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The Presbyterian Review.

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Toronto, Dec. 9, 1897.

NOTES AND COMMENTS.

The collection appointed by the General Assembly for Manitoba College falls to be taken on the third Sabbath of this month. It is gratifying to know that the College is prospering, the attendance being larger than at same date last year, and more than thirty of its students are occupying mission fields in the West. Ontario and the East are especially interested in the great work of the Church in the Western field, and a liberal collection ought to be made to encourage our brethren on the frontier in their disinterested, devoted, and missionary services.

Knox College has been known throughout its history as a centre from which missionary interest and zeal have been inspired, and the annual report for the year now about to close, gives a welcome account, in brief, of the work done by the Students' Missionary Society of the College. The Society was founded in 1844, and in 1846, the condition of the French Canadian people was brought to its attention with the result that three years afterwards the society undertook a mission among them at Amherstburgh, the student selected for the work being Mr. John Black (the Apostle of the Red River.) Since then the society has had a famous record and has been the means of doing great things in needy fields. The society works in harmony with the Home Mission Committee as a useful auxiliary.

The opening of the Ontario Legislature last week was interesting chiefly because of the fact that Sir Oliver Mowat sat on the throne for the first time as Lieutenant-Governor. For an exceptionally long period his seat in the House was on the Speaker's right, as

leader of the Government, the responsible adviser of Her Majesty's representative. Now that seat is occupied by another, and Sir Oliver is guided by the advice of one who was but lately his first lieutenant. Such are the curious changes time brings in the political arena. That Sir Oliver Mowat may be spared long to grace the position he worthily fills, is the wish of a united Ontario. The House now open will be reminded of its duty with respect to temperance and Sabbath legislation, and we trust the advocates of both these movements will make strong enough representations to the Assembly, to carry out the reasonable ends they have in view.

The Rev. Dr. Warden has issued the following comparative statement of receipts, for the Schemes of the Church, from the beginning of the ecclesiastical year, 1st May to 1st December, 1896 and 1897:

SCHEMES.	1896.	1897.
Home Missions.....	\$13,734.56	\$16,853.66
Augmentation.....	1,839.30	1,756.66
Foreign Missions.....	34,629.51	28,371.17
French Evangelization.....	5,533.47	4,135.68
Pointe aux Trembles.....	953.14	1,107.16
Widows' and Orphans'.....	812.81	640.76
Aged and Infirm Ministers' Fund..	748.19	802.10
Assembly Fund.....	1,941.40	1,564.34
Knox College.....	971.89	909.09
Queen's ".....	1,425.22	1,154.35
Montreal ".....	165.13	162.73
Manitoba ".....	1,002.52	434.44

Special attention is called to the fact that the Church year now terminates on the 31st of March, a month earlier than formerly.

Last week we referred to the apt advice given to the Toronto St. Andrew's Society, by Rev. W. G. Wallace, B.D., in his annual sermon. On Tuesday evening, following, at the Celebration of St. Andrew's Day His Excellency Earl Aberdeen paid a graceful and well deserved tribute to the Presbyterian Church in Canada for the good work she was doing in connection with the settlement of the country. His Lordship observed truly, a fact too often overlooked, that the placing of Gospel ordinances within reach of the scattered settlers in the Western Territories, at a time when these settlers were too few in number to maintain a church of their own, was of the greatest possible value to the State, as well as to the church, preventing as it does a period of lapsing and indifference. Lord Aberdeen is alive to the importance of following the settlers to their homes and his commendation of the work being performed by the Presbyterian church will bear fruit, it is to be hoped, by a revival of public interest in the subject.

Hon. G. W. Ross, Minister of Education, has usually something to say worth listening to when he comes before an audience. A close student of affairs his grasp of public questions is strong and masterly, and his eloquence enables him to clothe his facts in attractive garb. On Saturday evening he gave one of the best illustrations of his eminence as a public speaker, ever given by him. It was an address before the Toronto Branch of the British Empire League, of which he is a vice-president. It may not be too much to regard

the address as an epoch-making speech, considering Dr. Ross standing as a public man, and the significance of the arguments he so ably used. Recognizing the importance of the utterance, the press has given the speech in extenso to the world, and it is not too much to say that its clear British ring will find a responsive echo in Great Britain and her dependencies. Great Britain he accepted as the goal to which Canadians should aim at both for commerce and for national ideals. His words regarding Canada's attitude to the United States were forcible and sensible. Friendly and neighbourly these two countries ought to be, and everything in reason ought to be done to maintain the most cordial national relations between them, but treaties of commerce were mere makeshifts, temporary expedients and therefore not to be sought after as long as the natural market for Canada, Great Britain, was open to Canadian products. He argued for preferential trade and showed how a preference would benefit the Mother Country itself as well as Canada. The speech is not only well worth perusal; it ought to be carefully studied by every citizen interested in the future of the country and its trade relations with Great Britain.

AGED AND INFIRM MINISTERS.

THE untiring interest taken in the Aged and Infirm Ministers' Fund by Mr J. K. Macdonald, the worthy convener, is well known to the Church. He has just issued a statement, admirable in its presentation of the case, being "the plea of a layman on behalf of the Fund." The following extracts are worth reproducing. He first deals with the question of ministers making provision for themselves, and he finds that.

"A careful consideration of the salary which the majority of ministers have received in the past and are now, for the most part, receiving, taken in connection with what is expected from them, will show that it is scarcely possible to make such a provision. While the State and all classes of the community have derived enormous benefit from the labours of these men, they have been and are, by the very nature of their office, denied the opportunity of "making money." Indeed, nothing can so soon and so utterly destroy a pastor's influence, and sap that spirituality of life essential in our spiritual teachers, as "money-making." By the requirements of his calling and the measure of stipend received, for the most part, our ministers only receive what may be termed a *maintenance* while in actual work, and therefore it is only reasonable that a fair, if moderate, provision be made for them, when from infirmity or old age they are compelled to relinquish active work. We demand that they shall be essentially different from mere labourers, that they shall be intelligent and well educated, that they shall be open-hearted and open-handed, and also bear their full share in responding to the demands made on the congregation, and it is a fact that they are often the largest contributors, and yet it is only too true that they are frequently judged from the day-wage labourer's stand-point. And while this is so, we who sit in pews demand a measure of education which requires years of careful training at great expense, and entire giving of themselves to the work of the ministry. And do we not at the same time expect an open house, a respectable manner of living and an educated family? Speaking from the best information I have been able to gather, and as a business man, I am free to say that I do not think it is possible for the majority of our ministers to make adequate provision for possible infirmity or old age."

Mr. Macdonald deals with the claim the Aged and Infirm Ministers have for a reasonable measure of help. The divine command is cited and then he remarks.

"When we cease to look upon this claim as one of charity, we will begin to recognize its true nature. It is a fact, generally overlooked however, that the Minister who is paying Rates to the Fund is doing his fair share in providing for the future, so that at most congregations are only asked to do their share. This fact has been the more readily overlooked because, while the rates should have been capitalized, they have had to be used in the payment of Annuities, because we of the congregations have failed to come up to the measure of our duty. In other

Congregational Contributions have been far less than was required. Ministers themselves have failed to realize the facts of the case and have refrained from speaking to their congregations on behalf of the Fund. There is no reason why this should be so, and on behalf of our large list of Aged and Infirm Ministers, let me beg them to set aside the false feeling that they will be begging for themselves, and honestly and faithfully place the claims of the Fund before their people."

The number of annuitants on the Fund is 87, and besides the revenue derived from interests on investments and ministers' rates, \$14,136.70 will be required from congregations to meet the demands sanctioned by the General Assembly.

It might be pointed out that congregations are deeply interested in this Fund, if for no other reason than that provision such as it aims at will enable many ministers to retire from active service, when age or infirmity renders them unfit for full pastoral duty, allowing younger men to take their place, but who without suitable provision could not really give up as long as the people would bear with them, however inefficient they have become. From this point of view it is quite proper to regard the Fund; it is a practical and kindly standpoint.

AUGMENTATION OF STIPENDS.

FEW Committees of the Church command greater sympathy than that charged with the administration of the Fund for the Augmentation of Stipends, over which Rev. Dr. Campbell so worthily presides. We are just in receipt of Dr. Campbell's appeal for the Fund and we earnestly hope a liberal and creditable response will be made. The Committee expects to receive about \$30,000 for its work this year, so as to be able to meet the demands of its important field. Dr. Campbell says:

"Our main dependence is on the congregational contributions and the commendatory words and sympathetic measures, which may be hoped for from over 800 ministers and 5,250 elders, are all important. We plead for your co-operation, knowing that, if we have it, all will turn out well. This year, as last, we are seeking further help from Young People's Societies and Sabbath schools, which appeals will also come under your notice, and it is trusted that you may encourage and direct our children and young people in a movement which aims to interest and instruct them with regard to Augmentation as one of the great sisterhood of the Church's Schemes."

In connection with the scheme a leaflet has been prepared by Rev. Dr. Warden which deserves careful perusal by all to whom it will be sent. It is an admirable statement of interesting facts and conveys information that ought to prove satisfactory to the Church.

WORTHILY CELEBRATED.

THE Canadian Church has marked the 250th Anniversary of the Shorter Catechism in a manner at once worthy of the occasion and of the Church. At the various centres meetings have been held the effect of which, it is not too much to believe, will materially deepen the interest of the people in the Westminster Assembly and in the Catechism. This of itself will be the most desirable result of all, and it was a happy conception that the anniversary should be taken advantage of with this especial end in view. Already the booksellers have circulated quite an unusual supply of literature on the famous Assembly and its Catechism, for the purpose of constant study. There is little doubt that the demand for such literature has been greatly stimulated by the meetings we have referred to. Then much valuable information has been disseminated by the addresses delivered at the meetings by leaders in the church. These brethren have rendered great service to the cause of truth by their

researches and speeches. Taking the Toronto celebration as a fair sample of what has been done elsewhere, Canada has every reason to feel satisfied that justice has been done to an event of great historic importance. At this writing we have not the full report of the Toronto meetings before us, but we shall give an extended report next week, which our readers will find of interest. The meetings were successfully conducted, and attracted large audiences.

TIMES OF REFRESHING.

THE Presbyterian Church has three missionaries laboring amongst the Chinese in British Columbia. Mr. Coleman makes Vancouver his home, Mr. Hall is in Union and Mr. Winchester, who resides in Victoria, supervises the whole work. They have now twenty-three converts. Recently all the converts were assembled in Victoria for a four days' conference. Mr. Winchester writes: "Ah! but it was a memorable time and blessed to us above what we had asked for or thought of. Many times of reviving and wonderful displays of Divine grace and energy have I witnessed and participated in, but never more marvellous evidences of the living God's Sovereign power and transforming love than were manifested in the spirit and temper and blessed fellowship of these Chinese brethren, Praise Jehovah!"

PROGRAMME:—They discussed such subjects as "Our Relation to the Lord," "Our Relation to the Household of Faith," "Street Preaching Service," "Preaching Service in the Hall," "Street Testimony Service," "Sabbath Observance," "How to Deal with Enquiries," etc. Mr. Winchester writes: "The papers read by the Chinese brethren and the very intelligent general discussion which followed, were most gratifying as tokens of the real work of God which has been advancing in the hearts of these brethren. It was meat to eat that the world knows nothing of, but which was marrow to our bones and awakens praise in our souls."

PRACTICAL RESULTS:—The following subject was discussed by Brothers Lo Cheung and Wong Fak, "What definite work can we unitedly undertake for the Redeemer?" Results: The brethren from Union subscribed \$66.00 per annum, the brethren from Vancouver \$25.00 per annum, and the brethren in Victoria \$129.00 per annum. It is to be remembered that they were only twenty-three Chinese in all—besides our three missionaries—and some of these are out of work—some have small wages, and one a mere school boy. Well, what was to be done with the money? One man named Mah Seung was the best scholar among them and full of zeal and energy. Three years ago he was their champion Confucianist at Union. One day after a long argument with him, Mr. Ng said, "That man is certainly clever, would that his talents might be like those of Saul of Tarsus turned for the defence of the truth he now so vigorously opposes." That man, now one of their number, they agreed to send to the Presbyterian College, Canton, China, to study for the ministry. He gave up good position, and when asked what remuneration he would require if chosen, replied "Remuneration? If Jesus calls, I go and leave Him to provide food and raiment sufficient,—more than that I do not ask." He has gone forth on these terms. They expect to give him \$80.00 a year to cover everything, tuition, board, clothes, books, etc.

Another brother, Lo Cheung, was chosen to assist Mr. Winchester in British Columbia, and is located at New Westminster. This man three years ago strongly declared that he would never forsake the worship of his ancestors—to-day he is worshipping Jesus Christ and seeking to teach others to know Him. Mr. Winchester writes "That man has suffered for his religion in one year more than ordinary Christians in a life time."

MORE BLESSED TO GIVE THAN RECEIVE:—They were assembled in Victoria consequently the brethren who live in Victoria had no travelling expenses. It was proposed to pool expenses—all sharing alike. They who came from Union and Vancouver refused to take anything. But it was suggested, "It is more blessed to give," etc., and that they might allow the Victoria friends to receive the blessing that comes to the donor, one replied "Good, but we too hunger for that blessing—let us put the money, yours and ours, into the Lord's treasury."

CONTRASTS:—These are the men that the citizens of British Columbia want to have excluded. How will they compare in the Great Day? How will respectable church members compare? If Grace can extract from twenty three poor Chinese enough to send one brother to college and maintain another in the mission at home, how much can Grace take out of the Presbyterian Church in Canada for the Lord's work? Yet there are in British Columbia about 5000 Chinese scattered in groups of from 10 to 500 for whom nothing is done. They stay here for a time and go back to China and have nothing to say about the Christian religion but that they have been unfairly unkindly, inhumanly treated. "Inasmuch as ye have not done it unto the least of these ye have not done it unto me."

A BEAUTIFUL CHRISTMAS GIFT.

The New Illuminated Bible to be Largely Used During the Holiday Season.

The illustrated edition of the Holy Bible, to which the American Bible Union, of Philadelphia, is asking the attention of Biblical students everywhere, forms a particularly suitable and appropriate Christmas gift to pastor, Sunday-school teacher, or friend. So excellent are its illustrations, from an artistic point of view, so historically accurate, so filled with local color, and, above all, so unerring in their interpretation of the finer, and oft-times hidden, meaning of many passages, that one is forced to the conclusion that here is a work that must in the future form a most important part of the equipment of the earnest, conscientious student of the Word of God. Nor was it published at a venture. The need of such a work as this has long been felt and has often found expression. The magnitude of the undertaking, however, has, up to the present time, had a deterrent effect upon publishers, and until the American Bible Union decided to enter upon the work of its production no illustrated edition of the Bible had ever been published at a popular price, and no edition is published at any price that can approach it in true illuminating and vivifying power. We are better pleased with it each time we turn its pages.

Bibles there are, it is true, which contain pictures, but never before has an attempt been made to systematically and thoroughly illustrate the texts of the Scriptures. Every one of the eight hundred drawings is the work of an eminent artist—nearly one hundred of the leading artists of Europe and America having been engaged in their production. And these drawings are most remarkable for several reasons: For their beauty, for their originality, for their fidelity, for the reverent spirit in which they were conceived and executed, and for the marvelous manner in which they explain the Word of God. In all other respects this superb edition is in no way inferior to the finest editions of the Bible heretofore published. In its mechanical production it is above criticism, this portion of the work having been done by the celebrated Riverside Press of Cambridge, Mass. The type used is full-faced and clear and most easily read. Marginal references, a concordance and the self-pronouncing feature add to the sterling worth of this notable publication. It is being supplied in three styles of binding, ranging in price together with the PRESBYTERIAN REVIEW, from \$3.25 to \$4.25—the latter being full Turkey morocco, flexible, red-under-gold edges, and divinity circuit. The introductory prices now prevailing are only about one fourth the prices that have been fixed for all subsequent editions.

AUTUMN LEAVES.

The autumn leaves are turning,
Another summer's gone
With all the joys and sorrows,
'O'er which its sun hath shone.

The hand of Nature's painting
The leaves a glorious red,
The trees sweet shades of ruby
And emerald beauties shed.

The glories of the sunset
Are mirrored in the trees,
As their richly tinted leaves
Are trembling in the breeze.

The swaying of the trees look
Like clouds of flaming fire,
As they wave their rustic arms
In beauty's fond desire.

Through the rainbow colored leaves
The breezes softly blow,
Like melancholy music
So dreary, sad and slow.

The autumn leaves remind us
Life's summer 'll soon be o'er,
And all its joys and sorrows
Will change, and be no more.

Will our autumn leaves of life
Turn a bright ruby-red?
Or will they change to darkness,
And be dull, dry and dead?

TORONTO

F. BRUCE CAREY.

THE SCOTTISH SABBATH.

SOME REMINISCENCES.

To fair-minded people who retain their regard for national and religious loyalty, it must be more or less disagreeable to encounter, whether in conversation or in reading, the Scotsman who sneers at the Scottish Sabbath. It is well enough known that there are not few who, in seeming servility to the "Time Spirit," have stooped to throw contempt on this, one of the most characteristic heritages of their own country. But whatever may be said upon the merits of a question like this, it must surely always be considered more consonant to true manhood and self-respect to give one's own people and country the benefit of the doubt than to flaunt contumeliously what looks so like a spirit of sedition. In any case, it is to be hoped that, as in regard to most other public institutions, so also in regard to the Scottish Sabbath, we all are still personally free to speak of it as we find it. And how a good many of us have found it may here, not without hope of some good effect, again be briefly told.

We certainly found it a day of considerable restraint in regard to all forms of merriment, frivolousness and looseness of words and ways; yet not so as to leave on our minds the impression of dismal solemnity, but only of what might now be called a dignified sobriety. It was a day on which the least possible demand was made on any member of the family or household for the performance of manual labor beyond the preparation of food; and so it was as completely as possible a day of rest. It was for us a day on which all family ties and relationship were aired anew and re-furnished. Our parents saw more of us, and, as an obvious result, the home was more a home to us on that day than on other days of the week.

CHURCH AND SABBATH SCHOOL.

We certainly had large acquaintance on the Sabbath with the services of the Church and the school. At one period in our far past youthful years we were sent to one Sabbath-school in the morning and to another in the afternoon, besides attending service in our church in the forenoon, and occasionally another service in some local meeting-place in the evening. The morning school was only a temporary experiment, and the evening service was only occasional; but attendance at forenoon service in the church and at the afternoon Sabbath-school, once begun, had to be maintained with almost unbroken regularity.

All the same, our Scottish Sabbath was by no means a fast day—in the sense of a day of fasting. Memory recalls that we not only had all the repasts customary on other days of the week, but through the deft

management of mothers and sisters, a better table generally than on other days. Nor was physical exercise even then hopelessly at a discount.

WALKS TO THE KIRK.

Was not our dear little "kirk," with its bell-filled steeple, situated a mile and a-half away, on the summit of yonder hill? And if, as was stoutly maintained by a recently departed Professor of all wisdom, walking is the most perfect of all forms of exercise, had we not quite a fair share of it in our morning walks to the kirk, and our afternoon and evening walks to Sabbath-school and evening service? Our cottage home, moreover, was of the order of cottage homes in the Lothians past and present. And this means that it had its little bit of thorn-enclosed garden that was something more than merely a "kail-yard." From that enclosure, with its daisied borders and circled or diamond-shaped plots of plants and flowers, we were not forbidden on the "day of rest." The rather, for short intervals it may have been during the day, but in the morning and evening hours at leisure, we did find ourselves out there, in the quietude and fragrance, and sunshine, unconsciously treasuring up thoughts and memories that now "lie too deep for tears." Even from the very enlightened standpoints of these latter times, it is difficult to see anything in all that severe restraint, sobriety and universal rest that was not fitted to our improvement had we been only a superior kind of animal. Nor does there appear to have been much a-wanting to make it a day of genuine, if innocent, enjoyment at the same time. But from our early period in life we were taught directly and indirectly to think of ourselves and of each other as something more and something else than a superior kind of animal.

THE SOUL AS THE REAL SELF.

We were habituated, every one, to think of the soul within us as our real self, and the life of our soul as our real life, and very soon, as it appears, we must have settled down to the understanding that all that religious occupation and exercise in which we were engaged on the Sabbath was nothing more than was needful for our highest happiness and well-being. Let it be confessed that at times we were conscious of a secret disposition to break away or to rest from so serious a routine. It must still be maintained, however, that the disposition to accept and abide by it most generally prevailed.

At this distance of time it may not be wise to profess certainty as to the precise nature of the motive that did prevail. But if we suggest that loyalty to self, to parentage, to country, and to God, all had something to do with it, we cannot be widely astray. And to our numerous compatriots at home and abroad, who rejoice in the new-found liberty of turning the old Scottish Sabbath into a new secular holiday, replacing all religious exercises and associations by excited raids into fields of merely animal pleasures, we can give the assurance, not without some little thankfulness, that we envy them in nothing of their new-found liberty. On the contrary, we would suggest to them the desirability of a distinct pause, and a deliberate and sober judgment upon this question of Sabbath keeping and its bearing upon national life. And we cannot help thinking that in numerous instances this is all that is necessary in order that the heart may warm anew to all the old traditions of Sabbath Observance, and to an acceptance of these as a worthy heritage from Covenanting, Secession and Disruption times.

THE SEAMY SIDE OF PIETY.

BY MRS. M. E. SANGSTER.

That piety, devotion to one's Father in heaven and to one's spiritual nature, should ever have what may be described as a seamy side, a side of rough edges and tangled knots, seems at first an impossibility. Yet it is a matter of personal observation that many good people, pious to the very core of their being, are unfortunately, so imperious, so exacting, or so unreasonable, that they do not commend their religion to others, that, in effect, their daily conduct dissipates the impression which their sincerity and enthusiasm in right beliefs ought to make on the minds of their associates.

"Living epistles, known and read of all men," is the pithy phrase which describes, as in a single strong picture, what the child of God should be to his own generation. Whenever one who is earnestly striving after a deeper intimacy with Christ, a more entire consecration of body, soul and spirit to that service which is perfect freedom, becomes aware that he or she is antagonizing friends rather than winning them, is growing irritable in the family and, therefore, showing a wrong example to childhood, it is time to see whether the piety has not, needlessly, a seamy side.

An autobiography, recently published, shows in what appears to be an almost unconscious revelation the effect on a boy of an unhappy religious ideal on the part of his elders. One of these, an aunt, concerning whose entire singleness of aim and devoted piety there cannot be a doubt, so misunderstood the sensitive little fellow, and so constantly snubbed him, that after the interval of a lifetime, in his deliberate judgment, the man grown old sets down his recollections thus:

"The hours after five o'clock in my much-longed-for, eagerly-counted holidays were now absolute purgatory. Once landed at the rectory (where with his mother the boy daily dined) I was generally left in a dark room till dinner at seven o'clock, for candles were never allowed in the winter in the room where I was left alone. After dinner I was never permitted to amuse myself or to do anything, except occasionally to net. If I spoke, Aunt Esther would say with a satirical smile, 'As if you ever could say anything worth hearing, as if it was ever possible that anyone could want to hear what you have to say.' If I took up a book I was told instantly to put it down again; it was 'disrespect to my uncle.' If I murmured, Aunt Esther, whose temper was absolutely unexcitable, quelled it by her icy rigidity. Thus, gradually, I grew into the habit of absolute silence at the rectory, a habit which it took me years to break through and I often still suffer from the want of self-confidence engendered by reproaches and taunts which never ceased. For a day, for a week, for a year, they would have been nothing, but for always, with no escape but my own death, or that of my tormentor!"

Such a presentation of childish misery, acute and long enduring, caused by the mistaken and repressive discipline of a good woman, leads to serious thought. In our day juvenile training is less rigorous than formerly, discipline, indeed, is very much relaxed, the pendulum having swung in the other direction, but there may be among the women who read this paper some who need to be reminded not to let their good be evil spoken of, not to provoke children, or others dependent on their words for home sunshine, to wrath or to sorrow by displaying religion which has a seamy side.

If there is the seamy side, why not wear it within, ourselves bearing the fret and friction of our short temper, our folly, our errors, our regretted impulses, but never inflicting the results of these on the household or on our companions in society. Enter into thy closet and shut thy door, is a good rule for the Christian; there, in the secret of the Master's presence, confessing, repenting, gaining courage and strength to press on, with a light on the face and love in the speech and gentleness in every act.

GOSPEL LIGHT IN ITALY.

The Rev. John R. McDougall, of Florence, Italy, says: "At last, the Italians seem awake to their deplorable need of gospel light and truth, and are asking these at our hands, far beyond our power of supply, though we are doing our very utmost to send teachers of the Book to mountain and plain, borough and hamlet. After so many disappointments these forty years as to such a general movement, it has made my old heart young again, and rebuked any lurking fear that Italy had sinned away its day of grace, to know that during 1896 no fewer than 923 persons were brought into closest fellowship with the evangelical church of Italy, of whom 302 entered into full communion, while the other 621 are being instructed in the catechumen classes." This is encouraging news, and should call forth aid in the work that would prove inspiring to the workers.

LOOKS INTO BOOKS.

THE STORY OF JESUS CHRIST." By Elizabeth Stuart Phelps. Cloth, profusely illustrated, price \$2.00 Boston, Houghton, Mifflin & Co.

The author in this work has approached a very difficult subject and yet one which she was eminently qualified to undertake, and which on perusal gives evidence of deep study and careful thought. The plan and object of the book cannot better be described than by the following quotations from the preface.

"This book is not theology or criticism, nor is it biography. It is neither history, controversy, nor a sermon. It makes none of the claims, it assumes none of the pretensions of any of these. It is not a study of Jewish life or Oriental customs. It is not a hand-book of Palestinian travel, nor a map of Galilean and Judean geography. It is not a creed; it speaks for no sect, it pleads for no doctrine.

"It is a narrative, and will be received as such by those who understand the laws of narrative expression. Beautiful romances have been written upon the subject which these pages venture to approach; but this is not fiction. The great historical facts that revealed the Founder of Christianity to us have been carefully considered. No important departure from the outlines of His only authorized biography has beguiled the pen which has here sought to portray the Great Story with loving docility. . . . The writer of this narrative is not unaware of the differences among New Testament critics when she chooses between them such aspects of many events or conditions as seem to her best for the purposes of this book. The life of Christ was lived to inspire, not to confuse. Little things are restless; the great repose. Scholars are tenacious of detail, for they hold the accuracy in their keeping. But Christian scholars are generous in feeling, for they hold the treasures of their faith in trust. They may contend about the unimportant. On the essential they will agree. . . . Modern interrogation has raised many queries with which no student of this theme can be unfamiliar, but on which it is not the mind of this book to dwell.

"It is the fashion of our times to trouble one's self about the supernatural; as if (for ought we know to the contrary) the supernatural might not be the most natural of all things! It is the intellectual mode, and Christian scholarship has not altogether escaped it, apologetically to investigate what are called miracles.

"There is not, there never was, there never may be, a miracle as strange as the life of Jesus the Christ. He was the miracle. Explain Him. There will be no difficulty with any lesser wonder."

THE NEW TESTAMENT. With two hundred illustrations of Bible Scenes and Sites, chiefly from Photographs by Bonfils, Thevoz, Mason, Good and others. New York, Thomas Nelson and Sons. Toronto, The Copp, Clark Co., Limited.

No better prize book could be had, and teachers, pastors, and parents will be glad to find something which aside from its intrinsic worth as a volume, is also a pretty souvenir, or memorial of study. The help to young readers of the sacred story, which good and trustworthy illustrations afford, should not be forgotten by those who prize the book solely for its divine content. The eye reaching the substance of things to be seen, discloses to the heart often the very essence of the spiritual and unseen. By whatever ways the truth finds a child most surely, it is best to try them. The illustrated Testament is a happy effort in this direction.

WHAT A YOUNG MAN OUGHT TO KNOW. By Sylvanus Stall, D.D. Vir Publishing Co., Hale Building, Phila. Price, \$1.00.

This is the second volume in a manly, but pure and invaluable series of books adapted to boys and men of various ages. In these pages the author in a plain, practical and most satisfactory manner answers the mysterious problems which perplex the mind of every young man. Dr. Stall's books on these delicate but important personal questions differ from anything ever before attempted in English. The information, suited to persons of different ages, is in separate volumes. The author thoroughly understands of what he writes and to whom he writes. The chapters on "Evils to be shunned and consequences to be dreaded" disclose the dire consequences which attend vice in a manner nowhere else found and in language so intelligible to the ordinary reader. The wide dissemination of such information as this book contains will save multitudes of men from paths of vice and ruin.

POEMS. Collected by Edmund Clarence Stedman. Cloth. Price \$1.50. Boston, Houghton, Mifflin & Co.

This charming collection of poems appear now for the first time in book form, and will doubtless meet with ready sale as a holiday gift. There is no truer poet in America than Mr. Stedman. We have many writers of verse, many rhymesters with true poetic feeling, and no end of magazine poets, but Stedman belongs to none

of these. He is a true poet who has poetic feeling and exquisite taste, united with the most thorough knowledge of art and measure, and he writes neither for fame nor pelf.

THE CRITICAL AND EXEGETICAL COMMENTARY ON THE EPISTLES TO THE EPHESIANS AND TO THE COLOSSIANS. By the Rev. Dr. T. K. Abbott of Trinity College. Price 2.50. New York. Scribner's Sons.

This is one of the new volumes in the International Critical series published by Charles Scribner's Sons. It is gotten up in the same style as the preceding volumes and maintains the same high standard as to scholarship. In fact, if the volume has a fault at all it is that of being too scholarly. The writer quotes from all the Greek and Latin authorities in the original without translating, sometimes expresses his own views by a Latin phrase rather than an English one, and altogether assumes a classical knowledge on the part of his readers which will make the book rather tiresome reading to many a Bible student whose acquaintance of the ancient languages has grown a little rusty. We cannot help feeling that this is a rather pedantic mistake which might well enough have been avoided without at all damaging the writer's reputation for learning or the usefulness of the work. In this respect he has not been so wise as his predecessors in the same series. There is no question, however, about the writer's competence for the work assigned him and the conspicuous ability with which it has been carried out. These two Epistles, Ephesians and Colossians go well together as having been written at the same time, and containing so much matter in common. There is enough of difference, however, in the questions raised to make them separately interesting. In reference to the Ephesians, for example, there is the vexed question as to its real destination. Dr. Abbott virtually accepts the view steadily growing in favor that it was a circular letter to the various churches of Asia. As to the Colossians there is the whole problem of the Gnostic errors referred to. Here Dr. Abbott has no contribution to make of his own at all comparable to the essays of Bishop Lightfoot, and is usually content to refer the reader to this standard commentary for further information. Dr. Abbott everywhere shows himself thoroughly acquainted with the history of the exegesis of these Epistles and marshals the different opinions in a masterly way. He proves himself generally more skilful in stating objections to them, one after another, than in otherwise defending his own. This is often left to stand merely as the only one to which he knows no serious objection, and not infrequently is stated in such an obscure or incidental way as to leave one in doubt at the end of a comment as to what his own view is. We need to read a second time before we discover it. When we do discover it we are generally impressed with its sanity and good common sense. We miss, however, the side discussions of theological and other kindred questions arising out of the Epistle which form such a strong and attractive feature in Sanday's Romans. The style is everywhere easy and yet to the point. The work cannot be said to be absolutely the best commentary in the language on these Epistles but not many better ones can be named and it will worthily take its place in a series that so far has maintained a high level.

THE PINK FAIRY BOOK. By Andrew Lang. Price \$2. Longmans Green & Co., London. The Copp, Clark Co., Limited, Toronto.

"The Pink Fairy Book," edited by Andrew Lang, with numerous illustrations, contains fairy tales from many tongues, including quite a number from the Japanese. They are all of the old-fashioned kind which have been fashionable for centuries upon centuries, and will doubtless please for as many generations to come. There are giants, here, and dwarfs and seven-headed snakes, and sea serpents and mermaids and hobgoblins and witches, and all manner of wild beasts and other creatures which make things exciting for the little people.

THE LIBRARY OF USEFUL STORIES. Price 10c. D. Appleton & Sons, New York

This valuable series of little books should meet with a large sale among the homes of our thinking people, as they bring scientific and other rather uninteresting subjects before the reader in a concise and fascinating manner. The series comprises "The Story of the Stars" by F. G. Chambers with twenty four illustrations. "The Story of the Earth" by Prof. H. G. Seeley; "The Story of Germ Life" by W. H. Conn. "The Story of the Planets" by Grant Allen. "The Story of the Atmosphere" by Douglas Archibald. "The Story of Electricity" by John Munro, illustrated, and "The Story of the Extinct Civilization of the East" by Robert E. Anderson, illustrated.

Rev. Francis I. Clark, of Christian Endeavor fame, has recently issued a little booklet known as "The Great Secret," dealing with

various phases of the Christian Life. The little work which sells for 30c. is issued by the United Society of Christian Endeavor, Washington St., Boston.

GLKASINGS IN BUDDHA FIELDS. By Lafcadio Hearn. Price \$1.25. Houghton, Mifflin & Co., Boston.

Delightful—with the word underlined. The author has lived long enough in Japan to escape the complacent assumption that all who live in the Occident are civilized, and none besides. He has learned to love the Japanese and to see things with their eyes, and he sees beautiful things. We are introduced with kindly appreciation and charming naivete to the folk-lore, the street songs, the art, the philosophy, the inner life of Japan. Mr. Hearn is Lecturer in English Literature in the Imperial University, Japan, and has the touch of the literary artist. He can in elegant English unfold what he feels. The get up of the book is as near perfection as books can very well reach,—as might be expected from the Cambridge University Press.

The Presbyterian Board of Philadelphia have issued what will undoubtedly be of a good deal of interest to the Presbyterians throughout the land at this particular time, when the anniversary of the Westminster Assembly is brought so forcibly before their minds. It is a fac-simile of the draft of the Shorter Catechism presented by the Westminster Assembly to the House of Lords and Commons on the twenty-fifth and twenty-sixth days of November, 1647. The style of the old old English is maintained and the paper has been specially made to represent the ancient document.

MAGAZINES.

"Christ and His Time," the great Religious serial now running in the *National Magazine* is drawing to a close. The most dramatic and tragic pictures of the life of Christ are treated in the December issue. The serial is one that holds interest from the first line to the last.

Prof. William Z. Ripley leads the list of contributors in *Appleton's Popular Science Monthly* for December with a paper on "The Racial Geography of the British Isles." The wide extent of territory governed by English-speaking people, and the preponderating influence which they have had in the advancement of civilization, render this article one of the most important of the series. "Are there Planets among the Stars?" is a discussion by Garrett P. Serviss of some of the questions raised by Dr. See in a recent paper on this subject. Mr. Serviss takes issue with Dr. See on several points, and contends that, notwithstanding the eccentricities of the double stars, we may still cherish the belief that there are eyes to see and minds to think out in celestial space. Another article of special interest is that on "Animated Pictures," by J. Miller Barr. "The Teaching of Applied Science," by M. Ch. Lauth, discusses this important department of education, especially in its bearing on the commercial prosperity of a country. M. Gustave Le Bon, under the title "The Life History of Scientific Ideas, shows that scientific theory is subject to the same general law of evolution which the scientist claims is at work in the other departments of knowledge.

The Christmas number of the *Century* reflects much of the holiday spirit. The opening article is "Merry Christmas in the Tenements," by Jacob A. Riis, author of "How the Other Half Lives" and other studies of life in the tenement districts of New York. The article has many characteristic illustrations by Jay Hambidge. Clarence Cook contributes a sketch of the author of the familiar poem of childhood, "Twas the Night before Christmas," and a portrait is given of the author, Dr. Clement C. Moore. The late General Francis A. Walker is represented by a paper on "The Causes of Poverty." W. Lewis Fraser writes a critical sketch of "A Religious Painter." A richly illustrated paper on "Tennyson and His Friends at Freshwater" is written by V. C. Scott-O'Connor, and contains many new portraits of the Tennyson family published with the consent of the present Lord Tennyson. Miss Eliza Ruhamah Scidmore tells of "The Wonderful Morning Glories of Japan," which are taking the place of the chrysanthemum in the affections of the Japanese people. The magazine as usual contains numerous other articles of deep interest.

The Christmas number of *Chalmers' Journal* contains beside the ordinary attractive list of contents "The Millionaire of Harburgh Island," "Witness to the Marriage," "The Last Voyage of Martin Valance. With this number ends the 14th volume of the fifth series. The programme for the coming year is very attractive and should commend itself to those who desire a high class family Magazine for their households.

UNDER THE EVENING LAMP

A HIGHLAND CHURCHYARD.

I.

The long dazzling glint of a golden sunset lay across the churchyard of Ballonaver, on a chill evening late in the autumn. In its mellow light the green smooth-cut grass on the graves around took on once again the emerald tint and vivid freshness of summer, but even now decay was broadly stamped across the face of Nature. The leaves of the trees now fluttered nervously in the breeze, and anon, yielding to its caresses, chased each other in among the old tombstones. The farm-lands adjoining the churchyard wore a bare and deserted look. Where but a week or two before the waving of the rich golden corn had made music in the wind, there now remained but long stretches of darkening stubble.

The church—a plain whitewashed building with a loop of red stone on its western gable whorin hung the bell—stood on a little eminence, on three sides of which the churchyard clomb upwards till it nestled close under its walls. To the west the churchyard opened out into a gentle incline, smoothly gravelled and thickly lined with trees, leading to the manse. In the opposite direction it overlooked the school and school-house, an old thatched Highland shieling, and, just in the hollow on the nearer side of these, a marshy place where three warters met—brown babbling country burns, neither deep nor strong. People said that the restless spirits of the dead came to the stream in the eerie hour of midnight, and, thanks to the running water, dared not go farther. There, 'twas said, on the churchyard side of the water's brink, their shrill cries broke with startling distinctness on the silence of the night. A stone bridge spanned the larger burn formed by the meeting of the three streamlets. On the bridge, it was believed, phantom funerals in their slow procession to the churchyard often came to a halt, resting their melancholy burden on the broad stone wall which protected either side. This latter phenomenon, unlike the other, was sometimes to be seen in the daylight, but oftener in the dusk between gloaming and dark.

There were numerous tombstones in the old churchyard. Three of them stood high and conspicuous forming a triangle in the centre; a plain, flat slab marked the resting place and recorded the brave deeds of a clansman who had fallen 400 years before in the battle of Pinkie-cleugh. Another was built into the wall of the church, and bore, besides a long Latin inscription, a chiselled representation of skull and crossbones.

A stranger would wander about lost in thought as he marked these and other objects of interest. Suddenly the stillness would be broken and his thoughts recalled by ringing laughter and a loud hurrah, telling of the dismissal of the school, and for once the reverse of an old truth would become true—"In the midst of death we are in life." On the afternoon of this autumn day the children had dispersed at the dinner hour as usual. On their liberation there was for the first few moments a wild scamper, seemingly in all directions, but gradually the majority went homewards for dinner, while the others betook themselves to their favorite playtime resorts. The latter had their luncheon in their school-bags, their homes being too far away to go to in the hour allowed for dinner.

Among these was Anna Stour, a daughter of the farmer in Mullindive, a small farm located miles away up in the hills. Anna was the youngest in the family, and in appearance was rather plain compared with her sisters, who were considered good-looking. She was quiet and meditative. They were bold girls of the mountain side, daring and agile as the rock-goats in the corries of Choille Mohr.

Anna had not much appetite for luncheon on that particular afternoon. These past days she had been eating the strong food of a bitter sorrow, the bitterest that can possibly befall the tender years of a sensitive child. The grim messenger had been to the farm-house of Mullindive, and had taken away the light of that home—Anna's mother. No one had understood Anna as her mother had done. Thus it was a big weight, almost of despair, that settled on her gentle spirit when they lifted the black coffin out of the house and slowly carried it down the hill-side to the churchyard by the school.

Her father was a kind-hearted man, but plain and blunt in speech and manners. On the other hand, his wife had been one of those loving and gentle creatures whose very presence creates a haven of quiet rest. People wondered when the bluff, outspoken farmer took her to be his wife; but they had been very happy together all those years. As the ivy twists itself around the sturdy oak, so his wife's trustful disposition had entwined itself around the coarser, stronger fibre of Farmer Stour's nature; and when she was taken away he felt the loss keenly. But he never spoke of his grief, scarcely even would admit it to himself; much less could he realize the poignancy of his children's sorrow.

"Let Anna go back to school," he said, the day after the funeral; "her lessons will soon cause her to forget the change." Next morning, accordingly, Anna was in her place, attired in plain black dress and hat, both heavily trimmed with crape. But it all seemed like a dream to her. What a strange, terrible, mysterious thing death must be, she thought. Could she not die too, and go to be with her mother; or was she doomed to draw out a long life of loneliness and sorrow ere she could look on that dear face again? She was left very much to herself in school. The schoolmaster was a kind-hearted man, and did not exact from her the same fulfilment of her tasks as he would have done in ordinary circumstances. The boys spoke in subdued voices in her presence. The girls felt as though there were a great black shadow overhanging them, in the presence of which any attempt at gossip would be nothing less than sacrilege. The awe of death is strong, and fresh on young minds, and the sympathies it awakens are great in comparison with the outspoken condolences of maturer years.

When the dinner hour had come Anna betook herself unobserved to the churchyard. This was the first time she had ever looked upon a grave holding anyone dear to her. As her eyes lighted on the mound standing a little higher than the graves around—the earth had not yet quite settled down over its kindred earth—a great passion of grief seized her. Scarcely knowing what she does, she

casts herself prostrate on the grave, and begins to pour out her sorrow there, unheard and unheeded, save by Him who puts the tears of the orphan in His bottle; and their despairing cries—are they not recorded in His book?

The flood of tears brought her a certain relief. The first passionate outburst over, she thought she would like to remain always by her mother's grave, and perhaps at length, on some clear summer morning, when the sun shone warm and bright, and the birds sang in the trees around, she would go to be with her forever.

It was not strange that Anna did not hear the bell when it rang for the reassembling of the school. Lessons had gone on for nearly an hour ere it was noticed Anna Stour did not occupy her usual place. Three of the boys knew where she would be found, when it was told she was missing. They had been in the churchyard in their playtime. With merry hearts and *smile, the jingle of bells*, two of them, held in with bit and bridle by the third, had run round the corner of the church into sight of the spot where Anna lay. Unconscious of their approach as she was, no sooner had they set eyes upon Anna than they fell back very much like cowards, caught in the act of doing something mean. The bells ceased to jingle, and the boys quietly took their way down the hill to the school.

Anna did not quite understand when the schoolmaster's wife came and led her gently away from the grave. She muttered something about her head, and it needed but a glance to show that there was something seriously wrong with her. Her face was white, and she trembled as with cold, and yet there were great beads of perspiration on her brow. She was well cared for in the school-house until the time for the dismissal of the school came, and then word was sent by one of the boys from the neighborhood of Mullindive for her father, who immediately left in the gig, well provided with warm wraps, to bring her home.

II.

The silvery sheen of the moon was on the waters of Loch Goille far away in the west—so far that it seemed on the utmost verge of the world—as Farmer Stour drove in again through the old-fashioned stone gateway that led to his home, on that chill, late autumn evening. On that homeward journey, with the still little form by his side, and as the gradually lengthening shadows crept over the mountain ridge, strange, deep reflections, stirred by the memory of the past, took an irresistible hold of him. For the first time in many years the strong unemotional man found himself wiping away two great tear drops from off his cheeks.

That night Anna was delirious, and when the doctor came he said she was dangerously ill with brain fever. For weeks it was a question of life and death with her. In her ravings she often imagined herself in her mother's company, sitting with her in the garden after school, or strolling of a Saturday afternoon down by the hedge-rows to the river side. One day, when all was quiet, she spoke of a certain Sabbath afternoon when she and her sisters were gathered round their mother's knee for their usual Scripture lesson. Gradually, and in confused sentences, she repeated some of the conversation that had passed between them on that occasion. Jessie, her eldest sister, who scarcely ever left the sick-room, heard Anna's words, and her mind also went back to that afternoon's lesson. Their Scripture reading had been in John xiv.; and as their mother read the opening verses, Jessie now remembered there had come a slight tremor into her voice and a look of sadness into her eyes. She stopped at the third verse—"In my Father's house are many mansions: if it were not so, I would have told you. I go"—and then she explained that these words were spoken by the Son of Man to comfort His disciples in view of His approaching death. Now that He is going back to God, He gives them the assurance of His unchanging love. Then followed the application, and the voice was husky this time: "My children, you will remember these words when I have gone to these many mansions, and you will think of them as a message from your mother, who waits for you in that better land. God will take care of you, my dear ones, and bring you all there in His own good time."

The crisis in Anna's illness came the night following. The only opinion the doctor had ventured for a week was that if she survived the crisis he had little doubt she would soon be well, and those who knew the doctor interpreted that to mean that he believed she would never reach the fever's height. He remained at the farm house all that night, and nearly all the time was at Anna's bedside. Slowly the watchers counted the hours. By the time the first grey streaks of dawn began to light the eastern sky, either the little life would have ebbed away, or new hope would have set in. The wind moaned deeply as it rose and fell all through that long night; above its sound could be heard the steady, long "wash" of the river as it rolled over its pebbly bed. But those who watched heard Nature's voices as though they heard them not.

When the doctor left for home in the early morning, it was with a lightsome heart. The case had been successfully carried through; far above and beyond that he was glad at the thought that the motherless child of his friend Farmer Stour had been spared, and was now on a fair way towards recovery—a joy and gratitude in which many others shared.

Winter had passed away, and the return of spring once more gladdened the earth ere Anna Stour had regained sufficient strength to enable her to go out into the fresh green fields, or down the old favorite walk to the river-side. But during the long days and weeks of her slow recovery she had been wonderfully happy. The first deep wounds of her great sorrow were closed up; the long night of semi-consciousness that followed had given place to a quiet serenity, and even buoyant hope, which astonished those who knew her best. Explain it, or trace with any degree of certainty how it had been wrought, she never could, but out of the great unseen the message of that Sabbath afternoon's lesson—her mother's message from the better land—had come to her in the power of the Divine Love: "Let not your heart be troubled: ye believe in God, believe also in me. In my Father's house are many mansions: if it were not so I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also."—JAS. MACKENZIE.



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REST.

Come, heavy laden one,
Where'er thou art;
Lay at the Master's feet
Thy broken heart;
Cast thou on Him thy care;
Though hard thy cross to bear,
Jesus, who answers prayer,
Sweet rest will give.

Think of His tender love,
Boundless and free;
Think of His precious words
Spoken to thee.
What though thy faith be small?
What though thy tears may fall?
Jesus, who knows them all,
Sweet rest will give.

Long though the weary night,
Joy will be thine;
See through the rifted clouds
Hope brightly shine;
Rest from the tide of woes,
Rest and a calm repose,
Rest that shall never close,
Jesus will give.

—FANNY J. CROSBY.

WORRY.

It was Arthur Helps who first set it down in clear prose that the one outstanding feature of modern life is Worry. He might have added that it is also among the earliest to appear. A lad has hardly entered on business when he feels the grip of this invisible foe. At school, there is still to a large extent a happy unconsciousness; the schoolboy may indeed "creep unwillingly" to his daily tasks, but as a rule he is very soon jumping and running gladly among a host of his companions. Any slight shadow of care quickly vanishes in the playground. A boy may be utterly and inexpressibly miserable for five minutes. But, if he is healthy and sane, within the next five minutes he has forgotten his despair, and is busy with some one of the numberless activities of boy-life.

It is otherwise when the school-door bangs for the last time on the boy's departing form, and he is launched on the restless waves of daily business. The first duties may be simple and few, but along with them comes the grave sense of responsibility. More or less, he is placed in charge of certain things and affairs, and he begins to drag the "lengthening chain" of care. At bottom, worry proceeds from this feeling of responsible charge, from the knowledge that you have something laid upon you to be well or ill done, and to result in proportionate praise or blame. A savage living the free heedless life of nature will not have any word in his vocabulary corresponding to worry; for he lives from hand to mouth, without reflection or repentance. But a civilized man pays for his progress in arts and comforts by the heavy tax of anxiety and habitual care. His educated sensibilities thrill at many points painfully, as he treads the daily path. He is always asking himself, Am I efficient? Have I done what is required? Am I succeeding? Can I do more and better?

Everyone knows the familiar pain, because it comes to all with the first efforts of active life. It is a shallow observation of young men which adjudges them to be light-hearted and less anxious than their elders. A very short acquaintance with business circles tells a different tale. Young shoulders nowadays carry old heads. The pace is so keen, competition so close and even unscrupulous, the supply of ordinary workers so far beyond the demand, that most young fellows in business have an early maturity, and know worry for a daily companion. This is not to say that the worker of extraordinary talents and aptitudes is free from similar care. The anxious faces of distinguished men would contradict that. Still, the worries on the upper range have a dignity and importance lacking in common life. It is commonplace, sordid, petty worry which is hardest to bear. And this is what falls to nine-tenths of the race.

From this point of view, the lives of multitudes of young men call for sympathy. Their lot is one of obscurity; they suffer unnoticed and unpraised; they carry their load without the cheering sense of being engaged in great affairs. It is not theirs to fill the public eye, and gain a renewed strength from the excitements of a distinguished career. Their cares are about pence, not pounds; about

trivial and everyday things, not the affairs of a nation, or the destiny of empires. The head that wears a crown does not lie more sleepless than many a poor night-capped mortal, thinking of some bill to meet, some fault committed in the day's task, or some duty to be undertaken on the morrow.

Kind friends may and do say, Don't worry! They might as well say, for many if not most, Don't breathe! Man is borne to it, and cannot alienate the sad birthright. And the shadow lies dark on many young brows. Some, who scan this page, know what it is to rise and go to rest, to work and pause, with an ever-pressing pain at the heart, a dull mysterious aching which hardly ceases during their waking. No doubt, temperament has much to answer for here. But the growing pressure of modern life brings worry even to natures which God made to be bright and cheertful.

How shall we meet it? First, by accepting the situation. To worry is bad enough; but to worry about our worries is a gratuitous doubling of care. Realize your tendency, and you will not aggravate it by rough measures of relief. Then, patience must be learned. A young man must strive "to labor and to wait." Wait, till you see further into the design of it.

"Shun desperate remedies; the darkest day,
Wait till to-morrow, will have passed away."

Lastly, if you would effectually meet this trial, cultivate a habit of constant quiet prayer. Keep near to God, as the child keeps close to its parent in danger. Then, although "careful and troubled about many things," you will still have the One Thing Needful.

THE BIBLE CLASS.

JOHN'S LAST WORDS.

(For Dec. 19th.—Selections from 1 John.)

BY PHILIP A. NORDELL, D.D.*

That the first Epistle of John was written in view of certain errors then springing up in the church cannot be doubted. That its main purpose is polemic may well be questioned. The Apostle by no means confined himself to the refutation of errors that have long ago become obsolete. Had he done this the interest in the Epistle would have disappeared with the extinction of the errors which it combated. Its value lies in the fact that it presents positive and permanent truth in opposition to errors that are constantly reappearing in one form or another, and which, whatever their form, are fatal to the existence of Christianity.

THE CERINTHIAN HERESY.

Irenaeus in his great work "Against Heresies," written between A. D. 182 and 188, speaks of the Apostle John as encountering Cerinthus in a public bath in Ephesus, and as rushing from the bath-house without bathing, exclaiming, "Let us fly, lest even the bath-house fall down, because Cerinthus the enemy of the truth is within." A variety of considerations make it probable that Cerinthus taught in Ephesus during the last decade of the first century. In the same treatise the particular form of error promulgated by him is stated as follows: "Cerinthus, again, a man who was educated in the wisdom of the Egyptians taught that the world was not made by the primary God, but by a certain Power far separated from him, and from that Principality who is supreme over the universe, and ignorant of him who is above all. He represented Jesus as not having been born of a virgin, but as being the son of Joseph and Mary according to the ordinary course of generation, while he nevertheless was more righteous, prudent, and wise than other men. Moreover, after his baptism, Christ descended upon him in the form of a dove from the Supreme Ruler, and that then He proclaimed the unknown Father, and performed miracles. But at last Christ departed from Jesus, and that then Jesus suffered and rose again, while Christ remained impassible, inasmuch as He was a spiritual being." From this it appears that Cerinthus distinguished between the human Jesus, and the celestial Christ; he held that the latter descended upon the former at His baptism, and continued in union with Him until near the close of His earthly ministry, when He deserted Him, leaving the human Jesus to suffer and die. Such doctrine, it will be seen was entirely subversive of the Gospel. It denied the divinity of our Lord, reduced His mission to one of a mere teacher who came in order to illuminate the minds of the elect few, and whose death as a mere man had no relation whatever to any redemption from the power and guilt of sin. The real Christ could not suffer

*An Exposition of Lesson 51 in The Bible Study Union Sunday School Lessons on "The Three Great Apostles."

the man Christ Jesus was only a phantom Christ. By denying the necessity of an atonement Cerinthus denied the sinfulness of sin, and this speedily led to an abandonment of morality in life and conduct.

JOHN'S TESTIMONY TO CHRIST.

In opposition to this fatal heresy John proclaimed at the very outset of his Epistle, as he had in his Gospel, the genuine incarnation of God in Jesus of Nazareth. He was the eternally pre-existent God, the Centre of the universe, who, from the moment of His assumption of humanity, was truly God and truly man, God tabernacled in human flesh. The power, wisdom, glory of the historic Christ was inseparably connected with the person, wisdom, and glory of the prehistoric Son of God, the Word that was before all things and that from the beginning was with the Father. This was the Christ whom John himself, as well as the other disciples, had heard, had seen with their eyes, whom they had gazed upon with astonishment and wonder, and whom their hands had touched. He was no phantom man, no intangible Christ. In entering the domain of human life He had so manifested Himself to every avenue through which men acquire knowledge as to leave absolutely no room for the false doctrines of Cerinthus. "Those who read his (John's) letter could have no doubt that he was referring to the time when he saw the face of Jesus Christ, when he heard His discourse, when he grasped His hand, when he leaned upon His breast." This personal knowledge of the Incarnate Word was also a knowledge of the Eternal Life, which, having from eternity existed in the bosom of the Father, was now manifested in the bosom of humanity. This was the personal God man concerning whom John and the Apostles testified with the absolute confidence of eye-witnesses. The purpose of this testimony was that the readers of the Epistles might enter into fellowship with the Apostles, the fellowship of the redeemed in the church, as other believers had; and this fellowship one with another is also a fellowship with Jesus Christ. This testimony of the Apostles to the person and work of Christ supplements that which the Father had already given, and which is greater than any which men can give. God's testimony is conveyed through three channels, the water, the blood, and the Spirit. Through Christ's baptism, through His passion, and through the divine Spirit, God bears witness to the Messiahship of Jesus. These combined testimonies constitute the refutation of every anti-Christian spirit in every age.

FOR THE SABBATH SCHOOL

International S. S. Lesson.

LESSON VII.—JOHN'S MESSAGE ABOUT SIN AND SALVATION.—DEC. 19.
(John i. 5:10-13:16.)

GOLDEN TEXT—"If we confess our sins, he is faithful and just to forgive us our sins." 1 John i. 9.

TIME AND PLACE—Written probably about A. D. 90-95, Ephesus. INTRODUCTION—The Apostle John, who wrote the Epistle from which our lesson is taken, lived to a great age, and in his later years, during which this Epistle was written, lived in Ephesus, from whence he was for a time banished to the island of Patmos, where the Book of Revelation was written and probably this letter also, though Ephesus is usually given as the place. It is called a Catholic Epistle, that is, it was designed for all the churches.

VERSE BY VERSE V. 5. "The message which we have heard of him."—That is, which John had heard of Jesus Christ. "Declare unto you." He announces it in this letter. "God is light."—As the sun is the source of light in this world, so God is the source of all spiritual light. "No darkness." Nothing that is unspiritual, evil.

V. 6. "Fellowship."—Close and intimate companionship. "Walk in darkness."—That is, live without God's favor and in disregard of His will.

V. 7. "Walk in the light."—Live in His favor, and in conformity with His will. "Cleanseth us from all sin."—Not only secures pardon, but removes the pollution of sin.

V. 8. "Faithful and just."—He has promised to forgive the repenting sinner, and He is faithful to that promise.

V. 10. "We make him a liar."—Because He has declared that all have sinned.

V. 11. "My little children."—The Apostle was very aged, and he looked upon all believers to whom he wrote as his children in Christ. "An advocate." An advocate is one who pleads before a court in behalf of an accused person. "The righteous." The sinless one.

V. 12. "The propitiation." The sinner has offended against God's law. Jesus has shed His blood that He might satisfy the demand of the law and reconcile us to God.

V. 13. "We do know."—That is, we have this evidence.

V. 15. "Keepeth his word."—This is evidence of our love to Him.

V. 16. "To walk, even as he walked."—To live such a life as Christ lived.

CHRISTIAN ENDEAVOR.

DAILY READINGS.

First Day—"John's Message about Sin and Salvation." 1 John i. 1-26.

Second Day—"This is the Promise . . . Eternal Life." 1 John ii. 7-29.

Third Day—"Sin is the Transgression of the Law." 1 John iii. 1-12.

Fourth Day—"He laid down His Life for us." 1 John iii. 13-24.

Fifth Day—"God hath given to us Eternal Life." 1 John v. 1-21.

Sixth Day—Reconciled to God by Christ's Death. Rom. 7: 1-21.
PRAYER MEETING TOPIC.—DEC. 19.—OUR SINS AND HOW TO GET RID OF THEM. Luke xiii. 23-30.

DANGERS FROM WITHIN.

The Christian is now in an enemy's country. He is living in a world at enmity for the most part against his Lord, and against himself as one of His followers. He is exposed, therefore, to numberless outward dangers. But these are not all; nor indeed are they his worst enemies. Besides these, there are dangers from within—enemies in the very citadel of his own heart.

To begin with, I would have you always bear this in mind—that we have all of us to contend with a corrupt and evil heart. Although the heart may have been renewed by the Holy Spirit, there is a remnant of sin and corruption, which still clings to us and will cling to us to the very last. Hence, in every really earnest soul there is a continual and mighty struggle: "the old man" rebels against "the new man." There is an inward conflict ever going on. All God's people feel this more or less. Hear what St. Paul says of himself: "To will is present with me; but how to perform that which is good I find not; for the evil that I would not, that I do." "I find then a law, that, when I would do good, evil is present with me." Rom. vii.

In the beginning of a Christian's course he is often disposed to fancy that the work of grace is already completed, that the warfare is over, and that henceforth all will be smooth and peaceful. And then he thinks it strange to find himself tried and perplexed by inward struggles. He believes; and fancies that he shall never again be troubled by weakness of faith. The flame of love burns brightly in his heart; and he imagines that it will never fall, or grow dim again. Ah, but he forgets that he has within him this evil heart, always ready to go wrong. For, though he can say with thankfulness, "I delight in the law of God, after the inward man," he is forced, by sad experience, to add, "But I see another law in my members warring against the law of my mind, and leading me into captivity to the law of sin which is in my members." Rom. vii. 22, 23.

Marvel not, then, dear Christian Endeavorer, if you find that there is a sore conflict going on within you. But rather rejoice; for it is a proof that there is life in your soul. Neither marvel, if you feel the weight and pressure of indwelling sin; for the more you know of true holiness, the more sensible will you be of the existence of sin within you, and the more you will be distressed at its presence.

Let me now try and point out to you in what various ways these corruptions will show themselves. And so let me put you upon your guard.

1. Beware of Pride. But you will say, perhaps, "Now that I have taken the Gospel as my rule, is there any fear of pride springing up in my heart?" Yes, there is much fear of it. There is such a thing as spiritual pride. And this is a danger which is by no means unusual in the case of a young believer. Now that the Holy Spirit has begun to enlighten you, and you already see things, as it were, with new eyes, and know many truths which you were, but a short time ago, quite ignorant of, perhaps you feel astonished that others can be so blind. Then comes the Tempter, and fills you with the notion that you are better than they, that your sight is clearer, your knowledge greater, and your strength firmer. You feel that you are on a rock, and fancy that you shall never be moved.

If it be so with you, let me put in a word in time. You see more than you once did, and more perhaps than many; but there is much dimness yet. You have much still to learn. Your strength is only weakness. Can that little child, which you notice in the street, walk alone? It may try; but it will fall. Its mother's hand must lead it. And you are but as a little child. The "everlasting arms" must be underneath you, or your strength will surely give way. "Let him that thinketh he standeth take heed lest he fall."

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.

At the annual congregational social of St. Paul's church on Friday evening last a special invitation had been extended to the Professors and students of the Presbyterian College. This was gratefully accepted. There was a goodly representation and Prin. MacVicar in a brief speech expressed the thanks of those connected with the institution for their courtesy. After an excellent programme of music the climax of the evening's interest was reached in the presentation of a handsome grandfather's clock and fancy table to Mr. and Mrs. J. L. Morris who have recently retired from the Sabbath school after twenty years service, the former as Superintendent and the latter a teacher of the infant class. Eulogistic speeches were made by Dr. Barclay, Mr. Philip Ross, Mr. James Tasker, Prof. Murray and Prof. Ross, the new Superintendent. Mr. Morris briefly responded on behalf of Mrs. Morris and himself, after which the whole of the large company assembled adjourned for refreshments.

At a special meeting of the Presbytery on Monday the 29th Nov. the call from Melville church to the Rev. T. W. Winfield of Ottawa was sustained. There was developed some rather unexpected opposition to the call from a section of the congregation that desired more satisfactory assurances as to Mr. Winfield's position on the temperance question. Westmount has always refused to sanction any licences for the sale of liquor and rather prides itself on its freedom from the curse of the liquor traffic. They were anxious therefore to make sure of having in the new pastor of Melville Church one who could be counted on to encourage and sustain the temperance sentiment of the place. Evidence was furnished that Mr. Winfield's views had undergone considerable change since he gave evidence before the Royal Commission on the Liquor traffic. The assurances given were only partially satisfactory to the dissentients, but in view of the fact that the call was signed by over three-fourths of the membership the Presbytery felt that it could not do otherwise than sustain and transmit it to the Presbytery of Ottawa with the request for his translation. At the meeting of the Presbytery of Ottawa held on Thursday the 2nd Dec., the Rev. Prof. Campbell Messrs. A. C. Hutchison, D. McCormick and J. Brown appeared to prosecute the call which was accepted by Mr. Winfield and his translation ordered.

The Rev. Thomas Bennett of Taylor church, having accepted the agency of the Montreal Bible Society has tabled his resignation of his charge. The congregation has been cited and the matter will be disposed of at the regular meeting of the Presbytery on the 14th inst.

The Committee appointed by the last General Assembly to take over the Ottawa Ladies' College from the Board of French Evangelization is applying to the Ontario Legislature for an act of incorporation so as to hold the property in a regular way. Under this management the institution is making satisfactory progress and doing an excellent work.

GENERAL.

Rev. T. W. Winfield, of the Globe Mission, Ottawa, has accepted the call to Melville Church, Montreal.

Rev. L. H. Jordan, B. D., of St. James Square Church, Toronto, preached at Upper Canada College last Sabbath evening.

At a union thanksgiving service held in Alma Church on Thanksgiving Day, a collection was taken up in aid of the bush fire sufferers, when \$10 were contributed.

Mrs. T. C. Keefer has given \$2,500 to the New Edinburgh Presbyterian church. The church is now free from debt and the salary of the pastor, Rev. J. A. Macfarlane, has been increased.

On Thursday evening, Nov. 18th, the members and adherents of the Presbyterian church, Tamworth, presented the Rev. Mr. Hallastyne with a purse of money, a family Bible and an address.

The Rev. James Hastie, Cornwall gave a series of discourses in November to his congregation in connection with the 250th anniversary of the completion of the Westminster Standards.

Rev. Prof. Scott, formerly of Manitoba College, who is at present lecturing in Queen's College, Kingston, has received a call to Hespeler, Ont., which he will accept at the conclusion of his college duties.

Rev. J. Hudson Taylor, of the China Inland Mission, occupied the pulpit of Central Presbyterian Church, Toronto, and Rev. D. Macgillivray, of Honan, that of Bloor street Church last Sabbath evening.

The Rev. N. E. Knowles B. A. of Ottawa conducted services in connection with the 51st anniversary of Knox Church, Cornwall, on Sunday 5th Dec., and on Monday evening delivered his brilliant lecture, "The Sunny South."

On Thursday, Dec. 2nd, the Presbytery of St. John accepted the resignation of Rev. Mr. Corbett, of South Richmond, to take effect the last of December. The pulpit will be declared vacant on the 2nd of January.

Very successful services were held in the Presbyterian church, Duart on Nov. 14th when the congregation put upon the plate the sum of \$108. On Monday evening 15th a "Thanksgiving social" was held when a further free-will offering of \$15, was given.

The Young People's Association of St. David's Church, St. John, N. B., has issued a neat programme for the current session. The bill of fare provided is exceptionally interesting, and the young people are promised a profitable and pleasant series of gatherings this winter.

The memory of the late Rev. John Burton of Gravenhurst will be perpetuated at the Sick Children's Hospital here, a friend of the deceased gentleman having endowed a cot to be called "the John Burton cot" in that institution, paying to it for that purpose the sum of \$2,000.

Union thanksgiving services in connection with the Ministerial Alliance were held in Zion church, Brantford, on Thanksgiving Day, Rev. Dr. Cochrane being the preacher. Dr. Cochrane also preached the annual sermon to St. Andrew's Society in the same church the following Sunday evening.

A special lecture was given in both the North Pelham and Louth Presbyterian churches by the pastor, Rev. Jas. Buchanan, on Thanksgiving Day, to commemorate the 250th anniversary of the "Confession of Faith and Catechisms." The lectures were intensely interesting, and were much appreciated.

The many friends in Bracebridge of the late Dr. Clark will regret the removal of Mrs. Clarke and her daughter to Paris their former home. The esteem, in which the congregations of Bracebridge and Monk regarded their late pastor, is expressed by their payment of the salary till the close of the year and of an additional sum, in all nearly \$140.

The recent anniversary services in the Presbyterian church at First Esna were a decided success. Rev. W. R. McIntosh of Allandale preached very appropriate sermons morning and evening. The attendance was very large on both occasions. On the evening of Thanksgiving Day, the usual fowl supper was held. An excellent programme of music, etc., was enjoyed by all. The entire proceeds amounted to \$96. The congregation and Mr. Smith their pastor are to be congratulated on the successful results.

The Presbytery of Ottawa met Dec. 2nd, and sanctioned the call of Rev. T. W. Winfield to Melville church, Montreal. There was a large attendance. Rev. Mr. Eadie acted as Moderator. Messrs. J. C. Savage and John Reid represented the Globe mission, and Prof. Campbell, Messrs. A. C. Hutchison, Duncan McMurrack, Q.C., and James Brown of the Melville Presbyterian Church were present to extend the invitation. After a discussion Rev. Mr. Herridge moved that Mr. Winfield be released from his duties in Ottawa and the motion carried. Mr. Winfield will now accept the call.

The annual meeting of the W. F. M. S. was held in St. Andrew's Church, Appleton, recently, the president, Miss Turner, in the

chair. The choir sang an opening hymn, followed by the scripture lesson by Mrs. And. Wilson, jr., and prayer by Mrs. John Stewart. Mrs. (Rev.) Macfarlane read a paper entitled "Giving," which was much appreciated; an address on Missionary Work, by Mrs. Cooke, of Smith's Falls, was excellent. Mrs. Torrance, of Carleton Place, rendered a solo in a very pleasing voice and was well received. Short addresses were given by Revs. Macfarlane, of Franktown, and the pastor, G. T. Bayne. Misses Auggie and Jennie Baird opened the Thank-offering envelopes, and read the texts. The Thankoffering amounted to about \$30.

Rev. S. R. MacClements was inducted on Thursday last into the pastorate of Chalmers Church, Toronto, in succession to the late Rev. John Mutch. Rev. Wm. Burns presided, and the induction sermon was preached by Rev. C. R. Fakin, of St. Paul's Church. Rev. Principal Caven addressed the minister, and Rev. Wylie Clarke of Brampton, the congregation. After the service, a reception was tendered to Mr. and Mrs. MacClements in the school-room, which was tastefully decorated. Music and refreshments enlivened the proceedings. In the evening there was another large gathering in the church. Speeches were delivered by Rev. W. J. McCaughan, Rev. Dr. Thomas, Rev. D. C. Howsack, Rev. Alex. McGillivray, Rev. Jesse Gibson and others. Mr. MacClements was presented with a gown and cassock. On Sabbath, crowded congregations greeted Rev. Dr. MacClements on his first appearance as pastor. In the evening several hundred were turned away. The pastor took as his subject in the morning, the "Biography of a Saved Soul," which he treated in a manner that evidently affected the large congregation present. In the evening he preached from the words, "Behold! I stand at the door and knock." He divided his discourse into two parts, in the first of which he dealt with God's part in salvation, and in feeling words depicted His love for the sinner and Christ's patience and long suffering in dealing with him. In the second part, he showed man's part in opening the door, and ended with a strong appeal to all to answer the Saviour's knock. Special music was given by the choir, including an anthem, "Seek Ye the Lord," and a duet by Mrs. Cockburn and Mr. G. G. G.

There was a large congregation at the morning devotional Thanksgiving service held in East Presbyterian church, Oak street. Rev. J. A. Morrison, pastor conducted the service, and the sermon was preached by Rev. C. R. Moffatt, D.D., whose text was the 12th verse, 7th chapter, 1st Book of Samuel: "Hitherto the Lord hath helped us." The reverend gentleman preached a very earnest sermon, during which he referred to Canada's bountiful harvests this season, and the grace of the omnipotent power that had fostered and blessed it until it was ripe for the reaping. In the evening Rev. J. A. Morrison and Mrs. Morrison gave an "At Home" in the parlors of the church. Over five hundred adults were present in addition to a large number of children, for whom a distinct entertainment was provided in the church auditorium. The beautiful decorations of the parlors were a high tribute to the artistic skill of the young people of the church, who undertook the work. On the platform of the largest parlor was a dainty little arbor, fashioned on the plan of a summer garden-house. Here Newton's string orchestra were seated, and they rendered a fine programme of standard and popular selections. At a few minutes past eight o'clock a regular concert programme commenced, and was carried through. For this Rev. Dr. Moffatt presided. Mayor Shaw, who was present, made a brief congratulatory address, and the pastor of the church extended a hearty welcome to all. In the church auditorium, through the kindness of Mr. Whittemore, the children were entertained by a number of splendid limelight views. These included "Jesus's First Prayer," "John Plowman pictures" (Spurgeon), views of Canada, views of the Holy Land, pictures of birds and flowers, and, in conclusion, an illustrated version of "Rock of Ages." Mr. W. E. Groves, Superintendent of the Sabbath school, explained the pictures. As each child left the building at the close of the

entertainment, he or she was presented with a box of bonbons. Throughout it was a most delightful evening, and all present expressed their sincere pleasure at the kindness of Mr. and Mrs. Morrison in giving them an opportunity to spend so pleasant an evening.

The induction of Rev. A. P. Logan to the Presbyterian church at Bedford, Sackville and Waverley, was held Monday, Nov. 29th, at Bedford. There was a large congregation present and Rev. A. V. Moreash, preached an appropriate sermon on "Jesus Only" and Rev. T. Stewart, Moderator of the Presbytery, inducted Mr. Logan into his new charge. Afterwards he was addressed by Rev. Dr. Black. Rev. T. Fowler laid before the people their duties to their new pastor. At the close of the services an interesting social was held, when refreshments were distributed.

LONDON PRESBYTERY.

This Presbytery met in Knox Church, St. Thomas, pursuant to adjournment, on Tuesday, Nov. 9th, 1897, at 11 a. m., and was duly constituted. Rev. J. G. Stuart, Moderator and Mr. G. Sutherland, Clerk.

After reading the minutes of the September meeting and the special meeting of Oct. 22nd, the docket was read, and the order of business arranged. Mr. Drummond reported on behalf of the Committee on the printing of the Presbytery's minutes in pamphlet form—that the same may be done at the rate of 50 cents per page—amounting to about \$35 per annum. The Committee recommend, that the minutes be printed from the beginning of 1898. The report was received, and the recommendation adopted. Mr. Drummond and the clerk were appointed to issue the matter. The following minute was given in by Mr. W. J. Clark in connection with Mr. Talling's removal from the Presbytery. "On the occasion of the resignation of the pastorate of St. James Church, London: by the Rev. M. P. Talling, B. A., and his consequent removal from the bonds of the Presbytery of London. This Presbytery desires to place on its records, a statement of hearty appreciation of Mr. Talling's services during the past seven years as pastor of St. James Congregation, and member of this Court. He has been faithful and diligent in the discharge of duty devolving upon him in his own congregation; regular in his attendance at Church Courts—ready and willing, always to undertake and faithfully carry out any work laid upon him in the interest of the Church. He has so conducted himself, as to deserve and gain the esteem and affection of his brethren and they devoutly pray, that wherever his lot may be cast the blessing of the Lord may rest upon him—and that in the future—as in the past, he may continue to be largely used for the advancement of the cause of Christ, and the edification of His people." The minute was received and adopted. The Committee on the "Constitution of Young People's Societies," presented their report as follows: When the Young People of a congregation desire to organize a Young People's Society, they shall signify their desire to the Session, and on obtaining its consent, the pastor shall arrange for a meeting with the view of organizing.

The constitution as agreed on by the Presbytery is as follows: 1. The name of the Society shall be The Y. P. Society of the congregation. 2. The object of the society shall be (1.) the diffusing of information concerning the Mission Work of the Church, and specially that done in our own country. (2.) The cultivating of a devotional spirit among the members and discussion of missionary topics. (3.) The collection of missionary funds.

3. Members.—The Society shall be composed of those young people, being members or adherents of the congregation, who enroll as members.

4. Officers.—The officers shall be as follows: Hon. President, the pastor; President, two Vice Presidents, Recording Secretary, Corresponding Secretary, and Treasurer, together with conveners of committees that may be appointed.

5. The duties of President, Vice Presidents, Recording Secretary and Corresponding Secretary shall be such as devolve upon persons filling similar offices. It shall be the duty of the Corresponding Secretary to

conduct the correspondence with the Presbyterial Society, etc.

The regular meeting of the Society shall be held. A special meeting may be called, at any time by the President, or at the request of three members. The report, as thus agreed on, was adopted. The Moderator, as convener of the Committee, on the situation and condition of St. James' Congregation reported progress—the Committee was continued. The Committee on augmentation reported, that the Assembly Committee have agreed to grant the amounts asked for this year—the report was received and adopted. The Committee appointed to allocate to the various congregations, the amounts required of each for the various Schemes, reported their diligence in doing so—the report was received and adopted. The Moderator of Presbytery, Messrs. J. Currie, J. W. Clark, Towers and Mr. George Elder were appointed a Committee to present some scheme, wnet contributions to the Schemes of the Church, at next meeting of Presbytery.

The Presbytery ratified the appointment by the *pro re nata* meeting of Presbytery for the ordination and induction of Mr. Gilmore, at Pottersburg, on the 11th inst. at 7 p. m.

The Presbytery adjourned, to meet at Glenora on Monday, January 10th, 1898, at 7:30 p. m. for conference, and on Tuesday, January 11th, at 9 a. m. for business—and closed with the benediction.—GEORGE SUTHERLAND, Clerk.

GUELPH PRESBYTERY.

The meeting of this Presbytery was held on the 16th inst., in Chalmers Church, Guelph. Mr. P. J. McLaren, B. A., of Belwood, presided as moderator.

Dr. Dickson reported that he had moderated in a call at Hepler, which had come out in favor of Mr. James S. Scott, a licentiate of the church, with a guarantee of stipend of \$900 a year, with free use of manse. Commissioners from the session and congregation were heard in support of the call. The call was sustained. The clerk was instructed to inform Mr. Scott of the fact, and arrangements were made for his ordination and induction, in the event of his accepting.

A motion by Mr. Atkins to overture the General Assembly to appoint a Board of Theological Examiners. A committee was appointed to prepare an overture to the Assembly on the subject, and report at next meeting.

The clerk reported that the General Assembly's Committee on Augmentation had agreed to the application for a grant of \$150 to Hawkesville and Lanwood, on condition of their coming up to the \$450 required from congregations asking such aid. The matter was referred to the Presbytery's Committee on Augmentation.

A committee was appointed to report on the business emerging from the proceedings of the last General Assembly, requiring the attention of Presbyteries.

A report from the Committee on a communication from the Prisoners' Aid Association was presented, consideration was delayed till the next meeting.

The report of the Committee on the mode of appointing commissioners to the General Assembly was referred back for amendment.

The motion, of which Dr. Middlemiss had given notice, to overture the General Assembly to enact an ordinance in terms of the Barrier Act for a larger representation of the Ruling Eldership in Presbyteries and Synods, was delayed, to be brought up at the usual annual Presbyterial conference in March.

A motion, of which Mr. Martin had given notice, that it be a standing rule of Presbytery that the Sessions of vacant congregations report at each meeting the supply they have had in their pulpits, was adopted, without discussion.

Mr. Atkinson gave notice that he would move at next meeting that application be made to the General Assembly to disjoin this Presbytery from the Synod of Toronto and Kingston and join it to the Synod of Hamilton and London, and Mr. Horne that he would move the appointment of a standing committee on Systematic Benevolence.

In the evening the Presbytery met at 8 o'clock in the body of the church, the pub-

lic having been invited to be present, to celebrate the 250th anniversary of the Westminster Assembly of Divines. According to previous arrangements, addresses were given, the first by Dr. Dickson, of Galt, on the events, civil and ecclesiastical, leading up to the calling and meeting of the Westminster Assembly; the second by Dr. Torrance, sketching some of the leading members of the Assembly; the third by Dr. Middlemiss, of Elora, on the work of the Assembly and the doctrinal history of the Church. All the addresses showed extensive research on the part of the speakers, and were listened to with interest by those present.

Next meeting of Presbytery was appointed to be held in Chalmers' Church, Guelph, on the third Tuesday of January, 1898, at 10.30 a. m.

ALGOMA PRESBYTERY.

This Presbytery held its half-yearly meeting in St. Andrew's Church, Sault Ste. Marie, on September 22nd and 23rd. There were present eight ministers and five elders. The moderator's term of office having expired, Mr. Pelletier was chosen moderator for the next year.

The Supt. of Missions was invited to sit with the Presbytery as a corresponding member.

In Conference, "The Responsibility of Parents in regard to the Spiritual training of their children," "The importance of teaching our children and young people the Shorter Catechism," and "Church Life and Work" were introduced and discussed by Messrs. Robertson, Rennie, Armstrong, Duucan, Pelletier, and the Supt. of Missions.

Messrs. Garrioch, MacLennan and Young, were appointed a committee to nominate standing committees.

Messrs. Rennie, Findlay and Garrioch, were appointed a committee to consider the Requirements of the Church for '97-8, and prepare estimates for the guidance of our missionaries and people.

Messrs. MacGillivray and Beshgetoor were invited to sit with the Presbytery as corresponding members.

Having been conducted through the Canadian Pulp Mill, by the kindness of Mr. Laog, through the generous permission given by F. H. Clergue, Esq., manager, the Presbytery acknowledges the courtesy shown them, and express their delight in seeing such a vast and important enterprise established at Sault Ste. Marie, and thank the manager for the privilege and courtesy extended to them.

The Moderator was instructed to forward a copy of his interesting report on French Evangelization to Mr. Taylor. The recommendations in Mr. Findlay's report; and, those also by Mr. Rennie in the Home Mission Committee's Report were considered seriatim and adopted, one of which was that our missionaries be requested to preach missionary sermons before taking up collections for the Schemes of the Church.

The Committee appointed to nominate Standing Committees having reported, the Presbytery agreed to the following:—

Home Missions:—Messrs. Rennie, Pelletier, Armstrong, MacLennan, Robertson, and Paul.

French Evangelization:—Messrs. Lougheed, Rennie, Pelletier, and Paul.

Church Life and Work:—Messrs. Robertson, Armstrong, and Young.

Statistics:—The Clerk and Mr. Armstrong.

Students and Catechists:—Messrs. Robertson, Rennie, and Bickell.

Augmentation:—Messrs. Findlay and Hartley.

Y. P. S. C. E.—Messrs. Lougheed, Garrioch and Nixon.

The thanks of the Presbytery were tendered to the pastor, managers, and good people of St. Andrew's Church, Sault Ste. Marie, for the great kindness, and generous hospitality shown to the Presbytery, during our stay among them. To the young people for the excellent entertainment provided at our opening Session, and, to the Session, for having so generously provided the drive to the Dominion Canal, and the Pulp Mill which proved such a satisfactory and memorable visit. D. H. MacLennan, Clerk.