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## OVER LAND AND SEA.

If a minister has a bad boy or an unruly girl, people will know it, talk about it, make harsh criticisms, and say, "How strange it is that ministers' children are always bad!" We believe that a larger proportion of ministers' children are in the Church and living consistent Christian lives, than the children of any other class or calling. Statistics show it

"Whether ye eat or drink, or whatsoever ye do, do all to the glory of God." As Richard Baxter would say, "We thank God for that 'whatsoever.'" It reminds us that when we act as Church boards, college, or theological seminary boards, we should act for the glory of God. When we sit in the session, in the presbytery, and in the synod, we should deliberate and vote to the glory of God. When we take appeals, if we do, we take them for the glory of God. Let us pursue our studies to the glory of God. And knowing that we cannot glorify God by any course of conduct that is inconsistent with the golden rule, let us always "do to others as we would have others do to us."

The liberal church member, who is interested in all the missionary operations of his denomination, has the happy privilege of being a helper everywhere. He is a shareholder in every blessed and profitable enterprise of the Church. Multitudes of souls in India and Egypt are being brought into the kingdom of Jesus. The great cities of our own land are being leavened with the gospel. The children of the slaves of a generation ago are being fitted for lives of usefulness, and are being fed with the bread of life. To the poor the gospel is preached. What a privilege to have a share in all this! Shares of stock may still be obtained

After the recent coronation of the Sultan of Johore, Dr. D. J. Galloway, an Edinburgh graduate, was invested by His Highness with the jewel of the Order of the Crown of Johore, and made D.P.M.I. in recognition of his services to the late Sultan prior to and during his illness. The investiture took place in the presence of the Dato of the Order, and raises the recipient to the dignity of a Dato. The Order is the highest outside the Royal family of Johore.

We notice that a speech made some two months ago by Rev. Prof. Calderwood, Edinburgh, has been receiving considerable attention from the English provincial press. The gist of the speech is as follows, the subject being "The Solution of the Disestablishment Controversy by a Plan for Reunion of Scottish Presbyterians." He pointed out that the great ends of the historic conflict in the Scottish Church were seen in a series of singular gains—the triumph of the Evangel all over the land, the complete ending of patronage in the Churches, the security for spiritual independence. These, he pointed out, were great things to have won, and they owed them to the movements which parted the Presbyterians in the land. Now that these were so wonderfully gained, should it not be the common effort to secure reunion? There was need for a new move-

ment leading to the reunion of the divided forces. By many signs there was reason to hope for a steady advance if such a movement were cordially attempted in the spirit of brotherhood and in devotion to our Lord. The new movement, he held, must be one which honored the convictions which were conscientiously held, even when they were at the opposite extreme from our own; and our effort must be to foster the brotherhood which would bring out in due time days of reunion.

The Japanese Government have given orders in Switzerland for 18,000 watches, the cost of which is not to exceed 10s. 6d. each. The watches are to be given to officers and men of the army and navy who distinguished themselves in the late war with China, and to take the place of the medals always awarded at the close of national hostilities. It is possible that the Japanese example may be followed by European countries.

It is said that Rev. Peter M'Kenzie, the eccentric Methodist preacher, that on one occasion he prayed: "Lord, save the Methodists, for they are running after the Independents; Lord, save the Independents, for they are running after the Church of England; Lord, save the Church of England, for she is running after the Church of Rome; Lord, save the Church of Rome, for she is running after the devil."

An infidel preacher in one of the London parks was asked: "Why are you always attacking the Bible, and not any other book? Why can't you let it alone?" "I will tell you," he replied; "I won't let the Bible alone because it won't let me alone."

A Chinese doctor is employed by families by the year, at a rate, according to their means and his reputation, of one cent to five cents a day as long as every member of the family is well. When one falls ill the doctor's pay stops until health is fully restored.

Some weeks ago Don Carlos, the young King of Portugal, desired to visit Rome. The King of Italy is his uncle. But, lo, from the Vatican came the thunderbolt of the Pope that if Don Carlos should visit King Humbert on the Quirinal, he would not be received by Pope Leo XIII. at the Vatican. In his dilemma, the King of Portugal abandoned his visit to his uncle and to Rome. Thereupon King Humbert withdrew the envoy of Italy from Lisbon, thus suspending diplomatic relations.—To the same influence must be attributed the failure of the Emperor of Austria to receive the visit of King Humbert and Queen Marguerite (years ago) to the court at Vienna, a breach of courtesy that has provoked much bad feeling on the part of Italy against Austria.—In this does not the Pope mark himself as claiming the right to control in the purely civil relations of the nations? And while claiming to control the action of kings and nations, how can the Roman Church pose in the United States as being solely a spiritual power?—*Christian Observer.*

# The Presbyterian Review.

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Toronto, January 2, 1896.

## New Year Greeting.

A Happy New Year! The wish is sincere and the realization possible. How possible? Are not most of such wishes mere formalities seldom realized by those who receive and reciprocate them? Not necessarily. There is a way to be happy in this world. Seek contentment, says one; train your mind to view things calmly, says another; cultivate good nature and the genial bright side of life, adds a third and you will be happy. There is a better way than these, all good enough in themselves, to make sure of happiness during 1896 and for life. It is the old way, the way of simple trust in Jesus, of committing ourselves to God and he shall sustain us. The source of true happiness is God and while He showers blessings on our business and homes with a free and liberal hand to make us happy, the possessions of this world, money, place and power leave a void; they are vain, but with the Divine spark of life, the Divine love in our hearts, riches and opportunity become means of blessed joy. At this season, when we have the New Year before us, let us give our hearts to God and resolve on our future in the strength of His grace and we shall realize the happiness we wish to each other as a matter of custom during these days.

## Peace with Contentment.

In a recent article entitled "God's Dynamics" Dr. Charles L. Thompson says: "The place where God puts us is the place through which the power rises." How true? Yet what truth is less acted upon in our daily lives? What a difference it would make to the world if all professing Christians accepted and lived this truth. Instead of discontent and murmuring with our lot, there would be contentment and thankfulness; instead of coveting other people's riches and position, we would turn our immediate surroundings to advantage on God's lines. We would experience the truth that "man's chief end is to glorify God," not to outstrip his neighbors in wealth and worldly display. Social questions would assume a different form also. Some of the hard problems of the present day would vanish, to appear no more, before a gospel understanding of the relations of man to man.

The attitude of the church to social and labor questions has been often variously discussed. The poor appeal to her as the poor man's friend. The philanthropist holds that her mission includes the alleviation of poverty and the social and moral elevation of mankind. And so it does. It is also her high mission to make war on worldliness, on worldly success as the aim of man's life, to proclaim that man was not placed in this world to get rich, to earn a comfortable living, or for worldly ends, to teach man that his position and circumstances are incidental except in so far as they aid or discipline him in building his spiritual life and character for the hereafter, to assail all evil whether social, economic, civil, political or moral, to resist tyranny

and oppression as manifestations of evil, to show that evil must be overcome by good, and to show that as long as the majority of mankind make earthly happiness, and wealth their great aim, so long will inequality, oppression and wickedness in business prevail. Until professing Christians accept of and live in the spirit of Christ there will be no social amelioration, in the true sense. Class feeling is more intense to-day than at the end of the last century, because Mammon is God and his worship is prevalent. When a fair proportion of the population of the civilized nations become Christians not in name only, but in fact capital and labor will be harmonized and the mad "race for riches," the curse of the world, shall cease. That happy result will not be brought about by a juster distribution of wealth than that prevailing, although that should come, but by an acceptance of the true purpose for which man was created. Yet, when mankind places its true value on evanescent wealth it will circulate the easier, finding and comforting the needy, and when the wants of the soul become a first charge on the heart luxury and grandeur will no longer be a source of contention and strife between man and man.

## The Augmentation Scheme.

We call the attention of our readers to the circular issued by the Assembly's Committee on Augmentation. It is a strong appeal, packed with telling thoughts and facts. All its points are made with singular force. It must convince the most sceptical of the necessity of the scheme, and of the splendid results which are recorded to its credit. Our church is with good reason proud of the achievements of the Home Mission Scheme; but the ground so vigorously overtaken by that Scheme would often be in a measure lost, if the Augmentation Committee did not follow and hold the ground. This is its main function, building up causes in their transition stage from mission stations to self-sustaining congregations; and this memorandum shows how efficiently the work has been done, in twelve years 250 congregations having developed into a condition of independence. In this scheme the genius of Presbyterianism is crystallized—all the parts of the church making common with each other, the strong helping the weak. It has been a characteristic of the teaching of our church, that it has aimed at building up into a sturdy character the souls that have come to the knowledge of the truth. The administration of the affairs of the church show the same wisdom, in maintaining ground which it has once occupied. "Hold fast that which thou hast" is a divine injunction, which the church has embodied in its aims and policy. Tenacity of purpose is "writ large" on our history; and we mistake the temper of our people, if they will not continue to give this scheme their hearty support. More especially now that the management of the scheme has complete mastery of the facts needed to its satisfactory administration. If there ever were rotten branches on the tree, they have been lopped off. The pruning knife has been unsparingly applied. No effete or unneeded causes are now bolstered up by the committee. To prevent the sympathy and partiality of Presbyteries from supporting unworthy applications for aid from the fund, Synods now revise all applications coming from within their bounds. Thus every guarantee is afforded that the money contributed by the church to this scheme will be wisely expended. It remains to be added that while the scheme is essential to the building up of causes in connection with the aggressive work of the Church, in the new settlements, it is performing a no less important function, in helping to maintain ordinances among the

feebler, decreasing congregations, in the rural districts of the Province of Quebec and of Eastern Ontario. It is a sacred duty laid on the Church not to abandon old friends or suffer the remnants of our people to be merged in the superstition of the majority around them as happened a hundred years ago about Murray Bay and Reviere du Loup. And to accomplish all the work cut out for them, the committee ask only the modest sum of \$28,000. Nothing more is needed to ensure that this amount will be placed at their disposal by the church, than that our people shall read and inwardly digest the contents of the committee's circular, which fittingly closes with a pathetic reference to the illness of the "beloved Convener," of whom it may be said that so long as health and strength were vouchsafed to him, they were unsparingly devoted to furthering the interest of this scheme especially as well as to aiding every good cause to which the church is committed.

#### For the Young.

The ever deepening interest manifested by the church in her young people is most praise worthy. It bodes well, in these days of disjointed, lame, views of life, that the young are being attracted to the churches and are banding themselves together for their mutual protection from error into societies. The work entrusted to the general assembly's committee appointed for the oversight of these societies is of a most important character, youth has its future before it; what that future may be must depend largely on the impulse given it at the start of its career, surrounded by Godly influences, nurtured in sound views of responsibility to God and grounded in the shorter catechism there would be little to fear of a good course and glorious ending. But cut loose from these, what a sad outlook? The design of the societies is good, their work thus far has received approval, and the committee will do much in guiding these societies for the future. The committee is in earnest and all friends ought to contribute what they can, for much is needed. Our word shall never be wanting on the right side, but over and above that word we shall use our columns for the words of others. To-day, in this issue of the PRESBYTERIAN REVIEW will be found a page devoted to the work of the Committee and filled with practical, interesting reading for the young people. The page will be regularly continued. It will be the young people's page and we hope will be taken advantage of by all who wish to do real service to the cause it seeks to further.

#### Foreign Mission Funds.

The attention of congregations is drawn to the fact that at the present time the Foreign Mission Fund is in arrears to the extent of \$27,426.28, i. e., we are paying interest on that amount of money borrowed from the banks. Congregations will help the cause by remitting their contributions to Dr. Reid at as early a date as possible, and let it be remembered that a considerable increase in the Foreign Mission staff requires increased liberality. It is hoped that the Young Peoples Societies of the church, will this year contribute the \$8000, necessary for the support of the mission in Honan, and thus not only help to meet the present obligation but to extend the work. It is still true "That the harvest is great and the laborers are few."—R. P. MacKAY."

**Scottish Ritualism.** Professor Marcus Dods, criticizing a report of the Scottish Church Society's second conference, says: "During the last half-century an object lesson in the meaning and results of ritualism has been exhibited by the Church of England. From it, even he that runs may read that ritualism is not merely the childish stage of religion which St. Paul deplored and strove to abolish, but that it directly tends to externalize religion, to put ordinances in place of spiritual transactions, sanctimoniousness in place of sanctity, and to breed Pharisaism instead of godliness. That Scotland of all countries should be found following the lead of England after such opportunity of seeing what ritualism leads to is indeed pitiable and very ominous. Happily the teaching of this volume, and the entire tendency of which it forms a part, are so counter to the traditions of Scottish Christianity, and so alien to the temper and spirit of the people, that it is scarcely credible the fellow countrymen of the Covenanters will allow the clock thus to be put back."

**Liquor Statistics.** Returns from Washington on the internal revenue contain some remarkable and suggestive figures on the liquor trade of the United States. According to the returns there are 208,380 retail liquor dealers in the United States and 4,555 wholesale dealers. In addition there are several thousand dealers in malt liquors at retail and wholesale, 1,440 rectifiers and 1,771 brewers, making a total of 232,295 persons or firms engaged in the liquor business in a population of 65,000,000 people, or one to every 280 inhabitants. Coming to states, New York with 41,176 licenses heads the lists. Illinois is second with 17,833, and then follow in order, Ohio, Pennsylvania and California. When one considers the ill-repute of the saloon in America as contrasted with the descent European public house, says the *Interior*, and the alarming rapidity with which grogeries multiply under low license laws, that army of 232,295 persons inevitably recalls the Cadmeian story of sowing the dragon's teeth. There is no harvest quicker, surer, or more terrible than that the saloons of America are sowing.

**Elect good Men.** A solemn duty rests upon all voters in the municipal elections next week. The election of rulers in the civic sphere has its responsibilities just as has our daily work. Let faithfulness to sound principles prevail. Men of good character, upright men, and men of ability should be supported to the exclusion of all as are not such. The artisan and professional man would be ashamed of inferior workmanship and would regard it as dishonest to hide the flaws. It would be much more dishonest to vote contrary to one's convictions for the duty is to the state involving the common weal.

**Worth Your Best Thought.** A man is reported to be stricken with a disease which is operating upon him in such a way as to cause him, day by day more and more to take on the appearance of a monkey, says the *Herald and Presbyter*. This is nothing new. There are those who seem to have no aims or aspirations in life different from those which may be supposed to animate the monkey, and who reveal their character in looks and actions and words and dress. It is a disease of the intellect and of the heart. Then there are others who cherish feelings which identify them with the tiger, and the blood-thirsty selfishness shows against them in their countenances. Then there are others who develop porcine qualities and looks, while some take on asinine development, within and without. The beast, of some kind or other, seeks to show itself in every face, and it needs to be repressed, that the manly, the womanly, the angelic, the Christly, and the Godly, may fill the life and light the countenance.

### A Happy New Year.

New mercies, new blessings, new light on thy way  
 New courage, new hope and new strength for each day;  
 New notes of thanksgiving, new chords of delight,  
 New praise in the morning, new songs in the night;  
 New wine in thy chalice, new altars to raise;  
 New fruits for thy Master, new garments of praise;  
 New gifts from His treasures, new smiles from His face;  
 New streams from the Fountain of Infinite Grace;  
 New stars for thy crown, new tokens of love;  
 New gleams of the glory that waits thee above;  
 New light of His countenance, full and unpriced—  
 All this be the glory of thy new life in Christ.

### A New Year's Greeting.

BY THE REV. JAMES DOUGLAS.

"The Lord Jesus be with thy spirit."—2 Tim. iv. 22.

Usually, when people wish each other a happy New Year, they mean a year of happy circumstance, a year of gladsome event. But that is not the first thing to be thought of. The great thing is to come out of a New Year better in soul and character than when we entered it.

We can never tell what a new year may bring; how it may open out; what consequences it may entail. We can glance backwards, but to see into the future is beyond us. We have no means of determining the course of events, or the turn circumstances may take. We have not gone this way heretofore. But our true life is not a life of circumstances; nor is our true good at the mercy of events. These may serve as a scaffolding which, though essential to the rearing of the building, forms no part of the fabric itself.

The vital point concerns the spirit we are of—all else is drapery and detail. It is not a question of escaping this or gaining that. Rather it resolves itself into a question of inward demeanor. How am I to comport myself in this new year of vicissitude, which greets me with face as expressionless as that of the sphinx? Have I so learned Christ that, let what will befall, the light of the Christly spirit shall gleam through all? If losses are appointed me, shall I bear them in the Christian spirit? Or, if bereavements, if new trials and infirmities, shall I so meet them, in the temper and mind of my Saviour, that, however rough the outward aspect of the year may be, it shall indeed prove a blessed and successful New Year?

Paul's salutation to Timothy, as given above, accentuates this point. Paul had been brought before Nero the second time. The Second Epistle to Timothy, therefore, ranks as a farewell letter. Its whole style, tone, and contents mark the man whose house is set in order. How calm he is, how soul-sustained, how assured of an amaranthine crown, how ready to be offered!

And how tender! How his heart goes forth to his dearly beloved Timothy! He would like to see him before winter set in; but, whether or no, he has a salutation to send, the last that is recorded, and it is this: "The Lord Jesus be with thy spirit."

No one knew better than Paul what it was to have been weather-beaten and storm-tossed. More than the far-famed Ulysses himself, had he been tossed on life's billowy sea. Even then he knew that he was appointed as a sheep for the slaughter. But none of these things moved him. The Lord Jesus is with his spirit, and hence he dwells on the sunny heights of jubilation. And as enriched himself, he would have Timothy enriched in like manner.

To the eye of Paul loomed increasing trials for the infant Church. Errors were creeping in; evil men were multiplying. Timothy would have rough weather and stormy seas to encounter. But Paul's greeting discounts all. The spirit companionized by Jesus is more than conqueror.

I. There is a peculiar depth and richness of meaning in the form of this salutation.

It occurs nowhere else. It calls attention to the most mysterious and distinctive feature in the human constitution. It presents the Lord Jesus in the closest possible relation to His redeemed. For whatever may be the precise distinction between the soul and the spirit, there can be no doubt

that the spirit, is the innermost part of man's nature, and that in which he specially holds fellowship with God. Hence, if we may speak of health of body as good and health of soul as better, health of spirit is best of all. The concerns of the spirit are supreme in the case of each one of us; and how much this involves probably none but God can appreciate. It is in virtue of the spirit in us that we take rank above the animal, that we are capable of religious thought and feeling, of conscience and responsibility, and that we hear, even in an unconverted state, at times the footfall of the Almighty.

Paul's salutation, therefore, concerns the marrow of need and the acme of blessing. "The Lord Jesus be with thy spirit." Then though thy body be much mauled about, and thy soul pierced with many sorrows, thou shalt have abounding compensation in this life, and in the world to come life everlasting.

II. The precise character of this salutation will appear from a consideration of the temple Solomon.

The temple was, like man's constitution, *threefold*. There was the outer court, for the general congregation, answering to the body; the inner court, for the officiating priests, answering to the soul; and the innermost court, the Holy of Holies, answering to the spirit.

The parallel here is much closer than one might suppose. Take, for example, this innermost court. Who dwelt there? The Lord only. Unless He were there the chamber was vacant. Is it not so with respect to the spirit of man? Yes, the proof is complete. At the centre of unrenewed Being is a vacuum, a void, a sense of lack, a feeling of desolation that nothing can relieve. Man's nature is such that whatever the body and soul may have, the inner sense of emptiness remains. The Lord has deserted the temple, and the glory of the Shekinah is gone.

Pre-eminent, then, among greetings is this one: "The Lord Jesus be with thy spirit." The spirit is His peculiar abode. No person or thing can take His place. The spirit is vacant which He does not inhabit, and, if vacant, then desolate.

Another instructive feature in the parallel is this, that the holiest of all had no natural light. There was no window in the Holy of Holies. Unless the Lord Himself was the light of it, and unless the glory of God did illumine it, this innermost court was outer darkness.

How true is this of the spirit of man! No natural light can penetrate the dark spirit. All the wisdom of the schools will not furnish you with so much as a spark of spiritual illumination. "The Lord Jesus be with thy spirit"; for no one has an illuminated spirit whose experience this is not.

III. The bearings of this greeting are very precious. If the Lord Jesus be with thy spirit, thou shalt never be solitary. However lonely thy path in life may become (and it has grown lonely indeed with some of us), there will be the heart-cheer of living fellowship with the Lord—a portion more sufficing by far than any amount of earth's convivialities and friendships.

Another result will be that in His light thou shalt see light. How many lose heart in the battle of life! They bear up bravely for a time, and then despondence ending in despair begins. As one after another of the footlights of this world expires, they ask themselves, "Why struggle on? Why battle more? Is life worth living? It is not. We have no heart left for further action. Let us drift with the stream and give ourselves over to remorseless fate."

Not thus shalt thou ever hold soliloquy with thyself "if the Lord be with thy spirit." His light is "the life of men"; His outshining is everlasting brightness. No beam emanating from the uncreated light can ever expire. Let the worst come to the worst, yet cannot life be shorn to thee of its meaning, or existence of its sweetness.

What can better bring out the value of our New Year's greeting than the demeanor of Paul, the aged, in the circumstances under which he sent it? Nero's brutal sentence has no terrors for him. He greets Timothy from his own felt experience of good. The greeting is a legacy of priceless worth. "The Lord Jesus be with thy spirit." That is all, and that is everything. The Lord fulfil the greeting to every reader, that whatever the New Year may bring of circumstance and event, of joy and sorrow, all may be sanctified and transfigured by temple service and divine communion.

## Born into the Kingdom.\*

By REV. ADDISON P. FOSTER, D.D.

## ENTRANCE INTO THE KINGDOM OF GOD TO BE DESIRED.

Since the earliest days it has been recognized that God has a kingdom upon earth. The prophets spoke enthusiastically of its coming; the Jews of Christ's time considered it as soon to be established; Christ Himself taught and His followers believed that in His coming it was set up and was winning its way to universal supremacy.

Men, as we find them, are bent on having their own way, and hence are in rebellion against God and are not in His kingdom. Christ's effort is to make them God's loyal subjects, "Be ye reconciled to God." It is a marvellous thing—this silent and unseen kingdom steadily extending itself over the world, conquering heart after heart, modifying character, infusing its influence into nations, developing a new civilization and so changing the face of the world. The Jews thought of this kingdom as a mere temporal government breaking down others and securing to Jewish favorites place and power. In subsequent centuries Christians who succeeded them possibly swung to the opposite extreme and thought of the kingdom only as a matter of the hereafter. We of to-day are seeking a middle ground. Canon Fremantle has ably taught us that the kingdom of God is in the living present, and vitally related to all the questions of modern sociology.

To be in this kingdom is evidently a privilege. This was implied in Christ's language, "Except a man be born anew, he cannot see the kingdom of God." There is a blessing in the kingdom. What blessing? Why, the peace that results from being in harmony with God. Created for a life under divine laws, we cannot be happy or successful while resisting God.

## ENTRANCE INTO THE KINGDOM ONLY THROUGH THE NEW BIRTH.

But how do men come into a harmonious relation to God as His loyal subjects? The law of heredity and the law of habit both touch us here. We have been in the habit of living in defiance of the Government of God. The great fundamental laws of His kingdom have been constantly disregarded. And so strong is the law of heredity upon us that we insensibly and naturally do as others have done before us in placing self before the will of God. How shall these influences be overcome? One force only can do it; we must be born anew. A supernatural divine influence must give us a new life. This thought was continually set forth in Christ's teachings; it profoundly impressed the mind of John, the mystic philosopher, and he brings it out repeatedly and in varying forms in reporting Christ's words. The Holy Spirit enters the soul of man, turns his mind in a new direction, changes his whole purpose, gives him new desires and motives, and makes him a new man. Jerry McAuley, the river thief, was but one of many who have undergone this amazing transformation. And more—whole nations have been lifted out of barbarism and made cultured, humane and self-denying. No human force has wrought this change or is adequate to it. The new birth, or the sudden and complete change of purpose and character and often of outward conduct that takes place on accepting Christ, is the standing miracle of the present day, the one thing that is manifestly wrought by the direct interposition of divine power. This is a new life so complete and wonderful that it may well be called a new birth. When we enter a kingdom, we are ordinarily born into it. Paul was fortunate that he could say that he was a Roman born. By an unhappy heredity we were not born into the kingdom of God. How, then, shall we have unquestioned right there as citizens? By a new birth.

## KNOWLEDGE REGARDING THESE MYSTERIES COMES THROUGH CHRIST.

Here are great mysteries. How shall we comprehend them? We cannot comprehend them in full. We may know the results of the Spirit's influence on the

soul of man, but we cannot tell His methods. His work is like the movement of the wind,—“Thou knowest not whence it cometh and whither it goeth.” Here we are dependent on testimony. Christ asked Nicodemus “Art thou the teacher of Israel and understandest not these things?” This was probably not so much a rebuke for not understanding as it was a suggestion that he could not know by his own learning. No earthly training or position could give the knowledge. It could come only through divine revelation. We must humbly accept these doctrines from Christ. They are not to be wrought out of human reason. They cannot be forged in the white heat of philosophic thought. Christ who has seen these truths in practice, Christ who Himself lives the divine life, Christ who has come down from heaven as the Messianic Son of Man, as it was prophesied He should, Christ who is Himself divine and therefore represents the kingdom and receives all who enter it,—this Christ bears testimony concerning the terms of our admission and says “Ye must be born anew.” Mysterious words, but words not to be questioned.

And not only must this knowledge be revealed by Christ, but we, to understand it even, must have been born anew. “Except a man be born anew, he cannot see the kingdom of God,”—not only cannot enter it, but cannot even see it. The humble Christian alone is sufficiently docile to see the truth. He alone stands at the right angle to catch the distant gleam of sunlight.

This view of divine truth is made practical and comparatively clear as we see it in its earthly applications. “If I told you earthly things,” said Christ, “and ye believe not, how shall ye believe if I tell you heavenly things?” Every phase of divine truth has its illustrations in the affairs of earth. The kingdom of God is unquestionably set up among men and is showing its power and worth in modifying the conditions of our daily life. If, then, we would know what that kingdom is, we must study it in its present applications. If we fail to do this, we can know little of the life hereafter.

## Bishop Schereschewsky and his Chinese Bible

A man of medium stature, thickset but not stout, with iron-gray hair and mustache and beard, still in the early sixties, paralyzed in his lower limbs and in his hands, so that he can neither walk nor hold a pen except with difficulty to sign his name, but capable with unwearied fingers to operate the typewriter; a quiet modest, gentle, soft-speaking scholar—such is the Rt. Rev. Dr. S. I. J. Schereschewsky, the retired Bishop of the Protestant Episcopal Church in China, as seen and sketched by *The Literary World*, Boston, which adds, “and as you, reader, might have seen him in the stateroom of the Pullman sleeper on the night train out of the Union Station, Boston, for Montreal.” The writer says:

“He carried with him in manuscript the translation of the Bible into classic Chinese, upon which he has been engaged for many years, and the typewriter cabinet upon which it was made. Thus nears conclusion one of the stupendous literary works of the present century. The performance of it is an honour to Christian America, and the sight of this patient and devoted scholar in the midst of it has been an inspiration.

“Bishop Schereschewsky (pronounced *Sherreshevsky*) is a Russian Luthuanian. He was educated partly in his native town of Tanroggen, partly in Krazi, partly in Zhitomer, partly at Breslau. He was a convert from the Hebrew religion to the Christian, and he is one of the accomplished linguists of the age. In his youth he memorized the entire Hebrew Bible. In twenty-one years of residence at Peking he became a Chinese scholar. The New Testament brought him to Christianity, and Christianity brought him to the United States, and the Church in the United States educated him for the ministry and sent him back to China as a missionary, and in 1877 made him a bishop for that vast empire. His first great literary work was a translation of the whole of the Old Testament Scriptures into Mandarin, which is the spoken language of 200,000,000 of Chinese, and of which some thirty editions have been published. He was also one of the translators of the Greek New Testament into the same tongue. His incidental works have been translations of the prayer-book into Mandarin, and of the gospel of St. Mark into Mongolian, and the beginning of a Mongolian dictionary. His last great work will probably be the translation from the original Hebrew and Greek of the entire Bible into the Wen-li, or classic language of China, which is read by 400,000,000 in China, Japan and Farther India. If there is any other living scholar who can translate from Hebrew directly into Chinese we should be glad to publish his name.”

\*A Meditation based on Lesson I, “The New Birth” (John iii: 1-13) in the Bible Study Union Course on “The Teachings of Christ.”

## The Prophet Joel.

Written for the Review.

Joel lived within the tribal limits of Judah and probably in Jerusalem. Some suppose him to have been a priest serving the temple.

In his day a heavy calamity fell upon Judah. A plague of locusts swept over the land. This was rather a common occurrence in those early days, as it is yet in the East. The sands of the desert prove a prolific nursery for these hungry hordes, and from their native wastes they spread themselves, a destructive scourge over the neighbouring lands.

What distinguished the plague in Joel's day was its severity. It surpassed all preceding visitations of the kind, nor was it expected that succeeding generations would see anything more severe. Swarm after swarm of these greedy creatures swept over the country devouring everything in their course. "The land was as the garden of Eden before them and behind them a desolate wilderness." The barley crop was destroyed. It was the first to ripen but the locusts overtook it. The wheat coming some what later became their prey. Fruit of all sorts suffered similarly. Grapes, figs, apples and pomegranates were completely ruined. Even the wild fruits were not spared. Every tree and vine whether in garden or field were entirely stripped. Not even the bark was left. For pressed by hunger these relentless armies of the desert consumed fruit and bark alike leaving nothing behind but the whitened skeleton of trunk and branch. Throughout the summer they continued to come swarm upon swarm. Appearing first in the north they swept over the land cloud after cloud. Should anything escape the passing hordes or spring up in their desolated path it would be licked up by those that followed. What the palmerworm left the locust would eat, what the locust left the cankerworm would eat, what the cankerworm left the caterpillar would eat, each succeeding swarm devouring what was left by the preceding. Well might the prophet say: "There hath not been over the like neither shall be any more after them." The prophet gives two touches that especially emphasize the countless multitude. One is that as a deep dark cloud they hid the sun moon and stars, keeping back the light. The other is that being destroyed their decayed carcasses for days tainted the air. No wonder that the people in the presence of such a visitation were dismayed.

Nor was this all. It is said that calamities never come singly. At any rate the plague of locusts was not the only calamity that befell Judah during that eventful summer. A severe drought also visited the land. Indeed the drought may have been the cause of the first named calamity. For one thing is sure, the locusts do not thrive during a wet season and can hardly survive heavy rains. In itself, however, the drought was a heavy disaster. It was so severe that much of the grain sown in the spring never germinated; and if any did germinate and succeeded in escaping the locusts it could not through lack of moisture reach maturity. It was this the prophet had in view when he said: "The seeds rot under the clods," and again "The corn is withered."

In addition to the locusts and the drought there was a third and lesser calamity. Fires swept over parts of the land. The pastures and woodlands especially suffered from this scourge. To this the prophet refers in the words: "the fire hath devoured the pastures in the wilderness and the flame hath burned all the trees of the field."

Nor is it to be forgotten that some time before this Judah had been invaded by a foreign army which carried away some of the people to be sold as slaves. To this the prophet refers when he speaks of the children of Judah and Jerusalem being sold to the Grecians, a boy being exchanged for a harlot and a girl sold for wine. Such an experience would naturally make the subsequent visitations all the more disastrous. So that with locusts and drought and fires following close upon an invasion the cup of the nation's suffering was almost full. No harvest, no fruit, flocks and herds perishing from hunger and thirst, the very beasts of the field panting for their well-known springs, wearily seeking the well-known pastures! Was it any wonder that the people turned pale and trembled at the outlook.

It was in these circumstances that Joel made himself known in all his God given power. Some of the people doubtless knew him before. He may, indeed, in a quiet way have been known as a preacher of righteousness. It was these calamities, however, that brought him to the front. Long before the desolation had reached its highest he had been distressed by the suffering which he saw on every hand. He longed to be of service to his afflicted people. He agonized for them in spirit. While thus possessed by godlike thoughts and desires the divine spirit flooded his soul in a manner and to an extent that he had not before experienced, telling him the meaning of the nation's desolation and how it could be removed and urging him with an irresistible impulse to go and tell the desolate people what he had learned to know.

(Continued next week.)

## Daily Thoughts for January.

Strong Son of God, immortal Love,  
Whom we, that have not seen Thy face,  
By faith, and faith alone embrace,  
Believing where we cannot prove. —Tennyson

A talent is perfected in solitude; a character in the streams of the world.—Goethe.

We are always complaining our days are few, and acting as though there would be no end of them.—Joseph Addison.

When we are alone we have our thoughts to watch; in our family, our tempers; and in society our tongues.—Hannah More.

Keep your conduct abreast of your conscience, and very soon your conscience will be illumined by the radiance of God.—W. M. Taylor, D.D.

It is not by turning over libraries, but by repeatedly perusing and intently contemplating a few great models, that the mind is best disciplined.—Macaulay

Not until you make men self-reliant, intelligent, and fonder of struggle than of help—not till then have you relieved poverty.—Phillips Brooks.

Our safety is in having lofty ideals and in constant labour to secure their realization. Let the getting of money be a man's ideal, and he will of necessity grow toward the dust.—Joseph Parker.

Nearness of life to the Saviour will necessarily involve greatness of love to Him. As nearness to the sun increases the temperature of the various planets, so near and intimate communion with Jesus raises the heat of the soul's affections for Him.—Spurgeon

Fidelity in trifles and an earnest seeking to please God in little matters is a test of real devotion and love. Let your aim be to please our dear Lord, perfectly in little things, and to attain a spirit of childlike simplicity and dependence.—Jean Niclaus Grou.

It seems to me that five minutes of real thankfulness for the love of our dear Saviour is worth a year of hard reasoning on the hidden parts of our redemption.—Dean Alford.

The mercy of the Lord is from overruling to everlasting upon them that fear Him, and His righteousness unto children's children.—Bible.

No troubles are so great that they cannot be built into the steps of the staircase by which souls mount up to heaven.—Canon Liddon.

Always remember that sincerity is the very soul of religion. A single intention to please God and to approve ourselves to Him, must animate and govern all that we do.—Dodridge.

Prayer is the peace of our spirit, the stillness of our thoughts, the evenness of recollecting, the seat of meditation, the rest of our cares, and the calm of our tempest. It is the daughter of charity, and the sister of meekness.—Taylor.

The pure in heart see God in everything, and see Him everywhere; and they are supremely blessed.—J. G. Holland.

Failure after a long perseverance is much grander than never to have a striving good enough to be called a failure.—George Eliot.

It is a great mercy to enjoy the gospel of peace, but a greater to enjoy the peace of the Gospel.—Dyer.

Give what you have. To some one it may be better than you dare to think.—Longfellow.

God never wrought miracles to convince atheism, because his ordinary works convince it.—Bacon.

One may live as a conqueror, a king or a magistrate; but he must die as a man.—Daniel Webster.

Goodness expands the heart and makes it humble. The larger the better, the nobler your heart is, the more you will be inclined to make allowance for others, and the more you will say and feel, "God, be merciful to me a sinner!"—Robertson.

Our life is determined for us; and it makes the mind very free when we give up wishing, and only think of bearing what is laid upon us and doing what is given us to do.—George Eliot.

What is birth to a man if it shall be a stain to his dead ancestors to have left such an offspring?—*Sir P. Sidney.*

It is the fruit of good works, and not the mere blossom of good thoughts and good feelings, which God requires.—*Peter Young.*

Life is a short day, but it is a working day. Activity may lead to evil, but inactivity cannot lead to good.—*Hannah More.*

Learn to say no and it will be of more use to you than to be able to read Latin.—*Spurgeon.*

To character and success, two things, contradictory as they may seem, must go together—humble dependence and manly independence; humble dependence on God and manly reliance on self.—*Wordsworth.*

Do right, and God's recompense to you will be the power of doing more right. Give, and God's reward to you will be the spirit of giving more. Love, and God will pay you with the capacity of more love, for love is Heaven and the Spirit of God within you.—*F. W. Robertson.*

Do good constantly, patiently, and wisely, and you will never have cause to say that life was not worth living.—*George W. Childs.*

It is a high, solemn, almost awful thought for every individual man that his earthly influence, which has had a commencement, will never, through all ages, were he the very meanest of us, have an end!—*Thomas Carlyle.*

The shepherds sing; and shall I silent be?  
My God, no hymns for thee?  
My soul's a shepherd, too; a flock it feeds  
Of thoughts and words and deeds.  
The pasture is thy Word, the streams thy grace  
Enriching all the place.  
Shepherds and flock shall sing and all my powers  
Outsinging the daylight hours.

## Woman's Duties at Home.

BY MRS. EVERED POOLE.

Conclusion.

DUTY AS MOTHER.

III. *Mother.*—To some, God has given the crown of womanhood.—*motherhood!* There is a tendency in these days for women to banish themselves from their own kingdom. We find it in all classes—indolent and unfaithful mothers, or over busy ones, who trust to *others* the young immortals God has charged them to reign over. The working mother gets her child ready for the Board or Voluntary school on weekdays, for the Church school on Sundays, and then is satisfied that her mother's duty is done.

The fashionable and frivolous mother hands over the care of her children to irresponsible people; often allowing their young, plastic natures to be for years under influences that may cripple their bodies, dwarf their minds, taint their souls. The often busy mothers, churchworkers, etc., may fail in duty too.

Surely every mother, rich or poor, in these days of science, hygienic teaching, and daily health helps, should be a knowledgeable woman, supervising her children's bodies, behaviour, books, and companionships.

A mother's great duty is to make her children thoroughly happy, as well as healthy, by all lawful means, so that in looking back from the standpoint of after years the delightful memory of a happy childhood may revive these tired wayfarers.

HAPPINESS OF CHILDREN.

Study to make the children happy.

I do not mean by the gratification of every selfish desire, and want of will control or direction, but by care and thought, planning small pleasures, employing the children's energies, and cultivating the refinement and tastes of your boys and girls.

Is it not Ruskin who thanks God for the mother's wisdom that weaned him from questionable pleasures by turning his thoughts towards wholesome ones? A poor mother may in this way make her children as happy as a rich mother.

It is just unemployed energy, undisciplined wills, low, sensual tastes, that make unhappy children and sinful men and women. And we have to-day a great crowd of saucy, untrained children growing up, unaccustomed to restraint, quite incompetent for life's duties, all ready to be caught, moth-like, by the flames of frivolity and sensuality.

GROWING OLD

Will you laugh at me if I say I think it is a mother's duty not to grow old too soon? By age I do not mean the furrows on the face and silver in the hair, but I mean allowing the care of daily care, the trivial frettingness of household trifles, to rob you of your youth and buoyancy of spirit. Nothing is sadder than to see a mother who has used herself up in the service of her husband and children, so as to be unfit to be the companion of their young womanhood and manhood. A woman of this sort finds herself left behind—as an elegant girl expressed it in speaking of her mother, "We really can't take Mamma out with us, she is so out of date!"

RELIGIOUS PRINCIPLES

A mother's highest duty is to inculcate religious principles—it must not be left to Sunday school teachers or to clergy. No voice or precept of strangers can mould the plastic nature or sway a child's conduct like the wholesome, daily, living out of religion in a mother's life—the bright star of her soul faith, shining out through her words and works, will guide their feet Heavenward.

Thank God, there are not many prayerless mothers now, the weight of responsibility is realised by most of us as so great that we feel the need of a Divine Hand to help, a Divine Voice to comfort, a Divine Heart to sympathise with us. God is with the mother who seeks to lead her child Heavenward. Have you ever stood by the dying bed of a child trained from the cradle in the faith and fear of God? I have, and I cannot forget it. A white young face, fair as the winter snow upon the frozen ground, with the serenest peace shining out of the dark eyes that gazed so calmly into an unknown eternity. A weeping mother—only a cottage home, with scanty furniture; a pallet bed, but angel wings canopied it.

I took the dying girl's hand, clammy with death dew. "You are dying, dear; are you afraid? Have you any fear, any trouble?"

Oh! the lovely peace of her answering smile.

If a painter could have but caught it and fastened it upon canvas, men would have thought it a gleam from Heaven!

"Afraid!" said the child of fifteen, her big eyes full of luminous faith—"No, I'm not afraid, I have always known Heaven was my home, and since ever I remember *Mother has taught me to trust Jesus.*"

Oh! rich reward of Godly motherhood!

When earth life ends for child or parent, and Heaven life begins, its light shows fair and clear the value of such training.

Mother, can your children give sweet testimony to your Christian training.

Oh, may this meeting rouse us up one and all to our duties as *daughter, wife, and mother.*

When the wife of Sir Bartle Frere had to meet him at the railway station, she took with her a servant who had never seen his master. "You must go and look for Sir Bartle," she ordered. "But," answered the nonplussed servant, "how shall I know him?" "O," said Lady Frere, "look for a tall gentleman helping somebody." The description was sufficient for the quick-witted man. He went out and found Sir Bartle helping an old lady out of a railway carriage, and knew him at once by the description.

For insult given, the noblest vengeance is forgetfulness forever.

Christ came to minister, not to be ministered unto. The follower of Christ who is willing to enjoy his religion all by himself has failed to catch the significance of Christ's example.



**MISSION FIELD.****Through the Bheel Country.***For the Presbyterian Review.*

Mr Buchanan and I having been appointed by the Mission Council's Committee to visit the whole Bheel country and report on the most desirable location for placing a missionary to work among these aborigines, on Monday the 27th Oct., we left Mhow via Dhar and Sirdarpore for Ali Rajpore.

It having been impossible on account of other business to decide the date for starting until the very day we left our preparations were somewhat hurried. However we did not require much baggage, a small tent, a bed apiece and our clothes and food were all we took. These with three of our Christian preachers we sent on in a bullock cart while we followed in my tonga. The latter is a two wheeled rig peculiar to India built more for strength than beauty, being able to travel over the roughest of roads, and yet give much more speed and comfort than the bullock carts.

The journey to Dhar, 83 miles, was taken at night as the sun is still very hot at this season of the year. After spending the day there looking after the interests of our new mission we pushed on to Sirdarpore 25 miles further on. Here our first duty was to meet the Political Agent, Colonel Gaisford, who is in charge of the whole Bheel country. He received us most kindly and promised to do all he could to help us. He gave us the use of his maps to make out our trip and also wrote to the Dewans or Ministers of the two largest states we passed through to do what they could to help us. The sympathy and assistance of the Political Agent are probably the greatest human help we could receive in settling in such a country for he is practically absolute in his rule. He gave us the further encouraging news that the plans were out for constructing a government road through the heart of the Bheel country, an improvement which as you will see later on will immensely facilitate mission work in this section.

It was Thursday noon before we left Sirdarpore, and good roads, to thread our way among the jungles and hills of Ali Rajpore and Jhabua. This would have been impossible were it not that at each village we received a guide who showed us the way to the next village. Strange to say many of these Bheel guides, who know every foot of the way as far as the neighboring village three or four miles away, could tell us nothing of the road beyond, in many cases had never been beyond.

Being pressed for time, and having good moonlight we decided not to camp at sundown but to press right on down the ghats hoping to reach a large village by about 9 o'clock. But the steep ghat was more than we bargained for. It was difficult enough to get the unloaded tonga down but the loaded bullock cart was too much for the bullocks, stones as big as your head lay in the wheel tracks, while on either side of the narrow road, only wide enough to admit of the cart, were immense boulders or the overhanging hillside. We tied the wheels of the cart and joining forces with the bullocks started to drag the cart down the steep road, but being old and not strong it broke and we were forced to unload and carry part of our load down the hill. It was nearly midnight when finally we halted on the banks of a beautiful clear stream. We were too tired to erect our tent so after getting a cup of tea and something to eat we lay down to a refreshing sleep in the shelter of a large Mowa tree. The next day's journey was a most delightful one. The road though rough led through a beautiful tract of country. We waded through upwards of 15 streams in less than that number of miles, and on the plains between these streams we passed between beautiful fields of maize and jawari, all cultivated by the Bheels whose little grass huts lay scattered about on every hillside. This whole section of country in the direction of Ali Rajpore is very rich and thickly populated with Bheels. That night by a mistake of the guides our cart went on a different road from the tonga and we had to lie down supperless on the ground with, fortunately however, a warm quilt each to wrap around us. Next morning we had an interview with the Raja of a small state named Jobat. He seemed interested to hear our purpose and would I have no doubt be pleased to have something done for the Bheels. Wherever we found opportunity in the villages through which we passed we published the message of Christ and His Salvation. In the towns which are occupied chiefly by Hindus we found ready audiences but the Bheels in this section are somewhat barred from us on account of their language, for they talk a very broken Hindi mixed with some words of their own. A few months practice however would enable a man to understand them pretty well. The Bheels do not live in the towns but in small villages, or in houses separated some distance from one another. Work among them therefore would be largely itinerant preaching to groups of two or three or to larger crowds that gather at their marriages and festivals.

In Ali Rajpore which we reached Saturday evening we received a cordial welcome from the Dewan, the young Raja being away studying in the Raj Kumar College at Indore. We stayed in the Guest House where the Minister and his assistant paid us a long visit giving us much valuable information as to the Bheels, their number, their customs, and our likelihood of success in working among them. It appears that there are four main roads branching from Ali Rajpore on all of which the Bheels are to be numerous found. The soil is good and the country not very hilly so that one could move about pretty freely in the rains. Building can be done cheaply here, wood being plentiful. Fruit is cultivated to great advantage and the richest of crops might be produced if the Bheels were trained to be better farmers. This the state is seeking to do by introducing Hindu cultivators, but I fear it will only tend to Hinduise and create caste distinctions. Ali Rajpore can best be reached not by the route we traversed but from the Ratlam Godra Ry., through Gujerat. It is 40 miles distant on a fair road, which the Dewan tells us is soon to be macadamised.

All along the route we found memories of Mr. Campbell and his men who have been over the district more than once. One of the numerous friends they made was of great use to us. His son, a young Bheel boy who reads and writes very well, escorted us to a Bheel village near the town where we were made very welcome on account of our guide. It was at night that we visited them and the dark faces of our listeners showed up weird and strange in the moonlight; but they listened attentively while we held a short service and we hope that our constant repetition and simple language left something of the message in their minds and hearts. Leaving Ali Rajpore we traversed a beautiful section of country watered by clear fresh streams. On this trip we were again separated from our ox-cart through an error of the guides and not only had to spend the night on the bare ground, but went hungry for a day and in no little anxiety about our lost cart. As we neared Jhabua the country began to get hilly and broken again and the steep rocky approaches to the river near the city were a severe strain to the tonga. In Jhabua we were made thrice welcome. The Dewan himself inspected all arrangements and insisted on our being his guests during our stay, even our mess' food he provided. We explained to him our purpose in visiting the state and he made every arrangement whereby we could see the whole district to best advantage. He introduced us to the young Raja who seemed pleased to meet us and hear of our work. When we left he provided us with a mounted guide who remained with us through the rest of the trip. From the Dewan we learned that the Bheels had been quite subdued but not civilized, though several had been educated and we ourselves saw some of their boys in the schools. We could gather from what he said that until the heart was reached and higher motives implanted the Bheel would remain the wild man of the woods. It would be tedious to the reader to describe the rest of our trip. Under the care of Jhabua's sowar we no more lost our way, though we travelled some roads that made me very much afraid for the horses and tonga.

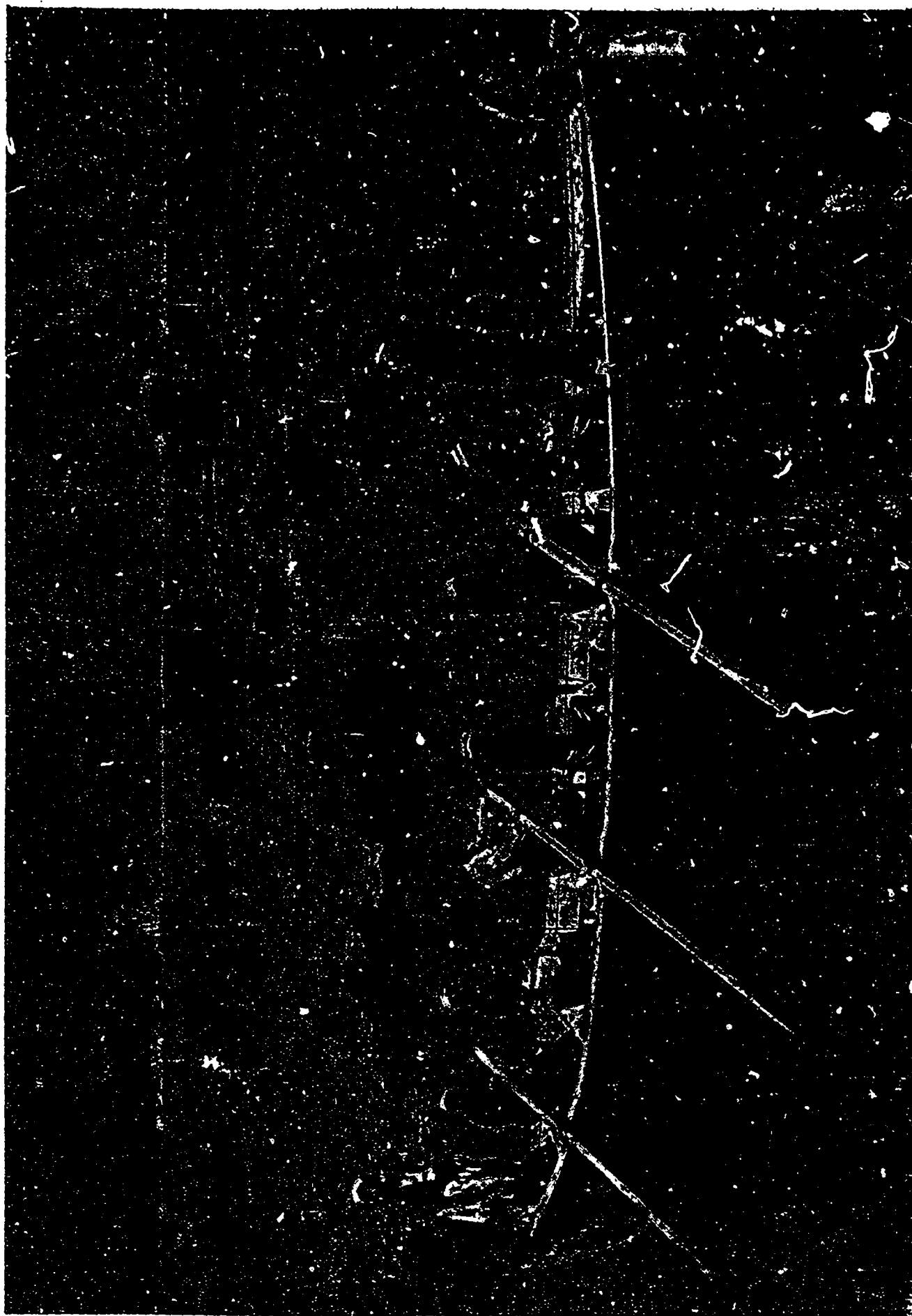
Jhabua is not as rich a country as Ali Rajpore nor as thickly populated but it presents several advantages as a mission centre. It is healthier being at a higher altitude, and is on the route of the new Government road which when completed will bring the town within 8 miles of the railway at a point some 50 miles east of Ratlam. It was from the next station to this that we finally took train home after visiting Rumbapura and Thandla the residences of the two northern Theasildars of Jhabua state.

Much might be said of what we saw and heard that would prove of great interest but my letter is already too long. Everything points however to the time having fully arrived when this work should be taken up. The country is being opened and roads built, the Agent is friendly as are also the Dewans of both states, who during the minority of their respective Rajas hold the reins of power. Moreover it will not be long before the country is invaded by Hindus—the Bonya money-lender and the Brahmin priest. If we do not take up the work it will be left to the Roman Catholics and what little help can be given by the missionaries in Gujerat. In the two states of Jhabua and Ali Rajpore alone there are over 150 thousand Bheels and not less than 50,000 more in the smaller states. This great people is still un-Hinduised and in their aboriginal simplicity present an abundant opportunity to the Missionary of the Cross. Who is to be the pioneer of our mission in this work we do not know but he will soon be chosen, and I trust the prayers and interest of our Church will follow him to his field of difficult though promising labor.

Yours faithfully

Mhow Nov. 14th 1895.

NORMAN H. RUSSELL.



**BOAT AND OARSMEN, JAFFA.**—“There was a certain man in Caesarea called Cornelius, a centurion of the band called the Italian band, a devout man and one that feared God with all his house, which gave much alms to the people and prayed to God alway. He saw in a vision evidently about the ninth hour of the day, an angel of God coming in to him, and saying unto him, Cornelius. And when he looked on him, he was afraid, and said, What is it Lord. And he said unto him, Thy prayers and thine alms are come up for a memorial before God. And now send men to Joppa, and call for one Simon, whose surname is Peter. He lodgeth with one Simon a tanner, whose house is by the seaside, he shall tell thee what thou oughtest to do.”—Acts 10:1-6. It was upon this visit of Peter to Joppa, that he saw “the heavens opened, and a certain vessel descending unto him, as it had been a great sheet, knit at the four corners, and let down to the earth, where-

in were all manner of four-footed beasts of the earth, and wild beasts, and creeping things and fowls of the air. And there came a voice to him, Rise Peter, kill, and eat. But Peter said, Not so, Lord, for I have never eaten anything that is common or unclean. And the voice spake unto him again the second time, What God hath cleansed that call not thou common. This was done thrice, and the vessel was received up again into heaven.” It was in this way that God taught Peter that He was no respecter of persons. “But in every nation he that feareth him, and worketh righteousness, is accepted with him.” It was at this time that the Holy Ghost was poured out upon the Gentiles, and Cornelius was baptized. As illust. “In view of this visit of St. Peter to Jaffa, we give a picture of a boat and oarsmen, by which we can see how travelers are brought from the great ships which anchor out in the sea to the shore.

*From Bishop Vinson's Book "Earthy Footsteps of the Man of Galilee,"—which represents the many places made sacred in the lives of Christ and his Apostles, as they now appear.*

## OUR YOUNG PEOPLE.

## SALUTATORY.

At the request of the Committee appointed by the General Assembly "For Special Oversight of the Young People's Societies of the Church," the PRESBYTERIAN REVIEW has generously opened its columns to a member of that Committee to conduct a department in the interest of the Young People's Societies. The Committee hopes through this use of the press to do much to deepen the spiritual life and direct the energies of the Young People. In commencing this department we desire to have a short preliminary chat with our young friends concerning the nature and scope of the department, and to invite their co-operation in making it all that a Young People's Department should be. Our aim will be to make this page so interesting and helpful that our readers will welcome eagerly the weekly visits of the REVIEW and be aided thereby in doing more and better work in the organization to which they belong.

## WHAT TO EXPECT.

In these columns you may expect to find Communications from the Assembly's Committee to the Young People.

Information concerning the great Missionary, Educational and Benevolent Schemes of the Church.

Short articles calculated to increase the knowledge of the Young People with respect to the History, Doctrines and Polity of our Church.

Interesting paragraphs intended to quicken the spiritual life of the Young People and stimulate them to practical effort in Christian work.

Fresh methods of conducting the meetings and of carrying on the work of the Societies.

News of what young people of our own and other Churches are doing.

Bright descriptions and interesting incidents connected with Christian work among the young.

## HOW YOU MAY HELP.

In order to make this department thoroughly practical and stimulating we require the help of all our Young People. Unless all the Societies rally to our assistance these columns cannot be as helpful as they ought to be. We, therefore, invite correspondence from our readers containing information that would be of general interest. Items, such as the following, will be always welcome: Interesting meetings held; fresh plans of conducting meetings, or of carrying on the work of the Society; missionary or other definite Christian work undertaken; brief reports of Presbyterian organizations; and, indeed, anything which might prove suggestive to wide-awake young people. There are many hundred Young People's Societies under the control of sessions. Let us hear from you.

## RESPONSIBILITY OF THE COMMITTEE.

We wish it to be distinctly understood that the Assembly's Committee on Young People's Societies is responsible only for such matter in this department as may come directly from the Committee. Such communications will be indicated. The responsibility for all other matter rests solely with the contributor in charge of the department.

## TWO IMPORTANT RECOMMENDATIONS.

Two questions of great importance to all Young People's Societies are: The proper method of raising money; and the best use to make of it after it is raised. The following resolution, passed by the Assembly's Committee on Young People's Societies, is commended as furnishing most satisfactory answers to these questions:

"That Societies be recommended: (1) To adopt some systematic and voluntary method of raising funds. (2) To give the foremost place to the support of work connected with their own congregation, and to the great missionary, educational and benevolent Schemes of the Church."

The first recommendation, as to the method of raising money, is one that should be adopted by every Society. It is sensible, and it is scriptural. No better method has been devised than that suggested by Paul to the Christians at Corinth: "Upon the first day of the week let every one of you lay by him in store, as God hath prospered him." This method is voluntary, systematic and proportionate. It is better than all the teas, bazaars and entertainments ever undertaken. Try this method in your society. Let every member contribute some definite amount regularly. Though the sum given each week, or each month, may be small, yet in the aggregate it will be found to be considerable. "Many mickle make a muckle."

If the question of raising money is an important one, so is the question of expending it. Many ways of disposing of the funds of the societies might be suggested. The Committee seeks to indicate the best. While, as individuals, the young people should contribute, according to the method employed in their own congregations, to the support of ordinances, we think that the funds of the Societies should be devoted mainly to the missionary and other Schemes of the Church. The Committee does not undertake to decide which of the Schemes are most worthy of support. This is left entirely with the Societies themselves to determine. It is very important, however, that every Society should make some contribution to one or more of the Schemes. There is urgent need of funds by several of the Committees in order to overtake the work in neglected districts, or to prevent a serious deficit. Let every Society come forward this year with a gift to these Schemes. Even if the contribution is small, it will be welcomed as an indication of the willingness of the Young People to assist the Church in all branches of her work.

## WHAT OTHERS ARE DOING.

The Christian Endeavor Societies of Stenpenville Presbytery, Ohio have arranged to support a foreign missionary, Rev. Charles W. Swan, of Canton, China.

The brotherhood of Andrew and Philips has 100 chapters in the Presbyterian Church in the United States and Canada. It began in the Reformed Church in 1888, and now numbers 8,000 members.

At a meeting of a Christian Endeavor Society in Lexington, K. Y., a call was made for those who intended becoming missionaries. Five members of the Society, four young men and one young woman, stood up and indicated their purpose to enter upon mission work. All of them are preparing for the mission field.

A circle of King's Daughters in Dartmouth, Nova Scotia, is a veritable mercy and help band. During the past year they have expended \$110 for coal, groceries, etc., and \$45 for nurses employed to care for the sick.

The Lutheran Young People of Illinois are sending out Rev. W. M. Beck as a young people's missionary to Africa, under the authority of the Foreign Mission Board of the Church.

The Albany Junior Christian Endeavor Society of Perth, Australia, collected \$100 last year for missions. The sum was made up mostly of pennies.

An Epworth League in Syracuse, N. Y., provides an annual scholarships at Syracuse University at a cost of \$60.

## PRACTICAL PARAGRAPHS.

When great lords of Franco hurried to announce to the little boy, Henry the Fifth, that he was now king, the court officer who was sent out into the grounds to summon him had great difficulty in persuading the child to come:—"That's all nonsense, sister; don't let's stop playing."

This story is a good one to laugh over; but you, who have been so often summoned to enter into your kingship, and whose constant answer has been, "Don't let's stop playing," cannot dare to laugh. It is not forced upon the unwilling to accept the heirship of the Kingdom of Heaven.

The newspapers never reported a more pitiful story than the following: A wretched mother dropped dead about four weeks ago at the foot of the son who had been a burden and a sorrow to her. This son, who was thirty years old, instead of helping his mother, spent his wages for whiskey. At last the mother concluded that committing him as an habitual drunkard might lead to his reformation. She was called to the witness stand to swear to the complaint but the strain was too great for her, and she fell dead with the words on her lips: "It's breaking my heart." No orator, living or dead, ever delivered a temperance lecture equal to this in pathos and eloquence.

## The Challenge of the Ages.

BY BISHOP COKE.

We are living, we are dwelling  
In a grand and awful time!  
In an age on ages telling,  
To be living is sublime.  
Hark! the waking up of nations—  
Gog and Magog to the fray,—  
Hark! what soundeth? is creation  
Groaning for its latter day?  
Will you play then, will you dally  
With your music and your wine?  
Up! it is Jehovah's rally.  
God's own arm hath need of thine.  
Hark! the onset. Will you fold your  
Faith-clad arms in lazy lock?  
Up! O! up thou drowsy soldier!  
World's are charging to the shock.  
World's are charging, heaven beholding,  
Thou hast but an hour to fight;  
Now, the blazoned cross upholding,  
On, right onward for the right;  
On, let all the soul within you,  
For the truth's sake go abroad.  
Strike! let every nerve and sinew  
Toll on ages, toll for God.

FOR THE SABBATH SCHOOL.

International S. S. Lesson.

LESSON II.—THE BOY JESUS.—JAN. 12.

(Luke ii. 40-52.)

GOLDEN TEXT.—"And Jesus increased in wisdom and stature, and in favor with God and man."—Luke ii. 52.

CENTRAL TRUTH.—Growth in Grace.

ANALYSIS.—**D**istressed **P**arents, v. 40-45, **D**octors **P**erplexed, v. 46-47, **D**utiful **P**riety, v. 48-52.

TIME AND PLACE.—B.C. 5—A.D. 26. Nazareth and Jerusalem. The Temple incident occurred in the year A.D. 8, Christ being twelve years old.

INTRODUCTORY.—Six months after the birth of John, Jesus was born. Though living at Nazareth, Joseph and Mary went to Bethlehem in obedience to an edict requiring all the people to be enrolled. On the night of their arrival the holy Child was born in the stable of the inn. His birth was announced by angels to some shepherds. When forty days old he was presented to the Lord in the temple at Jerusalem. Luke ii. 22-38.

Soon the wise men of the East came, seeking the child who was born King of the Jews. Herod was much disturbed by their enquiries, and sent the wise men to find the child and bring him word—his secret intention being to destroy him. Warned of God not to return to Herod, the wise men went home another way. Herod then determined to kill all the children of Bethlehem of two years old and under, and God warned Joseph in a dream to flee with Mary and the child Jesus to Egypt. After Herod's death Joseph, Mary, and the child returned to Nazareth. Here Jesus dwelt as boy and man for nearly thirty years.

VERSE BY VERSE.—V. 40. The child grew—waxed strong—filled with wisdom.—Three things are here told of Christ's development from infancy to boyhood. He grew; growth is the strongest evidence of life; He was life itself; if He is in us there will be continual growth. He waxed strong; mere increase in size is not the truest growth; solidity of foundation, quality of material, and strength of superstructure are essential qualities. He was filled with wisdom; growth and strength are good and necessary, but without wisdom they are useless. He who was filled with wisdom, is now made unto us wisdom, 1 Cor. i. 30. The grace of God was upon Him.—This was the source of His growth, strength and wisdom. The same source is as freely and fully ours.

V. 42. When He was twelve years old.—At this age the Jewish boy assumed for himself legal obligations, began to wear phylacteries and learn a trade. To Christ must have come strongly at this time the sense that He had upon Himself the legal obligations of the whole world.

V. 43. The child Jesus tarried in Jerusalem.—What strange thoughts must have filled the boyish mind as He lingered in the Temple which He now realized was rightfully His dwelling place. What wonderful foreshadowings of events in years to come must have flooded His imagination as He walked the streets of the city, its rejected King. He tarried behind, not heedlessly, but on His Father's business which so intimately concerned the salvation of you and me. His mother knew not of it.—This is a striking tribute to the loving trust and confidence so implicitly put in the divine Child by His mother.

V. 46. They found Him in the Temple.—How often to-day we hear the complaint of too much church going, and too many meetings for our young people on the part of professing Christian parents. They forget that the church is in an especial sense God's earthly dwelling place, and that we must be about our Father's business. Strange, but we do not find worldly parents urging their objections so strongly against too much party going, or too many dances. Must we conclude that the worshippers of mammon are more zealous than the worshippers of God? In the midst of the doctors.—Since that notable day when the twelve year old boy

perplexed and astonished the learned doctors of Jerusalem, God has been using the weak things of the world to confound the mighty, and the foolish things of the world to confound the wise. A child in years or intellect may possess the wisdom of God in such measure as to make foolish the philosophy of a Huxley or a Darwin.

V. 49. How is it that ye sought me?—Mary might have known where He would be found. His natural place was in His Father's house, His occupation, about His Father's business. Our friends should be able to say of us that wherever we are, we are in our Father's company, and whatever we are doing, it is our Father's business.

V. 50. They understood not.—You must expect to be looked upon as impractical and misunderstood if you talk about your Father's business.

V. 51, 52. He was subject unto them—and increased in wisdom and stature and in favor with God and man.—So Christ was blessed in the path of obedience, and His greatest blessing was the favor of God. The favor of man did not last long, nor serve Him in the hour of extremity. We can afford to count it out of our calculations if we are sure of being able to count on the approval and blessing of the Father.

BY WAY OF ILLUSTRATION.

The Father's Business, B. F. Jacobs, meeting an old friend, was asked, "What is your business now?" He answered, "Same old business, praying and getting souls saved." "Oh, I thought it was real estate." "That is only incidental, my real business is to save souls."

Uncle John Vassar spoke to a stranger on day in a hotel parlor about her relations to Christ. She was much moved and afterward repeated the conversation to her husband, who was indignant and said, "You should have told him to mind his business." The wife replied, "If you had heard him, you would have thought he was minding his business."

Subject unto them.—Should any true-hearted child, however great his gifts, consider the child place in a home unworthy, since the Son of God found the Father's business for so many years in such a humble peasant home! Says Canon Farrar, "A life spent in brushing clothes and washing crockery and sweeping floors—a life which the proud of the earth would have treated as the dust under their feet—a life spent at the clerk's desk, a life spent in the narrow shop, a life spent in the laborer's hut, may yet be a life so ennobled by God's loving mercy that for the sake of it a king might gladly yield his crown."

CHRISTIAN ENDEAVOR.

TORONTO.—The Church of the Covenant Juniors on Christmas morning visited the Aged Women's Home, Sick Children's Hospital, Nursing at Home Mission, and Children's Shelter, singing hymns and distributing gifts at each institution. They also presented a grown up friend in the congregation with a comfortable rocking chair, and carried a bouquet of flowers to a widow lady.

Ambition.

First Day—It strengthens—2 Cor. v. 9-15.

Second Day—It weakens—Prov. xxv. 6, 7, 16, 27, 28; xxvi. 1.

Third Day—It exalts—2 Tim. iv. 1-8.

Fourth Day—It debases—Isa. x. 12-19.

Fifth Day—It leads upward—Rom. ii. 1-10.

Sixth Day—It leads downward—Luke i. 46-53.

PRAYER MEETING TOPIC, JAN. 12.—THE PERIL AND THE POWER OF AMBITION, Luke ii. 52; Dent. viii. 11-24.

A series of prayer meeting topics for the new year were published in this department last week by mistake. They are excellent in themselves, but are not as some may have supposed, the Christian Endeavor Topics for 1896.

HIDDEN TEXT AND CATECHISM.

CATECHISM.					TEXT.				
IN	EVERY	GOD'S	WRATH	AND	DIR	IT	FOUNDED	AND	UNTO
THESE	DE-KENETH	BOTH	LIFE	THIN	IS	AFTER	VEN	THIS	AND
IN	AND	THAT	WHICH	COMP	AN	JUIS-MENT	THE	TO	ONCE

## Correspondence.

## Public Worship.

No. 2.

REV. DR. LAING, Convener of Committee on Public Worship.

SIR,—I must express the deeply felt satisfaction I entertain that the General Assembly has appointed a committee to deal with the subject of Public Worship. It cannot be unknown to the committee that the movement for effecting an improvement in Presbyterian worship is engaging the attention of many earnest friends of the Church in other lands. In Scotland three associations of ministers and laymen have been organized in connection with the three great branches of the Church, to improve Public Worship. They have already made substantial progress.

1. "The Church Service Society" was formed in 1865 in connection with the Established Church of Scotland. The objects as defined being "the study of the liturgies ancient and modern of the Christian Church, with a view to the preparation and ultimate publication of certain forms of prayer and service for the administration of the sacraments, the celebration of marriage, the burial of the dead, etc."

This society has brought out the "Euocologian" which has passed through six editions. The last, published in 1890, consists of 412 pages and bears the title of "A Book of Common Order, being forms of prayer and administration of the sacraments and other ordinances of the Church."

2. "The United Presbyterian Devotional Service Association" was formed in 1832, the object being to promote the edifying conduct of the devotional services of the Church, to foster an interest in the history and literature of Public Worship, to consider the practices of other denominations, indicate defects in existing usages, discuss proposals in the direction of improvement, and by such means to promote the devout and orderly expression of the Worship of the Church.

This Association issued, last year, its second edition of "Presbyterian Forms of Service," containing 217 pages, and comprising excellent forms for the services of Public Worship on the Lord's Day, with selected prayers. The Association trusts that this publication "may lead to such reverent and earnest discussion as shall prepare the Supreme Court for wisely and effectually dealing with the whole subject."

3. "The Public Worship Association" originated within the Free Church in 1891. Its general object is "to promote the ends of edification, order, and reverence in the public services of the Church, in accordance with Scripture principles, and in the light, especially of the experience and practice of the Reformed Churches, holding the Presbyterian system."

This is the youngest of the three Scottish Societies. It is now completing the task of gathering and printing material fitted to be of use in the conduct of Public Worship. In the report presented at the annual meeting in June last, the hope was expressed "that by another year the committee may be in a position to publish the result of their labours in the form of a Revised and Enlarged Directory, both for special services and for the ordinary worship on the Lord's Day."

The Presbyterian Church of England has entered upon the work of adopting the Service Book of the seventeenth century to the requirements of our times. In 1835 the Synod referred the subject to a committee which reported year by year, and in 1839 submitted to the Supreme Court the draft of a Revised Directory, which was regarded with general approval; judgment respecting it was, however, reserved, and as yet, no final decision has been declared.

In the Australian Colonies an endeavour has been made to improve the Presbyterian forms of worship, and progress has been made in bringing the Westminster Directory into harmony with the requirements of the present day. The Federal Assembly appointed a committee in 1891. The committee has submitted a Revised Directory which has been unanimously approved and recommended for adoption by the ministers and congregations.

In the United States several Books of Forms for the use of Presbyterian Ministers have appeared. There has also been published the Book of Common Prayer and

administration of the sacraments and other rites and ceremonies of the Church as amended by the Presbyterian Divines in the Royal Commission of 1661, and in agreement with the Directory for Public Worship of the Presbyterian Church in the United States. This is the liturgy recommended at the Savoy conference, by the twenty-one Presbyterian commissioners and rejected by the Bishops. It is edited by the Rev. Dr. Shields, of Princeton College, who has added a treatise on the liturgical question in the American churches "in order to meet the growing interest that is felt in liturgical, as distinguished from extemporaneous worship, and especially to aid in solving the problem of a liturgy that shall be in accordance with the history, doctrine and genius of the Presbyterian Church."

On all sides a general conviction has arisen that the conduct of public worship is a subject which demands much greater attention than has been hitherto given to it, and, as pointed out by the "United Presbyterian Devotional Service Association," it is felt that "ministers should be authoritatively guided in their solemn duties as leaders of the people's devotions." While it is essential that nothing fundamental in our worship should be changed, the new circumstances of the age have rendered modifications in subordinate matters desirable, wisdom and judgment being appealed to in any change.

SANDFORD FLEMING.

OTTAWA, Nov. 26, 1895.

## Public Worship.

No. 3.

REV. DR. LAING, Convener of Committee on Public Worship.

SIR,—In my previous communications I referred to the usages of the Church now followed in conducting public worship, and I have pointed out what, in common with many others, I feel to be in need of amendment. I have alluded to the action which is being taken in other countries to remove objections and to effect changes not out of harmony with the principles of the Reformed Churches or with Scriptural requirements. I shall now more particularly refer to the direction which modifications may take in Canada.

The principles of Presbyterianism are unalterable, but the history of the Church establishes that the system admits of changes in practice when such are required. The introduction of instrumental music may be cited as an illustration. Forty years ago the proposal to place an organ in a Presbyterian Church created alarm, it was declared by such men as Rev. Dr. Candlish to be incompatible with, and subversive of the principles of Presbyterianism. Thirty years ago the actual introduction of instrumental music in Old Grey Friars, Edinburgh, startled and shocked many of our people, such a thing had been unknown in the Church of Scotland from the era of the Reformation. To-day, the organ or other instrument is generally welcomed in all our places of public worship.

There are far fewer objections to forms of prayer than were entertained to the introduction of musical instruments. The latter were recognized by the fathers and founders of the church while the former were sanctioned by them and regularly read in public worship for generations after the Reformation. The introduction of the one was an innovation not warranted by any traditional standard, while that of the other would be merely the restoration of an ancient recognized mode of worship. The re-introduction of written prayers is perfectly justifiable on historical grounds and would simply be the revival of an old practice which has lain dormant in the mother land since the time of enactment by the civil ruler, as absurd as it was cruel, that the use of the old Scottish Service Book, was illegal. The use of that Service Book although dear to the hearts of Presbyterian congregations, having been made an offence against the law, the Scottish people were forced to abandon it. They would, however, use no other liturgy, and from that day the mode of worship became non-liturgical and has so remained.

I do not advocate the re-introduction of the Scottish Service Book known as the John Knox's Liturgy, or indeed the use of any liturgy, although it must be recognized that such an aid to devotion would enable congregations to participate in public worship to a much greater extent than at present. Were such a mode of worship desirable, before arriving at any conclusion it would be well to consider

other Presbyterian liturgies which have continuously remained in force since the time of the Reformation, several of which rank higher in some respects than the old Scottish Service Book. Besides the Scottish type of Presbyterianism we have the Dutch, the German, the French, the Swiss and the English; and in addition to the Liturgy of Knox there are available for consideration the Liturgies of Calvin, of Lasco, of Polanus, of Bucer, of Melancthon and of Baxter, the latter being remarkable for its simplicity, appropriateness and fullness, and held by some authorities to be perhaps the best Liturgy known. Even the Church of England prayer book might with advantage be consulted, for we cannot forget that some of its finest passages owe their origin to Presbyterian sources. In 1551 John Knox was appointed chaplain to Edward VI. and assisted in preparing the Book of Common Prayer issued the following year. Calvin too was invited to assist and his mind and influence are traceable in several of its forms. It would be of especial advantage to consult the Book of Common Prayer revised and amended by the twenty-one orthodox Presbyterian divines in the Savoy Conference (1661), a Liturgy containing the choicest formulas of the Reformation freed from everything to which exception was taken by the fathers of our Church.

All historical evidence establishes that the Presbyterian church is not anti-liturgical, but the Scottish branch of the Church and its descendants have been so long non-liturgical that it would be futile to impose upon congregations the inflexible verbal routine of an ordinary liturgy. It may be argued that we have only to recede to the period when our forefathers were compelled to abandon the liturgy which they cherished and begin afresh; it is doubtful, however, if any real advance can be made by going back, and if it be held to be inexpedient to revert to the usages of our own church two and a half centuries ago, it must be still less expedient to imitate other branches of the Christian church in their practices of to-day. If our worship is to be reformed, in my judgment the best reform will partake of the character of a development, springing from the usages we now follow. While the principles of our Church in no way conflict with liturgical forms, to attempt the restoration of a liturgy would in my view be unwise and ill-advised. The effect would be to postpone indefinitely the adoption of improvements in our services greatly more important than the re-introduction of any former liturgy. Approaching the twentieth century it is not strange that we have outgrown the conditions of the sixteenth century, when Calvin and Knox and those associated with them found liturgies expedient. The new conditions demand something better than a liturgy, they point to the remodelling of the present observed form of worship, and suggest the substitution of duly authorized congregational devotions in place of the ministers' extemporaneous prayers. We require for the services of the Church a book of prayers in which would be found not one liturgy, but the cream of all liturgies. From a rich and copious devotional literature we could bring into the services of the sanctuary a full and complete collection of prayers of every class,—prayers of confession, supplication, thanksgiving, and intercession—prayers for the Holy Spirit, Divine grace, help and guidance—prayers for rulers and those in authority—prayers for pardon and peace—prayers for various times and seasons. The contemplated Book of Prayers would be a treasury of common Christian devotions and in using it there should be full scope for ministerial freedom. Guided by the Directory of the Church it would be the minister's function to arrange the service for the day, selecting such psalms, hymns, readings and prayers most appropriate and effective in connection with the sermon to be delivered; adding such special prayers and exhortations as circumstances may call for. As the sermon has always been the central feature of our service, distinguishing Presbyterian worship from the ritualistic type of Christianity, the minister would continue to give his best powers to the sermon. Each Sabbath day would bring such new combinations in the devotions as the minister may deem desirable, and all would be characterized by solemnity, simplicity and beauty. While the repetitions and other objections to an invariable liturgical service would be avoided, the people would have their allotted part, not in psalms alone but in reading and in supplications; they would no

longer be auditors merely; they would be in a position to follow the minister's voice in the devotions with a fully assenting mind, and their own voice would be heard at times in an assenting Amen, in the repetition of the Lord's Prayer or as may be arranged.

I will only add to these remarks that I appreciate to the fullest extent the important work to be performed by the committee. I cannot but think that the time has arrived for giving full consideration to the question of change and modification in our mode of worship. I am profoundly convinced that it would be in the interests of the Church, on the one hand to lessen the extent to which ministers are called upon to offer extempore prayers, as the prayers of the congregation, and on the other hand to admit congregations to a fuller participation in the act of public worship than they now enjoy.

It is with diffidence that I submit these suggestions for consideration. It is a sense of duty that impels me to bring them to the attention of the Committee. I am firmly of opinion that Presbyterian polity is in harmony with the spirit of the age; and that we owe it to ourselves and to the community to divest public worship of its defects, to maintain its simplicity and increase its solemnity while satisfying the reasonable desires of those who are now members and adherents of the Church, or who may hereafter join its services.

SARDFORD FLEMING.

OTTAWA, Nov. 26th, 1895.

NOTE.—The reader who desires more fully to enquire into the historical facts and dates alluded to in the foregoing, is referred to the following works:—

1. Public Worship of Presbyterian Scotland. (McCrie).
2. Scottish Liturgies of the reign of James VI. (Sproat).
3. The Presbyterian Church, its Worship, etc. (Wright).
4. Kutaxis, or the Presbyterian Liturgies. (Baird).
5. Presbyterian Book of Common Prayer. (Shield).
6. Liturgia Expurgata. (Shield).
7. Life of John Knox. (McCrie).

## Church News.

[All communications to this column ought to be sent to the Editor immediately after the occurrences to which they refer have taken place.]

### Montreal Notes.

In the round of Christmas festivities and functions the Presbyterian churches of the city have had, as usual, their full share. In several churches, such as St. Andrew's and St. Paul's, the custom of holding a service on Christmas morning has become well established. This year, as the holiday fell on Wednesday, most of the others changed their usual evening service to the morning. Little was done in the way of decoration or special music, but the services were appropriate to the occasion and were fairly well attended. More enthusiasm, however, was put into gatherings of a social nature for Sabbath school children. In a number of the mission schools especially the annual socials are held about this time in order that the children may have at least some suggestion of the good cheer that is apt to be lacking in their own homes. It is safe to say it was fully appreciated.

In Erskine church Sabbath school a festival of a different kind was held by the teachers and scholars on Monday, the 23rd inst. They met not to receive but to give. Contributions had been asked for on the previous Sabbath and a huge Christmas tree was loaded with gifts of various kinds, useful and ornamental, for old and young, which had been sent in response. After a bountiful tea had been served these were distributed among some two hundred poor people of all ages who had been searched out and invited specially for the occasion. All were sent home rejoicing.

On the evening of Friday, the 20th, the second of a series of social gatherings took place in the basement of the Presbyterian church at St. Hyacinth. After an excellent programme of music and recitations had been given by various members of the church, Mr. Heribel, in the name of the congregation, presented the Rev. M. F. Bondreau, their pastor, with a handsome arm-chair and a

purse of money as a token of the esteem in which he is held by them. After he had expressed his thanks in a few words the pleasant surprise was followed by a second presentation of a beautiful piano lamp and stand to Miss Payan in recognition of her valuable services as organist. Miss Payan had presided at the organ for several years without remuneration, and the congregation wished to show that her services were appreciated by them. Under Mr. Bondreau's ministry this little congregation at St. Hyacinth is enjoying a period of most encouraging prosperity.

On Wednesday evening, Dec. 18th, a number of the young people of Glensandfield, headed by two of the elders, drove to the manse at Dalhousie Mills, and on behalf of their congregation presented an address to the Rev. A. K. MacLennan, interim moderator of the session. Accompanying the address were excellent crayon portraits of Mr. and Mrs. MacLennan handsomely framed. The portraits are the work of Mr. D. H. MacKenzie, of North Lancastr, and reflect great credit on the artist. Mr. MacLennan expressed in warm terms his appreciation of the gift, and of the kind feeling which had prompted it. After spending an hour or two in pleasant social intercourse the visitors took their departure.

The municipal hall at Outremont was well filled a few evenings ago when Mrs. Charles Lester gave a most entertaining lecture on "A trip from Montreal to India." The lecturer was introduced by the Rev. J. Myles Crombie, of Cote des Neiges, and was warmly received.

It is announced that the Rev. Duncan Anderson, of Quebec, formerly minister of Levis, is bringing out a new book entitled "Scottish Folk Lore, or Chronicles of Aberdeenshire." It will be published in New York. Mr. Anderson is already known in Canadian literature, having issued a volume of poems in 1890, and this new work ought to find a hearty welcome especially from natives of Aberdeen.

### British Columbia Notes.

REV. E. D. McLAREN has been appointed Honorary Chaplain to the Governor-General.

REV. D. A. McRAE, of Nanaimo, has resigned on account of his wife's health. He takes up his residence in Southern California after the holidays.

MEMBERS of last Assembly will remember the Garrow appeal case. Dr. Garrow, of Victoria, had been refused a certificate from First church of that city. He had married a woman who had secured divorce from her husband in Oregon, a previous husband had also been divorced, and Dr. Garrow was husband number three. On Dec. 17th Dr. Garrow was arrested on a charge of murder by abortion. A day later Dr. Garrow and the girl's lover, named Crooch, were committed for trial at next Assizes on the capital charge.

REV. ALEX. MAGEE, of Langley, is one of the very hardest worked missionaries in the province. Besides three or four services every Sabbath he conducts services almost every night in the week at a distance of from three to ten miles from home, and often gets home after a miserable ride between 11 and 12 at night.

THE REV. THOMAS S. GLASSFORD, of Donald, is pushing the new church at Golden. Build'g operations were recently at a standstill owing to bad weather.

DR. WILSON HERALD, a son of the late Rev. Mr. Herald, of Medicine Hat and Port Arthur, has gone to take up practice at Cariboo. If there is no missionary in that region there should be. If there is he will find a good friend in the doctor, who is a son of the manse.

THE Kamloops brethren are very advanced. At their recent meeting of Presbytery they adopted an overture recommending the modified use of a liturgy. There were whispered threats at the meeting of an open letter rebelling against archiepiscopal authority in the matter of recommending settled pastors for vacancies.

As an illustration of the knowledge of the reporters of the Toronto and Vancouver papers, it was stated that Mr. Rochester was called to Oxwan ave. "Mikadit" church, and that Prince Albert is in "Manitoba." Ecclesiastical knowledge is not expected.

Surely the geographical location of Prince Albert should be known.

### General.

THE Presbytery of Toronto will meet in the usual place on Monday, the 14th instant, instead of the 7th.

THE congregation of Tilbury, Ont., presented their esteemed pastor, Rev. J. Hodges, and wife, with a beautiful rocking chair each on Christmas Day.

THE Rev. J. W. Mitchell, M.A., Thorold, has just completed ten weeks of evangelistic work in four adjoining congregations in the Presbytery of Huron. The work has been very cheering.

THE Rev. T. A. Richmond has offered to the Presbytery his demission of the charge of Point Douglas church, Winnipeg, with a view to accepting a call from Bathgate, North Dakota.

ON the 22nd December a new brick church was opened at Grassmere, a branch of the Rev. Alex. Hamilton's Stonewall congregation. This congregation is after Kildonan and Knox church, Winnipeg, one of the oldest in the Province of Manitoba, and had quite outgrown its frame church erected twenty years ago. The opening services were conducted by the Rev. F. of Baird, of Winnipeg. The collections on Sabbath and at the Monday evening social amounted to \$118.

A NEW church at Dundas, Man., was opened by the Rev. Dr. King, of Winnipeg, on the 15th December. The audiences were large, and the collections liberal. At the social meeting of the congregation on Monday evening, Dr. King gave a resume of some features from the recently published life of Dr. Cairns, of Edinburgh. There were also congratulatory addresses from neighboring ministers. This congregation is part of the charge of the Rev. D. McLeod, of Balmoral. It joined with Victoria, the other part of the congregation, in the erection of a manse during the past summer.

THE congregation of Zion church, Hull, spent a pleasant time on Monday evening, December 23rd, on the occasion of their annual Christmas tree and entertainment. Mr. J. R. McKay, who has been superintendent of the Sabbath school for more than twenty years was presented with an address, and a richly bound copy of "The Earthly Footsteps of the Man of Galilee." At the close of the proceedings Mrs. H. Scott, wife of the pastor, was presented with an address on behalf of the congregation, accompanying which was a valuable gold watch and chain. Mrs. Scott replied in a neat little speech of thanks.

AT the annual meeting of the Murray Mitchell Auxiliary, St. James' Square church, Toronto, most gratifying reports were presented of its progress, and also of the mission bands. The Wayside Gatherers, in addition to preparing a box of articles for India, raised the sum of \$45. The Hopeful Gleaners made a large quantity of clothing and quilts for one of the Indian schools in the North-West, their contributions amount to, £18, £10 sterling being a donation from a former member. There were five life members added to the auxiliary. Nineteen scattered helpers contributed \$30, a quantity of clothing and \$12 were given, towards the North-West supplies. The whole amount from the auxiliary being \$463, making a total from the three societies in connection with the W.F.M.S. of \$731.

THE anniversary services in connection with the Seaforth Presbyterian church were held on Sabbath and Monday, Dec. 22nd and 23rd. On Sabbath sermons were preached forenoon and evening by Rev. Dr. Battisby, of Chatham. Dr. Battisby is an earnest and able preacher, and the many who went to hear him were abundantly repaid for so doing. At the close of the regular service in the evening, Mr. McPherson, of Knox College, who was here as an assistant last summer, addressed the Christian Endeavor in behalf of the College Missionary Society, setting forth the good work the society is doing in furnishing church services to the settlers in Alaska, and other new districts. On Monday evening the chair was occupied by Dr. McDonald, while highly interesting and instructive addresses were delivered by Rev. Mr. Henderson, of Hensall, and Rev. Dr. Battisby. The choir gave several anthems very nicely. On the whole the celebration throughout was very pleasant, successful and satisfactory.

THE induction of Rev. Mr. Bradley to Knox church, Mitchell, took place on the afternoon and evening of December 17th. Rev. Mr. Leitch, moderator of Stratford Presbytery, presided. The sermon was preached by Rev. Mr. Cooper, of Listowel, who was the last minister inducted in this Presbytery. Rev. E. W. Pantou, of St. Andrew's church, Stratford, gave the address to the minister. The address to the congregation was delivered by Rev. T. A. Cosgrove, of St. Mary's. In the evening service, Rev. Mr. Leach was again in the chair. Addresses were given by Rev. Dr. Hamilton, of Motherwell; Rev. Dr. Williams, Mitchell; Rev. A. Henderson, Attwood; Rev. J. T. Kerwin, Mitchell; Rev. T. A. Cosgrove, St. Mary's, and Mayor Hood, after which Rev. Mr. Bradley addressed the congregation. Mr. Leitch was presented with a purse of gold for the able manner in which he had watched over the interests of Knox church congregation during the period in which they were without a pastor. He spoke very feelingly in reply, after which the benediction was pronounced. Rev. Mr. Bradley was born in the township of North Easthope. He graduated from Toronto University in 1888, and from Knox College in 1890. He afterwards preached in St. Thomas, North Dakota, for three years, and for the past two years has been preaching in Alvinston, Ont.

#### Presbytery of Victoria.

THIS Presbytery held an adjourned meeting in St. Paul's church, Victoria, on Monday evening, 10th ult., for the induction of Rev. D. MacRae, to the pastoral charge of St. Paul's church, Victoria, and other business. Mr. W. L. Clay, moderator, presided, Mr. J. C. Forster preached the induction sermon and Messrs. D. A. MacRae, Nanaimo, and A. B. Winchester, Victoria, addressed the minister and congregation on their respective duties. A letter was laid on the table by Mr. D. A. MacRae, for the past five years minister of St. Andrew's church, resigning his charge of the congregation, in consequence of the state of his wife's health, necessitating an immediate removal to a warmer climate. Regret and sympathy having been expressed by several members, it was agreed to hold an adjourned meeting in St. Andrew's church, Nanaimo, on Monday, the 23rd ult., for the purpose of dealing with the resignation and other business.—D. MACRAE, Clerk.

#### Presbytery of Owen Sound.

THIS Presbytery met in Knox church, Owen Sound, on the 17th inst. Dr. Fraser moderator. The Remit on representation in the General Assembly was not approved. Mr. P. McNabb reported for the committee on Knox Sydenham that a connecting point had not been secured. The committee was re-appointed. The Presbytery agreed to supply Knox church till the meeting in March, the salary, at the rate of \$350 per annum, to go to Mrs. McLennan. Deputations from Daywood, Woodford and Johnson, asked that the congregation be made a pastoral charge. The request was granted, subject to the approval of the Augmentation Committee. Mr. Smith was re-appointed till March. Rev. Jas. Anderson was appointed ordained missionary in Crawford, etc., for one year, to date from Oct. 1st. The treasurer was instructed to levy a rate of three cents per member for the Presbytery Fund. Rev. Mr. Thompson was appointed to conduct the opening exercises at next meeting. The Presbytery then proceeded to make nominations to the vacant chairs in Knox College. It was resolved "that in the judgment of this Presbytery the interests of Theological Education will be best furthered by filling the chairs now vacant in Knox College with men of ability and promise, who are in close touch with the life and work of the Presbyterian church in Canada." It was then moved by Dr. Somerville, seconded by Mr. D. A. McLean, and agreed:—"That the Presbytery represent to the Board of Knox College that in its judgment the Rev. D. M. Ramsay, B.D., is eminently qualified by character, scholarship and ability to teach, to fill the Chair of Old Testament Literature and Exegesis now vacant, and it respectfully nominates him to that position." It was moved by Dr. Fraser, seconded by Mr. Acheson, and agreed:—"That the Rev. J. Somerville, D.D., an honoured alumnus of the College and member of this Presbytery, is, by reason of his scholarly attainments, his experience and

success as a teacher and a minister, his valued services on the Senate and Examining Board of the College, his great interest in and influence over young men, and the high esteem in which he is generally and deservedly held throughout the Church, eminently qualified for the work of teaching and training students for the ministry of the Word. The Presbytery, therefore, respectfully nominate Dr. Somerville for appointment to the Chair of Apologetics and Church History in Knox College, in the assurance that if appointed he will fill the position for which he is so well fitted by his natural gifts and graces, as well as by his education and experience to the satisfaction alike of the College Board, the Senate and the students, and to the credit of the Church."—J. SOMERVILLE, Clerk.

#### Subjects for Week of Prayer.

THE subjects allotted by the Evangelical Alliance for the week of united and universal prayer, (January 5—12) are as follows:—

SABBATH, January 5.—Sermons on the Holy Spirit.

MONDAY, January 6.—Thanksgiving and Humiliation. Ps. ciii. 2; Ps. cxvi. 12; Eph. v. 20; Rev. ii. 4; Rev. iii. 16.

TUESDAY.—Prayer for the Church Universal. Eph. iii. 14-19; Gal. v. 22.

WEDNESDAY.—For nations and their rulers. Ps. xc. 1-7; 1 Tim. ii. 1-4; Titus iii. 1; Romans xiii. 7.

THURSDAY.—Foreign Missions. Rev. vii. 9-17; Job. iii. 6-8.

FRIDAY.—Home Missions and the Jews. Mark xii. 36, 7; Matt. xxii. 9, 10.

SATURDAY.—Families and Schools. 2 Tim. i. 1-5; 2 Tim. iii. 14-17.

In accordance with the wish expressed in many lands the general headings remain the same from year to year, the details to be varied as circumstances require.

#### Fifty Years Ago.

ONE of the most interesting accounts received for many a day, was that sent lately of the semi-centenary celebration of the Egmondville church. Rev. Dr. Gregg was the preacher, and he presided over unique services. As described by the local press the attendance was large. At the morning service, out of respect to the older members of the congregation, the fathers and mothers of the flock, these were all seated in the central pews. All the modern innovations were dispensed with. The choir and organ were laid aside, and were replaced by the old time precursor, who led in the psalms with the good old tunes which in days gone by so stirred the hearts of the worthy patriarchs. The congregation also sat when singing and stood a prayer. The sermon, also, was exceedingly appropriate for the occasion. Many who belonged to the congregation in earlier days, but who have since joined other communities, were present and took their places with the veterans. The singing was led by Mr. Hugh Stephenson. No doubt it was a time of refreshing to many. On the Monday following a very interesting meeting was held. The chair was occupied by the pastor, Rev. Mr. Shaw, who, after devotional exercises, opened the meeting by reading an admirable memorial poem, and an historical sketch of the congregation, both from the pen of Miss Graham, daughter of the first pastor, the late Rev. William Graham. The historical sketch, which is quite lengthy, must have cost Miss Graham much painstaking research, and, as a literary production, fully sustains the reputation which this young lady has been acquiring during the past year or two. Dr. Gregg gave an address on the history of Presbyterianism in Canada. Short addresses were also delivered by Mr. Andrew McCas, now of Toronto, who is in his eighty-third year, and is the only surviving member of the first session of the congregation; by Mr. George Walker, of Tuckersmith, a member of the first session of Brucefield congregation, an out-post of Egmondville, and by Mr. John Kerr of McKillop, one of the pioneer members of the congregation. Congratulatory addresses were also delivered by Rev. Mr. Bond, of the Methodist church, Seaforth; and Rev. Dr. McDonald, Seaforth; and Rev. Mr. Muirgrave, McKillop. A very pleasant, profitable and long to be remembered meeting was brought to a close about 5 o'clock. The following is the memorial poem, by Miss Graham, above referred to:

These lines are written on the jubilee of the Egmondville Presbyterian church, and are

affectionately dedicated to a generation fast passing away:

We pause to note the history  
Of half a century's flight,  
And bring the records of the past  
Once more into the light

They pass along with noiseless tread,  
Those old, forgotten years,  
So rich in sacred memories,  
All gemmed with smiles and tears.

But while we meet to celebrate  
The days of long ago,  
Let's not forget Auld Scotia's sons,  
Who sleep beneath the snow.

Those sturdy souls who crossed the sea,  
Without a thrill of fear,  
That in the wilds of Canada  
God's temple they might rear.

Their pathway lay through blazed woods,  
Their comforts then were few;  
Grim want and trials sore beset,  
The hearts so brave and true.

But still their courage faltered not;  
They fought for God and right,  
Until the earth's great giant kings  
Were levelled by their might.

And in the place where the red men trod,  
In the quiet even calm,  
There floated to the throne of God  
A glad thanksgiving psalm.

Then, see the Scottish settler,  
His Ebenezer raise,  
Till the broad and fair Dominion  
Repeats its Maker's praise.

Grand noble sires: whose blessing rests,  
Upon this very place,  
May God, their God, the father be,  
Of their succeeding race.

ON Friday afternoon last His Honor the Lieutenant-Governor of Ontario visited the British American Business College, Confederation Life Building, Toronto, and distributed the gold medals awarded the successful students in the various departments. The principal medal, donated by Mr. S. Caldecott, President of the Toronto Board of Trade, was awarded to Mr. J. H. Chin, of Uxbridge, for general proficiency in commercial subjects. Mr. S. F. McKinnon, wholesale milliner, presented a gold medal for improvement in penmanship, which was awarded to Miss Curlewa Boswell. The handsome gold medal given by the directors of the College for shorthand and typewriting was won by Miss Alice Hall. Brief speeches were delivered by His Honor the Lieutenant-Governor, Prof. Goldwin Smith, Dr. James Boaty, Q.C., Mr. Stapleton Caldecott, Mr. J. Herbert Mason, Mr. Edward Trout, President of the College, and other prominent business men. The College then closed for the holidays after the most successful term in its history. It reopens on Monday, January 6th, 1896.

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The Sabbath.

As a child I could bear great pain when my father was leaning over me, or had his arm about me; how much nearer my soul cannot Thy hand come! — *Geo. MacDONALD.*

SORROW AND SIGHING SHALL FLEE AWAY.

Mourning and gladness, sorrow and giving of thanks—we shrink, even the youngest of us, from mingling these things; we do not like to look out of the window, on the day of feasting, and see the funeral carriages in the street.

Yet God is always placing these two, the dark and the light, side by side in our lives. Every day, every hour, has its joy and its sadness, in the little daily happenings of your life, in school, in the shop, at home. No day passes when we do not feel a touch of the shadow that fell upon Calvary eighteen centuries ago, and a ray of the sunlight that makes the gladness of Easter Day.

Why does our Father let us be so tossed and driven on the waves? Why do we see upon little Dot's cheek, even while her happy laugh is in our ears, the tear that has not dried since she wept over her broken doll? Why must death and sin thrust themselves into the serene pleasures of our lives? Why in a world where Christmas and Thanksgiving and Easter are so welcome, does He wish us still to take the bread and the wine, in remembrance of His body which was broken, His blood which was shed for us?

All that God thinks for us, plans for us, has in store for us, we cannot tell; but I think we may be sure of one thing: whatever seems the darkest, the saddest, the hardest to bear, is but the preparation for a greater joy; is but the shadow which promises the very light that makes it.

Golgotha, the cross, the cruel nails, the agony of Jesus through those awful hours—these sufferings were the forerunner of the world's great Easter Day. Every Golgotha has its garden of the Resurrection, every night of mourning its Easter dawn—through Him, who brought life and light into the world, who suffered on Golgotha, who rose again, who lives, and abideth with His own always, even unto the end of the world. — *W. B. A.*

THE BLIND LAMB.

'Twas summer, and softly the ocean  
Sang, sparkling in light and heat,  
And over the water and over the land  
The warm south wind blew sweet.  
And the children played in the sun-  
shine,  
And shouted and scampered in glee  
O'er the grassy slopes, or the weed-  
strewn beach,  
Or rocked on the dreaming sea.

They had roamed the whole bright  
morning,  
The troop of merry boys,  
And in they flocked at noontide,

With a clamor of joyful noise.  
And they bore among them, gently,  
A wee lamb, white as snow;  
And, "O mamma, mamma, he's blind!  
He can't tell where to go.

"Look, how he falls over everything!"  
And they set him on his feet,  
And aimlessly he wandered,  
With a low and mournful bleat.  
Some sign of pity he seemed to ask,  
And he strove to draw more near,  
When he felt the touch of a human hand,  
Or a kind voice reached his ear.

They tethered him in a grassy space  
Hard by the garden gate,  
And with sweet fresh milk they fed him,  
And cared for him early and late.  
But as the golden days went on,  
Forgetful the children grew;  
They wearied of tending the poor, blind lamb,  
No longer a plaything new.



And so, each day, I changed his place  
Within the garden fence,  
And fed him morn, and noon, and eve,  
And was his Providence.  
And he knew the rustle of my gown,  
And every lightest tone,  
And when he heard me pass, straightway  
He followed o'er stock and stone.

One dark and balmy evening,  
When the south wind breathed of rain,  
I went to lead my pet within,  
And found but a broken chain.  
I called aloud and listened,  
I knew not where to seek;  
Out of the dark the warm wet wind  
Blew soft against my cheek.

And naught was 'eard but the sound of waves  
Crowding against the shore.  
Over the dewy grass I ran,  
And called aloud once more.  
What reached me out of the distance?  
Surely a piteous bleat!  
I threw my long dress over my arm,  
And followed with flying feet.

Down to the edge of the water,  
Calling again and again,  
Answered so clearly, near and more near,  
By that tremulous cry of pain!  
I crept to the end of the rocky ledge,  
Black lay the water wide;  
Up from among the rippling waves  
Came the shivering voice that cried.

I could not see, but I answered him;  
And, stretching a rescuing hand,  
I felt in the darkness his sea-soaked wool,  
And drew him into the land.  
And the poor little creature pressed so close,  
Distracted with delight,  
While I dried the brine from his dripping fleece,  
With my apron soft and white.

Close in my arms I gathered him,  
More glad than tongue can tell,  
And he laid on my shoulder his pretty  
head,  
He knew that all was well.  
And I thought, as I bore him swiftly  
back,  
Content, close folded thus,  
Of the Heavenly Father compassionate,  
Whose pity shall succor us.

I thought of the arms of mercy  
That clasp the world about,  
And that not one of His children  
Shall perish in dread and doubt;  
For He hears the voices that cry to Him,  
And near His love shall draw;  
With help and comfort He waits for us,  
The Light, and the Life, and the  
Law.

— *Celia Thaxter.*

GOLDEN THOUGHTS.

In confidence and quietness shall be your strength. — *Isa. 30:15.*

Every temptation to evil temper which can assail us to-day will be an opportunity to decide the question whether we shall gain the calmness and rest of Christ, or whether we shall be tossed by the restlessness and agitation of the world. — *F. W. Robertson.*

God reaches us good things by our own hand. — *Ruskin.*

We can never realize our depth in sin until we try to realize what we might have been in the Father's house if we had only stayed at home with Him. — *Phillips.*

The path of the just is as the shining light that shineth more and more unto the perfect day. — *Por. ix. 18.*

It is sin that brings dread, and darkness, and despair; there is light and blessedness for us as soon as we cast it off. — *George Eliot.*



