

Pages Missing

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God is Love.

I say to thee, do thou repose
To the first man thou mayest meet,
In lane, highway, or open street;—

That he, and we, and all move
Under a canopy of love,
As broad as the blue sky above.

That doubt and trouble, fear and pain,
And anguish, all are shadows vain,
That death itself shall not remain.

That weary deserts we may tread,
A weary labyrinth may tread,
Through dark ways underground be led.

Yet, if we will our Guide obey,
The dreariest path, the darkest way,
Shall issue out in heavenly day.

And we on divers shores now cast,
Shall rest, our perilous voyage past,
All in our Father's house at last.

And, ere thou leave him, say thou this,
Yet one word more,—they only miss
The winning of that fine bliss.

Who will not count it true that love,
Blessing, not cursing, reigns, rules above,
And that in it we live and move.

And one thing further make him know,
That we believe these things are so,
That firm faith never to forego.

Despite of all which seems at strife,
With blessing—all with curses rife,
That this is blessing, this is life.

Geneva.

REV. THOMAS DOGGETT, D.D.

THERE are three cities in Europe which are pre-eminently beautiful for situation—Constantinople, Naples, and Geneva. Each has attractions of beauty and grandeur imparted by the Creator's hand. Each has been the centre of influences co-extensive with our race. Two of these cities look on mountains, and each looks on a sea. But in many respects Geneva excels them all. It has no Vesuvius like Naples, but it has Mount Blanc. It has no Bosphorus and the Golden Horn, but it has the "placid Leman" and the arrowy Rhone. To the north, low in the horizon, lie the "capt heights" of Jura. To the southeast is "Sovran Blanc," whose crowned summit gleams, now with the growing splendor of the dawn and now with the lessening glories of the setting sun. In the lake, by day, the sky repeats itself with the brilliancy of gilded clouds; at night, the silent stars shine back.

Here Cæsar encamped his legions. Here the Burgundians, who had left the Baltic, rebuilt what the vandals had overthrow. Here Charlemagne concentrated his forces in his war with Lombardy. Here the spirit of liberty and self government has firmly held its fixed abode. In the Middle Ages Geneva was never long in subjection to foreign masters, temporal or spiritual. Here the spirit of religious reform was strong years

before the Reformers came, for here Bonnivard, the "Prisoner of Chillon," paid the penalty of his bold protesting words by a long imprisonment before Farel had seen Geneva. Here Calvin wrote and preached and reigned. And after Luther's death, as Calvin was the acknowledged head of Protestantism, Geneva was the Rome to which all the Reformed churches looked. Here came the leaders of the Church in France, Holland, England, and Scotland, coming like John Knox to learn. Here, since those days, great theologians and pulpit orators have lived the Turretins, Sauvin, Merle D'Aubigne, Gaussin, and others, whom time would fail to mention, here have wrought for the Church and the world. Here religious philosophers, like Naville and Secretan, have taught admiring multitudes. In the sad religious wars Geneva was the refuge of many thousands. After the edict of Nantes it opened its gates to the fleeing Huguenots and has never closed them to the oppressed.

In Geneva Rousseau was born. Four miles away at Ferney, Voltaire had his home. Across the Lake at Lausanne Gibbon wrote a large portion of "The Decline and Fall." Here St. Francis of Sales was bishop, and here he died. Not far beyond Chamouni the great Anselm "honored the mountains by his birth," as St. Francis said. And here, too, Madam Cuyon found a peaceful retreat and friends.

This is the gateway of travellers through France to Italy. Here the daring Alpine tourists rest before they climb Mount Blanc and cross the Mer de Glace. Here poets have drunk in all that their souls could take. Coleridge, Byron, Shelley, Wordsworth, unlike in all things, save the vision and the faculty divine, have here bowed in awe before the mountains and lake and sky.

It is true that to most the greatest attraction to Geneva will be the majesty of nature, but yet they who feel the grandeur of the "silent mount" and the "living streams," will not forget that spirit is superior to matter and that the image of God is nobler than that which leads them there to worship the invisible. They will not forget that to Geneva, more than to all the other cities of the world, the republics of modern times owe the greatest debt, and all Protestants will hold in mind that next to Luther they owe most to Geneva's most illustrious citizen, John Calvin, whose living monument in all the world is the goodly fellowship of Christians souls who hold the eternal doctrines which he taught—*Evangelist*.

Rev. Dr. James MacGregor, of Edinburgh, speaking recently at a bazar, said there was more union in Protestantism with all its sectarianism than in Roman Catholicism, notwithstanding that the Roman Catholic Church arrogated to itself the name of the one holy Catholic Church, being the most uncatholic in the world.

The Presbyterian Review.

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Toronto, January 27, 1895.

Satisfactory Reports.

THE annual meetings have already taken place in a large number of the congregations throughout the length and breadth of the country and it is very satisfactory to learn from the reports submitted that, on the whole, substantial progress has been made all along the line. It would be too much to predict a general increase, from the number of congregations so far heard from, but if those that have reported may be taken as a criterion of the whole, then the membership of the Church has materially increased during the past year, while the funds notwithstanding the hard times which have been exceptionally felt, will make a better showing than had been expected by not a few of the leaders of the Church. It must be gratifying to have to record that the life and work of the Church is, comparatively speaking, in a very satisfactory condition. The records from Sabbath Schools, from Young Peoples' Societies, from Womens' Societies and other active agencies are such as to place beyond doubt, that a great deal of effort has been put forth in the field. In the course of a week or two it will be possible to gauge more accurately the state of the Church in those various branches of work, the number of meetings which by that time will have taken place, providing a fair basis on which to form a general estimate.

A Suggestive Missionary Meeting.

On Tuesday night the 8th inst, there was held in the Central Presbyterian Church Toronto, a missionary meeting, unique even in this age of missionary meetings. The occasion was a farewell to Dr. Glover and his sister who were to start the following day for the Province of Kwang-Si, in Southern China, to labor under the auspices of the International Alliance. Dr. and Miss Glover spoke well, Dr. Simpson who presides over that missionary organization was present and also delivered an address, in which he eloquently set forth impressions of the world's need, received during a trip around the world two years ago. Two or three thoughts are suggested by the meeting that deserve attention.

In the first place the meeting was very large, the church was crowded largely with young people. That was owing to the fact that Dr. Glover and his sister were enthusiastic workers in the Y.P.S.C.E. It illustrated the possibilities of the Y.P.S.C.E., Dr. Simpson asked during his address how many of these young people were prepared to let God have their lives, to be used by Him, and in the foreign field if He so willed. Promptly

a considerable number stood up. Making all allowance for the enthusiasm of the occasion, the response no doubt meant honest purpose of heart to make a complete surrender. Any organization that brings multitudes of young people under such influences deserves a more cordial support than it has in many quarters received. It is capable of infinite usefulness. In the second place it was impossible to refrain from asking the question, Why is Dr. Glover going out under the International Alliance? Here is a young man of exceptional ability—judging by the speech he delivered on that evening—and of intense fervor of spirit, who began his course in the Toronto University, and gave promise of taking the highest place in his class—but health failed and he had to discontinue. What next? His heart is set upon foreign mission work. He is a member of the Presbyterian Church, and would naturally like to serve the Church of his fathers, but he cannot take the required curriculum. In New York in connection with the Alliance there is a course provided not so extensive but specially adapted to the wants of missionaries. He went there and hence goes forth in that connection. Even after the course in New York was completed he would still have gladly served his own church, but the incomplete curriculum might not be acceptable, and then there was no money to send him. The Alliance does not wait for money. So long as they have money enough to pay the fare they trust God for the rest, when the time comes, and upon that guarantee—the guarantee of God's promise Dr. Glover and his sister are willing to go. So they have gone into the service of the same Master it is true—but into another service, and where is the church that can afford to let go her legitimate claim upon such men? The question of funds also forces itself upon the attention. Why is it that the Alliance is sending out scores of men and it is only a few years old, but of yesterday? Scarcely a ship crosses the Pacific in which there is not a company of missionaries sent forth by the China Inland Mission? They have no wealthy church at their back. It is true they are supported by churches—especially Presbyterian Churches—but why do Presbyterian Churches not support their own cause also? Has not the Secretary of Foreign Missions repeatedly announced that there are at present eight competent young men who have satisfied, or will in the spring have satisfied the College Boards, making application to be sent, and that the present prospect is a deficit—that none of them will be sent. How is this? Is it not time to reconsider any policy that accomplishes such results? Is it that the educational standard required is too high—or is it a want of faith that will not send men who are led by the Spirit of God to offer themselves until funds for their support are guaranteed—or is it lack of loyalty and spirituality in the Presbyterian Church, that will not meet the Lord's direct claims upon them? What is it? It is time for a solemn and prayerful investigation.

Where the Hymnal It may be of service to our readers to May be Purchased. inform them that orders for the Church hymnal may be filled at No. 23 Toronto Chambers, corner of Toronto and King Streets with Mr. George B. Burns, who is acting as manager for the Executive of the General Assembly's Committee on the Hymnal. An announcement was made recently by public advertisement, that as the contract with the publisher of the

Hymnal had expired on December 31st 1894, it would not be renewed but that the Executive Committee would publish for the Church. The middleman's profits which it is believed to have been of considerable amount, will thus be saved for the Church funds, and the membership will have the satisfaction of a good service at reasonable prices.

Prisoners Aid Association. We cheerfully draw attention to a small pamphlet published by the Prisoners Aid Association of Canada, containing an account of the objects of the association and the good work it is quietly accomplishing among a class of fellow-men and women whose brand of crime can only be washed off by the blood which maketh whiter than snow.

Death of a Noted Missionary. Much regret is experienced in missionary circles at home and abroad on account of the news recently received by telegraph announcing the death, at Batanga, of Rev. Dr. A. C. Good, the noted explorer and missionary. He was employed by the American Board of Foreign Missions since 1882 and soon became an expert in the African tribal languages reducing some of them, as is usual for missionaries, to writing. He was only forty years of age.

Federation of the Reformed Churches. The proposed federation of the Reformed Churches in the United States is meeting with varying fortune. Here a Presbytery cordially approves of it, there a Presbytery concurs in reasons why it ought to be opposed. But it is too soon to seek a forecast of the probable result. The question is one which has drawn to its side much sympathy and support that will not readily abandon so good a cause. It is also noteworthy that the objections urged, so far, have been mainly of a technical nature.

The Home Study Quarterly. The New Teachers Monthly has been issued, the number for the first quarter of this year coming to hand last week. The Convener of the General Assembly's Sabbath school Committee, Rev. T. F. Fotheringham, M.A., whose indefatigable efforts on behalf of the Sabbath School are known and appreciated, throughout the church, has succeeded in producing a lesson help which bears on every page evidence of industry and careful labor. We cannot too strongly urge on all interested in Sabbath School work to procure copies and to study the lessons.

State of Church Funds. Dr. Reid gives the following comparative statement of receipts up to the 5th Jan'y. 1894—and the 5th Jan'y. 1895.

	Jan'y. 5 1894	Jan'y. 5, 1895
Assembly Fund.....	\$ 718 55	\$ 864 34
Home Missions.....	12,547 82	18,080 23
Augmentation.....	3,363 77	2,821 22
Foreign Missions....	18,157 99	13,392 29
Widow's Fund.....	936 11	1,445 32
Widow's Fund, Rates.....	1,632 82	1,648 58
Aged & Infirm Min't's Fund.	1,393 47	1,304 45
Aged & Infirm Min't's Rates.	2,042 66	2,219 48
Manitoba College.....	428 22	340 15

It is encouraging to find considerable advance in some of the schemes, whilst others, notably the Foreign Missions, are nearly \$5,000, behind the amount received at this date last year. But congregational meetings will be held within a few weeks and the situation will be better known. Let us hope that the returns will give cause for rejoicing.

The Late Rev. Principal Alex. McKnight, of Halifax, McKnight D.D. appears in the current number of the Presbyterian and Reformed Review, from the graceful pen of Rev. Dr. Caven. He pays just tribute to the late Principal's scholarship, his ability and success as a teacher, placing the class-room as the sphere in which his greatest service has been rendered. "His memory," says Dr. Caven, "will be cherished by the Presbyterian Church in Canada, and very specially by the considerable number of ministers who sat at his feet, and who cannot forget the high qualities of their teacher and friend."

CONGREGATIONAL SINGING,

The question of congregational singing has a perennial interest, and at the present time it in an especial manner, invites the attention of the church on account of the preparation of the new Hymnal. We have given liberal and well-bestowed space to the discussion of the Hymnal and public praise, and in the correspondence evoked, there have been many valuable suggestions, one, which we have decided to act upon, being an enquiry as to how congregational singing fares in the larger cities, under the methods now in vogue. Beginning with Toronto, we purpose to send a commissioner to representative, if not to all the Presbyterian Churches in the city with instructions to write a brief description of the service of praise. He will pay particular attention to the manner in which the congregation joins in that service. The harmony which ought to exist between the leading parts of the diet of worship—the prayers, preaching and praise will be noticed, the choice of tunes, the rendering by the choir, the work of the organist, the solos, the anthems, and where possible and expedient notes on the history of the music will be made, but the main object of the articles will be to lay before the reader how far the congregation seems to enter into the spirit of the song worship of the sanctuary. We have been fortunate in securing the services of a gentleman in every respect qualified for such an important task as that here outlined. The qualifications, it will be admitted by those who can appreciate the duty, require to be, not only of a high standard but to embrace the good judgment, and sympathy with the work, and appreciation of the higher motives in the worship of praise, which will guide to fair and adequate conclusions. We believe that in the gentleman commissioned to act for us in this matter, we have found one possessing the necessary qualities of head and heart, and that being so he will be untrammelled by editorial control in his work. We have every confidence in his ability and high purpose in undertaking this work and feel that the interest of the congregations he will visit and of the subject he will deal with, will be safe in his. The articles will appear regularly beginning in our next issue and the congregations may look forward to plain and profitable talk on the important subject referred to.

REPORT ON TEMPERANCE.

Change Made by Last Assembly—No Blanks for Sessions—Presbyteries to Report.

REV. D. STILES FRASER.

For the Review.

Inquiries, which have come to hand, call for explanation of the change made by the last Assembly in the method of Reporting on Temperance. It has been the custom for a number of years to send questions to Sessions, and to have the reports of Presbyteries, Synods, and Assembly based chiefly on the returns made by Sessions.

WHAT THE CHANGE IS.—The report to last Assembly says;—"The proposed change is this, send questions to Sessions only once in three years. In the meantime Presbyteries should keep watch over the interests of Temperance within their respective bounds, note the course of events bearing upon the movement, and keep the subject before the Church by means of Conferences on such phases of the temperance question as may be considered of most practical importance. Presbyteries are also to report directly to the Assembly's Committee, which shall present to the Assembly an annual report on such matters connected with the Temperance Movement as may be of general interest, utilizing the information furnished by Presbyteries. A short list of questions is to be sent to Presbyteries as a guide, but not a limitation, in preparing their reports. Synods should also hold Conferences on Temperance. Their Committees should prepare a suitable programme for that purpose, and not being confined within certain limits, as is now the case, these Conferences, and those of Presbyteries as well, can be carried out so as to be of most practical value within their respective bounds."

REASONS FOR THIS CHANGE.—Unlike such matters as statistics, where it is necessary to ask the same questions from year to year for the purposes of information and comparison, the subject of Temperance, and some others as well, call for different questions each year. It has been the object of the committee for some years to try and secure as full information as possible regarding the outstanding facts of, and prevailing opinions on, the different phases of the Temperance Reform, and to present them in the Annual Reports to successive Assemblies.

In trying to draw up a list of questions for approval of last Assembly it was found that the matters on which it seemed practicable to secure information at present have been pretty fully covered. The Report says,— "The difficulty of finding a list that would elicit information not already obtained, was so great that the thought came up suggesting a change of method. At this point assistance came from the Presbytery of Ottawa, and the suggestion made agreed so fully with the plan about determined on, that it was decided to make the proposals to the Assembly. Since then the Synod of Montreal and Ottawa has added its weight in favor of the proposed change."

The change was unanimously adopted by the Assembly, and appeared to meet with general approval as wise and timely.

ADVANTAGES OF THE CHANGE.—This method will enable Sessions, which are required to report only once in three years, to note the changes that may take place, and add freshness to their triennial reports.

It will also give Presbyteries and Synods, and their Committees on Temperance, more freedom, and greater scope, during the intervening years, in considering the whole question, and in preparing their reports. In this way we should be enabled to learn what special phases of the movement command special attention in different parts of the country. There should also be a greater variety in the different Presbytery Reports than there has been in the past,—that is, if Presbyteries will take as much interest in the matter as they certainly should, and it need hardly be said that very much, as to the success of this work, will depend on the Committee on Temperance of the different Presbyteries and Synods, and, here it is perfectly right to say, "*especially the Convener.*"

This plan should also enable the Assembly's Committee to present interesting information respecting those features of the Temperance movement which are specially prominent in different sections of the country.

THE ACTION OF THE ASSEMBLY ON THIS MATTER is embodied in resolution 5, page 8, of Report as follows.—

"That, in future, until otherwise ordered, questions on Temperance be sent down to Sessions only once in three years,—and that in the intervening years Presbyteries be enjoined to watch over the interests of Temperance within their respective bounds, note the course of events bearing upon the movement, hold Conferences on the subject, and report directly to the Assembly's Committee on Temperance, which shall report to the Assembly,—and that the following questions be sent to Presbyteries?

(1) Have the foregoing injunctions of the Assembly been carried out?

(2) To what features of the Temperance Movement were the friends of the cause within your bounds required to give attention during the year?

(3) What phases of the Temperance Question were discussed at your Conference?

Some of the Presbyteries, through their Committees on Temperance, are already moving in the right direction, in this matter, and, I trust, good practical results will come out of their action. What is wanted is that every Presbytery Committee, and every Presbytery will do what ought to be done, and what *can be done*. It should be borne in mind that this is an *Injunction* of Assembly, which should be loyally carried out by every Presbytery. To do so successfully will require some thought and planning by the Committee, and "*especially the Convener!*" But the subject is worthy, and no one who consents to act on such a Committee should fail to give it all the thought and labor it requires. That is his duty, and I feel confident it will be faithfully done. May I not reasonably hope that, when the time comes to prepare the Report for the Assembly, the full number of good reports will show that this confidence has not been misplaced?

I would like, while writing, to call the attention of Sabbath Schools and Christian Endeavor Societies to the Assembly's *Pledge Cards*, of which nearly fifteen thousand have been used. They are very neat, and cost only 50 cents a hundred. Pledge Books are supplied at 5 cents each. Constitutions, and information about how to work will be gladly sent free to any address. The beginning of the year is a good time to start on new work, or to arise to the carrying on of work, already begun, with fresh vigor. No one can over-estimate the importance of thoroughly instilling into the hearts and lives of our children and youth the principles and practice of Temperance. Who will arise and do this work where it is not now being done? Who will give needed assistance where it is being done? The Assembly's plan of work will be found helpful.

The Presbyterian Hospital of New York.

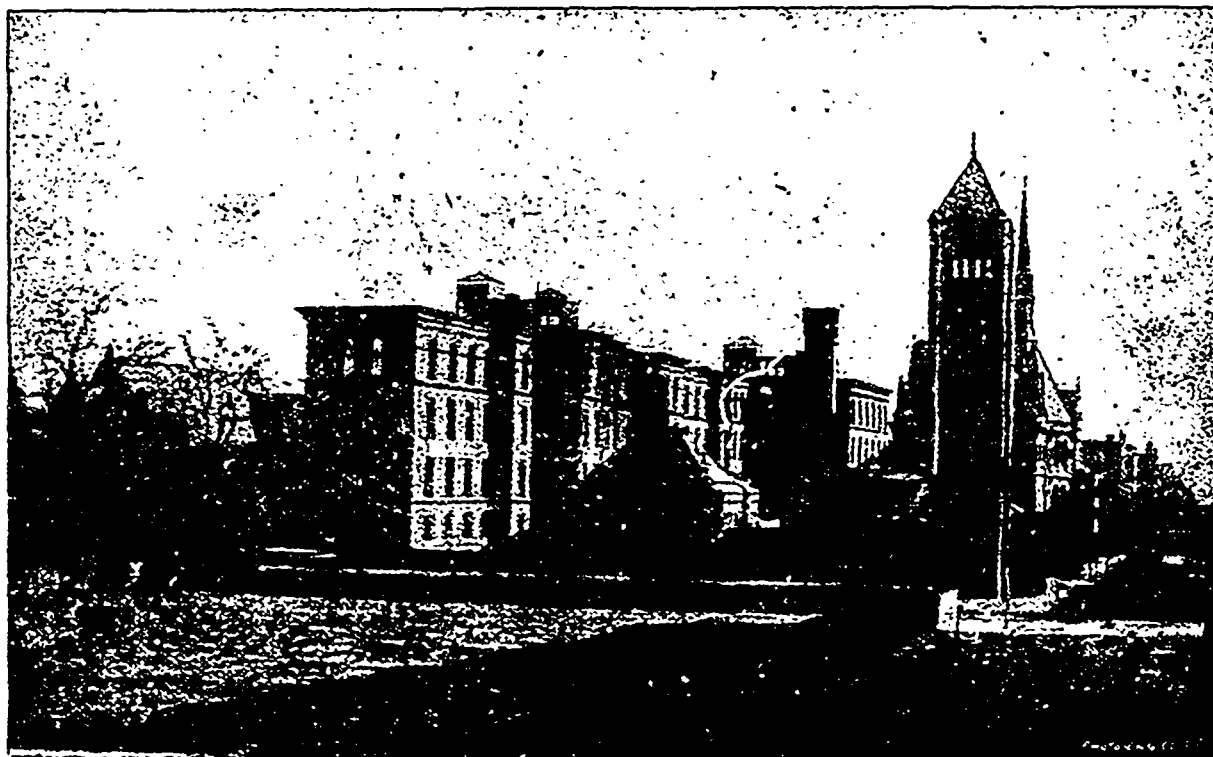
The Presbyterian Hospital was founded in 1868, at the suggestion of the late James Lenox, after consultation with a number of prominent gentlemen of the Presbyterian and Reformed Dutch churches. Mr. Lenox generously donated for its use the block of ground it occupies on Madison Avenue, between Seventieth and Seventy-first Street, and gave towards the buildings \$100,000, to which he added \$150,000 more before they were completed. Others of his associates gave liberally, notably James Brown, John C. Green, Joseph Sampson, R. L. and A. Stuart, W. R. Vermilye, and others. In 1872 the Hospital was opened for the reception of patients with accommodations for one hundred.

While looking to the Presbyterian and affiliated Churches for its support—and the daily religious services are after Presbyterian order—the Hospital has

patients only. In 1888 a building for out-door patients was added, the most carefully planned and the most complete in its appointments of any that had been built up to that time, large enough to accommodate eight hundred to one thousand patients per day, if kept open all the time. At present it is open from one to three o'clock in the afternoon, and the daily average is nearly two hundred.

In December, 1889, the Hospital Building was rendered untenable by fire. In the course of two years new and greatly enlarged fireproof buildings were completed. On the second anniversary of the fire these buildings were opened for the reception of patients, with a capacity of 350 beds, which, in case of emergency, as the prevalence of an epidemic, can be increased to 450.

A training school for nurses was organized at the same time, and has since been in successful operation. Hospital is to-day as thoroughly equipped for efficient work as any hospital in existence.



From the New York Evangelist.

PRESBYTERIAN HOSPITAL, NEW YORK.

been conducted from the beginning on the most liberal principles. Neither color, creed, nor nationality is allowed to interfere with the admission of patients. To be sick and needy have been the only requisites. And whatever would insure the speediest recovery, or add to the comfort of the patient, has been most liberally supplied. As the result a large number of persons have been benefitted, only about ten per cent. of whom have belonged to the religious bodies that bear the burden of its maintenance, and of whom not more than one in thirteen have paid anything for their care and treatment.

In 1880 an ambulance system was added to the Hospital equipment, that cases requiring immediate treatment might be speedily attended to, and the portion of the city east of Central Park was assigned to the Hospital by the city authorities as an ambulance district. These ambulances now bring to the Hospital between fifteen hundred and two thousand patients annually.

Originally the Hospital was intended for indoor

The design of the founders was to care for the worthy poor, those who in health maintained themselves but when sickness came, were unable to provide the aid of skilled physicians, or whose surroundings were unfavorable to their recovery. The faithfulness with which this plan has been adhered to is shown by the yearly reports. Almost every industrial pursuit by which a living is obtained is represented among its patients.

The Hospital has an annual endowment of \$26,000, and from patients, mainly those occupying private rooms, about \$25,000 more. The remaining \$100,000 is supplied by annual contributions from the Presbyterian and Reformed Dutch churches, and donations of individuals, some of whom subscribe a stated sum yearly.

During the last year nearly 21,000 different individuals received medical or surgical aid in its different departments, in-door and out door, at a cost of \$150,000. Of these, only one in ten claimed to be Presbyterians, and only one in over thirteen paid anything for their care and treatment.

THE LATE REV. WILLIAM KING.

Short Sketch of the Life and Work of a Remarkable Minister.

The recent death of Rev. William King, of Buxton and later of Chatham, Ontario, recalls the great work to which that notable man devoted the best



THE LATE REV. Wm. KING.

energies of his palmy days and with which his name will be honorably associated on the record of Canadian history. The Elgin Association was the result of his persistent efforts; the good it accomplished and the principles it vindicated redound at this day to his honor as a man of large practical ideas, and indomitable courage. From an extended sketch of his life and work published in the *Evening Banner* we learn that he was born on November 11th, 1812, near Newton-Linnavady, county of Londonderry, Ireland, and was educated at Glasgow University. At the age of 21 he emigrated with his parents to America and settled with them in the Six Mile Woods in June, 1831. He remained with them one year, then went south and settled in Jackson, Louisiana, where he obtained a situation as Rector of Matthew's Academy. He married in 1840 Mary Phares, daughter of John E. Phares, a planter, by whom he had two children, Theophilus and Mary Elizabeth Chalmers. Theophilus died in May, 1844, at Waterville, Ohio. Mrs. King died at Edinburgh, Scotland, February, 1846, and Mary Chalmers died in May, 1846. In 1846 William was licensed in Edinburgh to preach, and was sent by the Free church of Scotland, as a missionary to Canada. In 1847 he went south to Louisiana, and sold a plantation which he owned there, and manumitted his slaves, fifteen in number, brought them to Canada and formed the Buxton settlement for the social and moral improvement of the colored people in Canada. He labored until the close of the American war, when the affairs of the association were wound up and the young men and women who had been educated at the Buxton Mission went south and found useful employment there. In 1853 Mr. King married a second wife, Jemima N. Baxter, daughter of the Rev. David Baxter, minister of Lillies Leaf, Scotland. Mrs. King died on the 7th of November, 1857, at Buxton, and Mr. King retired from public life in 1858, and moved into Chatham, to spend the evening of his days. During the past few years his constant companion and guardian has been his niece, Mrs. Jamieson, who for a number of years labored as a missionary in the Island of Formosa. The kindness and devotion exhibited by this lady for her venerable uncle has been that of no ordinary friend or even relative, and much of the vigor of body and intellect he exhibited, although past the allotted age, has been due to the constant and sagacious attention he has received at the hands of Mrs. Jamieson, who, in her noble work, has been ably assisted by her sister, Miss Strath.

THE ELGIN ASSOCIATION.

As stated above the object of the Elgin Association was the social and moral improvement of the colored population. The settlement sometimes known as the Buxton and sometimes as the Elgin was situated in the Township of Raleigh, County of Kent, about eight miles south east of Chatham. It originally comprised eighteen square miles of the country and was founded in 1849 by Mr. King who was much impressed with the necessity of some such outlet for the negro. The fifteen negroes of his own household in Louisiana formed the nucleus of the settlement and these were soon joined by those who had passed into Canada on the passing of the Fugitive Slave Bill by the United States Congress. It required all Mr. King's eloquence, tact, earnestness, and faith in his project to overcome the prejudices against his scheme, but he succeeded in organizing a company and raising the necessary funds. The area of land which the Association was allowed to hold under the incorporating statute comprised 9,000 acres, and this was divided into lots of fifty acres each. Having been unanimously appointed agent of the Elgin Association, he fixed his residence on the settlement which was formally christened Buxton. The house was located some distance back from the Middle Road running east through the southern part of the settlement. The house is still standing and in a good state of repair. It is a long log building, having a gallery or verandah in front shaded by luxuriant grape vines. It was in the rooms of this house that Harriet Beecher Stowe conceived some of the most inspiring thoughts contained in

her novels, and the place was visited by such men as Lord Elgin and Earl Spencer and others of equal distinction interested in the experiment.

Subsequent to the erection of his own home a church, school house and postoffice were put up, also of logs, immediately fronting the main road. In a short time a number of the fifty acre lots were disposed of to actual settlers at \$2.50 per acre, to be paid in ten equal annual instalments. It was required that each settler should, immediately upon entering his lot, put up his house, not inferior to the prescribed model, 23x18 feet and 12 feet high, and enclosed in front with a picket fence. The land was heavily timbered with elm, oak, hickory, maple and ash, which had to be hewn down, consumed and the brush wood cleared out before an ear of corn could be grown. The difficulties were indeed great, but each man understood on coming in that all he was to receive was the opportunity to make a home and acquire independence. "Work or sink" was the motto and the results abundantly testify that nearly all adopted the former alternative.

Among the supporters of the scheme were Lord Elgin, Judge Skeffington Connor, the first President of the Association, Rev. Dr. Willis, Rev. Dr. Burns, Hon. Sheriff MacKellar, Hon. Alex. MacKenzie and Mr. James Scott Howard, who was treasurer. The first annual meeting of the Association was held on Sept. 3rd, 1851, and the report presented sets forth that there were then forty five actual settlers, holding 2,500 acres of land, and that about a dozen more are making arrangements to remove to the Settlement during the fall. Besides these twelve families have purchased improved farms adjoining the block, and it was expected that by December upwards of seventy families will be in the Settlement. On August 1st. there were 230 acres of cleared land, 190 of which were in corn and other grain crops, 24 in wheat, and 12 in tobacco. Sixty pupils are attending the school and many of the youths show considerable talent." The Settlement grew and thrived for a period extending to 1867 when having most amply vindicated its reason for being—hundreds of one-time slaves having been taught lessons of industry, integrity, morality and good citizenship, of educated, intelligent Christian conduct—having sent abroad from its circle preachers, teachers, lawyers, doctors, musicians, artisans and others, able to leave their imprint for good on society at large, its usefulness being at an end, its affairs were wound up.

It remains to be said that the high respect which Mr. King maintained to the last was testified to at his funeral which was attended by an enormous crowd of affectionate mourners.

Annual Church Meetings.

COOKE'S CHURCH, TORONTO

The chair was occupied by Mr. P. G. Close, and after Rev. Wm. Patterson had engaged in prayer, Mr. S. Wallace read the report of the session showing that there were 1,184 names on the roll on January 1st, 1894, and to these eighty-three have been added by certificate and 176 by profession of faith; 69 were removed by certificate, six by death, and thirty-five were taken from the roll; the net increase thus is 149 and the present membership is 1,333. The increase is the largest of any year, with one exception, since Mr. Patterson assumed the pastorate. The average attendance was 650. The amount raised for the session and poor fund was \$343.02. Mr. Alison read the report of the Board of Managers. The receipts were as follows: Offerings by envelopes, \$4,720.53; loose collections, \$2,806.20; thanksgiving collection for building fund from the congregation, \$950.31; from the morning Sunday school, \$115.34; from the Bible class, \$233.89; from the primary class, \$14.09; from the young men's prayer meeting, \$10; from the Y.P.S.C.E., \$50; and from the arrears of the subscription list, \$20.25; in all \$1,413.89; the other items being collections for Sunday missions \$169.50; session and poor fund, \$343.02; Ladies' Aid Society, \$202; W.F.M.S., \$258; Sabbath School and Bible class, \$419.97; Christian Endeavor Society, \$214; missions, \$725; Mission Band, \$61.38; young men's prayer meeting, \$31.10; Dorcas Society, \$15.13; Junior Christian Endeavor, \$10; sundries, \$112.70. The total amount raised by the congregation thus amounted to \$11,442.21. The total outlay amounted to \$12,050.85, a balance being due the treasurer of \$345.12, due to the fact that the floating debt has been decreased by nearly \$1,200 during the year. Mr. T. Caswell read the report of the Sunday School, showing that there is an attendance of 690, Miss Pennington presented the report of the Y.P.S.C.E., and the reports of the Junior C. E., the W.F.M.S., the Dorcas Society, the young men's and young women's prayer meetings and the Mission Band.

REFORMED PRESBYTERIAN CHURCH, TORONTO.

The chair was occupied by Rev. R. Hume, who has filled the pulpit since the resignation of Rev. Mr. Acheson. The reports showed that during the temporary incumbency of this gentleman the church has had a success greater even than in previous years, and that at no time in its history has there been more marked signs of progress than at present. The Treasurer's report was presented by Mr. R. J. McDowell, and showed that during the year the receipts had amounted to \$1,931 and the expenditure to \$1,912. During the year the total debt of the church has been decreased by \$413. The report of the session was an oral one, and congratulated the congregation on the result of the past year's work. The election of trustees for the ensuing year, which was then proceeded with, resulted in the selection of the following:—Messrs. James Adams, J. B. Woodsides, J. M. Harrison, Charles Montgomerie, Robert Little, E. Goodwin, Donald Grant

FOR THE SABBATH SCHOOL.

International S. S. Lesson.

LESSON IV.—THE GREAT CONFESSION.—JAN. 27.

Matt. xv : 13-23.

GOLDEN TEXT.—"Thou art the Christ, the Son of the Living God."—Matt. xvi. 16.

CENTRAL TRUTH.—Confessing Christ.

What the world says, v. 13, 14

ANALYSIS.—What you say, v. 15, 16.

What Christ says, v. 17-23.

HARMONY.—Mark viii. 27-33, Luke ix. 18-22.

TIME AND PLACE.—During the summer of A.D. 29, in district of Caesarea Philippi, a beautiful city on the southern slope of Mount Hermon, about twenty-five miles north of Capernaum.

INTRODUCTORY.—The opposition to Christ in Galilee had after our last lesson gained such strength that He retired northward into the regions of Tyro and Sidon where He taught and healed. In to-day's lesson we find Him and His disciples journeying toward Caesarea Philippi, a city built on a ledge of rock on the southern slope of Hermon, and conversing together after the manner here recorded.

WHAT THE WORLD SAYS, v. 13, 14.—It was Christ's mode of teaching, and one which we teachers may follow, to lead up from simple questions to the revelation of deep and important truths. Thus we hear Him on this northward journey asking His disciples "Whom do men say that I am?" Not because he did not know the popular ideas concerning Himself, but because he desired to draw from His disciples the great confession which Peter afterwards made. The reply of the disciples shows a diversity of opinion among the people, indicating at any rate that His presence in their midst was exciting thought and comment. Some, catching at the suggestion of Herod's remorseful conscience, thought He was John the Baptist risen from the dead. Others thought He was the fiery denunciator of evil hypocrisy, while those who were impressed by His sympathy with the oppressed and sorrowing, suggested that He might be Jeremiah. Many, having no definite opinion, were content to class Him with the great religious teachers of the past whom they looked back to with reverence and veneration. But among all these various hypotheses, there was not one that gave Him His Messiahship. In this poor, unimportant man the materially blinded people could not recognize their King, and so eulogize Him as they would, their praise was useless to themselves for their salvation, since the Baptist, Elijah, Jeremiah or all the prophets could not save them; but only Christ the Son of the Living God. And so it is to-day. The world looks at Christ and says, "He was a grand man, a magnificent example, a sublime character. He was a great prophet, a mighty teacher, a radical reformer. He was such as the world had never seen before nor never since." But there too often it ends. And the testimony of the world to-day is more generally of that character than it has ever been before. The atheist will admit all that. Renan, Strauss, Ingersoll unite in these eloquent eulogies of the Nazarene; and there are in the church many who call themselves Christian who go no further than they. The point they miss, and miss purposely and obstinately is that while Christ was a prophet, He was and is also priest and King; and omitting this their testimony is useless.

WHAT YOU SAY, v. 15, 16.—The Master having asked the general question, now makes it personal and particular. "Whom say ye that I am?" The "ye" is very emphatic in the Greek, it indicates that this is the all important question; and indeed it is dear reader. What others say and think is interesting, may even sometimes be helpful, but the great question is what do you think of your own individual capacity as a rational being, personally responsible for your belief. The common argument, if it may be called such, that "others say and do so," will not avail when "the Righteous Judge seeks reason for our words and deeds. "You said and did so," will be the accusation, and for yourself you must assume the responsibility; you cannot shift it upon others. The answer to the Master's question was given by the impetuous Peter, but it is grand in its simple, impressive confidence. There is no "we think," or "we hope," but clearly and strongly, "Thou art the Christ, the Son of the Living God." There is much implied in this confession. It includes a belief not only in his Messiahship, Christ the anointed one; but also in His Divine Sonship. This, dear reader, is the confession that avails. Have you made it, in its personal application to yourself? You acknowledge with your reason that He is Christ, but have you given Him the position in your life that such acknowledgement logically calls for?

WHAT CHRIST SAYS, v. 18-23.—We have not space at our disposal to discuss Christ's reply to the great confession of the apostle. One aspect of it we must, however, notice. Christ at once confesses or acknowledges Peter, "Thou art Peter, a stone, a detached portion of rock, and upon this solid rock, your acknowledgement of my Messiahship and divinity I will build my church." Not on poor fallible Peter, whom on this same occasion He had need to reprove as Satan, but on the Holy Ghost inspired confession which Peter made. The contention of the Church of Rome, is founded upon an ignorance of Greek, and built up with tradition and falsehood. The handing of the keys to Peter, was prophetic of the fact that he was the first to open the Kingdom of Heaven to both Jew and

Gentile. The same authority as this implied was extended to all the apostles.

NOTES ON THE TEXT.—V. 13. *Son of Man*.—Used by Christ only of Himself. V. 17. *Bar-Jora*.—Son of Jona. V. 18. *Peter*.—Gk. "Petros," a piece of rock, stone. *Upon this rock*, Gk. "Petra," a large, solid rock.

Application and Illustration.

WHAT CAN I DO?

CONFESS CHRIST, v. 16.—A young man, the morning after his conversion, was accosted by one of his young companions. "How are you?" said his friend. "Come and have a drink?" "No, I thank you, not to-day." "What's up? I never know you to refuse before." "Nothing." "Well, come and have a cigar." "No, I can't go to-day, I have a friend with me." "Oh, that's all right. Bring your friend with you." "No, I cannot bring Him in. He could not go there." "Then come without him." "No, I will not go without Him." Looking among the bystanders, the man said, "Where is your friend?" "My friend is the Lord Jesus Christ. He would not go into that bar-room to take a drink, and, by the grace of God, I do not mean to go anywhere or do anything that will make me part company with Jesus Christ."

Two men came into a railroad car and sat down in front of C. H. Mead. They began to drink and one of them to swear boisterously. After a little, Mr. Mead held a conversation with himself. "Henry, that man belongs to the devil." "There is no doubt about it." "Not a bit ashamed." "To whom do you belong?" "To the Lord Jesus Christ." "Are you glad or sorry?" "Very glad." "Who knows that man belongs to the devil?" "Everybody; he has not kept it a secret." "Who knows you belong to the Lord?" "Why, no one; I am a stranger." "Are you willing they should know?" "Perfectly willing." "Will you let them know it?" "I will." Then he sang a stanza of

"There is a fountain filled with blood."

The passengers crowded around him. The blasphemer turned and said, angrily: "What are you doing?" "I am singing the religion of the Lord Jesus." "Well, quit!" "I guess not, I don't belong to the Quit family; my name is Mead. For the last half hour, you have been standing by your master, for the next half hour I am going to stand by mine." "Who is my master?" "The devil, and Christ is mine. I am as proud of my Master as you are of yours. Now, I am going to have my turn, if the passengers do not object." "Sing on," a chorus of voices cried. He did sing, and the others joined him. The blasphemer went into another car. Soon an old man thanked him for his manly confession of Christ, saying: "I am eighty-three. I have preached the gospel sixty years. I wanted to rebuke that swearer, but I had not the courage. I have not much longer to live. I will never again refuse to show my colors anywhere."—S. S. *Illustrator*.

CHRISTIAN ENDEAVOR.

Accept Christ.

First Day—Because he calls you—Matt. 23. 34-39.

Second Day—Because He loves you—John xv. 9-14.

Third Day—Because He died for you—Rom. i. 6-11.

Fourth Day—Because He saved you—Acts iv. 7-12.

Fifth Day—Because He helps you—Col. i. 9-14.

Sixth Day—Because he accepts you—John xv. 15-19.

PRAYER MEETING TOPIC, Jan. 27.—"Accepting Christ," Rev. xxii. 1-17. (A meeting of associate members.) The Lookout committee may well take charge of this meeting, and make a special effort to win souls. Much preparation should be made during the week before. Urge all your associate members to be present, and hunt up the young people in your church who are worldly and indifferent, and bring them out. Then give them pure gospel. Tell them of their need, convince them by the Holy Spirit's aid of their sin, and show them Christ as their only hope for salvation. Have some short, earnest prayers for decision, and then sing over as a prayer, some such hymn as "Whiter Than Snow." Give some little time for silent prayer. Let your active members go quietly round and speak a word of encouragement to the unsaved ones. Call upon the associate members to take "the next step," then reading the pledge aloud ask those of them who are willing to assent to it to raise the hand. Follow these up when the meeting is over, give them some little gospel leaflet as they leave the room, and have some judicious worker visit them during the week. May God bless this meeting to the saving of souls all over the world.

REFERENCES.—Matt. xi. 28-30; John i. 11-13, vi. 35-37, xiv. 6; 1. Pet. ii. 21; Rom. viii; John iii. 16; Rev. iii. 20.

If you are a Christian, and there are things about your church and Sunday school that do not suit you, don't grumble about them until you are certain that you have thrown the whole weight of your influence on the side of something better. The grumbler, who talks of what "they" do or neglect to do, may safely be set down as a sinner himself. And, let me whisper in your ear, one Christian who let's his light shine and does his duty just as though every one else were doing the same thing, will do more toward setting a church right than a regiment of fault-finders can.—*The Lookout*.

MISSION FIELD.

A Glimpse of the McAll Mission Boat.

The meeting for prayer and conference of the workers of the mission, held in Paris every Friday at the Salle Philadelphia in the Rue Royale, is most interesting, as it brings one face to face, and in immediate touch with the laborers in the various halls. A very interesting feature of the McAll work, one that cannot be accentuated too strongly nor repeated too often in our appeals for financial help, is the large number of voluntary workers who entirely at their own expense, or in some cases, with but slight assistance, devote their whole time to its interests.

Some have been laboring in this way for fifteen or eighteen years, and they are not in circumstances of affluence by any means. One cannot look very closely into the work and not be impressed with the fact that there is a great deal of *love* put into it.

The meeting of the 12th of October was so full of fervor, earnestness, and enthusiasm, that even with only a partial understanding it was so infectious that it was "good to be there." It was entirely in French. Dr. McAll had a very thoughtful way of giving, at the close of the service, a resumé in English so that anyone present not thoroughly familiar with French would lose nothing. This we sadly missed. It is, however, only one of the many reminders of that gentle, St. John like presence, and "the sound of a voice that is still." The whole burden of the meeting was the "Mission Boat and its work," that which was uppermost in our minds, for our object in attending was to meet Mr. Greig and arrange for a brief visit to it. We wish all contributors to the work could have seen that meeting, have looked upon the happy faces, heard the fervent tones of the prayers and addresses, and listened to the hearty responses. The "*esprit du corps*" was admirable. M. de Rugefont, who has done such remarkable service among the soldiers, and who has been following up the work of the boat, visiting the little villages and hamlets, spoke with glowing enthusiasm and solemn unction, giving incidents of most touching and thrilling interest. He spoke of an old man in one little village who had been a Christian since he was ten years old, who told him of the days before religious liberty came (after 1870) when they were not allowed to meet together, and of their going into the woods for a little service, and of the gendarmes hunting them out and dispersing them, and how happy he was to attend the service in connection with the boat and hear some one talk of Christ and heavenly things.

After the close of the meeting, finding that Miss Johnstone, the English helper, who for fourteen years has given her services gratuitously to the work, and who writes so vividly and delightfully for the English Quarterly Record, was about to make a visitation to the "*Bon Messager*" now lying at Compiègne, we speedily arranged to accompany her. Upon the day of our journey, under the blue sky and brightest sunshine, the fifty or more miles of the blessed country with verdant fields and forests touched with the yellow and gold of autumn, were good to look upon. Two hours upon the tram, with glimpses of the forest of Chantilly, in every shade of burnished copper and glittering gold; of villages and towns, with smoky cream walls and grey roofs; of stately chateaus and of miniature rivers, winding and curving, making with wooded banks and islets a picture at every turn, and we were at Compiègne.

As we drove through the quaint streets to the hotel, we crossed the Pont Neuf with its triple grey arches. From it we looked along the pretty, picturesque Oise to the left, but bewitching as it was in its simple rural beauty, we were disappointed, for there was no indication of the boat! Looking, however, to the right, we could not but exclaim at the singular beauty of the little river, with, in the distance, an islet with three or four trees! It was an etching one would gladly have forever framed. Nearer, close to the shore, lay three great, red canal boats, abreast, and nearer still was the drollest craft that ever sailed upon sunny seas! One glance was sufficient. We knew it as we would the face of a friend. It was not what we had pictured, but we broke out in a glad, "The boat, the boat!"

It is a happy union of Church and State, a joining together (let us hope never by man to be put asunder) of canal boat and chapel, and as it goes from port to port, by the blessing of God, it is indeed a messenger of glad, good tidings to many a soul.

It is a funny looking thing. It does not "pretty much," neither will it ever be excused for its beauty! A long, heavy hulk lying

low in the water, upon it a low, long chapel, with upon either side four quite ecclesiastical looking windows of inexpensive colored glass, and at either end a porch, with boxes of gay flowers the French so love to place everywhere, and various vines clambering picturesquely to the roof. The homely little craft grew very attractive, however, as the hours wore on. But for its preservation it sadly needs a coat of paint. Who wants to give it?

We found the interior quite churchly, with its open timbered roof and side brackets, and its rows of settees, melodeon, and reading desk. It is interesting to note how comprehensive its divisions and provisions are. Upon either side of the entrance, at the stern, forming a vestibule, is a kitchen and cabin for the pilot; at the opposite end, a little "salon" and bedroom for the missionary in charge. At the kitchen end, in the day time, the seats are moved back, making a vacant space upon either side. In one stood a small dinner table, in the other some chairs and a work-basket. The evangelist in charge humorously remarked, "That is our *salon* and this is our *salle-a-manger*!" Oh, how little satisfies and provides for these devoted and earnest workers, and how small are our gifts compared with their consecrated service!

To our regret, Captain and Mrs. Tim, who were associated with our every thought of the boat had returned to the southern village where their winters work lies. But the boat service is now in most able hands, an evangelist who was once a Romish priest, assisted by Miss M—, an Irish lady, being a resident of France, who has been staying at Compiègne for two months at her own expense. She is herself a trophy of the McAll Mission, with a story worth noticing here. Originally a Roman Catholic, then a nothingarian, and finally a freethinker, she was bitterly opposed to the Mission and lost no opportunity of throwing ridicule and condemnation upon it. One evening passing the Salle Philadelphia, she noticed the illuminated sign, "Conferences" and thinking it was a place for the discussions she loved so well, she went in. It was at the time of Dr. McAll's serious illness. Some reference was made to him, and it dawned upon her she was in a McAll meeting! Angry and furious, she arose to leave, hesitated, and remained to the close, became interested, and finally converted. And now, with old things passed away and a new song in her mouth, she is living and working for the faith she once labored to destroy. In view of this solitary case, who can limit the influence or result of the simple McAll Mission services?

As no service is held except in the evening, and some hours intervened, we strolled through the town and visited, the Royal Palace of Louis XV, the scene of the gay courts of successive monarchs, so full of reminiscences of the two ill-fated Empresses, Marie L. and Eugene. We could not but feel the contrast between these regal apartments, with their story of folly extravagance and selfishness, draining in fact, the very life-blood of the country and people, and the humble little craft lying upon the river below, bringing the blessed tidings of the life laid down, that all that believe might live! Over the life represented by the stately palace and the lovely gardens has been written, "Mene, Mene, Tekel Upharsin," but above the little boat hovers like an aureole, "Heaven and earth shall pass away, but My Word shall not pass away." Oh, is it not a privilege to help this little leaven which in God's good time may leaven the whole lump? Let us no more think or call it toil or self-denial, but privilege to place our modest gifts and our little strength beside His, who is so mighty to save!

A few minutes after seven we were at the river bank, and found gathered a group of some forty or fifty persons waiting for the opening of the gangway gate. Miss Johnstone had brought some illustrated French papers for distribution. The avidity with which they were received by men, women, and children, made us regret that it had not occurred to us to have sufficient to feed the whole multitude.

Following the crowd we passed down the gangway and entered the vestibule and the cheerily lighted chapel. Could we help thinking as we felt our desire was at last fulfilled, of the Psalmist, "My feet shall stand within thy gates, O, Jerusalem?" We were given seats at the pulpit end, where we could see everything.

Soon every seat was occupied, and before us were from 125 to 150 souls. Some in grimy working dress, showing "the horny hand of toil;" some very plain, but cleanly in appearance; a dozen soldier in uniform, and several so well dressed as to be evidently of a better class. No more attentive audience could be desired. The faces were neither stolid nor hard. There was the look of children, a pleased, wondering gaze, as if hearing something new, without questioning or doubt, and so good they did not wish to lose any-

thing of it. Miss Johnstone, sat down by the melodeon, and several familiar Moody and Sanky airs were sung, awakening with us, at least, memories tender and dear. The oft-repeated refrain of "Even Me" made us home sick with the thought of the first time we heard it, a time of deep religious interest in our own land, when the air seemed full of

"Thou might'st leave me, but the rather
Let thy mercy fall on me."

Prayer and then a Scripture reading followed by an earnest talk by the evangelist, and at 8 o'clock the meeting was closed. Quietly the audience dispersed, and ten minutes later, marvel of marvels, the room was full again and a second service begun. The Rev. Morle D'Aubigue, who had been speaking there for a few days, had gone to a neighboring village, and a neighboring pastor had agreed to preach. Being prevented from coming, Miss Johnstone took his place and talked with a spirit and glow which held the audience as by a spell. The people, as in the Mission halls, come and go. The soldiers have to leave at a certain hour, but it does not distract attention.

Once in the evening, in the semi-darkness, beyond the vestibule, three young cooks appeared in the white enveloping aprons and caps they always wear. As they stood with arms resting upon one another's shoulders, three white-robed figures in the half-light, with the refrain of "Even me" floating in the air, the effect was dramatic and singularly strange and beautiful.

One well-dressed, well-to-do looking man asked the lady with Testaments and hymn-books, "What have you for sale?" She told him Testaments, etc. He purchased one, saying he did not know what it was, and soon after passed out. But he went not out as he came in, for something followed him asking that the word might not return unto Him void.

It was almost ten o'clock when we left. The placid river was grey and silvery in the soft moonlight; the boat (that little Argosy bringing rich spiritual blessing unto many) a black, silhouette against it. With hearts subdued and tender with the holy influence of the hour, we strolled along the river road, and as we reached the silent city, turned and looked again at the "Bon Messenger," and left it "to silence and to Thee."

Sail on, O Ship of God, sail on!

"Our hearts, our hopes, our prayers, our tears,
Our faith triumphant o'er our fears,
Are all with thee,—are all with thee."

PARIS, October, 1894.

W.B.L.

Mission Notes.

The London Missionary Society has 265 ordained Missionaries in the field.

In the Province of Shantung, in 1876 there was no Christian, in 1894 there are 2291.

The Victoria Assembly at Melbourne has approved Dr. Paton's scheme for a new mission vessel.

In the University of Chicago a three months course in Hindu and comparative religion will be given, as a practical aid to such as have Foreign Missions in view.

In London, an assembly of 3,000 Russian and Polish Jews took the oath of allegiance to the young Czar, notwithstanding all they had suffered at the hands of his father. Was it the spirit of forgiveness and loyalty, or was it policy, seeking to win favor in the future by a display of loyalty now?

The Dowager Empress of China accepted a Bible in Chinese on her sixteenth birthday and promised to read it. The Emperor some time later sent a chief officer to the Bible Society's depot to purchase a copy of the Scriptures similar to the one presented to the Empress. If China adopts that course a new era will come.

A good many years ago, five Japanese youths were smuggled out of the country by Captain Bowers, a friend of W. C. Burns, and placed under the charge of Mr. Hugh Matheson, in London. Two of them remained five years and one of the two was Count Ito, the head of the government and director of the war.—*Heathen Woman's Friend.*

The Church Missionary Society seven years ago adopted the policy of sending all who offered themselves for service in the foreign field. It was a policy of faith, and the event vindicated the policy. During these seven years they doubled their missionary staff and the means were provided. "According to your faith be it unto you."

The signs of the times, the lessons of the past, the indications of the future, and the voices which come borne to us by every breeze and from every nation under heaven, all alike bid us lay our plans upon a scale worthy of men who expect to conquer a world.—*Thoburn.*

Rev. James A. Slimmon, who was appointed by the last General Assembly as missionary to Honan, China, has been visiting some of the churches in Eastern Ontario, and deepening the interest in Foreign Missions. He spent the last week of December in Ottawa and gave missionary addresses in five of the churches. Mr. Slimmon has had a large experience in missionary work having entered Honan in 1881, the first Protestant missionary of that province.

Some time ago the W. F. M. S. Auxiliary of Dalhousie Mills and Cote St. George held their annual thank offering service in St. Andrew's Presbyterian Church. Very stirring and appropriate addresses on Mission were given by Rev's D. MacLaren, A. Russell John MacC. Kellock, and Mr. Young Principal of the Alexandria High School. A good paper was also read, entitled "Aunt Betty's deficit" by Mrs. MacLennan, and good missionary music was rendered by the choir. A pleasing feature of the evening was a chorus by a number of little boys and girls, who sang very sweetly, "Dropping Pennies." The collection on this occasion amounted to \$53, and the dedicatory prayer was offered by Rev. Mr. Greenfield from Scotland, who was visiting friends here at the time.

Sabbath School Funds.

Editor Presbyterian Review:

Sir,—Permit me to appeal, through your columns, on behalf of the funds of the Sabbath School Committee. Our expenses this year have been unusually heavy. We began the year with a deficit of \$1,000 and had to continue the work of the last eight months at a constant expenditure, which was not balanced by a corresponding income. We cannot reduce our expenses in the season when few contributions come in for any of the schemes of the Church. Our Lesson Helps have to be printed and paid for all the year round, in summer as well as in winter. This expense is met by money borrowed on the personal notes of the convener. We expect that in the next three months the contributions of Sabbath schools will enable us to meet these as they mature. Expense has been incurred publishing a Scholar's Quarterly and Teachers' Monthly. There are repeated demands for these, and the reception they have met with has amply vindicated the judgment of the Committee in issuing them. The largely increased subscription list will eventually more than pay all the extra cost incurred, but meanwhile we are heavily burdened. One who has not had experience in such matters would not imagine how much initial outlay in connection with launching even such a small enterprise as ours. At this season, too, the expenses connected with the scheme of Higher Religious Instruction and the collection of statistics come upon us. For the next three months we shall need the utmost liberality of the friends of the Sabbath School work. These can help us in two ways:

First. By sending in liberal contributions at once. Only a small proportion of those who have contributed in the past have as yet reported for the current year. Many who received the children's day service still withhold the collection promised. If these friends would kindly remit their usual amounts we shall be greatly obliged. Why should not more of our churches follow the example of the United Church, New Glasgow, N.S., which took up a congregational collection, and sent the handsomest cheque to the convener that he had ever received. Don't forget the Sabbath School Committee when you are allocating your monies this month.

Secondly. By subscribing for our Lesson Helps. Those that have no personal interest in them say that they are among the best published. Certainly they aim at two most important objects; the use of the Bible in the school and the home study of the lesson. The leading publishers in the United States are following our lead. But while they demand a double subscription by issuing two leaflets, we combine the explanation of the lesson and the written answers in one, and thus reduce the expense to the school to one half. There are no helps published so cheap as ours, and, as far as the essential work of the teacher is concerned, there are few so full and helpful. I shall be glad to send samples to any who wish them.

Yours, etc.,

107 Hazen St, St. John, N.B.

T. F. FOTHERINGHAM.

January, 1895.

Censers Out of the Burning.

SERMON BY THE REV. J. A. MORISON, B. A.,
DELIVERED IN EAST PRESBYTERIAN
CHURCH, TORONTO, JAN. 14TH, 1895.

TEXT—Numbers xvi, 36, 37, "And the Lord spake unto Moses, saying, speak unto Eleazar the son of Aaron the priest, that he take up the censers out of the burning, and scatter them the fire yonder; for they are hallowed."

Our city has again been thrilled by the terrible experience of devouring flame. Destruction has followed upon destruction, burning upon burning. The accumulations of years have been destroyed in hours. Life has been sacrificed. Hearts have been broken. Hopes have been shattered. Where ever we look—to the heart—to the home—to the business centre—nothing but ashes meets our gaze. Is there no word of promise or of hope in the presence of such desolation? Must Christian Faith stand speechless like a specter in the midst of the ruins? Surely not. Still, to the sufferer comes the voice divine, "When thou passest through the fire I will be with thee." "Speak unto Eleazar the son of Aaron, saith the Lord, that he take up the censers out of the burning." Herein is hope, there is a CENSER in every burning, for "all things work together for good to them that love God." In every burning that has ever kindled upon the face of the earth there has been something of good. Yes, and shall be till from the midst of the final destruction God shall receive to Himself His own purified. We see the burning in the garden of Eden, the burning of disobedience. Man has in arrogance snatched the sacred fire and kindled altars to his own shame. God casts down from heaven the scales of justice. Man disobedient is driven forth, but as he passes out he beholds the censer swinging from a Father's compassion. How grateful that in cense, as he hears "the seal of the woman shall bruise the serpent's head." "As in Adam all die, so in Christ shall all be made alive." That "fountain filled with blood" shall yet extinguish the flame and the rebel heart subdued and humbled in faith, receive pardon. We catch another glimpse of the burning, this time, not in the garden but in the home. Within his shaking tent, sits Abraham the friend of God. A voice is heard—"Abraham, Abraham, take thy son, thine only son and offer him for a burnt offering upon the mount." Oh, the burning of the aged father's head. Let him interpret the agony, who has lost a son. There appears no censer in this fire—not in the valley—not in the plain—but lo! When the sacrifice is bound upon the altar and the arm is raised from heaven, again the censer waves. Lay not thine hand upon the lad—now I know thou fearest God. Faith has triumphed, God is the Saviour.

Again, in the burning brickfields of Egyptian bondage we see God's people oppressed. Where is he that comes with the censer? When shall it wave across the land breathing forth the glorious news,

"Jehovah hath triumphed,
His people are free."

It comes from the desert. Lift up your drooping heads—dry your tears—breathe this fragrance—your deliverer has come—now is your deliverance accomplished, for God has commanded, "Let my people go." Oh, there is a censer in every burning, something vice in all God's providences. There has never been a burning conviction of wrong, a burning sorrow for sin, a burning cry for help, that has not been answered back by the censer of forgiveness, of comfort, or of help. So would we understand that cry. Papal tyranny has enkindled the terrible persecution. Fires in the valleys of Piedmont—fires in the mountain retreats—fires in the crowded squares. Even so, there are censers that have scattered the incense of a martyr's faith far abroad to distant lands and with this incense God has been pleased. Has the Armada set sail for England? Does the murmuring sea wall out coming destruction? Behold the censer comes from the north—not in the hands of the sovereign, nor courtiers, nor princes, nor peasants, but from the hand of God it swings, hurling forth a mighty blast that rolls the waves into mountains of storm. The fleet,

with all its base design, is scattered a wreck, for

"The angel of Death spread his wings on the blast,

And breathed on the face of the foe as he passed;

And the hearts of the sailors waxed deadly and chill—

Their breasts but once heaved, and for ever grew still."

Looking backward, we behold the London of 1666, lit up by terrible conflagration, the fire rages for days. Millions of property are consumed. Hundreds of lives are lost. Then sands of homes are ruined. Where is the good in such calamity? Is it not readily seen in the purging from contagion of plague that has just been raging. The friend in shining armour has laid low the giant of disease. The Goliath of plague falls before the David of cleansing. God's people are delivered from the poisonous breath, and danger is averted from the remaining thousands.

Again, in our own woodland, the fire of intestine war has broken out. We see the flames leaping in death-derouring strides from New York to New Orleans. Not until the life blood of 500,000 boys in blue has been poured into the furnace shall the flame cease to desolate the land. Louder than the roar of the cannon is the wail of the desolated homesteads—wives, sisters, mothers and children combining their voices in one low dirge for those who shall never return. Sweeter than the fragrance of the southern grove is that incense of liberty that is wafted through the northern land.

We turn to the fire in our midst. It requires no description. The lurid sky reflected its terrors to every part of the city and for miles beyond. As we look at the ruin wrought, let us hear the word of our God: "Speak to Eleazar, the son of Aaron, that he take up the censers out of the burning, for they are hallowed."

From the ruins let us take forth the censers. Let the first tell of the worth of *solidity in business*. There are towns and cities that could not endure the stress of such destruction. There are business men that have been totally ruined by a far less calamity. Not so in our city. The stream tem, rarely tossed into roaring cataract, now again flows evenly onward. All this, because Toronto as a business centre, stands upon a solid business basis. We find a note-worthy evidence of this in the Globe. Nor do we say too much when we add that the Globe as it now exists, is the result of strict and honest attention to the laws of business for many years. Every thing gone save subscription lists yet, when the city awakes from its sleep the morning edition is found as usual at the door. This surely teaches that when men are thoroughly established upon the foundation of honest business principles they are well prepared to override the storm. What a debt the world owes to such newspapers! How great their educative power in a country's morals and methods more constant than the advance of armies—more beneficent than the grandest triumphs of war, are the daily influences for good of such institutions. Bring forth your editors, moulders of public thought, promotion of social weal. In their ranks behold such men as Benjamin Franklin, Horace Greeley, John Douglass, George Brown. Truly an honoured band. From such let us learn the "nobility of labor, the long pedigree of toil." Let us now look to another censer from the fire—the *value of mutual help*. The Globe was able to publish, as usual, but it did so upon another's "press." There is such a thing as—

"A friend in need,
A friend in deed."

Despite all reigning selfishness there still are found true helpful hearts and hands. The tide of brotherhood is swelling and the time draws near when man shall love his neighbor as himself. The surface of the sea of human enterprise may from time to time be ruffled by contrary gales, but underneath is a steady tide of "brotherly love, relief and truth" that bears all upon its bosom onward to the golden dawn. Charity is twice blessed, it blesses him who gives and him who receives.

The star lamps of the infinite God may fail us and the fiery baptism of earth may come but love shall remain, and when creation shall have fallen into ruins, its beauty shall rise through the midst of the fire. Is there one here to-night who feels alone in the world, without friends, without God, without hope to cheer? Let this censer breathe into his heart the blessed fragrance of God's never failing love. It swings from the nails on the cross, "Father, forgive them." Father receive them into thine everlasting arms. Happy the man who has Christ as his friend, God as his Father, and Heaven as his home, for the coming censer speaks of the *insecurity of all earthly treasures*. The accumulation of years, swept down in hours the achievements of toil, labor, and life, all gone. Truly, earth is a poor place for our treasures.

Ah, friends, have you treasures awaiting you in Heaven? The weeping mother dries her tears when, through faith, she can say, We shall meet again.

"There'll be no more parting there.

Sweet censer of Christian hope, take it with you friends, lest in the whirl of business cares you should be forgetful of the *Better Land*. Let it wave from every cypress and weeping willow, shedding its fragrance over the graves of our beloved dead. Again, we see another censer which speaks of the *Nobility of Heroism*. I see it swinging from every fire tower in the city. The alarm has sounded. The firemen hasten to the fray. One scales the dizzy height. He battles with the destroyer until, all unconscious of self, he falls mangled to the earth. "He saved others, himself he cannot save." When wearing laurels for our national heroes, we are too often forgetful of those who have died as heroes at our doors. But when the *Book of Life* is opened, the names of the faithful shall be found inscribed, and the Master shall declare, "Inasmuch as ye did it unto one of the least of these my brethren, ye have done it unto me." Truly, comes forth the *censer of learning*—"Prepare to meet thy God." There is preparing and preparing. As many who carried insufficient insurance sought to increase their security when danger had come, so many with spiritual things. In time of health and prosperity there are many who "care for none of these things." They have not yielded to God's most patient pleading. They have put from them every pathetic entreaty. What folly is this! At that last great day they shall call upon the rocks to fall on them and hide them from the wrath of the Lamb. I see that man in the fifth story in alarm rush to the elevator and tug at the rope. Alas! too late. The answer comes not in help but in clouds of smoke. Thereafter, in that last day, so shall the ungodly seek vainly to gain entrance to the heavenly kingdom; but back shall come the answer, "Too late. Too late. Ye cannot enter now." To-night these censers from the fire breathe out their messages in our midst. Let us learn these lessons earnestly and thankfully. Then, let the great and terrible end come. Even in the midst of the fire shall we be enabled to vanquish its fears, as we shall shout, Hallelujah! Hallelujah! the Lord God Omnipotent reigneth! Amen.

THE Presbyterian and Reformed Review for January presents a table of most interesting contents, among the entries on which those by Rev. Drs. E. C. Bissell, on the "Origin and Composition of Genesis"; John De Witt, on "The Testimony of the Holy Spirit to the Bible"; Ernest C. Richardson, on "The History of Clement"; Tallot W. Chambers, on the "Unwritten Law of God," will be found of surpassing interest.

THE Presbyterian Quarterly for January is a readable and valuable number. The contributors are strong men, and the topics are of abiding interest to students of theology and the practical work of the Church. Without specifying the articles of more than ordinary merit, it may be said without lack of propriety that Dr. Hodge's paper on "Earlier Licensure," and Dr. Daniel's on "Licensure and Ordination," can scarcely be read without profit by those who wish to have clear views on these vital subjects.

Church News.

In Canada.

REV. A. MACMILLAN, of Mimico, has been called to Deseronto.

REV. W. H. ANDERSON, M.A., B.D., has accepted a call to Aylmer and Springfield. Induction on the 24th inst.

ST. PAUL'S church, Smith's Falls, celebrated its 50th anniversary on Sabbath last, followed on Monday by interesting meetings.

IN the report of the Saugeen Presbyterian W. P. M. S., the name of Mrs. G. Munroe, of Harriston, as assistant secretary, was omitted.

THE Presbyterian church at Madoc was destroyed by fire on Sabbath last. The loss amounted to about \$10,000, and insurance to \$3,000.

THE Presbyterian church, Madoc, was destroyed by fire last Saturday night. Loss, about \$10,000. Insurance, \$6,000. Alex. Morrice had his leg badly broken by falling timber.

THE call from the congregations of Hillsdale and Craigbrat, in Presbytery of Barrie, having been declined, the moderator of session infites correspondence. Address Rev. R. Moodie, Barrie.

THE annual meeting of the W. F. M. S. of Knox church, Guelph, was held recently. Reports were from the secretary-treasurer and Mission Band. The membership for the year was 67. Total contributions, \$186, \$53 of which was thank offering.

BY the translation of the Rev. Mr. Graham to Lancaster, N. Williamsburg will be vacant after the 20th inst. Candidates wishing to be heard there, with a view to a call, should correspond with Rev. Hugh Cameron, of Morrisburg, Ont.

A VERY pleasing feature of the Presbyterian Christmas tree entertainment at Port Stanley was the presentation by Mr. and Mrs. Wm. Fraser, of London, on behalf of Mr. Robt. Fulford, of twenty-five dollars' worth of books for the Sabbath school.

MR. A. T. CRINGAN, who has retired from the position of choir-master in Central Presbyterian church, was presented by the members of the choir with "Grove's Dictionary of Music and Musicians," in five volumes handsomely bound in leather.

DR. COCHRANE has received the following for Home Mission fund:—Bequest of the late Rev. Lachlan Cameron, \$300; Farringdon Independent Sabbath school, Brantford, \$200; Farringdon church, \$35.46, and for Foreign Missions, from Farringdon church, \$35.79.

THE people of Morewood recently had a surprise in store for their popular pastor, Rev. John M. Kellock, M.A., who has been but a short time settled amongst them. At the conclusion of the prayer meeting, Dr. Kirk read an address, and in the name of the congregation made to Mr. Kellock the present of a valuable fur coat. It was a total surprise, and Mr. Kellock was much moved by this mark of esteem.

AS usual, the Missionary Review of the World, to which all missionary workers are so much indebted for information and for giving advice—the contents being widely circulated through the columns of religious papers in almost every English-speaking country and colony—is excellent in matter and form. Long may it continue to maintain its high standard and the unique position it occupies among magazines.

A REPRESENTATIVE deputation of St. Andrew's church, Glanworth, was banqueted at the residence of Elder McInnis, when his daughter Kate was made the recipient of an exceptionally fine silver tea set, accompanied by an illuminated address, referring to her services assiduously rendered to the congregation, the W. F. M. S. and the Mission

Band. Miss Jennie Nichol read the address, and Mrs. H. Bucke made the presentation. Miss McInnis replied in suitable language, and an inspiring address was subsequently given by Mr. Geo. Haro.

SR. ANDREW'S, King, Aux. of the W. F. M. F. held their annual meeting on Wednesday evening, the 9th inst. From the report of the secretary, the auxiliary seems to be doing excellent work. The membership is 49: 7x7—a sacred number; an increase of eight during the year. Besides sending a box of clothing, valued at \$44 to the North-West, they have raised about \$100 for the W. F. M. Society. It is only two and a half years since the auxiliary was organized, and it has made steady progress from the first day until now. Rev. Mr. Goforth was present, and spoke for over an hour and a half of the work in Honan. Mr. Watt, of Laskay, and Mr. Campbell, of Maple, were also present, and gave short, pointed addresses. An excellent choir was in attendance, and after a profitable and delightful evening, the meeting closed with the benediction. There are two other auxiliaries in this congregation, which will give a good account of themselves in due time.

REV. H. BROWN, evangelist, and Wolfshon, singer, have, for a week, been holding meetings in the town of Blenheim. There has been great interest in and good results from their labours. The Methodist, Baptist and Presbyterian pastors and congregations were united in these meetings. Mr. Brown is no sectarian. He is a decided friend of the pastors with whom he labours. Great excitement and working up of the feelings is foreign to his method of work. In preaching, he appeals directly to the understanding. His meetings are conducted quietly. Everything must be done orderly. He is pointed in his illustrations, many of them being drawn from a rich and varied experience. He has been associated with nearly all of the most notable evangelists of the world. His afternoon Bible readings are replete with the simple teachings of the Bible, and are very instructive. The singing of Wolfshon is enjoyed by all, and comes with telling effect. The purpose of these gentlemen is to spend the winter and spring in Canada. Should any one be desirous of knowing more fully about their work here, address Rev. J. M. McInnis, Blenheim.

THE ninth annual meeting of the Orangeville Presbyterian W. F. M. S. was held in St. Andrew's church, Orangeville, on Tuesday, Jan. 5th. Delegates were present from seventeen Auxiliary and four Mission Bands. A short devotional meeting was held before the business meeting in the morning. The reports of the different secretaries were encouraging, while the treasurer's statement shows a slight advance over last year. An invitation to hold the semi-annual meeting at Hillsburg was accepted. Mrs. Campbell, of Cheltenham, was enthusiastically re-elected president. With the exception of Mrs. Farquharson, of Claude, who was elected third vice-president, other officers were re-elected. At the afternoon meeting the money raised this year, \$740, was dedicated to the Lord in prayer by Mrs. Crozier, of Grand Valley. A solo, "Jerusalem," was beautifully rendered by Miss Robinson, of Claude. Mrs. Fowlie and Mrs. Elliott each spoke for a few minutes on "What we are going to do in our Auxiliaries this year." Mr. Goforth then spoke briefly on the domestic life of the missionaries in China. A duet was sung very sweetly by Miss Balmer and Miss McCannel. The meeting having been reinforced by the Presbytery, many members of which were most anxious to hear the speaker of the afternoon, Mrs. Harvie took the platform, and in her account of her recent tour through the N. W. held her audience spell-bound, except when her amusing reminiscences caused a general smile. All regretted her time was so limited, so much interested were they in her experiences. A large audience assembled in the evening to hear Mr. Goforth on his work in China. His forcible address was fitted to rouse greater zeal in the missionary

cause. While the collection was being taken up, Mrs. Aiken and Miss Clark sang a duet, "Peace," with pleasing effect. Rev. D. McKenzie, pastor of the church, presided. Collections for the day amounted to \$30.

THE Congregational church at Cresswell has recently been re-opened in connection with the Presbyterian Church in Canada. It is worked with St. Andrew's church, Sonya, of which Rev. P. A. McLeod, B.D., is pastor. The re-opening services were a decided success. On Sabbath, Dec. 30th, the Rev. Dr. Smith, of Queen's University, Kingston, preached eloquent sermons, at 2.30 and 6.30 p.m., the church being filled to its utmost capacity. The services were continued on Monday 31st, by a platform meeting in the afternoon. An address was given by Rev. D. Y. Ross, of Cannington, after which this meeting adjourned, and the audience wended their way across the street to a building secured for the occasion to partake of the good things provided for them by the ladies of the Presbyterian church. After the wants of the inner man had been fully satisfied, the people again assembled in the church, when the programme of the afternoon was continued. Speeches were given by Revs. Haseard, of Manilla; Carrie, of Sonya; Cameron, of Wick; and Stewart, of Sunderland. Excellent music was furnished during the evening by the Sunderland Methodist choir. The Cresswell Presbyterian choir furnished suitable music for Sabbath and Monday afternoon.

Farewell Meetings to Dr. and Miss Glover.

THERE have been few meetings of more real spiritual power and helpfulness than the farewell meetings to Doctor and Miss Glover, in Central Presbyterian church, on Tuesday, Jan. 5th, on the eve of their departure for China. Though they go out under the direction of the Christian Alliance of New York, of which Rev. H. B. Simpson, D.D., is head, their wide acquaintance with young people in Toronto—especially through the Christian Endeavor Society—drew together a large number of that class. It was a splendid field for missionary impression, and the grand opportunity was not lost. In the morning, a quiet meeting for fellowship and prayer was held, which gave the keynote to all the services of the day. In the afternoon, Rev. Mr. Funk, one of Dr. Simpson's assistants, spoke on the words, "Lift up your eyes and look," and applied this exhortation to the word of God and to the work of God. Then Rev. Dr. Simpson spoke for over an hour with very great power on "The New Testament Plan for the World's Evangelization." He spoke of the necessity of knowing the plan in carrying out any work successfully, and then, taking the Acts of the Apostles as God's revealed plan of evangelization, he indicated the various steps there laid down, that must be followed in order to reach the highest degree of success. In the evening, the church was packed—young people largely predominating. The pastor, Rev. Dr. McTavish, presided, and after opening exercises, conducted by Rev. Mr. Funk, farewell words to the departing missionaries were very appropriately said by Rev. J. McI. Scott, a fellow-student of Dr. Glover's, and by Mr. Leahr, of St. James Square church, a fellow-worker with both Dr. and Miss Glover, when they were connected with that church. Rev. James McCaul, M.A., who was their first pastor in the Province of Quebec, added a few appropriate words. Then Miss Glover gave her farewell message, from Isaiah xlv. 2-3, "I will go before thee," etc. The message was brief, but one of very great power. The impression left on every heart must have been, truly, here is a young woman filled with faith and with the Holy Spirit. Dr. Glover spoke at some length and with marvellous power as he pleaded with that body of young people not to be merely in a passive state of willingness to go, which very often amounts to nothing, and is

morely a pleasant religious acceptance, but to be in a state of active willingness, to hear God's call in a thousand voices that speak of need and opportunity, and to turn aside only when it is clear that God has shut the door. Dr. Glover is a young man of wonderful natural ability—his fresh ideas, expressed in clear-cut sentences, with a most impressive voice, give him great influence in addressing an audience, but no one could listen to him in spite of all these, and not feel that there was a power other than natural ability there. His message was "in demonstration of the Spirit and with power." Dr. Simpson then spoke on some impressions of a missionary tour around the world. He emphasized the vast multitudes—the deep, awful misery—and the opportunities on every hand for work. His closing words on the thousands dying without having ever heard of Christ, were very powerful. At the close of his address he asked all those who were willing to go to the missionary field to stand up. It was a sight not soon to be forgotten to see between a hundred and fifty and two hundred of those young people rising all over the church. The meeting closed with singing the well-known C. E. hymn, "God be with you till we meet again," and the benediction. Then nearly all the audience came forward to say good bye to the departing missionaries. On Wednesday night, at 10.30, loving friends gathered at Union Station to see them off, and had another brief farewell meeting. In company with Mr. Ferguson, who goes out in connection with the China Inland Mission, they started on their journey westward. At Tacoma they will be joined by four other China Inland Mission missionaries. They remain for preparation in the training home at Canton, and then proceed to do pioneer work in the vast and unoccupied province of Kwang-Si, with its eight millions of unevangelized heathen. All who know them look for blessed results from their labours.

Presbytery of Toronto.

THE regular meeting of the Presbytery of Toronto was held in St. Andrew's church, on Tuesday, the 5th inst. There was a large attendance of members, and of commissioners who had business before the Court. St. John's congregation, Toronto, was given permission to elect trustees, and secure transfer of deed of property, and cumbulance thereon. Mr. Scott, in making the request, gratefully acknowledged, on behalf of his congregation, the great kindness of St. James' Square the mother congregation, towards St. John's congregation, from the day of its inception till the present, when they were able to stand alone. A committee of Presbytery was appointed to act with the Prisoners' Aid Association in promoting the work of the Association. A resolution expressing the Presbytery's high regard for the late Rev. John McKay, formerly of Knox church, Scarborough, and its appreciation of the work he was permitted to do in this Presbytery, was accepted, and ordered to be inscribed, and a copy forwarded to the relatives of Mr. McKay. Committees were also appointed to draft resolutions respecting the late Professor Thomson, and Mr. G. F. Freeman. Mr. W. W. Percival's resignation of the charge of Richmond Hill and Thornhill was accepted, and Mr. C. A. Campbell, of Maple, was appointed moderator *ad interim*. The Presbytery agreed to adopt without change the selection of Psalms submitted by the Hymnal Committee. An overture by Mr. John Douglas, a member of Parkdale Presbyterian church, dealing with the respective and relative duties of the session and the board of managers, was referred to a committee, who were instructed to examine and prepare a report thereon at next meeting of Presbytery. The Presbytery agreed to approve of the remit from General Assembly suggesting the amalgamation of the following standing committees, viz., State of Religion, Sabbath Observance, Systematic Benevolence, and Temperance into one committee. The remit respecting the requirement of one year's service in the mission field before permitting graduates or ministers received from other Churches to be inducted over a pastoral charge, was con-

sidered, and it was agreed to express approval of the remit so far as it dealt with students who had just graduated, and in respect to ministers received from other Churches, except as in certain cases that may be exempted by special action of the General Assembly. Dr. Gregg, who was not present when he was nominated for Moderator of the next General Assembly, asked that his name be withdrawn, and in response to his very earnest request, his name was reluctantly dropped. It was agreed to continue the printing of the Presbytery minutes, and Mr. A. C. Gowanlock's tender for printing the minutes was accepted. The committee appointed to meet and confer with the petitioners from Parkdale who desire to form a new congregation, presented a careful report. The opinion was expressed that there was not room in Parkdale for three good congregations, and the committee recommended that an effort be made to amalgamate the present Fern ave. congregation and the body of petitioners. It was agreed to continue the committee and instruct them to confer with Fern ave. session and board of managers and with the petitioners, with this end in view, and if successful, to recommend to the Presbytery in its report at next meeting some suitable site for the new church edifice. A recommendation to allow the petitioners to meet meanwhile in Cowan ave. Methodist church was laid on the table till such conference may be held. Messrs. Edward H. Horns and Robert J. Richardson were duly certified to the Senate of Knox College as students preparing for the ministry in the Presbyterian Church.—R. C. Tinn, Clerk.

Presbytery of Montreal.

AT THE adjourned sitting of the Montreal Presbytery, the acting Moderator, the Rev. F. M. Dewey, called upon Rev. Mr. Heine to resume the discussion upon the question of the form of the Book of Praise which the Presbytery should recommend the General Assembly to adopt. Mr. Heine strongly advocated a book which should include the Psalms, the growing disease of which he deplored. Rev. Dr. Mackay followed in a very energetic speech. He contended that printing another book which included only selections from the Psalms would be a mistake, as it would gradually drive out of use the complete book. If the entire psalter was included with the hymns it was open to any one to make their own selections. He said the whole meaning was often obscured by taking selections and he advocated the whole psalm being sung through. In reply to an interruption, he admitted amid laughter that he would exempt the 119th psalm at an ordinary service. Making selections was like taking texts without the context; any heresy could be proved by such a course. In this connection, Dr. Mackay recalled an instance in which his brother had consulted an itinerant preacher who justified all his heretical teaching by reference to isolated Bible texts. His brother had quoted: "Judas went and hanged himself" and followed it up by saying, "Go thou and do likewise," and applying the words to the heretical doctrinaires with the remark, "They are both texts from the Bible." He wished there was more of the spirit of the Heggenots and the Covenanters when they were proud to be called Psalm-singing Presbyterians. In these "ivender" days the Psalms were not understood. Presbyterians had forgotten their ancient traditions and their days of persecution and were half fellows with any form of religion. Dr. Mackay concluded by deprecating such a lengthy discussion over a "miserable trifle," for while the book of selections Mr. Scott advocated contained 51 pages, he held a book in his hand containing the entire psalter, with hymns and music, which, without the musical score, would only cover 28 pages. Rev. Dr. Chiniqny thought it would be scandalous for that Presbytery to omit the psalter, for he looked upon the Psalms as the cream of the Bible. Give all or none; at all events do not mutilate the psalter for the sake of saving 14 pages at a cost of a cent or two extra for the book. The moderator then called upon the Rev. Ephraim Scott to reply, and he claimed

that Dr. Mackay had misrepresented the issue, which was whether a book should be published containing the whole psalter plus the hymns, or one containing the whole psalter plus selections plus the hymns. A discussion then arose as to the exact meaning of the reference from the General Assembly to the Presbyteries, Rev. Dr. Campbell reading the original motion. Rev. Dr. Patterson, Rev. J. Fleck, Rev. J. H. Beatt and Rev. Mr. Bennett continued the discussion, but were unable to agree upon any form of recommendation that would overcome the difficulty of reconciling the two parties. Mr. Walter Paul advocated one book, as then any minister could make the selections he thought most suitable. The issue was eventually agreed to be reduced to the question of one book or two. The following motion was made by Rev. J. Fleck and seconded by Rev. Dr. Mackay: "That the imprimature of the General Assembly be given to no Book of Praise which does not contain the complete psalter." An amendment was moved by Rev. Ephraim Scott, seconded by Rev. J. H. Beatt: "That the Book of Praise authorized by the Church shall contain the psalter, selections from the Psalms and the hymns, and that the Book for Sabbath School, social religious meetings, etc., shall contain only the hymns and selections from the psalter." The vote, which excited much interest, was then taken, and resulted in a tie, 15 to 15. After a pause, the acting Moderator, Rev. F. M. Dewey, gave his casting vote for the original one-book motion. The Rev. S. Fraser Campbell, missionary on furlough, then gave an address on the work of the Presbyterian Church in India appealing for more support in men and money. At the afternoon session the greater portion of the time was taken up in discussing the draft copy of the new hymn book. Suggestions for alterations, additions and emendations being made by Rev. J. Myles Crombie, Rev. J. H. Beatt, Rev. Dr. Patterson, Rev. T. Bennett and Rev. Mr. Heine, explaining the grounds upon which the Hymnal Committee had adopted the form in proof copy. The principal discussion arose upon the second verse of the National Anthem, objections being taken to its declamatory tenor.

O Lord our God arise;
Scatter her enemies and make them fall.
Confound their politics,
Frustrate their quarish tricks,
On Thee our hopes we fix:
God save us all.

By a majority it was agreed to recommend the omission of this verse. A division also took place upon the question of numbering the new book, it being decided after discussion that the Psalms be numbered separately, and the selections from Psalms and the hymns numbered consecutively and separately. Upon the motion of Rev. Mr. Nichols it was decided to hold the next quarterly meeting in Knox Church as a more convenient location. The evening meeting was held at 5 p.m. in the parlors of the Stanley Street Church, and there was a fair attendance. The reports from congregations and on missionary meetings were received. Rev. Dr. Campbell read the report on the City Mission, which was adopted, and the labors of the Rev. James Patterson, the clerk in this connection, were commended. The report on work among the French, Jewish and Chinese population was considered: It was said there are 500 Chinese and 6000 Jews in the city. The Rev. Dr. Thompson, late of Canton, China, was confirmed in charge of the Chinese mission in Montreal and admitted to the roll of the Presbytery. The production of the report of the committee on deeds of church property disclosed the fact that many deeds were out of harmony with the model deeds. By the deed of Stanley Street Church no instrumental music could be used as long as even one member of the congregation objected. The Presbytery recommended that the congregation consider the propriety of obtaining a modification of this drastic clause. A deputation of students from the St. Jean Baptiste Mission attended and addressed the Presbytery, representing their desire for a new organization. The work of the conference was not concluded until midnight.

The Story of a Bad Little Duck.

Tommy had the toothache. To be sure it was all his own fault, but that didn't lessen the pain one bit. Mamma had expressly told him not to go out of doors without his rubbers, and Tommy had meant to obey, but seeing two of the boys come down the street carrying a big kite between them he had forgotten everything else and darted after them. He did not think of rubber-shoes, or mamma's warning, till nearly night, when he felt a sharp twinge of pain, and came home to toss and groan, as only a small boy with toothache can. Vainly did mamma apply hot flat-irons, hot flannel laudanum, and every other remedy anybody ever thought of; the pain was obdurate; till mamma, wise woman that she was, resolved to try diversion. "Come here, Tommy, and I will tell you a story."

"Don't believe I can listen, it hurts so awful," sobbed Tommy. Nevertheless he came and climbed into her lap. Mamma began: Once upon a time there was a little duck. He was a proud little duck, and a greedy little duck, but his master, a little boy, loved him very dearly, and made him a nice house in the corner of the kitchen. The little boy called his duck Theophilus, and surely such a grand name was enough to make any duck feel proud and vain. Theophilus felt especially vain of himself when his master would make daisy-chains for his neck, and feed him on cake crumbs, and stroke the soft down on his back.

"But by and by the little duck began to grow fat and saucy. He had a way of poking his flat yellow bill into everything. Cook declared that she had no peace in her life for that meddlesome duck, and she would drive him from the kitchen with much scolding and clatter. But no sooner would her back be turned than she would hear a gentle quack, and there would be Theophilus with his bright bead-like eyes fixed on her, and his bill in a pan of bread.

"Now, such things grieved the little boy very much, and he reprov'd and cautioned his pet; but I am sorry to say that the bad little duck did not mend his ways, but rather grew worse.

"The little boy had another pet beside Theophilus, and that was Brula. Now, Brula was a very good dog in her way; but she was a dog of dignity, and, besides, she was growing old and rheumatic; no wonder, then, that she regarded the young mischievous duckling with disfavor.

"Often when Brula was enjoying her afternoon nap, Theophilus would scramble up on her back and quack in her very ear, thereby breaking in upon her sweetest slumber. One day, as Brula was dozing in the sun, dreaming of her youth, and the fox-hunts she used to enjoy so much, she felt a sudden peck on her eyelid, and opening one eye she saw that impudent duckling standing in front of her, and reaching for a fly which had settled just above her left eyebrow. Now this was more than flesh and blood could stand, and Brula opened her great red mouth with its rows of white shiny teeth, and snapped the poor little duck's head right off."

"Oh!" said Tommy, starting up, and forgetting all about his misery in the interest of the story.

"And what did the little boy do, mamma?"

"Why, the little boy cried and cried, and took the body of poor Theophilus, and buried it under the lilac

bush. Brula seemed sorry, too, for she slunk under the table, and wouldn't come out again all day."

"But I don't feel so very sorry for the little duck, mamma, for he ought to have obeyed his little master; he was bad, after all."

"I don't know about that," said mamma, with a queer little smile. "You know, he was only a duck, and didn't know better; but when a boy who has sense and memory forgets and disobeys, and gets the toothache, why then—"

"Yes'm," said Tommy, meekly, and he settled down closer into mamma's arms, and lay quite still, thinking, for a long time.—*Philadelphia Presbyterian.*

The Beggar Boy.

In the following story the power of kindness is beautifully illustrated: "Go away from there, you old beggar boy! You've no right to be looking at our flowers," shouted a little fellow from the garden.

The poor boy, who was pale, dirty, and ragged, was leaning against the fence, admiring the splendid shew of roses and tulips within. His face reddened with anger at the rude language, and he was about to answer defiantly, when a little girl sprang out from an arbour near, and looking at both, said to her brother—

"How could you speak so, Herbert! I'm sure his looking at the flowers don't hurt us." And then, to soothe the wounded feelings of the stranger, she added: "Little boy, I'll pick you some flowers if you'll wait a moment," and she immediately gathered a pretty bouquet, and handed it through the fence.

His face brightened with surprise and pleasure, and he earnestly thanked her.

Twelve years after this occurrence, the girl had grown to a woman. One bright afternoon she was walking with her husband in the garden, when she observed a young man in workman's dress leaning over the fence, and looking attentively at her, and at the flowers. Turning to her husband, she said—

"It does me good to see people admiring the garden; I'll give that young man some of the flowers;" and, approaching him, she said, "Are you fond of flowers, sir? it will give me great pleasure to gather you some."

The young workman looked a moment into her fair face, and then said, in a voice, tremulous with feeling, "Twelve years ago I stood here a ragged little beggar boy, and you showed me the same kindness. The bright flowers and your pleasant words made a new boy of me; ay, and they made a man of me too. Your face, madam, has been a light to me in my dark hours of life, and now, thank God, though that boy is still a humble, hardworking man, he is an honest and grateful one."

Tears stood in the eyes of the lady as turning to her husband, she said, "God put it into my young heart to do that little act of kindness, and see how great a reward it has brought."

A Happy New Year.

This year will prove a happy one,
If gladdened, by Thy smile;
Jesus, my Saviour, that alone
My heart with bliss can fill;
That smile can cheer the saddest hour,
And gild the darkest sky,
And, with its soul-refreshing power,
Joy e'en midst grief supply.

This year will prove a happy one
If quickened by Thy grace,
With swifter, firmer steps I run
The arduous, heavenly race;
If stumbling, lingering now no more,
"Forgetting things behind,"
I press toward those that are before
With undiverted mind.

This year will prove a happy one
If every moment lent,
Each day, each hour, with Thee begun,
For Thee alone be spent;
If, as the weeks revolve, my sin,
My one desire on earth may be,
On earth to glorify Thy name,
To live, my God, for Thee!

CHARLOTTE ELLIOTT.



Literary Notes.

OLD TESTAMENT THEOLOGY FOR NEW TESTAMENT TIMES. By R. Braden Moore, D.D. Philadelphia. Presbyterian Board of Publication. Toronto. N. J. Wilson

THIS is a large volume of 432 pages, printed on good paper in easily read type, and substantially bound. The author is a minister of the Presbyterian Church on the other side of the border, and, as the work throughout evinces, a writer of marked ability, and possessing in a large measure the qualifications for the effective discussion of the important subjects that engage his attention, that come from extensive reading, exact and sanctified scholarship, and careful study. His diction is always chaste and elegant, clear and expressive, and the contents of the volume throughout such as to enlist attention and reward it.

The primary object of the author is to point out what the tabernacle was meant to signify and to teach in its structure, furniture, ritual and laws; thus to exhibit the relation of Mosaism to the gospel of Jesus, and the essential oneness of both systems, as well as the practical influence they were intended and fitted to exert upon human life. The work is divided into 25 chapters and a tolerably accurate idea of their content, may be learned from the following enumeration of the various subjects they bring under discussion: Was there a Tabernacle? The object of the Tabernacle, The Tabernacle as a means to an end, The character of God, The Doctrine of God,—of Sin,—of Similarity with God,—of Divine Mercy,—of the Coming One,—of Atonement,—of the Holy Renewer,—of Forgiveness,—of Consecration,—of Sanctification,—of Religious Experience, of Prayer,—of Divine Guidance,—of Intercession,—of God's Power,—of the Ministry,—of Ministerial Support,—of Ultimate Man.

In answer to the question "Was there a Tabernacle?" the author has occasion to deal with the so-called higher critics, such men as Wellhausen and Robertson Smith, who contend that the Tabernacle was never so much as thought of till long after the building of Solomon's temple, and that the story of it was invented by unscrupulous priests and scribes, and in some way imposed upon the people as part of the legislation of Moses, fully one thousand years after Moses had been laid in his grave. In the discussion of this theory, he exhibits the strength of a giant, justly observing that: if it could be established it would utterly destroy our confidence in the Bible as a trustworthy volume, and conclusively proving that "it can only be maintained by quondam assumptions, by the manifest determination of its advocates to hold their positions regardless of the facts, by the saborning of false testimony and the wholesale destruction of the true." He is no less effective in dealing with the alleged errors, inconsistencies and contradictions of the Scriptures as well as with those who decry creeds and doctrinal teaching, of whom he justly states that "nothing argues more clearly shallowness of religious conviction and life than does the contempt of sound doctrine."

The work is an important contribution to the Biblical literature of our times. It is pervaded throughout by a supreme reverence for the Scriptures as given by divine inspiration, and is eminently fitted to establish more firmly, if possible, confidence in the Bible as the ever true and unchanging word of God. Whilst asking for it the favourable attention of all classes of readers, we desire in an especial manner to commend it to the careful study of clergymen, as a sure guide to a better and more appreciating understanding of divine truth, as well as a well-furnished armoury supplying effective weapons not only for the elucidation of divine truth, but also for the defence of the God-breathed Scriptures that reveal it.

NEW HYMNS. By Rev. E. A. Hoffman. Heavy boards, cloth back. Price, 25c. Chicago: The Evangelical Publishing Co.

Best Hymns is a carefully prepared book, containing over 150 of the most popular hymns with a goodly number of new ones that

need only to be tried to be made the best, and with these a large number of the standard hymns, without which no book would be complete. The following are some of the striking features. 1st, all the hymns are classified (a feature not found in any such book) and all on one subject are bound together. 2nd, a topical index is given, which is a great assistance to one leading a meeting. 3rd, the book is the happy medium between the song pamphlet and the large volume. 4th, gives as good satisfaction as the 35c. books because it has no padding; every hymn is a favourite. 5th, the book is printed and bound as well as the 35c. books are. 6th, it has two editions, manilla and beard cover. If you need a book do not fail to examine this before buying.

In a recent article on Coffee and Cocoa, the eminent German chemist, Professor Stutzer, speaking of the Dutch process of preparing Cocoa by the addition of potash, and of the process common in Germany in which ammonia is added, says: "The only result of these processes is to make the liquid appear turbid to the eye of the consumer, without effecting a real solution of the Cocoa substance. This artificial manipulation for the purpose of so-called solubility is, therefore, more or less inspired by deception, and always takes place at the cost of purity, pleasant taste, useful action, and aromatic flavour. The treatment of Cocoa by such chemical means is entirely objectionable. . . . Cocoa treated with potash or ammonia would be entirely unsalable but for the supplementary addition of artificial flavours by which a poor substitute for the aroma driven out into the air is offered to the consumer." The delicious breakfast Cocoa made by WALTER BAKER & Co., of Dorchester, Mass., is absolutely pure and soluble. No chemicals or dyes, or artificial flavours are used in it.

Correspondence.

Was Moody Right?

Editor PRESBYTERIAN REVIEW.

SIR,—I think this question is worthy of being still further dealt with. It is so because the interests of religion are touched at their very quick in what are called revival movements. That is the case, because in revival movements religion is placed in a special manner on its trial. It is placed on its trial as any instrument is placed on its trial when it is put into actual operation. It is that that determines its worth. It is then to the last degree important that it should be religion and not something like it that on such occasions should be brought into operation. That is, it is to the last degree important that what is specially the saving force in religion should be clearly set forth.

Now, we do not think that the saving force of religion was set forth by Sam Jones when, at the conclusion of a discourse delivered in Toronto, appropriate to such a conclusion, he asked all to stand up who wished to be ladies and gentlemen, and when, as the reports had it, the whole vast congregation stood up! Nor do we think the saving force of religion was set forth when, as I have been told, Mr. Crossley, after a discourse, asked the prisoners in the Central Prison in Toronto, to stand up all of them who wished to meet him in heaven, all of whom, I am told, stood up, giving rise to the report of a great religious work in the prison! Nor do I think it is the saving force set forth when a promiscuous gathering of men and women are asked to stand up, all of them who are determined or who wish to forsake a worldly and sinful life and lead a new life. As little do I think it is the saving force set forth when, in answer to the question "What must I do to be saved?" it is said "The way to be saved is to obey God." Such a representation is unjustifiable when it is not accompanied with a clearly decisive statement as to the one way in which obedience to God can be manifested by any of us His sinful creatures. What that is is indicated by our Saviour in words already quoted in this connection, "This is the work of God, that ye believe in him whom he hath sent." In these words there is irreconcilable

opposition indicated between what is ordinarily understood by obeying God and belief in Christ. The Jews had asked, in the ordinary understanding of the word obey, "What shall we do that we might work the works of God," and in opposition to that understanding our Saviour says, "This is the work of God, that ye believe on him whom he hath sent." Jesus thus substitutes for obedience in the ordinary sense faith in Himself, that is, places justification by faith in a very formal way in the room of justification by works, so that, without a very earnest and clear explanation of the way in which it is to be understood, the man who says to people inquiring how to be saved, that the way to be saved is to obey God, is a man who cannot escape the very grave censure of with grievous defect presenting the way of salvation, if he can escape the censure of grievously misrepresenting it.

In concluding what I have to say now on this matter I would make two remarks. One is, that the Church, for the sake of religion, should put a stop to the connection that exists between evangelistic work and the making of money. I do hope that some movement will be made in the Churches to this effect. It seems to me that something of this sort should be done. Let each Church, to which any evangelist belongs, if it has confidence in him, pay him a salary out of the Church funds, and forbid him, on pain of deposition, to take anything from any place he ministers to, unless it be his traveling expenses. It is only when the Gospel is in this way preached, without money and without price, that men will believe in it and God will own it.

My next remark is, that if the Church can do what she is professed to have done in Toronto in the late revival movement, then she is guilty of a grave crime in not doing the same thing in every city of Christendom every day in the year. HILALETHS.

Hymns and Tunes.

Editor PRESBYTERIAN REVIEW:

SIR,—In your issue of 3rd inst., I read with much pleasure both communications, namely; Hymnal Tunes and Congregational Singing. I heartily endorse both in so far as they refer to our Church adopting our good old Scotch Presbyterian music. It is seldom we hear any of our good old tunes now-a-days. Psalms and Paraphrases are becoming a scarce commodity and when we are favoured with either, nothing will do but a chant. It certainly is not calculated to inspire a spirit of devotion to hear the 23, 103 and many other Psalms sung to a slipshod chant. Our metrical version of Psalm and Paraphrase were never intended to be chanted. If chants must be used, why not use the prose Psalms and select one for that purpose! Unless something is done soon to change our psalmody I fear our congregational singing in cities and large towns is doomed, but it seems to be a matter of little consequence whether the people praise the Lord or not. The fashion now is to have a stylish organ, choir leader and choir that can sing solos, duets, trios, quartettes and anthems—anything that will draw—no matter whether there be any real heart worship or not. It is certainly high time that our higher Church Courts moved to bring about a return to our good old Scotch Psalm tunes. Church sessions seem to be rather indifferent as to their duty in this very important part of the worship. Concerning one tune for each psalm or hymn I beg to state that we have tried that method with our present hymnal, and as far as my observation goes, it has proven a failure. In this city we have professors of music for choir leaders, who are paid large salaries and as a rule they do not adhere exclusively to the tunes that are set to the hymns. The singing of any other tune than "Rutherford" to "The Sands of Time are Sinking," was bad taste and just proves what I have stated. I can give as bad an example of a selection as that, if not worse. A few Sabbaths ago, in the morning, we had the 40th hymn to which the tune "Gordon" is set, sung to a light ranting tune called "Antioch"; in the evening I went to another Presbyterian church when the same hymn was given out and sung to that fine pathetic tune "Salisbury." I pay

particular attention to the service of praise and attend Church twice almost every Sabbath, yet during all these years the present hymnal has been in use. I have never heard half the tunes sung in our churches and never expect to until such time as the hymns are set or worded to more suitable music. The most of the tunes are too classical and dry. I have no doubt the compositions are first class, but it is not that so much that is wanted as tunes possessing fine flowing melodies and simple harmonies, such as the people can sing after having heard them a few times. Before our present hymnal was introduced, we used the Church of Scotland hymnal and the Scottish Psalmody, both of which have cut leaves and though I am free to admit that poor selections or adaptations are, and will be, made under any arrangement, still, after an experience of forty years I must say that I think the cut leaves is the best method after all. Under that system you could always get the tune sung in the books, under our present system you would require four or five different music books to hunt up the tunes. If desirable I will furnish list with names of the tunes never used in this city. Yours, etc.,
PSALMODY.

Santa Claus in Church.

Editor PRESBYTERIAN REVIEW:

SIR,—Permit me, through the PRESBYTERIAN REVIEW to direct attention to the pernicious practice that has crept into our Sabbath school gatherings about this time of the year, namely, the use of a personality called "Santa Claus," who is duly costumed so as to be unrecognizable, his duty being to distribute the gifts and prizes which have been earned during the year by the scholars. Now I maintain this is positive sacrilege in a Presbyterian church or mission. It is a sin against the Holy Ghost, an abomination in the eyes of our God.

The tendency of such a practice is demoralizing. A case in point. Last Thursday evening the good people of Chester Presbyterian mission held their annual Christmas festival. Two nice trees, decorated with gifts and lanterns, which, by the way, were contributed by the teachers and scholars of St. Andrew's Institute, through the late superintendent of Sabbath school mission, Mr. Cuthbertson. After the musical and literary part of the programme by some of the scholars, Santa Claus came forth in his robes from the minister's vestry, marched past the front of the congregation with a bag on his back, which afterward turned out to contain candies for the children. His appearance was very quietly accepted, showing that the performance was not appreciated. The scholars were then called by name to come forward for their gifts and prizes. All had to be presented by the honoured Santa Claus. To do all this the pulpit and church Bible had to be set aside in a corner, to make room for this figure. One of the teachers received a meerschaum pipe. Now, in view of this gift from the Christmas tree to a teacher, may we not expect in the next entertainment, a few packages perhaps of cigarettes for the boys. We all know the fight now going to suppress cigarette smoking among boys and young men. If the teacher can get his pipe as a present in the house consecrated to God's service, it would be just as reasonable

for the cigarettes to be there also. There are not many members in the mission. The Home Mission committee have been at considerable trouble and expense to maintain the above mission, and it would be quite in order, I think, for the convenor of the Home Mission committee to investigate the affairs of the mission, or he might find out when it is too late that things have not been conducted as they should be.

PRESBYTERIAN.

Every Bone

In my body ached with the dreadful Rheumatism which followed a severe cold. My sufferings were awful. I could not dress myself or comb my hair. My husband had to carry me up and down stairs. I was scarcely able to nurse my little one. Within two weeks after I began taking Hood's Sarsaparilla, I felt better. Shortly I was able to walk up and down stairs without help and finally I was cured. My friends thought I was going to be a cripple, but thanks to God for his blessing on Hood's Sarsaparilla, I now enjoy good health. Mrs. JOHN BLACKBURN, Lower Five Islands, Nova Scotia.



Mrs. J. Blackburn going to be a cripple, but thanks to God for his blessing on Hood's Sarsaparilla, I now enjoy good health. Mrs. JOHN BLACKBURN, Lower Five Islands, Nova Scotia.

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- Ladies' All wool Heavy Tweed Suits, 3 length coat, with Empire skirt, regular price \$12.50, special 7 50
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- Ladies' Heavy Black Beaver Cloth Jackets, 40 inches long, double-breasted, tight-fitting, special... 7 50
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