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THE CANADA PRESBYTERIAN.

VOL. 21.

TORONTO, WEDNESDAY, JANUARY 20th, 1892.

No. 3.

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THE CANADA PRESBYTERIAN is now so well and favourably known as to require no words of commendation at our hands. The twenty-first year of publication commences with the first week of January, and Publishers, Editors, Contributors and Correspondents, will unite in the effort to make the coming volume better and more useful than any that has preceded it.

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Notes of the Week.

NEGOTIATIONS between the General Assembly of the Irish Presbyterian Church and the Eastern Reformed Synod are still progressing. At a recent meeting of Committee hopes were expressed that before the expiration of 1892 union will be an accomplished fact. Union with the Irish Presbytery of the United Presbyterian Church of Scotland has also been mooted.

THIRTY thousand hymns, by over 5,000 authors, in nearly 200 languages, are noticed in the monumental "Dictionary of Hymnology," edited by Rev. John Julian, Vicar of Wincobank, Sheffield. Mr. Julian has devoted twenty-one years of study to the work, and in the course of his labours has, with his assistant, visited most of the great libraries of Europe, and consulted some 10,000 MSS. The work has just been published in a mighty volume of 1,616 pages.

AT Arbroath recently the Presbytery of Brechin met in conference the United Presbyterian Presbytery of Arbroath, when arrangements were made for joint Foreign Mission meetings in these towns in spring. The Church's relation to the young men was discussed, the need of work among them not only by ministers but by office-bearers being emphasized. The next conference will take place in April, when the question of the children will be dealt with.

A CURIOUS movement among the foreign Jews in London has been brought to light by the *Anti-Jacobin*. The foreign Jews, it appears, refuse to have any dealings with English-born Jews. They keep themselves religiously apart from the English Jews; they will not eat flesh meat prepared by the slaughterman appointed by the English Chief Rabbi; nor will they buy food from English licensed butchers. Thus it appears there is growing up in the East End of London a distinctly foreign community.

MR. C. MICHIE, B.Sc. (a brother to Dr. Robertson Smith), Professor in the Christian College, Madras, has for some time been engaged on behalf of the Government in scientific work, the continuance of which necessitates temporary assistance in his ordinary professional duties. Mr. Alex. Moffat, Edinburgh, has been appointed by the Foreign Mission Committee of the Free Church of Scotland to take up the work. Mr. Moffat obtained the M.A. degree with first-class honours in mathematics at Edinburgh University, where he subsequently graduated B.Sc. He has all but completed his theological course at the New College.

THE Glasgow Home Mission Union, of which Dr. Marshall Lang is president, has just issued a paper describing its work. The General Council has revived the old territorial scheme of Dr. Chalmers, and applied it to present needs. During the six years of the Union's work, 25,952 persons have been led to attend Church services through its agency. All of these were of the class that had either lapsed from, or never had any Church connection. The city has been divided into five sections, and each congregation has its own district, over-lapping being thus prevented. A special appeal is made for qualified workers to visit non-church-goers at their homes. Over 5,000 persons have been added to church-membership.

A MEETING was held recently in the Free Assembly Hall, Edinburgh, to protest against the opium

traffic in India and China. There was a good attendance. Surgeon-Major Pringle, of the Indian Medical Service, in an interesting speech, said that in malarious districts of India the temperature falls rapidly in the evening. This causes fever, accompanied by rheumatic pains. To get a good night's rest the people take opium. The supporters of the opium traffic declared that opium was a febrifuge. This, he said, was not true; the people only took it to ease pain and bring rest. Mr. Cheong, superintendent of missions to the Chinese at Melbourne, and Miss Soonderbai Powar, of Bombay, both of whom appeared in native costume, described the evils of the trade in their respective countries. Several of the speakers said that the argument of those who defended the opium traffic, put briefly, was: "We admit that this is an evil thing, but we can't afford to put a stop to it."

GENERAL BOOTH, in his tour of New Zealand, at every stage of his journey was most enthusiastically received. At Auckland, Wellington, Christchurch, and Dunedin he has held crowded meetings, and at each of these cities not only members of the Army, but all classes of the community united to do him honour. Generally speaking, the interest for New Zealanders centres rather in the man than in his mission, but his scheme has on the whole been very favourably received. The Governor of the colony, Lord Onslow, at his Christchurch meeting, moved a resolution expressing warm sympathy with the enterprise and earnest hope for its success; and the Premier, the Hon. Mr. Ballance, has promised on behalf of the Government to afford every facility in his power for a fair trial of the scheme in New Zealand. The General expresses himself as highly pleased with the country, and is of opinion that, but for its great distance from England, New Zealand would offer a most suitable field for the inauguration of his scheme.

WHEN a long and honored life is ended chastened feelings of regret and sorrow are entertained; when a young life is prematurely quenched in death the sadness and sorrow are all the more poignant because of the unfulfilled possibilities that end with the young life. The removal by death of the Duke of Clarence and Avondale in his twenty-eighth year has called forth a most remarkable manifestation of popular sorrow for the loss and of sympathy for the bereaved parents and relatives. The loftiest homes in the British Empire have been darkened by bereavement, and all ranks, from the highest to the humblest, have been swept by a wave of sympathy. All this is very human and shows how the common heart of humanity is touched by the great facts of life and death. Life in its brightest guise was opening up before the young man, who was heir-presumptive to the British throne. It was fondly anticipated that soon the Empire would resound with the merry peal of the wedding-bells; instead, they will toll the sad requiem of a young life whose light has gone out in early morning.

THE ablest and most conspicuous defender of the Papacy in England has passed away in the person of Cardinal Manning. He was born in 1808, and was educated at Harrow and Baliol College, Oxford. He rose to preferment in the Anglican Church, and became one of the band of eminent men who gave force and vitality to the Tractarian movement. Like Newman, he found his way into the Roman Catholic Church, where his new-born zeal and devotion and his great abilities were warmly recognized, till, after successive advancements, he was raised to the Cardinalate in 1875. Dr. Manning took an active part in the Vatican Council in 1870, and was prepared to advocate and defend the ultramontaine views that have for the last twenty years dominated the policy of the Vatican. Cardinal Manning was a voluminous writer, and many works of a controversial character have flowed from his pen in recent years. He was a strong supporter of the temperance movement, and took an active interest in the labour problems of the day. In the ranks of English Catholicism he has not left his equal behind him.

Our Contributors.

DR. STALKER ON THE CHURCHES.

BY KNOXONIAN.

In a former paper we quoted most of what Dr. Stalker said in his Yale lectures on the failure of the Church to induce a large proportion of the people who dwell in Christian countries to attend public worship. He sums up his paragraphs on that point in this way: "Thus, with all our appliances, we have failed even to bring the population within the sound of the Gospel."

Of those that are within the Churches the Doctor has this to say:—

Inside the Churches what is to be said? Is the proportion large of those who have received the Gospel in such a way that their hearts have manifestly been changed by it and their lives brought under its sway? We should utterly deceive ourselves if we imagined that real Christianity is co-extensive with the profession of Christianity. Many who bear the Christian name have neither Christian experience nor Christian character, but in their lives their spirit and pursuits are thoroughly worldly.

This is sadly true, but perhaps Dr. Stalker would admit that some improvement is being made. There never was a time when real Christianity was co-extensive with the profession of Christianity, and perhaps there never will be. That, however, does not mend matters. The Gospel has been preached for two thousand years, and certainly we should be much better than we are. Even where the Gospel has been savingly received the Doctor thinks the tone of piety is often painfully low.—

Even where religion has taken a real hold, is the type very often beautiful and impressive? Who can think without shame of the long delay of the Church even to attempt the work of converting the heathen? And even yet the sacrifices made for this object are ludicrously small in proportion either to the magnitude of the problem or the wealth of the Christian community. The annual expenditure of the United Kingdom on drink is said to be a hundred times as great as that on Foreign Missions.

These are truths of tremendous import. We have often wondered that infidel writers, instead of attacking the Bible and taking ground against inspiration from which they have often been beaten back, did not plant their artillery on the defects of Christian character, and pour in a heavy fire from that direction. They might well say, Your Master's last word was, preach the Gospel to every creature, and at the end of two thousand years you are just beginning to work. Your Master could find no language to describe the value of a soul, but the Christians of the most Christian country in the world give a hundred times as much for strong drink as they give to save the souls of the heathen. Your book may be all that you claim, but where are your Christians? There are no such people in the world as the book describes, no such institution as the book calls the Church.

It is impossible to deal successfully with these facts. The only answer to the argument founded on inconsistency is a consecrated and self-sacrificing life. It might however be urged that whilst the "wealth of the Christian community" is not consecrated there are tens of thousands of God's poor the world over giving the last cent they can afford to give. Perhaps the Church expects too much from the "wealth of the Christian community." The Master did not seem to expect much from that quarter. But let us have some more telling truths from the Glasgow Doctor:—

Religion does not permeate life. The Church is one of the great institutions of the country, and gets its own place. But it is a thing apart from the common life, which goes on beside it. Business, politics, literature, amusements are only faintly coloured by it. Yet the mission of Christianity is not to occupy a place apart, but to *leaven life through and through.*

Vice flourishes side by side with religion. We build the school and the church, and then we open beside them the public house. The Christian community has the power of controlling the traffic, but it allows it to go on with all its unspeakable horrors. Thus its own work is systematically undone, and faster than the victims can be saved new ones are manufactured to occupy their places. Of vices which are still more degrading I need not speak. Their prevalence is too patent everywhere. If there is any law of Christianity which is obvious and inexorable it is the law of purity. But go where you will in the Christian countries and you will learn that by large sections of their manhood this law is treated as if it did not exist. The truth is that, in spite of the nations being baptized in the name of Christ, heathenism has still the control of much of their life; and it would hardly be too much to say that the mission of Christianity is still only beginning.

Is Dr. Stalker a soured, disappointed, misanthropic man? Is he a crank? Is he a pessimist? Is he a Plymouth evangelist who delights in slandering the Church and makes his bread and butter by that ignoble business? No, he does not belong to any of these classes. Dr. Stalker is one of the most successful ministers in Scotland. As an author he has met with much favour, and so far as his personal surroundings are concerned there are few ministers in Scotland who have as many reasons for being satisfied with things as they are. But Dr. Stalker can see beyond his personal surroundings, and he is strong enough to describe what he sees and to suggest a remedy. What is that remedy? Let him speak for himself:—

In what direction does hope lie? It seems to me there can be no more important factor in the solution of the problem than the kind of men who fill the office of the ministry. We must have men of more power, more concentration on the aims of the ministry, more wisdom, but above all more willingness to sacrifice their lives to their vocation. We have too tame and conventional a way of thinking about our career. Men are not even ambitious of doing more than settling in a comfortable position and getting through its duties in a respectable way. We need to have men penetrated with the problem as a whole and labouring with the new developments which the times require. The prizes of the ministry ought to be the posts of greatest difficulty. When a student or young minister proves

to have the genuine gift, his natural goal should not be a highly-paid place in a West End Church, but a position where he would be in the forefront of the battle with sin and shame.

There is quite enough in this "important factor in the solution of the problem" to supply material for a week's serious thought. If lack of power, lack of concentration on the aims of the ministry, lack of wisdom, lack of the spirit of self-sacrifice, too tame and conventional a way of thinking about the ministry—if these defects in ministerial character and life are in a large measure responsible for lack of life and power in the Church, it is high time that ministers and those who train them had held a prolonged diet of self-examination.

LETTER FROM FATHER CHINIQUY.

To my Christian Friends and Brethren in Canada:—

VERY DEAR CHRISTIAN FRIENDS AND BRETHREN,—When on this solemn first day of a new year I consider what my God has done for me and for so many of my dear countrymen these last thirty years, the first thing I do is to say with the old prophet: "Bless the Lord, O my soul, and all that is within me bless His Holy Name"! The second thing is to remember how many of you have been the angels of the mercies of God towards us. And from the bottom of my heart, I ask our Heavenly Father to pour upon you His most abundant blessings.

When in 1858, surrounded by the small band of heroic soldiers whom Christ had enrolled under his banners at St. Anne, Ills., I attacked the wall of the modern Babylon, many thought we were a band of rash men who would soon be crushed under the giant arm of Rome. This would have surely been the case had not the God of the Gospel come to our help. But now, it is our unspeakable joy, not only to see the victorious banners of the Cross floating on our beautiful hill of St. Anne, but we count many villages, towns and cities in the United States and Canada where more than one hundred faithful ministers (almost all converts from Rome) preach the saving truths of the Gospel to more than 40,000 precious and redeemed souls. The Gospel waves which have brought the saving light to the people of St. Anne in 1858 have rolled over many parts of the United States and Canada, and, wherever they have passed, thousands of precious souls have been wrenched from the dark and infected dungeons of the Pope, and brought to the Lamb who has made them free with His word, and pure with His blood. You will help me to bless the Lord when I tell you that, to-day, there is hardly a single village, town and city from Halifax on the Atlantic, to San Francisco on the Pacific Ocean, where you will not find some Roman Catholic families who have left the errors of Popery to accept the Gospel.

A mighty, though silent, work is going on, to-day, on this continent, which ought to fill our hearts with gratitude to God, when it makes the angels of heaven sing their songs of joy.

Let me tell you one or two facts among thousands of the same nature, of which I have been many times the happy witness these last few years. Three weeks ago, when preaching the Gospel to many of my countrymen emigrated at Eau Claire, State of Wisconsin, one of them said to me: "A few years ago, having to go to Montreal on business, I heard that you were preaching in your church, on St. Catherine Street, where attempts were made almost every night to murder you. Being asked to join the ranks of your would-be murderers, I went to your church, armed with a big maple stick to strike you. But when in the church I saw a good number of strong young men, also well armed, to protect you; I whispered in my companion's ear, that it was perhaps safer to keep quiet. I dropped my stick on the floor, and I took a seat to hear what you had to say. You were speaking on our Lord Jesus Christ and Eternal Life as being the gifts of God. Your address pleased me exceedingly, and the rest of the week, I was one of the first to select a good place to hear you. The last day of your conferences, you invited those who wanted a volume of the Gospel to come forward, and I was one of those who took the Holy Book from your hands. The next day I took the cars to come to my home in Wisconsin; my only occupation on the way was to read the Gospel; and my surprise was great when I found that everything you had said against my Church was correct. But the crown of all was that Precious Gift, which you had so earnestly but vainly asked me to accept as my richest treasure in exchange for the ridiculous, puerile and idolatrous practices of Rome, came again before the eyes of my soul in all its beauty and preciousness, and, by the great mercy of God, I accepted it! To make a long story short, when back to my new home, I offered the gift to my father and mother, my brothers and my wife, and, after some weeks of hesitation, they all accepted it. And to-day, the Church of Rome has twenty-seven members less, and the Church of Christ counts twenty-seven members more in Wisconsin."

When telling me these things, that dear countryman was trying in vain to stop the tears of joy which were rolling down his cheeks.

The very next day two other Roman Catholic French-Canadian emigrants told me also that they wanted to give up the errors of Rome to follow the Gospel. One of them had travelled sixty miles, the other forty to come and hear me. Both of them told me that they had taken the pledge of Temperance from my hands, some forty years before, when I was planting the blessed banners of that society all over our dear Canada. The conversion of these two countrymen meant that the Church was losing nineteen members more—the total number of their children and grandchildren. In

those two days I had authenticated the coming of forty-six new precious souls to Christ, after the breaking of the heavy and ignominious yoke of the Pope. My God knows that I say the truth when I say that this is my ordinary experience since thirty years that I am working in the Provinces of Quebec, Ontario, the Maritime Provinces of Canada, as well as in the States of New York, Maine, Massachusetts, Rhode Island, Illinois, Iowa, Wisconsin, Michigan, etc.

By what I have seen with my own eyes, I am sure that the Roman Catholic Bishops of the United States say the truth, when in words of distress they acknowledge that their Church has lost at least 13,000,000 of souls in the States since less than a century!

But it is not my intention to make you believe that the many conversions of which I am the daily witness are all the result of my evangelical labours. I am happy to acknowledge that many times my only privilege was to reap the ripe fruits in the fields sown by much more faithful workers than I am.

Every day I see the fulfilment of our dear Saviour's prophecy "One soweth, another reapeth." In this way the praise and the glory must be given only to the Lord, who alone can give the increase and make the fruits grow and ripen.

But there is a glory and a privilege which is really mine and for which I ask my Christian friends to help me to bless the Lord. It is the privilege of having suffered many humiliations, and gone through great trials and dangers for the Gospel's sake from the year 1859, when the Mayor of Quebec was obliged to put that city under martial law and call the help of one thousand bayonets to save my life, to the 5th of August last, when in Escanaba, Michigan, I received that terrible blow from which I am still suffering, my life has many times been saved only by a marvellous providence of God.

But the sticks and stones which have struck me so many times are nothing compared with the calumnies invented by deadly enemies and false brothers.

Had we not been prepared for those trials by the remembrance that our Good Master for our sake had consented to be called "Possessed of the Devil," and that He had foretold that we, His servants, would not be better treated than He was, we would have surely been discouraged. But in those hours of trials and humiliations we constantly hear His sweet voice telling us: "Rejoice when they persecute you and say all manner of evil against you."

But this letter is already too long. Let me end it by asking you in the name of our Saviour to redouble your prayers, your efforts and your sacrifices, to hasten the evangelization and the conversion of the French-Canadian people. The success of your past efforts are much greater than you suspect, even greater than I dare to say it. The Church of Rome is really shaken to her very foundations in Canada. A little more of your united efforts and sacrifices to strengthen the hands of your heroic labourers at Pointe-aux-Trembles, Springfield, Mass., French Methodist College, Grande Ligne Mission, Sabrevois, Coligny College, etc., and you will see the walls of the modern Babylon fall into dust.

Though more than eighty-two years old, I am still in the gap, fighting the common foe. More than ever I am in need of your fervent prayers and your support. One of the special works entrusted to my too feeble hands by our common Master is to help the Priests of Rome, who begin to see the errors of their Church, and want to accept the truth. Another work which is also dear to my heart is to help your converted men and women to prepare themselves to scatter the saving lights of the Gospel among their relatives and friends.

Please continue to be the instrument of the mercies of God to strengthen my hands and cheer up my heart as long as He will let me fight on this glorious battle field, till our merciful God gives us the joy to see the reign of Christ firmly established all over our dear Canada. Then with the angels of Heaven we will sing "Glory be to God, Babylon is fallen, Babylon is fallen." Your brother in Christ,

C. CHINIQUY.

14 Park Avenue, Montreal, January 1, 1892.

THE CHANGE OF THE SABBATH.

MR. EDITOR,—Through the medium of your columns, many readers could have an opportunity of being reminded of the reasons for the change of the day of rest, by your kindly publishing this communication which may not prove uninteresting.

All Divine institutions are observed in virtue of some moral precept. The first day of the week has been kept as the Christian Sabbath in virtue of the Fourth Commandment, even as the means of worship instituted under the New Testament have been observed in virtue of the Second. The Christian Sabbath is foretold in the Old Testament under the name of the eighth day. Ezekiel xliii. 27: "And when these days are expired, it shall be that upon the eighth day, and so forward, the priests shall make your burnt-offerings upon the altar and your peace-offerings; and I will accept you, saith the Lord." The first day of the week now is the eighth in order from the creation. The efficient cause of the change of the Sabbath is the sovereign will and pleasure of Him who is "Lord of the Sabbath," and the moving cause is the resurrection of Christ from the dead, which was "early on the first day of the week." Christ's resurrection was the demonstrative evidence

that He had completely finished the glorious work of redemption (Romans i. 4), and therefore it was His resting day (Hebrews iv. 10). The day of Christ's incarnation or the day of His passion could not have been consecrated to be the Sabbath days because they were both days of Christ's labour and sorrow, which he had to go through before He came to His rest. In His incarnation and birth He entered upon His work. In His passion He was under the sorest part of His labour, even the exquisite and unspeakable agonies of His soul (Matthew xxvi. 38). The day of His ascension could not have been made the Sabbath as well as the day of His resurrection, because on the former He entered only into the place of His rest, the third heavens, whereas He had entered before into His state of rest on the day of His resurrection. The reason for the change of the day of rest was because God's rest in the work of creation was marred and spoiled by man's sin (Genesis vi. 6); whereas His rest in the work of redemption, entered into at the resurrection of Christ, is that wherein He will have eternal and unchangeable pleasure (John xvii. 23, 24). Besides, redemption is a far greater and more excellent work than that of creation. The change of the Sabbath from the last to the first day of the week may be evinced from Scripture by the following proofs:—

1. Christ after His resurrection met ordinarily with His disciples on the first day of the week. Two instances of this are expressly recorded in John xx. 19, 26, where it is affirmed that He met with them on the evening of the same day wherein He rose from the dead, being the first day of the week, and that Thomas was not with them when Jesus came. Likewise on the same day, eight days after, He appeared to them again when they "were within and Thomas with them." From which it would seem that He met with them ordinarily on that day during His forty days' abode on the earth after His resurrection.

2. Christ, after His ascension, poured out His Spirit in an extraordinary manner on the first day of the week. In Acts ii. 1-5, it is stated: "And when the day of Pentecost was fully come they were all with one accord in one place, and suddenly there came a sound from heaven * * * and they were all filled with the Holy Ghost," etc. The day of Pentecost was the fiftieth day after the Passover, when the new meat offering was brought unto the Lord (Numbers xxviii. 26). That this was the first day of the week is proved from Leviticus xxiii. 16, where it is said that "the morrow after the seventh Sabbath shall ye number fifty days" (or Pentecost), and it is certain that the morrow after the Jewish Sabbath must be the first day of the week.

3. The first day of the week was honoured by the example of the apostles and primitive Christians above any other for the public exercises of God's worship. In Acts xx. 7, it is stated: "And on the first day of the week, when the disciples came together to break bread, Paul preached unto them." It is clear from this that the disciples met ordinarily on the first day of the week for hearing the Word and celebrating the sacrament of the Supper, for it is not said the apostle called them, but that they "came together to break bread," and Paul on that occasion "preached unto them." It is also said that "Paul abode with them seven days," and yet upon none of the seven did they meet for communicating or breaking of bread, but on the first day of the week only, which plainly says that they held it for the Christian Sabbath, and not the seventh or last day, which is not so much as mentioned. Paul preached occasionally on the Jewish Sabbath as the fittest time when the Jews were assembled together to dispense Gospel truth among them, but did not honour this day as a stated time for public worship.

4. There is apostolic precept for the observance of the first day of the week rather than any other for Sabbath services. It is contained in 1. Corinthians xvi. 1, 2: "Now, concerning the collection for the saints, as I have given order to the Churches of Galatia, even so do ye. Upon the first day of the week, let every one of you lay by him in store as God has prospered him." The argument to be deduced from this text is, if collections for the poor are expressly commanded to be made on the first day of the week, it plainly follows that Christians must meet on that day for this and other Sabbath services. And that this was no temporary or local precept is proved from the fact that the apostle directs his epistle not only to the Corinthians and Galatians, but to "all that in every place call upon the name of Jesus Christ," and consequently it must be binding upon all the Churches to the end of the world.

5. In the New Testament there is a day dignified with the title of "The Lord's Day." In Revelations i. 10, John says "I was in the Spirit on the Lord's Day." That what is here called the Lord's Day is the first day of the week may be proved from two arguments, namely, first, that no other day of the week but the first can justly be called the Lord's Day because there is no action or work of Christ (save healing on the Sabbath) mentioned or recorded as done upon any special day of the week, except that of His resurrection, which is unanimously affirmed by the evangelists to have been on the first day of the week; and second, that the first day of the week is called the Lord's Day in virtue of Christ's sanctifying it for His own honour and service above any other day. As the seventh day Sabbath was called the Sabbath of the Lord because instituted by Him as God-Creator, so the first day of the week is called the Lord's Day because instituted by Him as God-Redeemer; or as the sacrament of bread and wine is called the Lord's Table and the Lord's

Supper (1. Cor. x. 21 and xi. 20) because it is an ordinance of His institution, so the first day of the week is called the Lord's Day for the very same reason.

6. The apostles would not have observed and recommended the first day of the week for the Christian Sabbath if they had not been particularly instructed herein by Christ Himself, for after His passion He spake of the things pertaining to the Kingdom of God (Acts i. 3), and it is certain the apostles delivered nothing to the Churches as a rule of faith and practice but what they received of the Lord (1. Cor. xi. 23).

HOME MISSIONS.

MR. EDITOR,—In view of the great cry for missionaries for the North-West, a few questions suggest themselves. Why is it that at the spring meeting of the Home Mission Committee more than one hundred men, or nearly one-third of all who applied for work, were refused employment? It would be interesting to know how many students—theological and literary—and how many catechists were employed, and how many ordained ministers were refused employment.

Why is it that while there are eighty ministers of average ability in the city of Toronto out of employment, men are employed as catechists in important fields who are quite illiterate. I know a case of a man who was received from the Methodist Church, and though he held no position in that Church higher than an ordinary member, in less than four months from the time he was received he was placed in charge of a field that was petitioning to be erected into a pastoral charge, and a reputable minister of more than twenty years' standing was set aside to make room for him. Why all this talk about keeping up the educational standard of ministers when practically we have no standard at all?

If a young man wishes to enter the work of the ministry all he requires is to have a little practice in public speaking, and that he may acquire as the teacher of a Sabbath school. He can then get some member of the Home Mission Committee to take charge of his case, and put his name on the list of applicants for Home Mission work, and he is at once sent to a field. As many of your readers may not know the Home Mission Committee's mode of making appointments, I will explain. The names of all the applicants for work—ministers, students and catechists, with or without literary attainments—are placed on a list. A printed copy is placed in the hands of each member of the Committee. Each member in turn chooses a name from the list.

Every applicant who has a friend on the Committee to choose him, however destitute of attainments he may be, gets employment. If he has no friend to choose him, whatever his attainments may be, he gets no appointment.

Could no better mode of making appointments be devised? Will some member of the Committee rise and explain?
ENQUIRER.

SUPPLY HOME MISSION FIELDS.

MR. EDITOR,—In your issue of December 16, 1891, you say, "The Highlanders who settled in Kildonan, near the beginning of the present century, held meetings and conducted services for nearly fifty years before a missionary was sent to them by the Canadian Church. Is there any reason, as Principal MacVicar suggests, why other mission stations might not imitate their example, at least for a short time," etc. You also quote a paragraph from Principal MacVicar's article in the *Presbyterian College Journal*, "in which he says: "In every station where a missionary cannot be placed, one, two or more godly men, resident in such places, should be chosen and appointed to conduct religious services on the Lord's Day. There should be little difficulty in finding a considerable number of persons qualified for such appointment," etc.

You are conversant with the history of the Kildonan settlement, and will remember that the Church of Scotland sent out a godly elder, Mr. James Sutherland, to minister to these people, and that he was authorized to baptize and marry. He was driven out of the settlement by the North-West Company in 1818, and the people left without any Presbyterian missionary. But they were not left to depend on meetings held by themselves, as suggested. Godly ministers of the Church of England were sent out from Britain to minister to their spiritual needs; and these men, out of consideration for the views and feelings of their Presbyterian hearers, made large changes in their mode of conducting public services. And, although the Presbyterians did not join the Anglican Church, her ministers baptized their children and did everything possible for the moral and religious well-being of the settlers. True religion was kept alive on the Red River largely through the ministry of the Anglican Church in these early days. Nor did the Kildonan people leave the Anglican services till the Rev. John Black arrived, when 300 joined him in one day.

In every district with us where suitable men are available they are sought out and their help secured for conducting public services. This winter several stations are provided for in this way. But whoever is to blame, notwithstanding all the good men who come from Ontario, but very few stations can be provided for in this way. And the same was true of Ontario and the Maritime Provinces in the early days, and hence when the settlers were left without pastors the Church

lost her people in shoals. Why is the Church so weak in New Brunswick to-day? What ails Presbyterianism in Central Ontario? Was not the whole country between Niagara and Windsor settled by Presbyterians? Where are their descendants to-day? Lost to the Presbyterian Church.

The Home Mission Committee a few years ago tried to supply vacant mission fields during the winter through elders of the Church. A number of experienced men were selected and recommended by Presbyteries in Ontario. They gave their whole time to the work, and yet the experience was such that a trial of one year killed the scheme beyond resurrection. It is one thing to arrange for services and another thing to get people to attend; and services conducted by elders for any length of time will not be attended. We have to do with actualities and not theories.

Nor does Home Mission work consist in holding a prayer meeting on Sabbath by the elders. There is far more to be done in visiting the people during the week than in preaching to them on Sabbath. An interest has frequently to be created ere men will attend services at all. Are your elders or godly men—even if such existed at every station—to give up their work—their threshing, grain-marketing, wood-hauling, etc., to seek out the careless, reclaim the erring, comfort the bereaved or visit the sick? And can an elder without much education, and without time or appliances for study, attract or retain your young, well-educated Eastern men?

Whatever differences of opinion may exist about the best way of meeting the wants of the Home Mission field, there is practical unanimity about the need of something being done. The measures proposed were tried, and afford no practical solution of difficulties. Why continue to urge them and suffer the Church to go on losing her people in the meantime? Were our professors to spend a few summers in the Rocky Mountains or in fields on the frontier where people have been lost and have to be searched out, where perhaps there is not a single communicant of any Church, they would understand the mischief that must follow from a cessation of services for six months, and they would also understand how utterly impracticable it is to ask any local men in such places to conduct services. The best men are needed for frontier work, and unless such are as available we may shut up many a promising mission. We shall welcome any good suggestion. Do not ask us to repeat further experiments or exploded theories.
J. ROBERTSON.

Victoria, B. C., December 28, 1891.

MORALITY AND TRUTH SUSTAINED.

MR. EDITOR,—The crisis through which Toronto has just passed on the Sunday Car Question—in which four thousand persons have decided that it would be wrong to sanction the running of cars on the Sabbath—is a very emphatic moral one, showing that this city is unique in its condemnation of the practice. It must be remembered that Toronto is a capital of a large province, full of large hotels—frequented by vast numbers of travellers—the centre of many theatres, universities and schools and of pleasure and vice-loving people from the whole province as well as from other countries, and it is no wonder that a large vote should be polled in favour of this innovation. I observe that a paper (the *World*) has inserted a letter saying another attempt will be made in 1893 to test the opinions of the people on this question—which I hope is not true. The *World* has had backstair, unseen assistance in this irreligious movement no doubt—and its instincts are all in favour of a pleasure-loving, freethinking and worldly Sabbath. It is the mouthpiece of all our doubters and irreligious people. It is also the mouthpiece of many—some thousands no doubt—of easy-going persons who look upon Church worship as a mere matter of form—not going into the deep things of eternal life. Those who are deeply religious—who love a spiritual God and hold themselves accountable to Him, would never want Sunday cars in Toronto. A lady who has recently spent two months in Chicago told me recently the state that city is in through running of street cars and vices resulting therefrom. The cars, she says, are thronged with pleasure-seekers, many persons are working in their ordinary way, the streets are watered, theatres open as well as stores, and men do not think it necessary to stop work. Consequently the city is a highly immoral vicious one—the people not happy and quiet. Family life is in a dangerous state as to morals, divorces very common and married life corrupt. The *World* and its supporters would encourage such things. Thank God Toronto has put a veto on it now, and, I hope, for many years.
CHARLES DURAND.

Toronto, January 8, 1892.

FAITH.

Faith is a tiny seed, an embryo germ, and when planted in a virgin heart, rich with love, is productive of beautiful deeds, beautiful thoughts, and beautiful lives. So let us see that it has the warm and growing sunshine of constancy; the fresh and ripening rains of our lowly obedience; the timely and reviving dews of a meek and humble submission; so that when our harvest time draws nigh, we can gather from our ives, a field, rich and abundant blessings, bright and golden sheaves, which will glow in the last rays of our departing day, and light up like a crown of glory in the life to come.

Pastor and People.

WHAT IS YOUR LIFE?

The flight of birds,
A rippling stream,
The trail of a falling star:
A poet's words,
Some twilight dream,
The sail of a ship afar:

Sure this is time,
And this is life,
The year but a passing tale:
What hope sublime,
What hero strife,
Lie back of the shadowy veil?

A heaven of grace,
The ransomed throng,
A rainbow around the throne:
Our Father's face,
With Moses' song,
Where Jesus knoweth His own:

Ah! this is time,
And this is life,
The year is no drifting story:
Its heights sublime,
Its godlike strife,
Emerge in th' infinite glory.

—A. A. E. Taylor, in *the Interior*.

THE PSALMS OF DAVID.

Following the teaching of Ewald, who limits the number of Psalms, of which the undoubted author is David, to eleven, the adherents of the German critics make the assertion that, at all events, the Psalms which have David for their author are very few.

It suggests itself to every enquiring mind to question, Why do these men thus seek to destroy confidence in the long-accepted authorship of this part of Holy Scripture, and as well of other parts? What do they strive after? What is the purpose which they have in view? One would naturally suppose that men who love and reverence the Word of the living God would seek to inspire confidence in it rather than not; would look for reasons which support its claims on man's faith, rather than exercise every possible variety of mental ingenuity for the framing of reasons, plausible to prejudice, but impossible to faith, for weakening confidence in the inspired Word. For example, what a sad showing is it to a reverent mind, that of the critical treatment of the one hundredth and tenth Psalm. Here is a Psalm which the Lord Jesus Christ says was written by David, and that in writing it David was telling what was told him by the Holy Spirit. That, it would seem, ought to be an end of all controversy. Far from it. Yet, notwithstanding all the assertions as to Christ accepting "the popular view respecting the authorship of the books of Holy Scripture," and those which would limit His knowledge and deny His omniscience and infallibility, some of us, as Dr. Maclaren says, are far enough behind the age to believe that what Christ said He meant, and that what He meant is truth.

The Psalter is divided into five books. This division is noted in the Revised Version. It is supposed that the Psalter was thus divided to correspond with the Pentateuch. The first book ends with the forty first Psalm. This book consists almost entirely of Psalms attributed to David. Internal evidence points to Solomon as the author of the first Psalm. He seems to have written it as a preface to the book—the whole of it being a collection which he made of the Psalms composed by his royal father.

The second book, consisting of thirty-one Psalms, has eighteen attributed to David. In the third book there is but one which is said to be a Psalm of David. The other Psalms of these two books are for the most part attributed to the sons of Korah and to Asaph. From the fact stated in the second book of Chronicles that Hezekiah appointed the Levites "to praise Jehovah in the words of David and of Asaph, the seer," it is reasonably supposed that the "men of Hezekiah" were appointed by the king to compile these books of praise. In the course of their investigations they found other Psalms of David, which they grouped together. So diligent was their search for Davidic Psalms that they concluded they had found all that were in existence, and therefore wrote at the close of the third book, which terminates with the seventy-second Psalm, a sentence which intimates their belief that there were no other Psalms in existence which had David for their author.

But other later compilers were fortunate in discovering among the "precious relics of the ancient Psalmody of Israel not hitherto classed in any collection, and possibly preserved, some of them, only by oral repetition from father to son," a few more Davidic Psalms. These gleanings from earlier times were incorporated with the later Psalms of the fourth and fifth books—the Psalms of the Exile. Among these the fourth book has two, and the fifth book fifteen which are attributed to David.

Gathering up the results of such investigation, we find that nearly half of the one hundred and fifty Psalms which compose the Psalter are claimed as Davidic.

That this claim has a sound basis may be argued, for one thing, from internal evidence. There are many Psalms which so correspond with the circumstances of David's life as given in the historical books that no one but he who led the life could have written the songs. Using forty-five of the

Davidic Psalms for his purpose, one has written David's life as reflected in his Psalms. And this expositor, concerning whose book Dr. S. Cox says: "We have nothing but admiration and praises for this valuable work," writes: "The early shepherd days, the manifold sorrows, the hunted wanderings, the royal authority, the words, the triumphs, the sin, the remorse which are woven together so strikingly in the historical books, all reappear in the Psalms." Whoever would see how delightfully this thought is worked out, and how conclusive is the internal evidence thus manifested, let him get this book of Dr. Maclaren.

Take also the Psalms, which have to do with nature in its varying aspects, and if one of them is David's, then all are his. One style of thought, one manner of expression is common to them all. Such Psalms are the eighth, the nineteenth, the twenty-ninth. These are Davidic. The poetry is David's own. There is none other like it. Let it be the painting of the glory of the heavens by day, as in the nineteenth Psalm, or by night, as in the eighth, or as convulsed by storm, as in the twenty-ninth, and in all there is the evidence that to David creation is "nothing but the garment of God, the apocalypse of the heavenly." So, too, the swift transition from the natural to the spiritual is characteristically Davidic. What a tender and delightful example of this latter thought is the twenty-third Psalm—the Psalmist rising from the consideration of himself as the shepherd of his flock to God, his Shepherd, leading him into green pastures and beside still waters.

The inscriptions are likewise in proof of their authorship. True, these inscriptions are not a part of the inspired record. They are not conclusively authoritative. Nevertheless their evidence is of the strongest. Indeed, until lately these superscriptions were held to be an integral portion of the Hebrew text of Scripture. At all events the superscriptions which include the authors of the Psalms are as old as the collection itself, and bear therefore in some instances the inscription of the author himself, in other instances that of those who knew who the author was, and in still other instances the critical judgment of those who, taking account of the historical features of certain Psalms, the similarity of style and the coincidence of the thoughts, attributed them to such authors as met the conditions. Their judgment in the matter, even as regards this latter point, we certainly may receive as being of quite as much worth as that of men living in these times, removed by thousands of years from the period when the Psalter was compiled. We may be sure of this, that "the higher criticism," deciding as it does against the genuineness of these inscriptions, does so on very arbitrary grounds, and that it inevitably reaches such a conclusion because it starts with a prejudice against them.

So we shall still call the Psalter the Psalms of David. We are content to believe on the testimony of Scripture, of antiquity and of internal evidence, that the collection is so far David's, both in authorship and spirit, that it rightly bears his name. We want no better author for this praise book of every religion—Hebrew, Christian, even Mohammedan, than he whose voice was the richest which God ever tuned for His praise, and whose inspiration for holy song was higher than that ever granted to man other than he.—*Rev. Nathaniel W. Conkling, D.D., in New York Observer.*

THE PASTOR'S ASSISTANT.

One of the ablest and wisest ministers has said that the first duty of the pastor is not preaching the Gospel to the unconverted, but training and developing the spiritual life of the Church. If this is effectually done, the individual members become the most successful workers, by the power of a godly life and by direct effort, in reaching the unconverted.

Perhaps one of the greatest needs of Church-life at this present time lies just here. There is often a lack of adequate training of those who have been gathered into our Churches. No observing Christian can fail to notice that a large proportion of the young people that join our Churches are exceedingly ignorant of the Christian world. Many of them have not been brought up in Christian homes, and many, alas, of those who have are almost unacquainted with the Bible, with the principles held by the Church which they have joined, with religious literature, with the state of religion in the world, and with the doings of the great denominational societies and general agencies for the propagation of the Gospel. Now is the time for them to be instructed and educated. They have the essential, the divine life already begun in the soul, they have experienced a real change of heart; but they have yet to learn the new world into which they have been born, to rise to an appreciation of the heritage which is theirs, to grow in grace and be developed into full-statured manhood and womanhood in Christ.

Doubtless many a pastor has felt the pressure of this need and has longed amid the urgent duties of his position, the numberless calls in every direction, and the manifold drafts upon his energies, to do more for those who are in the formative period of Christian life. But the pastor cannot do it all. He is human and limited. He needs an assistant, who shall talk to his people when he cannot, and visit them oftener than he is able. Such an assistant is at hand for the service of every pastor, an assistant whose salary is small and easily raised, whose visits are always welcome, who has a helpful word for everybody, whom the people learn to love. This assistant is the Christian newspaper. It is one of the best agencies in the Christian world to-day. Its educating power cannot easily

be estimated. It comes into our homes, is a companion at our fireside, and leaves its good words with us in permanent form. The young man in a boarding-house can find room for this guest though he has no home of his own. It is in place alike in the finest and in the plainest abode.

Every young Christian should be a regular reader of one of our best papers. If it is not in the family, then he cannot make a more profitable investment than to subscribe for it himself. It will do more to broaden his knowledge and sympathies, to beget a taste for healthy religious reading and to stimulate his thought on religious subjects of living present interest than almost any other external means.

Of course, the religious newspaper will not do everything, nor will its influence take the place of other means of education; but it is one of the means at command. It is so accessible and practical, so good in itself, and can so easily be made helpful to many more than are using it, that those who are now readers ought to labour to increase the number simply for the good it will do. Advise a person to subscribe for a good paper just as you would advise him to buy a good book, because it will be helpful to him. To guide a person into right reading is to confer on him an unending benefit.—*J., in the Standard.*

THOROUGH CONVERSION.

All men do not pass through the same depths of sorrow in coming to Christ, but they all have to come to Him empty-handed, feeling that "Cursed is he that trusted in man and maketh flesh his arm." There must be a stripping before there will be a clothing; there must be an emptying of self before there can be filling with the Spirit's power. Have we all been led in this right way? How like this finding peace is to the way in which John Bunyan describes it in his *Pilgrim's Progress*. There stands the poor burdened wretch who fain would go on the pilgrimage to the Celestial City, but finds it hard work to toil thither while bowed down with a load of sin. He sees before the eye of his mind the atoning sacrifice of Jesus, and as he looks to the Cross, suddenly the strings which hold his burden to his shoulders begin to crack, and the burden rolls into the sepulchre, so that he sees it no more. "Whereupon," writes Bunyan, "he gives three great leaps for joy, and went on his way singing." We have not forgotten those three great leaps which some of us gave in the days when Jesus took our sins away, when He became to us all our salvation and all our desire—Christ in us the hope of glory. It strikes me that George Fox would never have been the man he was, nor such an instrument in the hand of God for usefulness, if he had not been led about in the wilderness of self-despair, and made to see the dark chambers of imagery of his own natural heart. When our heavenly Captain means to use a sword, He passes it through a series of annealings to make the steel hard, so that it may not snap in the day of battle, and He passed George Fox through all these annealings in his inward conflicts. Why, how could he fear the face of a man when he had feared the face of God, and been made to quake and tremble beneath His awful presence?

He who has heard a lion roar will not shake at the voice of a sparrow or the buzz of a fly. Why should he tremble at what man could do to him, when he had felt the arrow of the Almighty sticking in his heart and drinking up the life-blood of his soul? and a man who has had dealings with Almighty God, and has been in the secret place of thunder, and heard God's wrath go forth against him, and then inwardly seen the tempest spend itself upon the person of the Saviour, such a man can look his fellow-creatures in the face without trepidation. He has learned to fear God, and he has therefore nothing else to fear. Would Martin Luther have been so blazing a torch if he had not been thrust into the fire? If it had not been for that dark period when the monk was painfully climbing up and down Pilate's staircase, seeking rest but finding none, would he have so plainly said: "By the works of the law there shall no flesh living be justified?" Can we imagine honest John Bunyan writing that noble allegory, the "Pilgrim's Progress," if it had not been for those years of soul-distraction, when he was looking to the broken cisterns of the creature, and learning to his sorrow that they held no water. Temptation, adversity, and soul trouble are the training exercises for the heroes of the truth. Upon the wheel of soul-conflict the vessel is fashioned for the Master's use.—*Rev. C. H. Spurgeon.*

BOTH A SIN AND A DISEASE.

We regret a tendency manifested in some quarters to treat drunkenness as a disease merely. It is a sin. Undoubtedly it is both a disease and a sin. If any reasonable and successful remedy can be found or has been found for the disease, we should be glad to see it thoroughly tested. But the details of the treatment should invariably be made sufficiently public to prevent any appearance of trickery. And since it is a sin, men should be taught to seek divine forgiveness for the same, and to implore divine power to resist the temptation. We have seen numbers of drunkards hopefully reformed. We have rejoiced in the continued stand of very many. Those who have lived the happiest lives since their bonds were loosed are those who have walked softly with their God, realizing the horrible nature of the pit from which they have been lifted, and that nothing but constant dependence on God can keep them from falling again therein. Such men have not only been kept themselves, but they have been useful in leading others out of bondage into liberty, even the liberty of the children of God. *N. Y. Observer.*

READY IN A FEW DAYS.

THE PRESBYTERIAN YEAR BOOK FOR 1892.

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The Canada Presbyterian.

TORONTO, WEDNESDAY, JANUARY 20th, 1892.

WHILE missionaries in China have had some trying experiences and have suffered many anxieties, yet all the accounts that come from that land are not dark and despondent. Dr. Hunter Corbett is able to report satisfactory and encouraging progress for the past year. At the recent annual meeting of the Shantung Presbytery it was reported that eight new Churches have been organized, making a total of twenty-eight now under the care of the Presbytery. The additions made on profession of faith were 801, making a total adult membership of 3,092. For the support of native pastors the sum of \$500 was contributed, and notwithstanding adverse circumstances about \$1,000 was raised for Church work by a people whose poverty is great. The outlook, on the whole, is cheering. There are numerous enquirers and repeated calls for mission services coming from many quarters. Persecution, though a trying ordeal, has ever been favourable to the spread of a pure Christianity.

THERE is a proposed sixteenth amendment to the United States Constitution. Its object is to make the separation of Church and State complete. The determined efforts of the Roman Catholic Church to obtain a foothold in the religious and charitable institutions, and to obtain a share of the money voted for the maintenance of religious services in them, has aroused the watchful concern of all opposed to grants of public money for sectarian purposes. The draft of the proposed amendment is about to be submitted to both Houses of Congress. The result of the discussion will be awaited with interest. The amendment is as follows:—

No State shall pass any law respecting an establishment of religion, or prohibiting the free exercise thereof, or use its property or credit, or any money raised by taxation, or authorize either to be used, for the purpose of founding, maintaining, or aiding, by appropriation, payment for services, expenses, or otherwise, any church, religious denomination, or religious society, or any institution, society, or undertaking, which is wholly, or in part, under sectarian or ecclesiastical control.

NO merchant employs a salesman or book-keeper without knowing something about him. No respectable man would recommend a butler, or porter, or boot-black without knowing something of his character and ability. But ministers of the Gospel are often asked to recommend their congregations to go and hear travelling preachers about whose history and character they know nothing. In fact, ministers are sometimes soundly abused because they do not give their pulpits to any adventurer, male or female, that may happen to come along. The only man that expects to get work without proper credentials is a travelling preacher, who generally calls himself an evangelist. People who would not buy a horse or cow without asking many questions about the record of the animal are

quite willing to hear, and bring their wives and daughters to hear, a preaching adventurer who has no record any better than that of the Elgin gentleman who figured so conspicuously the other week. The value some men attach to their morals and their souls may be estimated by the kind of people they take their moral and spiritual food from.

IN an admirable ordination charge by Dr. Stalker, published as an appendix to his Yale lectures, the following paragraph has a prominent place. Our readers will no doubt remember that the same truths have many a time been uttered in these columns:—

The people we live among and the hundred details of our calling will steal away our inner life altogether if they can. And then what is our outer life worth? It is worth nothing. If the inner life get thin and shallow, the outer life must become a perfunctory discharge of duties. Our preaching will be empty, and our conversation and intercourse unspiritual, unenriching and flavourless. We may please our people for a time by doing all they desire and being at everybody's call, but they will turn round on us in disappointment and anger in the day when, by living merely the outer life, we have become empty, shallow and unprofitable.

Exactly so. The people who want the minister to "call often" or to "spend the day," who think he should trot to every meeting in the country and figure at every conference and convention, are just the people who, though pleased for a time, turn round on the minister and rend him when his inner life goes out and he becomes "empty, shallow and unprofitable."

A RECENT case in which an elderly, respectable, and some of the witnesses said pious, old man was tried for murdering his own daughter and acquitted suggests the question whether the crown in such cases should not make some reparation. That the old man never committed the crime is as clear as the sun at noon day. Heavy damages are given for false arrest and imprisonment when a private individual is the prosecutor. Why should society, the whole people represented by the crown, be allowed to do with impunity what individual men are often severely and very properly punished for doing? Can any more cruel outrage be inflicted on an innocent man than to arrest him, put him in jail for months among the outcasts of society, and then in the dock to be tried for his life, all the ingenuity of half a dozen lawyers and detectives being used to work up a case against him. Any man within a mile of the place at which a crime is committed is at the mercy of any detective who may think he has what he calls a "clue." The value of these detective services may be fairly estimated from the fact that half a dozen murders have recently been committed and even a "clue" was not obtained of the guilty parties.

IN his introductory lecture at Yale Dr. Stalker described students as "the chartered libertines of criticism." Bishop Simpson was evidently pretty much of the same opinion, for he said to the Yale men: "I would much rather speak before your learned and honoured faculty than before a class of recently-initiated freshmen." Our Professor Campbell, who has probably had more experience with students in divinity than either Dr. Stalker or Bishop Simpson, thinks the Glasgow Doctor is rather hard on students if the Canadian variety are a fair type of their class. The harshest critics Professor Campbell knows "are oldish, unsuccessful ministers who have preached their churches empty. Men for whom one could be heartily sorry if they would only keep a civil tongue in their heads." The Professor might broaden his statement and say that unsuccessful men of any kind are the hardest men to preach to. As a rule they are harsh, sour and bitter. Perhaps the most lenient critics are public men who have succeeded in business and public affairs. They know how hard it is to serve the public and how fickle public opinion is. Some of them have made many speeches themselves, and they have a lively recollection of their failures, for every speaker fails occasionally. The harshest critic of either speaking or writing is generally one who never tried to do either himself, or who tried and failed *chronically*.

TWO city clerks on a tour around the world have been telling the readers of the *British Weekly* what they saw, and heard, and felt, and did. Crossing the river at Detroit early one morning they "climbed to the bridge of the ferry-boat, and had a grand look at the city which lies on both sides of the river." Canadians have been labouring under

the delusion that the river is the international boundary and that the "city" on the east side is called Windsor and belongs to Canada. "Punctually at four o'clock that afternoon" they arrived at Niagara Falls, and seemed to have been utterly oblivious of the fact that during the whole day they had been travelling on British soil. They knew exactly how many hogs are killed in a day in the stockyards in Chicago, but positively they did not seem to know that there is any such place as Canada in this part of the world. Their information about Canada must have been even more limited than that of the *London Times*. Or was it the *Times* that the other day described the new Premier of Quebec as a Protestant engaged in a fierce contest with the Church of Rome. However it is consoling to know that everybody across the water is not as ignorant of the whereabouts of Canada as the two city clerks who have been writing rather interesting letters to the *Weekly*.

ASSUMING that the separate school question was the main issue submitted to the electors of Winnipeg the other day and that the candidates were about evenly matched in other respects, we should say that the school system of Manitoba is fairly safe. It is said that two or three hundred Roman Catholics who usually support the Government bolted and that a sufficient number of Tories supported the Government candidate on the school issue to fill their places and a little more. If these things are so, it is perhaps safe to conclude that the people of the Prairie Province are determined to have no separate schools and that they are ready to fight it out on that line to the bitter end. Judging from the plucky and persistent manner in which they fought their railway battle they will no doubt win in the end, but the fight may be long and severe. Should the Privy Council decide against them in the case now pending, everybody will watch the next move with intense interest. The one thing clear is that the Manitobans are a spirited and resolute people, and if they enter upon a prolonged struggle against separate schools, separate schools will have to go. If the decision of the Privy Council sustains the separate schools the champions of the public school system will be expected to yield, but we doubt very much if they will do anything of the kind. Manitobans are not built of yielding material. And still it is hard to see what else they can do.

MR. LAURIER stated in his speech at Kingston the other day that he never pays his political opponents the compliment of assuming that they are more important than the public questions he discusses. For this reason among others he said he avoids personalities. It would shorten and dignify public discussion very much if everybody who speaks or writes could remember that the matter discussed, if worth discussion, is generally of more importance than anybody connected with it. Principal Grant is a very prominent man in this country, but Queen's University is more important than its Principal. Nine out of ten men desiring to change something in Queen's would probably begin and end a speech or letter by paying their respects, complimentary or otherwise, to the Principal. Dr. Cochrane is a most successful specialist in Home Mission work, but he is not as important as the work. Who ever saw a criticism on Home Mission operations that did not bristle with references to the Convener of the Home Mission Committee? Dr. Robertson knows more about Manitoba and the North-West than any half dozen men in the Church, but he is scarcely as large as the North-West. Who ever spoke or wrote about the North-West without saying something about Dr. Robertson. Dr. Bryce is one of the most influential Presbyterians in Manitoba, but he is not the whole question of Summer Sessions. How many men in the Presbyterian Church can discuss a question without paying somebody the compliment that he is more important than the question? The compliment may be paid unconsciously, perhaps unwillingly, but it is nearly always paid. The late Rev. John Ross, of Brucefield, could discuss any ecclesiastical question for days and never make the slightest passing reference to anybody connected with them. The man who can do that has the very highest kind of intellect. Anybody can talk about his neighbours.

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THE DEATH ROLL.

THE early days of the opening year have been darkened by accounts of more than usual mortality, especially among those occupying places of prominence in different spheres. There has been a wide-spread epidemic of influenza all over the world, and though not alarmingly fatal results have followed, yet many have succumbed to the disease. It has been especially trying to those of enfeebled constitution, and where weaknesses have been latent, it has generally fastened on these spots, and an increased mortality has been the result. Every such visitation has its lessons both moral and material. The peculiar form of this prevalent epidemic, if accounts given of its Russian origin be true, is due to unsanitary conditions, aggravated by immorality, and climatic conditions have favoured its wide-spread diffusion. If such is really its source, it, like every other pestilence, prompts the question "Am I my brother's keeper?" World-wide facilities for travel afford equal readiness for the spread of contagious diseases, a fact that makes sanitary neglect a crime.

The sudden and unexpected demise of the Duke of Clarence and Avondale has evoked a profound and wide extended sympathy for the bereaved parents and relatives of the young man whose earthly prospects seemed so bright and alluring. This outflow of human sympathy is both a beautiful and a healthy sign. To rejoice with them that do rejoice and to weep with them that weep is recognized as an expression of true Christian feeling. Christian sympathy overleaps all barriers. It can sorrow with the lone outcast in the dungeon of the prison, with the bereaved mother in the poorest home. The magnificent exclusiveness of royalty does not shut out the warm and tender sympathy of all classes for the highest in the land when mourning for the loss of those dear to them. There is a degree of popular regret that the possibility of wearing the crown of the British Empire has passed forever from the young man whose life has ended. The sympathy is all the deeper because his young love dream has been so quickly dispelled. Popular kindly feeling goes out spontaneously to those whose troth has been plighted, and who are about to enter on the sacred life of family and home. When death steps between the bride and the altar the sadness is great. The lady whose life was to be linked with that of the deceased prince is rightly the subject of general commiseration.

Amid the universal expressions of sorrow a less lovely manifestation has been noticeable. Scarcely was the heir presumptive to the throne of Great Britain cold in death before certain classes were eagerly discussing the possibilities of the succession, and these wise people were ready with their advice as to the matrimonial alliances that should or should not be formed. If such far-seeing individuals were overwhelmed with the importance of a timely provision for the regal succession, they might at least have kept their thoughts and speculations to themselves till the obsequies were over. No possible harm could have come. It is hardly to be expected that those whose hearts were heavy because of sudden bereavement would care to go a courting for some time to come. And it would have been more decorous to defer such discussions to a more seasonable opportunity. It is evident from this little and unpleasing incident that refinement of feeling is not universal even in the upper walks of life.

The obituary of the early days of 1892 is unusually heavy. Cardinal Manning, a man of many excellencies, has ended his earthly career. In several senses it has been one of distinction. It would be unjust to question his sincerity, but it is singular that a man of his learning and strength of mind should deliberately renounce the intellectual freedom and spiritual vitality of Protestantism for the most reactionary form of Romanism. Ultramontanism had no abler exponent or vigorous defender than Cardinal Manning. It may be that the last surviving leader of the Oxford Tractarian movement was made much of by the Roman authorities for politic reasons. It may have been thought that his example would be eagerly followed by others, and Rome's dream of reconquest of England thereby strengthened. The long life has ended, and the distinguished ecclesiastic had the respect of many for personal virtues who were far from sympathizing with his religious beliefs. In the death of Cardinal Manning the Roman Catholic Church in England has lost its most conspicuous if not its ablest adherent. Another distinguished supporter of the Papacy has also passed away in the person of Cardinal Simeoni, and the aged Pope himself cannot in the nature of things remain long behind.

SOCIALISM IMPRACTICABLE.

AMONG the important questions occupying the attention of thoughtful men in various spheres few are more prominent than those relating to the social and industrial life of our time. They are really the live questions of the day. As an evidence of the interest that profound thinkers take in these questions there are two papers bearing directly upon them in the current number of the *Presbyterian and Reformed Review*, one of the ablest of existing quarterlies. There is a paper on "Socialism," by the Rev. James MacGregor, D.D., of Oamru, New Zealand, and immediately following it one by Professor Charles A. Aiken, D.D., of Princeton, on "Christianity and Social Problems." Both are thoughtful and able papers. They are the result of wide reading, observation and reflection, yet their value is unequal. Dr. MacGregor has been a careful student of political economy. He is fully convinced that it is far from being "the dismal science" that Carlyle describes it and for which he had but scant reverence. To Dr. MacGregor it has all the authority and completeness of an exact science. What does not square with its deductions is hardly worthy of being taken into account. The law of supply and demand is to him as inexorable and unalterable as the law of gravitation. Human volition may make temporary disturbances in its application, being a law as imperative as any of the laws of nature, it will readjust itself and make its conditions permanent. Strikes and lock-outs are only blind devices occasioning temporary disturbances that do not in the long run make any material difference in limiting or directing the sway of supply and demand and competition as the permanent factors in social and industrial life. It is singular that so learned a political economist never once mentions the effect of protection and free trade, which are unquestioned factors in the industrial life of our time. These, without controversy, have a modifying effect on the fundamental laws in which Dr. MacGregor so profoundly believes.

Dr. MacGregor successfully establishes the proposition that socialism is an impossibility, and as a means of solving present perplexing problems it is certain to fail. This position he establishes from the fact that it is essentially atheistic. It is undeniable that the leading exponents of socialism have made no secret of their disbelief in the existence of God and of His providential government of the world, and several of them have openly avowed their opinion that belief in the existence of God is one of the chief obstacles to the realization of their theories. Dr. MacGregor also shows that the programme of socialistic action is impossible of application because it ignores natural diversities among men and assumes that all can be reduced to a dead level of uniformity. It is also antagonistic to the deeply-rooted conviction of individualism among the Anglo-Saxon races. It aims at the destruction of government and makes material well-being in this world the highest aim of human ambition. The essayist is not quite so successful when he sets out to prove that the socialist complaint is groundless. It is on the artificial and exaggerated social inequalities that socialism thrives. If the Government of Russia were proximately perfect there would be no room for nihilism. He is closer to fact when he shows that "Socialism destroys all possibility of economical prosperity simply by abolishing freedom." Dr. MacGregor's critique is for the most part of a negative character. He has no panacea for the present distress. So far as he has advice to offer, it is of excellent quality. Rightly enough he thinks that the working-man has it in his own power greatly to ameliorate his material condition. He shows that economy and thrift may be exercised to a much greater extent than is now practised by working-men. This position cannot be questioned. Working men are not the only consumers of exciseable commodities, but the drink bill and the tobacco bill, not to mention others, are enormously large in all civilized communities. By retrenchment wages could be made to go farther and the standard of comfort greatly increased. Insurance and saving would also be beneficial to the toiling masses, but in giving them this advice it has to be remembered that even with great care and economy the margin available for making provision for the future is at best but slender. Dr. MacGregor makes it clear, as most rational beings believe, that socialism is the most unpromising of all solutions offered for the removal of the evils of which so many complain. Of all proposals made, it is the most dreary, hopeless and impracticable. Concerning Professor Aiken's paper on "Christianity and Social Problems," something will be said on a subsequent occasion.

Books and Magazines.

WE have received the "Tenth Annual Report of the Hebrew Christian Work in New York City." This evangelical mission that maintains regular services and issues monthly *The Hebrew Christian* is ably conducted by the Rev. Jacob Freshman who is well and favourably known in Canada.

THE *Illustrated News of the World*, the American edition of the *Illustrated London News*, continues to give its readers a large number of fine pictures of the people and events that come into prominence during the week. There are also excellent reproductions of the notable pictures of the time. In addition men of marked literary eminence are among its regular contributors. Mark Twain and Rider Haggard are writing serials for its pages.

A DRAB MAN'S DIARY. Written after His Decease. With a preface by G. T. Bettany, M.A. (New York: D. W. Powland.)—The strange title will prepare the reader for a strange book. The effort to construct circumstantial narratives of unseen things not infrequently reminds one of the dictum of the poet that tells of a class that are prone to "rush in where angels fear to tread." This work is neither better nor worse than the class to which it belongs. It is written in an attractive form and there are many good things in it. Its purpose however is to create the impression that punishment for sin in a future state is limited.

THE first number of *The Presbyterian Record* under its new management has made its appearance. The page is slightly enlarged and there is a new design for the cover, rather neat on the whole, and with an unmistakably Scottish base, which if not designed for tartan is wonderfully like it; the Scotch thistle also modestly makes its appearance. The new number very appropriately and gracefully gives a portrait and appreciative sketch of the retiring editor, Mr. James Croil. The worthy successor, Rev. E. Scott, enters on his important and responsible work with his accustomed fervour and earnestness. He can count on the appreciative sympathy and well wishes of all who know him throughout the Church, and it will not be long before the circle of his friendship will be greatly extended.

BIBLE LIGHT ON MISSION PATHS, or Topical Scripture Studies. Prepared for use in Missionary meetings of Women and Young People, and in Monthly Concerts. (Philadelphia: Presbyterian Board of Publication; Toronto: N. T. Wilson.)—The purpose to be served by this excellent compilation is indicated in the title just quoted. The preface says: The work is designed to meet the great and ever-increasing demand for topical Bible Readings, suitable for use in Missionary Meetings of Women, Sunday schools, Christian Endeavour Societies, and other missionary organizations of young people. Throughout its pages the full text of Scripture is given, an advantage over those readings which refer only to chapter and verse which will be appreciated by all leaders and readers in missionary meetings. Only the simplest and most obvious interpretation of Scripture has been attempted in these lessons. The readings are admirably arranged, and well suited for the purpose for which they are designed. This little paper-covered book will be found very serviceable.

THE PRESBYTERIAN AND REFORMED REVIEW. (Philadelphia: McCalla & Co.)—The January number of this excellent quarterly presents its readers with a series of masterly articles by thoroughly competent writers. The opening paper, by Rev. Charles Mead, D.D., is an exhaustive critique of "Ritschl's Theology." Rev. Talbot W. Chambers, D.D., in his accustomed scholarly manner discusses "Satan in the Old Testament," "Socialism" and "Christianity and Social Problems" are considered by the Rev. James MacGregor, D.D., of Oamru, New Zealand, and Professor Charles A. Aiken, D.D., of Princeton, respectively. A paper of great historic interest is the one by Professor Howard Osgood, D.D., LL.D., on "Jean Astruc." Nor will the one that follows it be found less interesting, since it deals with a present day subject, "Religious Thought in Russia," by Rev. Nicholas Bjerring, of New York. In Historical and Critical Notes, the Rev. Lewis B. Paton, M.A., discusses "Some Recent Works on the Textual Criticism of the Old Testament," and Professor Beecher of Auburn states "Two Points as to our Supply of Ministers." A department in which this able quarterly excels is its Reviews of Recent Theological Literature. Every branch of this class of literature is carefully attended to by men of scholarly attainments, critical skill and independence, so that their estimate of what is most recent and valuable in the realm of theological thought may be regarded with a high degree of confidence. Oriental and General Literature is not overlooked in the Review's survey of the literary field.

THE MIRACLES OF MISSIONS. By A. T. Pierson, D.D., (Editor of *The Missionary Review of the World*) (New York: Funk & Wagnalls Company; Toronto: 86 Bay Street.)—How often have we heard it said, "The age of miracles is past!" Probably in this matter-of-fact age, when people look at present results, judge success by dollars and cents, by great crowds, by social position and widespread influence, miracles or divine works by which God manifests His presence and power are relegated to the ages of superstition, when the people did not know so much as they do now, but had faith in God. Now this book, "The Miracles of Missions," takes us away from the centres of civilization, of materialism, of scepticism, of theoretical belief—but actual unbelief—to the heathen world, to godly men and women sacrificing all for the service of Christ; putting behind them every ambition except that of being faithful; looking for only one reward, "The Crown of Life;" and rejoicing that the Master hath counted them worthy to follow in His footsteps, carrying the good news of His redemptive work to the people sitting in darkness and the shadow of death. Is it any wonder, can we doubt, that God has put the especial seal of His power upon the work of these devoted men and women? This book tells of some of the signs—the miracles—wrought by the Almighty, testifying His presence in the labours of the consecrated men and women of the mission fields. Dr. Pierson, who is now occupying the pulpit of C. H. Spurgeon, in London, during the convalescence of Mr. Spurgeon, is eminently able to present these "miracles," and those who are specially interested in missions will welcome this book as a giver of strength when at times the heart faileth; as a bringer of light, when the darkness come; and as a glorious witness of the truth of the Master's words: "Behold, I am with you, even unto the end of the world."

Choice Literature.

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A KING OF TYRE.

A TALE OF THE TIMES OF EZRA AND NEHEMIAH.

BY JAMES M. LUDLOW, AUTHOR OF "THE CAPTAIN OF THE JANIZARIES," ETC.

CHAPTER XIII.

From the conversation that Hiram overheard, supplemented by after-information, he learned much of the family history of his benefactor.

Ben Yusef's father had belonged to one of the captive families in Babylon, who, taking advantage of the decree of Cyrus, had returned with Zerubbabel to their ancestral land. Ben Yusef himself was born in Jerusalem; and, though he deemed himself a faithful Jew, had not chosen to resist the charms of a Samaritan maiden, a descendant of the colonists whom Nebuchadnezzar had sent from Hamath to repopulate the land made desolate by the deportation of the people of Israel. When Ezra, the Great Scribe, arrived at Jerusalem with his new band of devotees, and endeavoured to enforce his mandate against marriage with any not of pure Jewish stock, Yusef had opposed him, feeling at first that this was but a device by which the newly arrived would override the descendants of those who had originally returned with Zerubbabel. Though afterwards he became convinced of the honesty of Ezra's purpose, and of the sincerity of his patriotism in wishing to purge Judaism of all elements foreign to it, he could not believe, as many did, in the Great Scribe's inspired wisdom in this regard. So pure and strong was Ben Yusef's love for Lyda, his wife, so beautiful was she in character, so true even in her devotion to Israel's god, and so many blessings had she brought to him, that he could not expel the belief that Jehovah had indeed favoured their union. To accede to Ezra's demand that he should divorce Lyda, or by any compact separate from her, seemed like striking the hands which God had extended in benediction upon them both. Lyda was not a concubine, as Hagar had been to Abraham. He therefore would not send her away, but chose rather to go with her when she was expelled from the gates of the city.

But still Ben Yusef was a Jew. He loved the traditions and shared the hopes of his people. He therefore would not leave the Sacred Land, but took up his abode in the far northern portion of it, among the Scythian colonists whom Nebuchadnezzar had settled there. He built no house for permanent abode, because he believed that the time would come when he should return to Jerusalem.

Lyda had died. His first mourning over, he proposed to return to the capital, but was confronted by the fact that her children would be counted as of impure blood by the aristocratic and stricter caste of Jews. He would not subject them to such disparagement, and therefore unpacked his already laden beasts of burden, drove again his stakes and stretched his cords. The very names of his children were intended to be a protest against what he thought to be the narrowness of the Jewish rulers. "Elnathan" signified "Given of God," and when the little maiden came he called her "Ruth," after the famous Moabitish woman, whom the faithful Jewish Boaz wedded and made the ancestress of King David.

But no quarrel with the rulers at Jerusalem could alienate his patriotism or dim his larger hope in the coming glory of his people. His soul thrilled with all the good news of prosperity in the sacred city. He sent his contributions regularly for the temple service, and, when able, made his pilgrimage "thrice in the year" to the festivals. When, some twelve years before the date of our story, Nehemiah had come from Susa to assist in rebuilding the temple and the walls, Ben Yusef had met him on the way; indeed, had entertained the new governor as loyally as his purse and peasant habits made possible. This act had cost him much of the good-will of his half-heathen neighbours, and forced him to a more isolated life than before; for he was now looked upon as neither Jew nor Gentile.

As Hiram caught partial information of what the reader now knows more fully, he felt that Ben Yusef was a man who might understand and sympathize with him in his expatriation, and consequently rested more complacently. Yet he was persuaded that it would be wise voluntarily to divulge his terrible secret to no one. If it were discovered, it would be time enough to acknowledge it, and claim the kinship which common persecution had made between him and his host.

The night passed in safety. The volcanic activity vented itself beneath the ground, which trembled as if ten thousand chariots were driven over it.

Strength came rapidly to the wounded man. He had prayed to Jehovah, and an answer came either from the "God of the land" or indirectly through the invigorating atmosphere of this hill-country; and was not Jehovah the "God of the Hills?" Surely Hiram had heard Ben Yusef singing a psalm of worship as the morning dawned: "I will lift up mine eyes unto the hills, whence cometh my help!"

Ben Yusef again and again indulged his curiosity in such questions of his guest as his sense of hospitality allowed. These Hiram cautiously answered. He admitted that he was from the coast; that he was in disguise and flight because of dissent from the doctrines of the Baalish religion; that he had voluntarily reduced himself to the humble condition of a herdsman, rather than endure the degradation of his conscience.

To this Ben Yusef responded with lofty and generous emotion. He eloquently told the story of ancient Israel; of the grand historic triumphs of Jehovah among his chosen people; of the great patriarchs; of the birth of his nation when, under Moses, the people had fled from Egypt; of the valour of the Judges; of the glory of the Kings; of the sins of the people in admitting Baalish customs; of the Lord's heavy curse in selling the nation into captivity to Babylon; and of the return under permission of the Persians, the new masters of the world. He spoke, too, with prophetic rapture of the day that was sure to come, when a new King, greater than Solomon, the Lord's own gift to His people, would spread the nation from the Euphrates to the Great Sea; or, as their psalm had

it, "from the river to the ends of the earth." The venerable man's face shone as he enlarged even that vision, and spoke of peace and righteousness filling all lands—even the fields breaking forth into singing.

The substance of this story of the Jews' land and people Hiram had heard before; but the old man's ardour impressed it with such vividness that the listener seemed to see the unrolling scroll of history merging into prophecy, and could not repress a feeling of the enthusiasm which the speaker conveyed with his words, his gestures and his looks.

Two days passed. Hiram had recovered from the weakness, which came more from the shock of his emotions than from actual bruises. Ben Yusef read the thoughts of his guest as he would now and then suddenly start at some unusual sound, or hide within the inner room of the tent at the approach of any neighbour. His observant host guessed the patient would be freer of heart if the day could be spent away from the possibility of meeting with men.

Hiram, therefore, as strength returned, eagerly accepted the proposal to accompany Ben Yusef in searching for some stray sheep upon the mountains. The bracing air and the exhilarating views tempted them on. They climbed the grand pinnacle of Safed. Here, nearly two thousand cubits towards the heavens, no one could follow without being observed. On the summit the old Jew gave wings to his memory and faith, as free and strong as the wings of the eagle that started from its eyrie on the crag. There, to the north, were the waters of Merom, by the shore of which Joshua smote Jabin, King of Hazor. There, to the south, stood Tabor, from behind which Deborah, the prophetess, with Barak for her captain, had deployed against Sisera, when the very stars swung from their courses, and beat the enemy with their baloful omens. Yonder, to the east, rose Carmel, a mighty altar of the Hebrew's faith, where Elijah had drawn fire from heaven to shame the priests of Baal. And there, far beyond, gleamed the waters of the Great Sea, making indentations upon the coast, but beaten back by the great docks of Tyre and Sidon, as Baalism washed away at times the true religion of Israel, but was beaten back by the valour and enterprise of God's true people. Down there, almost beneath their feet, shone the pearly surface of the inland Sea of Galilee, over which hung splendid prophecies yet to be fulfilled; for the great Isaiah had declared, "The land of Zabulon, and the land of Nephthali, by the way of the sea, beyond Jordan, in Galilee of the nations. The people that walked in darkness have seen a great light: they that dwell in the land of the shadow of death, upon them hath the light shined."

The old man's purpose had been, at first, only the diversion of the thoughts of his companion, for he feared that his recent experience, whatever it had been, had really affected his mind. But as he spoke he became himself carried away with his theme. Hiram easily encouraged him to continue, and by his appreciative questions led him to speak of the higher spiritual truths of the Jews' religion. What he said of the human sacrifices especially interested his hearer.

"Our father Abraham, living among those who offered their children to the deity, was once allowed by the Lord to think that he, too, must offer his son. To the rocky dome of Mount Moriah he led his beloved Isaac; bound him upon an altar; raised the knife to slay him; when the Lord's voice cried to him out of heaven, 'Lay not thine hand upon the lad; an angel, turning quickly, the trembling father saw a ram caught by the horns in a thicket, and offered it instead of his son. That rock is now the base of the great altar in the temple court at Jerusalem. All our worship means this—the Lord God is a Father. He wants no suffering sacrifice among men. If sin needs atonement, God's own gracious heart will make it. He wants only man's contrition and love. The Lord is my helper; not my hater. The Jews' sacrifice really means that there is no need of sacrifice, except what Heaven itself shall provide. It is an offering in gratitude, not in penalty; an offering to praise, not to appease, the Judge of all the earth."

Ben Yusef's face beamed with an almost unearthly beauty as he spoke. His voice trembled, but was sweetened, too, by the great depth of his emotion. He uttered no formality of faith. His words were no echo of men's thoughts. They had, as it seemed to Hiram, a double source of suggestion—from heaven above, and from the profound experience of the man's own soul.

Hiram could not help contrasting this peasant with the great Herodotus. The Jew's philosophy seemed deeper than the Greek's. And it was not only philosophy, but an inner life, a feeling, a knowledge. The Greek's thoughts were formed with beauty, as his statues were carved from the stone; the Jew's thoughts were immense, and untrimmed by human art, like the rocky pinnacle of Safed upon which they stood.

CHAPTER XIV.

Towards nightfall they descended the mountain, and were nearing the home tent.

"Listen!" said the old man, putting his hand upon the shoulder of his comrade. "That is the very soul of our religion—a song in the heart that sends a song to the lips, as the fountain comes bubbling from the full veins of the earth."

A sweet, strong voice rang up through the ravine, to the top of which they had come. Ben Yusef's eyes filled with tears. "So like her mother's voice," he said.

It was Ruth who was singing:—

Jehovah's my Shepherd; I'll not want.
In pastures green He makes me lie,
By restful waters leadeth.

Before the girl stalked a great dog, large enough to tear a wolf. He pricked up his ears, stopped, threw back his head, then with a bound broke through the bushes and climbed the shaly bank to where his master and Hiram were standing. Ruth followed as nimbly as a goat.

"You will be so glad," said she to Hiram, "for somebody who knows you has found you. He described you exactly in face, and said you spoke the tongue of Tyre. He would not have me come to meet you, and when I started followed close behind, until Auax got between us. The dog sat right down before him, and showed his great teeth if the man moved a step."

Ben Yusef glanced quickly at Hiram, asking with his eyes a score of questions without the need of a word.

"Yes," replied Hiram, "I must fly at once. Only shield me by your discretion, as you have by your hospitality."

"You shall not fly from the tent of Ben Yusef," said the old man, with protesting vehemence. "My life will shield you, and, if the danger be great, in an hour Elnathan can summon a score of our neighbours. We have learned, in these troublous times, to combine for mutual protection. One bugle-call over these hills, and, as the stars come out one by one, but before you can count them all are there, so man after man, with ready weapon, will move out from the darkness and surround my tent. And woe to the intruder who cannot give our shibboleth."

"I cannot accept the protection of such brave men, nor yours, since it would surely be revenged by fiends who work in the dark, and who are relentless in their hatred. Let me fly while I may endanger only myself!" said Hiram, gratefully grasping Ben Yusef's hand.

"Wait at least until the night blackens. Secrete yourself anywhere. Elnathan will find you. You will know of his approach by the hoot of the owl he has learned to imitate. You may need his knowledge of by-paths. But, above all, in the land of Israel trust in Israel's God. He hath said, 'Thou shalt not be afraid of terror by night, nor for the arrow that flieth by noonday.' 'He that keepeth Israel neither slumbers nor sleeps.' Farewell until brighter days!"

Night fell too rapidly for Hiram to get far away. Nor was there need, for the base of the mountain had been torn by earthquake and freshet into a hundred hiding-places. The chief danger was from wild beasts rather than from men. He chose a deep cleft which he observed to have a double opening, from either of which he could depart if the other were menaced. He had not waited long before the hoot of an owl sounded.

"Too-who! too-who!" he echoed back.

"Too-who!" rang from a crag quite distant. A moment later it came again, but this time from another direction. Then from another.

"The peasant is more deeply learned in bird speech than I," mused the listener. "He throws his voice from cliff to crag, from ravine to tree-top."

Hiram ventured another call. Scarcely had the sound escaped his lips when the air hummed; a pair of dusky wings whirred close to his head, and a black object settled on the edge of the rock above him.

"I did it well," he congratulated himself, "to have brought the bird to me as a mate. Welcome to my nest, Sir Owl, for I think you are a restless soul like myself."

The bird flew away. But other companionship came. A rattling of stones down the ravine told of some one's approach. Hiram's success with the former hoot emboldened him to challenge Elnathan again.

"Too-who!" rang and re-echoed.

"But what a shriek!" said a voice not far distant. "I have heard that the owls in these mountains are the ghosts of dead Jews let out of Sheol for a night airing."

"I can believe it, and that they are all damned ghosts, too, if that owl's voice shows his feeling," rejoined another.

The stones rattled again.

"The curse of Baal-Hermon on the traitor's head for leading us on such a road as this," said one who had evidently stumbled and fallen among the rocks.

"Call on some other god, for the mountain god must have spent all his curses in making such a land as this. Try Beelzebub, the god of flies, for it would take a gnat to find the king in these narrow paths, branching everywhere. But I don't believe he went this way. The girl gave him warning. He has gone back, or taken the road to Hazar, and will make for Kadesh and Baal Gad, and across the spur of Hermon to the highway for Damascus. We will do better to follow that. The addle-headed lout at the tent said that was the way most open, and he must have told the king the same, for he hadn't wit enough to invent two ideas."

"But we cannot find that path; at least not till the moon rises. Let us wait here."

The two men sat down close to one of the openings of Hiram's retreat.

"The sacrifice should never have been at the image of Moloch. Melkarth is Lord of Tyre, and, had it been at the temple, Melkarth would never have allowed him to escape."

"If he did escape!" said the other.

"You doubt it then?" replied his comrade.

"Yes, for it cannot be proved, and the people all believe that Baal took him."

"The people be cursed! But the priests do not believe it. Baal does wonders, but, so far as I have seen, he never does wonders that the priests cannot understand. And Egbalus himself shook his head when we asked him, and looked very wisely as he pointed to that tilting stone."

"True!" replied the other; "but Egbalus bid me explore that underground passage. I did so until I came nearly under the god, when the way was utterly blocked. No human being could have gone farther without being changed to a ghost."

"If he changed to a ghost he will change back again; and I think some of our knives will find him to be as veritable flesh as ever butcher cut in the shambles. But, hist! Somebody comes."

"Too-who!"

"By the horns of Astarte! The owls are as big as horses here, judging from the way the sticks snap under their feet. An owl-headed man, I think. Back into the crevice!"

One of the pursuers came close to Hiram. In an instant a knife sank from the man's throat to his heart. A sharp cry was its only signal.

"What is it, comrade?" asked the other, feeling his way in to offer assistance.

Hiram, having by daylight observed the turn of the crevice, slipped out of the other opening, and, giving signal, joined Elnathan. A moment's consultation was sufficient for their plan. Each entered an opposite opening of the crevice. As the living priest confronted Hiram, Elnathan's strong fingers were upon his throat. The man struggled impotently, as a sheep might have done in the hug of a bear. They drew him into the open.

"Harm him not," cried Hiram. "He has never harmed thee. His life is mine. Know, thou villainous priest, if it will be any comfort to you, that thou diest by the hand of thy king. And take my challenge to Moloch himself, if there be any such being in the world of the damned."

The sentence was not completed before the knife had done its double work.

(To be continued.)

THE MISSIONARY WORLD.

THE GOSPEL AFLOAT.

From the Nineteenth Annual Report of the McAll Mission we append a few statements which will interest all who are watching the new developments of this work. The missionary boat on the Seine has found the door open wider than ever in France. This was a new experiment in the heart of the vast city. Moored at the well-known Pont de la Concorde, it was wonderful to descend into the cabin on a summer afternoon, and find everything orderly as in a regular place of worship, and hear the hearty singing, and mark the reverent attention pervading the crowded assembly, composed chiefly of men; then, so soon as one meeting was ended, to see a new audience eagerly rushing in and filling the cabin a second, third, and even fourth time. What a resistless evidence of a widespread desire to listen to the Gospel message! The gross attendance, during the seven weeks, was 23,500, comprising all classes of society, and many, evidently, hearing the Gospel for the first time in their lives.

By a vessel permanently connected with our work the Gospel could be conveyed not only to the cities and towns, but to a multitude of remote places where, as yet, its glad sound is never heard.

Every year brings new proofs that, so long as the workers, whether for young or old, keep strictly to the faithful declaration of the Gospel, and the direct effort to win souls to Christ, the people will never grow weary of listening to them. Our special work during the "Exposition Universelle" evidenced this anew; each of our two temporary halls at the gates has ceased to be temporary. In each a little permanent congregation of residents remained after the Exposition had closed. We re-entered the large salle of Avenue Rapp with the New Year, the influx of these new comers having rendered the neighbouring one of Avenue Bosquet too small, while the little room at the Trocadéro has been retained. In both we have the joy of recognizing a certain number of true converts.

Another striking indication that the present is a peculiarly favourable time for Gospel work here is found in the fact that in two of our central halls in Paris—those of Rue Royale and Boulevard Bonne Nouvelle—the gross attendance during 1890 (omitting all extra meetings) exceeded that of 1889 by 24,300, and this without any novelty of procedure or special attempt at publicity.

Mr. M. L. Dodds has written: "Never before did this 'Salvation Navy,' as the newspapers call it, attempt to take Paris by storm, nor dare to cast anchor and hoist flag just below the Pont de la Concorde. Soon, however, the curious crowd gathered, and were welcomed to the nicely fitted-up saloon. The hours of meeting were at first from three to four and from eight to nine. They were gradually extended, till three meetings occupied the afternoon, the saloon emptying and refilling each hour—hardly emptying, for often there were a dozen or more people who did not stir, and who the longest discourse did not frighten away; people who seemed rooted to the spot—both sexes. The greater number are men—men of all classes. One quite young fellow sat in his place from half past two till six, and again from eight to nine, magnetized, as it were, by what he was hearing. He was a Catholic, from the North, and had never been to meetings of this sort before. Many took the thing less seriously; they like to test their intellects on the discourse. 'These are good things,' said a young man to his companion, as they went out, 'but one takes and leaves.'

"Anything like steadiness of attention did not, of course, come all at once. At the first there was a great deal of coming and going, sometimes a little staring and laughing; some were amused at the faint sickly swing of the boat as other vessels passed it. Some found the steep companion-ladder ridiculous—'fit for English people,' they said—these Parisians do not see these ladders as often as they do in England. Some tried to join in the hymns, and sang out of tune, amusing the others. Some came only from curiosity, which being satisfied, they retired, never to return. In short, the meetings on the boat began exactly as those first meetings in 1872 began. If any one wanted to stand again, in imagination, at the cradle of the mission, he could have seen the same curiosity, the same criticism, the same bewildered questions, the same falling off of wayside hearers, the same process of selection by which others stayed, and returned, and listened, and wondered, and often received life for their souls.

"The French daily papers, describing the work, gave us lengthy advertisements for nothing! Think of it! Advertisements are expensive in France. With what gold should we have bought a column and a hall of the *Figaro*?

"The French papers were talking about our *Bon Messager*. Under some such title as 'Le bon Dieu sur l'eau'—'La religion à voiles'—'Une chapelle flottante,' they gave a piece of clever and not ill-natured banter, and sometimes of not too inaccurate description, which helped to send hundreds on board. *Le Monde Illustré* had some capital comic sketches. The crowd pressing down 'en queue'—the saloon filled with people—the lady open-mouthed at the harmonium—the orator keeping time with his hymn-book—were all represented. Even the texts could be deciphered in full in the pictures. *Le Monde* made a mistake, however, in giving us too many old ladies in the front seats; but that may be passed over.

"The *Rappel* said:—

"A yacht is moored below the Pont de la Concorde.

To its masts is attached a large ensign, white, on a blue ground, "Evangelical meetings every day, free entry." A fixed gangway gives access to the yacht; by a steep staircase we reach the cabin, transformed into a meeting hall.

"A dignified English lady, a little leather bag hanging on her arm, gives you a red book. The title is "Popular Hymns." You are warned, by a notice on the cover, that the book is not for you. Comfort yourself—you will get other presents! There are tracts for all tastes.' But—enough. The speakers and players are in turn described or caricatured. The singing and reading is carefully described, then the address by M. Mabboux. Then it is naively remarked, 'The meeting is closed with a prayer, which must be said with the eyes shut'; for to close the eyes during prayer strikes these people as a new and peculiar action.

"The *Figaro* also describes the steep ladder, and the hall, 'which might contain about two hundred persons. It is a meeting hall, with a reading desk at one end; wooden benches arranged in order, and all around the walls are little sentences setting forth the advantages of having to do with God (commerce avec Dieu), such as "God is your refuge." Jesus Christ said: "Venez à moi vous tous qui êtes travaillés et chargés et je vous soulagerai." "The Lord is my Shepherd," etc. These go all along the cabin, in French and English.'

"One tract was given down-stairs, and one Gospel on deck. The tract was usually offered by a lady to each one going out, and within its cover was placed a complete list of the mission halls in town, so that any one could choose the hall nearest to his place of residence if he wished to attend. On deck a young man offered a copy of a Gospel. Sometimes curious but rapid conversations took place with those going out.

"A lady, being offered the Gospel of John, said she would like that of Matthew too. 'It is not here to-day, madam, but would you like to buy a New Testament?'

"A New Testament? What is it?'

"It contains all the four Gospels, and other matter.'

"Ah! then I should like that; is it expensive?'

"Four sous.'

"And it was bought.

"Miss B—— gave a tract to a lady, who stopped, and said abruptly:—

"Then what must I do to get to heaven?'

"Believe on the Lord Jesus Christ. His death saves you.'

"Yes—but what must I do?'

"Just what I told you—believe.'

"And then?'

"Then you must read His Word and do His will.'

"Do you believe in hell and purgatory?'

"According to that, we are all condemned.'

"We are. Only Christ saves us.'

"Are you saved?'

"But a rush of people through the narrow doorway, up the ladder, separated the two. Others had to be attended to. Will she come back again and enquire further? Who knows!

"They get good speaking on the bateau, and they get plain speaking, too. These Frenchmen make a noble use of a noble language. Some came from the country to help, as Messrs. Mabboux, Vernier, and Sainton. When possible, four or five took turns in the course of the afternoon. And they rose to the occasion. The best gave their best here. I suppose the sight of those wistful faces appealed to them, and they 'stirred up their gift.' What the people got was the simple Gospel, suited to their needs. Christ was exalted as Saviour and as King of kings."

M. J. Sainton, who laboured very earnestly in the meetings, adds: "The audiences were very mixed, from the consequential lady and gentleman to the street urchin; but, with few exceptions, after the first moments of surprise, our listeners were respectful, attentive, and even sympathetic. By these meetings on the boat we have reached a new contingent of sinners in the midst of our Parisian society, till then strangers to the Gospel. Had this been the only result, the work carried on had been a real success, for we should have been carrying out the commandment of our Master, 'Preach the Gospel to every creature.'

"But, besides this, we can say that from this time the work of God has begun in very many hearts, a work which the Holy Spirit will deepen unto salvation.

"One day a young man, with a fine open face and well dressed, said to me, 'For several days I have been without work, my savings permitting me to wait and look out for a good place. Meanwhile, I am profiting by your good conferences, where I am glad to hear, in regard to religion, things quite new to me, and which I desire to know more about.' Since then I have seen this young man several times at our evening meetings. He has become one of our regular attendants.

"Another young man, whom I had noticed at different times, and who always appeared most serious, said to me in reply to a question, 'Yes, sir, I begin to understand that what you say is the truth.' Later on, I spoke to him again and he said, 'Yes, I believe in Jesus Christ. I want to live according to the Gospel, and not only that,' added he, with as much seriousness as naive simplicity, 'but I wish to become a preacher like you.'

"Another day a young man came, accompanied by some companions, and with a mocking smile on his lips. By degrees his expression changed. After two or three meetings his companions dropped off, but he returned alone. He always sat in the same place, and sang and listened quite

earnestly. I asked him one day about his spiritual state. He could not answer, but I felt that a good work was going on in his heart. He told me that since coming to our meetings he has ventured into a Protestant church, and that the simplicity and beauty of our religion had greatly impressed him. I gave him the address of the hall near which he lived, and he said to me that he would certainly attend the meetings there.

"Another time a gentleman, a merchant from the Provinces, waited for me at the door. That day we had to some extent touched on controversy on the subject of 'confession of sins.' 'It is the first time,' said this gentleman, 'that I have been present at your meetings, and I wish to tell you with how much interest I have listened to you and your colleagues; but,' added he, 'I should have liked to see our Catholic priests defend their points, and to know what you would have replied to them.' 'If the priests,' said I to him, 'do not accept the Word of God as the common ground of discussion, we would not argue with them, for God has not given any other foundation for our faith in the doctrines of the truth. If, on the contrary, they accept it, all discussion is quickly settled, for not only can they not base the teaching of the Roman Catholic Church on the Word of God, but they have against them numerous and striking texts.' Then followed a most interesting conversation, which ended in the gentleman declaring: 'I also have had religious convictions from my childhood. In youth I rejected certain ordinances of my Church without abandoning the faith, and I see to-day that I am much more Protestant at heart than Catholic.'

"Unfortunately I did not think of taking his address, and he has probably returned to the provinces, for I have not seen him again."

Pastor Aubanel, of Paris, says of the missionary ship at Fécamp: "The meetings held at Fécamp during August, 1890, on board *The Herald of Mercy*, were especially noteworthy because of the number of hearers, and the earnest attention with which they listened to the fundamental truth of the Gospel. For some days they were led by Pastor Cresseil, of Paris, but he had to leave, to conduct the evangelistic work at Trouville during the bathing season. The committee sent me to replace him. Every day, aided by the captain and Mlle. M——, I held a meeting and proclaimed a free salvation through repentance and faith in our Lord Jesus Christ to a number of sailors and their families.

"Perfect order reigned on board during the whole time. The mission-room was constantly full of attentive and interested hearers—often too small to hold all who wished to come, so that the deck also was crowded with persons eager to hear the glad tidings—which they could do, as the skylights were open; many also stood on the edge of the quay. On those days it is estimated that as many as 250 were present. The average was 180.

"A plentiful distribution of tracts and Scripture portions was made at the end of each meeting. New Testaments were on sale at the low price of one penny for the small edition. The people were so eager to buy that the stock on board was soon exhausted.

"When I took leave of the audience after the last meeting, very many of them, with a warm shake of the hand, said how sorry they were that the meetings were over, and how much they hoped that they would be begun again in the near future."—*Rev. Dr. McAll, Paris.*

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J. F. Arnold, Montevideo, Minn., writes: "I always use German Syrup for a Cold on the Lungs. I have never found an equal to it—far less a superior."
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Ministers and Churches.

THE Rev. R. E. Knowles, of Stewarton Presbyterian Church, has been seriously ill with inflammation of the lungs.

A BRANCH of the Young People's Society of Christian Endeavour has been formed in Newtonville and Kendall. A good beginning has been made, and the prospect for the future is encouraging.

THE many friends of Dr. R. F. Burns, of Halifax, will be pleased to learn that as the *Presbyterian Witness* remarks "he is decidedly better and that his symptoms are all favourable. Thousands are praying for his recovery."

A GRAND entertainment was held in Angus on New Year's Day in connection with the Presbyterian Church. Colonel Tyrwhitt, M.P.P., occupied the chair. New Lowell was well represented at it by the young people of the village.

A VERY interesting episode occurred at the annual meeting of the Annan Presbyterian congregation on January 12. The organist, Miss Dewar, was presented with a highly complimentary address and a well filled purse, for which she expressed her grateful appreciation in a few most appropriate sentences.

THE annual New Year's festival and entertainment of Knox Church Sunday school, Cornwall, was, as expected, a most entertaining and enjoyable affair. The attendance was large, the basement of the church being filled to overflowing and the excellently-arranged programme was admirably carried out.

THE Presbyterian Sabbath school, Seaforth, held their annual entertainment last week in the church. There were nearly four hundred scholars present, besides their parents and friends. The programme was a good one and exceedingly well rendered. The order was good, considering the large number of people present.

THE annual meeting of the Ladies' Society of Knox Church, St. Thomas, was held recently. The Society has raised the full \$1,000 undertaken by them for the church debt. Officers for 1892 were elected as follows: Mrs. D. K. McKenzie, president; Mrs. J. McCrone, vice-president; Mrs. Flagg, treasurer; Mrs. Graham, secretary; Mrs. McLarty, assistant secretary.

DR. CAMPBELL of Collingwood last Sabbath evening gave a lecture to the Young People's Society of Christian Endeavour, on "The Polity of the Presbyterian Church." The large church was crowded to its utmost. The lecturer clearly and in an instructive manner expounded the cardinal principles of Presbyterianism, and proved it to be Scriptural, and showed its great advantages over Episcopacy and Congregationalism.

THE *New York Tribune* says of the Rev. Dr. James G. Patterson, formerly of Erie, Penn., and well and favourably known in Toronto, who has been preaching for several weeks in the East Harlem Presbyterian Church, that he has received a unanimous call to become its pastor. This is the Church of which the Rev. C. E. Herring was pastor for three or four years. He resigned recently and has gone abroad to study. Dr. Patterson is an interesting speaker, and a hard-working pastor, and in this new field he will have ample opportunity to use both qualities—eloquence and toil.

THE Rev. Dr. A. B. Mackay, Convener of the General Assembly's Committee on the State of Religion, writes: Allow me through your columns to inform Moderators of Sessions that blank forms for the reports of Sessions on the State of Religion have just been distributed, and it is hoped that Sessions will take action at once and hand in their reports as speedily as possible to the Convener of the Presbytery to which they belong. A copy of the blank form is sent to every minister on the roll of Assembly and a parcel for vacant congregations is sent to each Presbytery Clerk.

LAST week the pulpit of the Wentworth Presbyterian Church, Hamilton, was occupied by Mr. Tozo Ohno, of Tokyo, Japan, who is pursuing his studies in Toronto. He spoke to a very large congregation, and held their attention for over an hour, giving many interesting anecdotes of Japanese life and customs, and correcting a good many misapprehensions entertained by people of our civilization regarding his native country. When Tozo Ohno left home he bade farewell to a father, mother and several brothers and sisters, but the recent great earthquake which caused such destruction in the Flowery Kingdom left but one brother to await his return.

A CORRESPONDENT of the *Ottawa Journal* makes the following kindly remarks about Rev. D. MacEachern, who has accepted the call extended to him by the Napanee congregation. Rev. D. MacEachern has been in Vankleek Hill for the last four years, and during that time he has made a number of friends who regret his departure very much, but who hope that their loss will be his gain. He will be missed very much, and it will be hard to replace him as a preacher, Sabbath school teacher and worker. He has been a general favourite among the young. The Napanee congregation are to be complimented on their good judgment in choosing such a man for their pastor. His friends here wish the reverend gentleman success and happiness in his new field of labour.

THE Presbyterian W.F.M.S., of North Westminster, at their last meeting of the year elected Mrs. Sawers, president; Mrs. Thos. Baty, vice-president; Miss T. Anderson, secretary; Miss Jennie Murray, treasurer, and Miss J. B. Grieve, librarian. The amount of money raised during the year was \$205.19, besides a box of clothing sent to the North-West. A very pleasant entertainment was given in the church on 6th January. Rev. Mr. Sawers occupied the chair. A good programme, consisting of music by the choir and children; solos by the Misses M. A. Murray, Mabel Nichol, Masters Henry Nichol and Harry Wilson, a duet by Mr. and Mrs. Thos. Baty; a class, trained by Miss Jennie Murray, and harmonica selections by Mas-

ters Murray, Armstrong and James Walker; a very interesting address by Mr. James Armstrong, M.P.; recitations by Messrs. Fred. Anderson, Walter S. Laidlaw, and the Misses Edith Sawers, Nettie Beattie, Mary Weatherston and Maggie Haldane. The superintendent, Mr. Elliott Grieve, read the yearly report, showing the numbers on the roll to be upwards of three hundred scholars and twenty-five teachers.

A NEW church was opened at South Finch, Glengarry, on Sabbath, the 10th inst. The services were conducted in the morning and evening by Principal MacVicar, Montreal, and in the afternoon by the Rev. Mr. Cameron, of Woodlands. The assemblies numbered between six and seven hundred, and more than filled the sitting and standing room of the beautiful and commodious edifice which is a credit to the intelligence and liberality of the people. It is as complete in all its appointments as the best city churches, and a marvel of cheapness. The organ, an excellent one, is the gift of the Independent Order of Foresters, the Royal Templars of Temperance and the Ancient Order of United Workmen. The debt upon the building is comparatively small, and was materially reduced by the contributions at the dedication services. The utmost harmony has prevailed among the members of the Building Committee from the outset, and their self-denying spirit and energy are highly appreciated by the people; D. H. MacLean, chairman; D. P. MacKinnon, secretary; Archibald MacKinnon, inspector of works. The congregation is at present without a pastor, but hopeful of an early settlement. Glengarry is not wanting in the attachment to the old blue banner of the Covenant.

THE Presbyterian Sabbath school, Cumberland, held their annual children's concert in the church on New Year's evening, and after a lengthy programme was rehearsed very successfully by the children and commented upon to great length by the chairman, Mr. Beatt, the superintendent, Mr. Dunning, was called on to distribute the prizes. A special was given for the best attendance of elders, which was won by Mr. J. J. Byrnes. Two prizes were given for best attendance of scholars, Ethel Cummings first, Stewart Bratt, second; then a first and second prize to each class as follows: Miss Robbs, Class 1—Eliza McLaughlin first, Cosie McCallum, second. Miss Wilson, Class 2—Emily Byrnes first, M. Huton second. Miss M. Byrnes, Class 3—James Bratt first, Aba. Adams second. Miss Jessie Robb, Class 4—Willifred Allan first, Stewart Bratt second. Miss G. Byrnes, Class 5—Ethel Cummings first, Hattie Dunning second. Miss S. Cochrane, Class 6—Isabell Allan first, Chlois Shirky, second. Mr. C. McRea, Class 7—Arthur O'Neill first, Clifford Allan second. Mr. Brock, Baptist student, was called on during the evening for an address, and responded, giving some useful hints to both teachers and scholars. After the usual formalities the gathering joined in the National Anthem.

THE monthly meeting of the Toronto Auxiliary of the Canadian McAll Association was held on Thursday, January 7, in the library of the Y. M. C. A. In the absence of the president, Mrs. W. S. Finch presided. The treasurer's report was \$509.39, showing a deficit of \$990, and the year closes January 28. One of the members stated that when in Edinburgh last summer she was told that many young ladies were taking up this work, and joining the band of labourers who are working to further Christ's kingdom in France. She also spoke of a deaconess' home in that city for the training of missionaries for Home as well as Foreign work. There are 800 at present in the Home, and during the short time she was in Edinburgh eleven started for foreign fields and three were called to work at home. Miss Caven gave a synopsis of the contents of the "French Quarterly," the return of M. Keck from Africa to work amongst his own people in France, Miss Moggridge's successful meetings in several places in Scotland, Rev. Dr. Wilson's account of the reception given Dr. Loba, who has gone to Paris to aid Dr. McAll, M. Reveilland's information about his recent evangelistic work in the Provinces, where everywhere he found an open door. Mrs. Owen gave an interesting account of Dr. and Mrs. McAll's life and work. She has laboured at Grenelle, a suburb of Paris, where she had a large class of young girls, whom she found industrious and anxious to know the truth. The visit of Rev. Mr. Anderson, who is making a tour of the American auxiliaries, was spoken of. He is coming here from the 2nd to the 12th of February. During that time he will visit some of the auxiliaries in Canada, but as he is willing to speak twice every day it is hoped that his time will be fully filled.

THE Presbyterian church, Napanee, was thronged last week by members of the congregation and friends from other Churches interested in witnessing the induction which was about to take place. The Presbytery of Kingston being constituted, the extract from the minutes of the Presbytery of Glengarry granting the translation of Rev. Mr. MacEachern was read. The Rev. J. L. George ascended the pulpit and conducted public worship, preaching a very excellent sermon from 1 Cor. iii. 9. The prayer after sermon being ended, the Rev. Mr. Mackie, Moderator of the Presbytery, narrated the steps that had been taken to fill the vacancy caused by the resignation of Rev. Alexander Young. The questions of the formula were read by the Clerk and satisfactorily answered by Mr. MacEachern. The Moderator then solemnly commended him to God for guidance and success in his ministry, and, giving him the right hand of fellowship, inducted him into the pastoral charge. The Rev. Mr. Houston addressed the newly-inducted minister on the duties and responsibilities of his office. Rev. Mr. Rattray next addressed the people on their duties toward the minister who had now been placed as an overseer among them. The congregation was dismissed with the benediction, and as they retired an opportunity was allowed them of exchanging greetings with their new minister. The members of the Presbytery being again convened, Rev. Mr. MacEachern signed the formula of adherence to the Confes-

sion of Faith and took his seat as a member of the court. The Presbytery entered into conference with the elders, trustees and managers of the congregation, congratulating them upon seeing the vacancy so speedily and satisfactorily filled, and the meeting of the Presbytery was closed with prayer. Mr. MacEachern enters upon his work in Napanee with every prospect of a successful and happy ministry. The call was most unanimous and enthusiastic. There is a well-organized staff of officers and Sabbath school teachers, under whose faithful guidance the work went on most harmoniously during the short vacancy in the pastorate, and now that they have a recognized leader, they will doubtless continue their labours with renewed energy. The church was tastefully decorated with evergreens, mottoes and plants, the work of the Young People's Association.

ON Tuesday evening, the 12th inst., there was a large company gathered together in the Presbyterian church of Cumberland, Ont., at the invitation of the Ladies' Aid Society. Mr. W. C. Edwards, M.P., of Rockland, occupied the chair, and on the platform with him were the Rev. Dr. Moore, of Ottawa; the Rev. L. R. Gloag, lately from Britain, and the Rev. J. H. Beatt, the pastor of the congregation. After partaking of an excellent repast of tea, coffee and cake, a capital programme of music and speeches was gone through. The choir, under the leadership of the pastor, sang some hymns and anthems with great taste. The Misses Wilson, Edith Wilson, Dora Dunning and Lough and Messrs. Wilson, Lough and Beatt rendered two duets and a quartette very sweetly. Mr. Beatt sang the two arias with their accompanying recitatives from the Messiah "Behold and See," and "Thou Wilt Not Leave His Soul in Hell;" and he also gave the Scotch song, "Ilka Blade o' Gress Keps its Ain Drap o' Dew," with his usual verve and taste. Dr. Moore and Mr. Gloag made most interesting and instructive addresses—a difficult task at such a meeting, but most ably accomplished, the large audience showing their appreciation by their wrapt attention. Mr. Beatt in the course of his remarks stated that he had now been with them as their pastor for two years and a-half, and in that time there had been very encouraging progress made. In referring to the roll of membership he stated that he found 123 on the roll when he came, and that sixty-five had joined during the two years and a-half, but two had been called away by the Master from this lower assembly and ten had left them to strengthen other congregations in the land, thus leaving a total of 176 on the roll. He mentioned too that he had made seventeen couples happy during that short time, and he hoped to do so to as many more in a shorter period. This was leap year, and he trusted that the young ladies would take advantage of their privileges as the young men were bashful. Mr. Edwards was most felicitous in the chair, keeping the whole company in the best of humour by his happy hits and allusions. Altogether one of the most enjoyable evenings was spent that have yet been given by the Ladies' Aid Society, and all felt almost sorry when it came to an end. We hope it will not be the last. The ladies have now completely cleared off the debt from the manse.

PRESBYTERY OF BROCKVILLE.—This Presbytery met at Iroquois on December 8. Nearly all the members were present. Elders' commissions were received from Morrisburg, First Church, Brockville and Westport, in favour of Robert Toye, Robert Graham and William McKnight respectively. Members were appointed to visit aid-receiving congregations as follows: Mr. Mackenzie to Westport; Mr. Potter to Bishop's Mills; Mr. McDermid to Merrickville; Mr. Cameron to Athens and Toledo. Mr. Mackenzie was asked to levy the amount required from each congregation for Home Mission and Augmentation Fund. Mr. Hunter from Morewood reported that that congregation had failed to come to any agreement about a settled

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pastor, and prayed the Presbytery to place one over them for six months. The Clerk was instructed to write Mr. McCusker and ask him to take charge of Morewood and Chesterville for three or six months. Mr. Stuart, of Prescott, was nominated the next Moderator of the Synod of Montreal and Ottawa. It was unanimously agreed to endorse the scheme proposed by the Synod of Manitoba in regard to a summer session at college. The Clerk was instructed to answer a letter received from the Presbytery of Stratford. It was agreed to hold a missionary meeting in the evening, and Mr. Scott was appointed to give an address on Foreign Missions, Mr. Charles Cameron on Home Missions, the Clerk on the Aged and Infirm Ministers' Fund, and Mr. Moodie on Augmentation. The Session records of Iroquois were ordered to be attested as carefully and correctly kept. The next regular meeting was appointed to take place at Morrisburg on the second Tuesday in March, at half past one p.m. Mr. Potter was appointed Moderator for the next six months. Mr. Kalem's resignation of his charge at Dunbar and Colquhoun was read and ordered to lie on the table until the Moderator should call a *pro-rena* meeting at Dunbar to consider the same. It was agreed to certify Mr. A. H. Abbot to the Senate of Knox College. Messrs. Joseph Thompson, James Stewart and W. A. Mackenzie were appointed assessors to the Session at Westport. At a *pro-rena* meeting held at Dunbar a call to Mr. Sturgeon from South Mountain and Heckston was sustained and the resignation of Mr. H. T. Kalem was accepted. - GEORGE MACARTHUR, Pres. Clerk.

PRESBYTERY OF OWEN SOUND.—This Presbytery met on January 12, and was constituted by Rev. Dr. E. W. Waits, Moderator *pro tem*. Leave was granted to the congregation of Warton to sell their old church property and to borrow the sum of \$5,000 on their new church. A call from East Williams, in the Presbytery of Sarina, to Rev. D. A. McLean was laid on the table. The call was signed by eighty-nine communicants and 100 adherents. Salary promised, \$950 and manse. It was agreed to cite the congregations to appear for their interests at a meeting to be held in Division Street Hall, Owen Sound, Tuesday, February 9, at two p.m. Rev. S. A. Ross gave in his resignation of the charge of Meaford, and it was agreed to cite the congregation to appear at the regular meeting in March. A circular was read from Dr. Reid agent the Assembly Fund. Congregations were urged to contribute at the rate of 3 1/2 cents per communicant this year to the fund. It was agreed that a conference on Sabbath Observance should be held at the March meeting. A letter was read from Rev. A. G. McLachlin in which he declined the call from St. Vincent and Sydneyham. The call was therefore set aside, and power was given the Rev. Mr. Ross to moderate in a call when the congregation is prepared. Mr. J. Gardiner was appointed auditor of the Presbytery accounts in place of Mr. McInnis. The Presbytery then adjourned to meet in the same place on February 9, at two p.m., and was closed with the benediction. J. SOMERVILLE, Pres. Clerk.

PRESBYTERY OF PETERBOROUGH.—This Presbytery met on January 12, eleven ministers and eight elders being present. The Sabbath school at Villiers was placed under the supervision of the Session of Keene. The Rev. Principal Caven was nominated as Moderator of the next General Assembly. The congregations of Garden Hill and Millbrook were authorized to give a fresh call to a minister as soon as they are ready for the step. The following appointments were made of ministers to visit augmented congregations, viz.: Havelock, Mr. Thomson; Wats., Mr. McEwen; Bobcaygeon, Mr. A. MacWilliams; Springville, etc., Mr. Drummond; Hallyduff, etc., Mr. Carmichael. Presbytery decided that a division of the Synod into two is not desirable; that a change in the time of meeting is not needed, and that the calling of the roll at the opening of each meeting should be discontinued. The Presbytery approved of a salaried secretary in connection with Foreign Mission work, but declined to make any nomination for the position. The interim act in operation in connection with the Probationers' Scheme was approved of in preference to the new act proposed. Messrs. McEwen, Hay, Carmichael, Torrance, ministers, and Mr. D. Smith, elder, were appointed a committee to consider the whole question of the summer session and to report at next meeting. The next meeting of Presbytery was appointed to be held in Port Hope, in Mill Street Church, on March 22, at half-past nine o'clock. Mr. Gilchrist was appointed to represent the Presbytery and to give an address at the time of the next annual meeting of the Women's Foreign Mission Presbyterial Society, in Port Hope on February 3. Mr. Carmichael, owing to ill-health, was granted leave of absence for two months. Presbytery agreed to urge upon Sessions and congregations the necessity of contributing at the rate of at least of 5 cents per member to meet the requirements of the Assembly Fund. - WILLIAM BRNRTT, Pres. Clerk.

CONGREGATIONAL MEETINGS.

The forty-first annual meeting of Cooke's Church was held last week at the Christian Institute, Richmond Street. Mr. P. G. Cluse took the chair and the proceedings were opened with devotional exercises, led by Mr. Jas. Allison. The first report presented was the financial statement of the treasurer, Mr. James Allison. The total receipts amounted to \$14,334. \$6,640 of which had been taken in collections and weekly offerings, while \$5,000 was subscribed towards the building fund. After paying all expenses, including \$5,700 in salaries, there was a balance in hand of \$300. Besides these amounts over \$1,300 was contributed by the various auxiliary societies of the Church. The treasurer announced that the new church would probably be finished by next May. The cost of the new building will be in the neighbourhood of \$50,000. A cordial vote of thanks was passed to Mr. Allison for his services as treasurer during the past year, and his report was unanimously adopted. The following reports were

also adopted: Trustees, Sessional, Sabbath school, W. F. M., Ladies' Aid and Christian Endeavour Societies, the latter of which has the largest membership of any Church in Canada. The Church membership now amounts to 994, an increase during the past year of 222. The following gentlemen were unanimously re-elected trustees: P. G. Cluse, James Allison and Wm. Tafts. Votes of thanks to the various societies for their good work during the year brought the proceedings to a close.

The annual meeting of the Central Presbyterian Church, Grosvenor Street, Toronto, which was held last week, proved a very social gathering, as well as a successful business meeting. The bountiful tea provided by the ladies put every one in a good humour, and not an unpleasant word was spoken throughout the meeting. Rev. Dr. McTavish opened with devotional exercises, after which he announced that the meeting was in the hands of the members. Mr. Richard Donald, chairman of the Board of Managers, was elected to preside, and Mr. G. H. Meldrum was appointed secretary. Rev. Dr. McTavish presented the report of the Session. It stated that six deaths had occurred in the congregation during the year. There were twenty-two withdrawals from membership and twenty-nine additions, making the Church membership at present 555. Infants to the number of fourteen were baptized. The mission on Elizabeth Street, conducted under the auspices of the Church, was reported to be doing good work, and Norman H. Russell, a missionary whom the congregation supports in India, was doing well. Members were urged to be more regular in their attendance on Sabbath evenings, as there was a tendency on the part of some to absent themselves from that service. The chairman, Mr. Donald, submitted the managers' report. The year opened with a deficit of \$351, and, as the ordinary contributions were not increased to an extent sufficient to make a material addition to the income, the managers were obliged to ask for supplementary contributions. The appeal met a generous response, the sum of \$520 being realized. The managers also reported the payment of £300 sterling, equal to \$1,400, upon the mortgage debt, leaving that obligation standing at the even sum of £4,000 sterling, equal to \$19,466 07. During the three years, 1889-90-91, the sum of £1,000, or nearly \$5,000 altogether, has been paid upon the mortgage debt. Towards the support of the Church there were 197 contributors by envelope, the average revenue from this source per week being \$92 45. The treasurer's statement, presented by Mr. Chas. B. Peiry, showed that the total receipts amounted to \$6,568 28. The payments were \$79 in excess of the income. Mr. George Anderson, superintendent of the Sunday school, reported that department of the Church's work to be progressing favourably, and the pastor read brief extracts from the reports of the various Church societies, all of a favourable character. The welcoming of strangers was considered, and a resolution was adopted requesting the managers to arrange for an active committee to greet new-comers and secure their names for the benefit of the pastor. A proposition to print the contributors by number and the amount they subscribed was voted down, but members were urged to make their giving a matter of conscience and to be regular in sending in their envelopes. A hearty vote of thanks was accorded the organist, choir leader and members of the choir, and also to the various officers of the Church. Messrs. Ferguson and McCullough were elected auditors, and the balloting for managers resulted in the selection of the following: Messrs. R. Donald, A. I. Forster, A. D. Crooks, W. Campbell, T. A. Stephens, A. R. Creelman, R. W. Spence and R. G. A. Paton.

The annual meeting of the Erskine Presbyterian Church, Toronto, took place last week. The popularity of the new departure in serving refreshments at the annual meeting was shown by the large number who attended. After tea the chair was taken by the pastor, Rev. Wm. A. Hunter, and the business of the evening commenced with the reading of the annual financial report. The total receipts were \$5,262.13, of which over \$5,000 was taken in weekly offerings. In the expense account, besides the pastor's stipend of \$2,400 and the organist's salary of \$450, the largest items were \$520 for the building fund and \$475 for the maintenance of the William Street Mission. While the expenses prevented there being a surplus the report was considered very satisfactory, the receipts being \$300 in excess of any previous year. The report of the Young Women's Foreign Mission Society was next taken and was most encouraging, as was also that of the choir, whose services have been most acceptable and appreciated during the past year. The report of the Young People's Association alluded to the amalgamation of the Association with the Society of Christian Endeavour. The report of the William Street Mission showed the steady growth of the work and called for aid in workers. The various reports were carried unanimously, and the election of officers for the Board of Managers was next taken. The Board consists of fifteen members elected for three years, five members of the Board retiring annually. A highly interesting incident was the retirement of Mr. John Riddel, who has been an active member of the Board for over fifty years. Mr. Riddel was warmly pressed to withdraw his resignation, many of the congregation testifying to his sterling worth and eminent services to the Church during the last half century. Mr. Riddel, however, from his advancing age, felt compelled to withdraw from active work, but still remains prominently identified with the Church as one of the three trustees. The following gentlemen were elected to the Board of Management: Dr. Bowie, Bruce Brough, A. H. Munroe, H. McCaw and John McKenzie.

On Monday evening, Jan. 11, the annual meeting of the Streetsville Presbyterian congregation was held. Tea was served in the lecture-room at 6 p.m., after which the pastor opened the business meeting with devotional exercises. The attendance of members and adherents was the largest in the

history of the congregation. Reports were received and read from the various organizations of the congregation, including Session, Sabbath school, Missionary Association, Auxiliary of W. F. M. S., Ladies' Aid and Board of Managers. All of these were in the highest degree satisfactory, and showed that success was following every effort. The total receipts for the year were \$1,046, of which sum about \$400 were contributed to the schemes of the Church. A substantial reduction was made in the amount of the total liability fund. Twenty names had been added to the roll during the year, and the congregation has at present an active membership of 290. Since the induction of Rev. Mr. Glassford, two and a half years ago, eighty-one members have been added to the roll, and the gross receipts during that time exceed the sum of \$9,000, of which upwards of \$1,200 have been contributed for missionary and charitable purposes. The question of re-lighting the church was actively discussed, and measures will at once be taken in that direction. One prominent lady member of the congregation promised \$75 in aid of the project.

Leslieville Presbyterian Church has prospered greatly during the nine-years' pastorate of Rev. William Frizzell, and no minister is better loved and respected by his people than he is to day. He entered upon the work when there were only fifteen members and an income of \$7 per Sabbath, and the attendance has now grown so large as to make increased accommodation in both the church and school-house necessary in the very near future. At the annual meeting last week Rev. Mr. Frizzell presided and about 300 members and adherents attended. After devotional exercises Mr. D. W. Waddell read the report of the Session, which stated that sixty-four members had been added during the year, making the membership at present 226. The treasurer, Mr. Thomas Pasby, in his balance sheet gave the total receipts to be \$2,028, of which amount \$1,836 was from Sunday collections. The income is nearly \$100 more than last year. Mr. Peter McDonald, jun., reported that the Sabbath school had 300 scholars on the roll and twenty six teachers. The receipts were \$199 51 and the expenditures \$183.33. The collection for missions amounted to \$80.07. Miss McKerrow, for the Society of Christian Endeavour, reported much active work undertaken. The membership is thirty-two. The Society has engaged Miss Hall, a specially qualified young lady, to act as the Church visitor in the neighbourhood, and she has been able to render very useful service to the congregation. The balloting for officers resulted in the election to the Board of Managers of Messrs. A. J. Jackson, James Fox and Jas. S. Potter. Messrs. William Cassin, and Martin McKee were re-elected auditors. The choir sang several anthems very sweetly, and, at the conclusion of the business, refreshments were served by the ladies. The subject of church enlargement was postponed owing to the lateness of the meeting.

The annual meeting of the St. George Presbyterian Church was held on Wednesday last. The pastor, Rev. W. S. McTavish, B.D., presided. The attendance was unusually large. The ladies provided a liberal supply of refreshments, and the young people provided a short but attractive programme of music. The greatest part of the time, however, was devoted to business. The Clerk of Session, Mr. W. B. Wood, M.P.P., presented a report, which showed that the various branches of the work, with the exception of a Children's Mission Band, were making substantial progress. The Y. P.S.C.E. and the Ladies' Aid were specially commended. Mr. J. H. Fleming read the report of the managers, and it indicated that the receipts exceeded the expenditure by about \$50. There was a net gain of eleven in the membership. The retiring managers, Messrs. W. McCormick and J. H. Fleming, were re-elected.

The annual congregational meeting of the Central Presbyterian Church, Hamilton, was held last week in the spacious school-room on Jackson Street. There was a fair attendance, and Rev. S. Lyle conducted devotional exercises at the opening of the proceedings, after which Rev. John Bell was unanimously appointed chairman and Mr. William Lees, jr., secretary of the meeting. From the treasurer's report it appears that the income for the year amounted to \$9,185 61. There had been collected \$155 by Mission Band; \$148 by Woman's Foreign Missionary Society; \$489 for Aged Ministers' Fund; \$460 for Sunday school; \$621 missionary collections; \$220 special collections; \$2,096 in all. The statement of treasurer of Young People's Society of Christian Endeavour showed receipts, \$192.58; expenditure, \$151.86. Balance on hand, \$10.72. The report of the Ladies' Visiting Committee was read by Mr. Rutherford. The total receipts were \$471.19; disbursements, \$372.61. Balance on hand, with interest, \$98.58. The several reports were then adopted. Votes of thanks were passed to the Ladies' Aid Society for their contributions to the various schemes of the Church; to the Ladies' Visiting Committee, on the good work accomplished during the year; to Mr. J. E. P. Aldous and the choir; to the retiring managers; to the auditors, etc. The chairman stated that the gentlemen retiring from the management were: Messrs. John Harrey, F. L. Rogers, John Bell and Walter Anderson. These gentlemen were unanimously elected in their stead: Messrs. W. A. Wood, Adam Zimmerman, William Mills and John Bell.

The annual meeting of the Knox Church congregation, Perth, was held on Tuesday week, and the attendance was very good. The report of the Session gave some interesting information, and showed that the membership had increased during the year by thirty-four. The treasurer's report exhibited an excellent state of the finances. The pastor's salary was paid in full in advance; the contingent fund was sufficient to meet the demands upon it; and \$1,000 principal and \$300 interest had been paid on the church, leaving \$4,000 still to pay. The mission contributions were fully up to those of last

year, which, taking into account the depression, was satisfactory. The total revenue of the congregation was a little over \$4,000. The pastor's salary was raised to \$1,300. The old office-bearers were all re-elected.

The congregation of Bank Street Presbyterian Church, Ottawa, held their annual business meeting last week. The report of the Session showed the general condition of the Church to be prosperous. Ninety-eight new members had been enrolled during the year, making the present membership 530. The Sunday school was also in a prosperous condition, and the average attendance large in proportion to the roll. The Ladies' Association and the Y. P. A. had done excellent work during the year, the Ladies' Committee having made many sick calls and relieved a number of cases of distress. The general secretary's report showed the receipts for the year to have been \$5,130, which not only covered the expenses of the year, but wiped out a deficit from the previous year. The elections for the five annual vacancies in the board of management resulted in the return of E. A. Selwyn, John Garrow, J. H. Thompson, Joseph Roger and John Fraser.

The annual meeting of St. Andrews congregation, Gananoque, was held on the evening of Tuesday, Jan. 12. All reports from the Session and the various committees and societies were satisfactory, giving indications of a prosperous year in the history of the congregation. The treasurer's report showed that all running expenses had been paid in full. The trustees report referred to necessary improvements that had been made during the year on the church property. First, the enlargement of the Sunday school room. This had been very much needed to give accommodation to the infant class and to the school as a whole. The main hall now, with adjoining rooms, affords every convenience, and is a most useful appendage to the church. The second improvement was the placing of a pipe organ in the church, and the third the introduction of the incandescent system of lighting into both church and lecture room. These improvements cost altogether \$3,900, and the congregation has now every facility for carrying on conveniently all departments of Church work. The Young People's Association of the congregation has the credit of getting the pipe organ placed in the church. They have already raised one-half the cost of the instrument and are pledged to raise the balance. The total amount raised by the congregation for all purposes was \$3,800. The congregational meeting was a very pleasant one, a fact to some extent due to the ladies, who served the tea from 6 to 7 o'clock, thus giving opportunity for a very enjoyable hour socially before the meeting was organized for business. The reports of the W. F. M. S., the Mission Band, the Juvenile Mission Band, the Ladies' Aid, the Young People's Association and the Sabbath school were all of a most encouraging and gratifying character.

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British and Foreign.

THE death has taken place of Rev. P. Macdonald, of Stromness U.P. Church.

THE Rev. W. Struthers has been appointed to the endowed assistantship of Arbroath Parish Church.

THE semi-jubilee has been celebrated of Rev. James Cameron, M.A., Victoria Free Church, Glasgow.

THE *Athenaeum* has published a gratis supplement containing a retrospect of English literature during 1891.

THE Rev. D. D. F. McDonald, M.A., Cupar Fife, has been elected minister of the parish of Swinton, Berwickshire.

THE Rev. Joseph Brown Pirret, M.A., has been elected as assistant to the Rev. Dr. Black, Wellington U.P. Church, Glasgow.

THE Rev. Mr. Smith, senior minister of the congregation of Newcastle, County Down, has just died in the eighty third year of his age.

THE Rev. Charles Maurice Short, Kingscaval Church, Linlithgow, has been appointed minister of the new church, Juniper Green.

IT is rumoured that Rev. N. L. Walker, D.D., of Dysart, meditates resigning his charge. Dr. Walker was ordained to Dysart in 1850.

THE foundation stone of the new Free Church at South Motherwell was laid recently by the Rev. Mr. Clason, son of the former minister of Dalziel.

PRESBYTERIANISM in Brandon, Ireland, has sustained a heavy loss in the death of Mr. David Craig, agent on the estate of the Duke of Devonshire.

THE Rev. Robert Rutherford, assistant in the Parish Church, Pittenween, has been appointed assistant to the Rev. George Alpine, Parish Church, Dumfries.

THE Rev. Archibald Allan, lately assistant at Ladhope, Galashiels, has been ordained by the Presbytery of Earlston to the Church and parish of Channelkirk.

THE Rev. J. H. Scott, of Ancoats, has been elected Clerk to the Manchester Presbytery. The tenure of his office is to be determined at the January meeting.

THE Belfast *Newsletter* announces the death at ninety-three of Rev. Canon Brooks, precentor of Dromore, and probably the oldest Episcopal clergyman in Ireland.

HADDINGTON Presbytery of the Church of Scotland has approved of the overtures aent student preaching and the admission of ministers of other Churches.

THE Council of Education has appointed Mr. George Brehner, of Aberdeen, as first Marshall Scholar of Biology at the Royal College of Science, South Kensington.

THE Rev. Thomas Anderson, of Kingston-on-Thames, has been unanimously elected colleague and successor to Dr. Gardiner, of Dean Street Church, Edinburgh.

CHRISTMAS Day was not observed in Scotland so far as the large body of the people is concerned. In many places, however, special services were held in Presbyterian churches.

EDINBURGH Free Church Presbytery agreed to a proposal of Rev. W. T. Cresser's, seconded by Dr. Brown, to overture the Assembly to set apart one entire day during its sittings for prayer.

THE Apia natives have resolved to celebrate the centenary of the London Missionary Society by building a church at a cost of \$15,000, to be called the "John Williams Memorial Church."

THE American evangelists, Messrs. Moody and Sankey, are being urged to visit Norway, Sweden and Denmark. It is expected they will bring their Scottish work to a close in three months.

At a meeting of the congregation of Islington Church, London, it was resolved to apply to the Presbytery of London North to moderate in a call to the Rev. Mr. Norwell, of Dunblane Free Church.

THE death is announced of the Rev. Henry McCaw, senior minister of Claggan, who for many years has been a liberal giver to all the funds of the Irish Presbyterian Church as well as a hard-working pastor.

THE elaborate "Dictionary of Hymnology," upon which the Rev. John Julian has been engaged for upwards of a dozen years, has now been passed through the press. About 1,300,000 hymns, in 200 languages and dialects, by 5,000 authors, have been dealt with.

At a meeting of the Gillsillan Memorial Church, Dundee, it was agreed by a majority to grant leave of absence for six or twelve months if necessary to the Rev. David Macrae, who has been recommended to seek rest and change for the benefit of his health.

A second subscription of \$2,500 from Liverpool, and one of \$1,250 from Manchester, and other amounts have been received towards the special English Presbyterian Church Foreign Mission Fund of \$50,000, making the attainment of the object in view very hopeful.

THE death is announced of Mr. Robert Stephenson, of the famous firm of Stephenson & Company, engineers, of Newcastle-on-Tyne. Mr. Stephenson was the brother of Mr. George Stephenson, both being grandnephews of the great George Stephenson, the pioneer and founder of the railway system.

IN the eighth volume of "Chambers' Encyclopedia," which has just been published, Professor Flint writes "Religion," Professor Cheyne "Psalms," and Bishop Dowden "Prayer Book." There are several articles by Rev. I. Sutherland Black, who was Professor Robertson Smith's assistant in the editorship of the "Encyclopedia Britannica."

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CHICKEN PATES.—Line your pate pans with pastry, and bake. Mince your chicken and dressing with one or two hard-boiled eggs, if you have them. Add your gravy or chicken jelly, season with butter, salt and pepper, and let all heat together. Fill the crusts with this preparation, and serve at once.

BONED CHICKEN.—Boil a young fowl until tender; remove the meat from the bones, chop fine and season with pepper, salt and butter, and pour over it the liquor that the chicken was cooked in, which should be boiled down to a jelly; put it in a basin and press down with a weight until it is cold; keep in a cool place. Slice with a very sharp knife.

FOR minced turkey, pick off all the meat, throwing aside the skin, bone and gristly parts; mince it as fine as possible, season with salt, pepper and grated nutmeg, and put into a saucepan with just enough white sauce to moisten it. Stir the mince over a gentle fire until it becomes heated thoroughly through, then serve on a hot dish and garnish with poached eggs.

CHICKEN CHEESE.—Boil two chickens in water enough to make them tender; take them out when done; remove all the bones; mince the meat very fine; season with salt, pepper and butter, and return them to the water in which they were boiled; cook until the liquid is nearly gone; pour into a deep dish; lay a plate over it, put on a weight, and set away in a cool place. When ready to be eaten cut in slices, and it will be as firm as cheese and is very nice for tea.

PRESSED CHICKEN.—Boil two chickens until the meat leaves the bones easily, then pull to pieces and chop fine, letting the liquor in which they were cooked boil down until only a cupful remains. Add about one-half as much chopped ham as chicken, roll two soda crackers, pour the stock over, seasoning highly. Mix well together, put in a deep, long pan, pressing down hard with the hand. Fold a cloth several times, put over the top and put on a weight. It will slice nicely if prepared the day before using.

MIGNONS DE VOLAILLE.—Mignons de Volaille or darling little dishes of creamed chicken are put up in egg-shaped moulds. The cold chicken is finely minced, given a dash of mace or nutmeg and salt and cayenne pepper. They are shaped with raw white of egg and milk, thickened by boiling it with rice flour. They are steamed in the moulds, and when opened are served on a rich purree of green peas or spinach. Just a taste of mashed liver added to the minced chicken gives it richness, with a little butter to incorporate the whole.

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MARBLD CHICKEN.—Take a fat, full-grown chicken, and, after dressing it in the usual manner, wash and boil until very tender, using only a small quantity of water, and season with pepper, salt and butter. Cut all the meat from the bones, keeping the breast and dark coloured meat separate. With a sharp knife chop the meat moderately fine, and press in a large bowl, putting the white and dark meat in alternate layers. Strain the liquor in which the fowl was cooked and pour it over the meat. Set on the ice until thoroughly cold; turn from the bowl, cut in thin slices and serve with sliced lemons.

CHICKEN CROQUETTES.—One large chicken; two sweetbreads; two ounces of butter; one wine-glass of milk; one loaf of stale bakers' bread; pepper, salt, parsley, onion and two eggs. Boil the chicken and sweetbreads separately until tender—saving the chicken broth. Chop both together very fine; season with pepper, salt, parsley and one teaspoonful of grated onion. Great or rub bread until you have equal quantities of crumbs and chicken. Take as much chicken broth as will moisten the crumbs, add the milk, butter, and then let boil; then stir in the crumbs, mix with the meat, and when sufficiently cool stir in the two eggs well beaten. Mould into croquettes; roll in crumbs or Indian meal and fry in lard.

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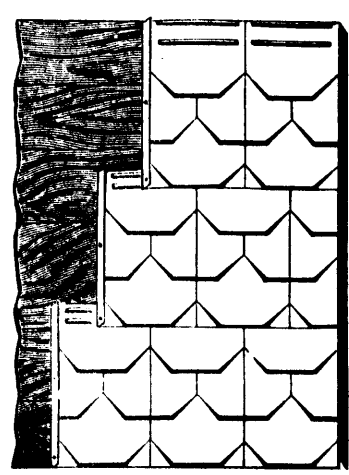
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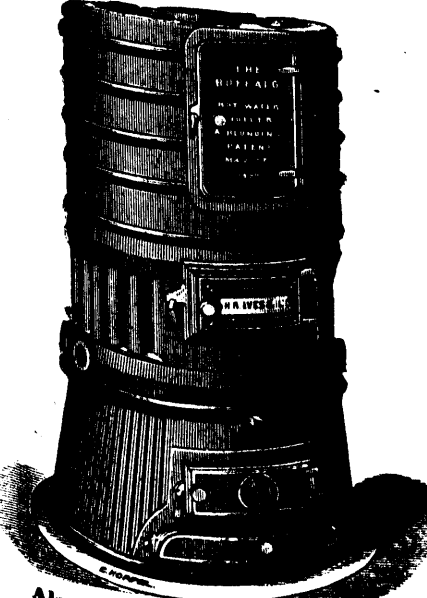
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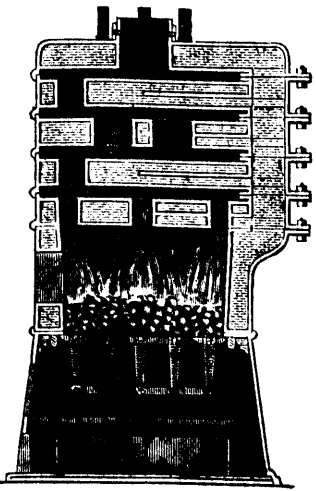
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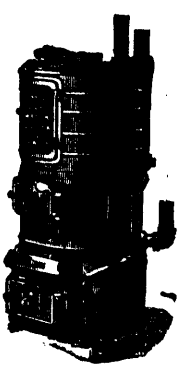
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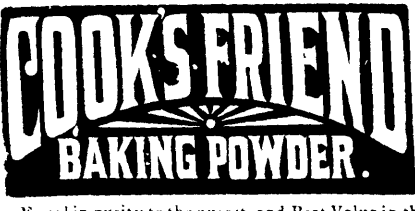
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BIRTH

At Uxbridge, on January 8, the wife of the Rev. A. G. McLachlin, B. A., of a son.

At Cobourg, on the 15th inst., the wife of D. McNaughton of a son.

MARRIED.

At Springfield, on the 25th December, at the residence of the bride's father, by Rev. D. Anderson, George Mitchell, of Winnipeg, to Alice Ann, youngest daughter of Samuel Matheson, Esq.

At St. Andrews Church, Winnipeg, on 31st December, by the Rev. Joseph Hogg, A. C. Archibald to Miss Maud Mair Chambers.

On Tuesday, January 12, at Elderslie, Jarvis street, Toronto, by the Rev. G. M. Milligan, James Arthur Cochrane, eldest son of the Hon. M. H. Cochrane, Hillhurst, to A. Eva Morris, daughter of the late Hon. Alexander Morris.

At the residence of the bride's mother, Crawford avenue, Windsor, on Tuesday, January 12, 1892, by the Rev. John Gray, Alexander R. Bartler, barrister, to Miss Fanny H., youngest daughter of the late J. C. Graham, of St. Catharines, Ontario.

On January 13, 1892, at the residence of the bride's mother, East Gwillimbury, by the Rev. A. G. McLachlin, B. A., of Uxbridge, Robert Sugden, of Zephyr, to Rachel, youngest daughter of the late Henry Barker.

DIED.

At the Manse, Inverness, Quebec, on December 29, 1891, of diphtheria, Georgie Hastie, son of the Rev. James Sutherland, aged 8 years.

At Beaverton, on New Year's day, James Brown, aged 74 years.

In this city, at 390 Markham street, on the 16th inst., Marjorie, second daughter of Lud. K. and Little G. Cameron, in her 8th year.

MEETINGS OF PRESBYTERY.

BARRIE.—At Barrie on last Tuesday of January, 1892, at 11 a.m.

CHATHAM.—In St. Andrews Church, Chatham, March 8.

LINDSAY.—At Woodville, on last Tuesday of February, 1892, at 11 a.m., The Woman's Foreign Mission Presbytery Association to hold their annual meeting same place and date.

LONDON.—In Knox Church, London South, on Monday, March 7, at 2 p.m., for Religious Conference; and on Tuesday, March 8, in First Presbyterian Church, London, at 9 a.m., for ordinary business.

MATTLAND.—In Melville Church, Brussels, Tuesday, March 8.

MINNEBOSA.—At Metawa, Monday, March 14, at 3 p.m.

MONTREAL.—In Convocation Hall, Montreal, Tuesday, March 15, at 10 a.m.

OWEN SOUND.—In Division Street Hall, Owen Sound, February 9, at 2 p.m.

QUEBEC.—In Morrin College, Quebec, February 23, 1892, at 4 p.m.

REGINA.—At Moosejaw, second Wednesday of March, at 9:30 a.m.

SARNIA.—In St. Andrews Church, Sarnia, on third Tuesday in March, at 10 a.m.

WINNIPEG.—In Knox Church, Winnipeg, on Tuesday, March 1, at 3 p.m.

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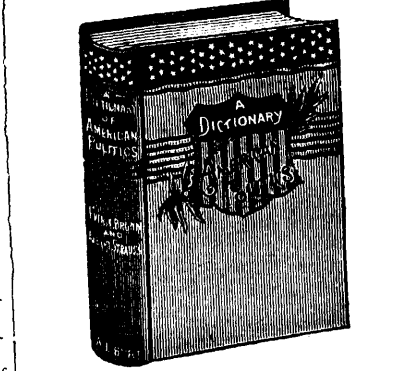
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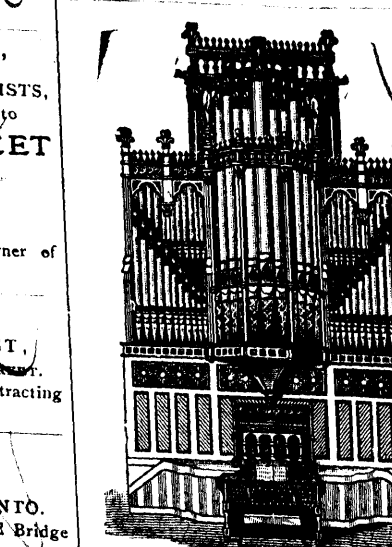
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