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# The Presbyterian Review.

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## REMIT ON STUDENTS GRADUATING.

BY REV. J. ROBERTSON D.D.

For the Review.

THE Home Mission Committee (W.D.) recommended the General Assembly to enact "that all graduating students, and ministers received from other churches be required to give at least one years service in the Mission Field before being eligible for a call." The recommendation was discussed by the Assembly and remitted to Presbyteries and the Senates of the College of the Church to consider and report to the next Assembly. Since then there has been no discussion of the subject through the press, and since only about one fourth of the ministers of the Church were at the Assembly, will you allow me to give the opinion of one member of the Home Mission Committee? For years the inadequate supply of our Home Mission Field has been before the Church, but the remedies provided have been only partial. The Summer Session in Manitoba College reduced the Winter vacancies in Western Canada one third; but this is not enough. According to the report of the Home Mission Committee there were between sixty and seventy missions with (say) 200 stations that received supply only during the summer last year and over thirty more that received support for only nine months. And much of the supply given in other fields was unsatisfactory, Presbyteries being obliged to employ catechists without mental training or experience, in important missions rather than close the church door. It is difficult to estimate the loss that the Church has sustained during the long years of the past by this unwise policy. In certain parts of Canada Presbyterianism has been smitten by a wasting disease, the result of neglect and exposure to hostile influences. The Committee sees its money going to support a mission that might soon become a spirited congregation, if continuously supplied, but the money is often wasted and development arrested by the policy of summer supply and winter starvation. The people do not hibernate, nor do other churches; and our people have before them the contrast between our methods and the methods of other churches to our disadvantage. The Home Mission report tells us e.g. that places like Kagawong with sixty seven families and 168 communicants were without supply last winter. With plenty of men in the church—more than can find regular employment—does it not look as if something should be done to remedy this? This winter I was told that probationers in some cases were getting only four or five sabbath's supply in the quarter being elbowed out the rest of the time by graduating students—and others. The Committee proposes to send our young men to the frontier for one year that we as a church may reap where we have sown and that we may not be expending money with the sure prospect that not we but some one else is to reap the benefit.

Let me give a few general facts. The policy of summer supply and winter neglect has long been pursued by us in Central Ontario and with what result? Take thirty five constituencies between York and Glangarry and you find according to the Dominion Census that the

Population increased in 20	and decreased in 15
Presbyterians	" " 20 " " " 15
Methodist	" " 25 " " " 10
Anglicans	" " 15 " " " 20

Why should the Methodist Church show in that district to such advantage as compared with the Presbyterian Church? Is she sounder in theology, are her ministers better trained, are they better preachers, is their preaching more acceptable to the Canadian people? To all such questions a negative answer must be given. What then is the matter? Partly that they never leave a mission or congregation without a pastor, while we frequently do. If they keep the church door always open, conduct their ordinary and special services with regularity; visit the sick and bury the dead of their own families and ours too, small wonder if many people belonging to the Presbyterian Church cast in their lot with them when they have for fifteen or twenty years received only summer service and there is small hope of anything better. Nor have the congregations and missions in that part of Ontario touched bottom yet. Unless some change comes—and speedily—some now self-sustaining must receive help.

It was reported at the meeting of the General Conference of the Methodist Church held last Autumn that the increase in membership in that Church during the quadrennium then ending was 27,000, our increase for the same time according to the Assembly returns was 16,905. There is a difference in the mode of reporting members in both churches, but it will not account for this difference. The "grand total" our communicants for 1892 was 183,525 and for 1893 181,370 or a decrease of 2,155. The Church knows that the drift of our population is toward the cities and towns if the Church consequently holds her own in the country she will be strong in the cities and towns, but if she loses the country she will find it hard to hold her own in the cities. The battle for the cities is to be fought out in the country. Take these figures from the Dominion census and explain what they teach if the foregoing contention is not correct.

Cities.	Incr. % in Population in 10 yrs.	Incr. p.c. Anglicans.	Incr. % Methodists.	Incr. p.c. Presbyterians.
Kingston	36.7	31.8	85.0	27.0
Toronto	88.4	49.0	97.6	88.0
Ottawa	41.0	38.9	50.0	36.4
Montreal	39.5	37.3	20.6	28.0
Hamilton	36.2	23.0	44.6	29.1
London	21.7	3.3	28.5	10.4
Winnipeg	221.1	178.4	203.6	145.2
Victoria	184.2	190.3	190.8	182.7

These figures we may ignore but should we? They may not be palatable reading but they should be faced and the operating cause found out. The Home Mission Committee thinks that graduates would help greatly to improve matters and asks the General Assembly to legislate accordingly.

To the recommendation there are objections on the part of students, vacant congregations and others but students *et al* can scarcely be said to be impartial judges. The church travelled in the line of the proposed legislation before and prospered why should she not do so again? The American Church followed our present plan and suffered. Objections with your permission may claim some attention later.

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Toronto, January 10, 1895.

### A Missionary Appeal.

MR. J. FRASER SMITH, Missionary Honan, China at present on furlough in Canada, has addressed to all the ministers of the church, a Christmas and New Year greeting in which he makes an urgent and well-sustained appeal on behalf of the great work carried on by our missionaries in the Foreign field. Some of his statements deserve very special consideration. "A number of the ministers of our church," he says, "consider that one-tenth of their income belongs to the Lord, and besides, they maintain that they are required to give 'free will offerings' over and above the Lord's portion. Many however, do not realize their responsibility to so great an extent and therefore they do not urge their people to adopt this standard. Besides, in many of our congregations there is no systematic plan adopted for collecting funds for the schemes of the church, and, it is to be feared, that some ministers refrain from advocating too ardently the claims of missions, because they are afraid that the general contributions of the congregation may be lessened thereby. As a natural result, those in charge of the different branches of the Lord's work are crying out for more funds. The call is urgent. Doors are open on every hand; men and women are ready to go, and we, as watchmen on the walls of Zion, must earnestly and conscientiously face the problem. I believe that we can do very much to bring about a more satisfactory state of affairs, and, first of all, let us pledge ourselves to begin with importunate prayer. To this end I would suggest that we devote a few minutes at noon of each day for the first eight days of 1895, waiting upon the Lord in private, and if possible, set apart Sabbath, January 13th, for the purpose of bringing the matter before the congregations somewhat in the light of Malachi iv: 5-12. Secondly, can we not pledge ourselves to give the Lord at least one-tenth of our salaries for 1895, and resolve to tell our people that we are doing so and urge them to adopt a like standard? Our salaries last year amounted to the sum of \$921,395. If we give one tenth of this sum next year it will amount to \$92,139. Supposing we give only one-half of this amount to the mission work of our church, and allow the other half to be divided among the other schemes and the regular congregational work. Even then we will be able to give \$46,069 or exactly one-fifth of the grand total given last year for Home Missions, Augmentation, French Evangelization and Foreign Missions. The total amount given last year for the above schemes,

including what was collected by the W. F. M. S., was \$230,311. We can easily give one-tenth of this sum, and I believe that each minister can persuade, on an average, two men in his congregation to give an equal sum with himself, and thus from only three families in each congregation we might secure three-fifths of the amount given last year. Besides, in answer to our prayers, we feel assured that our earnest endeavors with the remainder of our members will result in such liberal offerings that the treasury of the Lord will be full." The suggestions contained in this message are worth a trial. Let each minister and member and adherent give according to the measure of his or her ability, but give something, and to that end ministers and office bearers ought to adopt active means. The liberal church is usually the prosperous church. A church's prosperity lies in its spiritual welfare and a spiritual quickening would result in increased liberality to the cause of Christ. The claims of the Foreign field are exceptionally strong and the devoted missionaries, whose labors are of a nature more arduous and momentous, than but comparatively a few are aware of, ought to receive every encouragement possible to give them by material aid and constant prayer.

### A Hand-Book on Missions.

The Secretary of Foreign Missions has prepared a Hand-Book, in the form of Question and Answer, on the mission fields under the care of the western section of the church, that can scarcely fail to be appreciated. The intention evidently is to put in the briefest possible form the condition and needs of the fields at the present time, and we do not see how it could have been better done. There is not a superfluous word in it, and yet it has nothing of the flavor of a statistical table. The children in the Sabbath Schools can understand it, and it is just what older people want to know, but do not feel disposed to wade through the usually too voluminous annual reports to find. We do not think anything has yet appeared in connection with our missions that so precisely meets the need as this catechism does, on the title page, it is stated that they can be supplied in quantities for one cent each. That is cheap enough. A free distribution throughout all our congregations will accomplish the object Mr. MacKay has in view, but that cannot be accomplished by him. Upon the Sessions and especially the ministry, must always depend the success or failure of any effort to inform the church as to the world's needs and the methods adopted to make the world's Saviour known. Unless there is a positive aversion, to foreign mission enterprise, or an indifference which is nearly as bad, we can scarcely imagine an excuse for neglecting this opportunity to widen the interest and quicken the church's pace in executing the Lord's command.

### A Priest on Preaching.

The members of the Homiletic Society in connection with Union Theological Seminary were addressed on "Methods of Preaching," by a priest, the Rev. Alex. r. Doyle, a Paulist Father. He was cordially welcomed and introduced to the students by Rev. Professor Briggs. The substance of what he said to them may be given as revealing the thoughts of a leader in the Roman Catholic body on an interesting topic. He said:—"With us, to train a student for the life of the mission-

ary, a rigid discipline of six years is necessary. It means daily rising at five o'clock, with two half-hours of meditation in silent prayer every day, to make the truth of religion more vivid, constant examination of conscience, that the mirror of the soul may be kept bright; a yearly retreat of eight days in solitude without any conversation with any one; and three years of study of philosophy, dogmatic theology, etc., to cultivate our practical judgment of sin and its remedies. With this training, the missionary is well prepared to go out on the road. A painstaking scrutiny of the Catholic methods at certain periods would lead one to think that the Church relegated preaching to a secondary place. I admit that there were times when there was a great deal of display and very little preaching. But such methods have always, in the long run, resulted in a decay of the faith. A priest is taught, since he is not so much an apostle to the genteel as to the Gentile, to so love the people, as the surest and most direct way to their heart. It is a fatal error to confine our ministry to the higher classes of society and to think that the simple people ought to be satisfied with the crumbs that fall from the table provided for the educated classes. And, furthermore, would you acquire an unlimited sway over the people, would you be their idol, their uncrowned king, then lay aside your love of riches and the luxuries of life and go down and live among them. Be poor as they are poor; give your money to charities; take the coat from your back and give it to the tramp that asks for shelter; divide your last cent with your humble neighbor. Do this, and then speak and act, and you will be beloved, blessed, and worshipped."

#### The Sin of Worldliness.

In a timely sermon Rev. Dr. Russell Cecil, utters a warning note in which he voices the sentiments of all who are alive to the extraordinary prevalence of the blighting sin of worldliness at the present day: Says the doctor. "In every age the Church has had to contend with some powerful form of opposition which threatened her life. At one time it is external persecution; then internal dissention, next priestly tyranny and corruption; atheism, skepticism; excessive worldliness, which act and react upon one another. A godly life depends upon a close and intimate communion with God through Christ. It is the prayer of faith, the loving and devoted service, the self-sacrificing subjection to the will of God which develops the divine life in the soul. Growth in grace depends upon the tribute of the choicest treasures of a man's life and heart to the honor of God. Vital godliness, like a flaming fire, must be fed with food sufficient. But worldliness interferes with godliness. Worldly Christians do not love prayer, nor service, nor subjection to the will of God. Their choicest hours, their best moments, their most expensive outlays are all consumed in the service of the world. Their vital energies are exhausted in a vain attempt to meet the demands of society. They run a fruitless race with folly, and burn up the oil of life in an exciting chase after earthly treasure. God does not want the charred remains of a life consumed in the fires of passion, excitement and folly. The worldly Christian comes to God with a body dead from exhaustion in the service of the world and the devil. His oil is consumed; his gold is expended. He brings the poorest that he has, his wasted energies to the house of prayer. Divine life in

the soul is checked and smothered with worldliness. Let not the flattering lips and the light visions of fancy deceive you. No pleasure or pursuit is innocent for a Christian where God is not honored. Many pleasures are harmless, many recreations are beneficial, and many trades are honorable, and in them we may freely engage for rest and profit. But we must remember that the devil has charge of a great many of the affairs of the world, and when we engage in such pursuits and pastimes as are clearly wicked, where God cannot be honored or ourselves benefited, we are only enjoying the devil's pleasures and accomplishing his work. Spiritual life cannot abide in the heart filled with the love of the world.

#### Christian Giving.

In the matter of Christian giving says a contemporary a personal obligation rests upon every one. This fact is not infrequently overlooked by Christian people. They think of their neighbor with his larger means as one who ought to give forgetful of the fact that the same obligation rests upon them, although their possession of this world's goods may be very limited. The New Testament injunction is, "Upon the first day of the week let every one of you lay by him in store." No exception on account of one's pecuniary condition is made. This sense of personal responsibility is one that should be prayerfully cultivated. The natural man is prone to be very selfish, especially in money matters. He thinks of his money as his own and that its chief use is in the promotion of merely personal interests. This spirit of selfishness, unless due spiritual vigilance is exercised gradually grows upon one and the sense of obligation to give as the Lord has prospered fails to suitably impress us. Richard Baxter once said: "My rule has been to study to need as little as possible for myself: to lay out nothing on need-nots; to live frugally on little; to serve God on what He allowed me, so that what I took for self might be as good work for the common good as that which I gave to others; and then to do all the good I could with the rest. The more I have done this the more I have had to do it with. When I gave away almost all, the more came in, I scarce know how, when unexpected and unplanned for. When of improvidence I was led to use too much on myself or on things of little importance, then I prospered less than when I did otherwise. If I had planned to give only after my death, then all might have been lost; whereas, when I gave away at present and trusted to God for the future, then I wanted nothing and lost nothing."

Toronto Bible Training School. Last August we called attention to the Training School starting in Toronto of an interdenominational Bible Training School, the great design of which was to be the training of those for Christian service who could not pursue a full collegiate and theological course of study. A most successful term of this new institute has just closed with an enrollment of 30 regular students in the day classes and 130 in the evening. The studies in charge of the Rev. Dr. Stewart, resident instructor, have been mainly Biblical and the students for practical training have been engaged in mission work in the city. It is interesting to know that seven different denominations have been represented by the students attending, and their preparation is for service in the mission field at home and abroad. The term for 1895 opened on Jan. 3rd, when the new students were welcomed. There is still room for one or two. Tuition is free and the school is supported entirely by the free will offerings of Christian people. Forms of application and all necessary information about the school and home may be obtained from the Secretary, Mr. Wm. Ferguson, 55 Walmer Road, Toronto.

## Should the Confession of Faith be Revised?

BY REV WM CLELAND, TORONTO.

For the Review.

We are not aware and do not believe that there exists in the Presbyterian Church of Canada anything like a general desire for the revision and alteration, much less for the entire abandonment of the Confession of Faith. This venerable document has stood, I may say, as the public and authorized record of the faith of the Presbyterian Church since the days of Knox and the Reformation; for, though in its present shape it came into existence well nigh a century afterwards, it is simply a repetition in a more systematized form of the original confession of the Reformed Church of Scotland, which was adopted at the time of her organization as the National Church in 1580, and which may be found at length in Knox's History, in Calderwood, and in Dunlop's Collection of Confession. And, as it has stood for centuries as the firm and enduring memorial of the Church's creed, in the assured persuasion that it is founded on and agreeable to the Word of God, we trust that in the future it will retain its long-existing position, and continue for all time to come to testify to the world what it is that the Church holds itself warranted to believe, and commissioned to teach.

Like the Bible itself, from which it is drawn, and of the teaching of which it is a full and faithful declaration, our Confession has been subjected throughout its entire history to severe and unfriendly criticism; but until a comparatively recent period its assailants have been confined almost altogether to infidels, and sceptics, and the partizans of churches that have not been able to accept in its entirety its evangelical creed. Within our own times however, there has sprung up in the ranks of the Church that had hitherto accorded it a unanimous and loyal allegiance a disposition to carp at it, which sometimes breaks out in very unexpected quarters, finding expression rather in a covert sneer than in an open manly attack. In a somewhat far-off fashion it is insinuated now and again, that it has outlived its day, for, however faithfully it may set forth the views of the Church in her less mature years, it is altogether inadequate to give expression to her views in these times of light and leading, during which she has emerged into clearer light, and attained to a better understanding of divine truth. For this, and other reasons to which it is not necessary to advert, it is hinted occasionally that the time for its revision has arrived, so as to bring it into full accordance with the general sentiment of the Church, and more especially with a view to the presentation of its contents in a briefer and simpler form, in a tone less harsh and severe, and in tones more brimful of the mild and loving spirit of the gospel.

We do not claim on behalf of our Confession that it is altogether perfect, and utterly incapable of improvement; but we confidently assert that no defect can be found in it of so grave a nature as to warrant a demand for its revision and alteration. It gives forth a full statement of divine truth, arranged in the best possible order, and expressed in language always clear and intelligible. It aims neither by omission nor commission, neither in the use of language unwarrantably strong, nor in the employment of terms culpably weak and inadequate. As a complete transcript of the Divine Word as revealed in Holy Scripture it stands without a rival. The men who framed it were qualified in the highest degree for the task. It is hardly too much to say that there has never been since the days of the apostles an assembly better fitted to give form and body to the faith of the Church than the Assembly they comprised which met at Westminster in 1643. For sanctified genius and surpassing attainments can any age of the Church furnish two higher names than those of Selden and Lightfoot, not to mention several others hardly inferior. Speaking of the clerical members of the Assembly only, Baxter, whose judgment is entitled for many reasons to the highest respect, has left it on record that "they were men of eminent learning, godliness, mental ability and fidelity." So perfect is the form of sound words they gave to the Church that not long since one whose name is pronounced with respect and veneration wherever the English language is spoken, addressing the Synod of the English Presbyterian Church, gave expression to the strong hope that "the Presbyterians would never abandon the Confession of Faith, they would not easily come by any better." And what shall we say of the noble array of the great and good men of past generations who heartily gave to it the full homage of minds not only highly gifted in themselves, but illumined not merely by the torch of science, but yet more by the better light that proceeds from the Son of righteousness. Is it possible for us to have any good reason to discard in the smallest particular a document that commanded the hearty acceptance of such men as Chalmers and Cooke, and Cunningham and Crawford, who but lately passed away—men, to use the language of a distinguished divine already referred to, "who could swallow up the astonishing geniuses who seem capable of evolving a new system of divinity every month as easily as a lot of whitebait"—men to speak with bated breath, who may certainly be held to stand on a level with the best and brightest that are enrolled on our Canadian register. It is true, we Presbyterians are people of a decidedly sturdy mould, possessed in a high degree of the spirit of manly independence, and little disposed to yield a slavish submission to the authority of great names; yet it can hardly be a slight gratification even for us to know not merely that sanctified genius and scholarship of the highest order lent their resources to the framing of our creed, but that throughout the centuries that have elapsed since it was sent forth on the errand of making known to the world the faith of the Reformed Church of Scotland, it has met with the

admiring approval not only of a very large and important section of the Christian world, but also of very many of the first and foremost minds of by-gone times. As a church we have grown and prospered greatly under its shelter; but if, in an unhappy hour we are tempted to withdraw from it the allegiance that from the first hour of our history we have unitedly and heartily accorded to it, the son of our prosperity will, I fear, from that moment begin to go down. There can hardly be a doubt that if we once undertake to cut and carve the precious document, the work of mutilation will be sure to go on till the venerated symbol shall either largely lose its identity or wholly disappear. The history of the Presbyterian Church in England furnishes too much warrant for entertaining such a painful apprehension. Before the century closed that saw our Confession of Faith moulded into the present form, this Church began to cut loose from this noble instrument, and to substitute for much of its salutary teaching the wild vagaries of human speculation. In the desire to get rid of a document that pledged them to views they no longer held, many in her communion, under the plea of religious liberty, made a clamant demand for the repeal of the law that required its subscription. The demand has ultimately conceded; the obnoxious instrument was deposed from its high position. And with what result? Spiritual atrophy set in. Like Samson deprived of his locks, the Church lost her strength, sinking deeper and deeper into the despatch of decay till when the present century dawned, there was hardly anything left of her but the name. The history of the Irish Presbyterian Church furnishes another beacon-light to warn us. In the early part of the last century this Church began to follow in the footsteps of her English sister. Many of the younger ministers on her roll became bold to make light of mere sectional preaching; they insisted upon sincerity as the chief test of Christian discipleship; they taught that erroneous opinions were only hurtful when wilful; and, above all, they inveighed vehemently against the law which required subscription to a creed or confession, as submissive of the right of private judgment, and inconsistent with Christian liberty and true Protestantism. The views they advocated unhappily became prevalent, and subscription to the confession of faith was practically set aside. The consequence was that Arianism, which is little better than infidelity crept in and the Church was brought to the very verge of destruction. The threatened doom, however, was happily averted. This grand old church that has borne so honorable a share in the great battle for civil and religious liberty, and in the diffusion and maintenance of a pure Gospel, in by-gone times, was not to be left to perish. At no stage in her downward career had there been wanting in her communion, men who had striven with marked ability to arrest its progress, but it was not till the present century had entered upon its course that a decided arrest was laid upon its footsteps. Men, whose revered names will live in her memory for all time to come, by exertions in which distinguished ability, unflinching purpose and unflagging zeal shone conspicuous, were honored of her great King and Head to reclaim her from her wanderings, and to bring her back to the old path. The vessel drifting on the rocks was saved from destruction. Saved, she flung anew from her masthead the old flag, the symbol of her loyalty to her Lord and Master. The Confession of Faith was restored to its ancient place of authority, and from that time till now the Church has made marked progress. Peace has been within her walls, and prosperity within her palaces; and at this moment she takes rank among the very foremost of the evangelical churches of Christendom. Let us be warned by the facts which the history of these churches discloses, to stand with unyielding steadfastness by our venerable Confession "Obsta principiis"—let this be our watchword. The spirit and the tendency of the times affords ground for grave anxiety. Everywhere men's minds seem to be unsettled; everywhere there is a manifest craving for something new, fascinating and exciting, and an unhallowed disposition to throw aside all reverence for the past. For the Church at such a season, to abandon any of her deeply cherished principles, or to alter in any measure her long existing position, would be to encourage, if not to sanction the dangerous tendency. Sciolists, who know little of our confession beyond the name, and who in their inexcusable ignorance associate with it teaching that it utterly repudiates, may pronounce it an obsolete and effete production, utterly unsuited to this age of progressive advancement; but we are fully persuaded that the Presbyterian people of this and other lands who know its worth, and can appreciate its excellence, still regard it with undiminished reverence. Some of their number, it is true, pretend to be able to find flaws in the body of its contents; but, as for ourselves, we can truly say that the more we examine it the more immovable we find to be the foundations on which it rests, and the more scriptural the principles it embodies. It is true science and theology have made great progress since it was framed. Discoveries of great value have been made, manuscripts of the New Testament of a very ancient date have been found, and certain archaeological facts connected with the history of Assyria and of Egypt have been unveiled. These have all thrown more or less light upon the Holy Scriptures, bearing strong testimony to their source and leading, in some instances to a better understanding of their contents. But within the whole volume of the accumulated evidence that has been gathered from these fields of investigation nothing is found that tends in the slightest degree to unsettle or disturb our faith in the divinity of their origin, or to demand an alteration in their interpretation. The same old Bible from which the Westminster divines drew all their material for the construction of the noble fabric of our Confession, stands to-day in its unimpaired entirety, bearing the same testimony, and strengthened rather than weakened on its foundations by the discoveries of science and the facts of history. No good reason,

therefore, can be shown to exist either for the addition of one single new dogma to our creed, or for modification in the statement, much less for the entire setting aside, of one single article of our Faith. In the strongest terms then that language can supply we desire to deprecate any application of the pruning knife to our grand old Confession, earnestly urging that our Church in the exercise of a sanctified conservatism shall transmit it to those that are to come after us in the same unbroken fulness in which our forefathers transmitted it to us.

Woodman, spare that tree ;  
Touch not a single bough.

### A Sunday Evening in England.

[This account of a sabbath evening service in the Sefton Park Presbyterian Church, Liverpool, appeared in the PRESBYTERIAN REVIEW of Aug. 18th, 1857. The preacher was Rev. Dr. John McLaren Watson ("Jan McLaren"), the minister of the congregation.]

The long pleasant twilight of an English evening has not commenced yet. It is still broad daylight that shines through the church windows and lights up the faces of as fine a congregation as you will see in the world. Lights them up almost too vividly, for as the sun sinks and the rays become embarrassingly bright, someone outside lowers a screen over the western windows and the dazzling light is excluded. But the church is filling up. There is scarcely a vacant seat now, though it is still three minutes to the hour of evening service. Very quiet. What an atmosphere of repose and peace seems to surround you.

But the pulpit is no longer empty. The reverent silence deepens and before any word is spoken, all are in the attitude of prayer. After the invocation follows the hymn, "Lord of our Life and Strength of our Salvation." Was it not strange that the same hymn should have closed the service just two weeks ago to-night in All Saints' Church? It seemed like an echo across the Atlantic, and the words of the psalm seemed to say—that God's people on earth as well as in Heaven are one.

The Old Testament lesson was taken from Genesis, chap. xvi. 6-33. Afterwards the congregation chanted Psalm 81; and there followed such a prayer as might well fill a stranger's heart with a sense of the presence of God, and of the power of united prayer. What a precious gift it is to be able truly to express the desires and petitions of a congregation, so that they can feel that the things that have been dimly and uncertainly in their minds have been more clearly set forth, and that they have been enabled, by the good hand of our God, to pray with and for others.

The next hymn was a very beautiful one, in sentiment somewhat like "Thy Will be Done," but dwelling more on the comfort of submitting our wills to the will of God. The number, I think, was 271 (in the collection used by the Presbyterian Church of England). The New Testament lesson was 1 Corinthians, chap. 12. The intimations were concerning the prayer-meeting, the celebration of the Lord's Supper on the ensuing Sabbath, the Preparatory Sacramental Service, and the visiting of a certain part of the parish on three afternoons of the week. It did not need this last to make one think that this man was diligent in his work. His face, earnest and clever, bore unmistakable signs of hard work. It was such a face as one only sees among those professional men whose work is their life.

If the sermon had been rather a poor one, you would have gone home delighted with the service and the spirit of reverence and worship. But it was not a poor one. Nor was it a fairly good one. Nor a good one. It was one to remember for a year and a day. It was a sermon to wake you up, and make you feel as if you wanted to do something and to trust in God more. It was a sermon to make you feel that you, poor affair that you might be, were God's workmanship, and that the Lord Jesus Christ had said to you, "Be ye therefore perfect, even as your Father which is in Heaven is perfect."

The text was in the Old Testament lesson, "And Isaac digged again the wells of water which they had digged in the days of Abraham his father; for the Philistines had stopped them after the death of Abraham; and he called their names after the names by which his father had called them." The subject was, "Isaac—a man without individuality." It was shown in various ways that this was his character; that if there were taken out of his life the acts which must be to the credit of Abraham, to the discredit of Rebekah, Jacob, and Esau, there was really nothing left except his birth and death; that in the matter of choosing a wife, he made no move for himself, never seems to have thought of marrying until he was told, and then was content to take a wife chosen for him by his father's man of business; that he received but one direct revelation from God, in these words—"I am the God of thy father Abraham"; that even in his sin he followed exactly the sin of Abraham, in calling his wife his sister. In short, he was a type of that kind of person who does as other people do and says as other people say; who never has an opinion or an idea of his own; whose utterances, if you ever hear him utter anything, can immediately be traced to someone else—or perhaps to the newspaper he read this morning. Or if it were not in your newspaper, then you know he takes the other paper, and there you will find that idea or opinion if you look. And the text and the history in the chapter furnish a characteristic instance of this. Now, instead of finding new wells, he tried to clear out the old ones, and instead of calling them names of his own, called them by the names his father had called them, and gave them up at once, when the Philistines came and took them—and did it again—and yet again, until the Philistines were kind enough to leave the third well to him in peace, and he kept that one.

Let us be thankful, continued the preacher, when God sends to us a man with ideas of his own, and be very kind to him. Do not say "His ideas are strange." Be thankful that he has ideas. Do

not say, "He is so narrow and one-sided." Be thankful that he does see one side. Do you know how many people there are who never see any side at all? Sympathize with these men—help them to do the work that God meant them to do and be thankful. Oh! be unspeakably thankful that he has given them ideas to carry out. Why was Isaac almost without a mind or an existence of his own? Perhaps because he was overshadowed by his father Abraham. Abraham was so grand a character that Isaac was like a small tree trying to grow up between two large ones, and miserably failing in the attempt. For when he married, he was again overshadowed by the influence of his clever wife, Rebekah. It is not unusual to see such things happen in families. It is particularly sad when a gentle, retiring woman is overwhelmed by a too managing husband. She very willingly gives up the contest, and early retires from the struggle, and is scarcely allowed afterwards to have an idea of her own. Her glory consists in sinking her individuality in his. Nor is the case much better when a man is overshadowed by a clever wife, so that he dare not take a course of action for himself, and so that nothing he does is done without first being submitted for permission. It is often said, as an explanation of the fact, that clever men very seldom have clever sons, that nature has exhausted herself, and is resting after the supreme effort of producing a great man. Very beautiful, no doubt. But is it not rather that the sons have been overshadowed by the father, that he has kept them too much by his side, that his influence has been so all-powerful that their lives were only a reflection of his, and that they never received sunlight enough to enable them to grow strong themselves? These things are not right. No man or woman has a right to take away from another his individual life. In many old streets in Liverpool there are houses, on the windows of which you may see a placard with the words, "Ancient Lights," and though that house is old and poor and tumble-down, no man may build a great house beside it whose walls may overshadow it, and keep God's sunlight from these ancient lights. Even so each of us should live in the light of the Lord, and none of us should force those around us to live by our ideas, and do the will of God in our narrow way, rather than in their own way as God has made them.

The parting hymn was "O Saviour Bless Us Ere We Go." After the benediction there was a pause, and when the worshippers began to leave the crowded church, they went so quietly. There was room for everybody—nobody pushed you. Toronto church goes would have walked a quarter of a mile, and met the people from the Methodist Church, and the Baptist Church and the other Church, and had a firm and undignified contest with them for the exclusive right to the sidewalk by this time, and yet we are only at the church door and go slowly down the steps feasting eyes and heart upon the beauty of the still summer evening, so different from the restless billows and the reeling decks of last Sabbath. Before us stretch nearly four hundred acres of public land—the treasure of rich and poor alike—Sefton Park. Look how the great field at your feet stretches away and away. Nothing but grass and a great flock of sheep, and boys and girls and men and women taking their pleasure there in the evening air. Poor flock of sheep—their fate comes with the dawn, but to night they are content. I wonder if, among the hundreds and hundreds of the Good Shepherd's sheep that are here in these free acres, the unseen angels look not down to-night on some to whom to-morrow's sun will bring grim death. God knows.

The open field is past now, and drives and walks open before us, leading down to a beautiful little stream which feeds a miniature lake, where ducks and stately white swans and black swans disport themselves. See, the white swans drive their black neighbours out of the water, and they are obliged to be content to smooth their ruffled feathers on the shore. See the little men and maidens that watch them in childish glee, while the proud parents look on and watch their children, in turn, with a joy that is as pure, if somewhat sadder. And see, more than all, how many of these faces are the faces of the poor and the hard wrought. Is it not enough to make you glad to see these hundreds and hundreds happy in the possession of the blessings that our Father meant us all to share alike.

It is nine o'clock and after, and still the twilight lasts, but it grows fainter. *Sic itur ad astra.*

### Preaching that Tells.

REV. PRINCIPAL MACVICAR in an article on this subject in the current Presbyterian College Journal says: The sermon that tells must be delivered in the right spirit. What is it? The spirit of love. The spirit of the Master who "beheld the city, and wept over it" (Luko xix., 41). It is a fact that the dominant feeling in the mind of the speaker spreads more or less in the audience. If he is in a magisterial scolding mood, hearers will speedily get into a similar temper. And if while he delivers his message his heart rises to God in strong desire for the salvation of those addressed, they will be moved in the same direction. This may seem to put very much in the power of the minister, and to lay heavy responsibility upon him; and is not this the Pauline view of the matter? That apostle says, "For we are unto God a sweet savour of Christ in them that are being saved and in them that are perishing; to the one we are the savour from death unto death, and to the other the savour from life unto life. And who is sufficient for these things?" (2 Cor. ii., 15-16).

Finally, the preaching which is effectual is accompanied by the Holy Ghost sent down from heaven. It was so when Peter preached on the day of Pentecost, and so in the house of Cornelius. "While Peter yet spake these words, the Holy Ghost fell on all them who heard the word."

## FOR THE SABBATH SCHOOL.

## International S. S. Lesson.

## LESSON III.—CHRIST THE BREAD OF LIFE.—JAN. 20.

Jno. vi : 25-35.

GOLDEN TEXT.—"He gave them bread from heaven to eat."—Jno. vi. 31.

CENTRAL TRUTH.—Soul Food.

ANALYSIS.—The BREAD that Perishes, v. 26-29. of Life, v. 29-35.

TIME AND PLACE.—A Sabbath early in A.D. 29, the day after our last lesson, in Capernaum, now Tel Hum.

INTRODUCTORY.—After having fed the multitudes, as recounted in our last lesson, Jesus sent His disciples on to Bethsaida, and Himself retired into the mountains there to spend the night in prayer. While His disciples were rowing in a northeasterly direction, toward Bethsaida, their boat was struck by one of those violent northern storms so common on Galilee. Between three and six o'clock, Jesus came to them walking on the boisterous billows, and there occurred that striking incident in the life of Peter, so indicative of his impetuous character. On entering the boat, Christ calmed the waves, and soon the little party were landed safely at Capernaum, instead of Bethsaida.

THE BREAD THAT PERISHES, v. 26-29.—Some of the people who had seen the disciples depart without their Master, had sought Him the next morning on the scene of His wondrous miracle, and found Him not. Now they discovered Him at Capernaum, and were surprised, not knowing that He had walked upon the storm-tossed sea in divine supremacy and thus reached the other shore. "Rabbi," they asked "when camest thou hither?" and He answered them, not as they expected, not with the reply their audible question required; but with the words which were suited to the needs of their hearts, the unexpressed desires of their souls. "It is not for the miracles as signs of a Father's love, as evidences of my Messiahship that ye seek me; but because ye did eat of the loaves, and were satisfied as a beast is with fodder." The reply was scathing, but the people felt the truth of it; and there are many professing Christians to-day to whom it applies with equal force, men who assume the cloak of religion for the gain it may bring them; and who would cast it off tomorrow if it ceased to pay. But Christ went on to say, "Labor not for the meat that perisheth; live not to eat, but eat for the glory of God; work for that meat which endureth unto everlasting life;" put your effort your best power and talent into that which the flight of ages can neither destroy nor tarnish. The interest of the people was thus aroused. Christ had led them away from the unprofitable consideration of how He had reached Capernaum, to the all important question of their eternal interests. "What must we do," "that we might work the works of God?" And how blessed is the reply. "This is the work of God that ye believe on Him whom He hath sent." Not, "take a pilgrimage to the tomb of Abraham," or "Try to live a better life," or, "Give up everything, and go and live as hermits;" no, it is only believe. This is the essence of the Gospel. Peloubet says, "(1) As Christ is the truth, he that accepts Him as teacher will know the will of God. (2) As Christ commands only what is right, and all that is right, He who accepts Him as Lord and Master will do what is right, will conform his life to the will of God. (3) He that follows Christ follows a perfect example. (4) Christ imparts the spiritual life and love which are the source of all the truest good works. No work is really good unless it is filled with faith and love."

THE BREAD OF LIFE, v. 30-35.—Christ has now succeeded in getting the people in the frame of mind best suited to His imparting of truth. Their interest was thoroughly aroused, and they asked for some sign that might convince them of the reality of His claim, "for," they said, "Moses did a greater miracle than that of the loaves and fishes; he brought down bread from heaven, and fed two millions for forty years; thou has only fed a few thousand, with the coarsest fare, at one meal. Show us then some sign or miracle that we may believe thee." But Christ withholds the sign; instead He replies, "Moses gave you not that bread. But my Father giveth you the true bread," that is to say, He who through Moses gave the manna, giveth continuously, the true, all satisfying bread of God, which is He that cometh down from Heaven. Ah, this was a revelation to them of something they felt they needed, and the cry came, "Lord, evermore give us this bread." No doubt Christ's words were variously understood by His auditors; some thought that He referred to food for the body that would give immortality, while others had perhaps some dim conception of the spiritual significance of His teaching. In the next verse, however, Christ explains to them His meaning, as He says, "I am the Bread of Life." Wonderful truth, too faintly realized even by Christians to-day. "He that cometh to me shall never hunger," expresses the active phase of a Christian's faith in Christ. It is not a once coming, but a constant coming, whenever the soul yearns to find that complete satisfying Christ alone can give. "He that believeth on me shall never thirst," is the passive phase of the Christian's faith, and but serves to emphasize the fulness of Jesus for His children.

NOTES ON THE TEXT.—V. 25. Rabbi,—Master, teacher. V. 26. Miracles,—R. V. Signs.

## Application and Illustration.

## WHAT CAN I DO?

LABOR NOT FOR THE MEAT THAT PERISHETH, v. 27.—A band of explorers, crossing an Australian desert, found the only food was

a certain plant, which, while it alleviated their hunger, had no virtues to sustain life. Yet because they felt satisfied after a hearty meal they believed it nourished them. They were deceived. Hunger was stayed, but their strength wasted. Day by day they grew weaker and died of starvation. To feed upon sensational literature, fashionable attire, society, gossip, worldly pleasures and popular sermons is to spend money for that which is not bread and labor for that which satisfieth not. Isa. lv. 2.—S. S. *Illustrator*.

UNDERSTAND WHAT IT IS TO COME TO CHRIST, v. 35.—Come to Christ and believing on him are here made parallel, showing that faith in Jesus Christ is the sinner's going to him in heart as his Saviour. To every believer Jesus is the satisfying portion of the soul. (Ps. xvii. 15.)

"My next step," said an anxious inquirer, "is to get deeper conviction." "No," replied a Christian friend, "your next step, and only step, is to go to Christ just as you are. He does not say, come to conviction, come to a deeper sense of sin, which you have been laboring to get; but He says, 'Come unto me.'" "Ah," she exclaimed, "I see it now. Oh, how self-righteous I have been, really refusing Christ, while all the time I thought I was preparing to come to Him." "Will you go to Jesus now?" was hastily asked. She looked up with a smile, and then humbly, yet decisively, said, "I will." And the Lord in the richness of His grace enabled her so to do.—*Earnest Worker*.

FEED ON JESUS CHRIST, v. 35.—I wonder if that thought makes itself perfectly clear to you, grand and beautiful as it is? Stop and think a little about that strange, undetectable thing we call life, and its feedings down in the lower orders of existence. Rock is a lifeless, unorganized mass. It disintegrates in cold and moisture. That mysterious thing we call life begins to feed on it, and the disintegrated rock becomes an organized plant—a lichen, perchance. The lichen, we say can live on the rock. The rose can not do it—it must have richer, more nourishing food, though decomposed elements still, or the life will go out of it. The horse must have a higher order of food, more elements, fresh, not decomposed, or the life will not abide there. Man, a still higher order of being, must be more daintily fed still, or the life principle will leave his body. But man has a spirit as well as a body, and the spirit must be fed. The food of the spirit is the revelation of Christ; *He is life*, and when the spirit has vital connection with him through faith and love and obedience, the life flows into the spirit and brings the deepest satisfaction for all its wants. So it is that he that cometh to Him shall never hunger, and he that believeth on him shall never thirst.—*Lookout*.

## CHRISTIAN ENDEAVOR.

PRAYER MEETING TOPIC, Jan. 20.—"A Christians problems and perplexities," 1. Kings iv. 29-34. (We cut Topic Notes this week from *The Lookout*, a valued contemporary.) This meeting should be arranged in each society to meet, so far as possible, the real problems and perplexities of its own members. In order to do this, the subject should be announced as far in advance of the time of meeting as possible, and all persons requested to write down the questions that express their own perplexities. When the evening for the meeting arrives let those questions be read. (It may be necessary to do some sifting in order to eliminate unprofitable questions.) The attention of every member should then be given to a serious consideration of these questions, not in a theoretical way, but with the purpose of helping the perplexed. It would be well to have the pastor and some other experienced Christian present in order to assist in the solution of the more difficult problems. In some such way as we here suggest, this meeting may be made one of unusual interest and profit.

We need not wonder that Christians find perplexities, and are confronted by problems they are not able to solve. Although they have been enlightened by the Word and Spirit of God, they are not omniscient. Many things are yet unrevealed (Deut. xxix. 29). Even Paul, to whom was granted such largeness of vision, says that we now know only in part, and that we see through a glass, darkly. We are as little children in understanding (1. Cor. xiii. 9-11.) It is a necessity that we walk by faith; we rejoice in hope of the time when we shall walk by sight, (II. Cor. v. 7; I. Cor. xiii. 12.)

REFERENCES.—Luko xi. 31, ii. 46, 47; Ps. lxxiii. 2-20; I. Cor. xiii. 9-12; Rom. viii. 16-23; Heb. vi. 17-19, xii. 6-11; John xiii. 7; Phil. i. 22, 23.

## Singing Intelligently.

Being at a meeting of young people not long ago the writer was struck by a senseless error made continually in the singing of a certain well-known hymn. This hymn "There's a royal banner given for display," was sung frequently at Cleveland last July, and the same mistake is frequently made. There is a line in the chorus "For Christ count every thing but loss," and nine persons out of ten sing the italicized word as "counts," and thus make what otherwise is a solemn injunction, a meaningless phrase; evidence that they have no clear idea what it is they are singing about. This is not as it should be. The service of song is as much a matter of worship as prayer and preaching, and demands of those who take part in it of intelligent participation as either of these. Let there be more attention given to the spiritual side of our praise, in proportion to the attention paid to its musical and harmonious aspect.

**THE NEW YEAR**

IN THE  
**Sabbath School.**

On the 1st of January, 1894, we began the study of a course of lessons covering a period of six years, and consequently ending with the last day of this nineteenth century. This course will cover the whole of the Bible, and while it is to a certain extent tentative, will follow most probably the plan mapped out below, —

- 1894—First half: Old Testament to Exod. 14.
- 1894—Second half: Chronological study of the life of Christ.
- 1895—First half: Chronological study of the life of Christ, completed.
- 1895—Second half: Old Testament to 1 Samuel.
- 1896—First half: The Gospel of Luke.
- 1896—Second half: 1 Samuel to the Division of the Kingdom.
- 1897—First half: The Book of Acts.
- 1897—Second half: Epistles:
- 1898—First half: Division to Captivity.
- 1898—Second half: The Gospel of Matthew.
- 1899—First half: Captivity to conclusion of the Old Testament.
- 1899—Second half: The Gospel of John, and Revelation.

It will be seen that in the first half of the present year, we continue our study of the Master's life, which during the last six months has been fraught with so much blessing and helpfulness to many of us; while in the second half we catch up the thread of our Old Testament study, dropped last June, and continue it to the end of Samuel. It is well at the beginning of a new period of labor to glance over the work to be done, to overhaul our equipment for doing it, and seek new strength, new wisdom, fuller consecration with which to make the best use of the opportunities it will bring.

To be a successful teacher to-day one must be up to date. Every year makes the rising generation a more difficult problem to deal with, and understand; but while with the advance of time, and the increasing precocity of the children, the position of the Sabbath school teacher becomes, more and more, one demanding much careful attention and preparation, there is an element that remains, and ever will remain, unchanged; and that is the need of the child heart and the power of the love of Christ, nay, of Christ Himself to supply it. It is a deplorable fact, that many teachers in their eagerness to make their class the best behaved and most attentive, and their lesson the most entertaining and attractive, lose sight of this most important element of all in connection with their work. There is, and we make this statement out of a considerable experience, a spirit more or less Unitarian in its character unwittingly present in the methods of many of our best teachers, using the word in the sense of ability to instruct. The fact that the children before them possess immortal souls needing for their salvation the application of Christ's blood as much as does the vilest sinner, seems not to have been realized by them; and Sabbath after Sabbath they draw from the prescribed passages, beautiful lessons concerning the history of the times, the manners and customs of the people, the conduct of the characters concerned, and wonder why their teaching while attentively heard has so little influence on the lives of their scholars. Under such teachers, the boys and girls will be well versed in Biblical history and geography; they will know the period to which each individual belongs and the influence he exerted upon it; they will be able to locate important places accurately, and group about them the great events and circumstances of history; but of the deep spiritual meaning of all these things they will know little, and none need be surprised if as they grow older they drift away from the Church, and become avowed sceptics or at best higher critics. It is not our contention that such instruction as has been outlined above should be neglected;

but that it should all be made subservient to the imparting of spiritual truth. We believe that the first concern of a Sabbath school teacher should be the salvation of each individual member of his or her class, and that until such a condition is brought about, no Sabbath should pass, no opportunity be let slip, without bringing before the scholars Christ and Him crucified as their only hope of salvation. When this becomes more generally the objective point of our Sabbath school work we will hear less concerning the difficulty in keeping the young people within the Church. We have personally a class of six boys, rapidly developing into young manhood, none of whom, thank God, show any disposition to desert their class or church, and we attribute it to the fact that they are bound to them by the constraining love of a personal Saviour, whom we strive so make the central object of every lesson. This also we never lose sight of in the Sabbath School department of the Review, which it has been our endeavor to make thoroughly helpful, and in fact a necessity to every up-to-date Presbyterian teacher, and student of the International lessons. To this end we have at present in contemplation certain improvements which we think will be appreciated by our readers. Among these is included the occasional illustration of the lesson by map or picture, the earnest of which we give you this week in the accompanying outline of Palestine.

Now then for 1895, with earnest consecration let us rally in united effort to the cry of "The Children for Christ, and Christ for the Children!"

Prayer should be the key of the day, and the lock of the night.

Let your prayers be as frequent as your wants, and your thanksgivings as your blessings.

Prayer is the telegraph wire between earth and heaven, and faith the electric current, without which the wires are useless.

Prayer is the door to heaven's treasure house, and faith the key which will unlock it.—Pryer.

Prayer is the ladder between earth and heaven.—Partridge.

Prayer is the leech of the soul, that sucks out the venom and swelling thereof.—Martin Luther.

Prayer is dust and ashes pleading with infinitomajesty and mercy. How great the disparity!

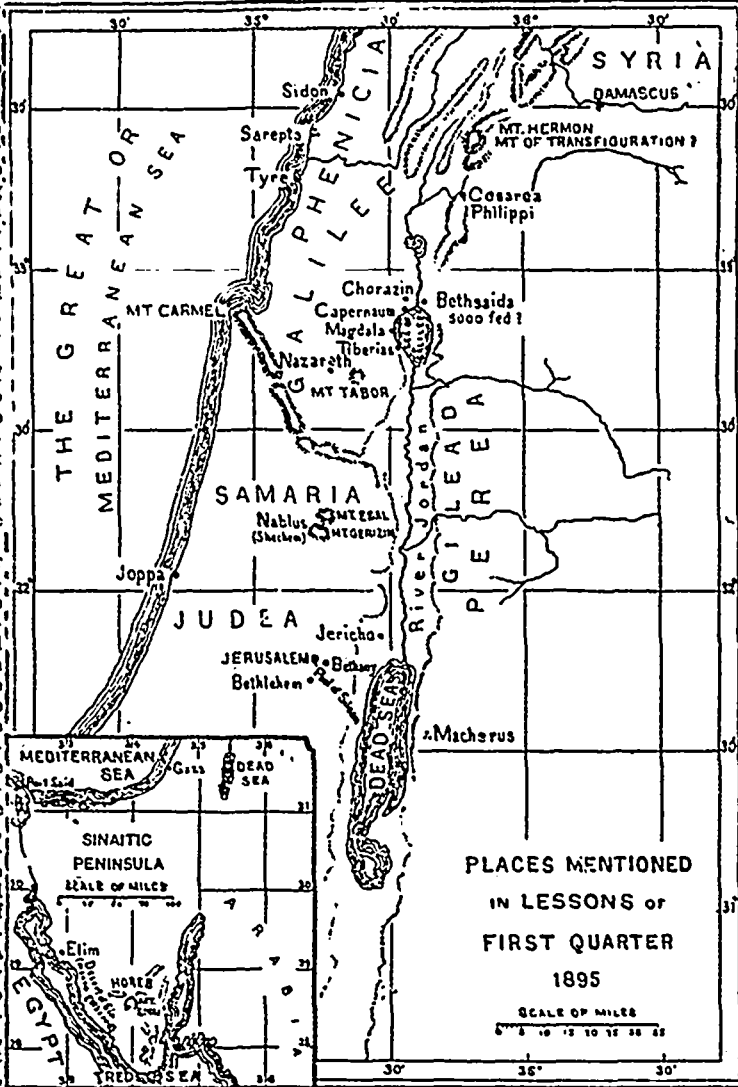
Prayer is the wall of faith, our armour and weapons.—Tertullian.

Prayer is the rope up in the belfry; we pull it and it rings the bell up in heaven.—Evans.

Prayer is a weapon for the feeble, weakest souls can wield it best.

Prayer is not overcoming God's reluctance, it is laying hold of His highest willingness.

When prayer leads the van, in due time deliverance brings up the rear.—Watson.



PLACES MENTIONED  
IN LESSONS OF  
FIRST QUARTER  
1895

WE ARE INDEBTED TO THE SUNDAY SCHOOL TIMES, PHILADELPHIA, FOR THE ABOVE CUT.

Whate'er the bosom's joy or grief,  
Our matters, great or small,  
Are but an errand to God's throne;  
Thero go and tell Him all.

Whate'er the care that breaks thy rest,  
Whate'er the wish that swells thy breast;  
Spread before God that wish, that care,  
And change anxiety for prayer.

We feeble mortal men have the privilege of speaking to our Maker. We utter words here, or pour out our desires in the closet; or when walking in the street, or engaged in our daily employment, we breathe an ejaculation. The word may be scarcely louder than a whisper, it may be inaudible to our neighbor, and yet it cannot die away into silence, nor can it be lost through blending with other sounds; nothing can drown it, nor prevent its reaching its destination. It passes beyond sun and stars, it enters the presence-chamber of the Almighty. Amid the ceaseless strains of praise, that whisper reaches the Divine ear, touches the Infinite heart, moves the Omnipotent arm. It brings forth troops of angels on ministries of mercies. It sets in motion long trains of events, and brings down showers of blessing on those who uttered it.—W. Landels.



## MISSION FIELD.

## The Missionary Review of the World.

There is in the January number a very striking chromo litho graph frontispiece—the god Ganapati of India—with a short account of the way in which he became an elephant headed god. Having quarrelled with his father Shiva his head was struck off. His mother insisted on his restoration, but the head could not be found. Shiva in his perplexity saw an elephant and took off its head and put it on the body of his son. He, as a compensation, gave him the promise that he would be most worshipped in India, which is true. At all ceremonies Ganapati has the first place.

The January number of the Review has been devoted for some years to a review of the world's religious condition. This is always important to the student of missions, and interesting to all who are watching for the time when Jesus shall reign. The review is not complete but sufficiently extensive to be very interesting and hopeful.

## ARABIA.

Abraham prayed O that Ishmael might live before Thee. The Arabians are the descendant of Ishmael and are intensely Mohammedan. Only within the last ten years did Christian modern missions begin to evangelize these 11,000,000 of the followers of the false Prophet. There are now the following three missions in Arabia.

1. Ion Keith Falconer, a wealthy young Scotchman, arrived at Aden in 1865, and at his own expense founded the Ion Keith Falconer Mission, which is at Sheikh Othman—ten miles inland from Aden. He placed himself under the Free Church of Scotland but bore all the expense of buildings and medical help. Within a year and a half he died but others have taken up the work, and there is at the present time promise of great blessing.
2. The Reformed Church of America in the year 1889 started a mission in Eastern Arabia, in Busrah, Muscat and Bahrein Islands.
3. The North African Mission started a mission in the vicinity of Mount Sinai, where a young German is employed.

## PERSIA.

Persia is stagnant and falling into decay politically, commercially and religiously. Mission work amongst the Mohammedans is not promising. The law of Islam—that every convert to Christianity must die—is enforced. Work amongst the Nestorians in Oroomiah, Isfahan, Teheran, Tabriz, Salmas and Hamadan, is more or less encouraging. Protestantism is getting a recognized place in the nation.

## INDIA.

Dr. Boggs takes a birds'-eye view of the condition of missions in India, noting seven conspicuous features.

1. The larger ingatherings among the depressed classes. The Methodist Episcopal Church received 1,000 converts in 1893. They have received 45,000 since 1889, and are at the present time receiving about fifty per day. The American Baptists at Ongole, the C.M.S. at Trimevolly, etc., are all gathering large numbers from the lower castes.
2. The conflict between the advocates of purity, temperance, etc., and officialdom on the other. The active crusade against the opium trade and the imprisonment of the Editor of the *Bombay Guardian* and three missionaries will be remembered. For a month they lay in the Bombay jail because they denounced the opium clubs of Bombay. Besides the opium it is known that provision is made for licentiousness for the 7,000 British troops in India which must rouse to the depths the souls of all who love purity. The spread of the drink curse is also an object of alarm and needs attention. Yet instead of sympathy, the missionaries who visit a street in Bombay inhabited by prostitutes, in order to warn them of wrath to come are insulted and driven out by the police.
3. The influence *indirectly* of Christian teaching on non Christians. The *Nautch*—the dance of professional prostitutes at receptions, marriages, and all celebrations, which is approved by orthodox Hindus, is beginning to be looked upon with shame by many prominent Hindus who advocate its abolition. The Hindu Moral Reform Association condemns concubinage. At Serampore during the Juggernaut festival although the Brahmans did their best the populace refused to lay hold on the ropes and pull the car.
4. The meetings of missionaries for the quickening of spiritual life which is a very common feature of missionary vacations on the hills. This fellowship includes all denominations which makes

it the more hopeful. The personality and indwelling of the Holy Ghost is much emphasized.

5. The Gospel preached in English, to the educated natives by such distinguished visitors as Pentecost, Varley, Haslam, etc. Many educated natives will listen in English who would not in their own language.

6. Much activity in Sunday School work, which is greatly due to Dr. J. L. Phillips the S. S. Secretary for India.

7. The steady expansion and deepening of the roots of the Church of Christ. At even the present rate of increase in a hundred and fifty years India would be Christian, but the rate has been constantly increasing.

## SIAM AND LAOS.

The Siamese live in the Southern part, and the Laos are a people living in the North of Siam. The Laos are living under four Governments,—the Southern portion under Siam—the Eastern under France—the North under China and Britain in the West. The Siamese in the South have changed by contact with foreign nations—having with modern improvements, such as steam, electricity, etc., also received modern vices. The Laos to the North are living in primitive simplicity and comparative purity. They have no caste distinctions, and their women are not secluded. The rulers have been friendly to the missionaries, even giving grants in aid of their work. Their religion is pure Buddhism, without a mixture of Confucianism or Hinduism. But Buddhist literature does not satisfy the head or heart. The country is thus open to the Gospel. The American Presbyterian Church is doing work in both fields and with much encouragement. Amongst the Laos, the work has been wholly evangelistic and the ingathering is greater than in the Siam mission, in which there is literary work such as translation and newspapers as well as medical work. In the Laos mission there are about fifty native evangelists—some of the congregation supporting an evangelist for three months or six months in the year. The whole population of Siam is only about 8,000,000 and it ought not to be long until stations are planted so as to bring the Gospel within reach of all.

## TIBET.

Miss Annie Taylor and her band, sent out by the recently organized Thibetan Pioneer Mission, are detained at Darjeeling, the Lieut. Governor of Bengal having refused permission to enter Thibet. Sir Chas. Elliott, the Lieut. Governor is not himself opposed to missions but they fear that the trade relations recently entered into with Thibet will be disturbed by the presence of missionaries. The Band however, are in no way discouraged, they have moved forward to Snatong, in Sikkim, on the borders of Thibet, where they are surrounded by actual Thibetan life, and learning the language, feeling assured that when they are ready to enter the Lord will open the door.

## COREA.

This land is now passing through such experiences as will compel important changes. Whatever they be, no longer can the exclusiveness of the past continue. The country is about the same size as Great Britain, and has a population of ten or thirteen millions. In 1870 the United States sent a fleet, under Commodore Rogers, which destroyed five of the forts but the government still held out and refused to negotiate a treaty. In 1876 the Japanese made a similar attack and succeeded. Mission work was first begun by Jesuits from Peking, in about the close of the last century, and according to the Jesuit method of *making* converts, they reported a considerable number. Protestant missions began only about ten years ago, and at present there are sixty-one missionaries counting the wives of missionaries, who are necessarily much engaged with their own homes. The actual working force is not greater than twenty at any one time. A new mission called the Corean Stincerant Mission, has been organized this last year, Mr. Malcolm C. Fenwick as superintendent.

## JAPAN.

The war in Japan has in some quarters disturbed the missions. The Christian evangelists and priests have to take their place in the ranks as well as all others, no exemptions are made. New power and influence won by success, increases the responsibilities of the Church. There are new treaties with England and the United States that will remove some hindrances and give the missionary more liberty. Although the native church has so much work to do at home, they are projecting a foreign mission to Corea, which, it is expected, will bring blessing to the home church. Japan and Corea have special claims on the prayers of Christians at this time.

## AFRICA.

The backbone of the slave trade is broken. Tippeo Tib who three years ago had 2,000 men armed with Winchester rifles engaged in the slave trade in the Upper Congo is now an anti-slavery man, and has commanded his people to have no more to do with the business.

The liquor trade is the curse of Africa—worse than the slave trade ever was. Then Mahomedanism rules one half the continent and still they are extending, whilst Christians, including Abyssinian and Coptic Churches, do not amount to more than 8,000,000. The Protestant missionaries in Africa to-day, do not number relatively more than eighteen men for all France, ten for Great Britain and four for England.

## CHINA.

There has been for years a growing bumptiousness in China, and amongst foreigners a feeling of unrest—lest some day an effort should be made by the Chinese to get rid of them in a very summary way. This "treaching" given by Japan is just what was needed. China will not for years be in a position to become insolent to Western nations. Thus the prayers of missionaries have been answered by the humbling of their enemies. The missionary energy put forth in China during the past year, especially in the western provinces, Szehnen—is greater than that in any other country. The little band of disciples is becoming a multitude, and well may the Mandarins feel that they have to deal with a new power—as Pharaoh did with the Israelites. The Chinese would dispose of them in the same way if they dared.

## BURMAH AND CEYLON.

Travel in Burmah is chiefly by water, which makes it slower than in India where there are 18,000 miles of railway. The Flotilla Company has a line of well-fitted-up steamers on the many branches of the Irawaddy, which greatly facilitates communication. The Karen mission in Burmah takes the lead as to self-support. Messrs. Abbott, Beecher and Carpenter laid the foundations of the Bessien mission on self-supporting principles and money has been refused from outside sources. The result has been that their great poverty hath abounded in liberality.

Ceylon has a population of about 3,000,000 and is a crown colony of England. There are only 300 miles of railroad, so that travel is by coach—sometimes drawn by bullocks. It is proposed that there should be a railway connection with India, which would be good for both. The people are Buddhists, Hindus and Mohammedans. The South end and Western part are Buddhist and speak the Singalese. The Hindus on the North and East speak the Tamil. There is great advantage to the missionary in the fact that the languages are not numerous. Sabbath school work is pressed vigorously in Burmah and Ceylon—indeed throughout India. The children are interesting and accessible. The Churches in Ceylon, American and English, Anglican, Methodist and Baptist are co-operating and each is growing rapidly towards independence. There is a bright outlook for Ceylon.

## SOUTH AMERICA.

For four centuries South America has been under the pall of the Papacy. It has a population of about 3,600,000, with only 200 ordained missionaries, and has only about 29,000 church members. In the United Kingdom there are 35,000 clergy, and if the people were distributed equally, it would mean about 800 for each, whilst in South America it means 92,500 for each. Of the thirteen states ten are republics. Nine of the republics have Roman Catholic Governments, and seven of these proclaim religious liberty. Ecuador has not yet been entered by the missionary, and Bolivia is only visited occasionally by an agent of the American Bible Society. But the attention of the Church is turned in that direction and soon we shall see greater things.

## Chinese Industry.

John Wesley's maxim for a successful church was "All at it and always at it." In China that maxim is literally obeyed. Although there are many rich in China, but very few of the rich cease to work—they on the contrary work as they did when they did when they were poor. Industry has two qualities, extension and intension. By extension is meant the length of time, and by intension the diligence displayed. Both combined constitute the highest type of industry, but both factors are not equally present in a Chinese. You cannot make him mend his pace. He works like all Asiatics work as a snail moves, but the length of time he will keep at it is the amazement of all foreigners. The officials in China are chosen by examination, and the examination halls are perpetually crowded—the number of students in a single prefecture often rising to 10,000. It is no uncommon thing to find grandfather, son and grandson competing for the same degree at the same time. In the year 1889, in Foo Chow, nine candidates over eighty years of age and two over ninety years competed, went through a nine days ordeal, and wrote essays, the composition of which was good and the handwriting firm and distinct. In the Province of Henan, in the same year, thirteen candidates over eighty and one over ninety competed, and in the Province of Anshan,

thirty-five of the competitors were over eighty years of age and eighty over ninety. These competitors for degrees are seeking official positions, and yet none is harder worked than the officials and take greater risk if found unsuccessful. Life is the penalty for failure. A member of the Chinese Cabinet who complained of fatigue was asked for an account of his daily routine. He replied "that he left home at two o'clock in the morning and was on duty at the Palace from three to six. As a member of the Privy Council he was on duty there from six to nine. From nine to eleven he was at the War Department of which he was President. Being a member of the Board of Punishment he was in attendance at the office of that body from twelve to two, and as one of the senior Ministers of the Foreign Office, he spent every day from two till five or six in the afternoon there. These were his regular daily duties, and besides these he was often appointed on special commissions which he sandwiched in as best he could, and seldom reached home before seven or eight in the evening. Beginning the day at two o'clock in the morning is no unusual thing. The Emperor holds his audiences at an hour when all western courts are asleep. In Shanghai, the Chinese market is nearly over when the foreigner is taking his breakfast. They who are going on a journey start soon after midnight, and will come across Chinese, long before daylight, who have come many miles from home and are waiting for daylight to commence the sale of their cabbages. The work of the farmer is never done. He will watch every individual cabbage plant, picking off carefully every minute insect, until at last by his greater perseverance he tires the insects themselves. They often follow more than one occupation. When they cannot work on the farm they make hats and plait braid which is an article of export. The women are scarcely ever seen without a shoe sole, in which they are perpetually making stitches, or a reel of cotton which they are spinning. Idle they never are. The earliest traveller will find men before them on the road with a basket on their backs, ready to pick up a little manure. A Merchant's Clerk begins early and closes late, and when he is done making his entries, he then sorts the cash, to see if any rare coin has come into the till that can be sold at a profit.

When such industry, even though it be not intense, is almost universal, is it not a wonder that the Chinese nation has not accomplished more? That is the more remarkable when the patience with which they can endure and surmount difficulties is considered. A remarkable illustration of that was seen in the year 1873, when the Chinese General Tse Tsung Tang, was sent by the Government to endeavor to put a stop to the Mahomedan rebellion in western China. The undertaking was so difficult and hopeless that much ridicule was indulged in the western press at the futility and expense of the campaign. But the difficulties did not discourage the General. He marched his army in two columns, one on either side of a mountain driving the rebels before him. When they came to a part of the country with insufficient food he turned his army into a farming colony and cultivated the soil for future support. Thus alternately marching and farming this agricultural army accomplished its work. If with such perseverance, the Chinese by getting rid of their conservatism were to adopt the western progress, the world would hear from them. They are willing to labor a long time for very small rewards, because small rewards are better than none. On General Grant's return from his trip around the globe he was asked what was the most remarkable thing he had seen. It is said his reply was that the most remarkable thing was the spectacle of a petty Chinese dealer by his keen competition driving out a Jew. That is the quality which if combined with other qualities which they lack, would make them conquerors of the world.—*Chinese Characteristics.*

## The McAll Mission.

The monthly meeting of Toronto Auxiliary Canadian McAll Association was held on Thursday, 3rd inst., in the Y.M.C.A. library. Mrs. Howatt, the president occupied the chair and conducted the devotional exercises. Treasurer reported \$184.81 as the whole sum collected this year. Miss T. George read an interesting paper on "American Sunday Schools and French Children" which showed how differently the McAll Workers need to begin their teaching in Paris. The children were taught in concert—there were two teachers and two monitors to keep order, the children having learned part of a verse would sing it, and then learn the other part. They were told Bible stories, and those who behaved well got tickets, which were afterwards exchanged for a Gospel or a Bible. In three years the children grew so interested, that thousands of them have given, and still give up their Thursday afternoon, the only weekly half holiday, to attend the McAll meetings. How many of our Canadian Children would do this? Where the Government forbid the teaching of the priests in the Secular schools, even the infidels and free-thinkers have sent their children to the McAll schools on Sunday and Thursday. Some of the early pupils are old enough to act as teachers and the work goes on marvelously.

"The half was never told" was very sweetly rendered by Mrs. Sutherland Stayner.

Miss Bell told us that the McAll Mission had volunteers from all countries, and all denominations. One reason of its success was the manner in which the honored founder and his helpers co-operated with all evangelical Christians. During a recent visit to Paris the speaker had the pleasure of seeing Mrs. McAll and Miss Anderson.

Mrs. S. C. Duncan-Clark spoke of the responsibility of Christians in this new year. Are we ready for work? Have we given our hearts? "Then commit thy work unto the Son and thy thoughts shall be established." Seek daily guidance.

Mrs. F. Byrne closed the meeting with prayer.

## Church News.

### In Canada.

A successful entertainment was recently held by the ladies of Central Church, James Bay, Victoria, B.C.

THE Christmas entertainment of Knox church Sabbath school, Victoria, B.C., was a most enjoyable and successful affair.

At their Xmas entertainment the Presbyterians of Windham Centre, presented their pastor, Rev. R. W. Leitch, with a beautiful fur overcoat.

THE sacrament of the Lord's supper was dispensed on the 16th ult., in St. Andrew's church, Sault Ste Marie, Ont., when 17 new members were received.

D. L. CAMPBELL, B.A., of Knox College, is supplying Hallisfad, etc., during the Xmas holidays. He had charge of these stations during the past summer.

REV. JONATHAN G. FORTH conducts missionary services at Cheltenham and Claude on Sabbath, Jan. 6th, and addresses the Orangeville Presbyterian on Jan. 8th.

REV. W. A. STEWART, M.A., formerly of Hornings Mills and Spanish River, received a unanimous call to Sheet Harbor, Nova Scotia, and was inducted on Dec. 27th.

MISS WATZES, organist, at Tamworth, has been presented with a complimentary address and a purse of money, in recognition of her services to the congregation of St. Andrew's church there.

THANKSGIVING services were held in St. Andrew's church, Pickering, last Sabbath, which were very largely attended. Rev. A. M. Aolley, the pastor, preaching at both services. The offerings were very large.

THE annual congregational meetings of Cheltenham and Mt. Pleasant were held on the evenings of Thursday and Friday, Jan. 3rd and 4th. The past year was marked by success in all departments of church work in both congregations.

MR. DUGALD McDONALD and his wife have been made the recipients of gifts from the members of Kintore congregation for their valuable services. The presents, consisting of a parlour suite and a gold watch, were accompanied by a flattering address.

At the December communion services in connection with the Vernon congregation, sixteen persons were added to the membership upon a profession of faith and one by certificate. Six adults were baptized at the opening service on Sabbath morning.

On Thursday evening Dec. 20th, a deputation representing the ladies of the congregation, waited on their pastor, Rev. D. McDonald, at the manse, Glenarm, and presented him with a kindly worded address accompanied with two handsome and valuable robes and a pair of gauntlets.

A SPECIAL meeting of the Presbytery of Victoria was held in Central church, Victoria, B.C., on Wednesday evening, the 19th Dec., for the induction of the Rev. P. McF. McLeod to the pastoral charge of the congregation. The Rev. T. H. Rogers, presided, Rev. R. G. Munson preached, Rev. Dr. Campbell addressed the minister and Rev. D. MacRae the people.

THE first anniversary services in connection with the new church, Glenarm, were held on Sabbath, Nov. 25th, by Mr. Bethune, of Beaver-ton, preached powerful sermons both morning and evening. At 3 p.m. Mr. B. addressed a gathering of Sabbath school children, teachers and members of the C. E. Society, in that pleasing and attractive manner so peculiar to himself.

MISSIONARY services were conducted at Port Lock, MacLennan and Bar River, on Sabbath, 23rd ult., by Rev. W. A. Duncan of Sault Ste. Marie, Ont. Each station was well represented, each place of worship being well filled with attentive and appreciative audience. This field is progressing rapidly under Rev. J. R. McGillivray, clerk of Presbytery of Algoma. A new manse will soon be completed and occupied, which will aid materially in prosecuting the work.

REV. DR. CARMICHAEL received a pleasant surprise on New Year's eve. The ladies of St. Andrew's, King, invited his congregation to meet at the manse, and while there presented their pastor with a new pulpit gown and a tastefully worded address. The company spent the last hours of the old year with music, refreshments and conversation, and parted with a general New Year's greeting.

On Sabbath, Dec. 23, 1894, Rev. J. G. Potter, B.A., of the Southside Presbyterian church, Toronto, exchanged pulpits with Rev. J. F. Macfarlane, B.A., pastor of the united congregation of Heckston and South Mountain, and conducted the annual anniversary services connected with the opening of these churches. The services were well attended, and all were well pleased with Mr. Potter's eloquent and earnest discourses.

THE anniversary services of the Presbyterian Sabbath school, Flesherton, for 1894 rank among the most successful in its history. The anniversary sermon was preached on Sabbath morning, Dec. 23, by the pastor, Rev. J. Wells, M.A., who chose by way of text, Judges xiv. 8, "A swarm of bees," and preached a sermon of rare excellence for the occasion; the illustrations were apt and the lessons taught from the life and habits of the busy bee were for the child-mind appropriate, interesting and instructive. The anniversary tea and entertainment on Christmas evening was a grand success. The large audience filled the church to the doors. The pastor presided in a very pleasing manner, and the strictest order prevailed. The selections were choice, the chorus singing by the children was particularly good, and the admirably rendered recitations by the little folk received hearty applause. Quartettes, "Christmas Bells," and "I will guide thee," by Misses Becroft and Williams, Miss Van Dusen and Mrs. Blackburn, and also a solo by Miss Stewart, were much appreciated. Another very pleasing feature of the evening was the excellent recitals by Miss Annie Richardson, elocutionist, of whom Flesherton (her home) may justly be proud. In the following numbers, viz., "The Second Trial," "The Painter of Seville," "The Obstructive Hat," "Parental Discipline," and "Long 'fore I knew what Santa Claus wuz," she showed herself a pleasing exponent of her art, and won the closest attention and hearty applause of her large audience in all her selections. The secretary's and librarian's reports were interesting, and showed the school to be in a prosperous condition. At the close, the handsomely decorated Christmas Tree was stripped of its precious burden, and the presents distributed among the happy children. Proceeds, \$75.

THE congregation of Bridgeport, C.B., has got comfortably settled in the new church, and a beautiful structure it is. In the historical sketch of the congregation given by Rev. James A. Forbes, of Glace Bay, at the dedicatory services, he said that thirty-five years ago, this part of Cape Breton was a barren wilderness. The dreariness was only broken by a solitary house here and there, or by a fisherman's hut on the shore. Although the French had mined coal along the sea wall, and private individuals had engaged in the industry, it was not till 1861 that coal mining on an extensive scale began in this district. Reference was made to the labours of the late lamented Rev. A. Farquharson, who did excellent pioneer work in this and adjacent fields. In 1867 he began his labours. There was no place of worship excepting private houses or a hall. Six years were consumed in erecting and completing a church. In 1881, Mr. Forbes was called as minister. Although his labours were widely scattered he had the satisfaction of seeing the cause prosper greatly. It was decided to separate two sections of Glace Bay field and erect them into the congregation of Bridgeport and Reserve. This was effected on January, 1893, and in a short time Mr. Macglashen was called. After the address, which proved very interesting, Prof. Falconer, Halifax, offered the solemn prayer by which the

church was dedicated to the work of Almighty God. Then followed the communion service, in which all the ministers present took part. Sixteen members were received by certificate, most of them from Stellarton and Springhill. In the afternoon was a children's service, and in the evening Prof. Falconer preached. The collections during the day amounted to \$200, of which \$15 were contributed by the Sabbath School children.

A SUCCESSFUL Xmas tree entertainment was given on Xmas night in the Webbwood Presbyterian church, when the church was crowded to the doors. There were two special attractions, the singing and recitations of the children and a well laden Xmas tree. The children did their part admirably and were repeatedly applauded. One of the pleasing features of the evening was the reading of an address and presentation of a purse of \$25 to Miss McLandress, who has ever since the organization of this cause six years ago presided at the organ. Mr. Geo. Arnold, student at Copper Cliff, discharged the duties of chairman in an able and pleasing manner. On the following Sabbath, Dec. 30, the congregation on special appeal, besides their usual Sabbath offering, placed \$75 on the collection plate so as to be ready to make their second last payment on the mortgage which falls due March 1st. Much interest is manifested in the work here, and this plucky little congregation will assuredly do its part for the Master.

A CHILDREN'S service was held in St. Andrew's Presbyterian church, Dalhousie Mills, on Xmas morning, which was largely attended by the people of the congregation. The services consisted of a children's sermon, by the pastor Rev. A. K. MacLennan, and Xmas carols by the children. Much credit is due to Mr. A. R. MacNaughton, for his untiring efforts in training the children to sing. The singing of a sweet solo, by little Miss Lizzie MacNaughton, delighted the whole audience. A pleasing feature of the morning's proceedings was the presentation by the pastor in behalf of the members of the Y. P. S. C. E., of a beautiful pulpit Bible and Psalm Book to the congregation. Mr. MacGregor, elder, acknowledged this valuable gift in a very suitable manner. The children of the various Sabbath schools throughout the congregation also presented Mr. A. W. MacNaughton with a fine gold C. E. pin. The presentation was made in a neat little speech by Miss Eva Stackhouse, to which Mr. MacNaughton suitably replied. On the following Wednesday afternoon, the parents and teachers of the Glen Robertson Sabbath school children, provided a well loaded Xmas tree for the children of that district in the house of Mr. P. Hambleton. All the teachers received presents from their pupils, and the superintendent Mr. Hutcheson was presented by the school with a nicely bound Bible. A valuable gold C. E. pin was also given to the pastor Rev. A. K. MacLennan. A very pleasant afternoon was spent by teachers, parents and scholars, and every one present was remembered by the Misses Hambleton who passed round a bountiful repast of coffee and cake. The meeting closed by singing the well known hymn, "What a friend we have in Jesus."

### Presbytery of Bruce.

THIS Presbytery at Paisley on December 11, when Rev. G. McLennan was appointed moderator for the ensuing half-year, and presided. Rev. J. Johnston reported having organized mission stations at Gillic's Hill and Dobbington, with a membership of 43 and 21 respectively. Session records were examined by committees and attested. Leave was granted to moderate in a call to Tiverton, and arrangements were made for issuing the call. The remits of Assembly having been considered, it was agreed to recommend that the Jewish work be continued under the supervision of the Foreign Mission Committee. The remit on the amalgamation of certain committees was approved of. The Presbytery recommended that graduating students give six months to Home

Mission work, and that ministers received from other churches give twelve. A committee was appointed to examine the Hymnal and report at next meeting. Professor D. M. Gordon was nominated as Moderator next General Assembly. Committees were appointed to visit augmented congregations. The next meeting will be held at Paisley, on March 12, 1895, at 1.30 p.m. —J. GOURLAY, Clerk.

### Presbytery of Glengarry.

THE Presbytery of Glengarry met at Maxwellville, a large number of members being present. The Rev. R. McLeod was elected moderator for the ensuing term. Rev. Mr. Ballantyne of Ottawa being present, addressed the Court in behalf of the Assembly's committee on Augmentation. His plea for the Fund was a good one. He was thanked for his address. As a result of his plea a committee was appointed to take the general oversight of the interests of the Fund, and also to visit each of the augmented charges within the bounds. The Rev. Colin McKeerachar, lately of the Presbytery of Minnesota, had his name on his own application placed on the roll as a minister without charge. Deputations appointed to conduct Presbyterial visitation throughout the bounds reported through their respective conveners. The reports showed congregational work to be efficiently done on the whole. With hardly an exception congregations are in a normal condition. Missionary meetings were also conducted in each congregation according to arrangement of Presbytery—with excellent results. The conveners of their respective deputations appointed to visit congregations Presbyterially, were appointed a committee to draft a recommendation in name of the Presbytery to the Augmented charges of the Presbytery in order to strengthen the hands of the committee on augmentation in its prospective visit to these charges. A call from Knox church, Lancaster, was placed on the table. It was largely signed considering the short time at their disposal for its circulation. It was hearty and unanimous, and in favour of Rev. A. Graham, of the Presbytery of Brockville. The remit on the Book of Praise was considered. A strong plea was put in for the maintaining of Psalms, as now in use, entire in the proposed book—while selections and new versions might be incorporated and numbered consecutively with the hymns which form a part of the said book. It was also resolved to suggest that a carefully classified index to the hymns be appended, so as to make the contents easily accessible to all. The various remits of Assembly were entrusted to committees for consideration and report at next regular meeting of the Presbytery. Rev. R. McLeod presented the report of the Presbytery's committee on Sabbath Observance. It summed up the forms of Sabbath desecration in our congregation in the words—indifference, visiting and pleasure seeking. It was followed by an excellent conference on the subject of the report, in which a large number took part. A deputation was appointed to communicate with M. P.'s and parliamentary candidates with a view to securing their support to legislation for the better observance of the Lord's day. Provisional arrangements were made for the induction of Mr. Graham at Lancaster, provided he accepts the call. Presbytery adjourned to meet again at Cornwall and in Knox church, on Tuesday, 5th March next, at 11.30 a.m.—M. MACLENNAN, Clerk.

### History Text Book of Higher Religious Instruction.

I don't think I am a fault-finder. It is one of my principles of action that more good can be done by commending what is right than by faulting what is wrong. But with the History text-book put by the authorities of the H. R. I. Scheme into the hands of its junior students there is something so seriously wrong, that I dare not let another year's work be entered upon without at least calling attention to it.

Perhaps that may be most effectively done by giving my own experience in connexion with the little book.

From the beginning I have been in most hearty sympathy with this H. R. I. Scheme. While the History of the Reformation was the subject in the Historical Department, I think there was only one year in which I had not a few students at the examinations. When the History of the Church of Scotland became the subject, not from lack of interest, but from lack of time and strength, I decided I could not take it up. But a friend sent me Muir's little primer. I looked at it with interest, supposing this was the new text-book, and read the first chapter aloud with my children, intending to continue; but other things intervened, and the book was laid aside. Some months later the way seemed to open up for me to prepare a class, especially of boys, for the examination. The class was accordingly invited, and more books ordered. Just the Sabbath the invitations were issued (the children were to meet the next week), prudence whispered in my ear that it would be well more critically to inspect the book before entering upon the teaching of it, as there were manifestly points in that history requiring delicate handling in the circumstances. I expected to find in the critical places simply an outline of undeniable fact, with a careful avoidance of anything like party statement or party feeling. This method would have satisfied me—was, indeed, the only one I thought possible in the circumstances. Following the suggestion of prudence, I turned to the chapter on the Disruption. What was my amazement—my consternation—to find the most undisguised party pleading! The Disruption was a blunder, the outgrowth of a succession of blunders, and was a step which its leaders had never seriously meant to take. The spirit of the account can be detected in the following sentence: "Whatever might be the sacrifices of the rank and file of the seceding clergy, the leaders, backed by wealthy and generous laymen, were no losers by the change."

Thoroughly roused, I turned to the account of the origin of the Secession Church, and found it given in exactly the same spirit.

My heart misgave me, but still I could not take in that this was the authorized text-book. The books ordered were at once countermanded, and a supply of correct ones asked for in their place; but no parcel came, and I was left to draw my own conclusions, and to lead my class through a course of my own devising without either text-book or examinations.

But it was not till last summer that Muir's was certainly proven to me to be the authorized book. There are those in the Church who know that I did them all I could think of to bear my testimony vivacely on the subject, for I was most desirous to shake anybody's confidence in a Scheme which was framed to do good. I have not heard of any change in the text-book, and I dare not let another year's work begin without letting unsuspecting parents know what sort of views are being wrought into the minds of their children. It will be readily understood that such ideas are much more easily lodged than dislodged.

Historical teaching is a most powerful method of moulding the views and principles of young people. They will get the force of an idea as they see it acted out in actual history as they may not for years be able to take it from the most eloquent sermon. To work into a child's mind distorted views of a great conflict like the Ten Years' Conflict, or of a great fact like the Disruption, seems to me not a little wrong. It is a great, and unfortunately in many instances, an irreparable wrong. If I can be the means of preventing it in any measure, I shall be glad, even though my motives may by many be misunderstood.

If this letter appears, it shall be followed by an extract from the text book in question, that those interested may be able to judge for themselves.

ANNA ROSS.

Clinton, Ont.

### Literary Notes.

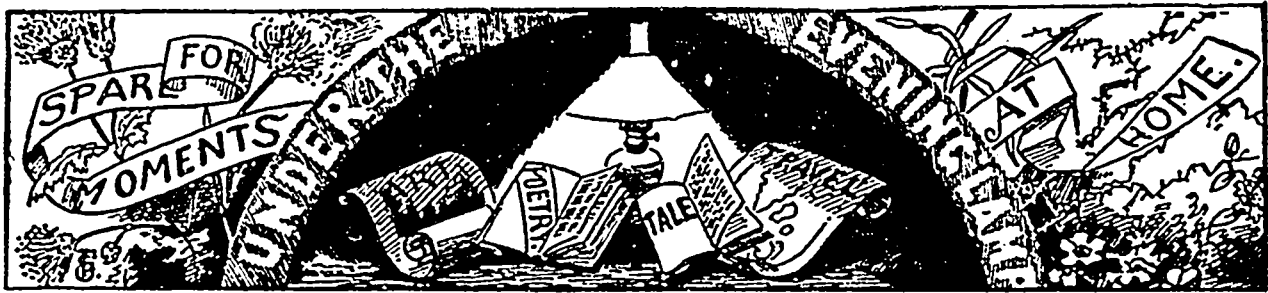
THE TRIAL AND DEATH OF JESUS CHRIST  
By Jas. Stalker, M.A., D.D.

Dr. Stalker needs no introduction to Canadian students. His former works, especially

the "Imago Christi" has won the confidence and affection of a wide circle of readers. This work which is a detailed and graphic portrayal of that short but all important period of our Lord's earthly history, beginning with the arrest and ending with the burial, will, we think, be as much appreciated as its predecessors. The style of the writer is admirable, simple, clear, unpretentious, yet forceful and satisfactory. He never elaborates sentences. He writes like one who has a clear thought in his mind and expresses it directly and clearly. He is too serious and too lofty a man to indulge in decoration writing. The sub-title of the book is "A devotional study of the passion of our Lord." It is thus intended for devotional reading which makes it the more welcome, as a contribution to a department of literature not too plentiful. Devotional books are in danger of becoming obsolete. The increasingly voluminous journalistic, and critical literature so monopolize attention that devotional literature is driven out of the field. There is no time for it, or at least we think so, with the inevitable and serious consequence, failure in heart culture and dejection in spiritual life. We cordially welcome any valuable contribution to devotional reading, which will evertheless miss its mark unless it is devotionally read. Dr. Stalker's style is not exclamatory. He has faith in his subject, trusts the story of the Passion itself, without emotional embellishments, to touch the heart. His effort is simply so to present the narrative, as to bring out its true significance and to introduce nothing that would distract or obstruct the soul's contact with the suffering Saviour. Not even are critical questions allowed to intrude themselves. It is at once apparent that the author has carefully read the best literature upon his subject, and has deliberately made up his mind as to interpretations, but only very occasionally is the reader troubled with critical processes or conflicting views. If that is wanted it must be sought elsewhere. To the devout mind it is delightful at times to accept the lead of a sure-footed guide, and yield the heart to the hallowing influence of the most affecting narrative ever penned. The simplicity and transparency of the style place the least possible distance between the reader and his theme. It is difficult to specify any chapter in particular in a volume every section of which is so beautiful in its purity of style and simplicity of thought. Calvary is of course the focal point, and the author's views on the atonement, although not formally stated, are sufficiently indicated to increase our confidence in him. The chapters on the seven sentences uttered on the cross are very helpful and satisfactory. His analysis and interpretations of the characters and conduct of Pilate and Judas and Peter commend themselves as justified by the evidence found in the Gospels. There is a consistency, a pathos, a fascination throughout the whole volume such as compels attention and excites the higher emotions—centering all upon Him who was lifted up that He might draw all men unto Him.

This book, which is published at \$1.50, will be our January Coupon offer, and will be sent, postage prepaid, for \$1.00 net, to subscribers whose subscriptions are paid up.

BEAUTIFUL faces are always features of Hood's Sarsaparilla Calendar, and they were never more charming than they are this season. Hood's Sarsaparilla for 1895 is heart shaped and is ornamented with representations of "Summer" and "Winter." A sweet little face which peeps out from a dainty cap, with the snow flakes falling all about, represents the season of ice and snow, while the sunshine of summer lights up another face at the left. The design was made by one of the most gifted water colour artists in the country, and the work of the lithographer is seemingly perfect. Hood's Calendar, as usual, presents all the desired information about the lunar changes and other astronomical events. Ask your druggist for a copy, and if his supply is exhausted, send six cents in stamps for one calendar, or ten cents for two, to C. I. Hood & Co., Lowell, Mass.



## MISCELLANEOUS.

## ENGLAND'S PENAL-COLONY IN THE ANDAMAN ISLANDS.

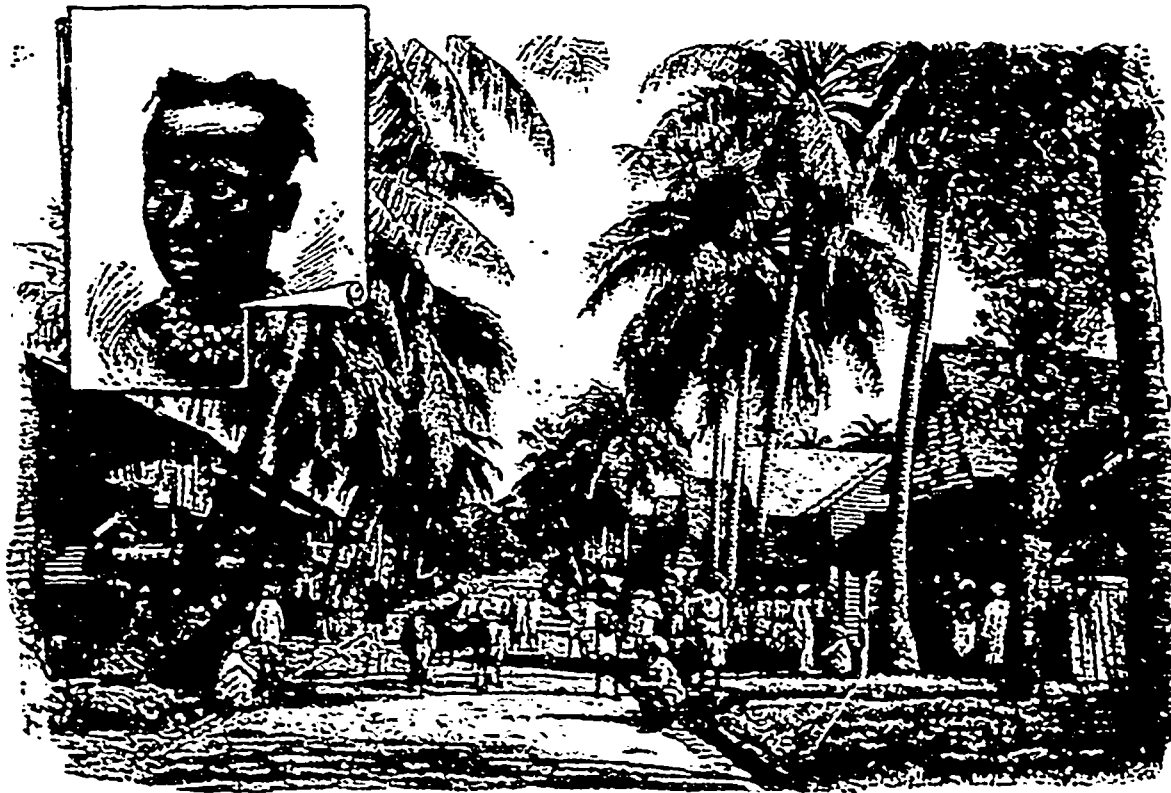
OTTO E. EHLERS, who visited the islands in 1891, contributes to *Westermann's Monats-Hefte*, Braunschweig, Germany, an interesting description of the English penal-colony and of the aboriginal inhabitants. We translate the following from his paper:

The Andaman Islands are situated in the Bay of Bengal in 9 to 21 degrees N. Latitude, and 92 to 93 degrees E. Longitude. The penal settlement is in South Andaman, and, at the time of my visit, contained 12,197 exiles who had been banished from British India for various serious offenses. Eight thousand and seventy-five were murderers, 41 poisoners, 1,241 robbers, 502 burglars, with a remnant sentenced for numerous offenses, hard to classify.

The scenery of Port Blair is charming. It is indeed a land "where every prospect pleases." A visit to the colony requires the special permission of the Chief Commissioner. The visitor

enjoying the fullest personal freedom and engaged in all sorts of occupations, as clerks, boatmen, gardeners, overseers, night-watchmen in the houses of the Europeans, and God knows what all. Even the local band, although dressed in uniform, was composed wholly of convicts. All the domestic servants from the chief butler to the sweeper are, almost without exception, drawn from the ranks of murderers. When I learned that the chief cook of the officers' mess was a professional poisoner, it struck me that his selection for the post was a somewhat rash proceeding, but he was a splendid cook, and this had been allowed to outweigh all minor considerations.

The convicts are all incorrigibles, and under sentence for life. They receive regular wages for their services, and after fourteen years' good behavior are allowed to take up waste land, or pursue any other occupation, and lead the lives of freemen, except in so far that they are under police supervision. These "self-supporters," as they are called, are allowed to marry female convicts, or if they were married before sentence, their wives are permitted to rejoin them. Excellent provision is made for the education of the children of these unions. Of the 2,890 of these freemen in



BUSINESS STREET, PORT BLAIR.

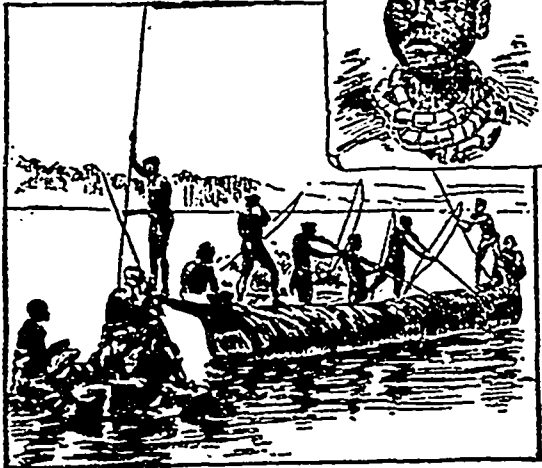
is landed on Ross Island, at the entrance of the harbor. This island is barely a mile in circumference, is fringed with coco-palms, while the center of the island, which rises about 200 feet, is sprinkled with bungalows in gardens and green trees embowered, the summit being occupied by the residence of the Chief Commissioner and the castellated barracks of a little company of 140 British infantry. In an enclosure lower down are the wooden barracks occupied by 300 men of a Madras infantry regiment. The island is covered with a rich and diversified vegetation—coconut palms, mangoes, casarinas, acacias, etc., while across the blue waters the enraptured eye rests on an emerald isle rising some 1,200 feet above the sea.

I must say that the penal-colony is something very different from what I had pictured it. I looked for the clank of chains, desperate-looking characters, anxiously watched by soldiers with fixed bayonets, and overseers with cat-o'-nine-tails at hand, and instead I found the convicts on Ross Island well and cheerful, en-

joying the fullest personal freedom and engaged in all sorts of occupations, as clerks, boatmen, gardeners, overseers, night-watchmen in the houses of the Europeans, and God knows what all. Even the local band, although dressed in uniform, was composed wholly of convicts. All the domestic servants from the chief butler to the sweeper are, almost without exception, drawn from the ranks of murderers. When I learned that the chief cook of the officers' mess was a professional poisoner, it struck me that his selection for the post was a somewhat rash proceeding, but he was a splendid cook, and this had been allowed to outweigh all minor considerations.

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but consist on the products of the field and of the chase and of the waters. None the less, their menu is a liberal one, although it includes roast rats, sea-serpents, iguanas, grubs, and other dainties, which the more fastidious European neglects in a country where fish, game, and yams are abundant. Dogs were introduced by the Europeans, and are much prized by the natives, but they do not eat them, although on the neigh-



ANDAMANESE SHOOTING FISH.

boring Nicobar group dogs are eaten. Their principal weapon is the bow and arrow. Spears are seen occasionally, and harpoons are relied on for turtle-hunting. For some centuries past, shipwrecks have rendered them familiar with the use of iron for arrow-tips, knives, and other minor purposes.

The indispensable costume of the women is a tuft of pandanus (screw-pine) foliage, about a finger long, and of similar breadth. This is never laid aside even in the family circle. This simple costume is sometimes supplemented with a waist-girdle, attached to which behind is a great bunch of pandanus arranged like an ostrich's tail. Necklaces of all sorts are also worn for display, and some attention is devoted to the treatment of the hair, which is cut short and frequently shaved in front.

Painting is as general among both sexes as among Parisian women. Against the presumption that these people are of African stock is the fact that they do not know how to produce fire by means of two sticks. Every hut has its fire kept constantly burning, and it is probable that the original source was lightning or volcanic fire. The Andamanese, like the people of all warm countries, mature early, but ordinarily marriage is postponed until the man is eighteen and the girl sixteen. The marriage formalities are very simple. Many of the children have been taken into the English schools, and show themselves apt pupils up to a certain stage and ready to conform to civilized customs, but on arrival at puberty they are for the most part impatient of the restraints of civilization, and betake themselves to the woods

THE Danish Rigarkir has come into possession of a valuable old document from the times of Valdemar Sejer. It is dated January, 1796, and permits the French Monastery of Clairvaux to export from Denmark hides and skins without duties. The document was found in the Treves archives and is perfect in every respect. Its seal contains an excellent preserved likeness of the King.

THE FORESTS OF CALIFORNIA.

IN *Worthington's Magazine* Boston, February, is a beautiful illustrated article on "The Forests of California," by Charles Howard Shinn.

Nowhere else on the face of the earth are such magnificent coniferous forests as still remain in California. There are forests in level valleys, where for many miles one seems traveling over the tree-clad plains of Russia, there are forests rising thousands of feet up the sides of vast mountains, or filling gorges whose hidden rivers are a day's journey from the trails that wind along the crests of the ridges between.

The great Californian forests are mainly clustered in three immense bodies of timber—the Redwood belt, the Coast Range pine-belt, and the Sierra pine-belt. Each of these consists of lesser groups, either massed, or in nearly parallel strips, determined by differences in altitude, and small isolated groups are near them or far distant, in the midst of barren mountains, once heavily forested.

In the profusely illustrated article before us there are specimens of varieties of forest trees, but the unique *Sequoia gigantea*, in its scattered groups, growing in the wilder parts of Mariposa, Calaveras, Tuolumne, and King's River region, deserves to be specially named among the California conifers. Its smooth, straight deep-red shaft, three hundred feet high or more, crowned with the most vigorous leaves and boughs, the grandest top that ever a conifer had, is the glory of the Sierras, dwarfing by its titanic proportions the great pines about it—pines whose vast boles are ten and twelve feet in diameter. The mountain-dwellers call this tree, also, the "Redwood," and have cut down many grand specimens, especially in Tulare County, to furnish lumber for the villages. Two very large trees have been felled during the past three years to furnish specimens to send to the Chicago Fair. The stump of one was thirty-three feet in diameter. These wonderful trees throw out buttresses of roots and bark to steady



TREE KNOWN AS THE "GOVERNOR COMMISSIONER," MARIPOSA GROVE.

the great trunk, and fifty men can sometimes climb eight or ten feet up, and lean against projections, so that a photograph shows them massed against the sloping base of the tall tree-column.

The large trees are often very strongly individualized in their character. Sometimes, a number of trunks spring from the same root, and occasionally two giants side by side are united for fifty or a hundred feet.



Correspondence.

Augmentation Fund.

Editor PRESBYTERIAN REVIEW:

SIR,—The Augmentation Fund seems to be on its trial this year, and you will allow me to say a few things in its behalf. This is not a fund to give ministers large salaries, as some suppose, but a fund to assist weak congregations to secure and support pastors. With us, in the west, last year augmented congregations gave \$10.50 per member for salaries alone, and the average, for salary, for all congregations in the Church was only \$4.65. The whole of the augmented congregation (W. D.) gave for salary \$675 per communicant—and twenty of them gave \$2,800 for Schemes one \$300. But notwithstanding the liberality shown by themselves, they cannot, without assistance, support a pastor. This fund helps them. It is Presbyterian to do so, for the Church is a unit—a body—not a sand heap. It is scriptural, for the strong are enjoined to help to bear the burdens of the weak. Were the Augmentation Fund abolished these congregations must close their doors or be put on the H. M. list. To close their doors would be a distinct loss to the Church, to the cause of true religion and even to morals. It is well known that the drift of our rural population is city wards. Close our weak country churches and our people will join other communions. When the children of such people come to our cities they will go to swell the membership of the churches that cared for them in the country, and our Church, lacking such accessions, must decline relatively. The battle for the cities must be fought out in the country. And if Presbyterian services are not within reach some people will attend no other, and such are apt to lapse. Such things have happened and will happen again. Are Presbyterian people with their general good sense to risk this for the sake of a few cents each year? But why not put these augmented congregations on the H. M. list? Because the additional burden would swamp that fund. The H. M. C. is asking \$79,000 to carry on its work this year. Could it get \$31,000 additional to support the augmented congregations if on the list? We shall never get for one Fund what we are getting for the two. Last year fourteen city congregations gave \$7,762 or  $\frac{1}{3}$  of all given for augmentation, and seven congregations gave \$5,600 or an average of \$800 each. Would they give these large sums to Home Missions in addition to present contributions? I trow not. And would the congregations that now refuse to contribute to Augmentation make up this loss? I doubt it.

At large expense, the Church is carrying on a work to evangelize the French in Quebec. The Augmentation Fund is helping a number of struggling Protestant settlements in Quebec to maintain ordinances, and prevent the people being absorbed by the Church of Rome. Withdraw this help and these people must move out or be left for the Romish Church to operate on. Is there any sense in allowing our own people and their children to turn Roman Catholics, while we are trying to convert the French to Protestantism? And if our people leave Quebec, the Romish Church is strengthened for aggressive work, and an important bulwark against her advance into Ontario removed. How can sound Protestant congregations refuse to support Augmentation and yet give liberal help to French Evangelization?

Others have shown that this fund has helped since its inception, 225 congregations to become self-supporting, and some of these are giving valuable help to the Schemes of the Church. Ten such congregations, west of Lake Superior, gave last year to the Schemes \$10,742 or \$1,074 each on an average. Let us rear more of these if we wish a strong Church.

In Western Canada, Augmentation is simply Home Missions in its more advanced stage. A group of stations has reached the point when they can promise a pastor \$600, and they ask the Augmentation Committee to give them a small grant for a few years, till they can support him themselves. These people want a man of their own choice, they will do more to support him than if appointed

by the H. M. C. He feels more confident when called, can summon his people better to his help, can lay out his work to better advantage and do more and better service. Why not grant these people's request?

Moreover, many of our frontier districts are supplied by men supported by the Augmentation Fund. Comox, the most remote of our missions in B. C., called a pastor and is on the Aug. list. For years Edmonton, the most northern district in the territories occupied by our Church, and Prince Albert also on the North Saskatchewan have been aided by this fund; and both nearly to the point of self-support. And places that are now central and strong were not long ago remote and weak, and the Augmentation Fund helped to put them on their feet. Portage la Prairie, Gladstone, Neepawa, Brandon, Port Arthur, Fort William, Regina, Morden, Pilot Mound, Calgary, and the rest have graduated from the Augmentation Fund. To-day twenty-eight are on the list and thirty-five have become self-sustaining in Western Canada. It is difficult to get suitable men to occupy our missions; not quite so difficult to get men to accept calls to augmented congregations; encourage a scheme that helps to get the best men.

Going through the Church one hears objections to the Fund; these, there is no space here to consider. Suffice it to say that they are not to be mentioned in comparison with the arguments in favor of the Fund. This is the deliberate judgment of the General Assembly. The Western Section last year gave about an average of sixteen cents per communicant for this Fund; grant that one-fifth of this money was not judiciously expended—which is not the case—and that four-fifths was properly placed, surely no Presbyterian conscience is so constituted that it can wreck the Fund for three cents a year! Let an average of one cent a fortnight be given to the Fund and it can be well sustained and continue to be a blessing to the Church.

J. ROBERTSON.

Winnipeg, Man.

Health Built Up

"I had a very bad cold which seemed on my lungs. I was under doctor's care and was not



able to get out of the house for eight weeks. I did not gain strength very fast and other remedies failing to help me or improve my case, I was induced to try Hood's Sarsaparilla. I have taken several bottles and my health is improved very much. Since I have taken Hood's Sarsaparilla I feel very much stronger

than for a long time past. I have recommended Hood's Sarsaparilla to others, for it truly has been of great benefit to me." JOSEPH NEILEY, North Kingston, Nova Scotia.

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