essential. What Christianity had to fear from Buddhism, was that the nominally Christian fool, who says in his heart, "There is no God," may become a nominally Buddhist fool and ask the world to watch him in the evolution of his divinity. On the theoretically moral side the Buddhist is strong. His morals are altruistic. His code is the external semblance of love to his fellow man, so that he may acquire merit, pile up golden opinions of himself. That sort of thing, Professor Campbell said, could never face a robust, hearty, loving Christianity. It could discount a fighting Christianity, a mean Christianity, a

SAVE MY BLESSED SELF

and let the world go Christianity, a so-called higher Christian life, that makes clean the outside of the cup and the platter, and has no true lodgment for the heart of Christ.

The dualism of Persia mirrored forth a great spiritual reality, which only Christ and his apostles made fully apparent. Isaiah and the prophets that followed rather obscured than revealed the line which divides the kingdom of light from that of darkness. But monotheism reasserted itself over this dualism, and Magianism took sides with Judaism, Mahometanism and Unitarian Christianity.

Confucianism and Shintoism, the religions of China, besides Buddhism, were next examined. Shintoism is simply Polytheism, and as for Confucianism, it is no religion at all, but simply an ethical system such as made it a real

DANGER TO CHRISTIANITY.

It made religion simply a life, which might mean the sublimest truth or the most pernicious error. As for materialism, there could never be a material religion in any land. All religions are spiritualistic. What Christianity had to fear was not materialism, but a pseudo spiritualism. But between vague spiritualism and materialism there was nothing to choose.

As a spiritual religion Christianity took the highest stand. It believed that the essence of being is spirit, "God is a spirit." God had revealed himself in Christ, whom Judaism and other religions, replied by the trinitarian idea, rejected, for the human mind gravitated ever towards unity, in spite of the manifold teachings of nature and experience. But the highest form of music was harmony, and such were all nature's laws, from the

RAINBOW TO THE FAMILY.

And Christian ethic rested upon the Christian conception of deity, its *summum bonum* being the divine likeness. The particularly Christian conception of the divine character in Christ himself. It is that of supreme divinity, emptying itself for a time of glory and power and blessedness, of the Lord of all worlds coming to one of the least of them, wherein he had no place to lay his head. The Christian ethic sinks itself. Christianity is the

GRAVE OF SELFISHNESS.

The large audience, which was spell-bound throughout, was especially stirred by the following conclusion: "There is a good time coming. There is an handful of corn in the earth upon the top of the mountains. Its fruit some day shall shake like Lebanon. It came, that handful, from Calvary, and mid thorns, and thistles, and noxious weeds, and wild fruit bearing brambles, that handful has continued to grow and spread. Interspersed throughout are scarlet poppies and blue cornflowers and purple tares, and widely spread abroad are goodly stalks, bearing nothing but chaffy scales. Is it any wonder that those who survey the broad fields from mountain top to valley, looking only for bright

FLOWERS OF POETRY

or the unsubstantial fruit of wild nature, or the mere straw wherewith to make a pallet for the soul's rest—is it any wonder that they should deem its waste places as valuable as those that produce heaven's harvest? But, let the field be ploughed by the deep, sharp share of the hungering soul, and watered by the tears of them that are reproached with the taunt "Where is your God?" Shake out from all full ears the living kernel of Christianity, which is Christ in man, to fill the furrows full, and when the harvest comes and the yellow fruit shakes like Lebanon, thither shall all the tribes of the earth repair for good, saying, "This is the hill of God."

THE PRINCIPAL'S STATEMENT.

At the conclusion of the lecture, the following statement was read by the Rev. Principal MacVicar: -

"It may be in the remembrance of some of you that the number of students in attendance last session was ninety-two. Of these fifteen finished their studies with us and received their diplomas. It is gratifying to be able to state as an evidence of the esteem in which they are held in the church that all these with the exception of one or two are already settled in pastoral charges in various parts of the Dominion.

During the past summer between twenty and thirty new students applied for admission and for rooms in the college. Of these sixteen have arrived and several more are expected in a few days, so that we may possibly have a larger number this session than in any previous year; but of this we cannot speak with absolute certainty until all our men are assembled. One thing is obvious for some time past that our buildings are inadequate to afford accommodations to all who desire to join our classes.

To-night Knox College, Toronto, cele-

brates its jubilee. The authorities of that institution cordially invited me to take part in the services, but I regret that, for obvious reasons, I was unable to do so. I desire therefore in this public manner to express my deep interest in Knox College and the hope that it may go forward in its career of usefulness with increased vigor. This I venture to believe is the sincere desire of all with whom I am here associated in the work of the Church."

A collection for the library fund was taken and the meeting was dismissed with the benediction, pronounced by the Rev. Dr. Barclay.

Literary Notes.

WORDS OF LIFE. Sermons by the Rev. A. J. Mowatt. Montreal: W. Drysdale.

This volume has been long enough before the public for a popular verdict to be passed upon them, and it is but fair to say that the

people's voice coincides with that expressed by the critics at the time the sermons were issued in book form. It is notably a risky thing to publish sermons, even a Robertson or a Ker or a Kennedy have had to be satisfied with a comparatively limited class of readers, yet some of the rarest literary gems ever penned lie hidden in the unopened pages of some books of sermons that could be named. Mr. Mowatt makes no claim to literary merit in this volume. "I have no time to elaborate, no time for fine writing, finished literary work. They have been words of life to some souls." Yet they are not devoid of qualities of considerable literary merit, in style and finish. The material is fashioned by a hand to which the pen of the ready writer is not unfamiliar, and the fact that the book has found many friends among the people, and has been read in masses not a few, proves that the power for good of the minister of Erskine church, Montreal, is not confined to the region commanded by his pulpit.



Five Light Windows in St. Andrew's Church, Kingston. Subject—St. Andrew introducing certain Greeks to Christ.

—EXECUTED BY—

CASTLE & SON, 20 University Street, Montreal

THE DECORATIONS AND STAINED GLASS OF THE NEW ERSKINE CHURCH, MONTREAL, WERE RECENTLY EXECUTED BY C. & S.

Opening of a New French Protestant Church.

ORANGEMEN call the anniversary of the Battle of the Boyne, "The Glorious Twelfth," but the French Presbyterian congregation of Masham, P. Q., has now reason to call Tuesday, the 11th September, "The Glorious Eleventh," for on that day the dedication of the new church took place. For the last twenty-three years, Protestant services had been held in a small building which in course of time had become almost a ruin, and was altogether too small for the increased membership. Rev. P. E. St. Germain, the present pastor of the charge, undertook, with the sanction of the Ottawa Presbytery, to collect the funds necessary for the building of a new place of worship. He succeeded beyond his expectations, and the result is seen in the beautiful edifice just inaugurated. The body of the building is about forty feet by twenty-six, with stonion foundations. The walls are frame, clapboarded outside and finished inside as well as the ceiling in narrow pine, oiled and varnished. A steep, tin roof, rises twenty-four feet above the roof. The windows, eight in number, are gothic, and the pews are polished ash with cherry trimmings. The pulpit or rather desk, stands on a raised half circular platform, carpeted in red Brussels and an inside porch will obviate all inconvenience from draughts in winter. The cost has been twelve hundred dollars. At eleven a.m. the church was comfortably filled by the French congregation. Rev. C. A. Doudiet conducted the first service and dedicate the edifice by solemn prayer. After this he preached on Acts iii, 6, "Silver and gold have I none, etc." Many Roman Catholics present listened with great attention. The pastor, M. St. Germain, conducted the singing, which was creditable indeed, considering the absence of an organ. Here is a good opportunity for a friend of the work to help the cause. Send M. St. Germain an organ and earn the gratitude of your French Presbyterian brethren; this, however, by the way. At three p.m. another service was held, by this time the Rev. E. Seylaz, of Ottawa, and also Rev. Mr. DeLong, the Wesleyan minister of Wakefield, P. Q. had arrived. Mr. Seylaz preached an excellent sermon in French on the words, "Ye are the temple of God." Rev. Mr. DeLong followed in English with a short address recommending great moderation to all Protestants, lest they should offend their Roman Catholic brethren, as "we must respect all men's sincere convictions." He also deplored the fact that churches were at times used for purposes not at all in harmony with the sacred character of the building. He, however, drew the line at sects. Sects in the Church he thought necessary, they inspired Christians with an emulation they would not have without them. Rev. Mr. Doudiet was the next speaker. It would be impossible to give in a few lines, a synopsis of his remarks, but among other things, he observed that if a man's sincere convictions led him to a one disciples of Christ, as the young St. Roch's people did lately in Quebec, he for one could not respect those opinions. The duty of exterminating heretics was still enjoined by the Roman Catholic canon law—when practicable. We need not fear that law so long as the flag of Britain is above our heads. As to sects Mr. Doudiet thought their existence in the Church was deplorable. The Orange Society has been much abused by some ministers of the Gospel, but it had realized an ideal, which the Church had not attained to as yet, union on the broad principles of Christian love, and with no longer creed than loyalty to God and our Queen. Orangemen could take in all sects as they have all colors for emblems: orange, purple, blue, black, white, green, and gold, and all these colors made a rainbow like the one John saw around the throne of Christ, in Rev. vi. After the singing of another beautiful French hymn, Rev. Mr. Seylaz pronounced the benediction. The collections in favor of the building fund reached the sum of thirty three dollars. Mr. Seylaz presented the congregation with a beautiful silver commemorative set, the gift of an Ottawa lady, whose praise is in all the churches.

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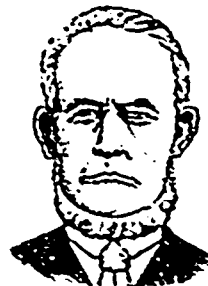
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Sir Morell Mackenzie, M.D.

COURT PHYSICIAN TO EMPEROR FREDERICK OF GERMANY.



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