

Pages Missing

The Presbyterian Review.

Vol. X.—No. 18.

Toronto, November 9, 1893.

\$1.50 per annum.

Protestantism and Romanism in Public Life.

PROFESSOR GEORGE H. SCHODDE, PH. D.

THROUGHOUT Protestant Germany and in the Lutheran Church of this country, the 31st of October is celebrated as a holiday. It was on that day in the year 1517 that the Monk of Wittenberg nailed his ninety five theses against Papal indulgences to the Castle church door of the University town, and thereby inaugurated the greatest intellectual, spiritual and ecclesiastical revolution of the history of the Christian Church since the apostolic era. Nothing is more timely than to impress with new emphasis upon the mind and heart of Protestant Christianity the deep significance and far reaching bearing of that reformation and restoration of the faith once delivered unto the saints. Rome has indeed changed her methods and modernized them; but her goal and aim is the same, just as her claims to be the sole representative of Christianity are the same as they were when the mighty Gospel heroes of the sixteenth century shook her from turret to foundation stone.

If, however, history and experience are to furnish the data for the judgment as to the outcome of the struggle of Romanism and Protestantism, then this outcome is not at all uncertain. For nearly four hundred years these two great rival religious communions have contended for the control over the factors, forces and agents that direct the thought and life of modern civilization, and although vastly the superior numerically the Roman Catholic Church has been vastly outstripped in this race by the Protestant. The spiritual truths and teachings of the latter have, in directing the destinies of nations, in the formation of their ideas and ideals, exercised a power with which even the splendid organization of the Roman Catholics has not been able to compete. The comparative history of the two Churches in the annals of civilization is only another proof of the fact that in the ups and downs of thought and life, not mere majorities and physical superiority, but thought, truth and ideals obtain the mastery.

The Reformation of the sixteenth century was more than a religious movement. In the nature of the case it could not have been otherwise. It is one of the clearest teachings of the philosophy of history that of all the factors that are active in directing the destinies of men, both as individuals and as communities, the religious is the most powerful, transcending even the influence of kinship, family, language and nationality. Religion, if it is genuine, brings under its spell the whole man in the entirety of his thought, life and being. It is simply unthinkable that a religious agitation like that of the Reformation should not have worked radical changes in the civilization and culture, the sciences and arts, the literature, the philosophy, the education and all other expressions and agencies of human activity and progress. In civilization the demarcation line between the middle and the modern ages is marked by the Reformation. The characteristic difference between the two consists in this, that in the former the spirit of Roman Catholicism predominated, in the latter the spirit of Protestantism. The aggressive and progressive factor in modern civilization has sprung from the sacred soil of Wittenberg and Geneva. In this development there has been decidedly the rule of the minority. The Roman Catholic

Church has since the sixteenth century not only not exerted an influence anything at all in proportion to her millions of adherents, but she has, on the whole, assumed only a defensive and negative position over against the progress and achievements of modern science and culture and learning, either ignoring these as much as possible or adjusting her fixed and settled ideas to them as best she could. At most she has antagonized them and assumed a hostile position over against them. A positive and aggressive force in modern civilization at large or in special lines the Church of Rome has not been. It is a singular yet deeply instructive fact that in none of the departments controlling modern life and thought—not in politics, not in literature, not in philosophy, not in science or learning of any kind, not in journalism, nor in education—does the leadership and directing power lie in the hands of the Roman Church. She utilizes all these agencies for her own purposes, but does so not as their mistress, but as best she may, and quasi under compulsion and in self-defence.

It is a noteworthy fact that those three countries which are beyond any and every doubt the leading powers on the globe, namely, England, Germany and the United States, are distinctly Protestant in character; not, indeed, in the sense that they have no Roman Catholic subjects, but because in their development the principles of Protestantism prevail. In France, notwithstanding the entente secured lately, those in authority have no sympathy for the Vatican and its wishes. Italy, ever since 1870, has been engaged in an endless struggle with the Pope. Austro-Hungary, the only Catholic power that seems to show any tendency towards favouring the plans of the Vatican, is in daily danger of disintegration from innate weakness, resulting from the heterogeneous conglomerate of nationalities, languages and interests that constitute it. Especially instructive in this line is the attitude assumed by Catholics and Protestants where both have the same opportunity of utilizing forces of the greatest value to them. In higher education the leadership of the world belongs to Germany. The twenty-one German universities, although fully half a dozen of them have Roman Catholic theological faculties, are thoroughly imbued with Protestant principles and the Protestant spirit of progress. At a Catholic Congress in Germany, held some time ago, a prominent speaker declared that outside of the theological faculty, only a single professor in the University of Freiburg, generally regarded as a Catholic institution, could be regarded as a faithful son of the Church. Catholic scholars have access to university positions on the same terms that Protestants have, as a reward for literary and scholastic prominence; yet a Roman Catholic university professor in other departments than the theological is a "rare bird." Again, while the Roman Catholics of Germany constitute about one third of the population, that Church contributes only one fifth or less to the university attendants and to the professional careers.

Data and facts like these go to show, that the struggle between Protestantism and Roman Catholicism is a great deal wider than a purely religious and ecclesiastical contest, and that in this wider sphere of human thought and activity, Protestant principles have been and still are the predominating elements.

The Presbyterian Review.

ISSUED EVERY THURSDAY, from the office of the Publishers, Rooms No. 20, 21, 22, 23 Aberdeen Block, South-East corner Adelaide and Victoria Streets.

TERMS, \$1.50 per annum.

ADVERTISING RATES.—Under 3 months, 15 cents per line per insertion; 3 months, \$1.00 per line; 6 months, \$1.75 per line; 1 year, \$3.00. No advertisement charged at less than five lines. None other than unobjectionable advertisements taken.

All communications for either Business or Editorial Departments should be addressed PRESBYTERIAN REVIEW, Drawer 2464, Toronto, Ont.

The entire Book business of The Presbyterian News Company has been transferred to the Toronto Willard Tract Depository, (Fleming H. Revel Company, Proprietors), corner Yonge and Temperance Streets, Toronto, Canada, to whom should be sent all orders for Books, Bibles, Sabbath School Libraries and Requisites, and general Miscellaneous and Theological Literature, Minute Books, Communion Registers, Communion Cards and general Session Supplies.

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

Toronto, November 9, 1893.

Unique Missionary Effort.

PROBABLY no department of Church work attracts so wide and genuine attention as that of Missions. The heart goes out to those whose opportunities are limited, or whose indifference blinds them to serious thought on their spiritual condition; and Christian love is nowhere seen to better advantage than in missionary effort, at home or abroad, to rescue the perishing. We feel sure that many of our readers, imbued with this sentiment, will read with much interest a short description of a work carried on by the Rescue Mission on the Erie canal:

At the first of the year Mr. H. B. Andrews, a business man of that city, who is an officer of the International Evangelistic Association, having headquarters in the United Charities Building, Fourth avenue and Twenty-second street, New York city, purchased a canal boat formerly used by a circus company. It was remodelled and repaired somewhat, was named the "Good News," and outside and inside it was adorned by Scripture texts and Gospel messages. It is under the general superintendence of Mr. H. B. Gibbard, who has charge of the Rescue Mission in Syracuse. Five workers were found willing to give their lives up to Christian work in that line and trust to the Lord for their support. Mr. Charles McClinchey, of Brooklyn, N. Y., has had charge of the work on board the "Good News," assisted by Mr. Sanford Van Loven, a convert of the mission. The plan of the mission is to carry the message into all the cities, towns, villages and hamlets along the waterway from Buffalo to Albany. The boat, drawn by one horse, attracts great attention, with its Scripture texts from stern to stern, and these are read from daylight to dark. At night a large transparency flashes out Gospel words on the dark waters. Special efforts are made to reach drinking men and non-churchgoers. At evening an open air service, lasting an hour or so, is held from the deck, the people gathering on the bridge and banks of the canal. A large oil painting, illustrating the "two ways," is used in this open air meeting and the people are invited to a service in the cabin, which holds about seventy-five. A short sermon is preached and testimonies are given, followed by an invitation to accept Christ, after which an inquiry meeting is held, to which the unsaved are invited. The names of those professing conversion are sent to some of the pastors of the place where the Gospel canal boat happens to be. The work is carried on with canalmen by means of a Gospel fish pole with packages of tracts on the end, which are handed over to

passing boats. Little floats with cardboard sails, on which are painted Scripture texts, are dropped at intervals, and float away with their message, to be read by many passing and to be fished out by the small boy and taken home as a curiosity.

Our Symposium.

ON another page will be found the first of a series of articles written specially for the REVIEW, on the very important question of how to interest the young men in the active work of the Church. The writer of the first article is Rev. Dr. McTavish, Toronto, whose conclusions are based upon a wide and successful experience in dealing with the young.

French Evangelization.

PRINCIPAL McVICAR, Chairman, and Mr. S. J. Taylor, Secretary of the Board of French Evangelization, have issued the following weighty appeal:—Christian Friends: The Board of French Evangelization exists for the purpose of giving the inestimable blessing of an open Bible to the million and a quarter of French-speaking Roman Catholics in the Dominion of Canada. To this end it employs *colporteurs*, school teachers, missionaries and pastors. Eighty-nine workers are thus engaged. In the ninety-six preaching stations, one hundred and ninety-two members were added to the Church during the year. Sixteen hundred and twenty-four copies and portions of the Scriptures and twenty five thousand tracts and religious papers were sold and distributed. Eight hundred and thirty-three scholars, of whom three hundred and eighty-three were from Roman Catholic homes, were taught in the mission day-schools. One hundred and sixty-eight boys and girls attended the Central Mission School at Pointe-aux-Trembles, of whom six were children of Protestant families, seventy-five of converted families, and eighty-seven of parents who still adhere to the Church of Rome. It is needless perhaps to say that the hierarchy control the schools in the Province of Quebec, and hence the necessity for mission day-schools. Eighteen French students are pursuing their studies in the Presbyterian College, Montreal, where the Board supports a French professor.

For over fifty years this work has been carried on. Results cannot be represented by figures, but some of them are to be seen in a growing intelligence and appreciation of evangelical truth on the part of the people and a corresponding giving way of prejudices; in the desire, tacit or avowed, to break away from ecclesiastical authority and domination; in the thousands of Roman Catholics who read proscribed literature; in the increasing demand for better education for their children, and requests for the establishment of mission schools; in the fifteen hundred pupils attending Protestant mission schools; in the twelve thousand Canadians of French origin who attend evangelical places of worship in Canada; in the twenty-five thousand French Canadian Protestants who have gone to the United States and in the fact that while fifty-five years ago there was not a known French Canadian Protestant, to-day there are some forty thousand in Canada and the United States.

There are at present open doors into new parishes and urgent request for teachers. But the Board is face to face with a large deficit, and finds itself reluctantly obliged to consider where and how retrenchment can be made so as to keep within the limits of the means at its disposal. After anxious consideration it has been resolved to borrow the amount necessary to meet salaries now due (making the

indebtedness at date about \$11,000) in the sincere hope that the result of this appeal may render unnecessary any contraction of the work. As the Executive will meet in a short time to take definite action regarding this matter, a liberal and hearty response is respectfully and earnestly solicited. We commend this work to the sympathy and prayers and liberality of all who love the Redeemer. Contributions should be sent to the Treasurer, addressed Rev. Robt. H. Warden, D.D., P. O. Box 1839, Montreal.

Fortunate McGill.

THE last day of October was signalized at McGill University by one of those fortunate ceremonies to which the institution is happily becoming quite familiar. On that the liberality of another of Montreal's citizens was manifested in the formal handing over to the board of governors of the new library erected by Mr. Peter Redpath. As was befitting such an occasion, the ceremonies were impressive and calculated to deepen the interest of the public in the university. The donor was present and acted the part of the good friend by handing over the building to the University. The building is constructed of Montreal limestone, and presents an imposing appearance. The stock room is four stories in height, and is capable of holding 140,000 volumes. The library is specially designed for reading and study. The Governor-General who was present struck the key note of public sentiment when he declared that McGill had become a monument to the enlightened and generous public spirit of the citizens of Montreal. May the favours so deservedly and worthily bestowed on McGill stimulate wealthy people in other university and collegiate centres to give of their plenty to the cause of higher education.

Manitoba College. THE welcome news is told that Rev. Principal King of the Manitoba College has received an intimation that £1,000 have been donated to his college by the Colonial and Continental Committee of the United Presbyterian Church of Scotland.

For Belgium. THE following donations have been received for the Protestant Church in Belgium: "A Friend," Parkdale, the liberal gift of \$20; W. Mortimer Clark, Esq., \$5; Rev. A. Hamilton, Stonewall, Manitoba, \$2. Further donations will be acknowledged in the PRESBYTERIAN REVIEW, from time to time, as received.

Disestablishment in Wales. THE cable announces that Mr. Gladstone is engaged upon a bill dealing with the question of disestablishment in Wales. It is said the bill will be based on the assumption that no Church of Wales exists, but merely the Church of England in Wales. The first clause, it is supposed, will constitute the existing sees into a Welsh Church, under the Archbishopric of St. David's. The subsequent clauses will specify the details of the disestablishing process.

French-Canadian Converts. THE little French Baptist colony which was organized a year ago in Maskinonge, composed of ten men and one woman, converts from Roman Catholicism, has been worshipping since that time in the chapel cursed by the priest. Notwithstanding that strenuous efforts have been put forth by the priest and others to endeavor to get these converts to return to the old fold, it is gratifying to know that they abide firm in their new faith. A new chapel and parsonage has just been completed at a cost of over \$4,000, and the other day the chapel was dedicated to the worship of God. The building is a neat structure, situated on the east of the Maskinonge

river, right opposite the large new Catholic cathedral. It will seat about 150 persons, and is opened practically without any debt. The progress of this brave little colony of converts will be watched from all parts of the Dominion with deep interest, and the prayers of the brethren will be that they faint not.

Benefactors Honoured. Two men who will always rank high among the benefactors of Canadian Methodism were the late Hon. Senator John Macdonald and William Gooderham. To Victoria University they were especially liberal in gifts and it was befitting the University to commemorate the generosity of these friends by hanging on the walls portraits of both of them which will speak lessons of thrift, industry, honesty, liberality and consecration to the cause of Christ, to generations of young men who will tread the corridors of Victoria University.

Sir John Abbott's Death. ALTHOUGH only a short time at the helm of public affairs in the Dominion, Sir John Abbott had an opportunity of showing the country that he could rule with firm hand and resolute will. Had he been a younger man, with health unimpaired, at the time he was called upon to assume the reins, there would have been none to dispute his qualifications for the high office of Premier. In his latter years he is credited with having done his best to give a fair administration to the country; and, now that he is dead, his memory will occupy a warm place in the hearts of his countrymen.

The Prohibition Commission. LAST week the Royal Prohibition Commission concluded an extended sitting in Toronto, having in the course of its enquiry taken much valuable evidence on the various phases and views of the question with which the public has been long familiar. No new opinions were elicited, but useful figures were put in evidence. The testimony represented those who do not believe in the enactment of a prohibitory law because they approve of alcohol as a healthful stimulant; those who disapprove of interference with the liberty of the subject; those who think public opinion is not mature enough to enforce a prohibitory law; and those who see the need of prohibition and, also, believe public sentiment to be sufficiently strong to ensure eventually the proper enforcement of a measure prohibiting the manufacture, importation or sale of spirituous or alcoholic liquors in Canada. It was observed that a preponderance of English Church ministers gave evidence against prohibition on various grounds, while the majority of ministers of other denominations were in favor of extreme prohibition.

•
TO BE saved is not to be sad. The ideal Christian life is a jubilant stream of sun-lit joy. Man's chief end is to glorify God, and to enjoy Him forever.

A FRAGMENT of bas-relief discovered in Egypt during an excavation for scientific purposes is said to answer the question which has puzzled modern engineers, as to how the obelisks and other large monoliths were transported from the quarry to their site. The stone is depicted upright on a great galley or vessel, which is being towed by a number of small boats alongside. The method of detaching a monolith from the mother rock is also explained by a semi-detached block in one of the quarries of Syene. After having been hewn clear on three sides, a deep groove was cut into the side still attached to the rock, and the holes were pierced, into which wooden pegs were driven. The pegs were then wet, and the wood in swelling broke off the monolith from the quarry.

Symposium.

How to Get Our Young People Interested in the Work of the Church.

By REV. D. McTAVISH, D.Sc., TORONTO.

No. 1.

It is a fact observed with sorrow by the majority of pastors and Sabbath School superintendents that many of the boys, when they grow up to the age of sixteen or eighteen years of age, slip out of the Sabbath School, do not enter into the full membership of the Church, and are for many years, if not altogether, lost to the Church's life and work. Just as a leak in a milldam lessens the power for work in the mill, so this leak in the Church lessens her power very greatly, as she is losing in this way much of that youthful enthusiasm which is an important factor in the prosecution of successful work. Then every pastor also knows that there are young men, professing Christians, who attend regularly the services of the Church, young men who are sharp, clever, energetic fellows in business or in anything to which they put their hands, but they are not in any definite way helping on the work of the Church. All are agreed that the Church of Christ should have the first and best of a Christian young man's strength and talents, but we have to confess with deep sorrow that in many instances such is not the case. Here, then, are two aspects of this oft-discussed and many-sided question. First, we are losing many of our best young people altogether from the fellowship of the Church; and, secondly, many who are in the fellowship of the Church are contributing little or nothing to its actual aggressive work. These two questions, though apparently distinct, are in a measure inseparable, and the remedy for the one will in a large measure be the remedy for the other also. While stating these difficulties one must not take too gloomy a view of the matter and conclude that the Church is not reaching the young people at all, especially the young men. The statistical fiend will meet you with figures, but figures are like popular advice, they will say very much what you want them to say. The rapid growth and almost phenomenal success of the Y. P. S. C. E. within the Church is surely an assuring fact to those pessimists who have taken up Elijah's wilderness wail, "and I only am left alone." Nevertheless the difficulties stated in a large measure still remain.

Before suggesting any remedy it is necessary, to use a medical term, to make a diagnosis of the case and try to discover the real cause of the evil. Of course the primary cause of all evils is natural depravity. But the question still needs solution. Why should natural depravity exhibit itself in those particular ways at that particular time of life? Youth and early manhood is undoubtedly a difficult age to manage. It is the age of emancipation; up to that time the will of the parents has more or less exercised control, but now begins to arise the consciousness of individual freedom. It is difficult for nations or individuals to use their freedom wisely at first. To thousands of negroes in the South emancipation was ruin because they abused it. The same thing is true also of thousands of young men. This precious gift of liberty is turned into license that often ends in ruin, and many a young man has to make this discovery amid the misery and desertion of "the far country." There is another characteristic of youth—one might almost call it an instinct—that keeps many young people away from the fellowship of the Church of Christ, and that is an innate abhorrence of hypocrisy and inconsistency. With what merciless judgment they scrutinize the lives of professing Christians. They see men occupying prominent positions in the Church of Christ mixed up with shady transactions in business. They see Christians sitting at the Lord's Table to-day and singing of their all-absorbing love for a crucified and risen Lord; next day they see them absorbed in scenes of utter worldliness where it would be an offence to mention the name of Jesus. Is it any wonder if these merciless critics put this and that together and say—"No, we don't want to be Christians like those people." You may call it harsh and censorious if you will, but here is undoubtedly one of the prime causes of alienation—an innate disgust at the inconsistent lives of professing Christians. The church has been busy inventing

all sorts of patent methods of reaching these young people. She has organized social clubs and literary societies and debating clubs and others too numerous to mention, thinking foolishly that the young people were afraid of religion, and that if they had something with the smallest possible modicum of religion in it they would be attracted, entrapped, and brought into the Church fold. What has been the result? The highway of the Church for the last quarter of a century or more is strewn with the emaciated corpses or bleached bones of defunct literary and social societies. No, young people are not to be deceived by this pretence. Why has such success attended the work of the Christian Endeavor Society? Is it not partly because it came out honestly before the young people and said we don't wish to coax you with cakes and coffee and with funny songs and recitations but we ask you directly in the name of Jesus Christ of Nazareth to consecrate your life to His service. Thousands of young people have shown their appreciation of this courageous honesty and have stepped forward to take their place in the ranks of the active workers for Christ. It is, however, but an agency—the Church in its young people at work—and there are many still outside the Church's direct life and active work. There is no short cut, no patent method by which the Church can reach the young and yet gratify her own love of ease and self-indulgence. Let the Church of Christ in all her officers and members stop inventing methods and get on her knees and in full consecration to God seek for that power from on high which alone will make her life and work attractive to the young. This is the hard solution of the difficulty, for it is easier for many Christians to go anywhere than on their knees, or do anything than die to self and the world, but to my judgment it is the only true solution. The reason why many excellent men take no part in the active work of the Church is because they have not been started soon enough. The policy of the Presbyterian Church in the past with regard to the young has been largely a policy of repression. Thank God this erroneous idea is dying out and the Church is slowly coming to see that what the young people need is not repression but guidance and encouragement. If every possible work they can do, however small it may be, is laid upon the young men, and they are encouraged instead of being snubbed, the sentiment will soon prevail that it is the right thing for young men to be actively engaged in some way in the Church's work. Then the time may soon come when our Christian young men will not be giving the best of their time and strength, as many of them now do, to societies outside of the Church.

EVERY man feels instinctively that all the beautiful sentiments in the world weigh less than a single lovely action; and that while tenderness of feeling and susceptibility of generous emotions are accidents of life, permanent goodness is an achievement and a quality of the life. "Fine words," says one homely proverb, "butter no parsnips," and if the question be how to render those vegetables palatable, an ounce of butter would be worth more than all the orations of Cicero. The only conclusive evidence of a man's sincerity is that he gives himself for a principle. Words, money, all things else, are comparatively easy to give away; but when a man makes a gift of his daily life and practice, it is plain that the truth, whatever it may be, has taken possession of him. From that sincerity his words gain the force and pertinency of deeds, and his money is no longer the pale drudge 'twixt man and man, but, by a beautiful magic, what erewhile bore the image and superscription of God.—J. RUSSELL LOWELL.

HERE is a story with a moral so palpable and to the point that we reprint it: One day a Lie broke out of its inclosure and started to travel; and the man who owned the premises saw it after it had started, and was sorry that he had not made the inclosure lie-tight. So he called his swiftest Truth and said: "A Lie has gone loose and will do much mischief if it is not stopped. I want you to go after it and bring it back or kill it. So the swift Truth started out after the Lie. But the Lie had one hour start. At the end of the first day the lie was going lickety-split. The Truth was a long way behind and it was getting tired. It has not yet caught up, and never will.—Methodist Recorder.

Classroom and Hall.

International S.S. Lesson.

LESSON VIII.—NOVEMBER 19.—EPH. iv. 20-32.

IMITATION OF CHRIST.

EPHESIANS.—This matchless epistle was written while Paul was a prisoner at Rome, A. D. 62, to a people who he resided three years and fully preached the Gospel. Acts xix. 1-10, xx. 31.

We have the keynote in the words, "Blessed us with all spiritual blessings in heavenly places in Christ." i. 3. Such expressions as, "In Christ," "in him," "in whom," occur more than one hundred times.

The first three chapters are doctrinal, the last three practical: one giving the heavenly position, i. 3; ii. 6; xix. 20; iii. 11, 12, and the other the earthly condition, iv. 1; v. 1; vi. 10, of Him who is in Christ. It finds us seated "in heavenly places in Christ Jesus," ii. 6. It leaves us standing as a soldier in the conflict. vi. 13-18.

The Ephesians are a type of the Church universal, founded on the will of the Father, i. 4, bought by the blood of the Son, ii. 13, whose end is life in the Spirit, i. 13; ii. 18; iii. 16; iv. 3; v. 18; vi. 18.

Here we have the Church as the bride of whom Christ is the bridegroom, v. 25-33.

Seven times the Church is referred to as the "body" of which Christ is "the Head," i. 22, 23; ii. 16; iv. 4, 12, 16; v. 23, 30.

Here Paul's revelations reach the "summit of sublimity. He soars from the depths of ruin to the heights of redemption. It is the third heaven Epistle."

It is sad to remember that there is no Church at Ephesus now. The "candlestick" has been removed "out of his place," Rev. ii. 15. It is possible for the light of the Christian teacher to go out in darkness.

CENTRAL THOUGHT.—Christlikeness is not mere imitation of Christ. Imitation is mechanical. The statue may be a copy of the human figure. The divine conceptions of Raphael and Hiram Powers force the ages into wondering admiration. The lines are soft and perfect, the symmetry ravishing, the finished form standing out majestically like the work of Omnipotence; yet it lacks much. It is cold, unresponsive and motionless. Its heart is quiescent, its eye unkindled. Upon the canvas the colours lend warmth; yet the most thrilling compositions of a Guido or a Millet are after all but paint and cotton. Life is something God given and unique! It palpitates, it glows, the invisible current of its blessedness streaming out to the borders of creation, glorious, unmistakable.

Imitation is automatic and external. It may be the exact counterpart of the original, yet we shall miss that great essential, life.

We can discover at once the impassable gulf stretching between natural and artificial flowers. At a distance the distinction is not evident, but the fragrance, the rare and exquisite texture and hue which God only can confer, is absent. We have seen peaches and watermelons so realistic the lips parted to receive them, yet we knew they were only plaster and paint.

Now, there are what we might denominate automatic Christians. They are imitators of Jesus yet destitute of His Spirit. They are coldly exact. Their words and deeds emptied of the ineffable element of love. You have seen such people, apparently outwardly faultless, yet frigid. The ball has no powder behind it, or, having, lacks the divine spark to set it off and make it effective. You do not know where the difficulty is, you are simply aware that they do not move you. The sentences of another sink to the deepest sanctuary of your soul. We marvel at the power of Phillips Brooks, who was able to throng the isles of his church from his young manhood, yet who was not an orator.

It is entirely impossible for a wicked man to do noble things. He may copy the saint as the child does the written form which is set before him by his teacher; but his life will lack one thing—love. He may give money to the poor, minister to the sick, support the Church, speak

and pray in religious meetings, even attend the Holy Supper, and yet be godless and unloving. This is imitation. The divinity of life is not in his conduct, and that divinity is love.

OBJECT LESSON FOR PRIMARY TEACHERS.—Subject: Christian Unity. "We are members one of another," v. 25, "being fitly joined together," v. 16. The Golden Text. Illustrate by the ordinary tub. Several small tubs would be better still. Show the tub to the children and ask them what it is, and what it is for. Now all Christians, or the Church of Christ are like this tub.

Will you tell me what one thing all good tubs must have? Yes, a bottom. Just so we must all have a foundation, or one on whom we can build our spiritual house, and one to whom we can go for aid in time of trouble, and for strength in time of temptation. This one we call our foundation, and is Christ. He is the only foundation. There are many people in this world who are banded together in associations and societies, but they have no true foundation, because they do not love and serve Jesus, and they do not look to Him for comfort and happiness. They are like this poor little tub without any bottom.

All tubs also must have staves, and they must be fastened to the bottom. Here are one or two little staves that do not go down below the first hoop on the tub. They are not joined to the bottom. This tub could not hold any water could it? It would all leak out. This is like the church which has boys and girls and others in it who have not been born again of the Holy Spirit. In other words, they are not joined to Jesus as their Saviour, and so they just hinder the work of the church, as this little broken stove ruins the tub.

Do you not remember how Joshua and the army of the children of Israel marched around the city of Jericho and the walls fell down to the ground? But just after that, when the children of Israel went out to fight another battle, a small number of their enemies defeated them and turned them back in great confusion. The whole army of Israel was disgraced and met their first defeat, just because one man by the name of Achan had taken a wedge of gold and a Babylonian garment from Jericho, when God had told the people not to touch anything. They had to destroy Achan and his whole family before God would give them the victory. So those who are members of the church and are not truly loving the Saviour only hinder the work, and they must either give God their heart and have Him wash away their sins, or must get out of the church.

In the ancient Theban army they had a band made up of all the different regiments. It was called the "Holy band," because they had sworn to live and die for each other. Oh that the boys and girls in this Sabbath school might be pledged to love and help each other! Let us drive down the bands of love, and get all these bad holes out from between our hearts, and then we shall be just like this perfect little tub which you can fill with water and not one drop will leak through. So the Holy Spirit of Christ can come and fill all our hearts, when we are fitly joined together, and have the bands of love driven down tightly.

PRACTICAL POINTS.

We cannot learn Christ and love wickedness, vs. 20-22.

Christ is both teacher and lesson, v. 20.

To learn Him is to know truth, for He is Truth, v. 21.

If you would put on the new man, first put off the old man, vs. 23-24.

A divine energy is the source of all holy living, v. 24.

Think true, speak true, live true, v. 25.

To be angry and not sin is to be angry at nothing but sin, v. 26.

If anger burn into wrath suppress it speedily, v. 26

Lacking a "place" the devil has no foothold to strike, v. 27.

The devil cannot enter your heart without permission, v. 27.

The alms acceptable to God are the product of honest industry, v. 28.

A Christian should imitate Christ, v. 32.

Our Pulpit.

The Possibilities of Young Men in our Great Cities.

TEXT.—"Then Daniel purposed in his heart that he would not defile himself with the portion of the king's meat, nor with the wine which he drank.—Daniel i. 8.

The story of my text tells us that young men upon coming to our cities may, if they so will it, make the grandest success of their life in the city. They may reach the highest places in every department. Now, the practical question comes: How? I can only indicate two, or at most three, brief answers, and leave them with you for a further development. These answers are suggested by the story of the text.

1. In the first place, success in our city comes to a young man through truthness to his character.

And here let me say it is not the city, it is the man himself that is everything. The city is only the occasion calling out the man. If evil be in the man it will come out of him everywhere, country and city. All the evil of the world is not in the city. Let me give you a single item from my experience. I was born in the city, and brought up in the city; but when I reached the age of fifteen I left the city and went to a college in the country. I was a young man from the city. I was sent to the country for protection. But what I wish to relate is the first thing that happened to me upon going to the country. It was this: the first student whose acquaintance I made, a country youth three years older than myself, asked me to spend my first evening at college by going out to a farmer's orchard to steal apples. Did I go? I did not. The farmer had a large dog. But I must be just to my first country acquaintance and tell you the full story of my relations with him. He is now in one of the leading pulpits of the city of New York. He came to New York when I was pastor there, and I went to hear him preach his first sermon. I had never heard him preach. I was a little late, so as I entered the church he was reading the Scripture lesson, and those were the first words which I heard from his lips as a preacher, the words of Paul: "Let him that stole steal no more." His first words as a minister to me counteracted his first words as a fellow-student.

The point which I want to make is this: the city is only the interpreter of a man. I cannot give you an exact diagnosis of a man in the quietness of a rural village. He is hemmed in by the sentiment of his rural home. The eyes of all the community are upon him, and he must walk straight. If he does not his business will leave him. Character and cash depend upon his being, seemingly at least, a true man. There is no crowd there in which he can hide himself. I cannot tell whether he be acting out his true self or not. But let me watch that man as he lives one week in the city and I will diagnose his character for you. What does he wish most of all to see in the city? What are the places which he frequents? Who are the people with whom he strikes an acquaintance? What are the things which he avoids as he moves among people who know him not? At what does he laugh? At what does he weep? For what does he spend his money? Which is popular with him, the church or the theatre, the prayer-meeting or the circus, the refined art gallery or the show-window hung with the low prints of actresses photographed for carnal eyes? These are leading questions, and their answers reveal the man.

How many young men come into our cities and go headlong to ruin! They come from the pure atmosphere of a father's home, but no sooner do they reach here than they sling off all moral restraint. They ally themselves with evil society, feed the gross appetites of their lower nature, give free rein to their desires. The result of all this you well know. Their whole being is soon demonized. They are early stricken with dire consequences. The flush of health leaves their faces, and, devitalized and consumptive, they go back to their homes to die. Ah! this is sad, sad, very sad. But such cases occur every year by the hundreds. From hundreds of rural homes to-day the bitterest of curses are issued against the city because of the fall of noble sons. I do not wish to shield our cities against a single righteous curse; every evil within the city should be cursed; but I wish to be fair. I wish to set fact and truth before rural homes, and before young men from rural homes. Nine-tenths of these ruined young men fell before they set foot in the city. They fell in their inner nature, in their secret longing, before they started from home. They fell spiritually in their father's house. Reading of the sinful pleasures of the city, they gloated over these in private, and lived with them in thought, and made these possible sins actualities by the power of imagination in the secrecy of their own souls. When they came here the city only gave them an opportunity to act themselves out. The city only made visible that which was invisible. I would ring it out through all the land to-day that the danger which besets young men in coming into the city begins in their far away home—begins in the plans which they make for sight seeing before they receive their mother's good bye kiss. Young men, bring a true personality with you into the city, bring with you minds filled with holy resolves.

2. Success comes to a young man in the city only when he is true to himself and develops himself.

The development of self is a great work, and requires many things.

It requires that you shall hold self to a strict account.

Away from home, away from the restraints which were once thrown around you by loving friends, you must be a restraint to yourself. You must convert your liberty into loyalty. You must keep life under the inspection of conscience. Be severe with yourself, be rigid and conscientious even to the border of what the free and easy would call morbidness. Measure yourself by some high moral and spiritual standard, and say to your soul, "Soul,

you must equal that." As a man you have this wonderful power. You can go out of yourself, and picture yourself in the third person, and criticize yourself; you can say, when you do not like yourself: "I ought to be more than that. I ought to be better than that. I am misshapen, ill formed, undeveloped. I hate and detest that old self; I will strive after the other and higher self, which as yet only an ideal." You have the power to put yourself into helpful contrast with others who are better.

Do you remember that wondrous book of Victor Hugo's, where Jean Valjean, the escaped convict, meets with the old bishop, who lovingly talks to him, and breaks him down by his forgiveness? Do you remember how he contrasts himself with that affectionate and noble-hearted bishop, and then projects himself outside of himself and loathes and turns away from the old Jean Valjean, and determines to be something better than that? It was because he did that that he became what he afterwards was—the noble-hearted Jean Valjean, the mayor of the city, a man tender and true in every fibre of his being.

The development of self requires that you shall have large faith in the possibility of the noble and true in human life.

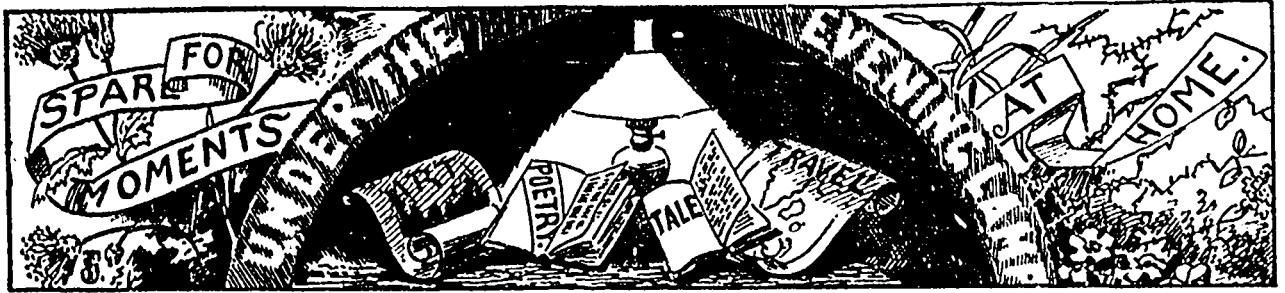
Whenever I see a young man who has lost his ideals, and who is satisfied with a few face-qualities, who ceases to believe with all his might in anything, who has lost his faith in honor and in integrity and in virtue, I see a young man who is already lost. Every young man should have an Excelsior in his soul. There should be within him a sense of the possibility of incarnating the fine and the noble and the true. Young man, when you say that all men are a sham, and that there is nothing but the low and the selfish and the carnal and the untrue and the unchaste in the world, you tell your soul that which is not true; and you forever fetter all your higher powers. Allow me to say to you that Jesus Christ was a reality, and that Jesus Christ in all His moral beauty and perfection is this very day finding a thousand fac-similes in humanity. The belief in this is the first step toward your higher and better self.

The development of self requires constant and ceaseless effort and sacrifice. So does every grand product. All the triumphs of genius and of moral being are the embodiments of hard, persistent work, and tension and sacrifice. If the harp wishes to fill the air with solemn and soul-stirring music, it must give up all of its strings to be so stretched that they will almost break. But out of this tension and strain come delightful harmonies, and wave upon wave of rapturous sound. The music of a true Christian personality is like the ringing of the chimes of heaven on earth and the striking of the harps of gold; but every faculty in the harp-nature of man must be keyed up to the concert pitch of heaven. Will, conscience, imagination, reason, the faculty of emotion, the memory, all must be brought into accord with the perfect human nature of Jesus Christ.

In the life of man there is first the soul of the mother ruling and leading, and then by and by there is the soul of the wife; and the two together, the mother and the wife, make the man. It is the loving and loved woman that determines the man. The real man is the woman he carries in his heart. If she be an angel of a woman, she will make him an angel of a man; but if she be a demon of a woman, she will make him a demon of a man. The letting of a noble woman's love into your life is like letting the sunbeam into the great clouds that float in the dome above. The sunbeam makes the vapoury mass beautiful with its many delicate tints and burning hues. Never in life's experience is there a further remove from all that is earthly than when one's soul reads all its destiny in another. It is not strange, therefore, that when Paul speaks of the union which consummates such love, he compares its mystery to that which unites the Church and Christ.

Let a man love anything purely and disinterestedly, and he will be a better man for that love—less selfish and more appreciative of the good. In preaching this I am not preaching a novelty, something that I have discovered. This was known away back in the days of Socrates and Plato. Back there, men used to reason in this way about love: Let a man begin by loving one beautiful form, and from the love of the one he will rise to the love of many beautiful forms. From loving beautiful forms he will rise to the love of beautiful practices. From the love of fair practices he will rise to the love of fair ideas. From the love of fair ideas he will rise to the love of the person who thinks the fair ideas. From the love of the noble thinker, the magnificent woman, he will step over into eternal love and eternal friendship with God, the creator of the magnificent woman, whose divine spirit is the holy power within her, making her magnificent. The pathway of a noble woman's love is the pathway that leads to God.

Only a few weeks ago I saw a simple illustration of this point which I am pushing. I was walking across the Boston Common behind a young couple in the full vigor of budding manhood and womanhood. She was an art student, and he was an admirer of just such an art student. Gallantly he was carrying her books and utensils, and the two were earnestly conversing. As I passed them I overheard her say, "But there is a moral in what you mean to do; you certainly wish to put your whole uprightness into it." That is all I heard, and I naturally looked into the face of the speaker. To use Bronson Alcott's phrase, it was "a solar face," and shone with purity and spiritual life. Back of her fine words the young woman put a winning smile; and I could see that that smile, which expressed hope and confidence, and even admiration, sent her words to the very core of the young man's being. The flush that suffused his cheek told this. He was charged and surcharged to the full with moral electricity. Good resolutions fairly crackled in his finger-tips, and lofty purposes sparkled in his eyes. I said to the friend who was walking with me, "That was well said; that good advice was effective. It was a sugar-coated pill, but he took it with evident relish from the fair one. I venture to affirm that if his father or even his mother had given him that lecture it would not have been received with half that grace."



MY LITTLE GIRL'S GARDEN.



OURS was one of those dear old-fashioned gardens that one sometimes sees still in out of the way parts of England. There was a well-kept hedge of evergreen yew, with pyramids on each side of the gate, which, I remember, used to frighten us very much at night when we were children, and many were the anxious looks cast round as we passed under the dark shadows of the yews and up the broad gravel walk to the front door.

Ah! what a sunny, sweet old garden it was! Great hollyhocks towered proudly in the background, lifting brilliant heads of crimson and rose-pink for the dewdrops and the first rays of sunshine to rest upon. White lilies

blossomed in quiet corners, and pansies—purple pansies, soft as velvet, and with hearts of purest gold—bordered the long beds on each side of the window. And the roses—such roses never grew anywhere else, we used to think; and I think so still, though many years have passed since then, and the dear old garden is far, far away. There was the pale creamy Gloire de Dijon, with its countless blooms, on the south wall, the dear old-fashioned damask that my grandmother loved so much, and the humble but sweet cabbage-rose that grew everywhere, in all sorts of nooks and out of the way places. Ah! that bonny garden lives yet in my memory, and shall live as a dream of sweetness and beauty for ever.

And it was here that my little girl lived and walked and played among the flowers, tending her own little bit of ground with infinite pains and never-tiring care, and watching each blossom and each leaf with the tender love of a child's pure heart. My little girl! She came to me in the spring-time, with the first primroses and the early violets, and when the rooks were building in the coppice near the little burn that comes tumbling down from the mountain side, as if it wanted to rush onward for liberty, or to gain the quiet waters of the sedate river that flows through the village.

I was sitting in the porch, watching the

faint sunlight on the far-away moorland, when I heard the soft click of the wicket gate. Two minutes afterwards tiny steps came up the winding walk, and a little form appeared. Such a little form! with a pale, wistful face, framed in waving brown hair, that strayed away from under the cotton sun-bonnet in a tangle of curls, with wistful brown eyes that seemed to say to me at once, "Here I am—you have been waiting for me, and now I have come to you." She did not speak; she came slowly to my side, and laid a small hand softly in mine. And I, feeling the wonderful pathos in the child's calm eyes, said then, as I have said all my life through since. "My little girl!"

No one came to claim her; no one seemed to care about her; no one attempted to take away my treasure. They told me in the village that a strange lady had been staying there a few days accompanied by a little girl. Nothing was known of her except that she seemed very ill, and had left the neighbourhood very suddenly—without the child.

I questioned my little girl. "I have come to you," she said. "I love you, and I love the beautiful garden. It is like heaven, and mother is going to heaven soon—very soon."

"And where is mother now?" I asked. But the child looked wistfully up into the blue sky and folded her tiny hands.

"Mother is on the way to heaven, going up the beautiful path all among the stars," she answered softly; and then she drew a little closer to me and added, "Some day we will go together, dear; but not yet, because the angels will come to show us the way, and then mother will be ready at the golden gate watching for us."

My sweet little girl! Surely the mother's heart must have been torn with grief before she left you to find your way to the old garden and to me!

And time passed by. The villagers ceased to gossip about my little girl, as they had done at first, or to stare at her as they passed the wicket and saw her tending the honeysuckles or gathering the purple clematis. She was "my little girl," and they accepted her as such.

The garden was her paradise, especially her own little domain, over which she reigned like a sweet queen, happy in the possession of her flowers. What a fair spot it was! There were sunflowers—she loved them so. "They are like the stars, dear," she would say; "like the

bright beautiful stars that border the road to heaven." And so she would have sunflowers all along the narrow path that ran round her garden. Then there were forget-me-nots, dear little double daisies, and pansies—plenty of pansies, so that she could give me a posy every morning; and she knew that I loved the dewy fragrant pansies that bloomed so serenely in the sunlight. She spent hours in her garden breathing the pure air from the moorland above, and with the fresh wind to fan the bright brown hair into rippling curls and tendrils.

Theodora, she told me, was her name—God's gift! I was indeed a gift from God to me. I had been leading a weary, aimless life in the dim old house all alone, with nothing particular to do—no one to care for but myself, and no one to think of or to love. Now I had not only something to love and to care for, but to bring up and watch like a half-blown rose or a delicate pink-tinted apple-blossom. God had indeed sent me a wonderful gift—such a gift that, bringing new thoughts into my daily round, was fitting me more and more for the beautiful heaven that was so real a future to the innocent heart of the child.

And so the years passed. Three—three long, sweet years—spring, summer, golden autumn, stormy winter, all came and went, with fresh duties, new responsibilities, and new joys. My little girl was nearly eight—still very pale, with the same dreamy eyes and wonderful hair. She was dearer to me now than anything else in the wide world. I watched her with unflinching care, and yet—and yet—I never saw what others saw, what others spoke softly of, and shook their heads, and turned away gently when I talked happily of next summer, until she told me.

I was sitting once more in the porch in the even of a perfect summer day, when the long shadows were falling across the dark moorland, and the western sky was flecked with rich clouds of amber and crimson. My little girl, as I always called her, was among the flowers as usual, touching them softly with her tender little fingers, gathering a blossom here and a fern-leaf there, or bending over some straggler with an ever patient care. At last she came to me up the long walk as she had come three years before. And, like a flash, the memory of

that spring sundown came back to me—the faint steps on the dry gravel path, the tiny figure with its pale face and tangled hair, the clasped hands and pink cotton sun-bonnet falling back from the little tired head. But that was long ago. Now she was my own, own little girl; and yet—how weary was the sweet face this evening, and how slow the little footsteps.

"Dear"—the soft tones were softer than ever, and I felt the touch of her caressing hands round my neck—"Dear, I am so tired; take me in your arms. I am not very heavy, am I?"

No, she spoke truly; she was not heavy at all. A bitter pang shot through my heart. Could this—could this be the beginning—of the end?

But she was speaking again, with her earnest eyes fixed on the glories of the golden west.

"Dear, how beautiful it is, and how sweet the garden looks. My roses, my white roses, are almost in bloom. You love them so, dear, and so do I. I think there will be flowers in heaven, dear, don't you?"

"I hope so," I answered, slowly. "I hope so, my little girl. But why do you think of that now?"

Her eyes looked troubled.

"I love to think about heaven," she replied. "And it seems as if I could see the pathway when the sun goes down and the stars come out. 'See!' she cried, 'there is the first star. It is the angels' flower, and grows by the beautiful road, like my sunflowers do in my own garden.'"

There was silence again, and the shadows fell more darkly and other stars appeared in the clear sky.

And then she told me. "Dear," she whispered, "dear, do you love me? And I love you, dear, oh! so much; but I hear the angels calling—every night they call me, very softly—and—and—I must go. Oh! dear, I must go up the starry pathway to the golden gate." And tears fell fast from the wistful eye—tears of parting that mingled strangely with the peaceful calm on the pale lips of my little girl.

And then we went in, away from the dear

old garden, where I had received my gift, and where I had been bidden to give back my treasure to the great resting-place above.

The end came at last. They told me that care had spun out the little life far longer than it would otherwise have lasted. They talked of decline—her mother's weakness—her feeble frame—what did I hear? For I knelt by the little bedside, by the window which overlooked the beautiful garden in all its summer wealth of blossom, and watched my little girl. She was going, going, very calmly, very sweetly, to that heaven, of which she had talked so often. It was very near to her now—a calm home, a peaceful resting-place, after the last struggle with life. And she would leave me all alone once more. My little girl was gone!

"My darling!" I cried, "my little girl, speak to me! Don't leave me!"

But she answered very softly, "Dear, I must go. I hear them calling, still calling, and I see the pathway, the beautiful pathway, with the star-flowers on each side. Come to me, dear, when I wait at the golden gate; come to me very soon. My poor, poor dear, don't be lonely, for I will always watch for you at the gate of the great garden—the garden where we shall live for ever—evermore, dear—for ever—and ever—Amen." And my little girl's eyes closed at last, the pale hands lay still, and the quiet lips smiled in the last sweet smile of death. She had gone up the starry pathway to the garden of rest.

The white roses were in bloom when we laid her down in the green earth's breast. I scattered them round her little bed, and wreathed them among the bright hair, for she loved them well, the bonny flowers from her own, own garden.

She is waiting now by the gate of the far-away heaven, waiting for me. And surely, some day, in the gloaming-time, when my call shall come, and my life is over—some day, when, as I think of my little girl and her sweet garden in the dear old-fashioned village by the moorland—I shall lay me down in peace and take my rest. God will give me back my little girl amid the lilies and the roses of the golden garden.

AUGUSTA HANCOCK.

IN A WINTER WOODLAND.

By MARY ROWLES JARVIS

THE tawny beech-leaves wither on the spray,
So lovely yesterday,
The drifts by autumn shed,
The tarnished bracken whence all gold has fled,
Tell of a summer lying prone and dead
While from each songless bough
Come memories of its music silent now

Yet life is here, continuous in its power
Through winter's bleakest hour,
The Future slumbering lies
In the dark Present, and to watchful eyes
Gives many a token through its chill disguise,
While tones of hope and cheer
Speak to the heart of things that shall appear.

Here fairy lichens write with patient care
Their records everywhere,
Here clustering mosses dwell,
Each in its tiny lot apportioned well,
Serene in storm, unharmed when snowdrifts sweep,
Safe in their lowly birth—
They are the meek, inheriting the earth!

Here Nature, hopeful, waits the winter through
The touch that makes anew,
The tempest that bereaves
Gives space for sunbeams, and the wind that grieves
In mournful requiem over last year's leaves,
Rocks cheerily on high
The buds that shall make summer by and by

O bounding heart, intolerant of rest,
Things waited for are best!
Far down where none may see,
The certain springtime lives in moss and tree,
God keepeth truth with thousands, and with thee
Bear well His winter's strength—
All flower and fruitage shall be thine at length

Let the resolves that shall thine actions form
Strike deeper for the storm;
For long endurance brave,
Fear not the threat of winds that vainly rave,
Nor the ice morsels sent to cleanse and save.
Sing while the snowflakes fall—
One hour of June shall make amends for all!



Church News.

The Mission Field.

No regular reader of the Bible can be indifferent to the work of the missionary.

WHEN the missionaries first went to Uganda, sixteen years ago, there was no written language. Now ten thousand of the population are able to read their language.

THE first woman physician arrived in Persia at Tabris in 1880. Now Teheran, Oroomiah and Hamadan all have their lady physicians.

At the annual meeting in Edinburgh of the Zenana Bible and Medical mission it was stated that during the past year their lady doctors had attended 10,512 patients. This autumn 19 missionaries are being sent out.

THE Chinese Christians in America give more than American Christians. With a membership of 161 in the various churches in California, the Chinese raised last year \$0,200.-40 for all benevolences, or \$39.07 for each member.

REV. DR. J. G. PATON, speaking at a crowded meeting in the Free Assembly hall, Edinburgh, presided over by Lord Polwarth, declared that in the New Hebrides a work had been done as great as any accomplished in the days of the apostles.

PROF. DRUMMOND, addressing a meeting in Chicago, told of two missionaries who, starting at opposite sides of an island, had worked like brothers in evangelising it, but at last quarrelled over the native word to be used for God in a translation of the Bible.

THE Congress on Missions, which followed the Parliament of Religions at Chicago, rightly considered the subjects of foreign, home, and city missions as parts of one great work. One speaker forcibly declared, "If you cannot save Chicago you cannot save Calcutta."

THE annual meetings of the Women's Association Presbyterian Church, U.S., were held in the Fourth church, Alleghany, last week. The reports were cheerful and told of watchful, systematic care of the prosperous and beneficent work under the direction of the Association.

THE denominational distribution of the total of church members in Japan is as follows: Presbyterians (including all Presbyterian and Dutch Reformed Missions), 11,190; Congregationalists, 10,760; Methodists, 7,089; Episcopalians, 4,966; Baptists, 1,761; all others, 868. Total, 35,534.

THE richest portion of Persia to-day borders upon the southern shore of the Caspian Sea, and includes many fertile valleys to the west, around the great lake of Oroomiah. This is the field occupied by the mission of the American Presbyterian Church. Two-thirds of the rest of the country is a dreary desert.

A MISSIONARY in Georgetown (Domecra) was visited lately by about twenty Indians, with a converted Portuguese at their head. They had travelled over one thousand miles, and been seven weeks on the way. They had come to ask for a teacher, promising him a congregation of one thousand persons every Sabbath.

A PARSÉE woman named Miss Sobragi has been studying law at Oxford, England, and her friends say that she is going back to India to practice. "Although there is good reason to think that the husbands there will be so jealous that she may be poisoned." She is at present with a legal firm in London. This is the first venture of the Oriental woman into the domain of jurisprudence.

REV. DR. J. G. PATON, of the New Hebrides mission, speaking at the great missionary meeting in Glasgow, remarked that there was no difficulty in his field about the inspiration of the Scriptures, the Word being received simply on the Lord's authority. Interesting addresses were given by Rev. R. H. Dyke of Basutoland, Rev. J. Cousins of Madagascar, and Rev. F. Ashcroft of Rajputana.

Mrs. LAWS of Livingstonia, speaking at a ladies' meeting in Glasgow, under the auspices

of the United Presbyterian Foreign Mission Committee, pointed out some of the difficulties in Zenana work. The native teachers she considers superior to the European in getting at the hearts of the people. Knowing their deceitfulness they drill them quite differently from the way adopted by the whites. They pitched into them and needed to.

WHAT shall be the attitude of Christians toward the heathen religions—which some are calling the "ethnic" religions (as though there were no longer heathens)? There are those who reply to this question by saying, "We should recognize the good that there is in these religions." Very well; but should we not also say, and with rather more emphasis, "We should not lose sight of the evil, and the darkness, and the use that are in these religions?"

REV. DR. W. ANDERSON SOGA, of Kaffaria, speaking at a missionary meeting in St. Andrew's Hall, Glasgow, in connection with the United Presbyterian Church, said that in Africa now there was a great upheaval, the power of the chiefs, which was the principal obstacle to the Gospel, showing signs of passing away. Mr. W. J. Slown says there is now practically written over the door of the mission board-room in Edinburgh, "No duffers need apply."

THE contributions to the Woman's Foreign Missionary Society of the Presbyterian Church in Canada amounted last year to \$41,792, besides which a balance from the previous year, and other items, brought up the total of its resources to \$53,082. The report of the Society, reviewing its growth in seventeen years, claims that its reflex influence upon the Church as a whole has been most marked for good. Every department of the Church's work has felt the stimulating effect of its influence.

IN Mexico the erection of two Congregational church edifices, of substantial character, has been of great influence in calling the attention of the better classes to the work in progress. In the northern portion of the field, missionaries find a hearty welcome at many points but recently closed to their approach. The schools for girls at three different points have made good progress during the year. The training school at El Paso, sustained jointly by the New West Commission (now merged in the Education Society) and the American Board, has done most valuable service the past year in raising up an efficient body of native preachers.

HOME missions would seem to be in order in and about the land of Luther. Last year we heard of the dreadful paucity of churches in Berlin, and now comes the statement that in Christiania, Norway, there is an average population of 13,000 for each church, and in Copenhagen an average of 26,000; or, including the suburbs of Fredricksborg, even of 28,000. Should Copenhagen be supplied with churches only as well as Christiania is, the number of parishes would have to be increased from thirteen to twenty-eight.

TWENTY-SIX years ago a Presbyterian clergyman of Nova Scotia, Rev. John Morton, while on a search for health, visited the island of Trinidad, and seeing the needs of the coolies there, when he went home he persuaded his Church to send him to the place as a missionary. There are about eighty thousand of these coolies. They are Hindus who are engaged for a term of five years to work on the sugar plantations. Another missionary followed Dr. Morton, and now Trinidad is a most interesting mission station. At present the Church there has five missionaries, besides native teachers and preachers. There is also a college for training such men. About three thousand dollars was given last year by the native church, which numbers about six hundred members.

THERE was one young Fuegian, however who did not join in this massacre, and who begged to be taken to Koppel Island on the ship that was sent to look for the murdered man. He was a great help to the surviving missionaries in their study of the Fuegian language. At last the undiscouraged missionaries determined to make one more effort to give the Gospel to these ungrateful and inhospitable savages, and this time the natives

were so overcome by the generosity and Christian love and forbearance in those who had been so ill-treated that they were ready to listen to their words. Gradually confidence was established on both sides, and the work progressed, and even Charles Darwin said in 1870: "The success of the Tierra del Fuego Mission is most wonderful and charms me, as I always prophesied utter failure."

THE first zenana teaching ever attempted in the East was in Siam in 1851, as zenana work in India did not begin until 1858. Twenty-one of the thirty young wives of the king composed the class. And the beginning in India was on this wise: A certain missionary's wife in Calcutta sat in her parlor embroidering a pair of slippers for her husband. A Brahman gentleman admired them. Mrs. Mullen asked him if he would not like to have his wife taught to make them. He answered yes. "That was a fatal word to those who wished to cling to idolatry, but a joyous yes it has proved to be to them. As this lady was teaching the women of India to twine the gold and purple into the slippers she was twining into her heart the fibres of the sufferings and love of our Lord and Saviour." After one home was opened to the missionary it was easy to gain access to others.

It is said to be quite common in China for men to write out and post by the side of the street a prayer which they wish to address to their god. The notion seems to be that those who read the prayer will in some sense join in it, and that the god will be pleased at having so many people address him and so be more likely to give a favourable answer. Rev. Arnold Foster recently found the following prayer posted on a house in Wuhaung: "A young man named Cheng Yu, living inside the Gate of Military Conquest, reverently implores the God of Thunder to display his awful majesty and to forgive the writer's sins of ignorance and to enlighten him as to what they are; he will then gladly obey his parents and elders and will be very careful of all kinds of grain. He now puts out this promise to reform. Will benevolent and right-minded people, as they pass by, read this confession as a means to restoring the writer to health? He offers his grateful thanks to all who do so." It seems that this young man had some affection of the eyes which he believed was caused by some sin on his part. He confesses he does not know what is the God of Thunder whom he blindly adores.

RECENTLY carefully prepared statistics and data published at Calcutta give a most interesting summary of the progress and results of Christian work in British India. No fewer than sixty-five Protestant missionary societies are labouring in this field, directing the work of 857 ordained missionaries, namely, sixteen Presbyterian societies, with 149 laborers; thirteen Baptist societies, with 129 missionaries; nine societies of the Established Church of England, with 203 missionaries; seven Lutheran associations, with 125 men and women; four Methodist societies with 110 gospel ambassadors; two Congregationalist associations, with seventy-six missionaries; one Unitas Fratrum and one Quaker society, with sixteen in their employ; as also seven independent societies, together with five women's associations. In addition to these 857 ordained missionaries, there are 711 ordained European lay helpers, 114 European and semi-European lady assistants, teachers, etc., and 3,491 native lay preachers. The number of native Protestant Christians is 559,661, an increase of 160,000 in ten years. Of these, 182,722 are communicant members of churches, an increase of 70,000 in the last decade.

THE Christians of India as such are distributed as follows: 193,313 are members of the Established Church congregations; 133,122 are Baptists; 62,838 are Lutherans; 37,395 are Presbyterians; 32,381 are Methodists; 17,466 are Congregationalists. The communicant and full membership is distributed as follows: 53,801 are Baptists; 52,317 adhere to the Established Church of England; 24,207 are Lutherans; 15,782 are Methodists; 13,775 are Congregationalists, and 11,128 are Presbyterians. Comparing the increase of Christians and of communicant membership during the past

forty years, the figures are instructive and encouraging. The advance has been from 91,092 in the former case to 559,601, and from 14,061 in the latter to 1,27,722. In this case, too, the showing in reference to the full membership is good. The number of mission pupils, male and female, has increased 92,004 in this decade. The latest reports mention a total of 279,716; viz: 175,000 boys and 105,000 girls in round numbers. The Sunday schools have an attendance of 135,665, or an increase of 61,688—Christian at Work

Women's Foreign Missionary Society.

THE seventh annual meeting of the Barrie Presbyterian W.F.M.S., was held in the Presbyterian church, Barrie, on October 21 and 25, 1893. The first session opened at 2 p.m., on Tuesday, October 24th, the president, Mrs. R. N. Grant, of Orillia, in the chair. Opening devotions were conducted by the president, assisted by Mrs. F. Smith, of Bradford.

The report of the Committee on Credentials was presented by Miss A. McConkey, of Barrie. The report showed the number of delegates in attendance to be seventy-three, twenty-seven auxiliaries and mission bands being represented. A very cordial welcome was extended to the delegates on behalf of the ladies of the Barrie Presbyterian church, by Mrs. Ault, of Barrie. Mrs. Cadenhead, of Midland, in a few well chosen words, responded on behalf of the delegates. The reading and adoption of the minutes of the last annual meeting was followed by the president's address. Mrs. Grant gave a most interesting account of her labours during the nine months she has held the office of president. She has visited almost all of the auxiliaries and bands under her charge, and had organized three of the five new branches of the Society. Her loving, earnest words of encouragement to the Society will long be remembered by all those present.

The next item on the programme was the reading of the report of auxiliaries and mission bands by the secretaries or their substitutes. Almost all the reports showed an increase in both membership and funds, in spite of the fact that all had only nine months' work to report, owing to the change in time of holding annual meeting from January to October.

Mrs. Cooper and Mrs. Henderson, of Barrie, then kindly favoured the society with a duet.

The report of the Presbyterian Society, read by the secretary, Mrs. Needham, of Orillia, touched on the following points. After a short introduction Mrs. Needham expressed the feelings of the entire society in the following tribute to the late president:—

"Who of us this day does not yearn for the companionship of one whose guiding hand for so long a time directed the affairs of our society. To the consecrated efforts and self-denying labours of our late president, Mrs. Robertson, the Barrie Presbyterian owes much of its present status. May the earnestness and zeal of this 'mother in Israel' inspire us to emulate her noble example, and whose life in so many ways reflected the life of the Master."

There are now in all thirty-five branches in this Presbyterian, an increase of five over last year. Nineteen auxiliaries with a membership of 332, and fifteen mission bands with a membership of 435. Total membership 767, an increase of 157 over last year. About three-fourths of the auxiliaries and all the young ladies' bands held thank-offering meetings. These meetings are all spoken of as being delightful, and the offerings liberal. Three hundred and eighty-three "Letter-Leaflets" are being distributed monthly throughout the Presbytery, and two branches report having "Scattered Helpers."

The treasurer, Mrs. Stevenson, of Barrie, then presented her report. Total contributions sent to general treasurer, \$1,026.00. Sent by auxiliaries for Presbyterian Fund, \$89.22.

Mrs. Clark, of Bracebridge, offered up dedicatory prayer.

The secretary of supplies, Mrs. Harvey, of Orillia, then read the report of the supply committee. Value of clothing sent to the North-West \$437.24. Total weight, 970. Sixteen auxiliaries and four mission bands contributing. For quantity, quality and specified needs the call for North-West supplies met with a response beyond the most sanguine expectation of the supply committee.

The following standing committee of nominations was appointed. Convener, Mrs. Cameron, Barrie; Mrs. Clark, Bracebridge; Mrs. McCraney, Collingwood; Mrs. Grant, Gravenhurst; Mrs. Duncan, Tottenham; Mrs. Smith, Bradford.

The secretary read a kindly message of sympathy and encouragement from the Barrie Presbytery.

Mrs. F. Smith, of the Methodist Woman's Missionary Society, and Mrs. Borrowman, of the Baptist Woman's Society, extended hearty greetings from their respective societies to the Barrie Presbyterial.

Mrs. Cameron then extended an invitation to all those present to take tea in the basement of the church.

The session closed at 5.05 p.m., by singing hymn 270, and prayer by Mrs. Anderson, of Rugby.

A public meeting was held on Tuesday evening, at 8 p.m., the Rev. D. D. McLeod in the chair. Short addresses were delivered by the chairman, Col. Major, of Barrie, and Rev. W. R. McIntosh, of Allandale. Solos by Mr. Edwards, of the Barrie Methodist church, and Miss Laura Harper, of Barrie, were very much enjoyed by the audience. Mrs. and Miss Cooper gave a duet which was much appreciated. The collection for the Presbyterial Fund amounted to \$28.00.

The first session on Wednesday opened at 9.30 a.m. with devotional exercises, conducted by Mrs. D. D. McLeod, of Barrie, and Mrs. McFaul, of Stayner. The following officers were then elected: President, Mrs. R. N. Grant, Orillia; Vice Presidents, Mrs. Moodie, Stayner; Mrs. Clark, Bracebridge; Mrs. Grant, Gravenhurst; Mrs. McCrac, Collingwood; Secretary, Mrs. Needham, Orillia; Assistant Secretary, Miss K. Robertson, Collingwood; Secretary of Supplies, Mrs. Tillson, Gravenhurst; Treasurer, Mrs. Stevenson, Barrie.

An excellent address on "Duties of Members," by Miss McCrac, of Collingwood, and a paper on "Juvenile Work," by Miss K. Robertson, of Collingwood, were listened to with great attention.

The session was closed by Mrs. Carswell, of Bondhead, leading in prayer.

The ladies of Barrie again entertained the delegates at lunch in the basement of the church.

The closing session opened at 1.30 p.m. Devotions were conducted by Mrs. J. Richardson, of Orillia, and Mrs. McAllister, of Gravenhurst. Invitations to the Barrie Presbyterial for the next annual meeting were extended by both the ladies of Orillia and Collingwood. On motion it was decided to hold the next meeting in Orillia.

The question drawer was ably conducted by Mrs. Bethune, of Beaveron, who also led the closing devotions.

Great regret was expressed by the society for the unavoidable absence of one of the most valuable members of the Presbyterial, Mrs. Moodie, of Stayner. Mrs. Moodie is one of the most able as well as devoted workers for the cause.

Votes of thanks were passed to the ladies of the Barrie church for their hospitality; to the officers of the church for their kind attention; to the Grand Trunk Railway for their kindness in granting reduced rates; to Miss Forsyth who acted as organist throughout the meetings and to all who helped to make the meeting a success.

A table of literature was presided over by Miss McClain, of Barrie. Over \$3.00 worth of literature was sold.

THE anniversary services of the Wallace Y. P. S. C. E., Gowanstown, were held on Tuesday of last week. The subject discussed was that of missionary work. Addresses were delivered by Mr. Morrison, B. A., of Listowel, and Rev. Mr. Williams, pastor of Wallace Circuit. Several letters recently received by

Miss Quinn from workers in distant missionary fields were read. Those with the addresses intermingled with recitation and song made a pleasant and profitable evening to the large and attentive audience.

Foreign Mission Committee.

A MEETING of the Executive Committee of the Foreign Mission Committee was held in Toronto on Tuesday last. There were present Mr. Hamilton Cassels (Convener), Rev. Dr. MacLaron, Rev. Messrs. Bursan, Milligan, Jeffrey and Mackay. A report was read from the medical staff in the mission in Honan. It stated that the mission is situated between 36 degrees and 37 degrees north latitude in a great plain which comprises nearly all of Chih-li Province, lying south of the great wall—the western part of Shantung Province and Northern Honan, for some distance south of the Yellow River. It is 300 miles from the sea on the east and separated by a mountainous district. The climate is dry for the greater part of the year, the principal rainfall being in July and August. The temperature ranges from a maximum in summer of 100 degrees F., rarely 105 degrees F., to a minimum in winter of at times to zero F., but the average summer and winter temperature would fall considerably short of these extremes. The snowfall in winter is light and does not usually lie for more than a few days, the weather for the most part being clear and bracing. About the end of February or the beginning of March the spring sets in, but the continuous hot weather does not set in until the beginning of June. About the middle of August the weather begins to get cool again, so that there are about two and a half months of disagreeably hot weather. Well water is usually alkaline, but sweet water can be got from the river for cooking or drinking purposes, which, after boiling or filtering is quite wholesome. Vegetables and fruit are plentiful, and chickens and eggs can be had all the year. Fresh beef or mutton in winter. This great plain, being low and imperfectly drained, is always malarious. Foreign adults are not dangerously affected by it, but children often succumb as has been the case so often in our own mission. These evil effects could be avoided if the mission residences could be built on a higher level, say on the side of some mountain, but for political and other reasons this is impracticable at present. Smallpox is nearly always present everywhere in China, but foreigners, being usually protected by vaccination, have less to fear than the natives. Diarrhoea and dysentery are very common owing to the unsanitary condition of the towns, and as foreigners have no control beyond the limits of their own courtyards they are necessarily exposed to contagion. Typhoid and typhus fevers and diphtheria are also met with. Besides these diseases, isolation, absence of mental and spiritual stimulants enjoyed in the home land, daily contact with all forms of moral degradation, indifference and open hostility of those for whom we labour, depress and has an injurious effect on the health. Yet, on the whole, this may be regarded as one of the healthiest missions in China. A letter was read from Dr. G. L. Mackay stating that he had to pay poll-tax for his student taken home with him, although he had a statement from the British Consul in Formosa to the effect that he is a student and only on a visit to this country. Applications for Albani were considered but no appointment yet made. Rev. Mr. McLennan is on the way to Honan by the eastern route. Miss McWilliam's health is reported better, and she hopes soon to be able to engage in active work. The Executive adjourned to meet again on Thursday, 9th November, at 2 p.m.

EACH successive number of The Book of The Fair, by Hubert Howe Bancroft, let us more and more into the plan of the work, which is such, while avoiding too lengthy description, as to cover the entire ground with sufficient detail, and present in permanent form all the characteristics of the great Exposition.

In Canada.

THE Sunday school concert at Bridgeton, Ont., on the 26th ult., was well patronized.

KNOX church, Tavistock, has decided to have the use of a good organ in its services.

THE resignation of Courtright and Sombra by Mr. Beanin was accepted, to take effect now. Mr. Beanin goes to Marino City, Mich.

A HEARTY and unanimous call has been given to Mr. Hardie, of Ayr, by the congregation of Petrolia.

REV. JAMES CARRUTHERS, St. James church, New Glasgow, has resumed duty after an absence from home.

BY appointment of Presbytery Rev. A. Rogers, of United church, dispensed the sacrament of the Lord's Supper, at Mulgrave, last Sabbath.

THE anniversary services of St. Andrew's church, Sarina, were observed last Sabbath. Rev. R. P. McKay, of Toronto, occupied the pulpit morning and evening.

It is reported that Rev. Robert Moodie, for so many years minister at Staynor, and clerk of the Barrie Presbytery, has tendered his resignation.

A GOOD audience listened to Rev. J. C. Tibb's lecture on "Church Music" on Monday last at Wanbano. It was under the auspices of the Ladies' Aid Society of Guthrie church.

THE Y. P. S. C. E. in Guolph held a well attended and successful meeting recently at which reports from St. Catharines convention were read and much enthusiasm evoked.

KNOX CHURCH, Ottawa, has extended a call to Rev. R. Johnstone, of Lindsay. The vote between him and Mr. Winhold, Ottawa, stood 115 to 72.

REV. D. C. HOSSACK lectured in the school-room of Parkdale Presbyterian church, Monday evening last, on Canadian history, customs and literature.

REV. J. A. TURNBULL, LL.B. and Rev. John Neil, B.A., officiated at the anniversary services of South Side Presbyterian church, Toronto, last Sabbath.

ON the 9th inst. a mass meeting, which promises to be very successful will take place in St. James' church, Toronto, under the auspices of the Christian Endeavor Union.

REV. W. BURNS preached in Windsor on the 5th inst., presenting the claim of the Aged and Infirm Ministers' Fund. He subsequently canvassed the congregation in aid of the Fund, we trust with much success.

REV. MR. HAIGH was inducted into the charge of Adelaide and Arkona on 31st Oct. Mr. Cuthbertson preached, Mr. Pritchard addressed the minister and Mr. Graham addressed the people.

REV. J. J. COCHRANE, M.A., of Thornton, has accepted a call to Knox Church, Sundridge, Ont., and all communications designed for him should be addressed to Sandridge instead of Thornton.

REV. DR. MACKAY, of Chalmers church, Woodstock, conducted the anniversary services at Strathroy on the 22nd ult., and on Monday evening gave his lecture on "A Church on Fire."

It is stated that Rev. M. W. MacLeod, St. Andrew's church, Belleville, will shortly resign from his pastorate owing to ill health. Should he do so it is understood a long holiday will be offered to him and the resignation declined.

REV. LOUIS H. JORDAN, B.D., lato of Erskine church, Montreal, preached on Sunday last, in St. James' Square Presbyterian Church, Toronto. The sacrament of the Lord's Supper was dispensed at the morning service.

ON Friday the Sabbath School Union of Toronto will meet in the lecture room of the Central church. Rev. Dr. McTavish will teach the lesson on the "Grace of Liberality." Mr. George Anderson and Mr. A. M. Cowan will take part.

THE anniversary services at Omameca were interesting not only on account of the successful manner in which they were conducted, but also, and greatly, because it was in all likelihood the last such occasion on which the pastor, Rev. John Ewing, will appear, as

he intends retiring, having been forty four years in charge.

ON Sabbath, Oct. 29th, the Sacrament of the Lord's Supper was dispensed on the Midhurst field by Rev. W. R. McIntosh of Allandale, when forty new members were added to the church. This field is under the charge of Mr. G. E. Loughheed whose work is being much blessed.

At the annual meeting of the Camlachie (Ont.) branch Upper Canada Bible Society, Rev. S. Anderson was elected president; John Hyslop, vice-president; all the other officers were re-elected. The agent was unable to be present on account of sickness, but his place was ably taken by Rev. Mr. Ball, of Toronto, and the newly-elected president.

ON Sabbath and Monday, 22nd and 23rd ult., Knox church, Belmont, celebrated its fourth anniversary. Rev. Dr. McMullon, of Woodstock, preached morning and evening, and addressed the children's meeting in the afternoon. All his addresses were clear, thoughtful, and impressive. The attendance at all the services was unusually large. The tea-meeting on Monday evening was a grand success from every point of view. The ladies did their part admirably. Besides stirring addresses by Revs. Dr. McMullon and Mr. Sowers of Wilton Grove, well rendered solos, choruses and recitations were given by home and local talent. Sabbath contributions amounted to \$547.10, proceeds of tea meeting \$113.00, total \$661. Rev. Mr. Currie and his congregation are to be congratulated.

In preaching on the theme "Drunkennes and its Remedy," recently, Rev. R. D. Fraser, M.A., Bowmanville, urged his people to work for the the plebiscite, for the time was past for discussing the wisdom or unwisdom of the plebiscite. The plebiscite had been appointed and was to take place. It was a challenge thrown down, which no friend of temperance could afford to ignore. Whatever action might or might not follow upon the result of the vote, the duty remains to roll up an overwhelming majority in favor of prohibition. To that task all earnest temperance men and women should address themselves with their might.

REV. J. A. SINCLAIR, M.A., a distinguished graduate of Queen's University was recently ordained and inducted at Spencerville by the Brockville Presbytery. Rev. Asten of Merrickville, delivered an eloquent discourse from the text "Who is My Neighbour." Rev. Mr. McArthur, of Cardinal, addressed the minister and Rev. J. Stuart the people. The congregation gave Mr. Sinclair a splendid reception in the evening. The spacious church was crowded to overflowing. Mr. Sinclair's call was most hearty and unanimous. The congregation promised \$950 with a manse but they have always been better than their promise and \$1,000 will be the stipend. Spencerville is the second congregation in size and importance in the Presbytery of Brockville. Mr. Sinclair enters upon his duties with bright prospects for successful work.

A VERY interesting meeting of the Tavistock branch of the Upper Canada Bible Society was held in Knox church on Monday evening of last week. The work of this society is important for two reasons. First, because its object is the circulation of the Bible, and second, because its meetings bring all Christian denominations together and tend to cherish the spirit of that unity that should pervade Christianity. The meeting was fairly well attended, the addresses given by the agent, Rev. L. H. Wagner, and O. C. Elliott of the Baptist church, and Rev. R. Pyke, being of an interesting and instructive character. The chair was occupied by the president of the society, L. Wildang. Miss Elle B. Krug presided at the organ with her usual efficiency. The collection amounted to \$4.35 and the amount of subscriptions was \$24.

Death of the Rev. J. M. Wellwood, M.A., M.D.

A MESSAGE from Winnipeg announces the death of the Rev. J. M. Wellwood, M.A., M.D., of Minnedosa, who had died in Southern California, where he had gone for the benefit of his health. For some years previously Mr.

Wellwood had been ailing, and used to spend the winter in a mild climate. He was originally from the County of Leeds, Ont., and married Miss Mitchell of the town of Gananoque. He graduated from McGill University and studied for the ministry in Montreal College. He was ordained in 1873 was pastor for some time of Cote de Neiges congregation, Montreal, and was called in 1880 by the H. M. C. of the General Assembly to be minister of what, at the time, was supposed would become the crossing of the Little Saskatchewan of the main line of the C.P.R. The line was changed, but the Man. & N. W. Ry. was built along the route surveyed for the C.P.R. and the town of Minnedosa sprang up at the crossing. Mr. Wellwood entered upon his duties here with spirit, and his field was both extensive and important. The work was arduous, but the duties of the missionary were discharged with ability and fidelity, and the mission soon threw off station after station and yet the mission became stronger. At the end of the three years of Mr. Wellwood's engagement by the H. M. C. he was unanimously called to be the pastor of the Minnedosa congregation. During his pastorate a commodious church and comfortable manse were built. Bronchial troubles not long after compelled him to resign his charge, and he became inspector of the Brandon School District. Mr. Wellwood was a man of vigorous intellect, a good scholar and wide reader. As a preacher he was interesting and instructive, and his power of organization and knowledge of men always told in his work. He took an active part in Presbytery work and helped to lay foundations for the coming time. His assistance in educational work was also much appreciated. He leaves a wife and five daughters to mourn his loss. His remains were sent by express to Minnedosa for burial and arrived Oct. 28th.

Indore Missionary College Fund.

THE following amounts have been duly received:—

Miss M. Gordon, Whitby. \$1 00
Miss Margaret Birrell, Greenwood. 2 00

Thirty-four envelopes have been sent out to be heard from soon.

Anyone wishing to help this work will be gladly supplied with these envelopes, each containing a copy of Mr. Wilkie's statement concerning the College, if they will kindly send me their address and the number of copies they wish to receive. Any money can be remitted to me in the meantime.

ANNA ROSS.

Brucefield, Ont., Nov. 6th. 1893.

Presbytery at Osham.

CHATHAM Presbytery met *pro re nata* in First church, Chatham, on Tuesday, 31st Oct. Rev. J. M. McLaren, B.A., Moderator, in the chair. A call from St. Andrew's, Windsor, to the Rev. J. C. Tolmie, B.A., of Brantford, was presented and found to be in the usual form and signed by 321 members and forty adherents. Reasons for the translation and a guarantee of stipend amounting to \$1,600 annually, payable monthly, accompanied it. Mr. Alex. Bartlet was heard in support of the call, urging on behalf of the congregation that Presbytery should sustain the call. On motion duly made and seconded it was sustained as a regular Gospel call and ordered to be forwarded to Paris Presbytery. —W. M. FLEMING, Clerk.

Presbytery of Lindsay.

Met in Cannington on the 17th ult. Fair attendance. Rev. H. Currie, Moderator *pro tem*. Mr. P. A. McLeod was appointed stated clerk. Encouraging reports were given in on Home Mission work. The two vacancies within the bounds—Kirkfield and Cambray—were reported as progressing favorably. Presbyterial visitation was ordered to be commenced after the Christmas holidays. Mr. Henry Rogers was certified to the Home Mission Board for employment during the winter months. A public conference on the State of Religion was held in the evening.

Presbytery of Minnedosa.

The Presbytery of Minnedosa met at Neopawa on Wednesday, October 25th, and was constituted. Mr. R. Paterson, B.A., was ordained and inducted to the pastoral charge of the Neopawa congregation. In the evening a very hearty reception was tendered Mr. Paterson by the congregation, at which various members of the Presbytery spoke, congratulating the Neopawa congregation on the shortness of their vacancy and the good fortune in securing so desirable a settlement, and also congratulating Mr. Paterson on the very auspicious circumstances in which he had effected this his first settlement as a Gospel minister. A request came from Mr. Colin McKerechar, asking to be transferred from this Presbytery to that of Inverness, Cape Breton N.S. and was granted. On motion of Messrs Frowe and Hosie, Mr. Cameron, of Russell, was added to the Home Mission Committee. A communication came from Mr. J. M. Welwood, who has for some time been residing in California for his health, asking to be put on the aged and infirm ministers' list. But as the sad and unexpected news of his death had arrived in the interval it was judged needless to do anything in the matter, and the clerk was instructed to write a letter of sympathy to the bereaved family. The convener of Home Mission Committee then presented his report, which was read and adopted, and Presbytery adjourned to meet at Gladstone on the second Monday in March.—THOS. BEVERIDGE, Clerk.

South Australian General Assembly.

THE Assembly held its half yearly meeting in Adelaide on September 12th. Rev. A. C. Sutherland, B.D., Moderator, gave an address on "The Functions and Responsibility of the Eldership." The chief function of the eldership was discipline, admitting to or excluding from communion; therefore the eldership was a true priesthood, mediating between God and man. He thought its power was on the wane. It was reported that Mr. W. Tassie had been ordained at Waterloo and Mr. A. Lawson at Mount Barker. Rev. H. M. Burns (Vic.) was associated. Rev. W. Tassie read a paper on "The Materialistic Tendencies of the Age." He traced these tendencies in science, philosophy, morals and religion. The lowering of moral responsibility was due to evolutionism, which gave conscience a physical origin, and to the impression, derived from science, that law reigns everywhere. There was a godless and a godly materialism. The latter was the source that God's Spirit pervades all. Rev. Dr. Paton supplemented Mr. Tassie's paper. He agreed with Dr. Carpenter's dictum that the universe is governed, not by law, but according to law. He criticized socialism for trying to better the outward condition without touching the inner life and concluded by showing that Christ is the remedy for all ills, both spiritual and material. Rev. W. L. Morton gave an account of the Jubilee Retreat at Blair, of which he has charge. The Retreat is full. Of the patients 29 are non-paying. Consequently the account balances on the wrong side. He had received only £25 in subscriptions during the last six months. The Church should support such a rescue institution, and there would be less heard of materialistic tendencies. Rev. J. T. Robertson, seconded by Rev. R. Mitchell, Port Augusta, moved a vote of thanks to Mr. Morton for his address, which was unanimously carried. Rev. W. F. Main reported that the Free Church (Scot.) had agreed to hand over to the Church of South Australia the proceeds of the Smith of Dunes bequest. The money is to be used in Church extension and for the spiritual benefit of the aborigines. The rules regarding lay preachers were finally passed. The formula to be signed by them is: "I believe the Scriptures of the Old and New Testaments to be the word of God and the only rule of faith and practice, and I promise to submit myself to the authority of the Courts of the Church in the Lord." Rev. J. T. Robertson moved that adherents be eligible for seats on boards of management, and that ministers be without exception chairman *ex-officio*. Both motions were

lost. A conference took place on the "Eldership" when an interesting paper was read by Mr. T. W. Fleming. Rev. J. Lyall gave in the Foreign Mission report, which acknowledged the important services of the W. M. Association. Rev. W. Gray's health having improved, he had consented to remain as missionary on the New Hebrides for another year. An application would be made to the Free Church (Scot.) to nominate his successor. Rev. W. F. Main was nominated as Moderator for the year 1893-4. Rev. J. T. Robertson was appointed convener of the Business Committee. The petition of Rev. B. C. Matthews, formerly Congregational minister at Freemantle (W.A.), to be received as a minister was granted, and he was received as a probationer. Ministers were recommended to preach on Presbyterian policy in November. The formation of a Widows and Orphans Fund is to be considered. On the motion of Rev. J. T. Robertson the Lord's Supper is to be observed at the March meeting of the Assembly. Rev. J. Lyall withdrew the motion of which he had given notice, "that in view of the proximity of Broken Hill to South Australia, and of the fact that a large number of its residents are connected with South Australia, communication be opened up with the N. S. W. Church with the view of having the Broken Hill congregation handed over to the Church in South Australia."

The Church Abroad.

SCOTLAND. A THREE LIGHT window in stained glass has been erected in Claremont church to the memory of the wife of the late Dr. MacEwen, the first minister of the church. The window is designed by Mr. David Gauld, and represents Christ sitting at Jacob's well.

REV. THOMAS LAWRIE has accepted a call to Laurencekirk.

THE new church at Kirkwall was opened on 20th ult. by Prof. Ivorach.

REV. WILLIAM MACLAREN, senior minister of Blairlogie, died in Glasgow on the 15th ult., at the age of sixty-five.

THE proceeds of Auchingramont bazaar at Hamilton amount to £1,408, which exceeds the amount aimed at.

REV. JAMES ALEXANDER, M.A., only son of the late Rev. John P. Alexander, of East Linton, died on the 15th ult., at Prestonpans.

REV. A. ANDREW has received from the Bible class of the White Memorial church, Glasgow, a parting gift of a silver inkstand and a lamp.

REV. JOHN WYLIE of the Martyrs church, Dundee, died of apoplexy on the 16th ult. at the age of fifty-two. He was originally of the Reformed Presbyterians.

A SALE of work in aid of the repairing of Fairbairn church, Glasgow, was opened by Lord Provost Bell in the hall of St. Stephen's church, Glasgow, last week.

A STAINED GLASS window representing the raising of Jairus's daughter has been erected in Aberlady church by Mr. John Congalton as a memorial of Captain Congalton, R.N.R.

PAISLEY Presbytery have recorded their regret at the death of Mr. Crum, of Thornliebank, who did much good works within their bounds. His personalty has been returned at £81,000.

REV. ROBERT BUCHANAN, of St. James, Clydebank, has been presented by his congregation with an address at a social meeting held in view of his projected visit to India to inspect the Church's organizations there.

A THREE-DAYS' bazaar was held in Edinburgh last week in aid of the building fund of Wardie church. The Lord-Advocate, in opening it, remarked on the good feeling brought about by the co-operation of members of different denominations in the work of bazaars.

DISBURS Synod, which met last week at Lockerbie, engaged in a conference on the spiritual condition of the Church at the Disruption and at the present time. A public meeting followed, among the speakers being

Rev. Messrs. Muir, of Glasgow, and Currie and Harvey, of Edinburgh.

At a crowded meeting in Pollockshields church last week, Miss Janet Wells, F.R.C.P. and S., was presented with a gold watch and chain in token of the esteem in which she is held in the congregation and in recognition of her services to the Kinning-park mission. Rev. Dr. Wells returned thanks on behalf of his daughter, who is going to India to engage in mission work. The congregation had previously given her £100 for an outfit.

REV. DR. REITH of the Collego church, Glasgow, who, along with Rev. Dr. Alexander R. MacEwen, of Claremont United Presbyterian church, is taking a leading part in the foundation of the new Ecclesiological Society, says that while he deeply respects those who are ritualists and favours beautiful churches, he does not regard the church as other than a building capable of holding a large number of people, and cannot see why the communion table should have a special place assigned to it.

REV. JOHN GRASSICK has just been inducted to the pastorate of the United Presbyterian Church, Seacombe, near Birkenhead.

REV. JOHN BEVERIDGE, B.D., of Stow, has accepted the call to Wolverhampton.

REV. J. JOHNSTONE, of St. Leonard's (Sussex), has been called to the pastorate of St. John's Church, Forest Hill.

THE session of the Theological College, Guilford street, London has opened with eighteen students.

THE Mission Hall, Loughton-road, which is in connection with the Camden Road Church (Rev. R. M. Thoratton), is prospering greatly under Mr. Keep, of the London City Mission.

At Islington Church the week-night service was conducted recently by Rev. Dr. Goshn-ol-Howie, who was born in Mount Lebanon, Palestine, and prior to his loss of sight travelled extensively in his native land.

REV. S. DNEY H. FLEMING, of St. James's, Croydon, has published a sermon in which he says he often worships in a Nonconformist house of God in the neighbourhood of Smithfield, and as he listens to the minister all aglow with the fire of the Holy Spirit and thinks of the Smithfield fires, he exclaims "Damn those days."

THE funeral of Rev. John Edmond, D.D., senior minister Highbury Church, took place at the Abney Park Cemetery. There was a memorial service, conducted by Rev. T. Carriehal, B.D., Dr. Edmond's colleague and successor, assisted by Rev. Principal Dykes, D.D., Rev. David MacEwen, D.D., Rev. Robert Taylor and others.

REV. J. CHAMBERS, Clifden, has IRELAND. accepted an unanimous invitation to succeed Rev. F. Monan in Adare last year.

REV. DR. NICHOLAS, speaking at a meeting of the Evangelical Alliance, stated that in Dublin there were 50,000 families who had on an average one and a half room per family. In some parts of the city there was one public-house to every 25 houses.

REV. Jno. Urquhart lectured throughout last week in Dublin on "The Inerrancy of the Scriptures."

UNDER the auspices of the Women's Total Abstinence Union and Irish Temperance League, meetings have been held at Waterford. Mr. Wilkinson, of Belfast, and Mrs. Christie McKenzie gave excellent addresses.

AT a called meeting of UNITED STATES. LeClairo Presbytery at Dowitt, Oct. 24th, Rev.

S. R. McLaughlin was released from the pastoral charge of Ewing, Iowa, congregation.

WM. H. PURNELL, LL.D., at one time president of Delaware College, has been licensed to preach as a local evangelist.

REV. DR. HENRY VAN DYKE, of New York city, has been appointed Lyman Beecher lecturer at Yale Divinity School.

OCTOBER 25th, Rev. James White, D.D., was installed pastor of the Second church,

Kansas City, Mo. He begins his work in this field with promise of large results.

At a meeting of the Presbytery of New Castle, the pastoral relation between Rev. Dr. Vallandigham and the head of Christian church was dissolved, to take effect on November 30th, that being the close of the fortieth year of his service as pastor of that church.

Rev. W. F. SWARTZ has been for five years pastor of the Central church of Wilmington. When he began his ministry there the membership was 30; it is now 540. The contributions of the church have advanced from \$7,501 to \$14,919. The church is strong, united and active.

Rev. C. L. THOMPSON, D.D., may be presumed to know all about the Madison avenue church, New York city, and he says that its income is steadily increasing, and is expected this year to equal the expenses. His flock is making courageous and united effort to maintain a people's church, with a good measure of success.

Rev. Wm. M. BAUM, D.D., has been been elected president of the Pennsylvania Bible Society, to succeed the late Rev. John B. Dales, D.D. The Society was formed in 1703, and was the first Bible Society on the Western continent. Its first president was Bishop White, who was succeeded by Rev. Ashbel Green, D.D., Rev. P. F. Meyer, D.D., Rev. Albert Barnes, Bishop Simpson, Bishop Stevens and Rev. Dr. Dales.

THE General Assembly of the Southern Presbyterian Church, at its last meeting elected, unanimously, Rev. H. M. Woods, D.D., of its China mission, to be secretary of its Board of Foreign Missions. The answer to this unexpected and flattering call is in the following language: "After due consideration and earnest prayer, I have decided that it is my duty to decline the Assembly's call, and to remain at my post in China. I feel that a missionary should not return home unless it is unavoidable for him to do so, either on account of health or because there is no one else at home to fill the place. In the present instance there seems to be no necessity requiring my return, as there are others in the Church at home who will doubtless do the work satisfactorily."

THE Presbytery of Gripps-AUSTRALASIA, had as sustained a call from Orbest to Rev. A. Morton, late missionary in the New Hebrides. There are within the bounds of this Presbytery 27 Sabbath schools, with 130 teachers, and over 1,000 scholars.

Free Church Jubilee.

By FRANCIS HUSTON WALLACE, M. A., B. D.,
Professor in Victoria University.

V.

Another heavy burden was cast upon the young giant Church by the gratifying, and yet at first sight embarrassing, fact that all the foreign missionaries of the Church of Scotland cast in their lot with the Free Church. Nobly, however, was this responsibility sustained. All the mission money, all the mission buildings were lost. Twenty missionaries, some among the Jews, the most in India, with Duff and Wilson at their head, had to be supported. New buildings for residences, for churches, for schools, had to be erected; the work had to be extended. And it all was done, and done grandly. In the United Church of Scotland the annual contributions to Foreign Missions the year before the disruption amounted to £20,000. The contributions of the Free Church in her first year of struggle rose to £23,000, and the good work has gone on with undiminished success. In 1891-92 the Established Church of Scotland raised for Foreign Missions some £35,000; the Free Church over £60,000.

Nor has zeal for Foreign Missions flourished at the expense of Home Missions. No man in modern times had more practical sympathy with the toiling, suffering, neglected, lapsed masses than Thomas Chalmers. Before the Disruption and after it, he laboured for the benefit of the humblest and the lowest. His spirit and example

fired others with a love of humanity. "Who cares about the Free Church," were his startling words; "who cares about the Free Church, compared with the Christian good of the people of Scotland! Who cares about any church but as an instrument of Christian good; for, be assured, the moral and religious well-being of the population is of infinitely higher importance than the advancement of any sect." And, in the West Port of Edinburgh, Chalmers showed how the masses might be reached and won. In the dreadful Wynds of Glasgow great spiritual triumphs were achieved. In other centres of population it was anew demonstrated that the Gospel is the power of God unto salvation.

For all these great and vast religious, educational and philanthropic enterprises the Free Church has raised in fifty years about £25,000,000, marvellously demonstrating to the Old World, with its pervading State Churchism, the possibility of the highest and noblest type of church life and work without the alliance and the assistance of the State.

We need not wonder that the news of the Disruption was hailed with mingled wonder and respect throughout the world. The Presbyterianism of England, Ireland and the United States, contributed sympathy and means. The Nonconformist Churches of England welcomed the Scotch delegates with the right hand of cordial fellowship. Pre eminently hearty and outspoken was the sympathy of the Wesleyans of England, eliciting that memorable phrase of Chalmers in which he characterized Methodism as "Christianity in earnest." To Australia and to Canada the Free Church movement spread.

In 1844 a large minority of the Synod of the Presbyterian Church in the old Province of Canada felt constrained to mark their sympathy with the principles of the Free Church by withdrawing from the Synod, which they considered under the influence, if not control, of the Scotch Establishment, and organizing the Free Church of Canada. Nearly all the theological students of the recently established Queen's College came out and joined the Free Church. Knox College, Toronto, was opened. A great era of aggressive Christian work was inaugurated. The work was so earnestly and successfully prosecuted that, when in 1875 the great reunion made all Presbyterians one in Canada, the Free Church was the largest and most prosperous of the contracting parties.

It is the proudest boast of the present writer to be the son of one of those Queen's College students who, in 1844, for conscience sake, relinquished the prospect of the emoluments and advantages of the Establishment, flung themselves into most arduous labours for the good cause, and heroically aided in the founding of the Free Church in Canada.

In happier and easier times we may, in all our Christian Churches, thank God for the inspiring example of the heroes of the Disruption, and pray that, amid all changes of creed, organization, or polity, the essential principles and spirit of the Free Church may evermore abide.

[THE END.]

[ACKNOWLEDGMENT.—The foregoing articles and the two illustrations accompanying them were kindly furnished by the Methodist Magazine, Toronto.—Ed. P. REVIEW.]

THE Bancroft Company, Auditorium Building, Chicago, are engaged in a work deserving of more than passing notice. It is the reproduction in book form in the highest style of art of the entire Exposition. In *The Book of The Fair*, as the work is called, the great panorama will move from the past to the present, in logical and historical order. The reader will observe how the foundations upon which previous fairs were built gradually broadened, and like some magical plant he will see the unfolding of the ideas which are at the base of the Columbian Exposition. Having introduced this latest and greatest of the world's fairs the book will trace its evolution in all details, will show how it was built, and who were its chief founders, and then picture it not only in its general but in its special features. In the evolution of the broad founda-

tion upon which the Fair is established, in the creation of the Fair itself, and in the presentation of the gorgeous and bewildering spectacle which is now before us, the pencil of the artist and the pen of the author will be complementary, each assisting the other.

Correspondence.

Editor of PRESBYTERIAN REVIEW.

SIR, - During a late visit to the thriving village of Martintown, county of Glengarry, a district from which the readers of the REVIEW do not often hear, I had the pleasure of worshipping in one of the model country churches of Ontario, a substantial stone structure of olden days with a handsome spire and bell. That there is in this congregation a good, sound Presbyterian element not given to change, and which knows how to value the ministrations of a pastor who has done faithful service to his people, is evident from the fact that the Rev. John S. Burnett recently celebrated the twenty-fifth anniversary of his pastorate in St. Andrew's.

The service to which I specially refer was the annual observance of "Children's Day" on which occasion the pulpit, platform, stairway and communion table were most tastefully adorned with flowers and foliage, and the music and the responsive service as arranged by the Presbyterian Board of Publication were both hearty and inspiring. The addresses on Home and Foreign Missions by the pastor and Rev. Professor Ferguson ably commended these schemes to the support and confidence of old and young. Mrs. Burnett has long aided both as organist and choir leader of the congregation. Stained glass windows have replaced the casements of former days, handsome new carpeting in church and vestry throughout has been provided by the ladies, and modern chandeliers were the gift of the scholars of the Sabbath School. It is well that such evidences of material progress should from time to time be noticed in our country churches, not only as an encouragement to those who take pleasure in the walls of their Zion, but also as a stimulus to others whose "prosaic minds" may be stirred up "by way of remembrance" that they also have a duty to perform in making comely the house of prayer in which from year to year they stately meet for the worship of Jehovah.

Yours, etc.,

A LOVER OF GOD'S HOUSE.

A Helpful Experience.

It is a notable fact, and worthy of the utmost consideration, that, in addition to the payment of the full face of the policy in case of death, insurance under the investment plan in the North American Life Assurance Company, Toronto, pays the insurer handsomely should he survive the period selected. The following letter is evidence of the highly satisfactory results attained under an investment policy in the North American:

To the Directors of the North American Life Assurance Company, Toronto:—

Gentlemen,—Not a few, I believe, who have reached the age of 50 or upwards, refrain from insuring under the erroneous idea that the higher premium rate necessary has made it too costly. To such my experience may be helpful. At the age of 63 I took out an investment policy for \$2,000, annual premium being \$174.30. My family has been protected to that amount for the past ten years, and now, by surrendering policy and accepting its cash value, \$1,244.71, the original cost of \$87.15 per \$1,000 would be reduced to a net cost of \$24.91, which I consider cheap protection for ages 63 to 73.

By another option, I may continue policy, and, by purchasing an annuity with the surplus, reduce future premiums more than one-half. The choice which best suits my convenience, and which I select, is to take my profits, \$601.25 in cash, being a return of nearly 35 per cent. of amount paid. Such results justify me in cordially endorsing the advantages claimed for your investment policies, and, with many thanks for the liberal treatment I have always received, I am, yours truly,

Geo. C. DRZOWCZ.

Montreal, Sept. 25.

In Canada. (Continued.)

THE annual tea meeting in connection with St. Andrew's church, Fourth Line, Caledon, was held on the evening of the 20th ult. There was a large attendance, the church being filled to its utmost capacity. After all had partaken of the excellent eatables so bountifully provided by the ladies, the pastor, Rev. P. Fleming, opened the entertainment by referring to the happy relation which existed between the pastor and the people, the growing attendance on public worship, and that the outlook was more promising than it had been during the present pastorate. He then called Mr. Robert Johnston to the chair, who performed the duties of chairman in a way creditable both to himself and the church. The meeting was addressed by Revs. Mr. Orr, Mono Mills; Mr. Mahan, Mono Road, and Mr. Norris, of Castlederg. All were highly pleased.

The Sabbath school tea meeting at Caledon, Ont., was held on Wednesday evening, 1st inst. Mr. Robert McBride, superintendent, was called to the chair. After a most enjoyable time had been spent in addresses by the pastor and others the meeting was closed, and the little ones went home feeling happy. (Later.) On the evening of the following Tuesday the manse was the scene of a very pleasant surprise. It was visited by the members and adherents of St. Andrew's congregation, bringing varied and valuable gifts, by which the garner was filled to overflowing, the collar supplied with many of the daily necessities, and the pantry with a profusion of things more delicate if less necessary. After each was refreshed by the bounties provided by the fair sex, Mr. Archibald McQuarrie read an address expressing, in the kindest terms, the harmony that exists between pastor and people. Such surprises tend greatly to make happy and prosperous pastorate.

On Thursday evening, the 20th ult., a very interesting, missionary anniversary meeting of the W. F. M. S. of Motherwell, was held in the church there. It was from this congregation that Miss Dr. Oliver went first to India some years ago and ever since the missionary spirit has been deepening under the spiritual ministrations of the Rev. R. Hamilton. After the singing of the 100th Psalm the Rev. M. S. Leitch, of Stratford, in his devotedly earnest and fervent spirit led the audience in prayer. The Rev. E. H. Savers of Westminster delivered a very able address upon "Our Personal Duty Towards Missions," after having briefly referred to the discouraging and encouraging features in connection with the work. The chairman then introduced the Rev. J. A. Morrison, of Listowel, to the audience by referring to his relationship to the late deceased Rev. John Edmund, D.D., of London, Eng., his onetime beloved minister. Mr. Morrison was deeply affected by the kind reference to his kinsman and spoke under deep feeling. Speaking of the "Reflex Power of Missions" he contended strongly that both commercially and intellectually as well as morally and spiritually a rich blessing had come back to the home lands that zealously had obeyed the Lord's command. During the evening the church choir provided very suitable music.

THE services in connection with the opening and dedication of the new church building of St. Andrew's, Sorya, which were held on Sabbath 22nd and Monday the 23rd ult., were a decided success. On Sabbath, morning an evening, large and appreciative audiences listened to able and instructive sermons by Rev. Principal Grant, of Queen's University, Kingston. Overflow meetings were conducted by Rev. J. McMechan, of Port Perry, in the old building. In the afternoon the principal delivered an address on the "Parliament of Religions at Chicago" to a densely packed audience. The churches in the immediate vicinity were closed for the day, both pastors and people attending the opening services. This is evidence of the Christian spirit which prevails in the community. On Monday afternoon and evening the exercises were continued by a platform meeting, tea and lecture. Congratulatory addresses were delivered by

the following: Revs. J. B. McLaren, Columbus; M. N. Bothune, Beaverton; Kenny, Seagrave; Power, Manilla; Dowey, Sunderland; Whiteman, Port Perry; and Hous. Smith, Hughes and Glouning. Mr. Bothune delivered an able and eloquent lecture on "The Bible not of Man." Excellent music was furnished by the choir of the Uxbridge Presbyterian church. The proceeds amounted to over \$400. The new building is chaste and substantial. It is of red brick with Ohio lacestone trimmings. It has a seating capacity of five hundred and cost about \$6,000. There is a commodious basement for Sabbath school purposes, vestry, library, etc. Plans were designed and the work superintended by Mr. W. R. Gregg, architect, Toronto. The pastor, Rev. P. A. McLeod, B.D., and his people are to be congratulated on the completion of the work and the beginning of a new era in the history of the congregation.

A LARGE number of the members and adherents of the Presbyterian congregation of Penetanguisheno met at the church on the evening of the 19th inst., to give a welcome and reception to their pastor and his young wife. After calling D. Gillespie to the chair the choir discoursed some choice music. After which the Rev. Mr. Johnstone, B.A., and Mrs. Johnstone were invited to the front, and Mr. Jamieson read the following address:—"To Rev. and Mrs. Johnstone. We, the ladies of the Penetang congregation of the Presbyterian Church, wish in some measure to show you as our pastor our appreciation of your services since coming among us, and also to welcome both yourself and your esteemed wife at the earliest opportunity. You will please accept these easy chairs as a slight token of our regards. We hope that both of you will be long spared together, taking counsel with each other with ease and comfort in those chairs. Our prayer is that every blessing may attend you, and that through your instrumentality, combined with the prayers of your congregation, that peace and prosperity may be within our Zion." The young couple were then presented with two handsome wicker chairs and a beautiful silver sugar bowl. Mr. Johnstone replied in feeling terms on his own behalf and that of Mrs. Johnstone. After which a very pleasant and sociable evening was spent, the ladies in their usual hospitable manner having provided an abundant supply of the goods things of life.

Canadian Pacific Ahead.

THE Canadian Pacific Railway Co. have received the highest award at the World's Fair for their standard passenger train and locomotive.

It reads as follows:—"For excellence of design and construction of a handsome transcontinental passenger train; having special features of merit in its colonists' sleeping cars."

"Locomotive—for general excellence of workmanship and design, especially of the steel cab lined with wood, and manner in which main frames over cylinder saddle are braced."

They have also received an award on the model of their Japan and China steamers.

STOTT & JURY, the Druggists, Bowmanville, Ont., will send Dr. Masou's treatise on home treatment of Cancer and Tumour for six cents in stamps.

ADAMS & SONS Co. have received the highest award from the World's Columbian Exposition for the quality of their Tutti Frutti and their other brands of Chewing gum, also for the excellence of the flavors contained in their gums and the artistic manner in which they are packed.

T. E. FERRINS (formerly of 293 Yonge Street), has opened the largest Photographic Studio in the city of Toronto at 435 Spadina Avenue. Cabinets from \$2.00 per dozen upwards, all finished by the new process. Everyone is delighted with the work. Come and see my new rustic scenery and accessories. Remember the address, 435 Spadina Avenue, east side, 4 doors below College St.



CHRISTMAS - IS COMING

With the expectation of a great demand for CHRISTMAS PRESENTS we have made large purchases in Europe direct from the manufacturers. Come to us for your gifts and you will see a splendid assortment and get value for every dollar you spend.

JOHN WANLESS & CO.

JEWELLERS,

172 Yonge Street,

ESTABLISHED,
1840.

TORONTO.

Bloor St Presbyterian Church,

Cor. Bloor and Huron Streets,

Anniversary Services

Will be conducted by the

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

Principal of the Montreal Presbyterian
College, on

Sabbath, the 12th Nov'r, 1893,

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

Collection will be taken in aid of the Building Fund of the Church.

THE

Knox College Missionary Society

Solicit contributions of Literature suitable for distribution on Mission Fields where there is a lack of good reading. Many people destroy their periodicals, &c., which, if passed on, could be made to do double work.

Address all contributions to

ROOM 21, KNOX COLLEGE, TORONTO

This Remedy for Catarrh is the
Best, Fastest to Use, and Cheapest.

CATARRH

Sold by druggists or sent by mail,
500 E. T. Hazeltine, Warren, Pa.