

**Pages Missing**

# The Presbyterian Review.

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## From an Exile.

"O! what shall I send from the land that you love—  
Shall I send you a rose  
From the wild bush that blows  
On the white covered braes sloping down to the sea?"

O! send not a rose, for the roses will die,  
And the scent of the wild rose brings sorrow to me.  
No, send not a rose, but bring me some heather  
From the mountainous land where we've wandered together.

O! send me one thought from the land that I love—  
One thought just at dawn when the hills are awaking,  
And the note of the thrush the silence is breaking,  
And the present will seem  
Like a horrible dream,  
And I'll live o'er the days when I walked through the heather.

O send me a note of the laverock's song,  
One note that will tell of the loch and the river,  
One sweet, mellow note that will haunt me for ever,  
One note from the hills that are covered with heather,  
The birks and the braes that are covered with heather,  
The white-covered braes sloping down to the river,  
The hills we'll remember for aye and for ever.

F. L. MacCORMICK, in Christian Leader.

## Foreign Mission Funds.

**A**s the time has come when Presbyteries are submitting to their congregations estimates for the different schemes of the Church, will you allow me to state what are our present obligations as to Foreign Mission work?

In considering our Foreign Mission funds, it is always necessary to remember that there are two departments in it—the work done amongst women and children by lady Missionaries, and supported by the Women's Foreign Missionary Society, and the congregational, educational and evangelistic work done by our male Missionaries, and supported by the congregational funds. Just as the Home Mission work of the Church has its two departments—Home Mission and Augmentation—and as it is never allowed to take the funds contributed for Home Missions and use them for Augmentation, nor to use Augmentation Funds for Home Mission purposes, so is it in Foreign Mission work. The money raised by the Women's Foreign Missionary Society is, by the constitution of that Society, to be applied to work amongst women and children, and cannot be applied to the other department. Each fund is applied to the purposes for which it is raised.

Now, the estimate for Foreign Mission work, for the year, for the Western Section, as adopted by the General Assembly, is \$116,000. Since the meeting of the General Assembly, and in view of appointments and changes that have since taken place, the Women's Foreign Missionary Society will require to raise over \$42,000 to meet their obligations, and about \$75,000 will be required to meet the obligations connected with the other department. That makes a total of \$117,000, or \$2,000 more than the General Assembly's estimate. There is little doubt that the ladies will do their part, but will the congregations furnish the \$75,000, that falls to them? That will depend upon two things: First:—The interest that exists among the members of the Church as to giving the Gospel of Salvation to dying men. That we have the ability to give that and very much more nobody can question. In the Presbyterian Church in Canada there are reported over 173,000 communicants and nobody will say, business depression notwith-

standing, that so great a Church is oppressed by the amounts so far contributed. Have we got so far away from the spirit of the Bible as to refuse to believe that business depressions, etc., come because we are unfaithful to our trust. "He that earneth wages, earneth wages to put into a bag with holes." "Ye looked for much and lo it came to little; and when ye brought it home I did blow upon it. Why? saith the Lord of Hosts. Because of mine house which is waste, and ye run every man unto his own house. Therefore the heaven over you is stayed from dew, and the earth is stayed from her fruit." That, it is well known, is regarded by many as scarcely rational doctrine now a-days, yet the same God rules and by the same laws as in the days of the Prophets of old. The Church can give very much more and would be very much more prosperous and blessed in every way if she did.

The second consideration is, that when the distribution of congregational funds takes place, that the Foreign Mission Fund gets fair play. Let it be remembered that the money raised by the women cannot be applied to this section of the work for which \$75,000 are required. However much the Women's Foreign Mission Society raise, the congregations require to raise \$75,000, or we shall not be able to meet our obligations for this year. Now, will any one say that the Foreign Mission Committee is going too fast? Can any one say that who will look at the situation? A thousand millions of sinning and suffering men and women and children who need to be saved from not simply a future, but a present death.

"Shall not," asks Hudson Taylor, after twenty years in China, "the low wail of helpless, hopeless misery arising from one half of the heathen world, pierce our sluggish ear and rouse us spirit, soul and body to one mighty, continued, unconquerable effort for China's salvation?" This is an earnest and affecting appeal, but we have a stronger appeal from a higher authority than Mr. Taylor. He who himself wept over Jerusalem, and said, "All power is given unto me in heaven and in earth. Go ye, therefore, and teach all nations, baptizing them in the name of the Father and of the Son and of the Holy Ghost," also said, "O Son of man, I have set thee a watchman, therefore, thou shalt hear the word at my mouth and warn them from me. When I say unto the wicked, O wicked man thou shalt die. if thou dost not speak to warn the wicked from his way, that wicked man shall die in his iniquity, but his blood will I require at thine hand." With such words, from Him to whom we expect to render an account, in view, none dare say in our own interests, nor in the interests of suffering, weeping and perishing humanity, that we are going too fast. It will be a long time yet before such a complaint will have any foundation. There is more reason in the complaint of others, that the committee does not go fast enough—that we should send out many more men and women in faith, and that He who has all power will provide their daily bread, according to His promise. Alas! when we are arguing and complaining and hesitating, not knowing what to do, the world is lying in the arms of the Wicked One—dying without hope! Shall we not awake?

R. P. MacKay.

# The Presbyterian Review.

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"I am in the place where I am demanded of Conscience to speak the truth, and therefore the truth I speak, impugn it whoso list."—JOHN KNOX.

Toronto, November 23, 1893

## The Bounties of Providence.

TO-DAY Canada, as a Dominion, gives thanks to God for the blessings of a bounteous harvest. Thanksgiving Day is an old and a sacred institution. It is well that the day is set apart by the state, for thus we make as a people a public acknowledgement of God's good hand in His providence. We hear it too often that this observance with this meaning, is old fashioned and that all the Government is entitled to do is to proclaim a general fall holiday. May that day never dawn on Canada! If antiquated ideas be true let them stand, nay they shall, in some form or other, stand. Thanksgiving Day as an institution gathers strength as the years roll by, for sacred associations accumulate around it giving it a strong setting in the affections of the people. Of course much depends on how it may be observed. If it be put to the real purpose for which the day is set apart, if it be a real day of giving of thanks, then it will be perpetuated. Looking over the past year, God has been kind to Canada. Amid financial disasters and commercial catastrophies, she has held her own quietly and safely; she has had no political upheaval or strife, her harvests have been abundant, her people prosperous, her laws respected, and her peace undisturbed. Her seasons have been favorable for the farmer and her climate never more salubrious than during the past year. What is true of our country is true of the Church, upon whose operations a blessing has rested from on high. There is no individual who has not something to be thankful for, some token of mercy and of grace. God's children ought always to praise Him, who is their continual help, and on the day of Thanksgiving their hearts will go forth to the Source of their life and comfort. Those still outside the fold, who know not their obligations to their sovereign God, are still in the place of hope. Theirs it is to thank God for a waiting Saviour. One and all owe everything to God, and to-day as these words are read may hearts feel and lips own the debt.

### Still a Live Issue.

SLOWLY but steadily the machinery of the Church is pursuing the Briggs' case to its conclusion. The noise of the old battle was again heard last week at the meeting of the Presbytery of New York. The question arose on the resolution of a committee appointed to report on the theological education of candidates for the ministry. The committee reported "that students shall not pursue their theological studies in seminaries disapproved of by

the Assembly, and that no candidate can present himself for licensure without fully complying with these instructions. This was plainly meant to hit at Union Seminary, and it was so regarded by the Presbytery. But the old lines were not observed. Rev. Dr. Hall and Rev. James P. Ramsay, both anti-Briggs men, could not agree to the resolution, the former holding that the committee had confounded the receiving of candidates with the matter of licensure. Ultimately the report of the committee was allowed to stand over to a future meeting. It was significant that the tone of the President of Union Seminary was conciliatory and apologetic instead of defiant and threatening.

Almost alongside the meeting of Presbytery the friends of Rev. Dr. Briggs met in Cleveland to decide upon common action. The result of their communings was a circular in which the case for Dr. Briggs is once more placed before the Church in a circular letter prepared by a committee consisting of Rev. Drs. R. W. Patterson, J. P. Egbert, A. S. Fiske, N. Millard, H. C. Haydon, Prof. Francis Brown, and E. E. White. The points taken, although neither fresh nor particularly well constructed to be effective, are very interesting. They are set forth thus:—

We, the undersigned ministers and elders of the Presbyterian Church in the United States of America, being seriously concerned in view of certain facts and tendencies in our Church, hereby make the following statement:

First—We believe that the General Assembly has no right to impose upon the Church new doctrinal statements under the guise of interpretation, whether by deliverance or through judicial process, and further, that interpretation of doctrine by the courts of the Church ought always to be strictly within the letter of the standards, and with sacred regard to the broad and generous terms of the reunion of 1870.

Second—We believe that the most scrupulous care should be used in all trials for doctrinal divergences from the standards, especially now when a large majority of the Presbyteries have expressed, after much deliberation, their dissatisfaction with our Confession of Faith, as it stands, their desire for its revision, and, many of them, their desire for a new creed. We view with grave concern procedures at such a time, conducted to severest sentence, by what seems to us interpretations of our standards strained beyond their letter and far beyond any just regard for the compact of the reunion.

Third—We believe that no court of our Church has a right, by deliverance or resolution, to rebuke or otherwise to seek to suppress respectful action by judicatories below it, expressive of their anxiety and apprehension concerning anything in the Church which seems to them to imperil the constitutional liberties of the Church or of any of its members. The right of petition and remonstrance must not be denied in the Church of Christ.

Fourth—We believe that the interpretation of one or two phrases in our Book of Discipline, as meaning that a prosecuting committee should become from the moment it enters on its work, independent of the court which appointed it, capable of living on even after the judicatory has died, and of prosecuting after the judicatory has acquitted, is a strained interpretation, leading logically to many absurdities and easily possible miscarriages of justice. If these phrases are fairly susceptible of such interpretation, they ought to be eliminated from the book.

Fifth—We believe that it is no part of the constitutional power of any court of the Church to warn honest

and God-fearing men to withdraw themselves from its ministry or eldership because they can not accept as binding upon them, interpretation of the doctrines which are outside the letter of the Confession, and which have never been settled by the sanction of the presbyteries in any legal way. This method of discipline, by withdrawal, enjoined by resolution of a Church court, is not provided for in the Book of Discipline. Such warning carries no obligations of obedience.

Sixth—We believe that our Church is broad enough and strong enough to abide by the spirit of the compact of reunion and to embrace in its communion and ministry all forms and schools of reverent scholarship which accept the essential and necessary articles of our common faith, acknowledging the Lord Jesus as Divine Master and Saviour, and the Bible as the only infallible rule of faith and practice.

Seventh—We call upon all Presbyterians to stand together in defence of reasonable liberty of opinion in the Church, and of the constitutional rights of individual members, wherever assailed, and we heartily approve of the protest of Dr. Herrick Johnson, Dr. Nicolls, and others at the General Assembly.

Eighth—We do most urgently counsel our brethren who may be perplexed concerning their duty, to abide in the communion and service of the Church, assured that in so doing they remain well within their constitutional rights.

Finally, only a profound sense of the peril that now besets our Church has led us to make this declaration of what seems to us fundamental principles.

To enter into a discussion of these points would be to go over old and sorely trodden ground. As a matter of fact, no new issue has been raised, and it is difficult to discover from the terms of the circular what object it is designed to accomplish.

#### Mr. Stead on Prohibition.

PERHAPS the most surprising opinion given expression to by Mr. W. T. Stead to the Canadian interviewers was that on the prohibition of intoxicating liquors. His well-known radical views on questions of social reform, and intimate association with many of the leading and most active temperance workers led the public to suppose that in him prohibitionists would have had a strong and uncompromising ally. But it is not so. Mr. Stead, who has given much consideration to the subject, has come to the conclusion that temperance can best be promoted by placing the traffic in the hands of the Church. His words are: "So long as a man does not drink too much, I do not think that he commits any sin. Drink is a frightfully dangerous thing, and my idea is that the distributing of it should be done by the Church. As it now is, the liquor man sells his liquor without regard to the harm he is doing, whereas by my plan the Church would not allow any man to drink excessively." Here Mr. Stead touches the opinions expressed by Rev. Dr. Rainsford who would make the saloons as attractive as possible, and place them in charge of a man of good character who would not sell in excess. To that extent Mr. Stead's idea is not original, and it is safe to say that in these days when the best thought of men of practical minds is being concentrated on a practical solution of the drink problem, the chimerical suggestions of the brilliant journalist are likely to meet the same fate as his propaganda in theosophy.

#### Congress of the Creeds.

REV. L. H. JORDAN, who, about six years ago, resigned the pastorate of Erskine church, Montreal, to take a post-graduate course in Europe, giving special attention to the history of religions, was attracted to Chicago by the Parliament of Religions there, and now he has given his views to the press, which, briefly summarized, are: "That the congress was one of the most portentous as it was unprecedented in human history; that it has demonstrated that thousands of theologians, amateur and professional, can spend a week together without 'coming to blows.'" Thus far, all can agree with Mr. Jordan, but when he goes on to say that the Chicago Congress has proved that Protestants are in error who allege that the Roman Catholic Church is not always willing to submit their dogmas to the test of reason, we venture to think few who have studied the Church of Rome, will concur. But, if the part taken by the Roman Catholic Bishops will leave the impression that reason is now to supercede tradition and ecclesiastical authority, then the Congress will not be without profit to Roman Catholicism. Indeed, such an impression, while entirely erroneous, would, to a considerable extent, disarm Protestants in their conflict with Rome and remove two of the most menacing dangers, viz.: enlightenment and intellectual enfranchisement, from the field. But Protestants must not forget the past, and at the same time that the Church of Rome has well-verified her eternal motto, "semper idem."

**The Chintiqu Fund.** THE following sums have been sent to the PRESBYTERIAN REVIEW office for the Chintiqu Fund. The amount has been sent on to destination. Any further contributions will be gladly acknowledged in these columns: Mr. Henry P. Lawson, Stewarton, Ont., \$6; Mr. Ault, Aultsville, Ont., \$1.

**Indoro Missionary College Fund.** RECEIVED—additional up to Friday November 17th. From Mrs. R. Walker, Orillia, \$5; Alex. McLaggan, Esq., Hamilton, \$5. Amount now in hand, \$46.43. Fifty-one envelopes went out this week. ANNA ROSS, Brucefield, Nov. 17, 1893.

**Lecture by Principal Grant.** ATTENTION is called to the lecture to be delivered by Rev. Principal Grant on Friday evening, December 1st, in Association Hall, Toronto. The subject is one of great interest at present, viz: the Parliament of Religions, recently held in Chicago. The learned and eloquent lecturer may count on a large and appreciative audience.

**Back from Japan.** A. W. BEALL, M.A., a graduate of Queen's, teaching English in the government schools of Japan, is now recruiting his health in Montreal. For the last three years he has been teaching in the Doshisha under the patronage of the American Board of Missions. The institution is more of a secular than a missionary college. It is at Kyoto, the old capital of Japan, and the present home of the Mikado. Mr. Beall's missionary work consisted of Christian influence in school, Bible class work and the distribution of high class English Christian literature. The work of the missionary proper consists of teaching theology and evangelism to converts, but more especially to the direct work of evangelization. "I parted from my students," said Mr. Beall, "with a great deal of regret—it was one of the greatest wrenches of my life. For the Japanese young men and many others who were not Christians I have deep attachment, and I feel most strongly that Englishmen can truly love the Japanese."

## Symposium.

### The Church and the Young.

By REV. ALFRED GANDIER, B.D., HALIFAX, N.S.

THOUGH all ministers have not the same facility for gathering the young about them and inspiring them with a love of Christian service, there are very few who are not thoughtfully anxious to do what in them lies to attract, hold and edify the young—to prepare them to bear the heat and burden of the day when the older members of the Church drop out.

Likewise, there are few congregations who do not recognize the importance of awakening and retaining the interest of the young in the work of the Church. I have repeatedly heard elderly Church members say "We older people are likely to remain connected with the Church all our lives anyway, but in a few years we pass out and the young people of to-day must take our places. The whole future of the congregation depends upon us keeping hold of them." It is to be doubted whether there ever was a vacant congregation looking for a pastor that did not say plainly, "We want some one who will attract the young." In fact so great is the desire to retain the young, that it sometimes becomes a source of weakness to the congregation concerned.

As some parents think the only way to retain the affections of their children is to let them have all their own way, so there are congregations who seem to think that the young people must be consulted and pleased in everything if they are to remain attached to the Church. Is it the choice of the pastor? Then must the call be given to one who will please the young people? Is it the introducing of an organ or of paid singers into the choir? Then, although many of the oldest and most respected members may object, the convincing argument is forthcoming: "the other churches have them, and if we don't our young people will leave us." Is it proposed to have a series of popular entertainments? Then though some think it outside the Church's province to provide amusement for the people the magic word is uttered, "but the young people," and the question is settled.

No one will claim that these things, and others which might be mentioned, are necessarily wrong or even unwise, but the point is that congregations have no right to make innovations and adopt methods that do not commend themselves on their own merits, simply because they will attract the young.

Right-thinking people must always oppose the effort to hold young people by constant appeals to their selfishness and love of pleasure, or even to their esthetic natures. The Church need never hope to compete with the world on its own terms. The world can make appeals to the pleasure-loving, can present fascinations and visions of delightful indulgence to the natural mind that the Church need never hope to equal. But even could we succeed in keeping the young in our churches by means such as these, we would do them harm instead of good. If we can hold them only by appealing to that in them which is not of the Father but of the world—the lust of the flesh, the lust of the eye and the pride of life—better let them go. Better have ten consecrated young men in a church who are there because they love Christ a people and Christ's service, than one hundred who are there simply because the church is more fashionable and the organ more costly and the singing more artistic, and the crowd greater than the church around the corner. The young people who occupy a position of importance in the Church, and upon whom the future success of the Church depends are not those who are kept by lowering the spiritual tone and standard, but those who have a personal attachment to the Lord Jesus and who are drawn together by a bond of Christian love and sympathy.

The only thing that will attract permanently, and that will bless and elevate as it attracts, is a warm Christ-like spirit of loving sympathy and unselfish effort for the good of others. The great question to be answered is: Do our churches attract all those young people whom Christ would attract were He here in person? If so, we may rejoice that our Church is fulfilling its mission among the young,

even though some wander off and prove that the carnal mind is still enmity against God.

It is right and necessary to seek out and adopt wisest methods of interesting and occupying the young in the services and work of the Church, and doubtless some in the course of this Symposium will make practical suggestions in this line. But all methods and efforts will accomplish little apart from Holy Ghost power, and a freer, happier spirit of Christian love within the Church life. The Christian Endeavor Societies have taught us once for all, that distinctively religious meetings, distinctively Christian fellowship and distinctively Christ-like work are more permanently attractive to our serious-minded, whole-hearted young people than aught else.

Unless the Spirit of God has so wrought in the hearts of young people that before they reach the age of eighteen or twenty they have a personal interest in Christ—and therefore an interest in His Word and an attachment to His Church, for their own sake—it is little to try to retain them in the active religious life of the congregation. They will go where the inclination is strongest.

The only sure way to retain the young people in the life and activities of the Church is to win them to a personal interest in Christ while they are children, and then as they grow older they will elect to stay of their own accord.

One reason why so many of our young people have drifted away, is that we have expected them to drift away and then be brought back at a later stage,—we have practically denied our doctrine of infant baptism. In many cases young people born in Christian families, dedicated to God and recognized by the Church in baptism, have been allowed to grow up with the idea that they were not members of the Church until they became communicants. Considering themselves outside of the Church they have felt a certain freedom to live for the world, to go off in sin. I believe the phrase "joining the Church," and the whole train of thought it implies, is to no small extent responsible for the frequency with which young people in Christian homes say to themselves, "The time has not come for me to be connected with the Church and personally interested in religion. I can go off and enjoy myself in the world for a time, and then by and by when I am converted, I'll join the Church and take my share in Church work." But alas, too often that time never comes. The young person once divorced from the Church, never returns.

Should we not as a Church be more definite in teaching our children that they are already members of the Church by baptism, and are expected to live for God and have a place and work in the Church from the first.

When Christian parents present their children for baptism, they say in effect:—"We accept Jesus Christ as our Saviour and the Saviour of our children. We present our children that they may be baptized unto Jesus Christ, that with Him they may die to sin, and with Him be quickened into newness of life. We desire our young people to grow up in Christ Jesus, in his Church." This expressed desire and claim of the parents' faith is registered and sealed by the Church through her ordained ministers in the act of baptism.

Thus being so, the young people of our Presbyterian congregations have grown up in the Church and presumably in Christ, and should be expected just as soon as they come to years of full responsibility to confirm the membership which they have in baptism by publicly confessing Christ as their personal Saviour and entering into full communion with the Church. We must teach the children that they are the Lord's now, that for them to wander away is to give the lie to the baptismal vows taken by their parents, that for them not to freely and openly identify themselves with Christ and His Church is in a special sense to trample under foot the blood of Christ and do despite unto the spirit of grace.

If we are to hold the young people we must begin with the children. What we need most is faith to claim each baptized child for Christ and the Church, right instruction of the children as to their Church relation and responsibility, and so much of Christ's Spirit in the congregational life and work that all young people in whom that same spirit is awakening, will be attracted.

## Canadian Pulpit.

No. 20.

## True Manhood.

SERMON PREACHED IN THE PRESBYTERIAN CHURCH, KAMLOOPS, B. C.,  
BY THE REV. A. LEE, B. A.

TEXT.—I. Kings ii. 2, 3: "Be thou strong therefore, and shew thyself a man, and keep the charge of the Lord thy God." These words are the dying charge of King David to his son Solomon. The king knew he was going the way of all the earth, and therefore he wished to give him his parting counsel ere he should be taken away from him. Fitting words and solemn words, worthy to be remembered. Happy would Solomon have been had he always remembered this counsel, and faithfully obeyed it. Now this charge to the youthful Solomon is just as valuable to-day, as it was when first spoken. Solomon was just beginning to face the stern realities of life, and needed words of wisdom to help him. There are many young men to-day beginning to face the responsibilities of life. There are a good many here to-night in that position. Wishing then specially to help the young men who are present, I ask them to consider with me, this dying charge of the King of Israel. "Be thou strong therefore, and show thyself a man," etc. Now in these words we have a threefold charge. (I.) Be a man. (II.) Be a strong man. (III.) Be a faithful man. Let us then consider David's solemn charge under this threefold aspect.

(I.) BE A MAN. "Shew thyself a man," says the dying king. Now what was David's idea of manhood, when he said to his son "Shew thyself a man." He meant, be holy, virtuous and wise. He would have him seek to be a man after the image of God. In the fiftieth psalm we have David's ideal man. Jesus says, "Be ye perfect, even as your Father who is in Heaven is perfect."

Now this is the ideal we place before you, when we exhort you in the name of our text, "Shew thyself a man." In a word, to be a man is to be Godlike, is to be Christlike. We can never have too many men of this stamp. The Church needs such men, the world needs such men, and the more true men there are the better it will be for the Church and for the world. But unfortunately for many young men, there is another ideal of manhood. To be a man in the opinion of many is to resist all restraint from parents, ministers and teachers; to be a man is to live a fast life, to drink, to swear, and to live for sinful pleasures only. But such an idea is entirely wrong. There is not a spark of true manhood in those who cherish such ideas. Let us now consider the exhortation in its true sense, "Shew thyself a man."

(1.) He who would be a true man must take proper care of the body. There was once an idea entertained by the Gnostics, that man's body was evil, because, according to their views, evil was inherent in matter, and therefore they took no care of the body. But this idea is unchristian. The body is to be a temple of the Holy Ghost. Paul says, "Be not drunk with wine, wherein is excess, but be ye filled with the Spirit." A due regard, then, for the body, ought to keep young men from beginning those evil courses, which, unchecked, surely lead to ruin. The twin evils, intemperance and impurity, are the giants which to-day are slaying thousands and tens of thousands of the youth of America. Let those here to-night show themselves men, by keeping themselves free, with God's help, from those vices which ruin the body and take from man the dignity of true manhood. Remember J. B. Gough's last words to the youth of America: "Young men, keep your record clean."

(2.) To be a man implies also a care of the soul. The body, although so beautifully fashioned, is, after all, only the casing for the jewel. The soul is the part of man's nature which is made after the image of God. Christ teaches the incalculable value of the soul when He says, "What shall it profit a man if he shall gain the whole world and lose his own soul? Or what shall a man give in exchange for his soul?" And yet while many take proper care of the body, there are many of these same persons who take little or no care of their souls. Some are so absorbed with other things that they literally starve their souls. Now, Christ loves the souls of men, and has made abundant provision for their needs. He says, "Take my yoke upon you and learn of me... and ye shall find rest to your souls." In fact, of such importance is the care of the soul that Christ says, "Seek ye first the kingdom of God and his righteousness, and all these things will be added unto you." In Christ the soul will find its complement. In Christ the soul will find every true desire realized. Be men, then, in prayerfully seeking the salvation of your souls. To successfully carry out these exhortations implies and involves, first, a conflict with self. Passion will seek to gain the mastery, pride will seek to throw off all authority, and if these gain the ascendancy, then ruin to manhood must follow. Further, it involves resistance to the evil influence of others. Solomon disregarded his father's dying counsel, and failed to show himself a true man, when he allowed himself to be led away from God and countenance the worship of idols. My dear young friends, in seeking to carry out this counsel, how will you succeed? To show ourselves men we must come to Christ. You cannot take care of the body or of the soul except you come to Jesus

Christ. Come to Him and He will help you. He will enable you to overcome every enemy, if only you will seek your strength in Him. Earthly friends may help you, but the best friend is the Lord Jesus Christ.

(3.) To be a man we must live for the good of others. In seeking to show ourselves men, we must carry out the golden rule, "Do to others as ye would that they should do to you." It is a part of true manhood to seek to do good to others. The selfish life is like a malarial-reptile-haunted marsh, but the helpful life is like the pure flowing river, bringing fertility and beauty wherever it flows. To relieve the suffering, to strengthen the weak, to elevate the fallen, to keep others from falling, is fitting work for true men. Those who cherish such aims and who carry them out are the true men of the world.

"Kind hearts are more than coronets,  
And simple faith than Norman blood."

II. Let us now consider the next division in the counsel of David to his son, "BE STRONG," or, as we paraphrase the words, show thyself a firm man. The strength here spoken of is not physical strength alone, it is rather moral strength. Be firm. It is the strength that enables a man to successfully resist temptation. It is the courage that enables a man to stand up for the right. It is the courage that enables a man to be true to his convictions, and from which neither flattery nor persecution can move him. It is steadfastness in the service of God. We have many examples of this firmness in the word of God. Daniel, animated with this spirit, refused to defile himself with the meat and drink from the king's table. Paul showed the same firmness in serving his Master. Wherever he went he was not ashamed of the Gospel of Christ. My friends, would you learn the source of this firmness? It is not hard to discover the source. On the night on which Jesus was betrayed all the disciples forsook Him and fled. Even Peter, who said he would rather die than desert Christ, thrice denied his Lord and Master.

Whence this weakness? It came from trusting in self and in being more afraid of man than of God. A few weeks afterwards you see Peter and John arrested and taken before the Jewish rulers. What a difference? When forbidden to preach or teach in the name of Jesus, they answered, "We ought to obey God rather than man." And when the rulers saw their boldness, they took knowledge of them that they had been with Jesus. Yes, here is the source of firmness—being with Jesus. To have Jesus in our hearts, to trust Him, to love Him, to obey Him is the secret of strength. To be filled with the Holy Ghost which Jesus has promised to all who love Him is further the source of true power. Therefore let us beware lest we trust to an earthly arm for strength instead of the living Christ. Be firm, stand like a rock, against which temptation may strike in vain.

III. The next part of David's counsel is "Keep the charge of the Lord thy God," or, in other words, BE A FAITHFUL MAN. David counsels his son to yield to God a whole-hearted service, to obey God in everything, to walk in His ways, to keep His statutes, and His commandments, and His testimonies, as it is written in the law of Moses. Now, this is what God requires to-day. A true man must be faithful to God, must yield obedience to God with a willing heart and mind. We read, Caleb followed the Lord fully, he yielded as far as he was

able a perfect obedience to God. God requires the same to-day. We are saved by grace, and yet the power of grace in the heart will always lead to fidelity in obeying the commands of God. Christ says, "If you love Me, keep My commandments." A true man must be truthful, honest, upright, and honourable. In the fiftieth Psalm we have a life-size picture of a true man. Well would it be for us all if we studied that picture often and sought to be like it.

My young friends, I have given you to-night a true ideal of manhood. It is not wealth or position that is necessary to make a true man. Wealth and power are talents to be used in the Master's service, but these alone do not make a man. It is the grace of God reigning in the heart that constitutes true manhood. The man who cares for his body, who cares for his soul, who cares for others, who is firm in resisting evil, and faithful to God is indeed a true man. He is a treasure and a blessing wherever he is found, and such men will prosper, because God has promised to them His blessing. This promise has been fulfilled again and again. It was fulfilled to Joseph, to Joshua, to Caleb, to David, to Daniel and to many others. How many here to-night can claim to be men, as we have defined manhood? How many here are showing themselves men? My young friends, I entreat you "show yourselves men." Take Christ as your Saviour and as your model, and you shall do well. But if you refuse to make an effort to free yourself from evil, if you refuse to be men by following Jesus, you will, by degrees, plunge deeper into sin and at last sink into utter ruin. May God give us all grace to show ourselves true men. Amen.

It is possible for a Christian to believe in miracles, because he believes in an immanent or present and superintending Deity. The universe to him is not like a clock, which is wound up in the morning and left to tick the hours away until, at last, the weights run down and the machinery falls to pieces.—HERWORTH.



REV. A. LEE, B.A.

# For the Sabbath School.

International S.S. Lesson.

LESSON X.—DECEMBER 3.—James i. 16-27.

## GRATEFUL OBEDIENCE.

**GOLDEN TEXT.**—"We love him because he first loved us."—1 John iv. 19.

**CENTRAL TRUTH.**—"Pure religion and undefiled before God and the Father is this, To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world."

**JAMES.**—(1) Either James the apostle, son of Alphaeus, and, if so, a cousin of Jesus, and called his brother, perhaps because he was adopted into the family of Mary; or, far more probably, (2), James, the own brother of the Lord, and a different person from the apostle. In either case, this James was the president or pastor of the church at Jerusalem, a very influential person. Josephus says he was stoned to death in A.D. 61 or early in 62.

**THE EPISTLE OF JAMES.**—(1) Written to the Christian Jews everywhere. Many from all parts came up to Jerusalem to attend the great feasts. (2) Time of writing—Uncertain. Some say, A.D. 45, others, as late as A.D. 61 or 62. (3) Where written—At Jerusalem, the home of James.

**PARALLELS.**—This book more than any other reflects the language of the Sermon on the Mount, and has close resemblances to Proverbs.

**TREASURER.**—To be read and re-read: i. 1, 2; i. 5-7; i. 12, 17, 26, 27; ii. 1, 2, 14-18, 22, 26; iii. 1, 2, 13, 17; iv. 5-8; v. 12-20.

**HELPS OVER HARD PLACES.**—16. "Do not err:" in believing that God is the author of evil. 17. "The Father of lights:" the Creator of the heavenly bodies which give us light, and the Author of all spiritual light. "No variableness:" always the same in character and principles. Never retracts His promises or changes His purposes. "Shadow of turning:" shadow caused by the turning or revolution of the heavenly bodies. 18. "A kind of firstfruits:" the firstborn of the flock, the firstfruits of the harvest were consecrated to God (Num. xv. 19-21), as showing that all came from Him, and all should be used for Him. Christians were the beginning of the conversion of the whole world to Christ. 21. "Superfluity of naughtiness:" overflowing of malice from a bad heart. 25. "Perfect law of liberty:" the truths and moral teachings of the Gospel which make men free (1) from sin, (2) from bad habits, (3) in the natural flowing of a good life from a good heart. 26. "Bridleth not his tongue:" as a horse is bridled to control and guide him. 27. "Pure religion:" Religion here is observance of religious rites and services. This is the way the love of God shows itself.

**SUBJECTS FOR FURTHER STUDY AND SPECIAL REPORTS.**—James.—The Epistle of James.—God as the source of every good gift.—The Father of lights.—Christians a kind of firstfruits.—The illustrations in vs. 23-26.—The law of liberty.—Nature of true religion.—Unspotted from the world.

## QUESTIONS.

**INTRODUCTORY.**—Who was the author of this epistle? What can you relate of his life and character? When and where was the letter written? To whom? What is the subject of the verses previous to the lesson?

## SUBJECT: THE NATURE OF TRUE RELIGION.

**I. ITS SOURCE FROM GOD (vs. 16-18).**—Why are the brethren exhorted not to err? What is it to err? What is the source of every good gift? Does anything that is not good come from God? Why is God called the Father of lights? (John i. 3-9) What is said of His character? Meaning of "shadow of turning"? Has God no variations of feeling or action? What is meant by unchangeableness in a spirit? What comfort to us in the fact that God never changes? What is the source of our Christian life? (John iii. 3, 5.) What were the "firstfruits"? (Num. xv. 19-21; Ex. xxiii. 19.) How may Christians be said to be a kind of firstfruits of all God's creatures?

**II. SOME OF ITS DUTIES AND DANGERS (vs. 19-25).**—What three exhortations in v. 19? What is it to be swift to hear? Why should we be slow to speak? Why slow to wrath? Why does anger never do any good? What two things must be laid aside? How should the Word be received? How does it save our souls? What two ways are there of treating God's Word? What are the "hearers only" like? Why? In what respect is God's Word like a mirror? Why is it called the law of liberty? What is said of the doers? How are they blessed in their doing?

**III. THE CHARACTERISTICS OF TRUE RELIGION (vs. 26, 27).**—What is it to bridle the tongue? Why is doing this a sign of the true religious life? What is meant by "religion" in v. 27? Why is it spoken of as "undefiled before God"? What is the first service of true religion? Why are these two classes mentioned? If we despise or neglect the poor or the weak, is it a proof that we are not Christians? Why is doing good to the needy a true religious service? Will any number of ceremonies or forms of worship take the place of this? What does Christ say in Matt. xxv. 31-46? What is the other characteristic of true religion? Meaning of "world" here? What is it to be unspotted from the world?

## PRACTICAL SUGGESTIONS.

1. All good things are from God to make us love Him who is so good.
2. God being unchangeable, His words and promises, spoken thousands of years ago, are as true and certain as if uttered to-day.
3. Because we are God's children, we should speak and act in a manner worthy of our Father.
4. Scolding and anger never do any good (v. 20.)
5. Every act of love to our fellowmen may be also an act of worship toward God.

## Lesson in Shorter Catechism.

**QUEST. 75.** What is forbidden in the eighth commandment.

**ANS.** The eighth commandment forbiddeth whatsoever doth or may unjustly hinder our own or our neighbour's wealth or outward estate.

## PARAPHRASE FORMED.

The eighth commandment forbiddeth whatsoever [does really at the time, or what at some future period may] unjustly [stop, or prevent the increase of] our own or our neighbour's wealth or outward estate.

## DOCTRINES PROVED.

Wealth is not to be procured or retained by unlawful means.—1 Tim. vi. 10. "The love of money is the root of all evil; which while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows."

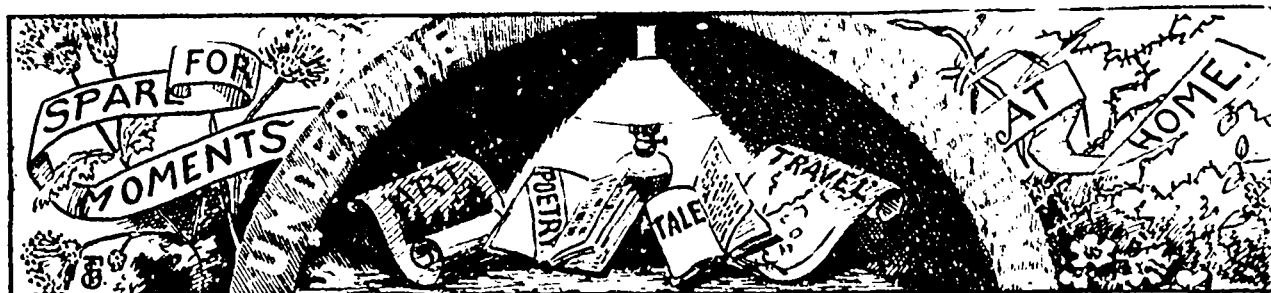
We are not to neglect lawful means for procuring wealth for ourselves and families.—1 Tim. v. 8. "If any provide not for his own, and especially for those of his own house, he hath denied the faith, and is worse than an infidel."

We are not to do that which may hinder the increase of our wealth and outward estate.—Prov. xxiii. 21. "The drunkard and the glutton shall come to poverty, and drowsiness shall clothe a man with rags."

We are not to neglect the relief of our neighbour, or the furtherance of his wealth when it is in our power.—Deut. xv. 8. "Thou shalt open thine hand wide unto him, and shall surely lend him sufficient for his need in that which he wanteth."

We are not to do anything which may hinder the furtherance of our neighbour's wealth.—Zech. viii. 17. "Let none of you imagine evil in your hearts against his neighbour."

"My body has been in the Sabbath school for many years, but my soul has been there only a year and a half," said a teacher, in speaking of his new interest in the work of winning children to the service of Jesus, and training them therein. How many teachers in the Sabbath school can say that their souls are in their work? Who of them can cry out, "With my whole heart have I sought thee?"



### The Last Load

By Richard Burton

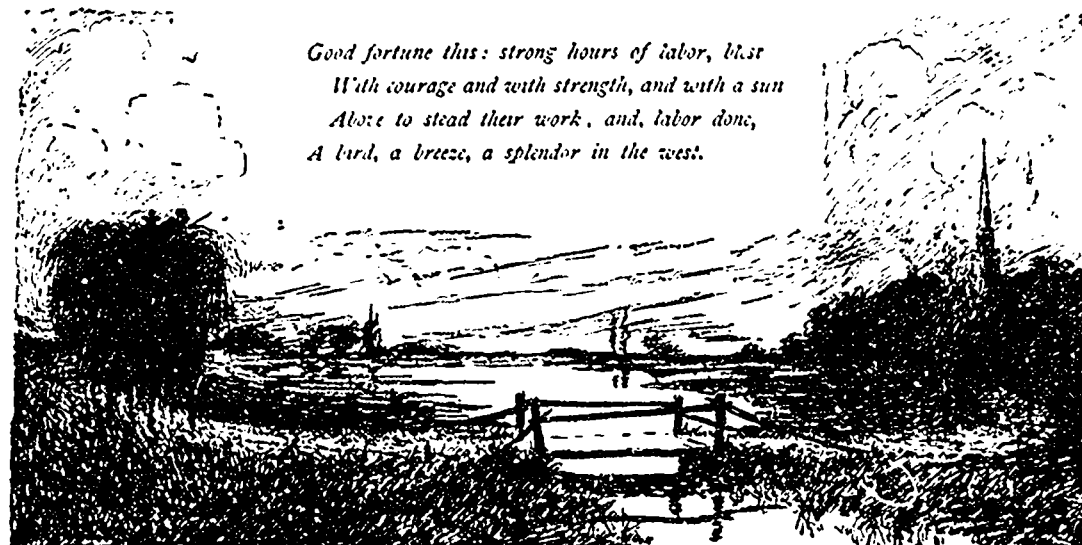
*So warm a-work they were, they hardly knew  
The sun was westering, and now, behold,  
The horizon is a blaze of transient gold,  
And all the air is pierced and molten through*

*With that strange peace the twilight brings, the dull  
And sullen monninguing of the heat  
Grows typically hot, cool and sweet,  
Beats a thrush whose note is spiritual*

*Flutes once, and then again, the crispy hay  
Breathes odors out, dew-touched, the horses lift  
Long sensitive ears, as haply they have sniffed  
An earned reward of oats, and grudge away*

*Then, bronzed and tired, do the hayes haste  
To mount the wain, the last load shaken down,  
And so sway creaking toward the little town  
Where hearths are swept by women pleasant-faced.*

*Good fortune this: strong hours of labor, bliss  
With courage and with strength, and with a sun  
Above to stead their work, and, labor done,  
A bird, a breeze, a splendor in the west.*







## WHICHEVER WAY.

Whichever way the wind doth blow  
Some heart is glad to have it so  
Then blow it east or blow it west,  
The wind that blows, that wind is best.

My little craft sails not alone ;  
A thousand fleets from every zone  
Are out upon a thousand seas ,  
And what for me were favoring breeze  
Might dash another, with the shock  
Of doom, upon some hidden rock.  
And so I do not dare to pray  
For winds to waft me on my way,  
But leave it to a Higher Will  
To stay or speed me,—trusting still  
That all is well, and sure that He  
Who launched my bark will sail with me  
Thro' storm and calm, and will not fall,  
Whatever breezes may prevail,  
To and me—every peril past—  
Within His sheltering heaven at last.

Then whatsoever wind doth blow  
Some heart is glad to have it so,  
And blow it east or blow it west,  
The wind that blows, that wind is best.  
—Woman's Record.

## A HAPPY SABBATH.

HOW SUNDAY MAY BE MADE THE PLEASANTEST DAY OF THE WEEK.

That is profound philosophy which counsels parents to make Sunday the happiest day of the week. And the chief requisite to this is that they give themselves to their children—at church as well as at home. The Sunday-school must not be allowed to usurp the place of the church service. The child nestled in the family pew at his mother's side, holding his father's hand, enters naturally from the shelter of warm human love, and the house of God very early becomes to him the gate of heaven.

For little children it is a pretty plan to set aside for Sabbath use the most attractive toys, the favorite pictures and stories, the sweetest child songs and hymns, and to join with them more than ever in their plays and their quiet moods, until, when they wake Sunday morning, they shall exclaim, with a four-year-old of our acquaintance, "Oh, I'm so glad it's Sunday!"

Music is the heritage of the family Sabbath. Not church hymns and Sunday-school songs only, but the music of the masters as well, those great compositions that tell without words the story of human life, and tell it religiously because truly and profoundly; that speak to the children as plainly as to the elders; that open the heart, and intensify in each his own living and longing.

Books belong to the family Sabbath. Not sickly or precocious story papers, nor sordid secular papers, nor scrappy religious ones, but real books, and all the real books, poetry as well as books of devotion, essays, and biographies, and every other kind of book that sets the heart throbbing with a wish to be something greater and better than we have ever been before. And often some will read aloud, while the chairs draw together, the reader pausing all the way along for the children's questions, and the commentary of the parents, and for reminiscences and hopes ahead.

Then, as the family walk abroad, the father assumes his most ancient, most sacred office of high-priest of his household. Then all become psalmists, all prophets. The harvest waves the promise of better things than loaves for the table. The solemn mountains, the deep skies, are more than backgrounds for landscapes, show places for rainbows; for underneath the voices of winds and waters they hear the earth spirit in her most secret utterance:

"'Tis thus at the roaring loom of time I ply,  
And weave for God the garment thou seest Him by."

They who walk the earth together shall not be separated in heavenly places.—Harpers Bazar.



## Mission Field.

### At Home and Abroad.

THE Hovas of Madagascar are likely to revolt against French rule, which is never friendly to native Protestant missions.

BRAZIL has 12,000,000 of unevangelized people among her 14,000,000. There is about one missionary to every 175,000 souls.

GREAT audiences assembled in Glasgow recently to hear Rev. Dr. Paton tell the story of the New Hebrides mission.

THE Church of England missionaries in Uganda find King Mwanga's professed adhesion a trouble on account of his vices.

THE entertainment in aid of the Protestant Orphanage by the Sabbath school of St. Paul's Presbyterian church, Victoria, B.C., realized \$200.

THE Sultan of Turkey is reported to have purchased from a French gentleman two manuscripts, believed to be epistles of Mohammed. They are expected to create a revolution in Islam.

A SUCCESSFUL parlor social was recently held at the residence of Mrs. Hastie, Victoria, B.C., by the members of the Y.P.S.C.E. of the First Presbyterian church, at which Rev. Dr. Campbell gave an admirable address.

REV. D. MOORE, Ottawa, preached a sermon lately in which he came out strongly for the prohibition and the approaching plebiscite. \$7.75 per head was the proportion of money, he said, Canadians wasted on liquors.

MR. LABOUCHERE, M.P., has received many private letters from South Africa, telling him that all the newspapers there are controlled by Mr. Rhodes, so that the truth regarding the Chartered company's conduct in Matabele land need not be looked for in them.

THE Salvation Army has secured a strong foothold in Buenos Ayres. During the financial troubles it was able to help thousands of men, thrown out of work, to food and shelter. It has a thriving farm colony, and is training Spanish-speaking cadets.

REV. DR. JOHN G. PATON has been addressing crowded meetings in Annan, which is near his native place. The Christian Commonwealth, alluding to his introduction to the Confession of Faith and the Shorter Catechism into the New Hebrides, says he is a bit of Rip Van Winkle in Theology.

SOUTH America is a great triangular peninsula. Its extreme length is 4,550 miles, and its greatest width 3,200 miles, and it has an area of 6,500,000 square miles. The population is 35,429,877, many of whom seem almost indifferent to spiritual things. What is needed is not that they should be converted from Romanism to Protestantism, but that a religion should be given them.

MR. D. S. SALMOND delivered a lecture recently on South African Mines and Missions in St. Mary's church, Govan. It was illustrated by 150 splendid views lent by Sir Donald Currie, M.P. The large church was well filled. Rev. Mr. Howie occupied the chair, and paid the lecturer a high compliment on the manner in which he held the large audience spell-bound for an hour and a half.

A LETTER dated June 16th, from Rev. Earnest Millar, of the Church Missionary Society, in Uganda, shows that the outbreak following the departure of Sir Gerald Portal had been serious. It arose from an expression of sympathy with the Mohammedans from Selim Bay. Protestants and Roman Catholics, however, combined, and after compelling the Soudanese troops of Selim to disarm, attacked the Mohammedans, routing them. In the fight five men were killed, and twenty-five wounded. Selim, banished to an island, died.

AFTER seven years and a half continuous service, the Rev. D. MacRae's connection with the Presbyterian congregation at Cedar Hill, B.C., ceases. In connection with Spring Ridge and East Fernwood, Rev. Mr. Chisholm has assumed formal charge of this Presbyterian mission. Mr. MacRae's services will in future be confined to St. Paul's church, Victoria West, the congregation having cheerfully assumed the necessary additional finan-

cial responsibility to enable the the Presbyterian to take this advanced step and at the same time making provisions for other suburban parts of the city.

A LONG letter has been written to the press by Rev. Drs. McMurtrie and Scott, conveners respectively of the Church of Scotland's foreign mission and African sub-committee, in reply to the strictures of Rev. Dr. Rankin on the Blantyre mission. They claim credit for the missionaries as protectors of the natives, and point out that the minister of Muthill is one of the principal planters in the Shuro highlands, a great landowner and a considerable employer of native labour, besides having intimate business relations with a firm owning a still larger estate, one of whose members is a leading official of the administration.

IN a letter from Blantyre to Rev. Dr. Rankin, a gentleman hailing from Muthill, and a staunch member of the Church of Scotland, says "It is evident to any unbiased person that the Blantyre mission is fast losing ground. There is every reason to believe that the Universities' mission will start a chaplaincy here. I am informed that money for a church has been given, and that a stipend has been guaranteed. The day there is another church opened here, I shall join it. A good deal has been said about Booth and his industrial mission. The man is, I think, a humbug in many ways, but there is no reason why he should not do good work. In fact he is only trying to do what the Blantyre people tried to do, and failed. He has, of course, taken away a number of Blantyre boys, the bulk of whom, I believe, were cast adrift. Booth has, in some instances, I hear, rebaptized, which must, of course, be a sore point to the heads of the mission."

IT is difficult to keep up with the rapid progress of United States Home Missions in the New West. The strides it has taken within twenty years have been truly gigantic. A short time prior to the year 1870, the Presbytery of the Missouri River comprised the western third of the great state of Iowa, all of Nebraska, Wyoming, Montana, Utah, Colorado and New Mexico—a district of country covering nearly one-fifth the area of the United States. Within that territory of 768,000 square miles, we had then fewer than fifty churches. In Utah, New Mexico, Arizona, Idaho, Nevada, Wyoming, Montana and the Dakotas we had none. To-day, within the same geographical lines, there are about fifteen hundred organizations, or nearly one-fifth of the Presbyterian Church in the United States.

EVERY visitor to our mission fields has brought back emphatic testimony to the noble services rendered by the wives of our missionaries in direct mission work in and without their homes, as well as to the gracious influence of their consecrated lives. The Church owes them a debt of gratitude and prayer which it has been slow to recognize. Some societies place their names along with those of their husbands on the list of missionaries at the various stations, and the Mission Board have resolved to adopt this method of recognizing their services. The form of recognition may be slight and tardy, but it has a significance, and it will certainly have a good influence on the thoughts and feelings of the Church towards these valued labourers. They are already welcomed as corresponding members of the Zenana Committees in the mission fields to which they belong, and they will now, when at home, be invited, like other members of the mission staff, to meet and confer at suitable times with the Zenana Committee and the Board.

A CORRESPONDENT of the Daily Telegraph gives an account of the system of employment of Kanakas from the New Hebrides in the French colony. It is a hard and fast rule that "Niggers" cannot be brought away from the island without their free consent. On arrival at Noumea the vessel is boarded by Government officials, who interrogate every man or woman, and submit them to the strictest medical supervision. After a few days on shore they are put up to auction and sold to the highest bidder for a term. A healthy man will fetch from £12 to £15. The purchaser for the time is owner

of what may be called his slave, but the chattel can report any neglect or ill-treatment, and at the end of his three or five years' engagement he is free, and can elect either to be taken home with his earnings, or to engage with another master on his own terms. These Kanakas give very little trouble.

AT conferences of Presbyterians held in Sydney and Melbourne, delegates from the Churches of Queensland, New South Wales, Victoria, South Australia, and Tasmania met to discuss "federation," and they resolved on the desirability of forming a corporate Church union. Meantime the Federal Assembly of the Presbyterian Churches of Australia and Tasmania was formed, and held its first meeting in Sydney in 1886. With a view to encouraging the federal spirit, it was resolved to commence a mission to the aborigines of Queensland, and to invite the Moravian Church to furnish the missionaries, the Assembly pledging itself to their support as Moravians. A deputation was appointed to negotiate with the Queensland Government as to the granting of a reserve and monetary aid. The offers of the Government were considered to be far from satisfactory, and the resolution of 1886 remained a paper resolution until 1890, when the Federal Assembly met in Tasmania and resolved to proceed with the establishment of a mission at all costs.

REV. W. A. ELLIOT from the land of "King Solomon's Mines," thus describes its inhabitants:—"They are a race of splendid animals, eating, drinking and fighting, sometimes becoming regular fiends. They are a nation of atheists, saturated with immorality, false to the core, proud and wholly given up to self-conceit. They were bound and fused together in one solid mass, determined that they would not move, but would be as their fathers had been. For thirty-three years the missionaries had been preaching the Gospel, and trying to live the Christ-like life in the midst of the heathen darkness. For results they could only point to five baptized converts. There were others who were nearly Christians, and others who were not able to keep away from the preaching. There were no nominal Christians; such Christians as there were, were the genuine article, and they had to stand in the face of great difficulties, not open and violent opposition, but petty annoyance." The last of the five converts is a lad of fifteen or sixteen years, of the middle class, by name Matambo, who has for several years faithfully followed Christ, witnessing for Him among the heathen around. A letter lately received from him shows that he knows quite well the risks attending profession of Christ, but that in spite of all opposition he remains steadfast. The position of these converts is now of the very gravest, and so also is that of the L.M.S.'s missionaries. Their peril is a call to prayer.

THE Rev. Alexander Robertson, of Venice, formerly of San Remo, supplies to the Times some interesting facts as to a new and important development in the circulation of the Holy Scriptures in Italy. Signor Sonnogno, editor of the *Secolo* newspaper, has recently sent out from his press at Milan an illustrated Family Bible. The illustrations are from plates used by Messrs. Cassell & Co in their English Bible. The enterprise has met with wonderful success. In a very short time the whole of the first edition has been exhausted and another is being prepared. It has been eagerly purchased by all classes of the people. Each Bible costs ten francs, and as the edition consisted of 50,000 copies, £20,000 has been expended by the Italian people in providing themselves with Family Bibles. This publication marks a new epoch in the history of the Bible in Italy. Formerly the Bible was regarded in that country as a foreign book, partisan in its character, and designed to spread Protestant doctrines. Foreigners printed it and imported it into the country, and foreigners sold and distributed it. Now that for the first time it is printed and sold by Italians who are Catholics, the prejudice against it is being removed, and the people are learning that the Bible belongs to no individual nation, and to no particular Church, but is the possession of all peoples, and of every Church worthy of the name.

On Wednesday night the ladies of Brook street west church gave their pastor, Rev. W. G. Wallace, B.D., and Mrs. Wallace a pleasant surprise. To the number of about five hundred they and their friends gathered in the large lecture-hall, adjoining the church, and after appointing Mr. Thomas McCracken chairman of the meeting, commenced the business they had in hand. First, Rev. Dr. McLaren, in a short address, gave a concise history of the Church, its difficulties, and trials since its foundation many years ago. The rev. gentleman pointed out the hardships undergone by its pioneers, and its flourishing condition and influence for good at the present time. Then Mrs. J. L. Blake, Mrs. George Crane, and Mrs. John Harvey came to the front, and on behalf of the ladies of the church, presented their pastor with a minister's gown, and Mrs. Wallace with a mahogany secretary, splendidly finished, and a magnificent oak hall settee. Mr. George Robb, who made the presentation speech, told a few facts in regard to the Church's later history. This is the sixth year of Mr. Wallace's ministry. Five years ago, when that gentleman took charge, the membership was only 159. Heart and soul, day and night, Mr. Wallace has worked up a church that may have a far-reaching influence, and as a result the membership roll now numbers 706. The building has a seating capacity of 1,200, and it is always well filled on the Sunday services. No small degree of his success they, his congregation, attributed to the co-operation of the "assistant pastor," Mrs. Wallace. Bearing these things in mind, the ladies had done their best to show their esteem and trusted that Mr. and Mrs. Wallace might be spared to do grand work in the future. In replying, Mr. Wallace referred to other articles of furniture, such as easy chairs, etc., that had been presented to him on other occasions by the ladies. He considered the settee would make a good student's chair, from the fact that its occupant could not lounge back in it or bury himself in its cushions, but on second thought he would rather use it as intended by the ladies, for the hall. I do most sincerely thank you in Mrs. Wallace's name for these articles of furniture. No words of mine can express our sense of appreciation. In regard to the gown.—If it means that you desire to have the sacred office which it is my privilege to fill looked upon more sacredly, then I cannot regret your action. I am glad to have you refer to my wife as "assistant pastor." In connection with all departments of my work she gives me a great deal of help—help that has aided me in many a dark hour. I hardly know what to say. You have taken me so completely by surprise, but again I thank you on behalf of myself and Mrs. Wallace for your kindness. Miss Hailworth and Miss Miller sang two sacred selections in a very charming manner, after which those present partook of light refreshments served by the ladies.

#### Dr. Paton in Scotland.

DR. J. G. PATON, the veteran missionary to the New Hebrides, had an enthusiastic and kindly reception in Edinburgh recently. He addressed three crowded gatherings in the Free Assembly Hall. In the afternoon the meeting was presided over by Lord Polwarth; on the same evening, at the meeting in connection with the Young Women's Christian Association, he pictured the degraded condition of women in the South Sea Islands. On the following day the Free Assembly Hall meeting, presided over by the Lord Provost, was more crowded than ever, if that were possible. The Lord Provost, in his opening remarks, said that they were all the debtors of the venerable missionary who was to address them. They felt that he had been doing their work. He was one of the outstanding names and one of the landmarks in the history of missions. The large audience followed with intense interest Dr. Paton's narrative of missionary progress in the New Hebrides, which has been crowned with such success that there are now 2,000 worshippers of the true God there. He gave a pathetic account of the martyrdom of the Gordon of Erromanga, and related, in a graphic and interesting manner, an incident in connection with the

wreck of the *Dayspring*. In these islands they could now see as glorious a work as any we read of in the Acts of the Apostles—a people brought to give up the grossest heathen practices and to lead lives of consecration to Christ. The Bible had been translated, in part or in whole, into sixteen new languages, and there were 250 churches and schools, all built and maintained by the islanders. Collections were taken on behalf of furnishing a new vessel for the mission. Dr. Paton's reception in Glasgow was of the most cordial character. He occupied his brother's (Rev. James Paton, B.A.) pulpit and related his missionary experiences to a large and sympathetic audience. He also preached in Pollokshields Free church (Dr. Wells) to a crowded congregation. In introducing Dr. Paton, Dr. Wells referred to his own early associations with him. The City Hall was packed when Dr. Paton told the simple story of his work in the South Seas.

#### Moravian Missionaries.

BY J. O. WARD.

THE Federal Assembly's Mission to the aborigines of North Queensland is carried on by missionaries of the Moravian Church, and is supported by the Federated Presbyterian Churches of Australia and Tasmania. Many a question has been put to me regarding the origin of this Moravian-Presbyterian alliance, and the following sketch is offered in reply.

Work amongst the aborigines of Australia found an early place in the Church life of this island continent. For one reason or another, however, the societies interested abandoned mission enterprise amongst them, and it became a commonly received belief that the Australian blacks must rank as animals, and be regarded as hopelessly beyond all possible influence of Gospel truth. It was reserved for Mr. La Trobe, the first Lieutenant-Governor of Victoria, and the missionaries of the Moravian Church to disprove this belief, and to bring in an era of better things for a despised race. In this work they were ably supported by members of the Christian community and not least of all by the now Rev. Canon Chase of Melbourne, who has ever been a warm friend of the Victorian aborigines.

Mr. La Trobe was a member of the Episcopal Church of the United Brethren—commonly called Moravians, from the ancestral home of the Church. At one time all but in name the State Church of Bohemia and Moravia, on account of its biblical, literary, social and commercial standing, this Church was, through a remarkable political and ecclesiastical combination, well-nigh rendered extinct in the 17th century. A very small remnant, however, jealously guarded the traditions of their forefathers, and early in the 18th century a round dozen found their way across the Moravian frontier into Saxony on to the estate of Count Zinzendorf. Soon they were joined by others, and in five years a flourishing little colony, or village settlement, was established on what recently had been but marshy forest land. This settlement is known by the name of Herrnhut, or Lord's watch. A wonderful revival took place amongst the community, numbering from 400 to 600 members, in 1727, and this led to a remarkable evangelistic movement that touched a great part of the European continent, and made itself felt in the United Kingdom. In 1731 the congregation in its poverty solemnly resolved to commence foreign mission work, and on August 21, 1732, the first missionaries set forth on foot across the continent in search of a port from which to embark for the Danish West Indies, with a message of love to the slaves on the islands. The following year saw the commencement of a mission to the Esquimaux of Greenland. Soon after that the heralds of peace and goodwill went to Egypt, to Cape Colony, to the Mongols, to Dutch India, to Ceylon (then under Dutch government), to the Indians of North America, and to the slaves of Surinam in South America, and subsequently to the slaves on Jamaica and other English West Indian islands, and also to Labrador, etc. Some of these missions had to be abandoned after years of toil and hardship. But it remains a remarkable fact that the strongest missions of the Church are to be found among

the second or third rate nations of the earth. Nor should I omit to mention the self-denying labours of those who are laying themselves out for the comfort and well being of the lepers in a Home outside the walls of Jerusalem.

Aware of the success attending the labours of Moravian missionaries among Hottentots, Indians, Esquimaux and others, Mr. La Trobe sent to the Moravian Board for missionaries to the aborigines of Australia, feeling sure that something would be done to ameliorate their sad condition. In this his faith was put to a severe test, but, about 1860, the missionaries Hagenauer and Spiessbeck were able to report to an incredulous church-going people that a revival had broken out amongst the blacks of Wimmera. Incredulity, though, had to give way to glad thanksgiving; the change was too real to be denied.

Among those who shared in the joys of knowing and believing in the conversion of aborigines was the Presbyterian Church of Victoria. It so happened that at this time the Established Church, the Free Church and the U. P. Church had been privileged to unite and to form the General Assembly of Victoria. Their feelings of gratitude to God for enabling them to form a union, found expression in a resolution to have a practical share in evangelizing and civilizing the aborigines of the colony. They invited the Moravian Board to extend their influence for good into Gippsland, and undertook to support a missionary as a Moravian missionary. Mr. and Mrs. Hagenauer were then deputed to undertake the campaign in Gippsland, and after enduring many hardships and discouragements they succeeded in establishing the well-known station, Ramahynck. The Anglicans also formed two stations, and two were established on State lines and everything was done by the State to make a comfortable provision for the aboriginal remnant on all the stations. Now all who will may find a home and creature comforts on the stations.

The Moravian Foreign Mission Board, on being invited to send out missionaries, gave a call to Mrs. Ward and myself, then resident in county Antrim, Ireland. We responded to the same, and next we heard that a German, Mr. Hey, was to be our colleague. In July, 1891, we landed in Melbourne, and were there informed that the mission station was to be established on Mapoon, a small peninsula at the mouth of the Batavia River, which flows into the Gulf of Carpentaria, about 100 miles south of Thursday Island. There we took up our abode in Dec., 1891, and commenced the arduous task of Christianizing and civilizing Australian aborigines. With this aim in view, we constantly point the people to the love of God, in Jesus Christ our Lord. We also have school for the children, young men and younger girls. Reading and the learning of English words and phrases, also verses for singing and texts of Scripture, then writing, and now arithmetic, form the list of our mental work. The girls are being taught to sew. Of course Bible lessons have a prominent place in the curriculum. That is the educational part of our work. The other is the agricultural, or outdoor work. The men and boys have been employed in hoeing and digging, in fencing and clearing, in planting and building, more particularly under Mr. Hey's inspection. Hon. J. Douglas, in his reports, which have appeared in the Brisbane Courier, has bestowed great praise on the missionaries for the work accomplished. Unfortunately, however, experience has proved that the ground immediately available is unfit for general purposes of cultivation. The low lying ground is subject to inundations from the sea, and the higher is either too sandy or is wind-swept. We are therefore compelled to ask the Churches to face the necessity of establishing a second station on more fertile soil, so that we may be able to do something substantial towards our own support. At present the mission is crippled for want of funds; and friends and well-wishers are earnestly requested to send in donations for this particular object to their respective ministers; or to the Foreign Missions Convener, Rev. Dr. Cosh, Balmain, N.S.W., or Rev. J. Gibson, West Melbourne, (Vic.) Intending subscribers will be kind enough to specify "Federal Assembly's Mission to the aborigines of North Queensland."

## Church News.

### In Canada.

REV. DR. LAMONT has been appointed to Motis for two years.

REV. JOHN TURNBULL has been appointed missionary to Kennebec Road for two years.

REV. J. P. BRUNEAU has been appointed missionary in charge of the French mission, Quebec city.

A SOCIETY of the Christian Endeavor has been formed at Vernonville, Ont., some time since. The meetings as yet have been very encouraging.

REV. D. McCOLL, of the Presbytery of Orangeville, has received and accepted a call to St. Sylvester and Leeds village, in the Presbytery of Quebec.

KNOX church, Ottawa, was brilliantly illuminated during one whole night recently. The last man to leave the building forgot to turn out the electric lights.

THE Rosebath Presbyterian church, will be re-opened on Sabbath next. On Monday evening following a tea-meeting will be held, with addresses by Revs. McKay, Sutherland, McCormick and Mr. Sexsmith.

THE last Sunday in December will be the anniversary of Cooke's Presbyterian church, Kingston, and a Professor of McGill University, Montreal, will occupy the pulpit on the occasion.

LAST Sabbath Rev. W. J. Day, M.A., of St. Paul's church, Simcoe, occupied his pulpit after an absence of five months through sickness, but is looking now more vigorous than ever.

A WOMEN'S Christian Temperance Union Society was formed in connection with the Methodist and Presbyterian churches at Waterloo. Great interest is manifested in the new society and it has many members.

THREE little children connected with the Indian school were drowned in the Bird Tail creek, Birtle, on the 11th inst. A fourth child was rescued in an unconscious condition. Miss McLeod, one of the teachers, had a narrow escape from drowning in her endeavour to rescue the children. The bodies have been recovered.

REV. R. J. M. GLASSFORD preached a special sermon to young men in Chalmers' church, Guelph, on Sabbath last. A great many of the O.A.C. students marched into the edifice in a body and listened with rapt attention to the eloquent words of the preacher. The text was from Galatians v., 16: "This I say then, walk in the spirit and ye shall not fulfil the lust of the flesh."

THE following is the programme prepared for the Sabbath School convention held last week in the church at Deseronto under the auspices of the District Sub-Committee, No. 3, Eastern Ontario, of the Provincial Sabbath-School Association, to which all Sabbath school workers were cordially invited. Mr. E. W. Rathburn to preside. In the afternoon, after opening exercises led by Rev. R. J. Craig, of Deseronto, addresses will be given by Mr. George M. Elliott, Napanee; Mr. H. C. McMullen, Picton; Rev. J. A. McCamus, Belleville; Rev. J. Macfarlane, Stirling; Mr. Wm. Johnston, Belleville and Mr. Alfred Day, General Secretary of the Sabbath-School Association of Ontario. In the evening after devotional exercises led by Rev. R. Taylor, of Deseronto, addresses will be given by Mr. E. W. Rathburn, Rev. S. Houston, of Kingston, (on "How to teach the lesson"), and Mr. Alfred Day, of Toronto.

THE anniversary services of the induction of Dr. J. K. Smith into the First church, Port Hope, were conducted on November 12th by his son the Rev. J. Cunnery Smith, B.A. alumnus of Knox College, Toronto, and for the past six years pastor of one of the largest congregations in San Francisco, where his ministry has been eminently successful. During that period his congregation has built a large and beautiful church, one of the handsomest in the city. Mr. Smith, who is spending his holidays in Canada, was greeted by large audiences in Port Hope. In the even-

ing the church was crowded. Mr. Smith has developed into a preacher of marked power and popularity. He held his audience enthralled by the freshness of his thought, the rich copiousness of his language, and the vivid play of his imagination, a deep vein of shrewd common sense running through all with occasional touches of quiet humor, while Jesus Christ was the central figure and power presented to their faith. His tall commanding figure, his self-possession, his rapid speech, his deep-toned finely modulated voice and free easy gestures added to the impression. His morning theme was "The Throne and the Rainbow," in Revelation iv. chapter. In the evening his discourse, which was addressed to young men, rivetted the attention from first to last while the preacher pointed them to Christ, and sought to inspire them with the noblest conceptions, possibilities and hopes of the life that lay before them here and now in this world, as well as in the developments of eternity. It was a powerful and noble discourse. Altogether the services were most helpful and impressive.

THE anniversary services of Central church, Oro, were held on Sabbath, the 22nd ult., Rev. H. Sinclair, of Toronto, a former pastor of the congregation, preached acceptably both morning and evening, in the morning from Isaiah xxviii. 16: "Behold I lay in Zion for a foundation a stone, a precious corner stone," etc., and in the evening from Zechariah ii. 5: "For I, saith the Lord, will be unto her a wall of fire round about, and will be the glory in the midst of her." Both services were largely attended, especially the evening. On Monday evening the annual tea-meeting of the church was held. An elaborate spread was prepared by the ladies at the town hall, where everything to satisfy the wants of the inner man was provided, and the way those Orillians got outside of the chicken sandwiches was a sight to behold. After ample justice had been done to the good things, adjournment was made to the fine and commodious Presbyterian church, a structure that would be a credit to a much larger place. The church was comfortably filled when about eight o'clock the assembly was called to order by Mr. Wm. McArthur, the secretary. In the absence of Mr. McLean, who was to have been the chairman, Rural Dean Jones was called upon to preside, which he did in a most acceptable manner, succeeding in preserving the best of order throughout. He remarked that he believed the millennium was very near at hand when an Episcopalian clergyman could preside at a Presbyterian tea-meeting. Excellent speeches were made by the chairman, Mr. C. J. Miller, Mr. Coll Robertson, Mr. W. S. Frost, Mr. Ingram, and Rev. Mr. Sinclair, all appropriate to the occasion and full of good thought and food for study in the future. Probably the speech of the evening was that of Mr. C. J. Miller, of Orillia, upon prohibition. In a ringing speech he portrayed the evils of the drink traffic, showing how few escape its bitter sting in some form or other, and urging upon those present to rally for the coming plebiscite campaign and see to it that on January 1st the big "Yes" upon the ballots were marked with the friendly cross. Mr. Miller had his audience with him from the beginning, and from the frequent cheering it was evident that he had struck a chord of sympathy, and that there will be no uncertain sound go up from this community when once the opportunity to express an opinion is offered. Between the speeches the choir furnished some excellent music, which contributed in no slight degree to the pleasure of the evening's entertainment. After the usual vote of thanks the company broke up at eleven o'clock. These meetings increase in interest each year; and, although men may come and men may go, the annual tea-meeting will go on forever. The proceeds of tea-meeting, including Sabbath collections, amounted to \$60.

### Presbytery of Whitby.

AT an adjourned meeting of the Presbytery of Whitby, held in St. Andrew's church, Pickering, on the 14th inst. After due deliberation it was resolved unanimously that

"in view of Mr. Kippen's long and successful pastorate in Claramont, and the expression of hearty appreciation of his services now given by the commissioners, the Presbytery decline to accept his resignation." The large and influential deputation, which included quite a number of ladies from the Claramont congregation, were greatly delighted with the decision. Mr. Kippen has done excellent work during the past nine years at Claramont, and it will be a gratification, not only to his own flock, but to the entire community, that he is to remain among them.—J. McMECHAN, Clerk.

### The Compound Investment Plan

OFFERS more advantages, combined in one contract, than can be found in any other form of Investment Insurance.

1st. The applicant may select a term of fifteen or twenty years.

2nd. After ten years in force the contract guarantees, if the insured so desires, to loan the remaining annual premiums as they mature, and if death occur after the tenth year, the full face of the policy will be payable, loan (if any) being cancelled.

3rd. If the eleventh and subsequent premiums are paid, and death occurs before the termination of the investment period, such premiums will be paid as a mortuary dividend with the full face of the policy.

4th. After three years in force, it is indispensible and non-forefeitable.

5th. Travel in any part of the world does not invalidate the contract.

6th. At the termination of the investment period, the insured can select one of the following options:—

1. Withdraw the total cash value of the policy;

OR,

2. Purchase a paid-up capital payable at death;

OR,

3. Withdraw the surplus in cash, and continue the original policy in force (without payment of any further premiums thereon), such policy participating in future surplus;

OR,

4. Use the surplus to purchase an annuity for life, and continue policy in force without payment of any further premiums;

OR,

5. Use the surplus towards cancelling any loan or debt on the policy, and continue the original policy in force without payment of any further premiums thereon.

This advantageous form of Investment Policy is issued only by the North American Life Assurance Company.

Head Office, Toronto.

T. E. PERKINS (formerly of 293 Yonge Street), has opened the largest Photographic Studio in the city of Toronto at 435 Spadina Avenue. Cabinets from \$2.00 per dozen up yards, all finished by the new process. Everyone is delighted with the work. Come and see my new rustic scenery and accessories. Remember the address, 435 Spadina Avenue, east side, 4 doors below Collego St.

### Births, Marriages and Deaths.

#### Births.

WINCHESTER—At Victoria, B.C., on Sabbath, Nov. 5, to Rev. A. B. and Mrs. Winchester, a daughter.

#### Marriages.

FERGUSON—CONQUERWOOD—At the bride's residence, on the 9th October, 1893, by the Rev. George McKay, M.D., Armow, Ont., Donald Ferguson, Kincardine, Ont., to Annie C. Conquerwood.

McLEOD—McCARTY—At the bride's residence, Oct. 15th, 1893, by the Rev. George McKay, M.D., Armow, Ont., Joseph McLeod, Merchant, Kincardine, to Mary S. McCarty.

BECKOW—GLASON—At the bride's residence, Nov. 1st, 1893, by the Rev. George McKay, M.D., Armow, Richard H. Burrows, Kincardine, to Mary Glason, Berrie.

ROBINSON—McLEOD—At the bride's residence, Nov. 15th, 1893, by the Rev. George McKay, M.D., Armow, Ont., to James A. Robinson, Berrie, Ont., to Hannah McLeod.

## Presbytery of London.

At the meeting of the London Presbytery on Wednesday of last week it was resolved: "That whereas, a plibiscito or popular vote is arranged to be taken at the municipal elections throughout Ontario on the 2nd of January to ascertain the extent to which the people of the province desire the total suppression of the manufacture, importation, and sale of intoxicating liquors, and whereas a preponderating affirmative vote cannot fail to encourage the general temperance movement, while a preponderating negative vote would have a contrary effect, therefore, resolved that this Presbytery wishes to place on record its earnest desire and expectation that all members and adherent within the bounds will do what in them lies to promote a decisive majority in favour of prohibition, and that this motion be recommended to be read in all churches in the Presbytery."

## The Church Abroad.

**SCOTLAND.** THE Free Church Sustentation Fund for the five months ending 10th ult. shows a decrease of £839, compared with the corresponding period of last year. Edinburgh Presbytery's share of the decrease is £321, a result attributed largely to the loss the community has suffered by the Australian failures—a loss estimated at £200,000 a year. There has been a decrease also of £194 in the foreign mission contributions for the past half year.

REV. GORDON MITCHELL, M.A., of Kilmadock, Perthshire, died at the Manse of Norriston on the 27th ult. at the age of 84.

REV. GEORGE LAURIE FOGG, of Torthorwald, Dumfriesshire, who is retiring owing to ill-health, is to receive £230 a year, and his assistant £190 with the manse and glebe.

THE memorial stone of the new church of Troon, which is to cost £10,000, was laid the other day by the Duke and Duchess of Portland.

COMMUNION plate is about to be presented to Auchmithie church by Mr. Walter Low of Baledrick, in memory of his father, Rev. Walter Low, of Lochlie.

REV. ROBERT BARCLAY, assistant, Barony, Glasgow, has been elected by a large majority minister of the West parish, Greenock, in succession to his late father.

KINROSS Presbytery have dismissed as irrelevant the protest against the election of Rev. Mr. Williamson as assistant-successor to Rev. Mr. Peters. There will probably be an appeal to the Synod.

MR. STEPHEN WILLIAMSON, M.P., says that prior to the day of election in 1885 the minister of Cupar-Fife admonished the communicants sitting at the table as to the exercise of their votes on the following day.

THE Iowa people appear to have become to some extent reconciled to the Episcopal cottage chapel, the minister's housekeeper before his marriage being now in charge of it, notwithstanding her being a Presbyterian.

EDINBURGH Presbytery have resolved to call attention from the pulpit to the fact that marriages advertised as "by special license" are simply irregular marriages, rendering those who contract them liable to discipline.

REV. CHARLES SMITH ADIE, of Tibbermore, whose jubilee was celebrated recently, died in his 78th year. The son of a minister of Tealing, near Dunfermline, he was appointed by the Crown to Etzell in 1843, where he laboured for 25 years before being translated to the Perthshire parish.

THE death has occurred suddenly of Mrs. Harriet Thomson of Newport, Fife, widow of a minister of Forgan. Deceased, who was in her 78th year, was widely known and greatly esteemed. The late Rev. D. Monro of Campsie, and Mr. Munro, town clerk of Glasgow, were among her brothers.

At the annual meeting of the synodical board for examination of applicants for admission to the divinity hall of Glasgow University, five graduates and twenty-seven non-graduates presented themselves. All the graduates (who had to pass in Hebrew and Greek) and seventeen of the others were successful.

REV. PROF. BRUCE, opening a bazaar at Bothwell in aid of the organ fund, said that the old proctor system, especially in centres such as Glasgow, did much to hinder the prosperity of the church generally. It was no simple matter to lag behind the age, and so get out of touch with the young.

**ENGLAND.** GREAT dissatisfaction exists amongst many of the ministers and elders of the English Presbyterian Church with the result of the recent discussion on Disestablishment in the South London Presbytery. Many of those who felt that it was unwise to raise the question at all, now held that, since it has been raised, it cannot be allowed to remain in its present unsatisfactory condition. It is admitted on all hands that an overwhelming majority of the Church is in favour of Disestablishment; and it is felt by many that silence any longer, for merely prudential reasons, will be at once cowardly and misleading. Steps are about to be taken for having the question discussed in other Presbyteries.

MR. JAMES J. GLOVER (probationer), Dumfriesshire, has been appointed to the charge of Whalley Range mission station in connection with St. George's Presbyterian church, Blackburn.

THE memorial tablet to the memory of the late Rev. Dr. Donald Fraser, of Marylebone, was unveiled by Rev. Principal Dykes, D.D., in presence of a distinguished company, at the Shaftesbury Institute, formerly the Bell street mission, in which Dr. Fraser took a deep interest.

THIS death has occurred of Rev. James Ayton Craig, who had been for nearly thirty years minister of the congregation of Crookham, near Cornhill, Northumberland, in the Presbytery of Berwick. Mr. Craig was born in 1827, and was ordained at Crookham, his only charge, in 1864. His death was very sudden.

REV. THOS. BOYD, M.A., of Oldham, has been appointed Secretary in Scotland. With a view to his acceptance of the post Mr. Boyd intends resigning his charge at the next meeting of Manchester Presbytery to take up residence in Edinburgh, where his father, Sir Thomas Boyd, formerly Lord Provost resides. The late Rev. Dr. Cathcart represented the society in Scotland for many years.

REV. J. McFEETERS has resigned his connection with Bright Presbyterian church, to which he has ministered for about six years.

THE Assembly's College, Belfast, opened on November 1st. with an address by the Rev. Professor Todd Maition on "The Old Creed and Modern Thought."

REV. J. F. GARDINER, of Kingstown, recently conducted with much interest and success a series of evangelistic services in the Presbyterian church Athy.

REV. DR. KINNEAR, of Letterkenny, has just made a further and forty-first gift of books to Magee College, Londonderry. The gift comprises one hundred volumes.

REV. DR. McCHESNEY EDGAR delivered an able lecture last week in the Metropolitan Hall, Dublin, under the auspices of the Y. M. C. A. The subject was, "Who wrote the Bible?"

REV. WM. S. HERON, who graduated last April from Knox College, Toronto, has entered the Assembly's College, Belfast, where he intends spending at least two sessions in the study of Theology, Biblical criticism and O. T. literature."

THE Belfast Royal Academy, one of the oldest educational institutions in the city, held its prize distribution on Saturday. Many distinctions have been gained by the scholars; and the Principal, Mr. Foster, has done much to increase the prestige of the school.

IN the examination for the John Brooke Scholarship, in connection with the King's Inns, the highest place, with £50 tenable for three years, has been taken up by Mr. R. D. Megaw, M.A., LL.B., of Queen's College,

Belfast. Mr. Megaw's answering was of an exceptionally high order.

WELSH Presbyterianism is at present rich in delightful reminiscences of the late lamented Dr.

**WALES.** HUGHES, of Carnarvon. Mr. Edward Griffith, J.P., Dolgelly, contributes one of the best to the *Golenad*. Dr. Hughes' first visit to Dolgelly took place in 1849, when he was a student at Bala College. He came on Saturday, riding one of Rice Edwards' ponies, which did good service to generations of students in the days when the train was unknown to the Welsh valleys, and which have been immortalised by Daniel Owen's genius in "Rhys Lewis." His suit was not of the best material, nor of the latest cut, and it had evidently been measured at a time when the preacher was of a less stature. His kind host saw no promise of a happy Sunday in the timid and bashful young man. When he entered the pulpit on Sunday morning he cast a somewhat sheepish glance at the audience, but the moment he began to speak every ear was bound in rapt attention, and from that day forth he was one of the favourites of the pulpit at Dolgelly. Another incident mentioned by Mr. Griffith is very characteristic of the popularity of some of the old preachers, and of the enthusiasm with which the Welsh people of that generation regarded their favourite preachers. A preaching meeting—an institution, perhaps, peculiar to Wales—was held at Dolgelly in 1856; and the preachers expected to take part were Rev. John Jones (Talyssan), John Hughes (Liverpool), Dr. Owen Thomas, and Dr. Hughes, then a young minister at Borth. The friends of Dolgelly sent a conveyance to meet the preachers, and when word was brought that they were approaching the whole town turned out to meet them, and they were escorted to town in somewhat the same manner as a candidate for parliamentary honours is treated now-a-days.

**UNITED STATES.** AN old Scotch Presbyterian church on West Fourteenth street, New York, has passed from the category of sacred to that of secular property, by a deed of sale given by the trustees to certain capitalists for the consideration of \$315,000. The Scotch Presbyterian church corporation will erect a handsome church on a lot they have bought on the corner of Ninety-sixth street and Central Park west.

THE Central Presbyterian church, lately so hopelessly organized in Akron, Presbytery of Cleveland, is doing good work under the careful direction of Rev. J. C. Elliott, pastor.

THE Point Breze church, Penn., has adopted the term service for its eldership, electing W. P. Wooldridge, J. T. McCauley, John G. Stephenson and John E. Brockway.

THE Thornwell orphanage, Clinton, S.C., which is under the care of the Presbyterians, has issued a strong appeal for help. The institution does much good, and is supported by voluntary gifts.

THE old Blackwater church has been repaired. This church is 126 years old. It is situated about half way between Ocean View and Frankford, the Rev. W. H. Shepp, pastor. It was dedicated clear of debt, and enough money was raised to paint it. The members are few in number, but willing hearts and hands can do wonders sometimes.

REV. J. M. EVANS, in reporting his year's work to the Evangelistic Committee of the Synod of Alabama, stated he had preached 615 sermons; there were 489 additions to the Presbyterian Church, 1,114 families had been visited, and over \$5,000 secured for evangelistic labour in the bounds of the Synod from the churches visited.

A PLEASANT reunion was held recently at the Second Presbyterian church, in honour of the pastor, Rev. Charles S. Pomeroy, D.D. For twenty years he has laboured faithfully in this pastorate and 1,063 members have been added to the church. The exact anniversary of the pastorate was last June, but owing to the absence of many members it was not observed at that time. If there is comfort in the thought that we have been used of God in a great work Dr. and Mrs. Pomeroy certainly had that comfort as they listened to the congratulations of their fellow-labourers.

## Correspondence.

Editor of PRESBYTERIAN REVIEW.

SIR,—You gave your readers the benefit, as you intimated by special request, of what is called the official report of the proceedings of the Presbytery of Victoria at its last three meetings. As the official report is prepared by the Clerk of Presbytery, who constituted himself one of the prosecutors as well as one of the judges in my case, and as important facts are omitted from said report I claim the privilege of a hearing in my own defence, not in the way of anticipating the judgment of the higher court, but simply to correct false impressions which may be made on the minds of my friends by virtue of the word official being used in connection with the partial report forwarded to you. First then, with regard to the meeting on the 6th of September at Nanaimo at which my resignation of St. Andrew's was accepted and at which the petitioners for a new congregation appeared and presented their petition, you will note that the terms of the petition are not given, nor is any reference made to the statements of the petitioners in support of their petition. Now these suppressed facts are the justification of my preaching on the tenth and seventeenth of September, contrary to the mandate of the three brethren to whom I must refer later on. The petition asks for organization in the old Methodist church in the meantime with the understanding that the permanent site will be chosen subject to the advice of the Presbytery, and the representatives of the petitioners stated that we had taken the said church for one year, that we had determined to call it Central Presbyterian church, and that we were greatly encouraged by the attendance at our services. Everybody in that Presbytery know that we intended to go on with our services, and if the three brethren did not understand that, it showed they had paid little attention to the statements made in the court. Upon myself and the petitioners it never dawned that we were to stop our services, and we went away from that meeting considering that our way was to be smooth and happy.

We returned from Nanaimo on the Friday, our services were announced on the Saturday morning as usual, and on the Saturday afternoon while in my study, the following document was handed me by Mr. D. McRae, the Presbytery clerk:

"To the Rev. P. McF. McLeod, Victoria.

Whereas in the Daily Colonist of September 9th, 1893, published in Victoria, there appears a notice reading as follows:—

CENTRAL PRESBYTERIAN CHURCH,

Cor. Broad St. and Pandora St.

REV. P. McF. McLEOD,  
will preach on

Sunday, September 10th, 1893

Morning Subject.—"Our Power."

Evening Subject.—"Our Purpose."

Whereas such notice on its face bears evidence that Mr. McLeod would seem to be a party to this action;

Whereas, in the judgment of the undersigned such action is in violation of the law of the Church and contrary to the resolution passed by the Presbytery of Victoria at its last meeting at Nanaimo in appointing a committee to cite sessions interested and consider the whole question of organization of a new congregation in Victoria, said committee being required to report to an adjourned meeting of the Presbytery.

Therefore, the undersigned would respectfully ask Mr. McLeod to reconsider the whole matter and refrain from holding any public service in Victoria of the kind indicated above until the Presbytery has considered the case in the usual way and has issued the case.

Further, the undersigned would assure Mr. McLeod that to follow any other course than that here indicated is calculated to jeopardize important interests and complicate the action of the Presbytery in dealing with matters now before it.

Further, that should Mr. McLeod refuse to act on the request here preferred, the undersigned would warn him that they will petition the Moderator of Presbytery to call a *pro*

nata meeting of Presbytery with as little delay as possible to deal with the whole case.

That the Clerk of the Presbytery be asked to see Mr. McLeod this afternoon and inform him of the action now taken, and should Mr. McLeod not act on the advice here tendered but go on with services as advertised, that the Clerk be asked to communicate with the Moderator at once and ask him to call a meeting of Presbytery."

(Signed.) J. CAMPBELL,  
D. MACRAE,  
A. B. WINCHESTER.

That the above is a true and correct copy of the original in my hands, is hereby certified.

D. MACRAE.

Victoria, B.C., Sept. 9th, 1893.

I need not say I was taken by surprise by this peremptory and, to my mind, impertinent demand, and that I declined to act upon it. Here were three brethren living with me in the same city and they refuse to confer with me in a kindly spirit, refuse to hear what I may have to urge in my own defence, but demand from me obedience to them, be that on pain of their calling a special meeting of Presbytery of which they would form the majority, to consider the whole case. I remonstrated with Mr. McRae, showing him how impossible it was for me, as an honest man, to break my contract with the petitioners at the eleventh hour, and I wrote a letter to the three brethren giving my view of the situation, and further. The petitioners held a meeting on the Monday evening and forwarded a resolution to Mr. McRae protesting against the action they were taking, but these brethren were not prepared to reason with me or with the petitioners, but sent their request at once to the Moderator asking for the *pro nata* meeting. In taking upon themselves that responsibility they clearly became my accusers. They asked for the meeting and it was called at their instance, and yet when the Presbytery met they declined to act as the prosecutors and expressed great indignation at my objecting to their being my judges. I was called to the bar but there was no formal process entered upon, and the resolutions which were carried, and which Dr. Robertson declared placed me under censure and made it impossible to employ me to exercise my ministry in the Presbytery, were prepared before the Presbytery met, and were tabled before I was heard, and of course passed as they were tabled.

Again the official report tells you that a committee was appointed to meet with the parties applying for organization as a new congregation, but the real facts of the case are hidden out of sight. First, the committee appointed by the Presbytery was composed of three members living outside the city, but one of these, Mr. Young, of Wellington, was prevented by illness from being present, and the other two substituted Mr. Winchester for Mr. Young, that is, they put a member of St. Andrew's church, and a man who had already shown his bias by his action with regard to my preaching, on the committee to consider the petition for a new congregation.

Further, the convener of this committee, the Rev. D. A. McRae, of Nanaimo, spent two days in the city in constant communication with those seeking to prevent the formation of a new congregation, but held no communication with either myself or the petitioners. Further, the sessions of St. Andrew's and of First church were cited to appear before that committee, but neither the petitioners nor myself received any notice to attend, and no effort was made to meet with the petitioners in a body, and really to find out the facts in the case. Then the committee was virtually the Presbytery, and so it was a foregone conclusion that the finding of the committee and Presbytery would agree.

Lastly, the official report of the meeting at which the petition of the petitioners was thrown out, gives no idea of the treatment meted out to the petitioners or of the attempts made to frighten them, as though they were children, with demands which were not only contrary to the law, but in themselves ridiculous, such as that they should give bond to the extent of \$5,000, or show a subscription list to that amount towards the building

of the church, that they should state there and then what salary they proposed to offer, that they should consent to give up the building leased for a year, and locate where there is no building to be had. I have, of course, much to say yet about the whole case, but I claim the right to correct the official report so far as once.  
REV. P. McF. McLEOD.

## Prayer Meeting Hints.

TOPIC: GENTLENESS A FRUIT OF THE SPIRIT.  
EPIH. iv. 30-32; COL. III. 12-16.

GENTLENESS is softness or mildness of disposition and behavior. It is little thought of by many. They regard it as useless in the rough and tumble of life. Man has to fight his way in society, in business and in the world, and there is no place in these contests for the gentle spirit and conduct. He has to stand up for his own, and be independent, and let people see and know that he is master of the situation. But, after all, gentleness is not to be despised, and often conquers where nothing else will. Other things being equal, it ensures the prizes of life. It tends to disarm criticism, to commend one to favour and recognition, to prevent strife and alienation, and to promote good feeling and well-being.

However it might be discounted and repudiated in various circles, it is of great price among Christians. The Bible calls upon them to illustrate it on all proper occasions as one of their permanent characteristics. It requires them to be "tender hearted." James says: "The wisdom which is from above is gentle." Our Lord was noted for His gentleness. Paul speaks of it as a fruit of the Spirit. It is a product of grace, not of nature. Some may be naturally more soft and mild in temper and behaviour than others, but the power which takes hold of men or unsubdued wills, resentful minds and contentious dispositions, and so transforms them that they become forbearing and considerate toward others, and forgiving and kind, is not of earth. God alone effects the result. It is His grace which tames the wild and rebellious, which subdues, modifies and restrains the passions, and which brings the entire being into obedience to the will of Christ, and into loving fellowship and accord with the brethren in all that is right, sweet, true, good and becoming.—Selected.

REV. A. T. PIERSON, D.D., the Editor-in-chief, opens *The Missionary Review of the World* for November with an intensely interesting and able article on "Thy Kingdom Come." It is the substance of an address delivered at the Congress of Missions in Chicago, and in it Dr. Pierson shows the relation of the Kingdom to the World, the Church, Israel, the Nations, and the Ages. "Romanism on Exhibit," by George W. Chamberlain, D.D., of Brazil, holds up the practical results of papal power on priests and people in that country, where there is not the restraining influence of Protestantism. In the International Department, Dr. Gracey, furnishes, as usual, several interesting articles on Africa, Self-support, Chinese customs, and the needs of Chile. The Review is published monthly by Funk & Wagnalls Company, 18 and 20 Astor Place, New York, at \$2.00 a year.

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