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The Presbyterian Review.

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NEW YEAR'S EVE.

YEAR of sadness! year of gladness!
I am bidding you farewell!
Budding spring-time, smiling summer,
Autumn's golden glow as well,
Seated round the glowing embers,
While the moments steal away,
How the spirit stirr'd remembers
All the past—like yesterday!

Yes—the vigil we are keeping
Must be held with many a tear,
For the angels have been reaping
Precious buds and blossoms here!
Tears must flow o'er empty places,
The departed cannot come,
Hearts must yearn for vanished faces,
Though they've found a brighter home.

O! a year ago at midnight,
I remember well the prayer
That we mingled with thanksgiving,
For our lov'd ones far and near.
And though not as we would have it,
Was for some the answer given;
Yet the crowning of all blessings
Is for them a year in heaven!

Harp on Zion tell the story
Of life's struggles passed away
And we would not dim the glory
Of that joyous band to-day,
Oh! we would not stay and ponder
O'er departed joys too long;
But press on to join them yonder,
With no sorrow in their song.

May we leave thee,—year of sadness,
Bearing fruit for days to come!
Swelling thus perchance their gladness
Who prepare our welcome home!
Let our tears be turn'd to praising
That we labour not in vain,
Hallelujahs now they're raising,
Soon we too shall swell the strain.

THE NEW YEAR.

THE dawn of a new period of time inclines us to think of what the future has in store for us, but it also brings up once more the old counsels and the old encouragements. As the years pass away new notions float for a time on the surface of things, but the truths we learned in our childhood are still to us like a deep and calm river—a "river of God which is full of water." What can we think of at this New Year season better than the words of the Apostle Paul: "Forgetting the things which are behind and reaching forth unto those things which are before?" They are the words of a bright and delightful optimism, but the optimists have done more for the world than the pessimists, and if we have to choose between the two, we would say with a hearty colloquialism: "Give us the optimists every time." If ever these words had a true message in them they contain one for us to-day when we look forward into the misty and uncertain future, conscious of our weakness, and feeling that we might have done better we had really tried; oppressed by the mystery of life,

and the dispensations that we cannot understand. Do we want the long-faced sad-eyed pessimist to wail to us his Jeremiah's and to tell us that in all probability we shall do worse in the future than in the past? On the contrary we can only be "saved by hope." Let us hear the words of the hopeful man: words written by fettered hands, yet having a spirit that nothing could chain. They are words that could have cheered thousands, let them cheer us to-day and in their strength let us stand at this turning of the ways.

Even as a matter of practical policy it is better to be hopeful than downcast. The physician knows this and strives to inspire his patient with the hope of returning health. We are better at once when a bright, spirited Son of Consolation comes to see us, and one of the aims of the new year should be to become sons and daughters of consolation and encouragement ourselves. And we cannot think of a department of our lives; we can scarcely take up any smallest item of our daily round but it is gilded by the light of bygone hopes. Hope of alchemist toiling by his dim lamp; hope of explorer setting sail bravely into unknown seas; hope of mechanic busy in his workshop; hope of social or religious reformer—all these have helped to make the glorious day in whose light we live.

To forget the things that are behind is to adopt the attitude of progress. There are some people who, in a manner, live on their past reputation and are content to repose on the laurels awarded to something they have done in days gone by. They are always talking about it. They are like the aloe that blossoms once in a hundred years and they have had their blossom and it is over. They never forget the things that are behind, and they do not reach forth to those that are before. When we hear people talking of what they have done in the past we know instinctively that they are only vegetating now. The great workers are accustomed to think of their past doings with humility and even with a touch of noble discontent. "I am an unprofitable servant," are words that are whispered in the depths of many a great soul.

We do not want at this New Year's time therefore to be writing self-appreciative auto-biographies. Even written in the best style they would not amount to much and nobody would want them put into cold type. We want rather to realise the opportunity that now exists for us to love, to labour and to achieve. The sublime truths that God is love, and that all things work together for good cannot be enforced by any *a priori* reasoning, they rather appeal to the instincts of the human soul, and in the faith of them we can look on to the future with buoyant expectancy. We believe that the future holds for us opportunities of usefulness and happiness greater than any we have experienced in the past, and trusting as our fathers trusted before us, we go forth to meet the new year "forgetting the things that are behind and reaching forth in no half-hearted way to "the things which are before."

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Toronto, December, 28, 1893.

New Year Thoughts.

The birth of the New Year is a time when men and women are in a joyful mood; happy that the old with its cares and crosses, is over, and hopeful of future good days, and successful achievements; or glad because of the prosperity and pleasure which the old had brought in its train, and because of the hope that for another year fortune will smile favourably on their lives. The retrospect may or may not be pleasant, nor may the prospect be bright, yet the beginning of the year is a milestone in one's life-journey which bears an eloquent inscription. Time is swiftly fleeting; year after year we press onward to the goal, and at this season we arrive at a point from which our course can be surveyed. The past is of moment to us; from its influence it would be difficult to rid ourselves even should it be desirable to do so. Seed that has been sown will grow and will yield fruit, be it for good or evil. How important then, that the right should prevail over the wrong, in our lives; that the mistakes of the past be not repeated, and that their influence should, as much as possible, be minimized. But on the threshold of the New Year, it is with the year before them that mankind has most to do. Therein lies hope. Therein lies opportunity. From the past are to be derived lessons for application now and in the future. The marvellous possibilities of life are still available, let them be pursued with determination and many of them will surely be realized.

We cannot part with the Old Year without wishing it a regretful good-bye. How many things to be thankful for during the last twelve months? The good hand of Providence has been manifested to the country, the church, and to the homes. Reasonable prosperity and success have been vouchsafed in civil and religious affairs. "Onward" has been the motto of the year now gone, may its verification characterize the year now upon us. In this spirit of thankfulness and of hope the PRESBYTERIAN REVIEW extends to all its readers the hearty greetings of the season—A HAPPY, GUID NEW YEAR.

Missions and Winter Supply.

REV. A. FINDLAY, Superintendent of Missions, in his last report to the H. M. C. of the General Assembly states that he asked all students in the mission field

under his charge last summer whether they would not be willing to remain in the field all winter, and take the summer session in Winnipeg, and that they all, with one exception asked to be excused. The experience of the Superintendent in Western Canada it would appear, is similar. As the result of this refusal, a large number of missions are this winter closed, or they are supplied in part by men without experience and without training. We have seen it stated that there are about 300 students studying for the ministry of our church, in Montreal, Kingston, and Toronto, and that there are only about 600 congregations all told in the Province of Quebec and Ontario, where these colleges are located. We leave Morin College out of the reckoning, for its graduates are not many. Granted that 300 students are to be graduated during the next six years, where are they to get settlements? In many towns in Ontario congregations have been uniting. Paris, Ingersoll, Teeswater, Durham, Caledonia, Kincardine, Mount Forest, and the rest are examples; and this process is not at an end yet. Port Hope, Huntingdon, and at least a score of other congregations will likely follow suit ere long and with the number of congregations in these provinces nearly stationary, and the ratio of increase in students rising each year; the question is sure to recur, where are men to find employment if the mission field is shunned? Are our Colleges to become largely sources of supply for American pulpits? Are we as a Church going to help swell the exodus to our Southern neighbours? Let any one examine the Calendars of our Colleges, and mark how many of the graduates are settled in the United States already and he will not think these words too strong. And if it is found that we are educating men beyond any possible need, it is not likely that our people will respond very freely to any appeals made for increased college accommodation or more munificent endowments as they have done in the past.

We believe, however, that for years to come, our present mission fields could be made to absorb all the surplus men the Church can turn out. These fields, however, must be continuously supplied, that their development may be more rapid. There are fields on the list now, that for years have shown no growth, not because they are incapable of growth, but because the gain in summer is lost in winter. In 1884 there were twenty-one congregations in the Presbytery of Barrie, and but twenty-nine in 1893, and yet the Presbytery gave only one congregation, if we mistake, not to form the Presbytery of Algoma. In these nine years the missions increased from seventeen to thirty-nine. Of the 39 fields more than one third were unsupplied last winter. The number in Western Canada by the report of 1893 that received supply only half the year was over thirty, and judging from the appeals made by Dr. Robertson, through the press, the state of things this winter is not any better. There is another aspect to this question. Dr. Torrance, in his report to the General Assembly, states that the net increase in communicants, over all the church, last year, was 8,681 and that of these 4,152 were west of Lake Superior, leaving only 4,529 east of Lake Superior. This is an increase for the east of less than three per cent for the year. How much have our silent Sabbaths in the mission field, and our long vacancies in congregations, contributed to this unsatisfactory result? Since the General Assembly has so emphatically set the seal of

its approval on the summer session, since it is now practically proved that college could be profitably prosecuted during the summer in Winnipeg, and since the Senate of Manitoba College has provided such competent professors in all departments of the course, it does not seem as if Mr. Findlay was not far astray when he hinted at the students of our colleges being taught their duty to missions, and the work of the Church generally in this matter of winter supply. The students, we believe, think the work should be done, but A thinks that B should do it, while B thinks it is A's duty, and while they argue and neglect and loss have to be recorded. Since one General Assembly has established the Summer Session, for the good of the Mission field, another Assembly might tell the students what their duty in the premises would seem to demand.—J. R.

Seminary Statistics. *The Christian Observer* has been instituting a comparison of the different branches of the Presbyterian Church—North South and Canadian with regard to the number of theological students in the seminaries connected with them. In the North there were last year 917 students with 243 graduates, in the South 160 students with 50 graduates; in Canada 235 students, with 75 graduates. Calculating the membership of the Northern Church as 850,000, the Southern 188,000 and the Canadian 180,000, it shows that in the North there is one student for every 926 of the membership; in Canada one in every 766, and in the South one in every 1,175. The graduates number one for every 2,500 of the membership in the North and in Canada, and in the South one in every 3,760. Looking into the investments at the North each student has the advantage of \$9,268; in Canada, \$4,687; and at the South, \$4,212. *The Observer* makes these statements the basis of an earnest appeal for Christian liberality and greater interest in the line of theological education, claiming that upon it depends very largely the power and success of the Church.

Late Rev. Wm. Graham. The death of Rev. Wm. Graham, of Egmondville, removes one of the most devoted pastors of Western Ontario, one who saw much service in the vineyard, and who fell asleep full of years, and loved and esteemed by a wide circle of friends. He came to Canada in 1843 and entered the field at Guelph, Galt, Paris, London, and other places, finally settling down at Tuckersmith and Stanley in 1845 where he laboured for nearly thirty years. In 1874 he took charge of Pine River, in the county of Bruce, retiring from the active ministry in 1878. He, notwithstanding the weight and infirmities of age preached one sermon each Sunday to the Brucefield congregation which did not enter the union, from 1887 to 1892, when he had to yield to physical demands. At the time of his death he was in his 76th year.

Knox Collogo Scholarship. At the closing of Knox College the names of the winners of the scholarships for essays were announced. The Prince of Wales', value \$60, tenable for two years, was awarded to Jas. H. Borland, B.A., for an essay on the "Reality of Messianic Prophecy." The Smith Scholarship, value \$50, was taken by G. A. Wilson, B.A., whose essay was on the love of God, as revealed in the Psalter. R. G. Murison B.A., was awarded the Janet Fenwick Prize of \$12 for an essay on the missions of the Early Church.

Presbyterians in Paris. The result of the legal struggle between the Presbyterian Church in Paris and the authorities, has been a victory for the church. The French law gives christian sects a grant from the State in proportion to their numbers, and in view of the high cost of living in the capital, an extra sum is allowed to ministers of religion residing in Paris, for their lodging expenses. The Prefect of the Seine refused to honor the draft of the Presbyterian Consistory, on the ground that their balance sheet did not prove its necessity. The church contended that such a condition was never contemplated by the law, and after exhausting every legal process the city has been compelled to pay the sum of 173,000 francs a year, together with arrears.

Hard Times Defied. Notwithstanding the "hard times" in the United States generally, and in the Western States particularly, the contributions to the church have not gone down all along the line. The ladies of the South-West Board, says an exchange, point proudly to their treasury where is an increase of \$100 over last year, to show that with a general depression of business, religious duties need not suffer.

The Jews. It is calculated that there are at present over 9,000,000 Jews in the world, 7,000,000 being in Europe, 280,000 in Asia, 700,000 in Africa, 600,000 in America and 20,000 Australasia. By far the largest number is to be found in Russia; the next country in which they have settled most freely being Austria-Hungary. From a religious standpoint they may all be divided into two great classes. First, the Jews of the old faith, who rigidly held to Judaism in its ancient form; and second, Jews of the new faith, who have purged the law of much that they consider superstitious, and have materially altered the form and character of their services. Many of the latter look for no Messiah, desire no national restoration, and reject the divine origin of the Scripture. They are rationalists, even infidels. But the whole race is opposed to Christianity.

The Chiniquy Fund. The sum of two dollars has been received in contribution to the Chiniquy Fund from Mrs. "A. B." of Smith's Falls.

Long Service Remembered. On the occasion of his leaving Guelph to reside in Toronto, Mr. Peter Hunter who for thirty-eight years had been an active worker in Knox Church, Guelph, was presented lately with a complimentary address and an ebony gold-headed cane. Mr. Hunter had been a member of the building committee, a Sabbath-school teacher, a manager, and a ruling elder. The address concluded in the following terms:—"The faithful, quiet manner, in which you have performed all your duties, has won our respect and gratitude. Your constant attendance in public worship, mid-week services, business and social meetings, has set an example worthy of imitation by all. We earnestly hope and pray that your future may be crowned with Divine favour and blessing, and that, although separated in body we shall still be united in spirit. We present you with this cane as a slight token of our regard, well knowing that the Mighty God of Jacob will be your guide and support in the future as He has been in the duties and trials of the past.

HERESY never makes serious headway in a living, active, evangelical and evangelistic church. The field for the development of all the heresies is the parish of the "dead" pastor; and that dead pastor himself is the worst heretic of all.—Presbyterian Witness.

Symposium.

How can we Interest and Retain our Young People.

BY GEORGE H. ARCHIBALD,

Superintendent of St. Matthew's Sunday-school, Montreal.

To be helpful, anything that may be said in an article of this kind must be practical.

My endeavor will be to give some points that will be profitable to others in the work.

Some one has said that the Sunday-school is "the biggest thing in the world." All may not be willing to accept the statement, but Christian men will admit that work among young people, including of course the scholars of our Sunday-schools, is the most promising field in the Christian Church. No other is so full of hope. We are sowing for the twentieth century, "what shall the harvest be?" Teaching in the Sunday-school was never so well done as at the present, but because this is so, we must not fold our arms in contentment, while so many young people are slipping away from Church influences.

The question is well asked—how shall we interest and retain our young people?

All will acknowledge that it is not difficult to interest children up to the age of twelve or perhaps fourteen, during these tender years of a child's life we have comparatively no trouble attracting them to the Sunday-school, and in interesting them in its life and work.

It is when they have passed the ages mentioned, we find increasing difficulty in retaining them. Why is this so? The answer is two-fold. In the first place we fail to fully improve the golden opportunity of these years of childhood. We only half do the work which should form the basis of Christian education for life.

In the primary departments of the Sunday-school of Protestant Canada, is there one in twenty where every advantage is being taken of the precious opportunity offered to thoroughly lay the foundation of the Christian lives of the children? The average Sunday-school boy or girl of twelve ought to know much of the Bible, ought to be so well grounded therein that he or she would be interested in the continuation of the study. Would not this be accomplished if every primary teacher used the best methods?

As a matter of fact, children, as a rule, know so little of the Bible, that they are careless whether they know more or not. There is a time in the life of a boy when he awakens to the fact that he has enough knowledge to whet his appetite for the pursuit of more. There is a time in the life of a painter when he awakens to the fact that he has some knowledge of his art. Our object should be to have the children so thoroughly grounded in the knowledge of the Bible that when they arrive at the age where they begin to think for themselves, they will desire to continue the study of the Word, and instead of wishing to sever their connection with the Sunday-school, will desire rather to retain it.

When the young people have arrived at the age of independent thought and action, and we have succeeded in planting within them a love for the Bible and Church will this be sufficient to retain them? Where children have Christian homes, and are surrounded by loving care and guidance, it may be. We may feel that under the ordinary administration of the Church, with its Sunday-school, young people's societies, and other possible organizations, these can be retained. The Christian home is of course the first God-given institution for child training.

Those whom we can persuade to give their hearts to Jesus Christ and confess Him, will not need the same influences, as others who do not take this stand. Around them all we must throw influences that attract, interest, instruct, and help, until through the agency of teaching, or preaching of the gospel, or faithful personal work, we

can bring them to Jesus, and help them on in their Christian life. We must remember our young people are not old people. We must attract them, we must win them; we must either go to them at their homes, at their work, or on the street, or we must draw them to the Church.

Perhaps one of the greatest difficulties personal workers have, is to obtain suitable opportunities for conversation with young people on religious subjects. Sunday is such a busy day that those who desire to work for the Master in a personal way, find the many opportunities which naturally present themselves on that day cannot be taken advantage of, and if we have not the means of attracting the young people again during the week, how can we influence them? If we cannot draw them into the church or church parlors, they will probably be in worse places. Are we to depend upon the public preaching of the Word alone, to save the young? Important as this is, how great is the need for faithful personal work! "Go out into the highways and bid them to come in," is the command, but we must have a place ready for them. Why should our churches, or at any rate our church parlors, be practically closed six days in the week? The Y. M. C. A. only taking a small part of the work to be done; no better means can be taken to retain young Christians, than by giving them personal work to do. Times are changing, the church life is changing, the masses of the people are getting into centers, and the temptations that allure young people are increasing. Shall the methods of church work remain the same, notwithstanding the changes in the world around? Rev. Dr. Rainsford said to his brethren of the Episcopal Church in New York a few days ago, "We are fast asleep locked in the slumber of fixed opinions." The theory of the Christian church getting on her knees and consecrating herself completely to Christ is the ideal; but in the changes of life and circumstances we must not make this a pillow for indolence.

How far a church may go in using means, other than those strictly spiritual, must be decided by each church for itself, according to its circumstances, and those of the people whom it desires to reach and uplift. Normal classes will help to retain our Christian young people. Set them to work. Give them plenty of study. Let them have an object to study for. Normal work is most interesting, and it is not necessary to have a trained teacher for it, notwithstanding the popular idea to the contrary.

Space will not permit me to speak of the regular work of the church, its faithful pastors, teachers, and elders, its Y. P. S. C. E., with all its helpful influences. If we would interest our young people we must:

1. Begin when they are very young.
2. Employ trained and capable teachers for these very young children.
3. We must build and equip our primary rooms in the best possible manner, giving the little folk the best instead of the worst.
4. We must encourage in some localities, gymnasiums, industrial educational classes, and kindred branches, of "the institutional church."
5. We must have classes in all our churches for training personal workers.
6. We must have regularly organized Normal Bible classes.
7. Until such time as primary teachers can be trained, it would be helpful for each church body to have one or more travelling instructors in primary methods.

Above all, we must, like the Saviour himself, have hearts full of tender love for the children.

"Down in the human heart, crushed by the tempter,
Feelings lie buried that Grace can restore,
Touched by a loving heart."

But it must be a loving heart, none other can help a man, most certainly, none else a boy or girl.

Canadian Pulpit.

No. 25.

Character of the Christian Minister.

By REV. DONALD MACKENZIE, B.A., ORANOEVILLE

TEXT:—1 Kings. xxii., 14: "And Micaiah said, as the Lord liveth what the Lord saith unto me that will I speak." The literal meaning of the word prophet is one who speaks for another. A prophet of God is therefore one who speaks for God. He may speak of the present, the past, or the future. As a matter of fact the prophets of Israel did speak of the present and past, as well as of the future. What constituted them prophets was that they spoke for God.

The New Testament minister in this respect resembles the prophet for he too speaks for God. Paul in speaking to himself and other preachers, says: we are an ambassadors for Christ, as though God did beseech you by us; we pray you in Christ's stead, be ye reconciled to God. This statement means among other things, that God is beseeching them through his ministers, that Christ through them is entreating men, that, in other words, the New Testament minister speaks for Christ; for God.

Micaiah was a prophet. He here states the principle that governed him in the discharge of his prophetic duties. It was to speak all that God commanded him. This meant two things; that he as a prophet spoke nothing but what God commanded him, and that he spoke everything that God commanded him. He never preached his own fancies and opinions or the fancies and opinions of other men. He preached what God commanded him and nothing else. If God commanded him to speak of the future perils of Israel, as he did many of his prophets Micaiah did so with a heart thrilled with pleasure. If he commanded him to speak of defeat and shame this he also did however sad his heart might be. Whatever the Lord commanded that he spoke.

Micaiah's principle should be the motto of every christian minister. He too speaks for God. He should be prepared therefore to preach everything that God commands him and nothing else.

The pulpit was never intended to afford men an opportunity for advocating their own opinions. The facts with which the pulpit deals are so weighty and so far reaching in their influences, that man's speculation in regard to them is of little consequence. For instance the very prominent fact of sin has to do not only with this life, but also with the life to come, not only with time, but also with eternity; not only with man's relation to man, but also with man's relation to God and his universe. It therefore follows that God alone can speak with authority on this dread fact. Man's opinion in regard to it, is but of slight value, and without any of the authority which alone sets at rest the inquiring mind. What is true of sin, is true of righteousness and every other great theme with which the pulpit occupies itself. What God says and not what man thinks is alone of interest to the hearer. Therefore it is authentic and only is to be spoken from the christian pulpit.

As little was the pulpit intended to afford an opportunity for giving instruction in any department of human knowledge. There are different departments of human knowledge that have been helpful in advancing human well-being. Modern science has done much for the betterment of man's material condition in alleviating suffering, and meeting his varied physical needs. Philosophy, so called, has helped to quieten the mind and to give it a more comprehensive grasp of the different problems that existence inevitably suggests. Literature of a certain kind, by its intuitions of the unseen, has done much to keep alive in man a sense of the reality of the spiritual, and so has helped to prevent him from being overwhelmed by the flood of materialism which has at times swept over parts of the world. Since this is the case the man engaged in giving instruction in such departments of human knowledge may cherish the happy thought that he is doing something for the good of his fellows. At the same time it is doubtless true that Christ never instituted the ministry for the purpose of giving instruction in science, philosophy, literature, or any other department of human knowledge. Yet there is a legitimate use to which the pulpit may put all such human knowledge. It may with great advantage at times make use of them in illustrating, enforcing and confirming the truth which God commands. The facts which science gathers and classifies, often afford striking illustrations of spiritual truth. The conclusions at which it arrives, speak at times in mighty tones, commanding obedience to the law of God. Sometimes too, when faith begins to waver through the doubts which speculation not infrequently begets these conclusions may be made use of with profit, by showing that the thoughts of God written upon nature, confirm His thoughts more immediately from heaven. What is in these respects true of science, is also true of philosophy, and of the institutions of literature. Making use of these departments of knowledge in such a way is not substituting them for the

intended theme of the pulpit. It is still teaching the word of God, but making use of these to illustrate, enforce, and confirm it. The end in view is to let men understand the word of God. These are made use of as means to secure that end. In this way the Christian minister in his pulpit ministrations, can lay under tribute the entire wealth of knowledge, the result of the thought of the ages, and still be true to the principle, that he is to speak what over God commands and nothing else.

Micaiah and other prophets received the message which they were to deliver immediately from God himself. They neither received it of man, neither were they taught it but by revelation of Jesus Christ. As holy men they spoke as they were moved by the Holy Ghost. God filled their spiritual being to overflowing with the truth, and they out of a full heart and mind, poured out the message which they had received.

The Christian Minister also receives his message from God. He also speaks as he is moved by the Holy Ghost. He does not receive his message immediately from God as the prophet did. Nevertheless he receives it from God. Did he not it were an abuse of language to speak of him as an ambassador for Christ. "The things of God knoweth no man but the Spirit of God." These things are spiritually discerned and cannot therefore be understood except by those who receive spiritual discernment from the enlightening influence of the Holy Spirit. No man understands the truth of redemption, but the man who has been taught it by the Holy Spirit. They only see the exceeding sinful nature of sin who have the mind of the Spirit in some measure. The beauty of holiness they only appreciate from whose sight spiritual darkness has been removed. No man therefore who has not been taught of God what he is to say, can speak to his fellowmen of redemption, sin and holiness. So we hesitate not to say that the Christian minister is as dependent upon God for the truth which he is to declare if so be that he is to be an ambassador for Christ, as was the prophet of the earlier ages. It is only as the latter spoke, being moved by the Holy Spirit was he a prophet, so it is only as the former speaks, moved by the same influence is he a minister of the New Testament.

God spoke to the prophet in a variety of ways. Sometimes by dreams, at other times by visions, more frequently by a voice speaking within him. Sometimes indeed by the words of preceding prophets. In such ways He revealed to the prophet His will, and moved him to speak.

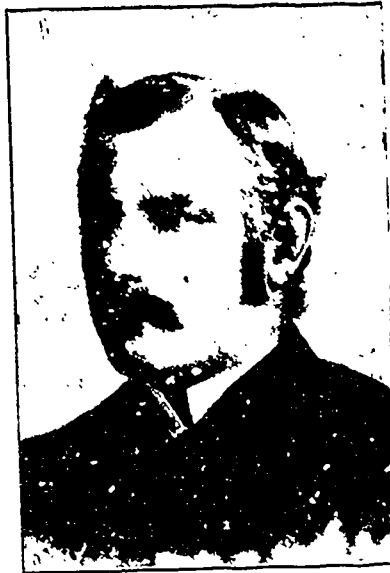
In these ways he no longer speaks to His servants. This is now so universally acknowledged that men are looked upon with suspicion and distrust, who claim that God has spoken to them immediately in dreams or visions or an audible voice. God now speaks to his servants in his written Word. It is in it they learn to know his mind and will. Men say that He speaks to us by conscience in His providence and by His church. And so He does. But in the written word there is gathered up all the truth that He has revealed. Conscience, Providence, and the church only enforce and apply what is contained in Holy Scripture. The written word is therefore the only authoritative source of spiritual knowledge and the only infallible guide of our conduct.

Faithfulness therefore requires of the Christian minister that he place under

tribute for the instruction of his hearers the whole of scripture. Only by doing so will he speak all that the Lord commands. Every book of scripture has probably something in common with every other book. Each one however has something in common with every other book. Each one however has something peculiar to itself. Only as we gather together the varied truths and the varied aspects of truth taught in the different books of scripture do we have a symmetrical complete system of instruction.

It is of practical consequence to the hearer that the preacher be faithful in this sequel. For it is only the knowledge of the whole sphere of revealed truth, that will build up a mind symmetrical in character. The man therefore who always dwells upon one truth, or in one phase of truth, is as far as his influence goes building up an unsystematical, one-sided christian character. One short text of scripture contains truth enough to bring the unsaved to a saving knowledge of Christ. All of scripture is necessary to secure the highest possible attainments in spiritual life.

Then, too, faithfulness requires that the christian minister declare everything found in scripture bearing on the life of his hearers. Were the preacher to consult his own tastes, he would limit his speaking to love mercy and kindness subjects. These are the themes that please the hearer, and it is pleasant to do that which pleases. But God has other attributes than love. Men have tried to reduce all His attributes to love but they have sadly failed. God is just, as well as loving. He has revealed himself as just. The christian minister must therefore speak of justice as well as of love. But justice in relation to sinful men speaks of penalty, judgment and kindred matters. The godless with whose ambition the truth preached interferes, will not hesitate to do what they can to embitter his life. The misguided believer who arrays himself in some cause on the side of the goddess makes it necessary for the preacher to pierce with the sword of the spirit those whom he would rather comfort.



REV. DONALD MACKENZIE, B. A.

For the Sabbath School.

International S. S. Lesson.

LESSON I.—JANUARY 7. GEN. I. 26-31; II. 1-3

THE FIRST ADAM.

INTRODUCTION.—With this lesson we begin not only a new year, but a new six years' course of lessons in which we shall journey through the Bible, from the creation to the new creation, from the garden of Eden to the city of God. And we trace the guiding discipline of God through the whole history from the fall, through redemption to the glorious company of the saints. One great value of this history is that it is history from a divine standpoint, showing God's providence, His goodness, His love, His training, His work of redemption.

THE BOOK OF GENESIS. The book of Genesis is still a great battleground on which the combatants are contending more earnestly even than when we took up this study seven years ago. And the battle is still undecided. Many questions connected with the higher criticism and the relations of Genesis to science, are still unsettled. Learned, wise, and good men differ very widely.

The study is very interesting, but there is no time in an ordinary Sunday-school class to enter largely upon these discussions concerning which many volumes have been written, and new ones are coming out every year. The course, then for the editors of this paper is to place before their readers what seems to them, after wide and careful study, to be the truth, with the authorities for their views, at the same time giving reverent authorities for other and opposing views in the library references.

The date, about 1,500 B. C., with the limitations noted above. We know by the late discoveries of clay tablets at Tel-el-Amarna, in Egypt, containing letters written between Palestine and Egypt, that the art of writing was well known as early as the time of Abraham. The language was Hebrew, which, like every living language, grew and changed as time went on. It is generally admitted that the author of Genesis used a number of ancient documents in composing this book. Some of these are very clearly marked in the book itself, as for instance: "The generations of the heavens and the earth," at chap. ii. 4. "The book of the generations of Adam," from chap. v. to chap. vi. 8. "The generations of Noah," giving the history of Noah's family till his death, from vi. 9 to end of ix. One of the first marks of these documents is the exclusive use of *Elohim*, God, in the first section, and the introduction of *Jehovah* (the LORD) in the next section beginning with ii. 4. These written documents, coeval, or nearly so, with the events which they recorded, and composed by persons intimately acquainted with the subjects to which they relate, Moses may have collected with additions from authentic tradition or existing monuments, under the guidance of the Holy Spirit in a single book. This book is a complete unity in plan and purpose.

THE ORDER OF CREATION.—As given in Genesis is in accord with the facts of Science. Genesis gives no theories, but simply the broad plain facts in common language. It does not teach science but states facts. Hence the varying theories of Science does not affect its truth. It does not speak in scientific language, but in the language of appearances and of use, just as the most learned and scientific men not only speak but write in almanacs and treatises about the rising and setting of the sun. The salient features that could be presented in visions or word pictures are the ones shown. In respect to this order we have two or three apparent difficulties to clear away: In the third day the earth was commanded to bring forth "grass, the herb yielding seed, and the fruit tree yielding fruit after its kind." Yet these last did not appear till the later part of geological time. The meaning on the face of the record is not that all forms of vegetation were created at once, but that on the third day was the

origin of all vegetation which has gradually unfolded since. And if the development theory is true, then, in fact, all vegetation was created in embryo, and the statement is true in precisely the same sense as when we say that a certain great oak was planted seventy years ago by the man who put an acorn in the ground. This is a frequent method of historians. Notice again that it is not said that God created the sun and stars on the fourth day. They were created in the beginning, but on the fourth day he *made* them to be sun and moon and stars to the earth; God let them shine, as previously they had been concealed from the earth by the dense mists.

AFTER OUR LIKENESS:—This likeness cannot refer to physical likeness, because God is a spirit, and no physical likeness can exist of God. The references to God in this chapter prove that there was in the mind of the writer no low view of God as having a human form. Man's soul is like God, a spiritual personality with intellect, memory, reason, self-determining will, conscience, emotions, moral and religious faculties, immortality. Man is like God as a candle is like the sun, which kindles it from its own light. He was like God in the innocence and holiness of his nature, the right and true moral dispositions of the soul, undefiled with any taint of evil. *Man*, Adam, not meaning 'red earth,' as frequently explained, but 'the builded one,' 'the created one.' MAN'S BODY FROM THE DUST, HIS SOUL THE CREATION OF GOD (2:7).

THE SABBATH.—"Thus were the heavens and the earth finished, and all the host of them. And on the seventh day God ended His work, . . . and rested on the seventh day, . . . and blessed the seventh day, and sanctified it." In this we have the origin of the Sabbath. We are not to understand that God rested in the sense that he was weary with his work, but that, having finished his creation, he ceased from working. This seventh day he blessed and sanctified. From that time the seventh of time became an ordinance, as the bread and wine was made into an ordinance by Jesus blessing them. God sanctified the day—that is, set it apart from ordinary days, to be wholly given to him, and for man's sake. Later on, when the Sabbath-day was incorporated into the Jewish economy, the thought and fact of redemption was added to it, as we learn from Deuteronomy v. 15. Still later, when Jesus finished his divine redemption, work and rose from the dead, the Sabbath-day was still further sanctified and merged into the day of resurrection and made holy to God's people.

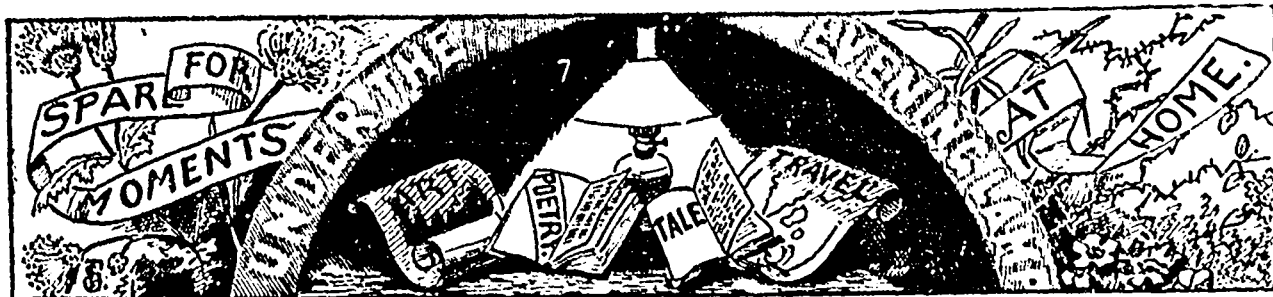
It is not observed that it is not said of the seventh day that there was an evening to it as to the other days. This may mean that God utterly intended all time to be the length of this Sabbath-day. Therefore, there remains unto the people of God a rest (Sabbath) (Heb. iv, 9-11), and "we which have believed do enter into it." These three great thoughts cluster about the Sabbath: Creation; Redemption; Heaven. "The Sabbath was made for man, and not man for the Sabbath." Let us therefore use the Sabbath without abusing it, and come into fellowship with God's finished work, both of creation and redemption.

SUGGESTIONS TO TEACHERS.—There is so much interest in the questions connected with the first chapter of Genesis that there will be danger of neglecting the practical value of the great truths. Therefore while following out the story as told in Genesis let us not fail to impress some or all of the following:

PRACTICAL SUGGESTIONS.—1. The wonderful harmony of the early record and the facts of Science is one of the clearest proofs of revelation and inspiration. No savage fancy, no dream of early men, could have invented such a record of the previous ages. It must have been a revelation from the Maker Himself.

2. Hence all nations from the beginning have had light from heaven.

3. We should study God's Works as well as His Word, because each throws light upon the other, and we will not truly understand either without the help of the other.



The Sabbath.

"It is only when we see God in everything, His love and care and watchful help working to make us good, in all the little every day happenings—it is only then that the every days become rich, and all the happenings sweet and full of fresh interest."

THE NEW YEAR.

"But I," cried the fresh-hearted New Year, "I shall try to leave men wiser than I find them. I will offer them freely whatever good gifts Providence permits me to distribute, and will tell them to be thankful for what they have, and humbly hopeful for more." — *N. Hawthorne.*

SERVE GOD AND BE CHEERFUL.

"Serve God and be cheerful," self-balanced,
Whether Fortune smile sweetly or frown.
Christ stood king before Pilate, within me
I carry the sceptre and crown.

"Serve God and be cheerful." Make brighter
The brightness that falls to your lot.
The rare or the daily-aent blessing
Profane not with gloom and with doubt.

"Serve God and be cheerful." Live nobly,
Do right, and do good. Make the best
Of the gifts and the work put before you
And to God, without fear, leave the rest.
— *William Newell, D.D.*

GOLDEN THOUGHTS.

Good thoughts are blessed guests, and should be heartily welcomed and much sought after. Like rose-leaves, they give out a sweet smell if laid up in the jar of memory. — *Spurgeon.*

O day of rest! How beautiful, how fair,
How welcome to the weary and the old!
Day of the Lord, as all our days should be!
— *Longfellow.*

All the jarring notes of life
Seem blending in a psalm.
And all the angles of its strife
Slow rounding into calm. — *Whittier.*

You must desire first to become good. That is the first and great end of life. That is what God sent you into the world for. — *Charles Kingsley.*

Make all you can honestly;
Save all you can prudently;
Give all you can possibly.
— *Mottoes of John Wesley.*

Character is what a man is in his inmost thought. — *Dr. Newman.*

No evil dooms us hopelessly, except the evil we love, and desire to continue in, and make no effort to escape from. — *George Eliot.*

Bind together your spare hours by the cord of some definite purpose. — *William M. Taylor.*

Our grand business is not to see what lies dimly at a distance, but to do what lies clearly at hand. — *Carlyle.*

Every kindness done to others is a step nearer to the life of Christ. — *Dean Stanley.*

When one that was in great anxiety of mind, often wavering between fear and hope, did once humbly prostrate himself in prayer, and said, "Oh, if I knew that I should persevere!" he



Twilight is fading and the Vists arise,
And to the Sky the watchful Stars are gleaming,
So, Baby mine, come close thy roquish Eyes,
And softly slumbering and as sweetly dreaming,
Rest till the Coming

Now on thy Pillow rest thy winsome head,
So Slumbers soon may come and surely bind thee;
Then Guardian Angels watching round thy Bed
Will let no Hurt or Harm come near to find thee
Without due Warning.

O Ye Angels fair,
With a Mother's care,
Take charge of this child all the lonely Night;
Till the Stars grow faint,
And the Dawn doth paint
The Sky in the East with its rosy Light.
Sleep, sleep, sleep my Pretty one, sleep. T.J.H.

presently heard within him an answer from God, which said, "If thou didst know it, what wouldst thou do? Do what thou wouldst do then, and thou shalt be safe." — *Thomas à Kempis.*

I would rather be right, than President. — *Henry Clay.*

There is only real failure in life possible; and that is, not to be true to the best one knows. — *Caam Fairar.*

You cannot dream yourself into a character; you must forge yourself one. — *Carter.*

One secret act of self-denial, one sacrifice of inclination to duty, is worth all the mere good thoughts, warm feelings, passionate prayers, in which idle people indulge themselves. — *J. H. Newman.*

I know not where His islands lift
Their fringed palms in air;
I only know I cannot drift
Beyond his love and care. — *Whittier.*

The fate of the country does not depend on what kind of paper you drop into the ballot-box once a year, but on what kind of man you drop from your chamber into the street every morning. — *Thoreau.*

He doeth much that doeth a thing well. — *Thomas à Kempis.*

When you get into a tight place, and everything goes against you till it seems as if you could not hold on a minute longer, never give up, then, for that's just the place and time that the tide'll turn. — *Harriet Beecher Stowe.*

The Wines of Scripture.

BY REV. ROBERT WALLACE.

II

Would God call a thing "a mocker," and then put that mocker to men's lips? Such a supposition is an insult to Jehovah, and a mockery to human reason. Would God exclude men from the kingdom of Heaven for a vice, without being opposed to that vice, and every temptation to it? The conclusion to which we are irresistibly led is, that there is a difference of character in the wines, and that those which God's Word commends, are innocent, and un-intoxicating, while those which it condemns are injurious because intoxicating. When we read "can there be evil in a city, and the Lord hath not done it," and in another place, "He is of purer eyes than to behold evil," we conclude that the term evil in these places, applies to different things. So it is in the opposite statements of the Word of God about wine. There are ten terms in the Hebrew, and two in the Greek of the New Testament, which are translated "wine" in our English version. It must be evident that all these terms, are not used to designate wine of the same nature. In quite a number of cases the term refers either to the grape itself, used as food, (*tiros*), or to the fresh pressed juice of the grape which was un-intoxicating and refreshing, as when we are told that "wine maketh glad the heart of man." See Alexander on Psalm civ. 15, and the Pictorial Bible, on pages 9-31. This was a natural product of the earth, the same as grass or grain, for it is associated with them. Alcohol in wine is produced by the decomposition of sugar in the process of fermentation just as meat is spoiled if left to itself. The ancients made intoxicating wine, and strong drink from millet, date, and palm juice, as well as from drugged grape juice. But this intoxicating wine is always forbidden in the Word of God. Thus Solomon says: "Look not upon the wine when it is turbid, when it giveth rebuke in the cup, when it moveth itself upward, showing that it is fermenting" (Prov. xxiii. 31; also xx. 29-35, Isaiah v. 12-13; Psalm lx. 3; lxxv. 8, Romans xiii. 12; Heb. ii. 15; Rev. xiv. 10). Now this is not merely a command not to tarry long at the wine or drink to excess, as some declare, but a plain prohibition to use fermented and intoxicating wine at all, for the command is not, to look on it or drink it at all. Hence also verse 20 in the same passage says "Be not among wine bibbers," and then verse 31 describes the wine forbidden as fermented wine. Hence also in Prov. xx. verse 1, we read "Wine is a mocker. Strong drink is raging, and he that is deceived thereby, is not wise." Rev. Dr. Wm. Arnold of Glasgow in his book on the Proverbs says on this verse, that some of the wines of antiquity possessed the intoxicating property in various degrees, and some of them did not possess it at all. He had a whole chapter on this verse, in which he mourns over the far greater prevalence of drunkenness in our day than in Solomon's time, and speaks of the drinking habit as the greatest evil of the age in Scotland. Now the connection of the wine here with strong drink, and its results shows plainly that the wine of which Solomon speaks was fermented and intoxicating. Num. xxviii. verse 7, speaks of strong wine poured out before the Lord, for a drink offering. But the people of Israel were forbidden to use leaven and everything fermented at their sacred feasts, therefore this wine was not fermented, but the richest and purest unfermented wine as typical of the blood of Christ by which we are redeemed as set forth in that offering—Deut. xiv. 20 also speaks of wine and strong drink which the Jews were allowed to use at their feasts at Jerusalem. Now the Hebrew of the term rendered strong drink is *shaker* or *shaker*, and Dr. Kitto, one of the most learned oriental scholars, says that this was a sweet fruit derived from the palm tree or any sweet fruit other than the grape. This is confirmed by Dr. Isaacs, a learned Jewish rabbi, who says that the Jews employed in their sacred feasts the fruit of the vine, that is the fresh grape, or unfer-

mented grape juice. Hence our Lord says: "I will not henceforth drink of the fruit of the vine." This language refers to the new, sweet, un-intoxicating wine just pressed from the grape. The rich clusters of the grape are provided as a part of man's food, and are full of luscious juice that forms, when pressed, a cool refreshing drink, (Psalm civ. 15; Hosea ii. 21, 22). This is new wine and is perfectly innocent as an enjoyment, and is incapable of producing intoxication, and in connection with bread shows that it was not intended as a stimulant, but as a part of their ordinary food. The Jews like all Eastern people, used extensively the grape in the cluster with bread. Dr. Jenks, the editor of the *Comprehensive Commentary* says on Deut. xiv. 20, that the Targum of Onkelos, translates the terms, "new and old wine." Dr. Campbell says that all liquor, how ever weak, which had undergone fermentation, were prohibited both to the Nazarites and to the priests when they offered before the Lord, and so also John the Baptist was forbidden to use wine or strong drink. Now, we are told by Peter that all Christians are a holy nation, a royal priesthood, who are daily to offer spiritual sacrifices to God. And therefore they should abstain from fermented wine and strong drink of all kinds. Several Eastern writers tell us that in Palestine only about one-fourth of the grapes were turned into wine, and very little of this ever allowed to ferment. Professor Porter, a learned missionary to the Jews for years, says that it is still common in that land to eat bread and grapes together as their ordinary food. The term *tiros*, used 39 times in Scripture and rendered new wine, or sweet wine, is always spoken of with approval, and is generally associated with bread, or corn and oil, which latter terms, Dr. Eadie, and other authorities say, denote orchard fruit, or figs, olives, pomgranates, citrons, etc. These three formed the triad of blessings, which constituted the staple products of Palestine, and the common food of the people, namely, field fruit, vineyard fruit, and orchard fruit. In the opinion of the best oriental scholars, it is applied to grapes in that beautiful passage in Zech. ix. verse 17, "Corn shall make the young men cheerful, and new wine, or g. 's, the maids." In twenty two papers, *tiros* is associated with field fruit, or orchard fruit, as solid fruit, or used as grapes. In Genesis xlix. 11, 12, Jacob in his prophetic blessing promised Judah abundance of corn and grapes and wine. Jacob could not wish that the people of the tribe of Judah should become drunkards. Yet the wine was to be so abundant that they might, as it were, wash their garments in wine. Jamieson shows in his Commentary that the term does not mean red but dark as the eyes of the people there, and their teeth white as milk and that the Scriptures render it, "His eyes shall be graceful as wine." And Jacob shows that the soil of Judah near Hebron and Engedi produced the best wine in Canaan. That hill country was the region from which the spies took the enormous clusters of grapes on the vine. (Numbers xii. 32.) Professor Robinson of America visited the vineyards around Hebron, the most celebrated in Palestine, and in giving an account of his "Researches in Palestine," he says that the finest grapes are dried as raisins and the rest "being trodden and pressed, the juice is boiled down to a syrup, which under the name of dibs, signifying honey, and syrup of grapes, is much used by all wherever vineyards are found." He says that very little fermented wine is made from the rich extensive vineyards of Hebron; and he had ample means of information, having the advantage of the local knowledge of the resident missionary, Rev. Eli Smith, who testifies that the wine is not the most important, but rather the least of all the objects for which the vine is cultivated." Only about one-fourth or one-fifth of the grapes was made into wine by the Jews of Palestine, and scarcely any of this allowed to ferment, unless when the people became idolaters and ceased to worship the God of Israel. In Prov. iii. 9, 10 it is promised to those who honor the Lord with the firstfruits of all their increase, that their barns shall be filled with plenty and their presses have abundance of grapes. *Tiros* is thus applied to

grapes or raisins, and to the fresh juleo of grapes but never to the wine after it has fermented. In Isaiah lxx. 8, it is described as the juice in the ripe fruit. "When the new wine is in the cluster, and one saith destroy it not for a blessing is in it." We are told that in Hosea iv. 11, it is associated with evil, which implies that it was fermented and intoxicating, "whoredom and wine (*yayin*) and new wine (*tiros*) take away the heart."

The special reference there is to the licentious orgies connected with Syrian worship; which led Israel away from the worship of Jehovah (Isaiah xxviii. 17). It simply indicates that during such carousals, they drank all kinds of wine, but this does not imply that *tiros* or new wine was in itself fermented or intoxicating.

Another term rendered "wine in our version, *shemeshim*, denotes grape preserves, boiled syrup, or sweet unfermented wine, such as the Greeks and Romans often used according to Pliny and Plutarch. This was not liable to ferment. In Isaiah xxv. 6, this term *Shemeshim* is rendered "wines on the lees." Dr. F. R. Lees, the greatest authority on wine, says, that it denotes preserves which are highly esteemed in the east. Mr. Buckingham records that at Adjalon he was treated with "wine cakes." Our oldest translators so understood it. Coverdale render it "sweet and most pure things." The Bishop's Bible, "delicate and most pleasant dishes." Lavernier also says that promise was given among the Easterns to preserve in their feasts, this is what wines on the lees mean in Isaiah xxv. 6, wine cakes or preserves.

Aristotle, Plato, Pliny, Homer, Virgil, Horace, and Josephus, all speak of two kinds of wine, the one intoxicating, the other not. Aristotle says that sweet wine, that is unfermented wine would not intoxicate.

Our Christmas Number.

"THE PRESBYTERIAN REVIEW" comes to hand, now, with eight additional pages. It is a very carefully conducted paper, and certainly conducted paper, and certainly deserves a wide circulation during the coming year. The religious paper may not go into as many homes as other papers; but, as to helpfulness in the real purpose of life, it gives more for the money than any of them. —*The Echo, Qu'Appelle, Assa.*

* * *
For the first time in its history, the PRESBYTERIAN REVIEW, with commendable enterprise, has issued an illustrated Christmas number. The special cover is a work of art, being a beautifully engraved landscape appropriate for the season. The paper as a whole is much enlarged, and besides special engravings, there is a heavy toned plate giving a picture of all the moderators who have presided over the Church since the union of 1876. This of itself will prove a valuable souvenir which Presbyterians all over the country ought to prize greatly. The letter press is bright, seasonable, and instructive, and the patrons of the paper ought to feel proud of the Christmas gift provided for them by the publishers. —*Mail.*

* * *
One of the most attractive Christmas numbers sent out by any religious paper is that of THE PRESBYTERIAN REVIEW just to hand. The piece de resistance is a splendid half-tone engraving on heavy calendar paper of the moderators of the Presbyterian Church in Canada, since the union of 1876, beginning with the late Rev. Dr. Cooke of Quebec, and ending with Rev. Dr. Thos. Sedgwick, the present occupant of the chair. Presbyterian homes will find this souvenir very appropriate for framing, and it will form a picture of historical value to the lover of the church. With this picture are from three to four pages of well-printed, crisply written biographical sketches of the Moderators. The cover is artistically designed and is an alluring introduction to a budget of bright, topical reading matter. The publishers deserve well at the hands of their constituency for their marked enterprise. —*Globe.*

Mission Field.

Topics for 1894.

- January—The World.
 February—Chinese Empire, Confucianism.
 March—Mexico, Central America, West Indies, City Mission.
 April—India and Burma, Hinduism.
 May—Siam and Malaysia, Unoccupied Fields, Buddhism.
 June—Africa, Freedmen.
 July—Islands of the Sea, Arctic Missions, North American Indians.
 August—Papal Europe, Romanism.
 September—Japan, Korea, Shintoism, Medical Missions, Chinese and Japanese in the United States.
 October—Greek Europe, Moslem Lands.
 November—South America, Frontier Missions in the United States.
 December—Syria, The Jews, Educational Work.

Personal consecration should be written purse-and-all-consecration.

And such is poor human nature! My hand was nearly shaken off and my hair nearly shorn off for mementoes by those who willingly let missions die.—*Julson*.

Every Sabbath the members of the Church of Christ Endeavour Society of Elmira, O., visit the jail to hold a prayer meeting, and the good literature and flower committees carry reading and flowers to the prisoners.

The Scottish United Presbyterians have on hand a most important call for several women to go out at once to Manchuria, where upwards of 1,000 women are literally famishing for the truth, with none to minister to them.

The idea that all dark skins are of a race innately "lower," in the sense of being unfit for progress and civilization, is an idea born of impartial insolence, an inhuman religion, and a narrow conception of human progress.—*Fredric Harrison*.

Out of 50,000 Sioux, over 4,000 are now members of Episcopal, Presbyterian, or Congregational churches. Many, if not most of these have become citizens. The contributions of those connected with the Episcopalians amounted to \$400 last year, while the women raised \$2,210.

The world will never become wholly Greek, nor wholly Roman, nor wholly Protestant, but it will become wholly Christian, and will include every type and every aspect, every virtue and every grace of Christianity—an endless variety in harmonious unity, Christ being all in all.—*Philip Schaff*.

Dr. Barnardo's last report shows that the income for the year, amounting to £133,000, was contributed by 74,543 donors, two-thirds of the amounts being in 40,004 sums under £1 each, and that less than 1,900 were of sums of £10 and above. And it is said that half of the income of the Salvation Army is collected, chiefly in peace, from the poor people who attend the services.

A deaf and dumb woman in Manchuria, having applied for baptism, made her confession of faith in this fashion: She drew on a scrap of paper a crooked line, and pointing first to herself and then downward, indicated what her past evil course had been. Then, drawing a straight line, and pointing to her heart and looking upward, described

the highway on which she was now travelling.

Women are displaying a remarkable capacity for organized philanthropy. Their recent Congress brought together a large number and an infinite variety of societies. It is estimated that there are some 20,000 women receiving salaries in England as officers of benevolent organizations and 500,000 giving themselves in a semi professional and continuous way in such work.

We must not pervert Scripture precedents. The story is that a man called upon a rich friend for charity. "Yes, I must give you my mite," said he. "Do you mean the widow's mite?" asked the solicitor. "Certainly," was the answer. "I shall be satisfied with half as much as she gave," said his friend. "How much are you worth?" "Seventy thousand dollars." "Give me, then, your check for \$35,000; that will be half as much as she gave; for she, you know, gave her all."

Of the 1,500,000,000 of the earth's inhabitants, the Emperor of China holds sway over 405,000,000; the Queen of England rules or protects 380,000,000; the Czar of Russia is dictator to 115,000,000; France, in the republic, dependencies and spheres of influence, has 70,000,000 subjects; the Emperor of Germany, 55,000,000; the Sultan of Turkey, 40,000,000; the Emperor of Japan, 40,000,000, and the King of Spain, 27,000,000—two thirds of the population of the globe under the government of five rulers.

At the Missionary Congress in Chicago a committee of ten was appointed to prepare a memorial and address to all missionaries with the view of calling together an international congress of missions for the purpose of reorganizing the missionary forces of all lands. The especial object in mind is the prevention of the waste of funds in mission fields by different societies overlapping each other. If at this point thorough and universal reform could be had, and also in respect to the unseemly strifes in the foreign field between Christians of different names, the good cause would go forward with rapid strides.

The agitation of the rights of women, and most properly too, has reached the missionary societies where, from the beginning, the brethren have had things all their own way. The wives of missionaries have for the most part been too little accounted of; have been omitted in the reckoning. And woman's worth as a money-gatherer was long unsuspected. The latest case of becoming feminine self-assertion is seen in the recent request of the Congregational Woman's Board that, since almost half of the contributions are derived from its efforts, a fitting proportion of its members may be possessed of voting powers in the American Board.

One good missionary is worth ten indifferent missionaries. You must remember that the personal characteristics of men who have to deal with natives, and especially with ignorant natives who are plunged in the depths of superstition, not only influence the people among whom their lot is cast for the time being, but they leave traces behind them that may continue for years; so that, while a good man may leave his memory green to blossom for years, an indifferent man, or one who does not understand the natives, may hinder for years the progress of that enterprise to which I am sure all here are so entirely devoted.—*Sir C. Ewen Smith*.

Locate the statement in any other land and it is just as true. A missionary in Japan writes that the hindrances

to mission work come from natural depravity, religious training, practical moral difficulties, and unconverted church-members. In reference to the effect of religious training he says: "We speak of *God*, and the Japanese mind is filled with idols. We mention *sin*, and he thinks of eating flesh or the killing of insects. The word *holiness* reminds him of crowds of pilgrims flocking to some famous shrine, or of some anchorite sitting lost in religious abstraction till his legs rot off. He has much error to unlearn before he can take in the truth."

The Rev. Sumantrao V. Karmarkar, of Bombay, writes in the *Missionary Herald* (American Board), "The home of the missionary has done more to forward the progress of the Gospel in India than any other agency. To see a woman, intelligent yet womanly, presiding at the table, voicing her opinions and ideas freely, assisting her husband in his noble work, managing diligently her own household, and conducting faithfully her special work among women, is a novel and most interesting sight to a Hindu. The esthetic and Christian environments of such a home have so impressed the minds of our people that they are endeavoring to adopt this ideal home life as far as practicable."

First, all the giving for missions was wholly by the churches as such, and through the annual collection. Next, the women organized by themselves and sought pledges of definite sums. Now, it looks as though the process of differentiation was to be carried another step, and the boys and girls, the young men and maidens, were to be banded together to work, in a sense by themselves, and in their own way. And certainly somehow from early childhood onward there should be steady and persistent training in the grace of giving, and toil for the advance of the kingdom. There is a serious defect if only the fathers, or the elders of Israel, bear the burdens. Almost from the cradle let the pennies be saved and consecrated.

The Moravian brethren, in their reports of the Labrador Mission, make mention of the visit of the agents of the Chicago Exposition, to secure the visit of a company of Eskimos to the Fair, which we know was accomplished. The brethren acknowledge that these gentlemen gave them earnest assurances that they would do all in their power to secure the best good of the Eskimos in every way. Indeed, they strongly urged that a missionary should accompany them, which, however, the brethren declined. Being convinced that the dangers, both to health and to the moral and spiritual life, of so long a continuance among the mixed throngs of such a show, were much greater than any possible benefit, they strongly discouraged the project, so that the Eskimos who actually went we may assume to be those who were least under missionary influence.

The Presbyterian Church at Blantyre has been described as "a genuine Central African cathedral." *Life and Work* (printed at Blantyre) gives some interesting particulars of the interior furnishings. "An oak prayer desk, a gift to the church from Mr. Patrick Playfair, minister of Glencairn, has arrived. It is carved by himself, and is a beautiful piece of work. We value it highly." "The communion table is very light in structure, of oak, with thistle-leaf ornaments. The design is taken from an old table in Holyrood. The window-sills and heads of doors are carved in native wood by the boys from designs by ourselves." "A standard lamp, the gift of Mrs. Playfair,

whose husband, the late minister of Abercorn, was one of the first to take an interest in the founding of the Blantyre Mission, has arrived, and now graces the apse. It is well colored, and the corona of seven lights adds to the beauty of the church. It is pleasant to record that twelve years ago Mr. Playfair made a valuable gift to the mission of meteorological instruments. We have now hung the central lamp, the gift of the laundry workers. A central chain, is suspended from cross-beams, which in light scroll work stretch from four faces of the octagonal drum of the dome. This supports a cluster of twelve lamps from a height of thirty-six feet. The lightness of the grouping of the lumps in black iron scroll work is the most marked feature in the structure."

Rev. R. P. Mackay has returned after attending the two days' conference held in the Foreign Mission Institute, Galt. He states that the attendance of ministers and others throughout was first-class. During the convention he delivered addresses on "How Best to Advance Mission Interests Among our People"; "The State of the Mission Field To-day"; "The Possibilities in Mission Work"; and "The Urgency of Missions." Addresses were also delivered by Rev. Mr. Glassford, of Guelph, on "The Baptism of the Holy Spirit on the Institute"; by Rev. J. Hardie on "Hindrances to the Mission Interests in our Churches"; by Rev. Mr. Atkinson, of Berlin, on "Prayer in Reference to Mission Work"; by Rev. Dr. Jackson, of Galt, on "Waste in Missions"; and by Rev. Dr. Parsons on "Individual Application as to Foreign Mission Work." Great interest was taken in addresses and the discussions on them, and many new and valuable ideas were brought out.

Indore Missionary College Fund

Reported already up to Dec. 14th	\$151.15
Received since up to Dec. 21, from Mr. W. Finlayson, Emondville	1.00
A Friend of Missions, Dun gannon	1.00
Mrs. J. Dickson, Wingham.	1.00
Mr. Jas. Burdge, Brucefield	1.00
Miss Emma Burdge, Brucefield	1.00
First Presbyterian Church, Brucefield, added to collection	4.00
Total	\$160.15

ANOTHER EXTRACT FROM MR. WILKE'S LETTER.

"As our Christian boys, in a long string, come marching into the Church—I call them my young army—I cannot help lifting up a prayer to the Master that they may be fully equipped for His service, and having a yearning desire to accomplish this at least. If I can but multiply myself forty or fifty fold my work here shall not have been in vain, and yet there is no reason why it should not be two hundred or three hundred fold as well as forty." (Yes, there is one reason, and we who are at home are responsible for that.)

And when, on the other hand, Mr. John stands up to preach, and with a power that neither I nor any other European in the field possesses, presents the truth of Jesus Christ, I am made to feel the great gulf between him and our untaught workers, and yet the great power we might possess if all our Christian workers were trained. This is not the work of a day nor the work that specially attracts the attention of nor praise of those at home; but all the same I believe it is

the most important work I can do and that I believe God wants me to do."

And this is the work that is cramped and imperilled for the want of that \$10,000.

I want to speak a pointed word to Jesus Christ's wealthier followers—to those of His own to whom he has entrusted much of his silver and gold. May it not be that by these unobtrusive but repeated calls the Master himself, "whose you are and whom you serve," is laying his own hand upon some of your hundreds or thousands and saying to you, "the Lord has need of these"? Shall our Lord, who bought us and all we have by his own blood, be in "need," and shall it not be counted the sweetest privilege to supply that need? The painful thing is to see his "need" and yet not have wherewith to supply Him. It surely must be so sweet to hear the call and be able to respond effectively.

I would just explain that the Mr. John spoken of above is the teacher in the Indore College who has special charge of the Christian boys. He is, I believe, a graduate of Jaffner Missionary College of Ceylon, and is a constant proof to the Indore Christian community of the power of the trained native missionary. ANNA ROSS.

Brucefield, Ont., Dec. 21.

PRECIOUS THOUGHTS FROM LIPS NOW SILENT.

I MUST apologize for the personalities introduced into these jottings by explaining that the special force of the thought might fail to appear apart from the very circumstances in which they were received. ANNA ROSS

My own mind had often puzzled over the sixth beatitude given in Matt., 5th: "Blessed are the pure in heart, for they shall see God." What does Jesus mean? Does He really see anyone of His people what He can call "pure in heart?" I could not imagine it, that under that gaze even the most sinless perfectionist could be pronounced "pure," "pure in heart." Yet these were His own words, and he would not pronounce a class "blessed" that did not exist. That would not be His style of using language. The matter was too hard for me. It lay for years an unsolved perplexity.

One evening at our Thursday prayer-meeting Mr. Ross took as his subject just twelve verses of the 5th of Matt. The thought quickly flashed upon me: Now I shall see what he says. I knew he would not slip past it, and wondered what he would do with it. When he reached that sixth beatitude he disposed of it almost in a sentence. "Blessed are the pure in heart for they shall see God. The pure in heart is the one that sees himself to be utterly impure." Then he enforced the truths just uttered by a simile, homely but to the point—"A dirty woman does not see dirt. Put her into a dirty house and she is quite comfortable; but put a clean woman into a dirty house and she sees and feels every speck and cobweb that is in it."

What more was said I cannot remember, but the thought given then has stayed. A good many times have I applied that balm right from Heaven's medicine chest to hearts broken under a sense of utter unworthiness and sometimes with marked effect. It is such a sweet surprise. My painful consciousness of deadness, ingratitude and sin an actual proof that he has already planted in me the "pure heart" that longs for nothing so much as to be wholly cleansed from every taint. The fact that my eyes have been opened to see my own sinfulness, a proof that these same eyes are preparing to "see God" and to be "satisfied with the likeness.

Church News.

Rev. R. MOODYE, Clerk of the Barrie Presbytery, requests that postal matter for him be addressed to Barrie, Ont.

Rev. J. H. COURTENAY has accepted the call to International Bridge, and will be ordained and inducted on the first Tuesday of the New Year.

Missionary services were preached in Ebenezer church, at Bethel church and at Maple Grove, on Sunday, 17th Inst., Rev. J. B. Hicks, B. A., of Baltesea.

At a meeting held in Knox Church, Gravenhurst, on Tuesday evening, the 15th December, it was heartily and unanimously decided to extend a call to Rev. L. Porrin, B.A., of Pickering.

Rev. Mr. Kitts, who has spent five years in the interior of China, and during his stay in that country adopted the native dress, preached a very eloquent sermon in St. Paul's church, Brockville, lately.

Rev. JOHN McMILLAN, of Wick, has been granted one year's leave of absence by his session, owing to continued ill health. We hope that he may be fully restored long before the expiration of that time.

It is announced that the Mildmay Mission to the Jews is about to receive some \$25,000 from a bequest, and that the sum will be expended in distributing New Testaments and Christian literature to Jews all the world over.

Dr. O. R. Avison, formerly of Almonte, who a few months ago left for Corea, China, where he is laboring as a missionary of the Presbyterian church, has an interesting letter in last week's *Rideau Record* describing his journey out to the scene of his labors.

Rev. JAMES WILSON, B.A., has been in Toronto for some days under medical advice, and is slowly mending. He has been unable to supply his pulpit for some time. Rev. R. W. Ross, M.D., a fellow graduate, has been taking his work during a part of his absence.

Rev. Dr. SEXTON will preach the anniversary sermons in St. Andrew's church, Carleton Place, on Sabbath, January 6th. It will be remembered that Dr. Sexton conducted the Missionary Services at this church last year, and the success was so great that he has been invited again this year.

Rev. R. P. Mackay, secretary of Presbyterian Foreign Missions, has received a letter from Mhow, Central India, stating that Rev. Norman H. Russell missionary, who has been seriously ill, is now fully recovered, and has returned to his work. Mr. Russell had been recuperating in South India.

The anniversary of the induction of Rev. R. J. Beattie to Knox church, Guelph, was, recently, celebrated by the congregation, at a social meeting. Rev. Dr. Torrance presided, and congratulatory addresses were made by Rev. Messrs. Williams, Smith, Hartley, Dr. Henderson and Mr. Peterson.

A strong defence is made of the Madras college by Rev. J. Colville Pentie, now in Scotland. He declares it would be a disaster if there were any curtailment of the school or college work. While the work was certainly costly, the church contributed only 21,000 of the 140,000 rupees required.

The young people of the Melrose, Ont., congregation will give an entertainment in the Literary hall, on Friday evening, Dec. 29th. An interesting programme will be submitted and judging from similar gatherings under the same management an enjoyable time may be expected. Proceeds in aid of the organ fund.

On Sunday, Dec. 17th, the Rev. James Stuart, of Prescott, conducted the anniversary services in the united congregation of Hickston and South Mountain. Sickness and bad roads prevented quite a number from listening to the excellent services preached by Mr. Stuart. Under the able management of the pastor, Rev. J. F. Macfarland, B. A., this congregation has become entirely free of debt on both church and manse. The example thus set is one which many of our congregations might well follow.

Presbytery of Peterborough.

The Presbytery of Peterborough met on the 19th December. There were 16 ministers and 6 elders. Leave was granted to Mill St., Port Hope, to moderate in a call so soon as the people are prepared for the step.

The Rev. Mr. Dowsley, being present was invited to sit with the presbytery.

On motion of Mr. Carmichael, seconded by Mr. Thomson, the following resolution was adopted unanimously on the subject of the coming plebiscite: "The Presbytery would repeat the deliverance of the Supreme Court of our Church that the general traffic in intoxicating liquors is contrary to the Word of God and to the Spirit of the Christian religion, and that it ought not to be legalized by the votes of the Christian people, and in view of the fact that the Ontario Legislature has appointed a Plebiscite for the 1st of January, by which the electors of our Province may express their judgment on the prohibition of the liquor traffic, the Presbytery express the hope that our People may be found united in their efforts to oppose this traffic and urges upon our ministers to bring this subject before our congregations."

The following committees were appointed to consider the several remits of Assembly with instructions to report at next meeting, viz: Enlarged Powers of Synod—Messrs. Carmichael, Cleland and Roxburgh. Relation of Colleges to the Church—Messrs. Smith, Terrence and Tutley. Recommendations of Hymnal, Committee—Messrs. Roxburgh, Scott, Thomson and Wright. Representation of Missionary Stations in Church Courts—Messrs. Lord, Hay and Clarke.

Mr. Carmichael reported regarding Presbyterial Visitation Meetings held in Campbellford, Hastings and Norwood with most satisfactory results. Mr. Cattenach was appointed to represent the Presbytery at the forth coming of annual meeting in Cobourg of the Womans' Foreign Mission Presbyterial Society. The next meeting of Presbytery was appointed to be held in Mill St. Church, Port Hope, on the third Tuesday of March, at 9 o'clock. Delegates were appointed to visit Augmented congregations as follows:—Springville and Bethany—Mr. Terrence. Warsaw and Dummer—McCarmichael. Havelock—Mr. Thomson. Janetville, &c.—Mr. MacWilliams. Bobcaygeon—Mr. Bloodsworth.

The resignation of Mr. Ewing was accepted of on the ground of age and infirmity. Mr. McNaughton was appointed to declare the pulpit vacant on Dec. 31st. Mr. Bloodsworth was appointed Moderator of Session during the vacancy. Steps were taken to secure for Mr. Ewing a suitable retiring allowance. In the evening a profitable conference was held in St. Paul's School room on the state of Religion.—Wm. Bennett, Presiding Clerk.

Presbytery of Brockville.

Met in First Church, Brockville. In the absence of the moderator Mr. A. Robt. Toye, an elder, was appointed to the chair. Elder's commissions in favor of Messrs Andrew Reily, Newton Casselt and N. H. Cochrane were re-

calved. Permission was granted to Mr. Jas. Madill to remain in California on condition that an ordained minister shall take charge of his congregation. A reference from the Toledo and others anent the minister's residence was received, referred to a committee and disposed of as follows: (1) That the minister reside at Athens. (2) That Athens contribute \$250 per annum towards stipend fund and a manse, and that Toledo contribute \$275 per annum. (3) That the Presbytery express its surprise that the contributions per family at Toledo should be so far below that of Athens, and earnestly entreat them to contribute according to a more equitable rate. (4) That Mr. Sinclair be appointed to preach at Toledo and Athens and advocate this finding of the Presbytery. A letter accompanied by a doctor's certificate was received from Mr. Joseph H. Higgins asking to have his leave of absence extended to May 1, 1894. This leave was granted. Mr. McCulloch's certificate from the Presbytery of Kingston was received and acknowledged. Messrs. Sinclair and Graham were appointed to address the W. P. M. S., at the next regular meeting of the Presbytery. A letter from Dr. Torrence in regard to the probationer's scheme was read and contents noted. Mr. Macfarland gave notice that at the next regular meeting he would move that the Sunday School Association be discontinued. Mr. MacKenzie reported on behalf of the committee appointed to prepare a deliverance on the Plebiscite as follows: In as much as a vote is soon to be taken as to the advisability of taking the matter into their serious consideration with a view to giving it their support both by their influence and by their votes. The above became the judgment of the court. Mr. Stuart, Presbytery's H. M. Convener, presented the H. M. report and showed that at present there were only two groups of mission stations and that these were regularly supplied with Gospel ordinances. Stone's Corners and associated stations were advised to hear students of the graduating class of Queen's College with a view to calling one of them next summer, and to make application for a grant of \$125 per annum from the Augmentation Fund. The committee on A. I. M. F., was instructed to arrange a system of exchanges with a view to canvassing the Presbytery in the interest of that fund. The next regular meeting was appointed to take place at Prescott on the last Tuesday in February, 1894, 2:30 p. m.—George MacArthur, Clerk.

Presbytery of Barrie.

At the meeting of this Presbytery on Nov. 23, the resignation of the charge of Stayner and Sunnidale by Mr. R. Moodie was accepted and the Rev. Alex. McDonald, of Duntroon, was appointed to declare the pulpit vacant on Dec. 10, and thereafter to act as moderator of session. Mr. R. W. Goodall intimated his desire to be employed in the Home Mission work of the church, and, on the recommendation of a committee appointed to examine him, it was agreed to employ him as a Catechist. The Presbytery engaged in consideration of re-arrangement of congregations in the bounds. Reports of committees formerly appointed to visit congregations in this interest were received and discussed. It was agreed to effect, if practicable, the following changes: Central Church, Oro, to be united with Guthrie and Mitchell Square Churches and Oro Station; Bondhead and Cookstown to be disunited with the view of uniting the former to Monkman's Station in Tecumseth, and the latter with Townline and Ivy. A committee was appointed to visit other congregations and consult as to further changes.

These steps have been taken in order to lessen the claims of this Presbytery on the Home Mission and Augmentation Funds. It was agreed to procure assistance to the Rev. A. McDonald in supplying stations at Nottawa and Valley Road connected with the large charge of West Nottawasaga. Leave was granted to the congregation of Bradford to mortgage their church property for \$2,000. The Presbytery adjourned to meet at Barrie on Tuesday, Jan. 9, at 10:30 a. m., to consider remits of the assembly and emergent business in the forenoon and to hold a conference on spiritual topics in the afternoon and evening.—Robt. Moodie, Clerk.

Presbytery of Owen Sound

The Presbytery met in Knox Church Dec. 18, at 10 a. m., Mr. McAlpine moderator. Judge Creaser for the committee appointed to consider enlarged powers of Synods recommended: That Synods shall issue and finally dispose of all complaints and appeals not involving polity or doctrine, reserving the power of the General Assembly on application to grant special leave to persons dissatisfied with the judgment of Synod to appeal to the assembly. This was adopted. It was agreed to hold an adjourned meeting to consider the committee's report on the Hymnal. Other remits shall be reported on at the meeting in March. Presbytery resolved to meet in Lion's Head, Tuesday, Jan. 10, at 2 p. m. to license and ordain Mr. John Maxwell who is laboring as a missionary there, Mr. Rodgers to preside, Mr. Hamilton to preach, Mr. D. A. McLean to address the minister and Mr. P. McVrob the people. Mr. McLaren was appointed to conduct the devotional exercises at next meeting. The ministers of the town, Dr. Waite, convener, were appointed to prepare a programme for conference on Monday afternoon and evening preceding the next regular meeting in March. The evening meeting to be public. The Presbytery then adjourned to meet in Knox Church, Owen Sound, Tuesday, Feb. 13, at 10 a. m., and the meeting was closed with the benediction.—John Somerville, Clerk.

Presbytery of Kamloops.

Met at Vernon, Dec. 13.—Arrangements were made for carrying on the Chinese work begun some time ago by the Pres. of Calgary.

Temperance.—Resolved to correspond with the Presbyteries of the Synod asking them to unite in suggesting that some such question as "What is your opinion upon making total abstinence and separation from the liquor traffic a condition of membership in our church?" should be sent down to sessions next year. Or in sending a memorial to the General Assembly asking it to consider whether the declaration of such condition is not necessary as a matter of consistency in view of its own repeated declaration on the temperance question. It was agreed that a conference upon state of religious Sabbath observance, temperance and missions be held at the first evening sederunt of next ordinary meeting upon the question of the "relation of the colleges to the church" it was agreed to approve heartily all the recommendations of the Assembly's committee.

A considerable time was spent upon the proposals of the Hymnal Committee. The following resolutions were adopted:

- (1.) To approve the recommendation that the present hymnal be enlarged and revised.
- (2.) To approve the resolution that the whole Psalter be retained.
- (3.) To suggest that the whole book

of paraphrases with the omission of Nos. 1, 3, 5, 6, 7, 12, 14, 17, 24, 29, 51, 36, 38, 45 and 62 be retained.

(4) To recommend that Nos. 53, 61, 69, 91, 88, 145, 116, 143, 171, 198, 230, 242, and 309, in the list of proposed omissions, be retained.

(5) To call attention to the fact that the committee recommends the rejection of No. 43 in the present Hymnal, and then proposes the addition of the same hymn under No. 116 in the new list.

(6) To recommend the rejection of Nos. 2, 5, 13, 14, 15, 19, 20, 25, 28, 30, 35, 39, 43, 56, 57, 61, 65, 66, 76, 80, 89, 91, 95, 101, 103, 106, 108, 109, 124, (7th verse of 120), 125, from the proposed list of new hymns.

(7) To declare entire disapproval of such hymns as quoted under "Children's Hymnal No. 172," because somewhat suggestive of old nursery rhymes (29). Sing a Song of Sixpence, etc.

(8) To suggest that Nos. 132, 155, 219, 416, 623, and 739, with tunes set to them in "Songs and Solos with Standard Hymns (750 pieces)," be placed in the new book of praise.

Upon the remit *re* Enlargement of Synodical Power, is resolved to recommend that no change be made in the law of the Church.

It was agreed to approve heartily Interim Act in *re* Representation of Mission Session.

Attention was called to the fact that the Session of Revelstoke had sent the missionary in charge to the east for the purpose of collecting funds for a new church. Presbytery passed a resolution of disapproval.

The Convener of the Home Mission Committee was authorized to make application for advances on grants. Next meeting to be held at Kamloops, the second Wednesday of March, at 10.30 a.m. — JOHN KNOX WRIGHT, Presbytery Clerk.

Presbytery of Miramichi.

THIS Presbytery met in St. John Church, Chatham, on December 19, at 10 o'clock. The principal business was the consideration of remits from the Superior Courts of the Church. The remit of the Assembly as to the relation of colleges to the Church, and the method of appointing professors was deferred till the March meeting because the necessary documents relating to it had not come to hand. The remit in reference to representation of Mission Stations in Church courts was approved to the extent that all stations having a regularly organized session be entitled to representation. The remit proposing to enlarge the powers of Synods was disapproved. While it is desirable to discourage appeals to the Assembly as far as practicable, the Presbytery felt that to bar appeals, except in cases involving doctrine or polity, would be a violation of the rights of the membership under the constitution of the Presbyterian Church. Overtures from the Synod of the Maritime Provinces proposing the appointment of a Missionary Superintendent and a Synodic Evangelist were both disapproved. Arrangements for the careful consideration of the remit anent the Hymnal were made as follows:—Messrs. McKay, Arthur, McKay and Johnston, with these elders were constituted a committee to revise the proposed additions from one to thirty, and to report on changes proposed in the Psalter. Messrs. Carr, Fisher, Greenlese, Fowler and Miller with their elders, to revise from thirty-one to eighty and to report on proposed revision of the Paraphrases. Messrs. Hamilton, Steven, Murray and Thompson with their elders, to revise from eighty-one to one hundred and thirty-one, and report on the decisions and amendments proposed in the pre-

sent Hymnal. These committees to report at the March meeting. A call from the congregation of Bass and Nicholas Rivers addressed to Rev. J. W. Crawford, of Mahone Bay, in the Presbytery of Lunenburg and Shilburn, was sustained and forwarded to the said Presbytery. Arrangements were made for the supply of Mission stations and vacancies and for the more effective collection of missionary funds, and the Presbytery adjourned to meet at New Castle on the last Tuesday of March, 1894, at 10 o'clock, a.m.—N. M. K., Clerk.

Presbytery of Sauguen.

THE Presbytery of Sauguen met in Clifford, Dec. 12. An extract minute of the Presbytery of Sarnia was read, intimating that Mr. Pritchard had declined call to Fordwich and Gorrie. The congregations of Holstein and Fairbairn were granted leave to mortgage their manse property to the amount of \$1,100. Mr. Aull reported that he had visited Cedarville and Esplin, also Drayton, anent grants for the Home Mission Fund. Mr. Aull further recommended an exchange of pulpits as the best method of bringing the different schemes of the church before the congregations. The exchanges recommended by him were agreed to. Messrs. Thom and Edmiston were appointed to meet with Drayton congregation on the day of their annual meeting, to give advice and encouragement. Messrs. Ramsay and Munro were appointed to make arrangements for Dr. McKay's visit to the Presbytery. Mr. Stewart laid on the table a hearty, unanimous call to the Rev. A. B. Dobson, of Esson and Willis Church, Oro, Presbytery of Barrie. Salary \$800 per annum, and manse. The call was sustained, and Mr. Stewart was appointed to prosecute the call. Conditional arrangements were made for induction on Feb. 13 next. The rate for Presbytery and Synod Funds for next year was fixed at four cents per member. Mr. Munro, on behalf of the committee appointed to bring in a resolution anent Evangelistic services, presented the following report, which was adopted: "Your committee would recommend that Sessions and ministers take into serious consideration the propriety of conducting a series of continued services, with a view to more earnest and importunate prayer and the presentation of the Gospel to the people, and further we would recommend that such services be conducted under the control of the pastor and session, and through the agency of the regular ministry and our Christian people. Rev. John Morrison tendered his resignation of the pastoral charge of Cedarville and Esplin on account of impaired sight. It was agreed to cite the congregations to appear for their interests in Mount Forest, Jan. 16, at 2 p.m. Mr. Ramsay read a carefully prepared report on the state of religion, which was received and adopted.

The following committees on remits were appointed to report at next meeting 1. Messrs. Cameron, Young and A. S. Allan, M.P.P., on enlarged powers of Synod, 2. Messrs. Ramsay, Munro, and Thom on relation of colleges to the church. 3. Messrs. McKellar, Aull and Murdock on recommendation of Hymnal committee. 4. Messrs. Aull, Munro and McMurchie, on representation of mission stations in church courts. Honor certificates for repeating shorter catechism were granted David Dec Teskey, Maggie Teskey, Wm. Johnston, Ann Jane Harris, Albert Edward Dutton and Barbara Cochrane Bell, from McIntosh Sabbath School. Hugh McKellar and Katie McKellar, from North Luther Sabbath School. Ida McEwan from the Mount Forest Sabbath School.

and two from Holstein Sabbath School.

There was presented and read a report of the President, W.F.M.S, which also met in Clifford same day. It was moved by Mr. Ramsay, duly seconded and carried, that the Presbytery having listened with great pleasure to the report of the President W.F.M.S, from which it appears that there are now fourteen auxiliaries and six mission bands with a membership of about 390 within our bounds; that they have contributed this year to Foreign Missions a sum of \$610.65 and have sent to the north-west for use among the Indians, clothing valued at \$564.95, being an increase of \$214.63, hereby records its sense of the great importance of the work in which the ladies are engaged, tenders its congratulations upon the success of their operations, and expresses its hope, that they may go on and prosper until among the multitude of women in lands, still heathen, there may be none who have not heard the glorious gospel of Jesus Christ. There was a public meeting in the evening in connection with the W.F.M.S, which was well attended, when Mr. McKellar on behalf of the Presbytery, and Mr. Ramsay, on behalf of the society, gave very able and instructive addresses on Foreign Missions.—S. Young, Clerk.

Presbytery of Bruce

meet at Walkerton, on Dec. 12th, when Mr. Fitzpatrick was appointed Moderator for the next half year and presided. Mr. Johnston reported having moderated in a call from Pinkerton and West Brant in favor of Mr. George McLennan, late of Camlachie. The calls was signed by 179 communicants and 63 adherents, and the stipend promised is \$800 a year, with manse. Commissioners having been heard the call was sustained, put into Mr. McLennan's hands and accepted. The induction was appointed to take place at Pinkerton, on December 26th, at 2 p.m., when Mr. Johnston will preside and address the congregation, Mr. Craigie preach and Mr. Duff address the minister. A call from North Bruce and St. Andrews, Sauguen, to Mr. Hector McQuarrie, recently of Wingham, signed by 164 communicants and 54 adherents, and promising an annual stipend of \$800 with manse and one month's vacation, was sustained and ordered to be forwarded to Mr. McQuarrie. Conditional arrangements for the induction at North Bruce, on January 4th, 1874, at 1 p.m., were made, as follows:—Mr. McLennan to preach, Mr. Fitzpatrick to preside and address the congregation, and Mr. Anderson to address the minister. Dr. James tendered his resignation of the pastoral charge of Knox Church, Walkerton, stating that on account of his advanced age and the largeness of the congregation and parish, he did not feel able for the work that should be done and asking the Presbytery to take the usual steps to have his resignation considered and acted on at the next ordinary meeting in March. It was resolved to ask the session and congregation to appear at next meeting and in the meantime a deputation consisting of Messrs. Toimie and Johnston was appointed to visit the congregation and confer with them anent the resignation. In answer to the remit on the proposed new hymnal the Presbytery considered it unwise to make any additions at the present time and recommended that the psalms and paraphrases should be kept entire. On motion of Mr. Johnston the following motion was adopted: "That this Presbytery view with pleasure the continually increasing interest in the cause of temperance and in view of the opportunity to be given the community at the approaching municipal elections to express their approval of such legislature as would

tend to the complete abolition of the liquor traffic would urge upon all Christian electors to embrace the privilege of casting their ballots in favor of total prohibition.

Mr. Craigie was appointed convener of the Committee on the State of Religion and Sessions were instructed to forward their reports to him.—J. GOUR-LAY.

Presbytery of Chatham.

THE Presbytery of Chatham met in St. Andrew's Church, Chatham, on Tuesday, December 12, at 10 a. m., Mr. McLaren, Moderator, in the chair. There was a large attendance of ministers but only a few elders. The minutes were read and confirmed. Mr. Becket reported for the committee appointed to visit certain stations in Dawn and was authorized to organize them into a Mission station to be called Bent Path. Duart session records were laid on the table, examined by a committee, reported on and ordered to be attested as carefully and correctly kept. The clerk was instructed to write to Sarnia Presbytery regarding a claim of \$33 for mission work in Dawn during the last summer, stating that as this Presbytery had not incurred the expense it would not be responsible for the amount. On motion, Dr. Battisby, of Chatham, was unanimously nominated as Moderator of the Synod of Hamilton and London at the next meeting. The Rev. John Somerville, M. A., of Owen Sound, was nominated as Moderator of next General Assembly. It was moved by Dr. Jamieson, seconded by Mr. McLean, and agreed that in view of the approaching Plebiscite this Presbytery desires to record itself in favor of Prohibition and urges the members and adherents within its bounds to cast their votes and use their influence in its favor. After discussion on the Assembly's remit re the appointment of Theological Professors in Colleges it was moved by Dr. Battersby, seconded by Mr. Croll, and unanimously agreed, that on the appointment of Professors to any of our Colleges no such appointments shall be made without the sanction and approval of the Presbyteries of the Church. Messrs. McLaren, Jamieson, McColl and Denholm were elected a central committee to receive reports from members of the Court on the proposed changes in the Psalter and Hymnal, and from these to make a report and recommendations to Presbytery at its next meeting, and that the time for the reception of reports from members of Presbytery be limited to the last Tuesday in February. Dr. Battisby, Mr. Croll, Mr. Beckett and Mr. Stone were appointed a committee to bring in a deliverance on the question of the extension of Synodical powers at next meeting of Presbytery. It was agreed that this Presbytery favors the representation of Mission Stations in Presbyteries. Mr. Nattrass gave notice of motion to the effect that twice a year Presbytery hold an evening session when papers shall be read and discussed upon subjects prescribed by Assembly for conference and other subjects of interest and importance to the Church. It was agreed that the next meeting of Presbytery be held in First Church, Chatham, on the second Tuesday in March.—W. M. FLEMING, Clerk.

THE Presbytery of Chatham met *pro rata* in St. Andrew's Church, Windsor, on Monday, 11th Dec., at 4 p. m., and inducted the Rev. J. C. Tolmie, B. A., formerly of First Church, Brantford, into the pastorate of St. Andrew's Church, Windsor. Besides the members of the Presbytery there were present Mr. Tolmie's friends, Messrs. Hutt, of Ingersoli, and Mr. Crawford of Nia-

gara Falls, and Messrs. Harkness, McDonald and Dickie of Detroit, Canon Hencks of Windsor and Messrs. Ghent and Goodwin of Walkerville. After the induction the ladies of the congregation invited the ministers present and the members of the church to the school-room where an excellent supper was partaken of. In the evening a public meeting was held with Mr. Fleming, of Essex, in the chair, when speeches by Messrs. Hutt, Crawford, Nattrass, E. O. Fleming, Mayor of Windsor, and Alex. Bartlett were delivered, interspersed with music by local talent. The whole of the proceedings were of an interesting nature and will not soon be forgotten by those that heard them. Mr. Tolmie begins his career in Windsor under very favorable circumstances and we predict for him a prosperous pastorate.

Presbytery of Kingston.

THE Presbytery of Kingston held its regular meeting in St. Andrew's church, Belleville, on the evening of Tuesday, Dec. 19. The attendance was small, but a good deal of business was transacted. Rev. J. L. George, M. A., of John street church, Belleville, was appointed moderator for the ensuing six months. The usual routine business, such as examination of session records, was attended to. Reports were received from those appointed to visit augmented congregations, and from some of those who had been appointed to visit mission fields within the bounds and dispense ordinances. A committee was appointed to consider and report to next meeting of Presbytery as to the best means of checking the evil of irregular attendance upon the part of some members of Presbytery. The committee appointed at last meeting of Presbytery to consider and report as to the best means for stirring up an increased interest in the general schemes of the Church, whether by the holding of missionary meetings or otherwise, submitted their report which, with its several recommendations was adopted as follows:

1. Increased circulation of the *Record*, the official organ of our Church.
2. Frequent reference to the great subject of missionary work in the pulpit ministrations.
3. Occasional exchange of pulpits by pastors of contiguous charges.
4. The issuing of an annual pastoral on the subject of missions, to be read from all our pulpits on two consecutive Sabbaths.
5. The placing of a number of volumes of the best missionary biography in all our Sabbath-School libraries.
6. The securing addresses as often as may be convenient by those who have had practical experience in home and foreign mission work.
7. The holding of an occasional Missionary Institute such as took place recently in Central and Knox Churches, Galt, Ont.
8. The setting apart of a special day of prayer, when this subject shall be the burden of petition.

The members of the Presbytery were instructed to carry out the foregoing recommendations as far as possible.

The Presbytery took into consideration the remit from the Assembly with regard to mission stations being represented in the Church courts, and expressed approval of the proposed change in the law, provided that the limitation of Section — of the Book of Rules, etc., be applied so as to group the sessions of the charge under one missionary for purpose of such representation. Attention was called to the indefinite one in the addendum to the proceedings of last General Assembly, and the Presbytery recorded its opinion that it is not competent for a Presby-

tery to appoint to act as an assessor with others in a Kirk Session anyone who has not been regularly ordained to the eldership, although one so ordained, though for the time being not an acting elder, may be so appointed.

The Presbytery also considered the remit anent enlarging the powers of synods, and expressed approval of the principle involved, complaining, however, of the indefinite terms in which the remit is sent down to Presbyteries, inasmuch as all cases of complaint and appeal may in a sense be said to involve doctrine or polity. The Presbytery suggests that a comprehensive scheme for rendering the Synods more practically useful by assigning to them jurisdiction in many matters which now lie under the direct jurisdiction of the Assembly, but which, being of a local interest or mere matter of detail, might more profitably be assigned to the inferior judicatories and thus relieve the Assembly of much of the work with which it is now burdened, be drafted and sent down to the Presbyteries for their consideration.

It was agreed to hold an adjourned meeting of Presbytery in St. Andrew's Church, Kingston, on Tuesday, Jan. 23, 1894, at 3 p. m., for the consideration of the remits on the Relation of Colleges to the Church, and on Proposed Changes in the Hymnal, etc., as well as for other competent business. The consideration of the Aged and Infirm Ministers' Fund was also deferred to the adjourned meeting.

The following resolution was passed with reference to the present position of the temperance question:

WHEREAS the evil of intemperance has been frequently alluded to in the deliberations of the Court of our Church, and

WHEREAS the evil has been frequently condemned as contrary to the Word of God and the spirit of the Christian religion, and

WHEREAS the office-bearers and members of our Church have been enjoined to use every legitimate means to effect its overthrow, therefore

Resolved, That we, the Presbytery of Kingston, in regular session convened, express our hearty sympathy with the movement now in progress looking to the total suppression of the liquor traffic; that we earnestly call the attention of all the members of the Church, and especially the office-bearers subject to our jurisdiction, to the deliverances of the General Assembly on the subject, and would press upon the attention of all members and adherents of the Church throughout our bounds the importance of declaring by their ballots on Jan. 1, 1894, their desire that the total prohibition of the liquor traffic should take place.

With regard to certain arrears alleged to be due student missionaries from certain mission fields within the bounds, the Conveners of Presbytery Home Mission Committee was instructed, on being satisfied of the correctness of such claims, to pay them *pro rata* as far as funds in his hands available for the purpose would permit, and to bring the matter again before the Presbytery at the adjourned meeting in Kingston, when reports from all who have labored in the mission fields of the Presbytery will be called for.

The Convener of the Home Missionary Committee was also instructed to arrange, if possible, for the transfer of Rev. J. McIlroy from the Poland Mission Field to the North Hastings district as a colleague there with Rev. George Porteous. Matters concerning Matawatchan, Sharbot Lake, etc., were remitted to the Presbytery Home Mission Committee.

The Presbytery then adjourned to meet in St. Andrew's, Kingston, on Jan. 23, 1894, at 3 p. m. — Wm. THOS. WILKINS, Clerk.

The Church Abroad.

Scotland. DR. MACLEOD, of Govan, has received £25,000 from some friends to endow new parishes in densely-populated parts of Glasgow.

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

PRINCIPAL RAINY, speaking at a jubilee celebration at Kirkliston, said that while God had given the Free Church at the Disruption a very large share of the spiritual life and Christian worth of Scotland there was no entail of His grace, and he would not hazard an opinion of how matters stood now.

REV. A. R. GIBSON of Carnoustie thinks that if prayer for the dead be efficacious at all, those members of the Scottish Church society who believe in it and pray for the blessed dead would act more wisely and benevolently if they prayed for the cursed dead. Wiser still, he considers, would be their praying for the cursed living. Dr. Macleod of Govan and his friends appear to Mr. Gibson to know more of heaven than of earth.

REV. WM. CAMPBELL, of Kildalton, Islay, died on 30th ult. A native of Lorn, he received license in 1880 and was soon afterwards ordained in Kilmenny, Islay. Thence after three years he was translated to Kilmacdonell, Kintyre, and in 1885 he was inducted to Kildalton. Against much opposition he introduced a choir and a harmonium into the church. He was a county councillor, and took a great interest in all public affairs.

REV. R. HOWIE, of Govan Free Church, in his correspondence with Rev. W. Simpson, of Bonhill, points to a statement in an address to the electors of Scotland issued in May, 1892, by the Church Interests committee as proof that he was correct in alleging that the multiplier $\frac{3}{4}$ (of the communicants) was claimed by the church as a proper figure when applied to the whole country for obtaining an approximate estimate of those in church connection.

EDINBURGH presbytery, in dealing with the report of the assembly's committee on public worship, have recommended that while systematic reading of the Scriptures is desirable, freedom of selection be reserved to ministers, that the Apostles' Creed and the Nicene Creed be not printed at the end of the hymnal; and (by 20 votes to 20) that, in determining the occasions on which the Lord's Supper should be dispensed, ministers with consent of sessions should be free to exercise the same discretion as is allowed to them in regard to sickness and distance of individual members in the administration of baptism.

MR. R. W. HUNTER, George IV. Bridge, Edinburgh, announces the publication of *Sons' Chapters in Scottish Church History*, by Rev. D. A. Mackinnon of Marykirk. As another souvenir of the jubilee of the Free Church, this should be an interesting volume. The history of ecclesiastical affairs in Scotland is traced from earliest days, down through Reformation times on to the ten years conflict; and the closing chapters appropriately deal with the church's work during the past fifty years, an account of the jubilee assembly, and "the future outlook."

PRINCIPAL RAINY, speaking lately of the progress of thought in the church, said that there must always be great identities of faith and speech throughout the church's history, but certainly he held that as the Gospel was addressed to this wonderful, deep, variously formed human nature of ours, it was the continual labour of the church to find out the great message of the Gospel to the precise condition in which men's hearts and minds were in each successive age.

REV. ARTHUR GORDON, of Edinburgh, admits that with the consent of St. Andrew's session he has, on several occasions, administered the communion privately, and says he knows many other ministers who have acted similarly. The church had not been acting the question straightly.

England.

THE Rev. J. T. Lloyd, now minister of Port Elizabeth Congregational Church (South Africa), and formerly minister of Ellison street Presbyterian Church, Gateshead, has received a call (which it is anticipated he will accept), to the co-pastorate of the Presbyterian congregation in Johannesburg.

At present the number of vacant charges in the English Presbyterian Church is sixteen, whilst the number of preachers on Roll A is twenty-five. It is not often the disproportion is so great. At the meeting of Synod in April last, the numbers were sixteen congregations and eighteen probationers.

The sudden death of the Rev. W. Swanson necessitated the holding of an inquest, and it is with deep regret we have learned that the evidence given was such that the jury returned a verdict of "suicide while of unsound mind."

The movement for the erection of a Presbyterian church at Bromley, Kent, is being pushed forward with considerable vigour. A building fund committee has been formed, and Mr. F. W. N. Lloyd, of Bromley House, has consented to act as its treasurer.

At a meeting of Presbytery in London, Eng., Rev. J. M. Fergusson moved the following resolution:—"That this Presbytery, while rejoicing at the temporary settlement which has been effected between the parties in the recent coal war, takes this opportunity of placing on record its conviction that the principle which has come to be known as 'the living wage' deserves the warm and hearty approval of the Christian Church." Mr. Fergusson said that the constitution of the Presbyterian Church was such as to fit it to be the Church of the people. But a democratic constitution might exist without the democratic spirit. It was the duty of the Church now to rise to the call of present circumstances, and show a deep, real, and practical interest in the great question of bettering the condition of the people. Difficulties of definition and other difficulties were raised; but the Christian Church, without entering into complicated questions, could claim the right to affirm the great principle that the remuneration of the labourer should be such as would enable him to maintain a healthy human home. Mr. Fergusson went on to quote statistics and declarations of opinion in regard to the late lock-out in the collieries. The resolution carried.

United States.

REV. E. B. MCGILVARY is the son of the Laos apostle, born on mission ground, an honour graduate of Princeton, who has already translated part of the Bible. He could not accept some of the deliverances of the Assembly, and resigned. The board accepted it. Inasmuch as the change of a dozen voices would have passed Herrick Johnson's paper instead of the one which was adopted it is evident that nearly half the church will sympathize with him.

Dr. Scharr's successor had a good letter from Cincinnati Presbytery. But Dr. Birch protested formally against his being received without being examined. That is the way division was forced a generation ago.

REV. DR. W. J. HANSEN, former editor of the Central West, recently received over fifty members to his church in upper New York. A Harlem paper says that sittings cannot be had, and that another church will have to be organized to accommodate the people.

PELOUBET'S SELECT NOTES.—A Commentary on the Sunday-School Lessons for 1894, by Rev. F. N. Peloubet, D.D., and M. A. Peloubet. 356 pp. Illustrated, \$1.25. W. A. Wilde & Co., 25 Bromfield St., Boston, Mass. It has been said "there was only one best," and among all the many helps for teachers of the International Lessons the "one best" is surely Peloubet's Notes. There are many helps that partially cover the lesson subject, but for a complete understanding of the text from every standpoint the teacher must have this book at hand for weekly reference in studying the lessons. It

will be a peculiar help during 1894, because the first six months' lessons, being from the earlier books of the Old Testament, introduce many perplexing questions that must be squarely answered, and Dr. Peloubet has been extremely wise and judicious in so presenting these controversial subjects that they become incidental rather than prominent, and thus do not obscure or tend to lead away from the main teachings of the lesson. In handling the lesson on the life of Christ for the last half of the year, the author has drawn from his incomparable store of past study and thought the brightest, most tronohant expressions and teachings of the world's students. The notes are simply complete in every respect, and even a captious critic would have to scan close to take exception to them. The text is illustrated with abundant original engravings which illuminate many otherwise dark passages, and as a whole, in its mechanical as well as literary make-up, the book will at once interest and instruct any teacher of the word. It is published in one volume, uniform with its nineteen annual predecessors, and is a rare reference book for one's library, even after the year's study is completed.


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