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# The Presbyterian Review.

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## Bearing on the Bible

“ONE by one,” says Professor Sayce, of Oxford, “the narratives of the Old Testament upon which the oversubtle analysis of modern criticism had cast suspicion and doubt are being vindicated by the progress of Oriental research.” It should be said, moreover, that the critics have largely ignored this realm of scientific research. All along they have based one of their strongest arguments on the assumption that both the Israelites themselves and the populations by whom they were surrounded were ignorant of the art of writing books at the time of the conquest of Canaan and during the age of the judges. They supposed the literary period of Israel to have begun with Samuel. The oldest description yet discovered in the Phœnician alphabet is fixed at the time of the Moabite king Mesha, the contemporary of Ahab. The critics asked why no older inscriptions had been found, if the art of writing had been known centuries earlier. Within recent years the archaeologist has given the answer. True, the earlier literature was not inscribed upon papyrus or written in forms of the Phœnician alphabet. It was entrusted to more enduring tablets of clay, while the language and script in which it has been preserved were both disused in the Palestine of a later day. A single blow of the excavator's pick has shattered some of the most ingenious conclusions of the critics.

In the year 1887-8 a number of cuneiform tablets were taken from the ruins of a city of ancient Egypt, the site of which is now known as Tel el Amarna. They consist of letters and dispatches sent to the Egyptian court by the kings of Babylonia, Assyria and Syria, and the Egyptian governors and vassal princes in the subject province of Palestine. They are written in the script and language of Babylonia, which was at that time the common language of diplomacy, and it proves that there must have been a very general literary activity and some educational system to have mastered the complicated writing of Babylonia all through the East. The most interesting of the letters from Palestine are from a certain Ebed-Tob, the governor of Jerusalem. He was not governor by appointment of the king of Egypt, but an ally who paid tribute. He speaks of “the city of the mountain of Salim.” The word “Uru” signified city, so that Urusalim is the city of Salim, identical with Jerusalem. This Ebed-Tob speaks of himself as being a “priest of the most high God.” We turn to Genesis xiv. and read the account of Melchizedek, king of Salem, priest of the most high God, and identify this description with that of the tablets, which thus carry us back to the time of Abraham. Not only so, but the “written bricks” confirm the account, in that same chapter of Genesis, of the incursion of Chedorlaomer, a Babylonian prince.

But the most remarkable coincidence in the history of this work occurred in the year 1892. Among the letters of the Tel el-Amarna tablets are two that were written by governors of the city of Lachish, one of whom was Zimrida. One of the letters from the king of Jerusalem conveys the information that Zimrida was murdered at Lachish by the servants of the Egyptian king. In 1890

Dr. Flinders Petrie was excavating in Southern Palestine, at a lofty mound known as Tel el-Hesi. From various indications he suspected that he had identified this very city of Lachish. In 1892 the work was continued by Mr. Bliss, of Beirut. Not only did he fully identify the ancient Amorite city, but he found tablets exactly like those of Tel el-Amarna, and upon them this very name of Zimrida occurs twice. Scarcely have the letters from upper Egypt been translated, when their counterparts in Southern Palestine come to the light, and the two parts of a correspondence which took place before the Exodus are joined together. It is but the beginning, for Mr. Bliss is just at the entrance of the ancient archive chamber of the governor's palace.

The result of this recent discovery is conclusive evidence that the land of Canaan was inhabited by people who were by no means the unlettered tribes imagined by the critics. One of their cities was named Kirjath Sepher, which means “the city of books,” and indicates libraries in Canaan as there were in Babylonia. In the song of Deborah and Barak we read, in Judges v. 14, that “out of Zebulon came down they that handle the pen of the ready writer.” This was clearly the Hebrew, but some other meaning was put into it, in the supposition that there were no ready writers. But the original text is now most clearly vindicated. Moreover, the tablets show that Canaan before the exodus was the great highway between the Mediterranean Sea and the eastern centres of commerce. Canaan paid to Egypt an annual land tax, which was assessed according to surveys of the Egyptian Government. The enlightened and warlike Amorites and Hittites were there, and many of the cities mentioned in the Scriptures are also mentioned on the tablets. Professor Maspero says: “The land of Canaan was a vast emporium where Africa met Europe and Asia.” Professor Erman says: “There was hardly anything which the Egypt of the eighteenth and nineteenth dynasty had not obtained from Syria. The culture of the Syrians must therefore have been very highly advanced to have obtained such a conquest.”

With all this information let it be remembered that the conquest by Israel was only partial even until the time of David. We are told in the first chapter of Judges that “the children of Benjamin did not drive out the Jebusites that inhabited Jerusalem, but the Jebusites dwell with the children of Benjamin in Jerusalem unto this day.” We also read that Manasseh and Ephraim failed to dislodge the inhabitants of some six cities, while Zebulon, Asher, Naphtali and Dan failed to make their conquest complete. We know also how Israel grew into intimate relations with the people of the land, and whatever else they received of hurtful influences, we cannot doubt that they must have felt the touch of their intellectual development and literary activity. Such was the literary atmosphere which pervaded the time when Moses wrote the Pentateuch. The increasing evidence from the monuments indicates that it was the golden age of literature in the history of the ancient East. Thus one of the strongest assumptions of the critics against the Mosaic authorship is completely annihilated.—Herald and Presbyterian.

## The Presbyterian Review.

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

Toronto, November 2, 1893.

### A Word by the Way.

WITH this number the REVIEW has added eight additional pages to its size, giving space for features to which our constituency is justly entitled, and enabling us to extend and improve the departments already existing. Our readers will observe that more room is devoted to the missionary work of the Church, to the Sabbath School, and to reading suitable for an evening at home with the young. This latter is a distinct feature of the paper, embellished with illustrations produced at great cost and of high artistic taste and finish. So far as we know they are unequalled by anything in the same line published on this side of the Atlantic. They have been specially prepared in Britain, the complete series numbering several hundreds of varied design, but of uniform excellence, occupying several months in the execution. Week after week as they appear, the reader will find them of considerable educative value and to the younger people they should prove bright, instructive and fascinating. It is not intended that these beautiful sketches should fill the place of a page for the home. That will come in due course as we develop our plans. So also will other features of our work. The wisdom of a gradual progression has been often demonstrated. Our aim is to add to the paper as the demand may justify, feeling our way step by step on sure ground, undertaking what we may satisfactorily fulfil, feeling sure that by the hearty co-operation of the friends of a good cause we shall reach the desired goal. May we not ask for the patient forbearance of our readers who are chafing for better things all around the circle of their church efforts? The difficulties in placing such a paper as the REVIEW on the right track, laden with the right kind of freight, cannot be estimated by a passing glance at the title-page or the exterior of the paper. It is as yesterday, as it of a verity is, since the REVIEW has taken its present form; yet week by week it has shown a steady course of improvement. Its first has been its weakest number, and the purpose of the publishers is that each week shall excel its predecessor so that its last past shall always be its weakest number; always better in store. The farmer does not expect return just as soon as he has sown the seed; nor need the publisher. By arduous and patient labour advance will follow advance: all we ask is the confidence and co-operation of our readers. So far we have been placed under deep obligations to many friends who have come forward with words of encouragement and promises of support. Let us

feel that we are united in a good cause and all will go well. Already our efforts to bring together able contributors have been flatteringly successful, and it is probable that so soon as our next issue we shall be able to announce a strong editorial staff. But, here, again, we would remind the reader that, as the preacher depends considerably on the prayers and sympathy of his hearers, so the editor must depend on the good will and co-operation of his readers.

### Agitation for Social Purity.

THE conflict between the two forces, the good and the evil, must go on while the world lasts. Religion and morality will always find hostile foes in the world. The Word has it so. There are those who think that social, moral and religious peace is to be prized above all earthly blessings, that warfare on institutions, as on men, is deeply to be deplored, but not peace but a sword while sin reigns. If vice abounds, pious people must gird on the armour of righteousness and do battle. There certainly can be no truce between wickedness and righteousness. How, therefore, can the well-meaning and strenuous efforts of the Social Purity Society be sneered at by professing Christians? It is held that the exposure of vice spreads it and vitiates the public mind, and those who expose it are characterized as seekers after notoriety. Vice must be exposed in order that it be rooted out, or frustrated. If there were security against exposure, why, evil practices would flourish unchecked. It is by bringing wickedness to the light of day that public opinion can be brought to bear upon it. What is wanted is sound public opinion, which the schoolroom, the pulpit and the press must fan into flame, then convincing proof of licentiousness which usually falls to the press, or to bodies such as the Society above referred to, to furnish. Bring these two things together and public opinion will prevail. It is stated that the coming season will develop much activity in Britain against loose morals and special attention will be directed to India. Yesterday, a great convention in London gave the keynote to the campaign. Among the speakers were Mr. Stansfield, M.P., Rev. Hugh Price Hughes, Mr. Hall Caine, Mr. W. T. Stead, Lady Somerset and Miss Frances Willard. The principal subjects discussed were the horrors of the Chakla system in the cantonments of India, child marriages and sales of infant girls in Indian cities, subjects every Foreign Mission Committee is more or less familiar with as the great curse of India. The burning zeal of the promoters of the agitation may occasionally lead them to intemperate statement, but let us be thankful that there is a burning zeal, and pray that the fire may burn fiercely until open vice shall have been consumed.

### "How to Interest the Young."

IN the range of church work probably no question receives more attention from the thoughtful mind at the present time than the one which forms the headline for these sentences. It is felt that the energy, enthusiasm and activity, which are synonymous with youth, are not brought under tribute to the cause of Christ in the proportion which might reasonably be expected by the Church. How to bridge over the period between the Sabbath School and the church membership of mature manhood, how to instil a deep and serious interest in congregational work so as to maintain an unbroken record

from youth to age is a problem of vital importance. On every side men are addressing themselves to its solution. In Montreal the subject has entered the arena of the public press. In Toronto the Ministerial Association only the other day made it the theme of a practical and deeply important discussion. To lead thought on the subject in a definite direction, and to furnish useful facts and suggestions we shall publish a series of six articles to be contributed by men of practical experience, whose views should be of immense value to the Church. The first will appear next week, and will be succeeded regularly by the remaining five. It is to be hoped that careful consideration will be bestowed upon these articles and that advantage will be taken of the suggestions they will contain.

**Women at Work.** EVIDENCES are not wanting that the tide of enthusiasm which passed over the women workers in the temperance cause, a few years ago, is returning with renewed force. Recently a remarkable gathering of women took place in Chicago under the presidency of Lady Henry Somerset, the practical result of which, there is every reason to suppose, will be very tangible. This week the mothers and sisters of Ontario met at Chatham and the hopeful tone of the gathering must have impressed all who took an interest in the event. Temperance is in the air. What between the enquiries of the Prohibition commission and organization for the plebiscite the issues will be discussed in every village and section of the land, and out of it all, it is to be hoped, some good will come which will remain.

**Chicago's Grief.** A TRAGIC and terrible ending to the great World's Fair! The mayor of the city where were harboured the conventions of the world during the last six months, shot fatally by a disappointed office-seeker! What a commentary on our civilization and on the thin line of division which separates the vicious from the moral side of man. "Were it not for the grace of God, there goes Rowland Hill," exclaimed that humble Christian as he witnessed a procession to the hangman's scaffold. The fate of Mayor Harrison shows what a man regarded as well-behaved, moral, and intelligent can do when the restraint of religious conviction and a purified conscience is absent. While sympathy goes out to Chicago the truth should be present to our minds, that not only there are men capable of such heinous actions, but wherever the restraining power of grace is not in living operation.

**A Native Priest-hood in India.** GRADUALLY but surely the Roman Catholic Church is establishing a lodgement in India. The history of Roman Catholic effort in the far east dates from a remote period. In the roll of old saints are found the names of missionaries who gave their labour and their lives in the Indian field. To give completeness to the organization of the Church there, a Hierarchy with ecclesiastical provinces and bishops was founded a few years ago. Now this is followed up by papal authority to establish seminaries so that a native priesthood may spring up. A sentence in the Pope's decree is suggestive of wisdom and experience:—The Catholic faith among the races of India must always continue to be insecure and to make very uncertain progress, as long as there is no clergy formed of the natives themselves and duly prepared for the work of the priesthood; a clergy who shall not only assist the foreign missionaries, but shall themselves be able to undertake the administration of Christianity among their own people. Here is testimony to the wise policy the Protestant

Churches who have proved the value of a native ministry. With the Church of Rome similarly equipped Protestant missions in the Indian field will encounter no weak opposition which must be vigorously met and counteracted.

**A Most Deserving Work.** SURELY a work such as is carried on among the lepers of India, who have an eloquent advocate in Mr. Wellesley C. Bailey, deserves all encouragement and Christian support. It seems there are half a million of these poor and hopelessly afflicted ones shut up in one village, a community the most miserable, humanly speaking, in the world. Will their fellow men, the bone of their bone, deny these the comfort of Christianity and a hope beyond the tomb? Mr. Bailey says all that is needed is ample funds, and if that be so, it will be a blot on our profession of faith should the Gospel not be sent to the lepers. It is stated that this year the committee have had to refuse seven appeals to start new work, the reason being lack of funds. This state of things should not continue for a day longer. Any person willing to bear a hand can do so with every assurance that whatever aid is given will be put to the best use. The mission is undenominational and international. Canadian auxiliaries are being formed in Toronto, Hamilton, London, Woodstock and other places. An association has existed in Guelph for a year and by its assistance the present crusade is maintained. Contributions may be sent to the following friends, who will also gladly give any information in their power.—Rev. John Neil, 577 Sherbourne street, Toronto, Hon. and Rev. R. Moreton, Hamilton; Miss Boon, 447 Dundas street, London; Mrs. W. C. McLeod, jr., Woodstock; Mrs. Sutherland, Georgetown; Miss Nellie Perry, Galt; Miss Smellie, Fergus; Mrs. Malcolm MacGregor, Mount Forest; Mrs. Colquhoun, Waterloo; Mr. W. Yuile, Esq., 87 Redpath street, Montreal; Miss Ross and Miss Lila Watt, B. A., Guelph.

**Roman Catholic Propaganda.** THE quiet methods followed by the Roman Catholic Church with respect to converts from Protestantism is well illustrated in a recent interview by Cardinal Gibbons, at Baltimore. The cardinal speaks with authority of what takes place within his own Church, and his lofty and responsible position invests his remarks on other religious bodies with interest, notwithstanding the too rosy tints. To the interviewer he said. There is no parade made over those who come in, because, in the first place, we recognize that it is the work of God and that our priests are but the instruments, and then it is distasteful to most of those who enter the Church to have the matter talked about. We, therefore, discourage any mention of particular converts. There are everywhere signs of a return to the old Church, not only in the extraordinary growth of ritualism, but in the proceedings of sects formerly bitterly antagonistic to our institutions and practices. Thus, for instance, there has been lately established in the Methodist Church the order of deaconesses. What is this but a copy of our once royaled sisterhood? And not only have the Methodists now their sisterhoods, but the Presbyterians are also discussing the establishment of similar orders, and their formation is only a question of time. The general tendency is towards this Catholicism, slowly but steadily and unmistakably. We would have many more conversions among Protestant ministers, who would become priests except for one thing—the celibacy of our clergy. There are men longing to enter the fold of Christ, but they have wives and children to care for, a living to make and friends to lose. In their hearts they are true Catholics.

## The Church and the Young.

## The Mutual Relations of the Pastor and Young People's Society.

MISS M. BASSETT, ST. PAUL'S CHURCH, BOWMANVILLE.

Paper read in course of discussion on this topic at Convention of Young People's Societies of the Presbytery of Whitby, and published by request of Convention.

We may suggest three things necessary to a right relation between a Young People's Society and the pastor. These are *Helpfulness, Confidence and Loyalty*.

Firstly,—“The ship Zion,” some one has said, “carries no passengers,—only a crew,—and each individual is responsible for some part of the work necessary to the successful voyage.” The pastor, then, as captain, needs the hearty co-operation of every member of the church. Every one should be a worker. This being true of all the members, for even the very feeble and the aged can give their prayers, (and who can estimate the propelling power the church receives from these shut-in helpers?), it is especially true of the members of Young People's Societies, which usually include the strong and enthusiastic, as well as those of most leisure to engage in Church work.

“For Christ and the Church” is our motto; it also is the pastor's; so our aim and his are one, and in fulfilling our pledge we help our pastor both in seeking to deepen our own spiritual life and in trying to win others to the Saviour.

Without flattering my fellow Endeavourers, allow me to say there are some things you can do better than the Pastor, or rather, things which you can do and he cannot. For instance,—there is a young man or lad among you who is full of life and energy, foremost in all athletic sports; he is sure to be popular among his companions, for boys have unbounded respect for muscle. Such a one feels perfectly at ease on the sporting field, but Christian though he be, he is painfully shy in prayer-meeting and requires to muster all his courage to take even the smallest part in the meeting. But his short trembling prayer will probably have more effect on his companions present than even the prayers or preaching of the pastor. Simply because, in the one case, they think, “Oh! it's the preacher's business to pray,” but, in the other, they recognise a new and greater source of power than the physical power they so much admired, and thus might be aroused to seek the power for themselves.

Or, my sister, there comes a new boarder to where you live, a young girl among strangers, and feeling very desolate, may be. The pastor will not know of her arrival as soon as you do, and in taking the stranger with you and introducing her to some church home you do work the pastor cannot do. Then there may be sick ones or poor, whom you may be the first to discover; so be watchful of opportunities and willing to improve them, remembering that earnest and efficient as a pastor may be, he has only one pair of eyes to see new people; one pair of feet to use on errands of mercy; the Christian Endeavour Society has many; so let them be used to help the pastor in the Lord's work.

Secondly,—Treat your pastor with confidence, submitting to his judgment any new plans or methods proposed; remembering the apostolic injunction to obey them that have rule over you. In the Y. P. S. C. E. there is not only the strength and enthusiasm, but also the hot-headedness and immature judgment of youth; and that society shows its wisdom which, in all its endeavour, makes use of the pastor's wider experience and maturer judgment.

Finally, for this paper must be very brief, be loyal to your pastor. He is not the best sailor, nor is that the best crew, in whom stirs no thought of loyalty to the captain. The ideal church is that in which pastor and people are one in sympathy and in aim; that aim being the glory of God. There are many fault finders, and they usually attend to business if no one else does. Christ foretold there would be many to say hard, bitter things against his servants; Paul found it true, and it is true yet. But if there must be such unkind criticism, leave it to others. It is no part of Christian Endeavour work; and if we are honestly striving to help our pastor and confiding to him our working plans, I think we shall be in little danger of disloyalty.

## How to Interest Young People in Missions

BY MISS JESSIE PANTON, OSHAWA.

When our mission bands were formed in Oshawa, we attempted to show those who joined us what we enjoy because this land is a Christian land, and that the secret of happiness in this life is the giving of ourselves to benefit others. For the most part we have followed this plan:—The president puts on the blackboard a written summary of points in connection with the field chosen for that meeting, such as position, climate, productions, people, religion, when mission work was begun there, how it is carried on, names of important workers in that field, and the success of their efforts. Wherever it was in our power to do so, we impressed the lesson by map, picture, or other illustration. Then the members were requested to bring to the next meeting a written account of what they could remember from that talk. We have often felt encouraged by the faithful accounts given, in some cases the papers were found to be a very full sketch. Another field is then chosen for the next meeting and treated in the same manner and so we pass through our several fields, dwelling in the boys' band more particularly on Home Missions. We have found this plan more beneficial than giving them a topic to prepare by themselves, for the reason many of the members have not the facilities in their homes that would give them the required information, and when it comes from the president in a systematized form they receive clearer and better connected ideas than when they attempt arranging for themselves.

It may be objected that this causes the president a good deal of work. True, but, friends, it is delightfully remunerative labour, and the earnest endeavours to retain the information, with the close attention given in receiving it, will be all the reward you will want; but you get another, for in seeking knowledge for others you enrich your own store and verify a Scripture truth, that in watering others you yourself will be refreshed.

Lately we have introduced another plan. Several questions on mission topics of a general or specific nature are written out by the president and distributed amongst the members, requesting them to bring answers to the next meeting.

Last month we received answers to the following objections sometimes made to mission work:—

1. Let the heathen at home be first converted.
2. It is useless to preach to degraded savages; first civilize them.
3. Mission work produces no results.
4. It is no use trying to convert nations that can boast of an ancient faith—older than Christianity.

The answers were highly commendable and showed that earnest effort had been bestowed on the preparation of them. Last year the members of our bands manifested considerable energy in filling a barrel with things suitable for a Christmas tree on one of our Indian reserves in the North-West. The scrap books compiled by the boys displayed much more taste than perhaps you would have accredited to them. Such an effort is very helpful; for we hold that whenever a member does something for the pleasing of another, or for the brightening of their life, the spirit of unselfishness is strengthened, and they begin to realize the truth that it is more blessed to give than receive.

In the matter of raising money, we have never kept that as a conspicuous feature before the band, for this reason: few of them have much to give, but if their minds are stored with the many interesting facts about missions, and their hearts touched with the thought of the world's great need for the Gospel, then, in after years when money is theirs, some of it at least will be found going willingly into this channel. But ever and always we emphasize the importance of direct giving to Christ's cause. In the boys' band we pledge ourselves to a stated sum at the beginning of the year, and then do our utmost to redeem our pledge. One of the avenues along which money comes is a birthday box, into which each member, on the return of their natal day, drops one cent for each year they have lived, as a thanksgiving for benefits received.

# Classroom and Hall.

## International S.S. Lesson.

LESSON VII.—NOVEMBER 12.—2 Cor. viii. 1-12.

### THE GRACE OF LIBERALITY.

**INTRODUCTION.**—The Christians in Jerusalem, through war, famine and persecutions, were poor. Paul, the apostle to the Gentiles, had a tender regard for the Jewish Christians, and stirred up the Gentile Christians to give liberally for their relief. He stimulates the Corinthians to give by telling them how the Macedonians gave (1) They gave themselves (vs. 1-5); (2) Gave amid affliction and poverty (v. 2); (3) With abundant joy (v. 2); (4) Beyond their ability (v. 3); (5) Not waiting to be asked (v. 3); (6) Urging their gifts on others (v. 4). Paul appealed to (1) their Christian character (v. 7); (2) Example of others (v. 8); (3) Example of Christ (v. 9); (4) Their own promises (vs. 10, 11); (5) Hope of reward (v. 12); (6) The relationship of brethren (v. 14).

**GOLDEN TEXT ILLUSTRATED.**—"He became poor, that ye through his poverty might be rich."—2 Cor. viii. 9. The Son of God became "the carpenter's son." Matt. xiii. 55. He who was the centre of attraction, the most glorious of all the glories of heaven, became a helpless babe. "There was no room for them in the inn." Luke ii. 7. This money-worshipping world has had "no room" for Jesus ever since. He who was the world's Creator became the rejected of the world. John i. 11. In His babyhood He was hunted like a wild beast. Matt. ii. 13, 14. He who was infinitely above Rome's emperor had for His home the despised village of Nazareth. John i. 46. He who had spoken into existence and beauty the heavens and earth, earned His bread by the sweat of his face at the carpenter's bench. Mark vi. 3. He who had lain upon the bosom of the Father became so poor that "he had not where to lay his head." Matt. viii. 20. He who had thousands of holy angels eager to serve Him became the servant of all and pleased not Himself. Mark x. 45. He became poor that He might sympathize and preach to the poor. Luke iv. 18. He descended into the lowest depths of poverty and anguish, that He might exalt us to the greatest heights of riches and enjoyment. He was scourged (Mark xv. 15) that we might be honoured. Eph. ii. 6. He was mocked (Luke xxiii. 11) that we might be praised. 1 Cor. iv. 5. He was clothed in purple (Mark xv. 17) that we might be clothed in the pure white garment of His righteousness. Rev. xix. 8. He was crowned with thorns (Mark xv. 17) that we might wear the incorruptible crown (1 Cor. ix. 25, 27), the crown of glory (1 Pet. v. 4), the crown of life (Rev. ii. 10), the crown of righteousness (2 Ti. iv. 8), and the crown of rejoicing (1 Thess. ii. 19). At last when we meet Him face to face in His triumphant glory and see the back that was scourged, the hands and feet that were pierced, the brow that was crowned with thorns, the side from which flowed the blood, and hear the voice that cried, "My God, my God, why hast thou forsaken me!" and "Father forgive them, for they know not what they do"—we shall fall down before Him, cast our crowns at His feet and cry, "Thou art worthy, O Lord, to receive glory and honour and power!" Rev. iv. 11.

**CENTRAL THOUGHT.**—We have here a lesson in economics a subject eminently practical. It defines the secret of wealth, the hidden impulse of saintly living. It shows how to win the race of life and grasp the sceptre and crown. The reader may begin this hour, his next utterance and act may be a sacrifice for others. As the seed reproduces itself a thousand-fold, so each kind and tender deed will jewel the soul and paint the light of heaven upon the countenance. Like your Saviour, you will pass all the way marks of the divine journey. You will be weary by the sea and among the hills, faint yet persevering till the mists of Calvary are dissipated by the radiance of the resurrection morning. To suffer is to grow strong, to expend is to receive, to confer love, joy and peace is to acquire it. This statement is anomalous yet true; it is the lesson ever learned anew, over which the world stumbles, yet is the way the Redeemer trod, and must be the straight and narrow way of his followers.

**OBJECT LESSONS FOR PRIMARY TEACHERS.**—Subject: *Liberality.* Hold up a rose or any other flower and ask the children if any of them can tell what benefit the rose is to us. Some may be able to tell you that it benefits us by its beauty and by its perfume. This the rose gives to us. Then you can show an apple or some other fruit, and ask what the fruit gives us. This gives us food, and so makes us happy and healthful and able to work. Show pictures of sheep, or cows, or horses, and ask what these various animals give us. The sheep gives us wool for clothing, also itself for food. The birds give us their songs and their beautiful feathers. You might ask what the grass, and air and water give us. All these things in nature, and the plants, and the animals seem to give us something.

Who is it that sews for us, and cared for us when we were little children, too small to take care of ourselves? Yes, mother. What other things do our parents give us? Let the children raise their hands and answer one after another.

You see that not only the flowers, and the grass, and the animals are givers, but our parents are givers, too. Who is the Greatest giver of all? Yes, God. Tell some of the things God gives us. Call out one after another some of the things such as food, clothing, health, life, etc. But the best of all is that He gives us Himself. He became poor that we through His poverty might become rich. And after He had suffered all the poverty He was called to go through in this world, and the pain and anguish of dying on the cross and after His resurrection from the tomb, He ascended on high, and there He continues to give. All the time He suppli us with our breath and everything which is good for us to have.

Now, you see the one who gives the most to others is most like God, for He gives more than any one else. Are you little boys and girls giving others something, or are you letting others give to you, and you not trying to give? I am sure you can be like this little rose and give out sweetness. I heard of a sick woman one time who did not seem to be able to go around and do anything for others, but she loved Jesus much. So during all her sickness she was cheerful and seemed like a ray of sunshine to every one about her. "For," she said, "I cannot work for Jesus, but I can smile and be happy for Him."

That is just what you little boys and girls can do in your homes. If you cannot give anything else you can smile and be happy for Jesus. That is what the beautiful flowers seem to do. That is what the birds do. They seem to be so happy. They give us their songs which show how happy they are. If you sing around home, I am sure it will cheer your tired mother many times, when possibly she is having so much trouble that you do not know about. And it will be a great comfort to papa when he comes home from business to hear you singing and see you singing. You will be a little giver.

Some boys and girls are pettish and cry because they cannot have all to their minds. But do not let the flowers get ahead of you because they give more than you. There are some people in this world who seem to do nothing but take, and they take without even thanking you.

Above all things give yourselves to the service of God. That is the very best thing that you can give him. Little boys and girls cannot do much, but God is just as pleased to have them give Him their lives as though they were men and women. Let all the boys and girls try to see how much they can give others this week.

### PRACTICAL SUGGESTIONS.

- I. Liberality is a divine gift and heavenly grace.
- II. No person is so poor that he should deny himself the privilege of giving something.
- III. Giving should be free, glad, spontaneous.
- IV. Giving should be proportionate and systematic.
- V. The blessing is not in proportion to the amount given, but the cost to the giver.
- VI. A liberal spirit is essential to the best, the happiest, the most truly successful life.
- VII. Christ's great gift to us should inspire us to give all we can to him.
- VIII. The noble deeds of others should arouse us to noble deeds.



## Literature.

## Poems of John Imrie.

JOHN D. ROSS, IN NEW YORK HOME JOURNAL.

Few Canadian poets of today are more popular or better known throughout the great Dominion than is the subject of our present sketch, Mr. John Imrie, of Toronto, Ontario, and the reason of this is at once obvious. Merit will always command attention, and Mr. Imrie is a poet of a very high order of merit. His poems are the outpourings of a heart that is largely imbued with the sensitive and finer feelings of a poet. They are pure, intellectual, vigorous, patriotic and sincere, and in a great number of instances they contain similes and thoughts which are morally and poetically beautiful. His subjects are well chosen and such as he is capable of treating successfully; his sentiment is affectionate and loyal; his versification easy and correct; his style free and simple, his command of language ample for his purpose. Mr. Albert E. S. Smytho of Toronto certainly does not overestimate his abilities when he says:

Imrie, your lyrics pass the laws of kings,  
Whose dread decrees but steeled the captive's heart:

Your hoarse-taught lays a softer power impart,—  
Love, joy and peace, the might that mercy brings:

And, though your muse lack flight of angel's wings,

To walk and talk with men is no mean art,  
Strong in life's straits, secure against death's dart,

Attuned to truth, forerizing hallowed things.  
Not of the mockers, nor of those who make  
Love's sacrament a feasting, passion-spiced,  
Not lucre-thralled, nor cankered with the ache  
Of envy: free of aimed honor-pledged,  
Not of the world, but humbly for His sake,  
Striving the nobler manhood after Christ.

Mr. Imrie is the author of two volumes of poetry, both of which have been well received by those parties interested, and therefore in a measure able to judge of such works. His latest volume is a handsome 8vo of 350 pages. It contains 206 poems, which are divided into groups as follows, "Patriotic Poems," "Poems of Love, Home and Friendship," "Miscellaneous Poems," "Sacred Compositions," and "Sonnets." It will readily be seen from this that Mr. Imrie is a voluminous writer of poetry, yet he is a man whose business engagements do not permit of his enjoying many leisure hours. The few hours however which he has occasionally spent at the divine shrine of poetry have been happy hours to him. His heart and soul is in poetry and poetical subjects, and being a poet himself by nature his own harp is seldom silent for any great length of time. Among the finest poems in his book is the following:

## NIAGARA FALLS.

Oh, Niagara as at thy brink I stand,  
My soul is filled with wonder and delight,  
To trace in thee that wonder-working Hand,  
Whose hollow holds the seas in balance light!

Worthy art thou to be a nation's pride—  
A patriot's boast—a world's unceasing wonder;

Like some bold monarch calling to thy side  
Subjects from every clime in tones of thunder!

Deep on my soul thy grandeur is impressed,  
Thy awful majesty—thy mighty power—  
Thy ceaseless tumult and thy great unrest,  
Like nations' warring in dread conflict's hour!

Rainbows of glory sparkle round thy shine,  
Cresting thy waters with effulgence bright;  
And in thy foaming currents intortwined  
Rare coruscations of commingled light!

Like roar of battle, or like thunder's call,  
Thy deep-toned echoes roll with solemn sound;

Like pillar'd clouds thy vapours rise, and fall  
Like sparkling pearls upon the thirsty ground!

Rush on! rush on! in thy unchecked career,  
With avalanche power thy course pursue;  
While rending rocks quake as with mortal fear,  
And stand in awe to let thy torrents through!

Naught but the hand of God could stay thy course,  
Or drive thee back to Eric's peaceful keep;  
Then onward press with thy gigantic force,  
Till in Ontario's bosom lulled to sleep!

Emblem of Freedom! who would dare essay  
To bar thy noisy progress to the sea?  
Then onward press! while bord'ring nations pray  
For strength and wisdom to be great and free!

Following this poem is one entitled "The Links that Bind Us." This is a very beautiful and touching composition and contains sentiments which at once appeal to the innermost feelings of all classes and conditions of people. It is a warm and affectionate effusion and will do much to perpetuate the memory of the gifted author:

## THE LINKS THAT BIND US.

Oh! the fond links that bind us to this earth,  
Strong as bands of iron—yet fine as gold;  
Partings and tears oft mingle with our mirth—  
If loving much love never can grow cold!

Ah! were it not for partings new and then,  
Love of home and friends were never tested—  
Hardship and trial make the noblest men:  
Present pain is future joy invested!

The patriot's wistful eyes are dimmed with tears  
When parting from his much-loved native soil,  
His heart doth throb with many doubts and fears,  
Yet Hope points forward though his soul recoil!

But when the weary years have come and gone,  
And o'er the sea he homeward ploughs his way,  
He finds his former doubts and fears have flown—  
Midnight with him hath changed to dawn of day!

A mother parts with one—her only son;  
Each shows but half the anguish that they feel—  
The voyage finished, or the battle won,  
What depth of love the meeting doth reveal!

methinks such joy is ours when God, at last,  
Shall find us gather'd 'neath Heaven's azure dome;  
Our journeys, tears, and partings of the past  
Will be as naught if we but reach our home!

Next we have a delightful little lyrical piece entitled "The Sweetest Word on Earth is Home," which has been set to appropriate music by Professor J. F. Johnstone, of Toronto, and in this form has attained an extensive scale. The subject, we need hardly remind our readers, is a favorite one with poets, and it is therefore all the more to Mr. Imrie's credit that he has been able to present us with a poem which

compares favorably with other authors' compositions on the same subject.

## THE SWEETEST WORD ON EARTH IS HOME.

The sweetest word on earth is home,  
To loving hearts most dear;  
Where'er our footsteps seek to roam,  
Home thoughts are ever near.  
The memories sweet of life's spring-day  
Keep fresh and green forever,  
Like fragrant flowers they scent the way  
Adown life's winding river.

CHORUS—The dearest spot beneath the skies  
Is that we call "our home!"  
'Tis there we look with longing eyes  
Though o'er the earth we roam.

Our homes may be where mountains rise  
Like dark green clouds to Heaven;  
Or where the valley lily lies  
Our humble lot be given;  
Or on an island of the sea  
Oft by the tempest beat:  
No matter where our homes may be,  
To each that home is blest.

CHO.—"The dearest spot, etc."

The strongest love within man's breast  
Is love of life and home;  
Like fledglings hovering round their nest  
Our thoughts encircle home;  
Our years may reach three-score and ten,  
And full of changes be,  
Yet scenes of homes will haunt us then  
When life was pure and free.

CHO.—"The dearest spot, etc."

Where love hath cast her golden spell  
And kindest deeds are done,  
Where loving hearts unite to dwell,  
'Tis heaven on earth begun;  
Then cherish home with jealous care  
And let not strife prevail;  
Thus for our "heavenly home" prepare,  
Secure within the veil.

CHO.—"The dearest spot, etc."

Mr. Imrie is a native of Glasgow, Scotland, having been born there some forty-five years ago. It is therefore not to be wondered at that many of his pieces are in the Scottish dialect. Indeed, as far as we can judge his best pieces are those in which he expresses his thoughts and feelings in the language of Burns and Scott, his own sweet mother tongue. His compositions in this respect are on a wide variety of subjects. We have "Bruce and Bannockburn," "The Dying Scot Abroad," "The Hielan' Fling," "My Heart is Scotland's Yet," "Scotch Dainties," "Scotty," "The Thistle," "A Bunch o' Heather," "A Scotch Surprise Party," "Hame yet no at Hame," "My Mither's Grave," and various others, all more or less interesting and all showing the handmark of a true poet. We quote the last named piece as a fair specimen of his Scottish muse:

## MY MITHER'S GRAVE.

I stan' beside the cauld head-stane,  
An' wat it wi' my tears;  
An' whisper, "Mither, here's your wean  
You hav'na' seen for years!"  
When last I saw your dear, sweet face,  
An' heard your kindly tone,  
I little thought that this dread place  
So soon would claim its own.

I plann'd to tak' you ower the sea  
To comfort and to ease,  
Whaur you could end your days wi' me,  
An' dae maist as you please;  
But, ah! the Lord had ither plans,  
An' sent for you Hinsel';  
His ways are no' aye like to man's,  
Yet does He a' things well!

But, though you cannot come to me,  
I yet shall gang to you,  
When death shall set my spirit free  
I'll mount the starry blue,  
Where grief an' partings are no more  
Nor Death, nor any pain,  
You'll welcome me on Canaan's shore,  
We'll never part again!

Farewell! most sacred spot to me,  
My dear auld mither's grave,  
I'll think o' thee when ower the sea,  
Ayont Atlantic's wave;  
Our graves may yet be far apart,  
Our spirits joined shall be,  
There's aye a green spot in my heart,  
My mither dear, for thee!

A very able introduction to Mr. Imrie's poems, written by G. Mercer Adam, Esq., of Toronto, is prefixed to the volume. Mr. Mercersays:—"Among the diverse interests of this restless, money-grubbing world, there is one which should hold a larger place than it does in the affections of the masses,—namely, the honest unaffected love of home and home pleasures. In these days we are all of us too much disposed to seek enjoyment abroad, and to figure more than is good for us in the eye of the public. The craving for excitement has made us impatient with home, and the fireside and domestic shrines have in large measure lost their attraction. We are no longer satisfied with the novel, with the song or with the play, that used to delight our forefathers; nothing so simple and innocent would now content us. Even our religion has suffered a change. The stern morality and unbending creeds of other days have become pliant and yielding, while compromise and emasculated beliefs have taken their place. The old doctrines familiar to the by-gone pulpit now offend us, though we are not particular if the preacher resorts to irreverence and slang,—on the contrary, we rather encourage him in this propensity. With tastes and cravings so destructive to the spiritual life, what wonder that simple joys and quiet domestic pleasures have in this social world lost much of their charm?"

"Yet the common people,—as the phrase goes—the men and women who are doing the every-day work of this toiling world, stand more than ever in need of rest and quiet, and the kindly solacement of happy fireside intercourse. Innocent delights, restful pleasures, and the blissful contentment of a well-ordered, comfortable home, with such recreation as these Edens afford, must be the necessities, we should think, of those, at least whose lot is a ceaseless round of toil. To such our author comes with his tuneful lyre and sings us the gladsome lays of the home and the fireside. Benefactor is he not, to you and to me, if he beguiles us from our distractions and cares, and leads us to realize that, after all, the world's happiness lies in the quiet comforts and refining influences of home? It would indeed be difficult for thoughts, however expressed, on love, friendship, home, and kindred topics to fail of finding response in the human breast; and the average reader who follows the bent of his own unperverted taste, and is as indifferent to the critics as the poets themselves, will find much to please him in the book.

"Of profit, he should also find much, if his sympathies are as keen and broad as the author's, and his appreciation equal to his, of the warm-hearted Christian brotherhood, and unaffected moral purpose, which should find expression in all our work. Not its least merit, it must be said, is in the fact that there is not a puzzling or baffling line in the book. This should be counted for something, when there is so much in our modern verse, not ambitious of fame merely, but cold, meaningless, and empty. The volume is chiefly noteworthy, however, not only for unassuming sincerity on the part of the writer, but for its appeal to the universal and easily awakened feelings of our common humanity. The unobtrusive piety and strain of religious sentiment which run, like threads of gold, through the book, will, we are sure, not the less

endear the volume to the reverent reader, and to those whose hearts have felt the influences of the divine. May it be its mission to keep alive the love of home, to minister to minds distraught with toil and care, and among its readers—we trust of all ranks and conditions of men—to impart an eternal sabbath in the heart."

With all this praise, however (and it is certainly not unworthily bestowed), Mr. Imrie's, as Mr. Adam implies, very unassuming in regard to his own merits as a poet. In the preface to the second edition of his poems he says: "It is with mingled feelings of humility and gratitude to my friends and patrons that I pen this short preface to the second edition of my poems. It is but three years since I ventured to test the purchasing appreciation of the public by publishing my first volume, and now with more confidence is sent forth a larger edition of the same book. My first volume extended to two hundred and ten pages; in this edition containing later poems there are three hundred and fifty pages. Acting on the advice of friends, there will be found a number of songs set to music, the melody of which I have introduced as a relief to the eye, and a solace to the ear, of my musical patrons. Most of these songs have been published from time to time in sheet-music form, and have met with a ready sale.

"The children of the home—as in the first edition—have a liberal share of my thoughts in happiest moods, and I am not ashamed to own that I have as great pleasure in serving them as 'children of a larger growth.' My style is simple, but none the less sincere, and my chief desire is to please and encourage the toiling masses. That these humble heart-thoughts and aspirations for the present and future welfare of my fellow countrymen, and humanity at large may be accepted in the kindly spirit in which they have been composed is the earnest wish of the author.

As may be inferred from the above, included in Mr. Imrie's book are a number of pieces suitable for and interesting to young people. They are decidedly in the author's happiest strain and are popular not only in Canada but elsewhere. Here is one of the simplest:—

#### SHE PAYS HER DEBTS WITH KISSES.

I know a winsome little pet  
With wealth of roscate blisses,  
Who takes what favours she can get  
And pays her debts with—kisses!

At night when I come home to tea  
She bribes me with her "kisses,"  
Then plants herself upon my knee  
And tastes of all my dishes.

She comes off best in every "trade,"  
And seldom ever misses  
To catch me in the trap she's laid,  
Then "pays me off" with—kisses!

She says she wants a "dolly" nice,  
With long and golden tresses,  
And if I ask her for the price,  
Gives kisses and carresses!

I dearly love this little maid,  
Above all other misses;  
I'll take back every word I've said,  
And "trade" with her for "tisses!"

The sonnet is also a favourite style of composition with our author, there being no less than forty-four of them in his last volume. They are all of a superior cast and contain many bright and cheerful thoughts on all kinds of subjects. We quote the following specimens.

#### FREEDOM.

Freedom is obedience to righteous law  
Framed for the guidance of a nation great,  
Made to be kept—not broken by a flaw  
Known only to the rulers of the State!  
Justice that treats the rich and poor alike,  
Defending each from favor and attack,  
Slow to convict—yet ready aye to strike  
The fatal blow on all that honour lack!  
A nation's strength is measured by her laws,  
Her safety is the welfare of her sons,  
Industry and loyalty the power that draws  
In peace her commerce, and in war her guns!  
Freedom—our birthright, sell it not for gold,  
Our fathers bought it with their blood of old!

#### REST!

Rest is the peaceful calm which follows toil;  
Sweet to the laboring man who tills the soil;  
Likewise most precious to the weary brain,  
Tired with the dull routine of loss or gain;  
Or to the authors of our learned books,  
Who show the trace of study in their looks.  
All value rest—all need those quiet hours  
As much as doth the plant those welcome  
"hours  
Which Heaven sends to cool the fevered earth,  
And cause sweet Nature sing aloud with mirth  
When God at first created earth and skies,  
He "rested" in the shades of Paradise!  
Likewise shall we, earth's care and labor o'er,  
Find rest the sweeter for the toils we bore!

Nor would we omit in passing\* to mention the fact that many of Mr. Imrie's pieces show some excellent descriptive writing. His powers in this respect are very keen. In his poem on "Queenston Heights" he says:

Here two great nations met as if to kiss,  
Divided only by a silver line;  
Peace, welfare, harmony and mutual bliss,  
Link fruitful branches of a parent vine.

And in his ode to "Lake Ontario."

Last of the inland seas—yet nearest home—  
Thy waters soon shall swell the mighty deep,  
And mingle with the ocean's briny foam,  
There shalt thou rest, and there for ever  
sleep.

Before taking leave of our author and his works we desire to call special attention to his religious compositions. They are all expressed in beautiful language and contain nothing that is dogmatical or offensive to any one. His Christianity is of the true kind, being broad, and deep and charitable, and we may add that the record of his own life proves him to be a man of great piety and gentleness, simplicity and purity. And in conclusion, we will quote one of the best of these:

#### THE TOUCH OF THE DIVINE.

Each grain of sand by sounding sea,  
Each trembling leaf on quivering tree,  
Each blade of grass on dowy lea,  
Speaks volumes of God's love to me!

The pearls that deep in ocean lie,  
The twinkling stars that glem the sky,  
The sunbeam, caught from noontide's eye,  
Direct my thoughts, oh God, to Thee!

The flowers that deck the fragrant dell,  
And o'er me cast their beauty spell,  
I love them—for they seem to tell  
The story of God's love to me!

No matter where I wander free,  
By river, lake, or boundless sea,  
The touch of God's dear hand I see,  
And know by these He loveth me!

Oh God! Thou doest all things well,  
Earth, sea, and sky Thy wisdom tell,  
In heaven what must it be to dwell  
For ever, O my God, with Thee!



## Free Church Jubilee.

BY FRANCIS HUSTON WALLACE, M. A., B. D.,

Professor in Victoria University.

## IV.

THE spirit in which those men faced their difficulties is well portrayed in the words of one of them, within three years after the event, the words of Dr. Burns, of Kilsyth:

The breaking up of intercourse with the gentry of the vicinity; the loss of a commodious manse, where, for twenty-three years much comfort was enjoyed, a good glebe of ten acres, a living of about £300 per annum, an elegant church, a status in society.

What is all this compared with the approbation of conscience, and the peace of God keeping the heart and mind, the honour of taking a part in upholding the crown rights of the Lord Jesus Christ, and of co-operating with the best of the ministers and elders in this land, the freedom from the most galling yoke of servitude being forced upon us, and last, not least, deliverance from the incubus and unequal yoking of what has been called 'Moderatism,' impeding us in every spiritual and zealous movement, hedging us up from every attempt to benefit the poor people of any contumacious district."

This spirit of deep piety, of entire devotion to duty and to God, the love of souls, the earnest Evangelical theology of the whole movement, was the radical secret of its marvellous and abiding success. During the long years of the conflict a strong hereditary sentiment, favourable to the Gospel and alive to the principles of Church liberty, rendered a large portion of the Scotch people susceptible to the appeals of the great men who wrote and spoke. Men felt that the movement was in the spirit and powers of the Covenanters, that the Free Church was the heir of the Church of the Reformation. The descendants of the martyrs were prepared to do and suffer for the old cause—as they felt the new cause to be. History repeated itself, when vast congregations, lacking a church, gathered to hear the Word of God in bleak upland meadows. The Lord's Supper was celebrated in the Highland glens, and children were baptized "in the open air on the bare hillside." In the years preceding the disruption, great revivals of religion had swept over large sections of Scotland. A very large proportion of the recent converts felt their hearts glow with sympathy with the Non-Intrusion movement and found their home in the Free Church. The most saintly men of the Church, whose whole work seemed to be the evangelizing of the land, eagerly joined in the discussions of the time, for they felt that the questions agitated were not partisan, secular, trivial, but profound, vital and spiritual.

It was not for the success of a faction, but for the sacred prerogatives, "The Crown Rights of the Redeemer" that such saintly Christians and devoted evangelists as McChayno and W. U. Burns contended. The Free Church was the child of the most heroic conscientiousness, the most unhesitating faith, the most fervent piety. And all these were demonstrated before the eyes of men, in the bold, decisive act of self sacrifice, with which the evangelical ministers made good their profession of principles. Men felt that there must be something real in a religion which could be so heroic. Dr. Guthrie grandly said:

"There is something more eloquent than speech. I am bold to say that Hall, Foster or Chalmers never preached a sermon so impressive or sublime as the humblest minister of our Church did on the 18th of May, when he gave up his living to retain his principles and joined the crowd which, bursting from the doors of St. Andrew's church, with Chalmers at its head, marched out, file by file, in steady ranks, giving God's people a reason to weep tears, not of grief but of joy."

The disruption became a new evidence of Christianity; and from the first day even until now, the spiritual power of the Free Church has been blessedly manifested in great revivals at home, and in great missionary triumphs abroad.

But the success of the Free Church was also due in part to the wide, wise plans of such great Church statesmen as Thomas Chalmers. Had the enthusiasm of the moment lacked thorough organization, it might have died out. Had there been no proper, general, generous provision for the support of the ministry, had those heroic men been left to abject, abiding poverty, then a beggarly support would gradually have made a beggarly ministry, for no initial impulse of heroic faith will suffice, generation after generation, to fill the ranks of the ministry with the most desirable men, unless provision is in some way made for their descent support, the education of their families, the replenishing of their libraries. Pauper ministers, dwelling amid an intelligent and comfortable community, will not long command respect and wield influence; and here were 474 ministers thrown upon the world, with no visible means of support.

But for this emergency, the man and the method were ready. Chalmers was a genius of organization. Under his magic touch such a financial organization sprang up as the Christian Church had never before seen. He organized victory. The Sustentation Fund was, and is, the successful peculiarity of the Free Church methods. At the convocation which prepared for the disruption, Dr. Chalmers unfolded his scheme, but the men were simply incredulous. Now the time was come to try it. In brief, the plan was this: To gather in from the Free Church people over all the land a general fund for material support, which should then be divided equally among all the ministers, while in each congregation the people should freely supplement this equal minimum allowance, according to their pleasure and ability, by a Congregational Fund. A grand scheme on paper, at least, maintaining, in most unparalleled fashion, the unity of the Church and the fraternity of the band of ministers. "The life-boat," said one "looked almost better than the ship." But would the scheme work? Could the life-boat breast the waves? All depends upon the liberality of the people and the harmonious

and energetic working of details. And Chalmers furnished not only the genius for the bold conception, but the energy of the successful execution. Chalmers touched the hearts and opened the pockets of the people; taught them the secret of local associations to regularly collect the money and forward it to Edinburgh, and inspired the whole enterprise with his own noble enthusiasm.

The liberality of the people was astounding, especially in view of the fact that they had never before been trained to give, the Church being supported by the State. The rich contributed their thousands of pounds, the poor their humble shillings—and many a poor widow gave more than they all. In the first year the amount raised for the Sustentation Fund was £61,000. The aim was to secure £200 a year for each minister from this fund. But for many a long year, though the Fund went on steadily increasing, the extension of the Church was so rapid, and the multiplication of claimants so great, that nothing like this sum was realized. For the first year the dividend to each member was £105. Now, however, each of the present 1,181 ministers of the Free Church receives his £200 a year from this general fund, irrespective of the support direct from his own congregation.

But what should be done for churches? Where could the people meet? Nothing could be sadder than the solemn, tearful farewell of so many ministers and of so large a part of the people to the dear old parish church which they loved so well. Some congregations were fortunate enough to secure old disused churches or chapels, some met in barns or school-houses, some erected (a great curiosity in that land of stone) light wooden churches, many were forced to meet beneath the open sky, on the hill side or on the sea-shore. A great movement was inaugurated for building churches, and a few years dotted all Scotland with decent, sometimes beautiful Free churches. Sometimes the contrast, however, between the old building and the new was not favourable to the new. In a certain parish the minister of the Establishment jocularly described the rival building of the Free Church as

"The Free Kirk, the wee kirk, the kirk without a steeple."

But the Free Church man was ready with his rejoinder:

"The auld Kirk, the cauld kirk, the kirk without a people."

In many Highland parishes this reproach was literally, or almost literally, true. The Establishment had the building and no people to occupy it; the Free Church had the people and no building in which to house them. And over large tracts of country the lauded proprietors refused sites for the Free Church. In "The Cruise of the Betsy," Hugh Miller has graphically described the manner in which a Free Church minister, denied so much as a home for himself and his family in his old parish, on one of the smaller Hebrides, settled his family on another island far distant, and took refuge himself in a crazy craft, that he might carry the Gospel to his old parishioners, who had followed him in the Disruption, but, by a tyrannical landlord, were refused a site for a new church.

The hardships and the heroism of those days we must not attempt to depict. It was in many a rural parish a leaf out of the old Covenanting history. Exposure amid the winter storms, on bleak hillsides, proved fatal to some of the ministers and some of the people. The narrow despotism which sought to drive Free men from their conscientious choice back to the Establishment, was met with dogged patience and perseverance, and so was gradually overcome. In four years more than 700 churches were erected.

In 1845 Dr. Guthrie undertook to raise a fund for the building of manse. In six weeks he raised £35,000 for the purpose in Glasgow and its neighbourhood; and, after a year of arduous toil over all Scotland, he reported to the Assembly of 1846 a total of over £116,000. Out of this general fund the individual congregations were helped in the task of providing homes for the ministers.

The next enterprise was the founding of new parochial schools. The Free Church people were soon made to feel that there was no longer a place for them in the old schools, which were under the control of the Establishment. Right and left efficient teachers were dismissed for no other fault than their Free Churchism. Mr. Macdonald was commissioned to raise money for the founding of Free Church day schools throughout the country. With characteristic Scotch liberality in the cause of education, the people, in the very midst of the struggle for sustentation, for the building of churches, and for all other necessities of the new situation, welcomed Mr. Macdonald everywhere, and put into his hand in the first year of the Disruption the princely sum of £52,000. Up to 1869, according to an authoritative parliamentary statement, the Free Church had expended for such educational purposes, buildings and maintenance, not less than £600,000.

Nor was the education of the ministry neglected. All depended upon a supply of godly, well-trained ministers. The national universities made ample provision for their Arts education. But for the theological education the Church herself must provide. Chalmers and Welsh resigned their chairs in the University of Edinburgh. The "New College" of the Free Church was at once opened, with Chalmers, Welsh, Duncan and Cunningham as professors, and nearly 180 earnest candidates for the ministry as students. The need of suitable buildings and of endowment was soon felt. In 1844 the canvass was begun. An imposing and commodious building was erected at an expense of over £46,000. Endowments were gathered of about £44,000. A library of 35,000 volumes was procured. And the New College to this day attracts students, not only from all Scotland, but from all parts of the Empire, and also from the United States of America. Sister theological colleges have been established in Aberdeen and Glasgow at a large expense; and the results have been a ministry distinguished by both fervent piety and ripe scholarship.

(To be continued.)

## Canadian Pulpit.

No. 16.

## Spiritual Companionship.

SERMON PREACHED IN MOUNT PLEASANT CHURCH, VANCOUVER, B.C.,

BY REV. J. W. MACMILLAN.

TEXT.—II. Corinthians iii. 18: "But we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image."

He would have little understanding of, or reverence for, the Word of God, that could speak lightly of such a verse as this. It is the companionship, not the contrast, of the two so widely different and yet indissolubly one, the saved and the Saviour. It is not light and darkness, for then we would only see the light; it is two lights -- one is the sun and the other a sputtering candle. Paul describes them from his vision, the man and the God face to face. God, of course, calm and majestic, and the man -- surely he is prostrate with his face in the dust! No; surely he has covered his eyes with his hands, and falters back blinded and ashamed! No; the man is gazing into the eyes of Deity, with open face beholding as in a glass the glory of the Lord.

A truly good man is not afraid of God. The thief and the rascal shrink back in guilty terror from the Judge's presence. The scoundrel cannot meet the gaze of the innocent object of his malice. We have been sinners so long that the memory of our villainy remains after the taint is gone. We have been hiding so long from the Lord, that when the cause of our fearfulness is gone we still hide from force of habit. Should I tremble before the Almighty because He is great and I am small? Why, His greatness is my refuge and my strength; it ought to be the inspiration of my courage. Should I be afraid because He is righteous and I am impure? All my impurity has been removed: by His mercy I am whiter than snow. Or is it because He is the benefactor and I the favoured--because I, being independent, feel restive under the obligation? Whoever, in his boyhood, felt repelled by his father's gifts of love. I have taken no charities from a stranger, it is my own watchful Parent that has rescued me--should I not comfort myself in His presence with final confidence and ease.

When Moses was journeying with messages from Jehovah to the people, it was noticed that, as a jewel will take in light by day to emit it by night, Moses' face had adored glory upon the mountain and so shone upon the plain. The people saw and admired. Then Moses found that the light passed away--his features gradually darkened to their accustomed colourlessness. That the people might not know and thus draw false conclusions, he hung a veil over his face. The brightness was Moses' credentials: God's glory was the seal of God's commission, and the people must not see that it vanished. In Christ this veil is taken away. That Prophet, like unto Moses, has come with brighter visage that fadeth not, the brightness all exposed and glittering, so that His faithful ones may in His presence live and be transfigured. This brightness is infectious. If we dwell with Him it will make us beautiful like Himself. The first ingredient of an attractive face is the soul in it. Regular features, faultlessly chiselled in flesh and blood, may be pitiable in their expressionless apathy. Radiant smiles and sparkling glances, when displaying humour without kindness and pleasure, reckless of purity, only repel a serious admirer. But many a face which the mechanical standards of loveliness would reject, is truly lovely for its rich expression of the spirit within. Christ's face shines thus; through the chubby cheeks of babyhood, the serious brow of manhood, and the cold pallor of the sufferer, beams the soul that loves and hopes and endures. This soul-shining we catch--not merely reflecting surface radiance with another surface, but soul responding to soul and becoming allied. Our faces attain a permanent glory, for the springs of light have been tapped within.

Spiritual companionships are no rarity. Sometimes amid rough camps of miners or lumbermen is met some man with a mind. He is bright, polished, knowing. The ignorant conjectures of his associates as to things above the level of their toil he smiles at. Their logic, as they argue the mysteries of life and death, is crude and foolish to him. He is a scholar amid unscholarly associates, like a flower in the desert. Now, he did not become so by his inner consciousness. He did not lift himself by his boot tops into such a condition. Search his cabin and you will find books--poetry, romances, classics, works of moral worthiness, masterpieces which have stood the test of generations. He has a spiritual companionship with these.

There have been children of preternatural imaginings. Amid their boisterous school companions they have been silent and preoccupied. Instead of romping and sporting, as all children should, they are fond of being by themselves absorbed in airy fancies. Such an one is this as is thus described:

The stars of midnight shall be dear  
To her; and she shall lean her ear  
In many a secret place,  
Where rivulets dance their wayward round,  
And beauty, born of murmuring sound,  
Shall pass into her face.

All this comes out in the countenance, in the liquid pureness of the open eye, in the delicacy of the skin, in the spiritual contour of the face. It is another instance of spiritual companionship.

We may have such companionship with Jesus our Lord. This is what He means by saying, a man must eat my body and drink my blood. The sacrament is an emblem of the soul food. Let us, in simple fashion, look for the glorious face of our Redeemer, as it shone already on earth, and, again, as it shines resplendently in heaven.

1. In the earthly history of Jesus its name is sacrifice. The most radiant thing in the most perfect humanity was self abnegation. We can adore Jesus for His divinity, we can be thrilled into enthusiasm by His cleverness, His heroism, His triumphs, but what lifts us fairly out of ourselves is this faculty of giving up self for others. A subtle psychologist might analyze the different emotions we feel as we meet the various types of celebrated men. The learned man, the hero, the sage, the popular idol, the millionaire have each a profound effect upon us, but none, I fancy, stir us so deeply, calling into being our better nature and showing us wherein consists the true worthiness of life, as the man who has sacrificed himself for others. After all, our noblest modern is the missionary. His citizenship on high puts earthly patriotism to shame. The marks of the Lord Jesus on his body are ornaments beside which the Koh-i-noor is pale and lustreless. His years of hard work, far from the region of laurels, away from the friendships and libraries that solace the minds of his ordained brethren, even though these years may leave him behind his age in scholarship and sympathy--are yet a recompense in themselves, and are all attained with a glory which shall be dimmed neither in the sight of men nor of angels.

This is our glory, that we count ourselves but less for the excellency of the knowledge of Jesus Christ. We shall find ourselves being changed into His image, slowly or rapidly, exactly in proportion to the readiness with which we set out to losing ourselves, with all our cumbersome load of earthly ambitions, in the will and example of the Son of Man.

2. But none the less is the glory of His present position to behold and reflect. If He has been the self sacrificing, He is in a different position now. What says the ascended Lord in His messages to earth: "I am the living one, the Alpha and Omega. I hold the keys of death and hell." Life is His characteristic--abounding, everlasting, triumphant life.

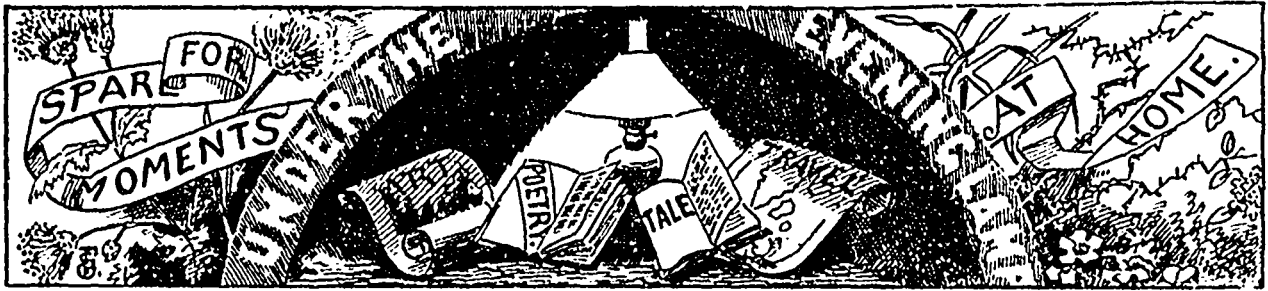
Life on earth is at best little more than existence. There is such scant freedom, so many aches and pains, so many sorrows and tears, such an abundance of barriers that harass and fetter the aspiring spirit, we may say our life is only half realized at most. Christ has soared far aloft above such hindrances. In Him the power is equal to the will. He is a resurrected man. The mortal has put on immortality; the corrupt has put on incorruption. Life is made up of freedom, strength, energy, united with the spark from God's being. Christ has it all in superabundant measure. We should catch this glory. It will not give any particular cast to our faces, but it will light up all with vivacity. How chill and repugnant are the features of a corpse. Yet, if we could put in line the three faces as they are now--dead man, living man, living Christ--we should see less difference between the two men than between the living man and Christ. It is what our Christianity wants--life. It is what God desires to give us--life.

The glory of life supplements the glory of the sacrifice. Suppose some one had been with the man Christ during the years of his teaching and suffering--had travelled with Him all the days as ways from the carpenter's shop at Nazareth to the hill of Calvary, and had then lost sight of Him. Such an one would have caught the expression of sacrifice, but not of life. And the children would flee from such a drawn and suffering visage. But when the life pushes its ruddiness through the veins--when sacrifice is recognized as the accepted duty of our career--when "for Christ's sake" is the motto of every endeavour--when our Christianity is not merely a theory and a laboriously performed duty but a real absorbing life--then the face and the whole character are full of joy and smiles and attractiveness. Between the sadness of self-denial for its own sake and the gladness of self-denial for the sake of the living Christ, there is the ocean that divides the ascetic from the full-blooded saint, there is almost the difference between life and death.

So, day after day--like the scholar in the lumber camp, or the imaginative child among her matter-of-fact associates--we may, even in this world, have spiritual companionship with Jesus. Can we doubt that Paul's life was a continual instance of this? His sermons, his visions, his persevering zeal, his epistles, all attest it. We may have no such thrilling experiences as he, but we may all realize in our lives the promise, "Lo, I am with you always," and ever be growing stronger in faith, more buoyant in hope, and more liberal in charity.



REV. J. W. MACMILLAN.



### LIKE THE DISCIPLE STANDING BY.

By IDA LEMON

PAMELA, in her clean print gown, with the blue handkerchief knotted round her slender brown throat, and the sunlight on her hair, stood at the door of the cottage and looked sadly and wistfully across the fields and away into the dim distance where the sky and earth melted into one. Her hands were clasped before her, and her attitude, though simple, was full of a natural pathos. Above her were the climbing roses which clustered round the porch, about her, reaching even to her waist, were the lilies which bordered the little flagged pathway, and the small garden was a mass of bloom. Pamela knew who had trained the roses and who had planted the lilies, it was he who made the sunshine of her life, and the only return she could give him was to darken his. Yet to her had been the agony of a great renunciation, and no one knew what it had cost her to say—

"I will never marry you, Martin, while my grandmother lives. She needs me every hour of the day, and I have no right to undertake fresh responsibilities."

"But I will wait for you, Pamela, if you will only give me hope."

"Have I any right to ask that of you?" said the girl. "You are very lonely, and there are many women who could make you as happy as I. It may be—I hope it will be—several years before I am free from my responsibilities."

"I believe you care more for your grandmother than for me," said Martin, impatiently.

"I owe her more," Pamela answered, quietly. "Without her I should have had to starve, or be brought up by the parish. When our mother died we were quite little, Rosamond and I, and she took us, and worked for us, and educated us, and denied herself for our sakes. The least we can do is to care for her now."

"I suppose you are right," said Martin, grudgingly. "You are a great deal too good for me, Pamela. You are always thinking of your duty. Sometimes it seems to me you take life too seriously."

"Life is serious," Pamela said. "There was a moment's pause. Then Martin asked—  
"Rosamond, your sister why doesn't she come home,

and take her share of the work? Why can't she look after your grandmother? I don't see why your life only is to be sacrificed."

"I might ask her," Pamela answered, thoughtfully, "but I hardly like to. She is in service, and very happy. She sends home always the greater part of her wages, and that is her way of helping. She is not fitted for this quiet life. Rosamond is gay and bright and sweet, but"—she hesitated, as if afraid of seeming to run down her sister—"she is not very patient. I don't think she and granny would suit each other. It is very trying, you know, to be always waiting on a quite helpless person," she added, with unconscious pathos.

Martin shrugged his shoulders ever so slightly.

"I don't believe you really care for me," he said. "If you loved me you would marry me in spite of everything."

"I love you," the girl answered, wearily; "but I will not sacrifice my duty even for you."

"Then you don't know what love is," he said, impatiently.

That was only this afternoon, and now she stood alone, and knew that he would not come to her across the fields this evening or for many evenings, and that her heart must be heavy and her life dreary for want of him.

A voice called her, an old, feeble voice. "Pamela." She went in.

In an arm-chair by the fire, which, though it was summer, burned in the kitchen grate, sat an old woman. She had a very worn face, lined and wrinkled, and the eyes were deep set and sad, for her life had been a hard one, and all her children had gone home before her, and but for the two daughters of her only son, her old age would have been altogether desolate. Now, too, she was crippled by rheumatism, and the least

movement caused her pain, but her mind was active as ever. As she sat there, a great part of the time in enforced loneliness, her thoughts were busy. She talked little, but she was keenly observant, and she had meditated frequently on the visits of Martin Crewe, their probable significance, and the results to herself.

Necessarily a burden, it was her cross to be so, for she was naturally independent. She was, too, thoroughly unselfish, and it was she who had instilled into Pamela's mind the notions that guided her now. Not for worlds would she have had the girl's future ruined for her sake.

That very afternoon she had been pondering what she could do if Pamela married. She could ask Rosamond to come, and the girl would do so willingly, but she could ill spare her wages; and, moreover, Pamela had been right in saying that Rosamond was not suited to such work. Outwardly, the girls were wonderfully alike, but their expressions were different—the one gay, the other serious; the one girl turned always as by instinct to the sunlight, the other loved twilight, the one was made for social life, the other developed in solitude, and took her graver joys as from the hand of God. But she was



lonely sometime; and deep within her, deeper than anyone suspected, was the need to be loved, the instinct of every true woman to spend herself on one, and to find her happiness in home and the joys of home.

"Pamela," said the old woman, when the girl knelt by her side, "it is about the time for Rosamond's holiday. Will you write and ask her if she can come here for a week? You look pale, and a little society will do you good. I'm rather a burden to you, my dear."

"No, no," said Pamela, quickly. But her heart smote her.

The grandmother patted her cheek. "Yes," she said to herself, "she must try and make some arrangement with Rosamond, or make up her mind to take a girl from the village, and pretty Pamela must have a home of her own."

Rosamond was written to, and wrote speedily in return. Her mistress was going abroad, she had a month's holiday, and where should she spend it so gladly as at home?

She came, prettier than ever, merrier, more affectionate. All her old village friends welcomed her delightedly, for she had always been popular. Before her arrival, and partly that she might enjoy the privilege of his society, Pamela "made it up" with Martin; but she forbade him to speak to her again on the subject of marriage yet awhile. "And don't say anything to Rosamond," she added.

But before the month had gone by, poor Pamela might have spoken, like "Bertha in the Lane"—and Bertha is but one of many—

"Could he help it, if my hand  
He had claimed with hasty claim?  
That was wrong perhaps—but then  
Such things be—and will again.  
Women cannot judge for men."

"Had he seen thee when he swore  
He would love but me alone.  
When he saw thee who art best—  
Past compare, and loveliest,  
He but judged thee as the rest."

The old grandmother saw it all, and her heart was grieved for Pamela, for the girl was dearer to her than the little sister "rose-lined from the cold,

"And meant verily to hold  
Life's pure pleasures manifold."

But she could do nothing to avert the end, and Rosamond never guessed that she was gaining her happiness by robbing her sister, for no one but Pamela and Martin knew that marriage had been spoken of between them.

The grandmother was silent still, but she knew the meaning of the look in the girl's serious eyes, and why her voice had the sound of one in pain. The poor soul never imagined that but for her Pamela would have been happy. She had no conception that the girl had already made for her the sacrifice she desired to avert, and she blamed Martin in her heart for being tickle. Pamela did not blame him. She had advised him to marry someone else, and he had taken her at her word.

"Pamela," Martin said awkwardly one day, about three weeks after Rosamond's arrival, "they say there's many a heart caught in the rebound. It has been so with me. Your sister is so sweet and sympathetic. Above all, she is your sister. Will you think badly of me if—"

"No, Martin," Pamela said very gravely, and she held out her hand as steadily as though her heart were not breaking. "It is best as it is."

And Martin went away thinking, "She does not care very much, after all."

"My God," Pamela wept in her own room, "be all to me. I cannot live here. Send me away to work for thee, how hard I care not—only send me away."

How many a woman, deprived of love,

gives to God thus a broken heart, and prays to labour in the vineyard; and yet how often such prayers are unanswered, and she who called is left amid the old surroundings, and to the old drudgery. The reason is not far to seek. The one who prays does not seek the glory of God, else would His will be hers; but she seeks alleviation from sorrow, and the prayer is a selfish one.

Sometimes Pamela doubted if God were love that He should leave her there, though she was burning to go away and do great deeds, and sacrifice herself daily and hourly.

Instead, He left her to see Rosamond married, and to witness her happiness, and to continue her work at the cottage, waiting on the old granny, and, as it seemed, wasting her life.

But the old woman saw the pain in the young face, and prayed that she might find a way to comfort the girl, and to show her how to bring her will into accordance with His, for, having been young herself, she knew what it was to be deprived of one's heart's desire, and how one burned to lead an active life. And she found a way.

One afternoon Pamela went for some errand into the village. It was now nearly a year after her sister had supplanted her in Martin's affections, and the wound had healed a little. Only this special day old memories seemed borne on the very breeze; this time last year she had been full of hope, and life had seemed to smile upon her; now it was unutterably dreary and monotonous, the more so by contrast. She had, for her sister's sake, striven to conquer the feeling she had once had for Martin, and not altogether unsuccessfully; but still her heart ached, and she preferred to go to the house when he was not there.

This afternoon she thought she would look in on Rosamond, and ask for a cup of tea. It was too early for Martin to be home from work. She went softly up the garden path. The window of the kitchen was open, and voices reached her. She peeped in. Martin was home, after all. He was seated by the table, looking very happy and handsome, and gazing up at Rosamond with an expression of adoration, while the little wife, smiling, stood at his side, one hand resting on his shoulder, as she poured out the tea. They were so absorbed in each other that they had not heard her footstep, and now she turned away sadly and crept back into the lane, and went her way wearily. They did not want her. They were enough for each other. With the blind injustice of those who are lonely, she underrated the affection those who are happy feel for them.

But the worst feeling she had to endure was that God had deserted her. She had tried to please Him, and this was the result. She was unreasonable, this cottage girl, as even wiser people are, in expecting to have the spiritual blessing without the temporal loss, in looking for a crown of thorns that shall not wound, and a cross that shall not hurt the body.

The old woman noted the weary, dejected look.

"Pamela, girl," she said gently, "I'm glad to see you back, for I've been longing to say something to you."

"What is that, granny?" asked the girl, listlessly, as she laid down her bonnet.

"Come here, childie."

Pamela came to her side.

"I've been thinking, dearie, that it will be good for you when God calls me away."

"Hush!"

"No, I must speak. I've found it hard to hold my peace sometimes, knowing that you suffered. You see I'm not blind, my girl, and I know how it is when one loves. Yes, yes, I saw how it was. Martin gave you cause to think he meant you to be his wife, and then, when Rosamond came, just because she is the sort of pink-and-white lassie that men admire,

he put her in your place. You were too proud to tell your old granny, but she knew—bless you."

Pamela was silent. She saw no good in un-deceiving the kind old woman.

"And now," went on the latter, "you'll give anything to be up and away, working at something. I know. I've been through it, years ago. And yet you are kept here. And, my dearie, I fretted to think I was the cause of it."

"Oh, don't, grandmother dear," Pamela cried. She was filled with self-reproach. It was as if she had grudged to the old woman the duty she had so well earned, and it grieved her that it might have seemed so.

"I love you," went on the grandmother, "and I couldn't bear to see you suffer, and I prayed to God to show you that it was His will, and this afternoon it came upon me clearly. It is because He loves you, lassie. You're His beloved disciple—you and all who are called, when they are willing to labour, just to look after some lone woman or helpless man. It seems like a waste of life and energy at times, but He knows what He does. See here."

Her crippled fingers turned over the leaves of her Bible with difficulty, but she would not let Pamela help her. At last she found the nineteenth chapter of the Gospel of St. John, and she ran her finger down the verses. Then she read:—"When Jesus therefore saw his mother, and the disciple standing by, whom he loved, he saith unto his mother, Woman, behold thy son! Then saith he to the disciple, Behold thy mother! And from that hour that disciple took her unto his own home."

"There, girl, think of that! He was the one our Lord loved best, and yet he doesn't tell him to go out and work just then; and I remember hearing somewhere that he didn't go about doing near as much as the others at first. Why? Because he was kept at home, to be gentle and kind to an adopted mother, the mother of his friend, who needed love because she had had to endure so much suffering. There, then; doesn't it seem natural, that whenever He loves anyone He shall give him or her some one to look after, even if it does stand in the way of work they would like better. Then I said to myself, 'Why should I fret because I prevent Pamela going out to forget her trouble? God has given me to her, just as He has given her to me. We have both suffered loss through loving, but we can always love each other. There—there child, don't cry!'"

But the tears were running down her own cheeks.

"Oh, granny," Pamela said, and she put her arms round the old woman, and rejoiced—rejoiced for the sacrifice she had made, "I have not loved you half enough. I am content to be with you and serve you, and I don't want anybody else—not even Martin. I see it all too now, and I am happy."

She certainly must have been, for when, a few hours later, she ran down to the cottage to give her sister a message, and Martin asked her what had happened to make her eyes so bright, she answered him truthfully, that it was sheer contentment.

"Pamela," her brother-in-law said, "you are a good girl. He will be a lucky man who marries you."

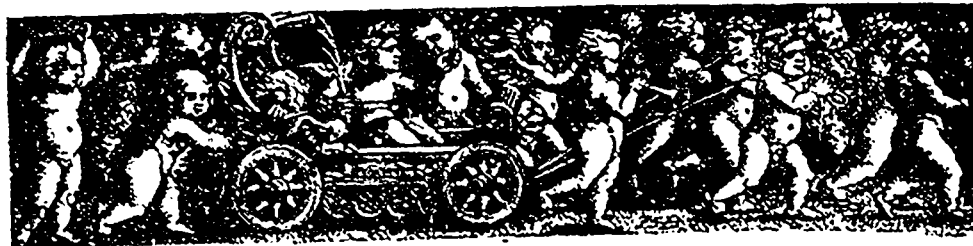
Once she would have winced at these words, now she did not. She took her sister's hand, and all the morbid thoughts had died out of her mind when she said, looking into the girl's clear eyes—

"If we are as happy as you two looked this afternoon, we shall do."

"Did you see us? When? Where?"

Rosamond asked.

Pamela pinched her cheek, but did not answer.





## Church News.

### The Mission Field.

IN the Dutch East Indies there is a population of 27,000,000, and but seventy nine missionaries.

OVER 200 African converts in Uganda and the regions about, have suffered death rather than give up their faith in Christ.

THE Anglican Church has started a labour colony in South Africa, much like that which General Booth has projected in England.

ON the Sangir Islands, near Celebes, and recently desolated by a volcanic eruption, out of a population of 80,000, the Protestant Christians number 20,000.

A Chinaman in Swatow (a non-Christian) has given £360 toward the cost of a woman's ward in connection with the medical work of the English Presbyterians in that city.

A NATIVE preacher in the Foochow Conference refused an offer of a consular position at \$50 a month, preferring to preach the Gospel with a salary of \$3 a month.

IN China as in no other field medical missions have been made prominent. In 1890 there were 126 physicians, 61 hospitals, 44 dispensaries, and 100 medical students.

MADAME TEL SONG, as the result of several months' effort in America and Great Britain, has secured £1,200 to aid in establishing Christian training and normal schools for girls of higher classes.

IT is fashionable in Madagascar to be a Christian, and this fact is a hindrance. The missionaries have to strive, not to get people into the church, but to keep them out until they give evidence of being truly converted.

THE Jewish Synagogue at Moscow, which cost £10,000, has been closed by the government. The Jews are deprived of it, and it is to be turned to "charitable uses." It was only completed last year. Such is religious liberty in Russia—in her ancient capital.

IN Malaysia is a population of 60,000,000, mostly Mohammedan Malays. The British and Foreign Bible Society has seven European colporteurs at work, and twenty-five who are natives. At Singapore alone Bibles are furnished in forty-five languages.

IN all from the beginning of work in 1834 among the Nestorians 100 men and women have been sent to this field from America. And all concerned are just now rejoicing in the completion and printing by the American Bible Society of the revised translation of the Syriac Bible.

THOUGH Fiji is so thoroughly redeemed from the terrible savagery of former days, yet Christian toilers have no rest, but rather find themselves compelled to resist determined aggression, and also to take in hand the heathen Hindu coolies, who are brought in great numbers to the islands.

IN Japan, as in China, noting how Europe is establishing "protectorates," and annexing by the wholesale in Africa, Southern Asia, etc., multitudes are possessed with the idea that the design of Christianity is to steal their country; that it produces disloyalty to the emperor, etc.

ISLAM is to invade Japan as well as the United States, and with the aid of funds subscribed in India and Turkey. Some three years ago a young Japanese went to Constantinople to study the Koran, and is now again in his native land toiling with all his might to propagate his new-found religion.

REV. S. TROTTER WILLIAMS, native superintendent of the Countess of Huntingdon's churches in Sierra Leone, has recently dedicated two mission chapels in heathen localities, occupied by Sherbro and Mendi tribes. The entire cost of one of the stations was defrayed by Mr. William List, of London.

CHINA is the most conservative of nations yet it is surprising how many material changes have been introduced in recent years; the development of commerce, building of a navy, foreign weapons for the army, extension of telegraphic and railroad lines, and a growing desire to learn the use of foreign arts and sciences. With these changes, Christianity has found entrance among the people,

and the growth which has taken place is most striking.

AMONG the novelties of the times is a "New Islam," the term applied to a group of Mohammedans in India, who profess to have returned to the purity and simplicity of their early faith. They have abjured polygamy as a corruption of the teaching of their prophet.

THE Buddhists of Japan are renewing their fight against Christianity; are organizing "salvation armies" and "moral associations," buying up timber so that churches cannot be built, seeking to persuade hotel keepers not to lodge Christians, and in some cases they are resorting to force destroying chapels and other buildings.

NINE casks of missionary arrowroot have been sent to Edinburgh this year from Aucityum, New Hebrides, and three from Fortuna. The latter is a contribution from the native Christians to help prepare native teachers and to build the first church in Fortuna. It was these same "savages" who were glad to pay for their Bibles at the rate of about \$2 a leaf.

OF the students in the Tohoku Gakium, twelve were baptized during the last year, and thirty-nine are under special spiritual instructions. "The students hold services of their own in addition to the regular instruction and services. There are fifty-two young men studying for the Gospel ministry, with more to follow."

WHEN the missionaries went to Boroo, they found a fierce population who beautified (!) their rude huts with the skulls of their enemies. These skulls were also their chief offering to their gods. In the southern part of the island the Netherlands Missionary Society has a church membership of 4000, and among the various tribes may be found 3000 members of the English Church.

SHADES of Philip II. and Torquemada! Angels and ministers of grace, defend us! The Calvinists are actually capturing Spain, and their presumption is amazing. The last and worst move is found in the setting up of two church judicatories: to wit, the Ex-abytery of Spain and Portugal and the Presbytery of Andalusia, both composed of native Protestants.—The Missionary Review.

OF the 700 colporteurs in the employ of the British and Foreign Bible Society, thirty are at work in Italy. During the year 1892, these workers disposed of 7,132 entire Bibles, 15,322 New Testaments and 140,103 other portions of the Bible—a total of 162,637 volumes. Besides these the Evangelical Book Concern in Florence publishes and sells its own editions of the Italian Bible.

ISABEL C. FARROWS says in the Outlook, that the excellent work of the deaconesses is making rapid progress in Germany, where every year there is a stronger conviction of the value to humanity of this service. At the outbreak of the cholera, every deaconess' home sent to the government a list of women who at an instant's notice could be sent into actual service.

A MILITARY graduate suffering with cataract was successfully treated in the Hankow Hospital. Returning to his home with restored sight, forty-eight persons with diseased eyes soon gathered about him, begging him to take them to the foreign doctor. So he led them, a procession of blind men, holding on to one another's rope, 250 miles to Hankow. Nearly all were cured.

CIVILIZATION is bound to enter Africa, for thousands of miles of railroad are already in use, and various projects are crowding forward. Ere long the locomotive is likely to be climbing from Mombasa, 600 miles, to Uganda, and the construction has been commenced of the Cairo and Cape Town telegraph line, with capital enough subscribed to build it as far northward as Victoria Nyanza Lake.

A TELEGRAM from Tunis is to this effect: Of 9000 pilgrims who went to Mecca from here in May, 4500 perished in the Holy Land (Arabia) of cholera and other diseases. The survivors have just returned, and say that on June 24th, over 100,000 Mussulmans, Arabs, Turks, and Indians gathered on the sacred mountain, when cholera broke out among them, causing terrible havoc. The returned

pilgrims add that of 700 Turkish troops sent to bury the dead, 600 died while performing this dangerous duty. Another report gives the loss of life as not less than ten per cent. of the entire number of pilgrims.

THE statement is made that the records of the college at Marsovan will show that the two teachers, Messrs. Thounaian and Kayayan, at the time when they are charged with being present and participating in a seditious meeting, were at the college attending to their duties there. In this and in other cases the opportunity to prove an alibi was refused on the ground that there was no time for such matters.

REV. H. H. JESSUP, of Syria, gives some statistics as to mission growth within the past eleven years, which are quite encouraging. Since 1881 the number of Protestants in Syria and Palestine has increased from 6311 to 8593; the communicants from 1693 to 3974. Foreign laborers have increased by forty-six and native laborers by fifty-nine. There has been an increase of 4213 in the number of pupils in the schools, making the present number 18,837.

REV. O. F. WIKHOLM and Rev. A. D. Johansen, massacred by the Chinese mob at Sungpu, about 100 miles north-east of Hankow, belonged to the Swedish Missionary Society, one of the earliest of the Scandinavian societies in China. They had been in the country more than two years, and were acting under the direction of their senior, Mr. Lund, an experienced missionary. There seems to have been no unwisdom on their part; the local authorities appear to have been in full sympathy with the mob, and the entire affair makes a chapter full of unmitigated horrors.

WITHOUT fleeing from the scorching heats to the mountains for a few weeks each summer it is next to impossible for Europeans to live in India. And in these sanitariums quickening of another sort is conjoined; for from Kodairanal in the Palnai Hills, some 7,000 feet above the ocean, comes an interesting account of a spiritual conference not unlike the yearly gatherings at Keswick, England, and at Northfield in this country. Churchmen and Nonconformists stood side by side in speech, and knelt together in supplication for the deepening of spiritual life. Preceded by a week of prayer meetings, the convention was held in the early mornings in one of the bungalows, where sometimes over thirty missionaries assembled.

### The Situation in China.

At the opening of the Presbyterian College, Montreal, Rev. J. H. MacVicar delivered an interesting address of which the following is a summary.—Mr. MacVicar first gave a graphic description of the troubles of 1891 when wars and rumors of wars filled the air for some months and they were made subject to a terrible suspense. The people arose and shouted that the foreign devils of China should be driven into the sea. The feeling of hatred against the foreign element became intense, and even the servants left the houses of the missionaries for fear of being massacred. The foreigners expected death at any moment. Then came the news of terrible riots in neighbouring provinces where nuns were dragged before the officials and charged with practising witchcraft. Buildings were looted and burned to the ground, and the soldiers who were sent presumably to render protection to the foreigners, actually turned their coats inside out and joined in the looting. Hospitals even were attacked. Graves were dug up and the eyes of the dead plucked out and the arms cut off. The people were complete masters of the situation. In spite of the commands of the military mandarins they continued the looting, and heaping all the stuff together dragged the mandarin by the queue to show him the big pile they had made. The lecturer related the troubles that took place in the Wesleyan Methodist district, in which two missionaries were brutally massacred, their heads being split open and bodies pelted with stones. This rioting continued in all districts, even in the face of the commands of the mandarins and edicts of the viceroy, and it was not until the foreign powers themselves threatened to



put down the riots that there was any peace. It was astonishing how quick the people were to obey the commands of the officials then. All was then smiles, and the Chinamen who had only a short time before threatened to burn and kill, came with an open hand and a pleasant face. A transformation in a day. After giving the facts the lecturer then proceeded to explain the causes of the troubles. As the Chinese were a semi-civilized nation it was not that the riots were the outcome of barbarism, as was the case in the Fiji Islands and like places. Nor was it, as was generally supposed by Christians at home, the outcome of the barbarous treatment meted out to Chinese subjects in America, for at that time the Geary law had not been passed. In like manner might be dismissed the theory of incipient rebellion, for though it was true that the standard of revolt was raised before the year came to an end it was in distant Mongolia, and all the circumstances indicated that the uprising in the north had no connection with the demonstrations against foreigners further south. It was the peculiar and intense dislike to interference or enlightenment from outsiders. The trouble with the Chinamen was that pig-headed, flat-footed exclusiveness. One of their great men had said that the people should be as the tortoise, which does not move out of its sea, and does not know that the sea is wide. They still consider that theirs is the only kingdom beneath the heavens. It is a race pride. They never wanted intercourse with other nations, nor do they want it now. The feeling was anti foreign, and not anti-missionary. They say, when they see the missionary coming, here comes the man who wants to steal our trade. They consider him only one in disguise who comes to steal from them. The educated Chinaman hates the foreigner with a hatred that only he can feel. They consider their light and culture and literary institutions in danger of being destroyed. They consider outsiders as intruding barbarians. Perhaps, the most conspicuous exhibitions of race hatred had come from the officials, who, he contended, could have quelled the riots at the commencement if they had so desired. Perhaps, he said, nowhere in the whole wide world could instances of more revolting duplicity be cited against officialdom than in China. They declared their inability to control the element, but on other occasions, when they wished it, they had not the slightest difficulty in controlling the populace. After some reference to the persistent publication and circulation of defamatory literature and cartoons, the speaker said that no doubt there were certain injudicious missionary methods in vogue in China, which could not but be held responsible for the frequent recurrence of trouble—responsible at least, to the extent that they afforded a too-ready handle for stirring up the passions of the common people. But China would never be any better until it was Christianized. The Chinamen will never be anything else than what he is under the teaching of Confucius. He must have the gospel of Jesus Christ. There is no hope for China outside of this. It cannot advance without it.

### The Church Abroad.

**SCOTLAND.** The anniversary services in Queen's Park church, Glasgow, were conducted by Rev. Dr. Black, of Wellington United Presbyterian church, and Rev. Dr. Ross Taylor of Kelvin side Free church.

A new church to cost £2,000 is to be built at Peterculter.

Rev. JOHN ROBERTSON, of Gorbals, has declined the call to Chicago.

A new church is to be built at South Kingarth, Bute, at a cost of £2,000.

Rev. A. S. INCH, of Dundee, has declined the call to Paisley road church, Glasgow.

DENNY congregation have been celebrating their centenary by special services there.

ORAN High congregation, who have refrained from calling a minister for two years on account of the Declaratory Act, have by a small majority resolved on further delay.

RAASAY congregation have obtained the use of the public school from Portree School Board until the seceders are evicted from the church.

Rev. M. POLSON, of East Wemyss, has agreed to allow the colleague successor all but £135 of the stipend, which last year amounted to £375.

Rev. DR. MARSHALL LANG characterises as a falsehood the statement of Mr Haldane, M.P., that its establishment makes the church a Tory club.

THE freemen of Newton on Ayr intend to defray the outlay on the manse out of the seat rents, which will deprive the minister of a part of his stipend.

At a largely attended meeting in Dingwall, addressed by Rev. Dr. Pagan, of Bothwell, a church defence association was formed for the parish.

THE opening of the John Ker Memorial church, Merchiston, Edinburgh, is announced for 2nd November. There will be no debt on the buildings, which are valued at £9,000.

THE resignation of Rev. James Graham of Union church, Broughty Ferry, has been sanctioned by Dundee Presbytery. He becomes minister emeritus, and retains a seat in the Presbytery.

A CONFERENCE in connection with the Scottish Church Society is to be held in St. Andrew's hall, Glasgow, from 25th to 29th November. The meetings will be open to the public, except those on the 29th.

Rev. JOHN DOWNS, of East Kilbride, died on 1st ult. Born at Springwell, New Monkland, in 1837, he was licensed by Linlithgow Presbytery when in his 21st year. He was a man of sound judgment, tact, and kindness.

**ENGLAND.** THE Presbytery of London, North, held its ordinary monthly meeting at the College, Bloomsbury, recently, the Rev. Alex. Jeffrey, Moderator. The opening devotional exercises, as well as the earlier part of the Presbytery's proceedings, were coloured by the lamented death of the Rev. Dr. Edmond, whose empty chair, close to the moderator's right, vividly recalled the great loss which the Presbytery and the Church had sustained. Principal D. Lee, D.D., who was an attached friend of the deceased, moved the preparation of the usual memorial minute in a beautifully worded speech, dwelling on the salient features of Dr. Edmond's character, and especially on his public spirit, his tender-heartedness and courtesy, his fidelity to principle, his well balanced judgment, his freedom from acrimony in debate, and his whole-hearted devotion to the Presbyterian Church of England. The Rev. Dr. Morison, who seconded the motion, spoke mainly of Dr. Edmond's successful work in Glasgow, of his close association with other nonconformists, and especially of his lifelong fidelity as a preacher to the old Gospel of Divine grace. Warm and eloquent tributes of respect were also paid to the memory of Dr. Edmond by his colleague, the Rev. P. Carmichael, B.D., and his old tried friend and elder, Mr. Robert Wales. A deputation was appointed to represent the Presbytery at the funeral; and after the Rev. Dr. Monro Gibson had led in prayer, the name of Dr. Edmond was dropped from the roll.

THE congregational contributions to the Synod's schemes from the Presbytery of London North for the half-year ending September 30th show a considerable increase over those for the corresponding period of last year. They amount to £3,095, as compared with £2,485 for 1892, and £2,399 for 1891. Every scheme except one shows an increase.

In a letter addressed to his congregation at Marylebone, the Rev. Dr. Pentecost states that the sum contributed to the various schemes of the American Presbyterian Church during the past year by the Rev. Dr. John Hall's congregation in New York (Fifth Avenue Presbyterian) amounted to something more than £35,000, whilst the ordinary revenues for current congregational expenses and various mission schools connected with it amounted to £10,000 more,

making £45,000 in all. This is probably the largest annual income of any Protestant congregation in Christendom.

**IRELAND.** Dr. PHILLIPS, Sunday School Union Missionary in India, delivered an address lately in St. Enoch's, under the auspices of the International Bible Reading Association. The Dean of Connor occupied the chair, and in introducing the business of the evening paid a feeling tribute to the late minister of St. Enoch's, "his beloved friend, Dr. Hanna," beside whom he had stood on many former occasions. The meeting was well attended and the lecture listened to with interest.

THE General Assembly's Psalmody Committee has at length formulated a scheme by which precentors, or leaders of choirs, may obtain certificates of proficiency through examination. The examining centres will be Dublin, Derry and Belfast; and the eight examiners are men of well-known distinction in the music line. This should, in time, do something to improve Presbyterian praise; but it is feared that the process will be too slow, and it is felt that more should be done.

Rev. Dr. WILLIAMSON occupied the chair at a social meeting held at Fisherwick place to bid good-bye to Rev. J. G. Phillips, Mrs. Phillips and Miss Lynd, who are returning to their work among the Jews at Damascus. The gathering was a happy one, and if such meetings with missionaries who are at home on furlough could be held more frequently, it would do much to encourage them, and to supply them with helpful memories when toiling in their far-off field.

At the last meeting of the Belfast Presbytery, several students presented themselves and were examined with a view to the Christian ministry. The Presbytery has at present twenty-eight students under its charge. A special committee was also designated to look after the interests of the Presbyterian Church in view of appointments to be made by the City Council for the carrying out of the Compulsory Education Act which comes into operation at the beginning of next year.

THE congregation of Wellington street, Ballymena, of which Rev. R. McC. Gilmour is minister, is now engaged in an effort to erect a manse. A good site has been secured, and a handsome building is in course of construction. A sum of £270 was recently added to the fund for this purpose, through special services, conducted by Revs. Dr. McCaw, clerk of the English Synod; William McCloy, a former minister of Wellington street, but now incumbent of the parish church, Rothsay, and Professors Todd, Martin and Leitch.

Rev. E. P. JONES, B.A., of Aberystwyth, a student of Aberystwyth College, has received an invitation to the pastorate of Hermon Calvinistic Methodist church, Llandegai Mountain, near Bangor.

THE monthly meeting of the Calvinistic Methodists of the Vale of Conway, was held at Penmachno, near Bettws-y-Coed, under the presidency of the Rev. Evan Davies.

Rev. JOHN THOMAS JONES, of Trevecca College, has commenced his ministry at Nazareth Calvinistic Methodist church, Aberdare.

Rev. J. L. RUSHBRIDGE, formerly pastor of the North Tenth street Presbyterian church, Philadelphia, has received a unanimous call to the Presbyterian Church, Pen Argyle, Pa.

THE Bolton avenue Presbyterian church, Cleveland, Ohio, of which Rev. R. A. George is pastor, is building a new church with a seating capacity of 900. This young church is growing rapidly.

Rev. MERVIN J. ECKELS has signified his intention of accepting the call to the West Arch Street church, Philadelphia.

Rev. ROBERT K. PORTER, of the Presbytery of Portsmouth, was received by the Presbytery of Peoria, and accepted a call from the church of Delavan, Ill.

Rev. W. W. FARIS, D.D., late of the Occident, San Francisco, has accepted a call to the Hazlewood church, Pittsburg, Pa., and has entered on his work.

## In Canada.

REV. A. FINDLAY, Barrie, preached at Stayner on 15th ult.

A FULL report of the Barrie W. F. M. S. will appear in next week's issue.

ON Tuesday of last week Rev. J. A. Sinclair was ordained and inducted to the pastorate of Spencerville, Ont.

DURING the holiday vacation of Rev. James Stuart, Prescott, Ont., his pulpit will be occupied by Rev. J. Jamieson Wright, of Lyn, and Rev. Mr. Blair.

THE choir of Leslieville church held their annual meeting on Friday last, when a most enjoyable time was spent. The choir is reported in first rate condition.

REV. DR. SEXTON preached morning and evening in the Presbyterian church, Collingwood, on Sabbath last, and delivered three of his popular lectures during the week to large audiences.

THE lecture recently delivered at Egmondville, under the auspices of the Auxiliary of the W. F. M. S., by Rev. M. P. Talling, of St. James church, London, on "The Land of Burns and Scott," was a success financially and was listened to with deep interest.

AN event of much interest to River Herbert, one of the most northerly stations within the bounds of the Presbytery of Truro, has been the recent induction there of Rev. Frank Davey, whose call was most cordial and unanimous.

THE services in connection with the re-opening of Knox church, St. Thomas, were of an interesting character, the officiating clergyman was Rev. D. J. Macdonnell, B.D. The church has been renovated and the organ put in good condition. Under the active and able pastorate of Rev. J. A. Macdonald, this congregation is making substantial headway.

THE Presbyterians of Petrolia held a congregational meeting on October 26th, to moderate in a call to a minister. The meeting was largely attended by members and adherents. The Moderator, Rev. G. Cuthbertson, Wyoming, conducted the service, and took charge of the meeting. After a close run between Rev. J. S. Hardie, Ayr, and Rev. R. W. Ross, M.A., it was decided to extend a call to Mr. Hardie.

REV. DR. McLEOD, Sydney, Cape Breton, is still much distressed and weakened with asthma. Although in the 91st year of his age, and the 63rd of his ministry, he writes a firmer, clearer hand than most of his juniors. His penmanship was always a model of neatness and clearness, and his hand has not lost its skill. His memory is clear, and his interest in Church and State unabated. He recalls vividly the scenes in Scotland during the great revivals, in which Dr. Macdonald, of Ferrintosh, and W. C. Burns and McChesney took part. There were great and signal revivals under Dr. McLeod's own ministry. — Halifax Witness.

FORT MASSEY church, Halifax, N.S., which for more than a year and a half has been without a settled minister, is in that position no longer. On Thursday last, in the presence of a very large representation of Fort Massey church members and adherents, and of friends from other congregations, Rev. A. Gandier, B.D., formerly of Brampton, Ont., was inducted into the pastorate of the church. The induction services were conducted by the Presbytery of Halifax, the Moderator, Rev. John Murray, of Shubenacadie, presiding. Rev. T. C. Jack, of Matland, officiated in the opening services and preached the sermon. Rev. Thomas Stewart addressed the new minister, and Rev. John McMillan, the congregation. Rev. Dr. Currie introduced Mr. Gandier to the congregation as they were retiring.

THE semi-annual meeting of the Toronto Presbyterial Society (W.F.M.S.), was held at Unionville, on Friday, October 20th. The church was decorated with plants and flowers, and every preparation made for the cordial reception of the delegates. The meeting was very successful both in interest and members, there being about 200 ladies present. The first half hour was spent in devotional exercises, after which the roll was called, and

representatives from thirty auxiliaries and eleven mission bands gave good reports of the work they were doing. Three new auxiliaries have been formed during the past six months. Miss Grier, who lately sailed for India, was a member of Westminster church mission band. A conference was held on "How best to interest our young people in missions," which was felt to be very profitable, and a number of valuable suggestions for workers was given. All returned home feeling refreshed and strengthened by the cordial welcome and kind provision made by the Unionville auxiliary.

A LARGE meeting of the W.F.M.S. and mission bands of the two Presbyterian churches, together with many friends from other denominations, gathered in Knox church Woodstock last week, when Dr. Marlon Olivet, returned missionary from India, gave an intensely interesting and exceedingly instructive address on the home life, the customs and religious beliefs of the women of India. Vivid pictures were drawn of the degradation, suffering, intellectual darkness and religious blankness in which their lives are passed, and an earnest plea offered that the women in this favoured land would do their utmost to hasten the sending of civilization and Christianity to this benighted country. Mrs. Vincent, Miss McKay and Miss Dikinson sang very sweetly during the evening. At the large meeting of children in the afternoon, in Chalmers' church, the address by Mr. Oliver contrasting child life in India with child life in Canada was listened to with great interest, and made a deep impression on all present.

ON Thursday evening, October 12th, the members and adherents of the Presbyterian churches of Enniskillen and Cartwright met together in Blackstock for the purpose of rendering a reception and presenting a well-filled purse to Rev. R. M. Phalen and his bride, on their return from the World's Fair. After the meeting had been properly constituted Mr. J. T. Pollock read the following address: "Rev. Mr. and Mrs. R. M. Phalen, our dear pastor and bride, we, the members and adherents of the Presbyterian congregations of Cadmus, Blackstock and Enniskillen, unite in extending to you our cordial greetings. We earnestly pray that the union you have formed may be happy, joyous and prosperous. May you long be spared to each other and to us, to work in the vineyard of the Lord. We desire to express to you our love, and sincerely assure you of our deepest respect and confidence. Although Mrs. Phalen is a stranger, yet we desire to extend to her a hearty welcome as our pastor's wife, and proffer her our affection and good will. We hope that her coming amongst us will be the means of stimulating to further efforts in the work of the Lord. Kindly accept this purse as a small token of our affection and esteem. May God bless you, and keep you, and cause His face to shine upon you and give you peace. Signed, J. T. Pollock, Wm. Watson, J. M. Johnston."

A VERY enthusiastic and profitable meeting was held in the Presbyterian church at Vankleek Hill on Monday evening, 16th inst by the Y.P.S.C.E., the object of the meeting being the welcoming of the pastor and his wife, Rev. John Macleod, B.A., who had been absent on holiday tour for about five weeks. The social and flower committee did credit to their office by having the church handsomely decorated and providing a well spread table in the basement of the church. It being the regular prayer-meeting night, the president of the society took charge of the meeting. Subject: "The hope that maketh not ashamed," followed by Mr. Macleod, who gave a paper on the subject, which was highly appreciated by the audience. The subject having been ably dealt with by the whole society, brought the first part of the programme to a close. After a short intermission the second part of the programme was called on, which consisted in the rendering of well selected choruses and solos, readings, etc. The most important part being an address by Mr. Macleod in reply to an address of welcome given to him and family by one of the active members of the society, in which he very feelingly referred to the bond of union entered into between pastor and people one year ago.

He entered the work with fear and trembling then, and still after one year's labour we could look back over the work and thank God for all His great blessings bestowed upon us as a congregation and especially upon the efforts of the society. Among those present and forming a most important feature of the evening were the model school-class of our town to whom Mr. Macleod referred in a very appropriate manner, showing that the profession of teacher came next to that of preacher. This part of the programme being concluded, the audience were invited to a sumptuous repast awaiting them in the basement of the church, to which they did ample justice, all being satisfied, and giving expression to the profitable time spent together. The meeting was brought to a close by pronouncing the benediction. Our society, we are happy to report, is making good progress, and we hope and trust by the blessing of God and the help of willing hearts and hands to do a good work this coming winter.

## Rev. Dr. Chiniquy.

## AN APPEAL TO FRIENDS OF PROTESTANTISM.

We have been requested to publish the following appeal:

To the friends of Protestantism

That noble Protestant champion, the Rev. Dr. Chiniquy, D.D., having lately met with severe loss by the hand of the incendiary in the destruction of his house at Kanakoc, Illinois, with its contents, valuable manuscripts, and a precious library, the accumulation of years, and this blow having fallen on him in his eighty fourth year, has not only hampered his work of evangelization among his Roman Catholic compatriots, but has swept away the provision made for his family.

This now presents to the friends of Protestantism, not only in Canada and the United States, but in Great Britain, the Australian colonies and wherever he is known, an opportunity of expressing their appreciation of his labours and life work, and their indebtedness to this Canadian Luther for his heroic and successful efforts in spreading a free Gospel among his countrymen.

In furtherance of this object a committee has been formed who will present Father Chiniquy with an offering in the month of January next as large as possible, worthy of the man and of the Gospel for which he has contended so bravely and successfully for the last thirty years, many times risking his life, and spending his last cent.

We propose presenting as a souvenir of this venerable man and distinguished Canadian, a beautiful photograph, cabinet size, by one of our best artists, to all contributing from \$1 to \$4, and to those contributing \$5 and upwards, a twenty-four inch photo.

Let all offerings be forwarded with the least possible delay, as the committee would like to present the purse in the early part of January next.

Contributions may be sent to any of the members of the committee, or to the PRESBYTERIAN REVIEW, which will be suitably acknowledged.

## COMMITTEE.

Rev. W. J. Smyth, M.A., B. Sc., Ph. D., 414 St. Antoine street, Montreal, chairman; Mr. Walter Paul, 225 St. Catherine street, Montreal, treasurer; Mr. C. G. Jones, 2905 St. Catherine street, Montreal, secretary; Rev. James Fleck, B.A., 1134 Dorchester street, Montreal; Rev. A. B. Mackay, D.D., 1133 Dorchester street, Montreal; Rev. Robert Campbell, M.A., D.D., 67 St. Famille street, Montreal; Rev. W. D. Stevens, 113 Hutchison street, Montreal; Rev. S. P. Ross, D.D., 55 St. Mark street, Montreal; Rev. George Douglas, D.D., LL.D., 225 University street, Montreal; Rev. T. S. McWilliams, M.A., 144 Peel street, Montreal; Rev. E. M. Hill, M.A., 2307 St. Catherine street, Montreal; Rev. W. S. Graham, 37 Chouinard street, Montreal. Rev. John Scrimger, D.D., Summerhill avenue, Montreal; Mr. Wm. D. Adair, 232 St. James street, Montreal; Mr. George Lighthall, N.P., 11 Place d'Armes, Montreal; Mr. L. Pignolet, advocate, 1401 Dorchester street, Montreal; Mr. W. Galbraith, 38 St. Peter street, Montreal.

## Presbytery of Victoria.

This Presbytery held an adjourned meeting in the First church, Victoria, on the 4th ult. Reasons of appeal by Mr. P. McF. McLeod from the findings of the Presbytery in his case, adopted at the *pro rata* meeting on the 21st and 22nd September were submitted, and on motion referred to the committee appointed to answer the same. The consideration of the petition for the organization of a new congregation in Victoria was taken up. Mr. D. O. MacKay, of Nanaimo, from the committee appointed at the previous meeting, to meet with the representatives of the petitioners, and of St. Andrew's First church and St. Paul's, submitted a report, of which the following was the conclusion: "Having most carefully and at great length considered and weighed all the facts presented by all parties concerned, the committee are unanimous in saying that not only is there no need of a new Presbyterian church, where the petitioners are now worshipping, or in that part of the city, but that the organization of a new church in this locality would be most injudicious and tend to reflect upon the wisdom of the Court and Presbyterianism in general. Representations of the petitioners and of St. Andrew's First church and St. Paul's appeared and were heard. On motion of Mr. D. A. MacRae, of Nanaimo, seconded by Mr. Alex. Shaw, the following finding was unanimously adopted, viz: "Whereas the petitioners desire organization in the old Methodist church, corner of Broad street and Pandora Avenue, and refuse present organization in any other part of the city; whereas, the old Methodist church, the present place of worship, is within about 500 yards of St. Andrew's church, and about 300 yards of First church, and the organization of a new church in so close proximity to these two churches is calculated to weaken these churches, which are now struggling under heavy financial responsibilities; whereas the mission statistics of East Fernwood and Spring Ridge are severed by the action of the Presbytery at this meeting from St. Andrew's and First church respectively, and thereby considerably weakened; whereas, it is the expressed opinion of the representatives of the petitioners, as well as of all other parties interested, that there is no need of a new organization in the vicinity of the present place of worship; whereas, notwithstanding the most careful inquiries, the Presbytery has been unable to ascertain whether the proposed new organization will be able to be self-sustaining or not; Whereas, the name of the Rev. P. McF. McLeod is mentioned in the petition as that of pastor-lect of the proposed organization, which is contrary to the law and usage of the Presbyterian Church in such cases, whereas, the petitioners refuse organization in James Bay district, notwithstanding that the sessions of St. Andrew's First church and the missionary in charge of St. Paul's church, Victoria West, and the Presbytery, are unanimous in the belief that not only is there room but much need of mission work in this locality, to overtake the work of our Church, therefore, resolved, that the Presbytery refuse to grant the prayer of the petition in its present form, but recommend that the petitioners proceed immediately to take the necessary steps to petition the Presbytery for organization at a central point in James Bay District." From this finding Mr. J. H. Falconer, on behalf of the petitioners, protested and appealed to the Synod of British Columbia, at its next meeting. A report from Dr. Robertson of his visit to St. Paul's, Victoria West, Cedar Hill, East Fernwood, and Spring Ridge, and recommending the formation of a new mission, to be composed of the three last-named stations, was submitted and read. The report was received and its recommendations adopted and Mr. Andrew Chisholm, B.A., of Manitoba College, was appointed to take charge for the winter. A report from St. Paul's, Victoria West, was submitted intimating the congregation's willingness and ability to bear the additional financial responsibility consequent upon the separation of Cedar Hill upon condition that Mr. MacRae's services, in the future, be confined to St. Paul's. A suitable minute in reference to the removal of Mr. Fraser, of Comox, to Southern California, for a time at least, on account of his wife's impaired health, was

adopted. Messrs. Ross and Brown, students, were appointed to Northfield and Albion respectively. The next ordinary meeting, was appointed to be held in St. Andrew's church, Nanaimo, on the 18th December next, at 2.30 p.m.—D. MACRAE, Clerk.

## Presbytery of Whitby

At its regular meeting held in Bowmanville in July last the Presbytery of Whitby decided on holding a Convention of Young People within its bounds, at Oshawa on the day preceding the next regular meeting in October. This convention met, pursuant to appointment, in the Presbyterian Church, Oshawa, on Monday, 16th inst. Two sessions were held, afternoon and evening. From ninety to a hundred delegates were present and great interest and enthusiasm prevailed. At the evening meeting the church was filled to the doors and the speeches of Dr. McGillivray, and Reverends John Abraham and J. A. McKeen were of a very high order and must have made and deepened devotion for the Blessed Master and zeal for His work in many hearts. Next day, the Presbytery met in the same church Rev. Louis Porin, B.A., Moderator. The first business which engaged attention was the presentation of a resolution expressing devout gratitude to God for the success of the convention of Monday, and then a lengthened deliberation followed as to eliciting practical outcome of the meetings. It was finally decided that the Young Peoples' Societies should undertake to support at least three missionaries in destitute regions of the Great North West.

Other business was the licensing of Mr. John R. Sinclair, M. A., to preach the Gospel. Then a resolution on the resignation of Newcastle congregation by the Rev. W. F. Allen, B.A., owing to the ill-health of his wife. The resolution paid a high tribute to the faithful and able services of Mr. Allen, expressed regret at his removal and assurance of brotherly love, with a prayer for his success in some other corner of the vineyard, and concluded as follows:—"We record our deep sympathy with him in the affliction that has come to his name. During his short pastorate he has won the deep affection of his congregation, has shown marked ability as a preacher, faithfulness as a pastor, and in his work has been blessed of God. We express our appreciation of Mr. Allen as a fellow-Presbyter. He has been ever ready to do his part, and by his general bearing toward all has become a brother beloved. We heartily commend him to the people of God wherever his lot may be cast." Mr. A. H. Kippen tendered his resignation of the congregation of Claremont, and the Presbytery appointed the Clerk to preach and cite the congregation to appear for their interests at an adjourned meeting of the Presbytery to be held at Pickering on the 14th November next, at 10 o'clock, a.m. Mr. McKeen moved regarding the prohibition plebescite: "The Presbytery would repeat the deliverance of the Supreme Court of our Church that the general traffic in intoxicating liquors is contrary to the Word of God and to the spirit of the Christian religion, and that it ought not to be legalized by the votes of Christian people, and in view of the fact that the Ontario Legislature has appointed a Plebescite for the 1st of January, by which the electors of our Province may express their judgment on the prohibition of the liquor traffic, the Presbytery express the hope that our people may be found united in their efforts to oppose this traffic, and urges upon our Ministers bring this subject before their congregations." Carried unanimously.

## Presbytery of Wallace.

This Presbytery met at Truro during the meeting of Synod. The Presbytery accepted with great regret Mr. Quinn's demission of the pastoral charge of the congregation of New Annan and Wentworth. Dr. Sedgwick was appointed to prepare a minute expressive of the Presbytery's appreciation of his character and service—to be submitted at next meeting. Mr. Quinn has done excellent work at New Annan—to mention nothing else the new church will be for long a memorial of his ministry there—and will be greatly missed not only in the congregation but in the Presbytery, of which he was a most faith-

ful and brotherly member. The Presbytery united with the Presbytery of St. John and in accordance with a petition from the session and congregation, in applying to Synod to transfer the congregation of Shemogue and Port Elgin from the Presbytery of St. John to the Presbytery of Wallace. The application has been granted. Mr. Macgregor was appointed moderator of session. Other business was transacted, when the Presbytery adjourned to meet again at Wallace on the first Tuesday of November.—THOMAS SKIBBEWICK, D.D., Clerk.

## Presbytery of Sarnia.

This Presbytery met in St. Andrew's church, Sarnia, on the 17th inst., Rev. J. C. McKee, Moderator *pro tem*. The call from Streetsville to Rev. J. Campbell Tibb, was accepted and will take effect on the 20th November. The call to Rev. James Pritchard, from Fordwich and Gorrie, Saugeen, was declined, and a call from Point Edward to Mr. John Eadie was sustained and transmitted to Mr. Eadie. It was reported that Mr. Haigh had accepted the call from Adolado and Arkons. A letter of resignation was received from Beamer of Courtright and Sombra, he having received a call from Marino City, Mich.—GEORGE CUTHBERTSON, Clerk.

## Correspondence.

## The Campbell Case.

Editor of PRESBYTERIAN REVIEW.

SIR.—In your issue of October 19th, "A Presbyterian Pastor" commenting on the action of the Assembly with regard to the "Campbell Case," shows ignorance of the proceedings or wilful perversion of truth. His statement that the "Presbytery of Montreal knew all, and previous to the meeting of Assembly took no action in the matter," is contrary to fact. "A Presbyterian Pastor" seems neither to have attended the Assembly nor to have read the reports of proceedings there, which appeared in the PRESBYTERIAN REVIEW and in the daily press, and should have maintained a discreet silence. The Committee on Bills and Overtures should never have allowed the Maitland overture to proceed, and the Moderator and the Court, after the statements made by Dr. D. L. MacRae, of Collingwood, Principal MacVicar and others, that the matter was under consideration of Montreal Presbytery, acted most unconstitutionally. Altogether the action of the Assembly was weak, unjustifiable and discreditable, and the remark of a member of Montreal Presbytery, knowing as he did that his Presbytery was dealing with the case, that "As a member of Montreal Presbytery I thank you for bringing the matter before the Assembly," was in very bad taste, to say the least.

Yours, etc.,  
J. M. C.

We would call the attention of our readers to the fact that Anniversary Services will be conducted by Rev. D. H. McVicar, principal of Montreal College, on Sabbath, the 12th of November, at 11 a.m., and 7 p.m., in Bloor Street Presbyterian church, corner Bloor and Huron streets. (See advt.)

THE steps of our citizens who are fond of music will surely lead in the direction of the Pavilion Friday evening and Saturday afternoon and evening, November 3rd and 4th. Sousa's Band of fifty magnificent musicians, headed by perhaps the most popular leader of the day, and assisted by Leonora Von Stosch, whose charming personality is only equalled by her wonderful violin playing, and Nico Streska, a brilliant young Italian sopra o, will furnish a programme which every music lover who fails to hear will be certain to regret. The concert will be in every respect a memorable one. Between the regular programme and the catchy and delightful encores, a variety will be afforded which will maintain a constant interest to the end. The walls of the Hall should not afford accommodation for the number of people who should be present on these rare occasions!

The Wines of Scripture.

BY REV. ROBERT WALLACE.

WHEN the friends and supporters of the liquor traffic are driven from every other quarter they take refuge behind the wine of Scripture and argue that the Word approves of intoxicating wine except when used to such excess as to produce drunkenness. We affirm that the use of intoxicating wine is never spoken of with approval in the Divine Word. God may have tolerated the use of it for a time just as He tolerated polygamy, divorce and slavery, but He never approved of it. On the contrary He held forth examples of warning against it, as in the case of the fall of Noah, etc. In the case of Noah no doubt it was fermented and intoxicating wine; but Noah is condemned for the use of it, and his case is held forth as a warning against the use of such wine; and it may have led to the practice of boiling down new wine to prevent fermentation, as was generally done in after times. Now we must take into account the circumstances in which such portion of Scripture was written. Thus, for instance, we find more frequent reference to the use of wine and stronger prohibitions and warnings against it in some portions of Scripture than in others. The reason of this is to be found in the fact, which contemporary history corroborates, that the tendency to intoxication is much greater in certain periods than in others. Thus there is little reference to this evil in the early ages of Jewish history, because, like most nomad eastern nations, the Hebrews were a temperate people. As wealth and luxury increased during the days of Solomon, and afterwards intemperance, through the use of fermented and drugged wines, became more prevalent. Hence we have more frequent and severe prohibition in the Proverbs of Solomon and in the writings of the prophets. The lapsing of the people of Israel into idolatry was accompanied by an increase of intemperance and kindred evils. Heathen idolaters were much addicted to intoxication and revelry in connection with religious ceremonies. Hence the frequent reference in the Prophets to the association of drunkenness with music, dancing, and impurity. Thus in Isaiah v., 11-12, we are told that the ungodly Jews delighted in scenes of carnal excitement, but forgot their Maker, Benefactor and Redeemer and the great end for which they were created—to serve and obey God. By their long and severe captivity the Jews were cured of idolatry, and to a great extent of intemperance, so that when our Lord was on earth it was not a national vice nor prevalent evil among them. Hence there are few references to it in the Gospels. But after converts had been gathered in from among the heathen, who had been previously addicted to this vice, it is not to be expected that its tendency would at once disappear. In the case of many converts then, as with heathen converts now, intoxication was their besetting sin, by which they brought suffering and sorrow upon themselves and the Church of Christ. Hence the Apostles, in their letters to those converts, use special warnings against this special source of danger. Thus Paul says, "Many walk of whom I have often told you, and now tell you, even wearying, that they are the enemies of the cross of Christ, whose end is destruction, whose god is their belly, and who glory in their shame." Jude calls such persons "spots in your feasts of charity," and believers are enjoined to separate from them and to abhor their practices as "Crucifying the Lord afresh." Rom. xiii. 12 · Eph. v. 18; I. Cor. vi. 9, 10; xix. 20; Gal. v. 21; I. Peter iv. 3, 4; II. Peter ii. 20-22; II. Thess. iii. 6, 14, 15.

But does not the Bible approve of the use of wines that were intoxicating? We affirm that the use of intoxicating wine is never spoken of with approval in the Divine Word. In some cases wine is spoken of as a blessing, in others as a curse. It will not do to say that it is the abuse that is disapproved of, for it is the wine itself that in some passages is pronounced a blessing and in others a curse. Can any Christian believe that the wine by which Noah was dishonoured and Lot defiled, which caused prophets to err and priests to stumble, which is a mocker

and causes wounds without cause, is the same with that which the Divine Word says "Makes glad the heart of man," and which the Jews were enjoined to drink as an act of worship? That it is the same thing that is a symbol of the mercies of salvation and the outpouring of the wrath of God, that it is an emblem of the pleasures of piety and the pleasures of sin?

Literary Notes.

THE November *St. Nicholas* contains the first one of a series of stories of India and the jungle by Rudyard Kipling.

THE complete novel in the November number of LIPPINCOTT'S is "An Unsatisfactory Lover" by Mrs. Hungerford ("The Duchessa"). It tells, in the style which has charmed so many readers, of an inauspicious wooing and an interrupted courtship, which at length led to a happy result—for the lover did not always remain unsatisfactory.

MESSRS. W. A. Wilde & Co., Boston, have just issued "Peloubet's Select Notes" for 1894. It is Dr. Peloubet's 20th annual commentary on the International Sabbath school Lessons, and, like its predecessors, presents the Scripture truths in an attractive, comprehensive, and convincing manner, from both spiritual and practical standpoints.

IN "The Country School in New England," written and illustrated by Clifton Johnston, the author describes the winter and summer terms, the scholars in their classes and at the blackboard, their punishments, their fishing and coasting, their duties and amusements on the farm—in short, the every-day life of the boys and girls of rural New England in the days of our fathers and our own. Every phase of his subject is aptly illustrated with pictures from life. There are over sixty illustrations in this delightful book, which is to be published immediately by D. Appleton & Co.

Births, Marriages and Deaths.

Births.

At the Manse, Dorchester, Ont., on the 19th October the wife of Rev. W. A. Cook, of a son.

Marriages.

MILLICAN—BIRCHAM—At the residence of the bride's father, Waterloo, by the Rev. Wm. Millican, father of the groom, W. J. Millican, Galt, of Osgoode Hall, barrister-at-law, to Mary Emily, daughter of G. W. Bingham, Esq., M.D.

BROWN—BALLINGAL—At Torric Farm, South Dumfries, Brant County, on October 25th, by Rev. E. Cockburn, Fred. W. Brown, of Paris, to Kate Ballingal, third daughter of Mr. David Ballingal.

Bloor St Presbyterian Church,

Cor. Bloor and Huron Streets.

Anniversary Services

Will be conducted by the

Rev. D. H. McVICAR, D.D.,

Principal of the Montreal Presbyterian College, on

Sabbath, the 12th Nov'r, 1893,

At 11 a.m. and 7 p.m.

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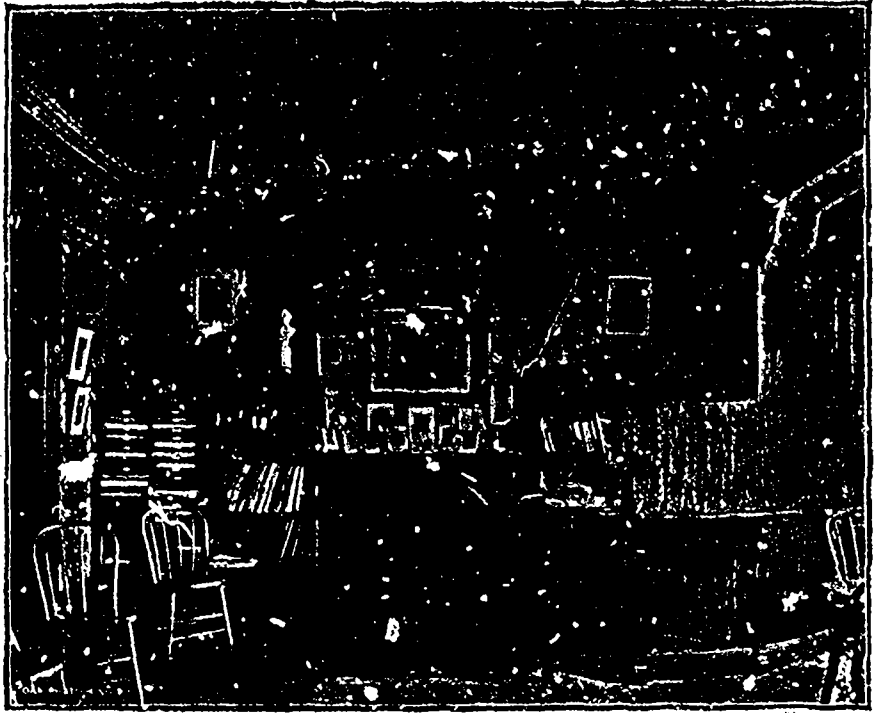
The College opens this year under the most favourable auspices, having during the five years, since it was founded, become favourably known and permanently established, being affiliated with the University of Toronto in the year 1890, and now under the patronage of the Governor General of Canada, and Her Excellency, the Countess of Aberdeen.

The teaching staff is the strongest in the history of the College, the addition of Mr. Arthur E. Fisher, A.C.O., Mus. Bac., University of Toronto, as principal of the Theoretical Department, of Herr Ruth Virtuoso, Cellist and Pianist, and Herr Klingensfeld, solo Violinist and teacher, together with the already well known and successful teachers, among whom are Mr. H. M. Field, Mr. W. E. Fairclough, F.C.O., Mrs. Adamson, Mr. Faeder, Mr. Kuchenmeister, Mr. C. Jeffers, Mr. Donville, Mr. McNally, Mr. H. W. Webster, Signor Vegara, Miss Hillary, Miss Reynolds.

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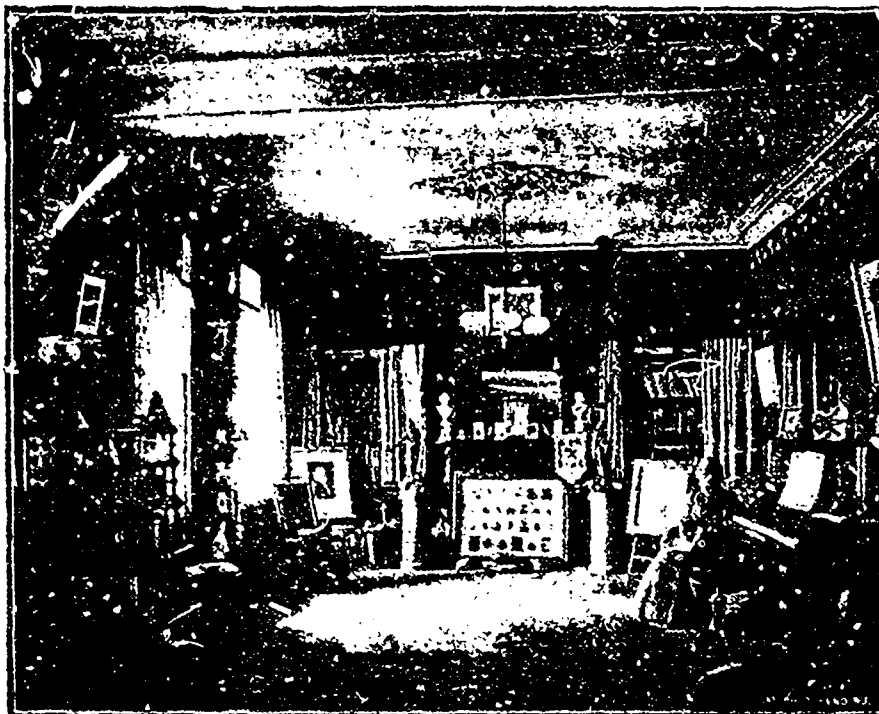
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