

Pages Missing

The Presbyterian Review.

Vol. XII.—No. 27.

TORONTO, JANUARY 9 1896

\$1.50 per Annum

OVER LAND AND SEA.

The Rev. Dr. Monro Gibson, London, has accepted the nomination of the committee of the National Council of the Free Churches for the presidency. In that capacity he will preside over the Free Church Congress, which meets at Nottingham next spring. One of the objects of this Council is to watch and, if necessary, take action on the education question.

Dr. J. Marshall Lang says that nothing has impressed itself more upon him during his perambulations through Scotland during the past five years than the complaints that have reached him from many quarters of a decadence of pastoral visitation.

Arrangements for the International Conference of the Pan-Presbyterian Council in Glasgow next summer are being rapidly pushed forward. The council was formed in 1874, since when five conferences have been held—in Edinburgh, Philadelphia, Belfast, London and Toronto.

At a recent debate held in the London Presbyterian College on "Needed Reforms in Presbyterian Government and Worship," it was suggested, amongst other things, that pastorates should be terminable at a fixed period; that appointments to the eldership should not necessarily be for life, nor should prospective elders be required to assent to the whole of the Westminster Confession; that the office of Deaconess should be revived; and that Congregational meetings for a full and free discussion of matters affecting the welfare of the Church should be held from time to time.

It is greatly to be lamented that singing God's praise is not more general in family worship. There was a time when the Psalm book was thought to be as indispensable as the Bible in the worship of the household. Philip Henry, the father of Matthew Henry; the pious commentator, was accustomed to say that it was "a way of exhibiting godliness, like Rahab's scarlet thread, to such as pass by our windows."

Christians, who are not willing to give the one-tenth of their annual income to the Lord, often try to take refuge behind the statement that we are not under the law, but under grace. The statement is true; but instead of affording a reason for giving less than the tenth, it affords the best possible reason for giving more. Duty does not cease to be duty, nor are we less dependent upon God, nor is there less need for our giving, nor does God appreciate it less, because we are "Not under the law, but under grace."

Dr. Danet, a leading French physician, in a paper on the reign of alcohol among the principal modern nations, says: Its ravages are almost as terrible among us as they are among the English and Irish. In France every sixth suicide has been committed in a state of intoxication. One-half of the liver complaints, two-

thirds of the diseases of the kidneys and one-fifth of the various forms of insanity have been produced by the use of alcoholic liquors.

The "African Templar" gives an instructive account of a model village in South Africa which serves to show what may be actually accomplished by earnest philanthropists. The entire village is the property of Messrs. Searle & Sons, well-known temperance advocates. It is prettily situated at the foot of a range of hills, and has a river running through it. A feather manufactory, a saddlery and a boot factory are all kept going, and all the hands employed are abstainers. No hotels, no saloons and no policemen are required, but a church, a school, a cricket team, and a brass band are well supported.

The two twin evils which wreck our homes are drink and scolding, says the *Interior*. It is true that many men of middle life have practically given up their homes, taking some of their meals there and usually their sleep too; but it is equally true that there they have a refuge from that tongue which no man can tame, not even an apostle. Our fathers used to duck a common scold, under the mistaken belief that heat of spirit could be cured by lowering the temperature of the body, but experience only proved that a fiery temper is fed by water as if it were oil. Andrew Lang in his late comments upon Shakespeare's "Taming of a Shrew" says that it makes an amusing comedy but that "no shrew ever was tamed" by Shakespeare's process or any other. We are very much afraid that women's temper has driven more men to drink than women's tears have redeemed; and that not many a Xantippe is married to a Socrates who can seek solace for loss of home comfort in the consolations of philosophy. More will follow Rip Van Winkle to the woods with his pint bottle in his pocket. English literature is a literature of chivalry and is apt to condone every failing in a woman but one. But it is doubtful whether the immunity thus given to woman to "do her worst" has been a benefit to her. Everybody knows what few care to say, that the wife's temper is responsible for as many wrecked households as the husband's vices.

Herodotus the historian says that Amasis, King of Egypt, made a law for his people that every man should come once every year before the governor of his province, and show that he got his living honestly; and that he who did not so appear should be put to death. This same law was considered so good that the Athenians adopted it also. How should we stand the test? It is to be feared, but poorly. The pressure of numbers, the love of display, the thirst for riches—lead more and more to crooked actions, to *dishonesty* in trading. In such a matter a man must listen to the voice of conscience, and it behoves each of us seriously to consider if his income is made by strictly honest means. However a man of questionable practices in his business may seem to prosper, the warning of the prophet still holds good: "Woe unto him who buildeth his house by unrighteousness."

The Presbyterian Review.

ISSUED EVERY THURSDAY, from the office of the Publishers, Rooms No. 22, 23
24, 25 Aberdeen Block, South-East corner Adelaide and Victoria Streets.

TERMS, \$1.50 per annum.

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

ADVERTISING RATES.—Under 3 months, 16 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 others than unobjectionable advertisements taken.

Toronto, January 9, 1896.

Work Still to be Done.

IN commentry on the Anti-Foreign feeling in China the *North China Herald* says: As far as we know, the British Government is satisfied with the punishment inflicted on the ex-Viceroy of Szechuan, and the promised punishment of the subordinate officials implicated in the outrages at Chengtu. It appears that it is also satisfied with the reparation that has been obtained for the Kucheng Massacre. A considerable number of heads have fallen, and it is known that the men decapitated are really men who were at Whasang on that fatal morning, not wretched substitutes, the missionaries having been able to identify them beyond doubt through their converts. It seems to most of us, however, that this question should not be closed until the officials from the Viceroy down, who obstructed the enquiry so pertinaciously, have been punished. It must surely be understood by this time at the Foreign Office that anti-Christian riots originate from above, not from below; that the "stupid" people are perfectly ready to tolerate, if not to welcome, the advent of missionaries, and that outrages can only be effectually prevented by making the officials responsible for them. Justice no doubt demands that in the case of a massacre the actual murderers should be executed; but the dismissal of a Viceroy and the real and permanent, not nominal and temporary, degradation of the Governor, or Taotai, or prefect who is by Chinese law as well as in most cases actually responsible, will do much more to prevent riots than the execution of fifty such wretches as the Whasang murderers. We do not cry for vengeance or for blood-money; we want such measures to be taken as will really prevent the recurrence of outrages.

The other matter which we greatly regret that Sir Nicholas O'Connor did not at least put in the way of settlement before he left Peking is the matter of Chou Han and the Hunan placards. It is by means of these placards that the anti-foreign classes in China excite the masses against the missionaries and their converts. The able series of articles on this topic that we printed lately have shown how easy a matter it would be to go to the fountain of the placards, Changsha, and stop their flow. Meanwhile, we know that every endeavor is being made to excite the Hunan people to resist foreigners, should they come. We have received copies of two placards that were posted all over Changsha at the end of November. The first is in four character doggerel verse, and is a consequence of the recent visit of the *Zutin* to Yochou; the following is a translation of it—

Ocean devils are coming,
To build religious chapels.
But we people and students of Hunan
Have long ago already agreed
Not to sell on any account
Lands and fields and houses.

No sooner sold than set fire to,
No sooner built than torn down.
To kill the followers of the devil;
Even though our kin we must annihilate them.
Our mighty and great China
Labors under a load of wrongs,
Which must be righted at all costs
How shall we bear to throw away
Our Three Relationships and the Five Virtues?
Arise, ye sons of Hsiang (Hunan)!
Let us bravely smite with combined hearts;
Let us search openly and in secret;
Let none escape from us!
For the wishes of all
Stand like a strong city wall;
And each man should do his duty
To the best of his strength and ability.

Then the people were urged to meet at the Examination Halls on the 4th of the 10th moon (20th November), and we are told that the high authorities of the province have been taking measures to prevent the establishment of a Roman Catholic Church at Changsha under the protection of the French gunboat.

The second placard which is in prose is slightly imperfect, the following being a translation of it as far as it is legible:—

"We have received from the two colleges of Yoyang and ———, news to the effect that a French gunboat had arrived at Youhow with the intention of renting ground for building chapels, the attitude of the foreigners being hostile and menacing. In the event of anyone selling or renting land or houses to the foreigners, of course there must be the necessary papers in connection therewith from which we shall be easily able to learn their purport, etc. But as a matter of fact we people of Hunan are united in determining not to begin this bad example, and we would therefore like to see what excuse they (the foreigners) have to compel us to do so. It is therefore necessary for us to assemble at the prefectural Examination Hall on the 21st of November (5th day, 10th moon) to settle on what shall be done.

"We hereby also warn all people residing inside or outside the city walls of Changsha, that after the assembling of the 21st November, as previously arranged, should it be found that any one has sold landed property to the foreigners the guilty person or persons will be punished by the rest of the people of Changsha. We now give this order beforehand in order to guard against any contingency. Your presence is invited on the day and place mentioned above and we trust that you will kindly attend this mass meeting.

Issued and signed by

The Hsiaolen, Chiaoching, South City, Yufen,
Ch'inchang, Szechsien and Chinsien Colleges."

There is nothing particularly offensive in these placards, but they show a determination on the part of some of the people of Changsha to keep out foreigners; a determination which would certainly evaporate in the presence of even a small party armed with modern weapons. Hunan obviously must be opened, and the sooner it is done the better, for the pride and arrogance of the Chinese *literati* cannot be lowered as long as they can boast that foreigners are afraid to take this self-sufficient province in hand.

The Manitoba School Question.

In the publication last week of the communication sent by the Manitoba Provincial Government to the Dominion Government, the Manitoba School Question has reached a new phase. This was the second answer of the Provincial to the Federal Government—the first being the reply to the remedial order and this a reply to the rejoinder received last August from Ottawa. This new letter marks an important step in the discussion for it asserts plainly and unequivocally

Manitoba's refusal to the terms of the remedial order.

In a controversy as grave as this it is of the utmost importance that the position of each party should be clearly defined, but this is just what is lacking at present. The remedial order requires the Provincial Government to restore to the appellants certain rights, viz:—

(a) "The right to build, maintain, equip, manage, conduct and support Roman Catholic schools in the manner provided for by the said statutes, which were repealed by the two acts of 1890."

(b) "The right to share proportionately in any grant made out of the public funds for the purposes of education."

(c) "The right of exemption of such Roman Catholics as contribute to Roman Catholic schools, from all payment or contribution to the support of any other schools."

This order has thus far remained unrescinded and unamended and it makes no allusion to any compromise but requires, as is seen in these extracts, the restoration of the Roman Catholic schools to the condition in which they were before 1890. The Provincial Government has interpreted it in this plain literal sense. It recognizes no alternative between restoring a complete system of separate schools such as existed six years ago, and an unmodified refusal to obey the remedial order—of these two it chooses the latter. And if its interpretation of the attitude of the Federal Government is correct, then its answer is undoubtedly right and is indeed the only answer that can be given. Such separate schools as Manitoba had before 1890 were a disgrace and the proposal to restore them is intolerable—the teachers were not qualified, the alleged course of study was a travesty on education, there was no adequate inspection and the management of funds by the central board was, to say the least, peculiar. The restoration of such schools is out of the question and indeed it is doubtful if anybody outside a section of the Roman Catholic priesthood and a little band of their followers would welcome a return to such schools.

But is the interpretation placed by the Provincial Government of Manitoba on the action of the Dominion Cabinet warranted? It is true the remedial order itself contains no suggestion of compromise but members of the Cabinet and newspapers which express their views are on record as repeatedly voicing the hope that the "grievance" of the minority might be removed by some conciliatory action on the part of the Provincial legislation and that it might not be necessary to follow up the remedial order by further legislation—Such conciliatory action could only be of the nature of a compromise. Let it be granted that the Dominion Government if it sought a conciliatory basis of settlement, took an extraordinary way to bring it about by issuing its pre-emptory order in Council. Perhaps the government will even yet have the grace to say that it has made a mistake. But on the other hand it is a pity that the Provincial government of Manitoba in its recent deliverance should base its reply solely on the literal form of the remedial order and leave out of account the mass of material suggestive of conciliation which was less directly but no less assuredly before its numbers. It is doubly unfortunate that a fortnight or so before the issue of the recent communication there should have been an interview between Mr. Laurier and Attorney General Sifton of Manitoba who seems to be the real leader of the Manitoba government on this question. It is of little consequence which of the two it was who asked for the interview. This question should be kept as intirely as possible out

of the field of party politics and the rulers of Manitoba cannot be too careful in letting it be seen that in this question of principle they are not in collusion with anybody and will not consciously allow themselves to be used to advance or retard the interests of any of the managers of "the machine."

White-winged Peace.

If not with the promptitude that might be expected, at least with the deliberation that carries weight have the churches and the Christian public registered their conviction with respect to the Venezuelan trouble. It has just been announced that the Evangelical Alliance at New York has passed a resolution, upon the suggestion of the British Alliance calling upon all Christians in the United States to join the British Alliance in prayer that in the relations of their respective governments pacific counsels may prevail. The day set apart was yesterday. This drawing near to each other of the Christian people in both countries is most seemly and fitted to bring about desirable results. As Christians the British do not meddle with United States politics or commerce, but in the interests of peace between kindred peoples they are entitled to speak and their appeal has been frankly answered. Canada might with advantage have followed suit. No doubt the action of the British Alliance includes Canada in its scope, but the Canadian brotherhood with the United States is strong. The prominent men in our churches are known and revered in the United States by the leaders of Christian thought there and representations from them would be very effective. Canada is doubly interested in the maintenance of good feeling and peace between the United States and Britain, for her territory would be the fighting ground and her boundary the line of attack in the conflict. The great conventions held within her borders of late years have brought Americans, in large numbers, to Canada and afforded them an opportunity of seeing the country, and knowing and respecting the inhabitants and laying the foundations of concord between them. Although the war "scare" has passed away the feeling excited by the President's message might yet be taken advantage of to bring the churches in Canada and in the United States nearer to one another by a message of peace from Canada.

An Esteemed Contemporary. The Canadian Baptist commences its 42nd volume with the current issue in a modernized and improved form. All the departments are well sustained and biographically the paper is much improved. If we have any criticism to make it is that the page is still a little too large, we would have preferred seeing it the same size as our own. We wish the Baptist a happy and successful year.

Week of Prayer. The meetings for prayer which are held this week by the several Evangelical Churches have been characterized by an earnestness and deep interest that is most gratifying. The threatening attitude of the great nations of the earth to each other, and the Armenian massacres are subjects of supplication at the Throne of Him whose footstool is the earth and in whose hand are the destinies of the peoples.

Hidden Text.

Through inadvertence the Hidden Text was omitted from our third issue in December. Those who are answering the questions may omit this and also refrain from answering the question appearing in the first issue in January.

The Light of Eternity.

REV. J. A. R. DICKSON, B.D., PH.D., GALT, ONT.

It is the eye of faith that sees in the Light of Eternity. And so this is one of the distinguishing features of a godly man's character that he looks not at the things which are seen, but at the things which are not seen: for the things which are seen are temporal, but the things which are not seen are eternal. How different everything appears in this new light! What before seemed all-important and alone worth getting has shrunk into insignificance, and what before held but a small and subordinate place has sprung into a position of unspeakable consequence. The first has become last and the last first. This throwing back of the horizon so that our scene embraces the judgment seat and the throne of God, and Heaven and Hell, and Eternity, alters for ever all our estimates. We come up out of the narrow regions of human reason and intelligence, into the wide expanse of the Divine thought and the Divine existence and Divine realities. Then, while not in anywise depreciating this present life with all its Eternity—determining factors, we see that the *Hereafter* is the chief fact, the unquestionably principal fact for us, and that the value of everything here is just the value it will bear in Eternity. He who is one with God by faith in His Son stands within the Eternal realm. The time curtains have dropped, for him, from the scene, and he recognizes that he is in the Eternal life now. Death will make no immense difference to him, beyond this, that he shall see with open face the glory of his Lord. Here, he nourishes his soul with the revelation of God. Here, God's thoughts are to him final on every question, and they touch every question. Here, God's word of promise is educating him for the true life, the life to come, with its innumerable millenniums, which in the contemplation of, thought exhausts itself. And as every word of God is true, he looks for things to be there just as they are revealed. And he shall not be disappointed! This uplift given by faith makes us Pilgrims and Strangers here. We feel that we are travelling to a place of which God has spoken, a city that hath foundations, whose builder and Maker is God. And instead of saying, it matters little, how we act now, or what dispositions we cultivate now; we rather say, it matters much, since the Spirit we work in now, is shaping our destiny for Eternity. Therefore we are to work while it is day for the night cometh. Whatever our hands find to do, we are to do it with our might. Diligence is to characterize our activity. We can do now that which we shall have no opportunity of doing in Eternity. There is a work peculiar to time, yet it is to be done under the inspiration got from Eternity. The shortness of time and the nearness of Eternity is very, very difficult to grasp and hold. Why? Just because, "all men think all men mortal but themselves." And encountering this difficulty, "we give to time Eternity's regard." It is only as we walk by faith, and fight the good fight of faith, that we are able to live in the light of Eternity, and endure as seeing Him who is invisible. This is the life-force of all the Christian heroes who have helped the world on, in its highest development. This enabled them to live lives of sacrifice, and to die the death of martyrs. It was the Light of Eternity that girded them to witness and suffer and die. Mr. Pennefather looked on men in this light, and so one bears this testimony of him, "He recognized every one with whom he came in contact either as a soul *in Christ* or a soul *for Christ*, so that beneath all forms of religious or worldly life he was able to discern and embrace the common humanity or the common brotherhood, and this gave him that indelible influence which he possessed over men of different classes or opinions." McCheyne had engraven on his seal (in Greek) "For the night cometh," and the sun setting behind the mountains. That was a constant reminder to him, and kept a keen edge on his spirit. All his work was for Eternity. Wm. C. Burns, writing in his journal of his voyage to Canada, has this sentence: "To day we have been becalmed, and I feel the retirement sweet. I think I can say through grace that God's presence or absence alone distinguishes places to me. "Faith provides God as the dwelling-place of His people. God enjoyed is Heaven, and God withdrawn makes a barren wilderness to the soul. In God we are in Eternity." This is eternal life to know thee the only true God and Jesus Christ whom Thou hast sent." Samuel Rutherford on his way to Aberdeen to undergo his exile, writes to his well-beloved and reverend brother Robert Cuminghame minister of the Gospel at Holy Wood

in Ireland: "When I look over beyond the line, and beyond death, to the laughing side of the world, I triumph, and ride upon the high places of Jacob, howbeit otherwise I am a faint, dead-hearted, cowardly man, oft borne down, and hungry in waiting for the Marriage Supper of the Lamb; nevertheless I think it is the Lord's wise love that He feeds us with hunger, and makes us fat with wants and deserts." The power to "look over beyond the line, and beyond death" is the power of victory in the Christian life. It puts in their proper place many things that usurp the places of worthier things. It sets them in their proper order and enables us to see them in their true perspective. It gives them their right value. Ah, that carries us to "the laughing side of the world," and enables us to triumph indeed. Duncan Matheson, the noble Christian worker, was wont to pray, "Lord, stamp Eternity upon my eye-balls." And we are told that as "the Light of Eternity was ever growing more clear and piercing in his soul his heart bled with an increasing compassion for the perishing. He was careful in discriminating between the saved and lost, between saint and sinner. He would no more have assumed that all his hearers were true Christians than that all the pebbles on the seashore are diamonds, or all the birds in the hedge-rows nightingales."

What a vision rises before us as we look on men going onward to Eternity! On, on, in solid column to the judgment, and to the awards of the life they have lived here—to endless joy or to endless misery. Whether they be rich or poor, learned or ignorant, high or low—they are immortals going to judgment. In the Light of Eternity we look below the clothes and see the person, as responsible, as prepared or unprepared for the hereafter. We judge of them as good or bad as they have Christ or as they reject Him. We care not for their external condition, we think only of their spiritual state. Saved eternally or lost eternally? In the Light of Eternity the great question is, *saved or lost?* For Christ or against Him? Tell me this: "What shall it profit a man if he gain the whole world and lose his own soul, or what shall a man give in exchange for his soul?"

"His Last Voyage."

I hear the sound of the waters—
They are calling, dear heart, for me;
Make ready the boat for the voyage,
I must sail for the Infinite Sea.

Dark is the night and stormy,
And fiercely the breakers roar,
But they say there's a quiet haven
When you pass to the further shore.

I have wrestled with wind and tempest,
I have fought with the stiffest breeze,
When the good ship leapt like a thing in pain
In the grip of the angry sea:

Shipwreck, fire and famine,
Ay, something of each I know,
And weathered them all by the grace of God,
And the help of my gallant crew.

But I go on my long last voyage,
And I needs must make it alone,
For never dearest can sail with him
Whose port is the world unknown!

The moon is waned, and the cloud-rack
Is pierced by no gleam of star,
I can hear the beat of the ebbing tide,
And the moan of the sandy bar.

Frail is the craft and feeble,
And weak is the steersman's hand,
Yet ere the rise of to-morrow's sun
I shall surely sight the land.

And into a sunlit harbour
My little bark shall glide,
After the storm and the night are past,
And safely at anchor ride.

And in one of my Father's Mansions,
I shall find them all, I know—
The souls that left me to cross that flood
In the sorrowful long-ago!

I hear the sound of the waters—
'Tis the summons, dear heart for me;
Unloose the boat from the moorings,
I must sail for the Infinite Sea.

The Captain is calling all hands aboard,
And my heart grows light and strong—
For He bringeth me to the Haven
That my soul desired so long!

CHRISTIAN BURKE.

The Way of Salvation.*

BY REV. ADDISON P. FOSTER, D.D.

SAVED BY A CRUCIFIED CHRIST.

Christ uplifted on the cross in the sight of a dying world is our salvation. "In none other is there salvation." Here is an incontrovertible fact. "Even so *must* the Son of man be lifted up." This word "must" looms up in dim outline as a terrible mystery. There is somewhere and somehow a stern necessity that Christ die that man may live. Men may dispute as they please in regard to the explanation. All sorts of ingenious theories are presented to account for the fact. Such theories pertain rather to the philosophy of Christianity than to its doctrinal basis. But the fact itself is beyond dispute. "Ye were redeemed . . . with precious blood. . . even the blood of Christ." This blood upon our door-posts averts the destroying angel.

But while this is the paramount thought in Christ's words to Nicodemus, the phrase "lifted up" suggests other truth in addition. Christ was lifted up by His devotion to humanity. His heroic quality in His conduct all recognize. He was lifted up by His unique relations to mankind. Who else ever before stood forth so singularly before the world? This God-like Being of miraculous power, refusing a kingdom, ascended the cross and died for His enemies. With no unworthy ambition, absolutely unselfish, with a benevolence of breadth and self-denial unparalleled, here was the most remarkable character in history. His conduct, entirely different from that seen in men hitherto, lifted Him into prominence for all time. The serpent in the wilderness was lifted high into the sight of the whole camp, that all might look upon him and live. So Christ lifted on the cross was seen by all and became the leading figure of history. His personality stands out sharply on the horizon and men must recognize His worth. As He hangs upon the cross the perfection of His character is so marked that, as men see it, they love Him. Thus do His words come true. "And I, if I be lifted up from the earth, will draw all men unto myself."

SAVED BY BELIEF IN CHRIST.

It is strange that there has been so much difficulty in understanding what faith is, when almost invariably we exercise faith in availing ourselves of the help of our fellow-men. Faith is the most common act of life, and it is an act usually followed by a committal. We believe in our physician and commit ourselves to his care. We believe in our guide and follow him, i. e. commit ourselves to his direction. If soldiers, we believe in our captain and commit ourselves to his commands. The phrase "believe in Christ," generally expressed in Greek, indicates a motion toward Christ and a resting upon Him. This idea the translators of the Revision indicate by using the proposition "on"; "whoever believeth *on* him should not perish." Belief in Christ is trust followed by committal. This saves because it involves obedience. Whoever believes in Christ as the great physician, puts his case in Christ's hands, follows His directions, and so is healed. This is a simple process and the only reasonable process.

SAVED BY GOD'S LOVE.

Nothing is more important than a right idea of God. Christ came to show us the Father, and one of His first utterances was to declare the divine love. God planned our salvation and began the work that opened the door of hope to a needy world.

In sending his Son for this service, God submitted to no ordinary sacrifice. The epithet "only begotten," in the statement that God sent His only begotten Son into the

world, is introduced to suggest a measure of God's self-denying love. We of earth would find it peculiarly hard to give up to suffering an only son. Christ was God's only and "beloved Son." It meant much then on God's part that He sent Christ to die for man. This is the clear teaching of the passage. The three in the Trinity conjoin in saving man. The Father plans and orders the salvation; the Son executes the sacrifice involved; the Spirit applies the blessing to the individual soul.

SAVED FROM JUDGMENT.

Christ did not come, as the Jews imagined, in order, when saving them, to judge the Gentile world. God desires man's happiness and seeks his freedom from penalty. How, then, comes the judgment of man? From himself. Man by his conduct confesses himself a rebel. A judgment is in progress in this life. "He that believeth not hath been judged already." God is measuring man; men measure each other; man measures himself. Read a careful history like Macaulay's; how the calcium light of genius throws up upon the wall for our inspection the characters of a past age! There is undeniably a great day when God's judgments of men are to be revealed to an awe-struck universe, and all shall see that God is just. But there is also a continuous judgment in progress in this life. All who come in contact with us "size us up," if we may be pardoned a colloquial but most expressive phrase. There is something dreadful in the process, but we cannot escape it.

In this judgment of ourselves we take an important part. We generally know ourselves, but are not always ready to confess what we know. In one way, however, we do declare a judgment on ourselves. If we avoid the light of divine truth and fail to follow Christ, it is because we recognize something in ourselves not in accord with Christ, and are unwilling to give it up. In other words our rejection of Christ is a judgment on ourselves and a confession that we are not Christlike.

We are to be saved by Christ. From what? From judgment. If we accept him, we cease with tortured conscience to judge ourselves. We then know that "the blood of Jesus . . . cleanseth us from all sin." We then no longer come under the judgment of God, either here or hereafter, for "there is now no condemnation to them that are in Christ Jesus." "He that believeth on Him is not judged." In Christ we escape from judgment and all that judgment may involve.

The Sunshine of Religion.

Our Lord when on earth was not a friend only for dark days. He could stand by the grave of Lazarus and weep with the sorrowing sisters, but could as well be present at the wedding at Cana of Galilee, an honored and welcomed guest. In our deep realization of the solemn mission of our Lord to this sinful world, we are too apt to forget that He came as an image and expression and embodiment of the God of Love. The morose reformer is not likely to be bidden to feasts where his presence is only a gloomy shadow, and his countenance as a threatening cloud. We may be sure that even in His holy purity this was not the impression made by Him whose "compassions are new every morning." There was sunshine about Him, or the mothers would not have thronged around Him with their little ones, the despised sufferers would not have looked trustfully to Him for help, the outcast sinner would not have turned to Him for pardon. We seem to fancy that God made our eyes for tears, and that from some other power came their glad twinkle of merriment, or their expression of innocent joy, in the midst of social converse. Who wreathed the mouth with smiles that answer to smiles? Who made the dimples, too, in the baby's face? Who lit the glad loving light in its eyes, as it begins to be aware of the tender care of its mother? Why will we not remember that joy is as much the gift of God as sorrow, and to be as freely accepted in His presence?

*A Meditation based on (John 3:14-21) in the Bible Study Union Course on "The Teachings of Christ."

The Prophet Joel.

Written for the Review.

(CONCLUSION.)

It was to a devout man God made known the meaning of these calamities. It was one afflicted in the peoples affliction and burdened by their burdens when He sent us His messenger of mercy. God often uses the unfaithful as the rod of His anger to chastize the wrong door. It is only those devoted to His cause whom He sends as messengers of mercy to guide, console and strengthen His afflicted people.

In making known the mind of God in regard to these varied disasters Joel delivered two addresses. The first extending from the beginning of the book to chapter 2: 17 the second containing the remaining portions.

In his first address he taught such truths as these; (a) that all these calamities were from God. The locusts were the Lord's army. Where they assembled in multitudes was His camp. In the roar that heralded their approach the prophet heard the voice of the Lord, their Captain, leading them to their intended work. The devastating fires, moreover, were His servants and the very beasts of the field were said to trace the drought to Him. Learned men in Joel's day might explain these calamities from natural causes. They might account for the multitude of locusts by the prolonged drought and for their presence in Judah by the prevailing winds. The cause of the drought itself might be seen in the fact that instead of blowing from the western sea from which they could have gathered moisture for the neighboring lands the winds blew from the hot thirsty deserts of the east, from which no moisture could be drawn; and certainly the fires could be traced to the continued drought. Were the prophet consulted in regard to such explanations he would doubtless say that they were true as far as they went but that they did not go far enough or deep enough. Beyond and beneath the natural causes the prophet saw the Supernatural Cause originating, controlling and guiding all these disasters. He saw that all distresses came from God as surely as all blessings. And who can hesitate in saying that such is the case.

(b) A second truth that the prophet taught in this address was that these multiplied calamities came upon the nation because of their sin. He did not teach this truth as distinctly as he taught the preceding, but it is implied in the emphasis with which he insisted on penitence, as a condition of deliverance. It is a mistaken idea that all calamities befall as a punishment of sin. Job did not suffer because of his sin. The thorn did not rankle in Paul's members because of any wrong doing on his part. The man healed by our Lord was not born blind as a punishment for sin. It was therefore, only the inspired knowledge of the prophet that made it certain that the people of Judah and Jerusalem so suffered because of their unfaithfulness. And this reminds us that only a God-inspired interpreter of events can make it unquestionably certain that such calamities as floods, frosts and tornadoes which are so frequently sent against communities are intended as a punishment of sin.

(c) A third truth taught in this address was that the condition upon which the people could hope for deliverance was penitence. All must repent, priest and people, young and old, children and infants, brides and bridegrooms. All had sinned, all were suffering, all must repent. They were to weep and fast and to be clothed in sackcloth. Summoned by trumpet sound from all parts of the land, they must meet in solemn assembly and pour out their hearts to God in penitent supplication. This was their only hope, the one condition of deliverance. An old truth was, this, written indelibly on the nations history. But old truths must be recalled to memory if they are to become a force in the life. This the prophet did in the days of Judah's desolation with what results the second address reveals.

The second address was delivered a few days or a few weeks or perhaps a few months after the first. This address implies that the people cordially acted upon the prophet's command urging repentance. Consequently it promises, in glowing language, the inflow of God's blessing and the expulsion of all their dire calamities. The locusts are to be driven back and routed some into the desert, some into the Dead Sea, and some into the Mediterranean. Copious showers of rain are to come, as much in the first month as usually falls during the former and latter rains. The result will be abundance for man and beast. The pasture lands will again be clothed in green. The fields and gardens will give their increase so that the floors shall be full of wheat and the fats shall overflow with wine and oil. If the sin of the people restrained the goodness of God their penitence will cause that goodness to break in upon them in the abundance that will make all nature vocal with His praise.

But the illumined vision of the prophet saw far beyond the

present. In the returning prosperity and the preceding visitation he saw the untold blessings that were to be poured out upon all flesh and the blackness of darkness that was to envelop those who would refuse to call upon the name of the Lord. Standing in the midst of the stirring events of his day and looking through them into the future the prophet with the eye of an Israelite saw in outline the history of the race with its light and shade its defeats and triumphs moving forward towards and culminating in the complete triumph of God's people and the complete overthrow of all adversaries at the judgment of the great day. In the valley of Jehosaphat, that is the valley in which Jehovah judges, he sees the natures working out their destiny and Jehovah exercising judgment. At first he sees the outcasts of Israel gathered home and those nations that oppressed them condemned to suffer penalty similar in kind to those which they had inflicted. Then the scene widens. He sees all the world pover waging war against the saints but receiving at the hand of God the judgment merited. Now another scene breaks upon his spiritual vision. It is the harvest field of the world. God's people are gathered into His garner but those hostile are crushed in the wine press of His anger. A final scene, God is seated for judgment on His Mount Zion, multitudes are before Him in the valley of decision. His own are gathered into their beloved Jerusalem the city of their security where flows His blessing in never-failing streams. For the rest the sun, moon and stars are darkened, against them the Lord utters His voice with a strength that causes the heavens and the earth to tremble, and that heaps upon His enemies untold confusion. Egypt and Edom shall be desolate but Judah and Jerusalem shall abide forever.

Through this vision Joel taught perhaps more emphatically than it was ever taught before that the Israel of God, the Kingdom of God will abide for ever in enduring prosperity but that those hostile to His Kingdom will be overthrown. By so doing he not only strengthened the Israel of his own day but he enlarged the stream of divine truth for the good of the ages to come.

The Book of Books.

Exhumed from the rubbish of the Middle Ages, it has entered on a new career of victory. It has stimulated the mind of modern Europe to all its highest efforts, and has been the charter of its civil and religious liberties. Its wondrous revelation of all that man most desires to know, in the past, in the present, and in its future destinies, has gone home to the hearts of men in all ranks of society and in all countries. In many great nations it is the only rule of religious faith. In every civilized country it is the basis of all that is most valuable in religion. When it has been withheld from the people, civilization in its highest aspects has languished, and superstition, priestcraft, and tyranny have held their ground or have perished under the assaults of a heartless and inhuman infidelity. Where it has been a household book, education has necessarily flourished, liberty has taken root, and the higher nature of man has been developed to the full. Driven from many other countries by tyrannical interference with liberty of thought and discussion, or by a short-sighted ecclesiasticism, it has taken its special abode with the greatest commercial nations of our time; and, scattered by their agency broadcast over the world, it is read by every nation under heaven in its own tongue, and is surely, if slowly, preparing the way for wider changes and greater than any that have heretofore resulted from its influence. Explain it as we may, the Bible is a great literary miracle; and no amount of inspiration or authority that can be claimed for it is more strange or incredible than the actual history of the book. Yet no book has ever thrown itself into so decided antagonism with all the great forces of evil in the world. Tyranny hates it, because the Bible so strongly maintains the individual value and rights of man as man. The spirit of caste dislikes it for the same reason. Anarchical license, on the other hand, finds nothing but discouragement in it. Priestcraft gnashes its teeth at it, as the very embodiment of private judgment in religion, and because it so scornfully ignores human authority in matters of conscience, and human intervention between man and his Maker. Scepticism sneers at it because it requires faith and humility, and threatens ruin to the unbeliever. It launches its thunders

against every form of violence or fraud or allurement that seeks to profit by wrong or to pander to the vices of mankind. All these, consequently, are its foes. On the other hand, by its uncompromising stand with reference to certain scientific and historical facts, it has appeared to oppose the progress of thought and speculation, though it has been unfairly accused in this last respect.

Inspired and Uninspired Literature.

A few months ago, when I was travelling by train, a small experience occurred to me which was so striking in its effects upon me that I have thought it worth while to draw attention to the lesson it taught me. I had finished reading the fourteenth chapter of St. John, when, with all the savour of that wonderful chapter in my mind, like the lingering tones of some sweet melody, I turned at once to Shakespeare's "Richard the Third," and read that play of the great, perhaps the greatest of human writers. The revulsion of feeling was so great as to bring forcibly before one's mind the great gulf which exists between the Bible and all human literature. The infinite difference of standpoint, purpose, moral elevation, and adaptation to the human soul and mind, of all ages, races, and degrees of intelligence is very clear. If we have pondered this matter we cannot but marvel that the Bible is composed of writings inspired by one Spirit, through thirty-eight human writers, whose lives embrace fifteen centuries, who came out of one small and insignificant nation in Western Asia, and that their rank and cultivation varied from that of fishermen and herdsmen to that of sages and kings. And yet when one candidly and seriously reads this unique book in any part, and, on the other hand, the highest flights of heathen genius, one's whole instinct cries out, "Here is God, there is man!" A most profitable study might be undertaken by any who were able to follow it out by comparing the sublime two first chapters of Genesis with the account of the creation on the Chaldean tablets; the Story of Joseph or the Song of Moses with the inflated man-exalting records, mostly of local and temporary interest, of the Assyrian and Babylonian monuments; the Books of Psalms and of the Kings with the poems of Homer; the Book of Isaiah with the teachings of Guatiana; the later Prophets with the works of Aristotle, Plato, or Socrates; the Gospels with the works of Cicero and Horace; and finally, the Book of Job, pronounced by Carlyle to be the finest composition in any language, with any chosen heathen work down to the present time. We should in any or all of these comparisons see at once the great gulf fixed between the writings of men, who wrote by the Spirit of God, and others, their near contemporaries, who wrote the very best that human wisdom could produce.—M.D.

Reasons against Gambling.

1. It means to take advantage of another man's ignorance to make money out of it; for you think that you know better than he which horse will win therefore you lay on it, etc.

2. It is wrong to risk money upon pure chance (and you do this, if you are not trusting to superior knowledge when you bet), for money is a valuable talent which we can spend usefully in many ways which are sure and not risky—and we must at last give account as stewards to God for the use which we have made of His money.

3. It is a dangerous excitement. We know how men and women have been led on to risk whole estates upon a throw of dice, or on the length of a straw, for which folly, nothing but mad excitement and desperation can account.

4. It is a dangerous example; for, supposing that you yourself never bet beyond what you think you can afford to lose, you may lead others to begin or continue betting, who cannot stop where you do, but may lose more than they can afford—as indeed, the very man with whom you are betting may not be able to afford to pay you, if he loses, without wronging some one else.

5. It leads into bad company. Not perhaps so evidently at first, yet too often grievous sins—drinking, lying, stealing, etc.—are found so closely connected with it, that it is quite fair to consider the one as leading to the other.

6. It actually encourages crime, for sharpers, bookmakers, etc., live by it; and the evidence of law courts plainly proves that gambling has been at the bottom of many of the gravest crimes committed against the laws of God and man.

7. It is the ruin of homes and the breaking of hearts. Many a happy home has been wrecked, many a woman has been broken-hearted by the love of gambling in a husband, son or brother.

8. It ruins the character of the gambler, for it destroys his love of home, it breaks down his self-respect, it perverts his views of the use of money, of his duty to his neighbour. Too frequently it blinds him to the value of life itself, and the unhappy gambler seeks refuge from poverty and disgrace in self-murder.

Looks into Books.

THE MEN OF THE MOSS HAGA, by S. R. Crockett. Toronto, The Fleming H. Revell Co.

As a companion volume to "The Raiders," although differing in its purpose and scope, "The Men of the Moss Haga" will be welcomed by Mr. Crockett's many admirers. The Scottish Covenanters are brought to the reader's notice in an attractive and sympathetic manner and the place they have held in history will be enhanced by the author's interesting description of their sufferings for conscience and their stern resolve to do their duty whatever the personal sacrifice might be. The Earlsdom papers supply the material on which Mr. Crockett has built his story.

JANUARY MAGAZINE ARTICLES YOU SHOULD READ.

"In Washington's Day," by Prof. Woodrow Wilson in Harper's Magazine.

"A Kaleidoscope of Rome," by F. Marion Crawford in The Century.

"Waterways from the Ocean to the Lakes," by Thomas Curtis Clarke in Scribner's.

"The Geological Work of the Air," by Mr. Stanislas Mowrier in Popular Science Monthly.

Casper W. Whitney's journey into the Barren Grounds of Canada is one of the most interesting trips into the far North ever accomplished successfully. The second instalment of his account of this journey appears in the January Harper's, and describes the first taste of life in the open with a temperature of forty degrees below zero.

Through the amalgamation of The Methodist Magazine and Canadian Methodist Review under a combined title, the best features of both periodicals will be united. The new series of The Methodist Magazine and Review will be one fourth larger than The Methodist Magazine, and will retain all the popular features which made that periodical such a household favorite, and will add new and important departments without any increase of price.

In the present interest regarding the treatment of American missionaries by the Chinese, an article in The Century for January by C. M. Cady, who has lived in China, will make a special interest. It is entitled "Responsibility among the Chinese," and elucidates the system of responsibility which pervades the entire empire. The writer relates many curious incidents of the way in which this system works.

The first edition of the January McClure's is 300,000 copies—an increase of 170,000 in three months. It is easy to understand these great strides in circulation when one has read this number.

Scribner's Magazine enters upon its tenth year with several new departments and a most promising outlook for interesting features. What most readers will first turn to is the long expected serial by J. M. Barrie, his only fiction since the publication of "The Little Minister," four years ago. In these times of prolific novelists it is unusual for one of the most popular of them to show the reticence exhibited by Mr. Barrie. A reading of this first long instalment of "Sentimental Tommy" (25 pages of which are given) will convince everyone that Mr. Barrie has produced a masterpiece.

MISSION FIELD.

Canadian Mission College, Indore.

PROGRAMME OF MEETINGS IN CONNECTION WITH THE OPENING.

Friday Evening.. (Opening of College by Colonel Barr, Agent to Nov. 22nd... (the Governor General for Central India.

Saturday 8 a.m.—Addresses by { Rev. J. F. Campbell
Rev. E. R. Fitch
2 p.m.—Addresses by { Rev. T. Wynkoop
Mr. Anand Rao—Mhow.
6 p.m.—Addresses by { Rev. Dr. Kellogg, in English,
Rev. W. A. Wilson, M.A., in
Hindi, with Magic Lantern
on Egyptian Antiquities, etc.

Sabbath 8 a.m.—Sabbath School Gathering.
Addresses by { Rev. T. Wynkoop
Mr. Balaram
Mr. Franklin
Rev. Dr. Buchanan
4 p.m.—Celebration of Lord's Supper.
Addresses by { Rev. Dr. Kellogg
Rev. T. Wynkoop
6 p.m.—Addresses by { Rev. Dr. Kellogg in Hindi,
Rev. A. P. Lodington, in English

Monday 8 a.m.—Addresses by { Rev. W. J. Jamieson
Mr. C. P. Anketell
Mr. Jagrup Paul
2 p.m.—Addresses by { Rev. N. H. Russell
Mr. Balaram
Mr. T. Franklin
6 p.m.—Address by Rev. Dr. Kellogg.

INDORE, INDIA, Nov. 27th, 1895.

Editor Presbyterian Review:

MY DEAR SIR,—Many of the kind friends in Canada will be glad to know that on Friday, Nov. 22nd, the Canadian Mission College building at Indore was formally declared open by Col. Barr the Agent to the Governor-General for Central India. The Mission Council met on the 19th and only closed its session the afternoon of the 22nd, the opening of the College being a fitting close of one of the most pleasant Council meetings we have ever held. All the members of the staff were present to rejoice with us on the completion of a work of so great importance to the Mission Work in Central India. Long before the hour of opening the people in large numbers began to fill the building. All the leading people of both the city and the Residency were there including the staff of the Agent to the Governor-General. Members of the Durbar of His Highness, the Maharajah Holkar, the sons-in-law of His Highness and a number of other princes, fully 1,200 in all being present. Promptly at 6 o'clock the Agent to the Governor-General, accompanied by Mrs. and Miss Barr, the Hon. Mr. Napier and Col. Lewis drove up and were received by the Principal, Rev. J. Wilkie. After a short inspection of the building, Col. Barr was escorted to the platform which was beautifully decorated with flowers, etc. Rev. Dr. Buchanan read a passage of Scripture and Rev. J. Fraser Campbell led in prayer asking God's blessing upon the proceedings. The Principal, Rev. J. Wilkie, then gave a short statement in reference to the history, necessity, progress, and the aims of the work. In speaking of the aim of the College, it was clearly pointed out that the Bible should be as it had been regularly and carefully taught as we believe it to be the only true guide of mankind. Regard for the young men and loyalty to Jesus Christ demands that we shall show to all those who come within our reach the blessings He only can confer. Thanks were given to His Highness, the Maharajah Holkar for the grant of land on which the College stands and the many other ways in which he had assisted the mission, also to the kind friends in Canada by whose liberality the building had been erected. Special mention was made of Mrs. Bronson after whom the large hall is called. It was pointed out that this building is a very substantial token from the people of Canada of their kind interest in and desire to advance in the best possible way the interest of the people of Central India. The audience repeatedly showed its warm appreciation of the words of Mr. Wilkie especially when thanks were given to the Maharajah Holkar, to the people in Canada, and to Col. Barr, who kindly presided and who has since coming here shown such kind interest in the work of the mission. The Principal then asked Col. Barr to formally declare the building open which he did in the following words.

LADIES AND GENTLEMEN,—We are met together at the invitation of the Rev. J. Wilkie and the members of the Canadian Mission to assist at the opening of this fine building which has been erected from subscriptions raised by the untiring energy of the Canadian Mission for the purpose of a Mission College; and as Agent to the Governor-General in Central India, I have had much

pleasure in accepting the invitation, which I have had the honor of receiving from Mr. Wilkie to preside on this occasion and to lend my aid to the establishment of so good a work.

I think all those who have gone over the building will agree that there is much that is novel and beautiful about its architecture while the manufacture and distribution of the gas with which it is so well lighted deserves the greatest commendation.

In India, as in the other parts of the world, charity which is the basis of Christianity is best exemplified by earnest endeavors to afford medical and surgical relief to the sick, and education and civilization to the ignorant, and the Canadian Mission which has now been established for seventeen years in Central India has already given many proofs of the benefits of those two important fruits of charity. The sick and the ignorant, like their brethren the poor, are always with us, and it would be hard to say that any limits can be fixed to the amount of good to be done by any charitable enterprise which has for its object the extension of medical relief and the advance of knowledge. As Englishmen and Englishwomen, we are bound to recognise and applaud the work done by those who exert themselves for the good of mankind in these matters—and as Christians we must sympathise all the more with their efforts when we remember that they are made in the name and in the cause of Christ. I would draw attention to the fact that the Mission to which this institution owes its origin is supported by Canada—one of the largest as it has ever been the most loyal of the Dependencies of the British Empire, and I think we should be remiss in our duties on this occasion were we to fail to express the gratitude of those who are interested in the welfare of Indore to the fellow-subjects of our Queen in Canada, who have stretched out the hand of fellowship and Christianity in promoting a good work in this part of Central India.

I am sure, ladies and gentlemen, you will join with me in wishing prosperity and success to this College which I have now the honor to declare open for the fulfilment of the purposes for which it is being built.

Rev. T. C. Whykoop, the Secretary of the North India Bible Society, in a very earnest prayer dedicated the building to the work of our Lord and Master Jesus Christ, and asked that He might use it and His servants laboring here for His own glory.

Rev. W. A. Wilson, representing the Mission, then spoke (his address will appear in full in our next issue.)

Mr. Gunion, the Principal of the Daly College, for the education of the native Princes, intended to speak a few words to represent the educational interest in Central India but on account of ill-health was obliged to forego this. Rao Bahadur, K.C., Bedarkar, the Prime Minister of Indore, next spoke representing interest of the Durbar in the work that we are doing, in the following strain:

LADIES AND GENTLEMEN,—Of all motives in this world which influence the performance of any extraordinary good acts, I know of none more potent and powerful than those which have religion as their basis. (Cheers). To the first of these motives I attribute the erection of this building and to the lady whose name you see there (Mrs. Bronson) and to many Canadian friends who have contributed to this building we owe particular gratitude. It is the religious motive which has influenced them in aiding Mr. Wilkie in the fulfilment of his desire in the erection of this College building. I must also refer to the disinterestedness and the Catholic charity of His Highness, the Maharajah Holkar, who gave his contribution towards this building. Of the many sided activities for which the Missionaries are so famous there is none for which the people of India look with greater respect than their educational activity. Wherever they have been they have been the pioneers of education and of Western civilization (hear, hear). I believe in all the Presidency towns we shall find traces of their laying the foundations of education. I am not familiar with Madras or Calcutta, but I can say with personal knowledge of the Presidency of Bombay that there the educational institutions owe a very large debt of gratitude to the missionary enterprise. I have only to mention, or rather to remind you of the great man Rev. Dr. Wilson. The mention of his names stirs up love and admiration for the great and good Missionary. I am sure, we all feel great pleasure in joining with Mr. Wilson in congratulating Mr. Wilkie upon the completion of this building. I have no doubt that as religion is the basis, the students that will be turned out of this College will be such as will have the necessary moral training which accompanies or rather ought to accompany all educational instruction whether it is connected or disconnected with religion. I attach the utmost importance to moral training as Rev. Mr. Wilson has said. It is absolutely useless, it is mischievous—to send out students from Colleges who do not possess the necessary moral training which will enable them to work with real zeal and with real zeal in the performance of their duties in the very difficult circumstances of life. I am very glad, therefore, that in

missionary institutions moral training is especially attended to. I am sure, that all the ladies and gentlemen here are very thankful to Col. Barr for his presence here (cheers). It is no light work for a gentleman who is so much pressed with work to spare time to come here although it be in the encouragement of such work as we see around us. We must therefore be exceedingly grateful to him for his presence on this occasion. I may be allowed to refer to the very graceful way in which Mr. Wilkie alluded to the part taken by His Highness, the Maharajah Holkar in this building. I can assure you that when he passes by this building he cannot but be pleased with the contribution he has made to this great and good work.

Rev. N. H. Russell then pronounced the benediction and brought to a close one of the most interesting meetings ever held in Indore from the missionary point of view.

On Saturday, Sunday and Monday, the 23rd, 24th and 25th, three meetings were held each day with a view to deepening the spiritual life of all concerned and seeking for a blessing on the work that the College is intended to do. Rev. T. C. Wynkoop, Secretary of the North India Bible Society, was present with us from the first and greatly helped us by his warm earnest words. Rev. Dr. Kellogg came in after the opening was over, but was with us during the following three days and gave us a very decided help in the work that we sought to do. On Sabbath morning Sunday school children to the number of over 600 gathered together, and on Sabbath afternoon about 200 sat down at the Table of our Lord to commemorate His dying love. A number of the native

Christians from the other stations also came to rejoice with us and helped very materially in the different meetings that were held. I think I am safe in saying that it has been one of the most interesting and helpful gatherings that has ever been held in connection with our Mission in Central India. That longing for a deepening of the spiritual life and more intimate union with the Spirit of God which seems to pervade the Church at home found expression again and again in these meetings and cannot but mean more spiritual life and power to all concerned.

To me especially and to all the Indore staff present and absent, who have been so intimately associated with me in this work; this day was one of peculiar joy and gratitude and I desire once again very sincerely to thank those who have by their kind gifts made this building a possibility. I need not say—for I am sure you already realize that we need the power from above that the College may accomplish all that is possible for the establishment of the cause of our Lord in Central India. The building is there of a most substantial character emphasizing the fact that we are here to stay. It occupies a most prominent position, the best possible centre for such work and cannot fail to be seen by the travelling public and the residents of the place. There is therefore nothing secret or underhand in our methods. It is built in harmony with eastern tastes and aims to show that our religion is not something foreign to the orient. All that is now needed is that the Spirit of God may make His power and presence manifest to all that come in contact with it. For this we ask your continued earnest prayer.

JAMES F. J. G. WILKIE.



NEWS FROM HOME.

OUR YOUNG PEOPLE.

TELL US ABOUT IT.

That this department may be of practical benefit to all our young people, we would like every society to forward to us promptly items in connection with its work which would be of general interest to our readers. We will be glad to report any definite work accomplished by the young people. If you have tried, with success, some new method of conducting the meetings of the Society, or of carrying on its work, let us hear from you. Every Society can do something to extend the influence of this department. Address:—"Our Young People"

PRESBYTERIAN REVIEW,
Toronto, Ont.

THE BOOK OF BOOKS.

A SCRIPTURE TEXT.

All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect, thoroughly furnished unto all good works.

THE WONDERFUL WORD.

Within this ample volume lies
The mystery of mysteries,
Happiest they of human race
To whom their God has given grace
To read, to fear, to hope, to pray,
To lift the latch, to force the way.

OUR NEED.

We cannot tell in what exact way Christ opened men's understanding in old times that they might understand the Scriptures, but that same way must be available still, and we may go boldly to the throne of grace and ask for help. We need a candid mind; we need a thirst for truth; we need an unprejudiced heart and a spirit of unreserved submission; we need quickness of discernment, judgment in the application of precepts, patience in dealing with difficulties. All these things God is prepared to give us; and the more we use what we have, the more He will give.

WAYS OF WORKING.

Our Australian Young People's Society has circulated a card with a list of questions covering almost everything that Christian young people could attempt. In order to ascertain just what work would be most acceptable to the individual member, each is requested to put a cross opposite the work that he would like to undertake.

The *Presbyterian Banner* tells of a Christian Endeavor Society in Saltsbury, Pa., which applied for the vacant position of sexton of the church. The young people argued that this method of raising money was preferable to many plans in vogue. The trustees gave the position to the young people, agreeing to pay them the same salary formerly paid the sexton. The result has proved so satisfactory that the church officers and the whole congregation earnestly hope that the young people can continue the arrangement. The testimony of every one is: "The church could not possibly be kept in better condition."

Some time ago the ship "Linlithgowshire" stopped at San Diego for a few days. One evening, although the rain fell in torrents, a party of Christian young men went out in a small boat to the ship and held service in the cabin. They were rewarded for their efforts by having ten of the sailors confess Christ and pledge themselves to the better life.

One of the editors of *The Church at Home and Abroad* urges upon young people the following plan for missionary meetings. Each member of the society is requested to bring a list of the events of the past month which bear some relation to the progress of the Kingdom of Heaven, and be prepared to tell what that relation is. Some of the most important topics should be assigned beforehand to members best qualified to discuss them in order that the success of the meeting may be assured.

QUESTION BOX

Our young men's prayer meeting meets on Sabbath morning. We have difficulty in getting more than two or three to lead in prayer. Could you suggest any plan of securing more general participation in this exercise?

The difficulty mentioned is a very common one. Most young men are extremely diffident, at first, in taking part in public prayer. The Lord's prayer, repeated in concert, would prepare the way by accustoming the young men to the sound of their own voices. A series of brief prayers might be called for by the leader of the meeting. Many would take part in a sentence or two, who

would be deterred from participation altogether if a longer prayer was expected. In this way a start may be made. The use of forms of prayer might be found advantageous, not by memorized repetition of them in the prayer meeting, but as suggestive helps for beginners in making preparation. The great desideratum, however, if general participation is to be secured, is the cultivation of a deep, earnest spiritual life among the young men. Everything that hinders them from engaging in prayer, publicly, will vanish before the manifestation of a genuine and hearty spirit of devotion.

THE BISHOP AND THE COBBLER.

A certain old bishop, who was fond of finding odd characters in out-of-the-way places, was visiting in a quiet neighborhood. One day, in a walk with a friend, he came across a cross-road settlement of a few houses. Among them was a snug little shoe store kept by an old negro man, which showed signs of prosperity. Interested in that old cobbler, the bishop stopped for a chat.

"My friend," he said, "I would not think so small a business as mending shoes would pay you so well."

"Ah," said the gentleman with him, "Old Cato has the monopoly of shoe-mending in this district. No one else gets a job."

"How is that, Cato," asked the bishop.

"Just so, marster," replied Cato. "It is only little patches put on with little stitches or tiny pegs. But when I take a stitch it is a stitch, and when I drive a peg it holds."

The good bishop used that reply as a text for many a sermon afterwards. And it might well give us a profitable hint for every walk in life.

A young man having studied law settled in a town filled with successful lawyers. One day one of these old lawyers asked him how under such circumstances he expected to make a living.

"I hope I may get a little practice," was the modest reply.

"It will be very little," said the lawyer.

"Then I will do that little well," answered the young man decidedly.

He carried out his determination. The little things well done brought larger ones, and in time he became one of the most distinguished jurists of the state.

CHRISTIAN ENDEAVOR.

WORLD'S C. E. PRAYER CHAIN, SUBJECT FOR JANUARY.—That churches and Young People's Societies, and individual Christians everywhere may receive the indwelling Holy Spirit, and that the Week of Prayer and subsequent weeks of the month may be marked by a great ingathering into the kingdom of the Lord Jesus Christ.

Secrets of Strong Lives.

First Day—They are industrious—Acts ix. 36-43.

Second Day—They are trusting—Heb. xi. 6-13.

Third Day—They are loving—Eph. iii. 14-21.

Fourth Day—They are faithful—Matt. v. 13-20.

Fifth Day—They are prayerful—Luke xxii. 39-46.

Sixth Day—They are temperate—1 Cor. ix. 19-27.

PRAYER MEETING TOPIC, JAN. 19.—"SECRETS OF STRONG LIVES."

Luke vii. 19-29.

Strong lives are lives in organic union with the Divine source of strength. The testimony of Christ the Life is, "Without me ye can do nothing;" the testimony of Paul the weak and contemptible (2 Cor. x. 10) is, "I can do all things through Christ who strengtheneth me," (Phil. iv. 13.) The secret of strength in the Christian life is the recognition of human weakness. "My strength is made perfect in weakness," is the axiom laid down by the Master, and upon a humble admission of that fact may we build strong lives; but until we have acknowledged this foundation principle the superstructure will be characterized by all that is vacillating and untrustworthy. There are certain adjuncts that must not be neglected if we would develop strong lives. Prominent among these are prayer, Bible study, and effort for Christ. Prayer is like a channel of supply, and means of nourishment; coming in contact with God through it we receive of His divine strength, much as a weaker person will feel influenced and helped by the presence of a sympathetic and stronger person. Prayer neglected means power lost. Bible study is food to the Divine nature within us. You cannot expect the New Man to have victory over the Old Man if you persist in feeding the latter with the literature and amusements of the world, and intoxicating the former with irregular and hasty sops of the sincere milk of the Word. Effort for Christ is needed exercise; it is a well known physiological fact that unused muscles and organs gradually deteriorate until they cease to exist, so your Christian life will never be strong and healthy until you give it

plenty of exercise. Do not be afraid to over work it; you can never exhaust the source from which must come your supply of strength. If ever there was a time when strong lives were needed, it is to-day. Spurgeon passing a certain establishment in London, saw the notice, "Fifty tons of bones wanted," "Yes," was his comment, "and mostly back bones." The secret of strength is an open one; surrender self, receive Christ; yield to the Spirit, resist the Devil. "In quietness and confidence shall be your strength," "The joy of the Lord is your strength," "Be strong in the Lord."

FOR THE SABBATH SCHOOL

International S. S. Lesson.

LESSON III.—JOHN THE BAPTIST.—JAN. 19.

(Luke iii. 15-22.)

GOLDEN TEXT.—"Behold the Lamb of God which taketh away the sin of the world."—John i. 29.

CENTRAL TRUTH.—Witnessing.

ANALYSIS.—The **M**essage **P**roclaimed, v. 15-18.
 the **M**essenger **P**ersecuted, v. 19, 20.
 the **M**essiah **P**ointed out, v. 21, 22.

TIME AND PLACE.—A. D. 27, Bethabara about five miles north-east of Jericho, at the fords of the Jordan.

INTRODUCTORY.—History is silent as to the eighteen years of Jesus' life which lie between chapters 2 and 3 of Luke's Gospel. We know only that he lived at Nazareth, whence he came to be baptized (Mark i. 9) in the summer of A. D. 26, John the Baptist began his work of preparing the way for Christ by announcing his approach, telling the people of their sins and calling them to repentance. John's chief mission, however, was to point out Jesus as the Messiah, John i. 31. Pharisees and Sadducees went to witness his baptism, but were not friendly, Matt. iii. 7.

VERSE BY VERSE.—V. 15. The people were in expectation.—There was a condition of unrest among the nations, and markedly so among the Jews at this time. Corruption was rife in high places, the common people were oppressed by priestcraft and government, and men on every hand were crying for reform and relief. Such was the state of affairs when John heralded the first coming of Christ, such is the state of affairs to-day as the midnight cry goes up from an ever growing host of expectant Christians, "Behold the Bridegroom cometh. Go ye out to meet Him." Men are in expectation of they know not what; they take up their morning paper with an anxious expression to read the latest development in the world, political, social, or commercial that indicates the drift of things towards a great impending crisis. Who shall be the deliverer from this awful uncertainty, from these wars and rumors of wars, from these dreaded financial crashes and social upheavals that seem inevitable? The Christ Himself. He is coming again. Reader are you ready to meet Him. Men mused in their hearts whether He were the Christ or not.—As anxiously as men looked then for the coming Messiah, do men look to-day for some glimpses of Christ in the lives of His followers. Does the contemplation of your life by your unsaved friend lead him to say, "This man is a Christian?"

V. 16. I baptize with water.—John's baptism indicated Repentance or change of mind; Christ's baptism indicated Regeneration, or change of life. One mightier than I—John had the humility that becomes a herald of Jesus. He did not want to fix the gaze of the crowd upon himself, but on his Master. He said he was not worthy to loose the latchet of His shoes, a duty which was left to be done by the very lowest of a great man's slaves. He shall baptize with the Holy Ghost and fire.—The preaching of John could merely arouse a desire for change of heart, it could not produce that change. His work would have been fruitless, had it not been but preparatory to the work of Christ in renewal and regeneration. Jesus baptized with the Holy Ghost, who came like fire to destroy the dross in human nature, to disinfect and cleanse, and to melt and mould the heart into the Divine likeness.

V. 17. Whose fan is in His hand.—John in his view of Christ looks far away into the future. He sees not only the work to be accomplished by the Holy Spirit in electing a Bride from among the people of the earth, but he foresees the day coming when the Bridegroom returning will take to Himself the elected Bride and destroy with the brightness of His presence that which the winnowing work of the Spirit has rejected as unworthy. Wheat and Chaff; there are but the two classes. The Wheat for the garner; the chaff for the burning. To which do you belong.

V. 18. Many other things.—There are many ways of presenting the same truth. Don't get into ruts. Always preach Christ, but suit your presentation of Him to the class you are addressing.

V. 19. Herod the Tetrarch reproved by him.—John like his Master, was no respecter of persons. He had a message to deliver, and a work to do; and, it mattered not who was in his audience, he preached the whole truth. God give us some John the Baptists to-day; men who will preach all the whiskey-sellers either out of their business, or out of the church; men who will make the party-slave Christian either get out of the mire of dirty politics or cease to weaken and defile the Church of Christ by his presence; men who are not afraid to denounce iniquity and immorality in high places, social and administrative, though it may mean persecution to the very gates of prison.

V. 20. Shut up John in prison.—Yes he imprisoned his body, but he could not make captive his burning words that had set the nation aflame.

V. 21. Praying, the heaven was opened.—Prayer is the golden key to the gate of heaven, and you and I have been given full privilege to use it when we choose. Some of us however are like the little boy who knocks at the door and runs away; we don't wait after inserting the key to see the gate opened.

V. 22. The Holy Ghost descended.—When heaven opened the Holy Ghost came down. Christ after returned to heaven and sent the Spirit down for us. Have you yielded your heart to his indwelling? He is there within you Christian reader; but you must give Him room and time to work. Thou art my beloved Son.—Thus the Father bore testimony to Jesus, and He will bear just such testimony to you and me the younger brothers of Christ if we will yield ourselves to His Spirit.

BY WAY OF ILLUSTRATION.—

Witnessing for Jesus.—A lady converted under Whitfield prayed with her little daughter until the child grew happier in God's love, even than she. In a transport of joy the little one cried, "O, mother, if all the world knew! I wish I could tell everybody! Let me tell the neighbors!" "That would be useless," the mother said. But the child replied hopefully, "I think they would believe me. I must go and tell the shoemaker. I think he would believe me." She went into his shop and told simply and earnestly how she had been a sinner and God had heard her mother's prayer and saved her, and she was so happy she did not know how to tell it, and she wanted him to let the Saviour forgive all his sins. The man burst into tears, and threw himself upon his knees, and soon was himself happy in the love of God. The neighborhood was awakened, and in a few months fifty redeemed souls were rejoicing in God as their Saviour.

Suggestions about Bible Reading.

Many a man says the Bible is a good book who could not for his life tell what it is good for.

Some people profess to love the Bible who never read a chapter in it without turning a leaf to see how long it is.

The man who says he doesn't need any help in reading the Bible is probably afraid you want to find out how little he reads it.

Some things in the Book are hard to see unless we get down close to the words—down on our knees.

People who read the Bible by fits and starts usually have a jerky sort of piety that is not pleasant to have around.

The Book throws no brighter light on right living than right living throws on the Book.

No amount of poetic taste will enable a crabbed, cross-grained, croaking critic to see any beauty in the Psalms.

You can no more read the Bible in a hurry than you can hurry sand through an hour-glass.

A couple of silver dollars hung across your nose, will shut out from your vision everything in the Bible that you do not want to see.

When a boy sees his mother go to sleep over her Bible he wonders why as smart a woman as she is should bother with such a stupid book.

The handsome Bible in the parlor is mainly useful as an advertisement of a diminutive piety which might otherwise escape notice.

When feeding on the strong meat of the Word we should not forget that the best sauce is a grateful heart.

If you once get a glimpse of the Book in the light of the Spirit who teaches it, the very binding will be illumined like the garments of Jesus at the transfiguration.

Don't throw aside a whole chapter merely because it contains two or three hard sentences. You would not throw away a plate of oysters because it contained a bit of shell—not if you are fond of oysters.

Correspondence.

Religious Instructions in the Schools.

Editor PRESBYTERIAN REVIEW.

Sir,—Your editorial under the above title while criticising the scheme of voluntary schools applied to our present public school system brings forward no reasons why such a proposition may not solve the present difficulty. True, you point out that such a scheme "could never be made applicable to "country school districts," and if applicable that the latter might be left "with a small "handful or be speedily closed altogether." This, I submit, assumes too much, and even if true, should the general provisions of such a scheme otherwise meet with approval, a "rider" to meet such a case could be added to avoid any such supposed disaster. That "other facilities" for religious instruction "are most readily available in cities and "towns" certainly does not meet the case. The aim must be to make religion a part of our everyday life, and to do so it certainly should form part of a child's education from day to day. But one must know what these "other facilities" are that are referred to before they can be considered and shown to be quite inadequate for the purpose.

With reference to High Schools and Collegiate Institutions; when we find that there are only 129 of these with 28,000 pupils as compared to 6,000 elementary schools with 481,000 pupils it seems hardly fair to take proposals made for imparting religious instruction in them as an argument against applying such a scheme in the public schools. Besides the religious bodies have many secondary schools of their own, all doing educational work more or less on a par with the High Schools and Collegiate Institutes, and at the same time imparting definite religious instruction, and these are hardly likely to desire state aid. Again our High Schools and Collegiate Institutes have a far larger average in the number of rooms to each school, thus affording facilities not found in the average Public School for classifying the children. I submit that the Public Schools must necessarily be dealt with in a different way. They profess to be educating the masses of our children, the High Schools and Collegiate Institutes only those seeking secondary education. We may pause to ask, can we call it "education" when religious instruction is eliminated from the curriculum, ignoring that which religious people must acknowledge to be the greatest influence for good citizenship, good manners, good men, and stands for all that is in the best interests of our people and our nation.

Let us not blind our eyes by the apparent difficulty in dealing with extreme cases, or by general statements without getting at the root of the matter. When one realizes that in some localities more than 75 per cent. of our taxes is expended on our schools it is time to ask whether we are "clearly convinced of the benefits of the Public School "system" giving an adequate return for the amount expended, and during the present depression will not the mass of people welcome any proposition moving on the lines of economy which will at the same time maintain or surpass the present efficiency of our schools.

To say that "its (voluntary school schemes) "effects on education would be limited only "by the degree in which the churches should "avail themselves of its provisions," is a most sweeping statement, that is, as far as I can learn, neither backed up by facts or figures; and the "impracticability" of such a scheme is only dealt with in one extreme condition of affairs. I ask, is this a just and broad minded way of dealing with so important a question? I trust, indeed, that all Presbyterians are looking for some solution of this problem of religious instruction and will "strive patiently" till they find it.

I do not suppose that such a scheme for voluntary schools will meet all the requirements for imparting religious instruction generally, but I submit that it appears the most feasible way to meet the present difficulties. If, Mr. Editor, you have any better scheme to propose by all means let us have it, or perhaps some of your numerous readers have in their minds schemes that may be more or less practicable. Let us hear what they are, and let us hope and pray that in the end the best will prevail.

There is one strong point in favor of distributing a due proportion of the school taxes among voluntary schools in the way proposed: it is this—no one can say that the "State is then endowing any particular "form of religious belief." It will rather amount to the religious bodies endowing the State, so far as they place at the disposal of the State *without cost*, so many of their valuable church buildings to be used for Public School purposes, and which must save in the near future a large expenditure of the public money. In return for this they will have the opportunity during a limited time each day to impart definite religious instruction to the children of parents of their own communion. This would be doing justice, and granting religious liberty which at present is wanting in our Public School system. A. B. C.

Toronto, Dec. 31st, 1895.

Church News.

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

Montreal Notes.

ONE of the characteristic features of New Year's Day in Montreal is the assembling of the Sabbath schools, of the city and suburbs, for an hour's service in some central church, the more distant ones being brought in conveyances provided for the occasion. It is thus made a grand outing for the little people. As the number enrolled has now gone above 7000 no one church is able to hold them all and this year two gatherings were made, one in Crescent street and the other in Knox, with different speakers provided for each. The division diminished the crush and the excitement but took little away from the genuine enthusiasm of the day. Both churches were filled and the heartiness with which they sang and shouted out their good wishes to each successive speaker showed how fully the children entered into the spirit of the occasion. Fraternal greetings were brought by selected delegates from similar gatherings of Methodist and Congregationalists. For the first time the Sabbath schools of St. Andrew's church and of the American church joined with the other Presbyterians in these New Year's Day services. A prominent feature of the Knox church gathering was the presence of a considerable number of Chinamen from the different mission schools of the city. These Chinese schools had an event of their own, however, in St. Paul's church on the Monday evening preceding, in which they were more interested. Some two hundred of them with their teachers held a social under the general direction of Dr. Thompson, the missionary. Here the Chinese furnished a considerable portion of the programme, being readings and recitations in English, hymns and songs to native music, the whole reaching its culmination in the unique performance of a Chinese orchestra. This last fairly set the audience wild and put them in good humor for the bountiful refreshments provided by the ladies. Dr. Barclay presided during the performance of the programme and most of the ministers of the city were present.

THE Presbytery of Quebec has recently been holding missionary meetings in the different congregations. Dr. Warden spoke at those in Three Rivers, and in the two churches of Quebec city. Mr. Tait, of Chalmers church, Quebec, and others have addressed those in the country congregations. Most of the meetings have shown an encouraging amount of interest. At Kinross's Mills, the largest congregation in the Presbytery, of which Mr. Whitelaw is pastor, some of the people came six and eight miles to be present.

THE congregation of St. Andrew's church, Quebec, presented a purse of gold as a Christmas box to their pastor, The Rev. A. T. Love, on Christmas eve.

At a social meeting on December 24th, in Kelsco, Que., Rev. A. Rowat, pastor, presentations were made by the Sabbath school to Mr. J. T. Gillies, superintendent, and to Miss Janet Gillies, organist, in token of appreciation of the valuable services which they had rendered in the school. A similar presentation was made a day or two before to Mr. W. C. Gillies by the members of his class.

At a Christmas entertainment, in Dalhousie Mills, Rev. A. R. MacLennan, pastor, after an excellent programme had been given presentations were made as follows:—An Oxford Bible to Mr. MacLennan, a set of silver spoons to Mrs. MacLennan, a purse to Miss Gracie MacLennan, also a purse to Miss Sarah and Miss Addie Stackhouse. Evidently Mr. MacLennan's action in declining the call to Ripley, a few weeks ago, is appreciated by his congregation.

British Columbia Notes.

ON Christmas day the Rev. A. Lee, B. A., pastor of the Presbyterian Church, Kamloops, B.C., was kindly remembered by the presentation of a cane, made of oak from the steamer Beaver with gold head suitably engraved. This was a Christmas box from members of the congregation as a mark of esteem, and was naturally much appreciated by Mr. Lee.

THE Ladies' Aid Society of St. Andrew's New Westminster, B.C., Mrs. J. Wilton, president, which was organized less than three years ago, has succeeded in wiping out the debt of one thousand dollars, which has encumbered the manse since its erection.

THE Rev. J. A. Mathieson, late of High River, has been the guest of the Rev. J. Buchanan, of Richmond, for over two weeks. On Friday December 20th, Mr. Mathieson preached at the preparatory service in the First church, Vancouver.

THE Montreal Star in a recent article points out that the number of Chinese in Montreal at present is about 300. At no time has it been more than 600. These have a missionary all to themselves. In British Columbia there are several places with more than twice the number of Chinese in Montreal. In Union there is to-day 1,300 Chinese, and a Presbyterian mission church, but no missionary. Nanaimo, Northfield and Wellington have more Chinese than Montreal. In the metropolitan city of Canada, grave fears are entertained lest these 300 Chinese should eat up the bread of an equal number of Montrealers. We on the Pacific Coast have 9,000 Chinese and would be glad to send a large proportion to the cities of the east. If we had our choice we would choose Kingston, and if we could we would locate them near Queen's University. A concrete example like this would very soon efface the memories of an old Dominion commission report twelve years of age. Verb Sap.

Northwest Notes.

A NEW church was opened at Rathwell, Man., on the last Sabbath of the old year. The services were conducted by the Rev. Dr. Bryce, of Manitoba College. Unfortunately the pastor, the Rev. A. McTavish, was confined to his room by an attack of pleurisy, and, much to the regret of his congregation, was unable to take part in the dedication services. On Monday Dr. Bryce delivered his lecture on "The Story of the Earth," which was listened to with the greatest attention. The church is a neat frame structure resting on a stone foundation and heated by a furnace. It is a credit to the congregation and its erection is largely due to the energy of the pastor, Rev. A. McTavish, Treherne.

MR. R. IRONSIDE, M.P.P., of Manitou, has made a New Year's donation of \$1,000 to Manitoba College.

A MANITOBA correspondent mentions the death—much regretted—of Mrs. Fisher, wife of Rev. Peter Fisher, of Boissevain.

THE Rev. J. L. L. Gourlay treated his congregation and friends to a Christmas feast in the public hall in the village of Dauphin. Upwards of 300 people were present, congratulatory speeches were made and a purse of money was presented to Mr. Gourlay, who is about to make a two months' visit to Eastern Canada.

WITH a view to closing off all indebtedness and beginning the new year with a clean sheet the members of the Presbyterian congregation of Deloraine, Man., were asked to make Dec. 22nd the closing of their contributions for 1895. As a result the plate collection on that morning, together with a few subscriptions added during the week, amounted to within a very small fraction of \$1100, a sum sufficient to cover all liabilities.

SEVERAL Winnipeg congregations marked the closing of the year by efforts to wipe out floating liabilities or to reduce the debt on their churches. In each case the effort took the form of a special Sunday collection. The people of St. Giles gave on one day \$374, which was all the board of management asked for. Knox Church gave \$1200 and Westminster \$2500.

General.

ON New Year's night at a Sabbath school entertainment in connection with St. Paul's church, Winchester, Mr. Andrew Kennedy read an address, and Miss Robinson presented a purse to the pastor, Rev. D. G. S. Connery, M.A., in the name of the young people. Mr. Connery made a suitable reply.

REV. R. J. BEATTIE, of Guelph, is visiting the Southern States, where he spent a part of the past two winters. Letters addressed to him at Guelph will be forwarded.

Presbytery of Saugeen.

THE Presbytery of Saugeen met in Mount Forest on 10th December. The Rev. Mr. Yeomans being present was asked to sit with the Presbytery. The following resolution of sympathy was unanimously agreed to: "The Presbytery having learned of the severe affliction which has befallen Mr. McKellar, begs to assure our brother of its deep sympathy with him in his hour of trouble; affectionately commends him to the loving care of our Heavenly Father and prays that a speedy recovery may be granted him and his. The Presbytery further resolves to supply Mr. McKellar's pulpit until next meeting of Presbytery and appoints Mr. Miller to make arrangements accordingly." A petition from Cotawold was read praying the Presbytery to unite said congregation with Rothsay, as a part of that pastoral charge with the Rev. H. Edmison, M.A., as minister, with a guarantee of \$250 per annum paid quarterly. The Rev. Mr. Yeomans, Mr. A. McEachern and Mr. George Ross were heard in support of the petition. Messrs. Aull and Munro ministers and Mr. James Crow, elder, were appointed a deputation to visit all the congregations likely to be affected by said petition viz., Rothsay, Moorefield and Drayton, and to report to a special meeting to be held in Guthrie church, Harriston, on the first Tuesday (7th) of January next at 10 a.m. Mr. Duncan McMillan appeared as a deputation from the congregation of St. Andrews, Proton, praying the Presbytery to connect said congregation with some other, so that they may obtain the services of a permanent pastor. Messrs. Young, Cameron and Ramsay were appointed to visit Knox, Normanby and Amos congregations with a view to a re-arrangement of the whole field and report to next ordinary meeting of Presbytery. The people of St. Andrews were left to secure their own supply from Knox College, through their moderator, Mr. McVicar. Mr. Miller was appointed moderator of Codrville and Esplin in place of Mr. McKellar, at present laid aside by sickness. Messrs. Young, Munro and Ramsay were appointed to draft a deliverance sent remit on representation to General Assembly. The session records of St. Andrews, Proton, were examined and attested as carefully and correctly kept. Messrs. Munro, Cameron, Miller, McVicar, Coill and Hamilton were appointed a committee on Church Life and Work. The Rev. D. M. Ramsay, B.D., of Mount Forest, was nominated for the chair in Old Testament Literature in Knox College, and the Rev. L. H. Jordan, B.D., of Toronto, for the chair in Apologetics and Church History. The Rev. Prof. Gordon, of Halifax, was nominated as moderator of next General Assembly. The annual report of the Presbyterian Woman's Foreign Mission Society was read when the following motion by the Rev. Mr. Munro was unanimously agreed to, "That the Presbytery has read with much satisfaction the eighth annual report of the Presbyterian of the Woman's Foreign Mission Society, and we are pleased to note the encouraging measure of success indicated by the large number of devoted women and children within the bounds of our Presbytery now engaged in extending the Redeemer's kingdom in connection with your various Auxiliaries and Mission Bands. With special pleasure we observe that your contributions are thirty dollars in advance of last year, and that you have made the handsome contribution in all of \$316 to the Foreign Mission Funds of our church; besides a very handsome con-

tribution in clothing to the Indian population of our country. With you we would render thanks to Almighty God for the privilege granted the members of your noble society of being co-workers with the Master in the extension of His kingdom; and our prayer is that the experience of each one may be that it is more blessed to give than to receive." There was a public meeting in the evening when the Rev. Dr. Smith gave a most instructive and interesting address on his work in Honan. Honor certificates for repeating Shorter Catechism were granted Lorne Garfield Boyd, of the Sabbath school of Knox church, Harriston; Isabella Lamont, of the Farwell branch of the Mount Forest congregation; Sarah Jane Kirby, Louisa Williamson, Thos. Edward Brown, of the Townline and Minto branch of the Mount Forest congregation; Daniel Drimmie, Robena Henderson, Alex. Henderson, Jennie Hastie, Jennie Rowick, Bella Lothian, Annie E. Garson, Nellie Hastie, James Snell, M. A. Isaac, William Isaac, Lizzie Isaac, Sarah J. Isaac, James Laughton, Lizzie Laughton, Albert Williams, Charles Kolley, Mary Clark, of the Sabbath school of Amos; Euphemia Wynn, Martha Jane Murray, Mary Catto Murray, Nellie E. Inglis, Jesu Inglis, of the Sabbath school of McIntosh congregation.—S. YOUNG, Clerk.

Presbytery of Bruce.

THIS Presbytery met in Knox church, Paisley, on the 10th day of December, Rev. Mr. McQuarrie, moderator. Session records of a number of congregations were examined and reported as carefully and correctly kept. Reference from Mr. Wyses, student of Knox College, was taken up and fully discussed. The action of last General Assembly as reported in the minutes appears to fix the salary of students laboring in the various mission fields during the summer months at \$5.50 per Sabbath. Mr. Wyses claims that by authority of Assembly he and all other students are entitled to \$6 per Sabbath. The Presbytery decided to grant Mr. Wyses \$5.50 per Sabbath until the meaning of the Assembly records can be properly ascertained. Mr. Guthrie and Mr. Kiratino were appointed a committee to visit North Kinloss, Riversdale and Enniskillen in relation to grant from Augmentation Fund. Messrs. McQuarrie and McKinnon were appointed to visit Glamis in the same capacity. Messrs. Kippen and Dunn to visit North Brant and West Bentinck. Remit of Assembly sent reduction of the representation of the church at the Assembly from one quarter to one-sixth of the members of each Presbytery was approved of. Rev. Prof. Gordon, of Halifax, was nominated for moderator of next Assembly. A deputation from Salem, Dobbington and Gillies Hill appeared in favor of the appointment of an ordained missionary to that field if proper arrangements can be made. Presbytery agreed to grant the request providing that the necessary funds can be raised. Mr. McDonald asked that a deputation be sent to visit North Kinloss, Enniskillen, etc., with a view to some better arrangement of the whole field. Mr. Malcolm, the representative elder, having addressed the court to the same effect, a deputation consisting of Messrs. McDonald, McKenzie, ministers, and Messrs. Kirstine and Ross, elders, were appointed in accordance with the request and to report at the next meeting of Presbytery. Mr. Guthrie reported on behalf of the committee on Young People's Societies. The report was received and its recommendations considered *seriatim* as follows: 1. That the Presbytery approves of the object of the labors of the committee, viz., the formation of a Presbyterian Young People's Society. This was agreed to. 2. That the Presbytery empower the committee to proceed with the organization of such Presbyterian Society. This was also agreed to. 3. That the Presbytery proceed to consider the constitution of the Presbyterian Society drawn up by the committee. Mr. Guthrie here read the draft of the constitution and moved its adoption. This was seconded by Mr. McKenzie and after some discussion the motion was passed. Elder's commission was read appointing Mr. John Arnott representative elder of Glamis session, and Mr. Arnott being present took his seat. Nomination of professors of Knox College was postponed until next regular meeting of Presbytery. Circulars on Church Life and Work was read recommending that conferences be held on the subject, and it was agreed to arrange for such conference at the evening session of next meeting of Presbytery. The subject to introduced by Mr.

Craigie, convener of the committee. Circulars were read stating that the sum of \$1,950 has been apportioned to this Presbytery for Home Mission purposes and the sum of \$700 for Foreign work. The committee appointed to draft a minute about Mr. Gray's retirement from the Presbytery presented the following report which was adopted:—"This Presbytery in accepting the resignation of Mr. Gray, do so under a deep sense of the loss which they are about to sustain. As a faithful expounder of the Gospel, Mr. Gray excelled in the simplicity and clearness with which he presented the great fundamental principle of our faith, giving due prominence to the one way of salvation through the blood of Christ alone and the necessity of spiritual union with Him. In all their intercourse with him, his brethren could not but admire the exceeding gentleness of his manner and the warm-hearted Christian sympathy which are such prominent features in his character. These were especially manifested in every discussion in which he took part in the deliberations of the court of which he was a regular and faithful attendee. His clear penetration of mind, combined with an earnest desire for the advancement of the kingdom of the Lord and his honesty in the advocacy of any cause commanded the respect of his brethren and afforded great weight to his deliverances on any subject. In the discharge of his pastoral duties in the congregations of which he had charge, the Presbytery have reason to believe that the same gentleness was exercised together with great faithfulness in the discharge of his duty. The Presbytery shall ever cherish with great pleasure the memory of his labors in this portion of the Lord's vineyard, which cannot fail to yield much fruit under the blessing of God to the glory of Him whom he sought to serve. In taking leave of him as a co-Presbyter, his brethren commend him to the care and keeping of Him who neither slumbers nor sleeps, and wherever his future sojourn may be may the Lord continue to bless him in his own soul more and more abundantly, and sacrifice his labors to the glory of God in the everlasting salvation of the souls of men."

Business being ended the Presbytery adjourned to meet again in Chesley on the second Tuesday of March next, at half-past one o'clock in the afternoon, and was closed with the benediction.—J. JOHNSTON, Clerk.

Presbytery of Sarnia.

THE Presbytery of Sarnia held its regular meeting in St. Andrew's church on the 17th inst., Rev. Mr. Nichol, moderator, in the chair. Rev. Messrs. Kay and Weir, ordained ministers without charge, being present, were asked to sit with the court. The clerk intimated that Mr. Hannahson had accepted the call from Adelaide and Arkona, and on motion it was agreed to appoint a meeting to be held in Arkona on Tuesday, 14th of January next, at 1 p.m., to hear Mr. Hannahson's trial discourse, and if satisfactory to proceed with the ordination and induction at 2.30 p.m.; Mr. Aylward to preach, Mr. Pritchard to address the minister, Mr. McKinnon to address the people, Mr. Hector Currie to preside; the edict to be served in due time. Mr. Livingston reported that on Dec. 9th he had moderated in a call at Mandaumin and Vyner, in favor of Mr. Austin L. Budge, signed by eighty-eight members at Mandaumin, twenty-two members at Vyner, eighty-four adherents at Mandaumin, and twenty adherents at Vyner, promising an annual stipend of \$700 and manse (\$575 from Mandaumin and \$125 from Vyner). Messrs. B. B. Smart and McDonald, from Mandaumin, and Messrs. Hillier and Lamont, from Vyner, were heard in the matter. It was agreed to approve of the moderator's conduct, sustain the call as a regular Gospel call, and instruct the clerk to forward the same to Mr. Budge with subjects of trial, and appoint a meeting of Presbytery to be held at Mandaumin on the 7th of January next, at 1 p.m., to hear these trial discourses, and if satisfactory, to proceed to the ordination and induction at 2 p.m.; Mr. Livingston to preach, Mr. Pritchard to address the minister, and Mr. McPherson to address the people, the edict to be served in due time. Mr. Daly was appointed interim moderator of session at Inwood and stations. It was agreed to grant leave to Alvinson and Euphemia to have a call moderated in there if necessary before next ordinary meeting. Dr. Thompson, on behalf of the committee

appointed to draft resolution on remits of General Assembly, reported that in regard to the remit touching the Constitution of Assembly as regards representation, that the remit recommending one sixth instead of one fourth be approved of *simpliciter*. On motion of Mr. Pritchard the report was received and its recommendation adopted. It was moved in amendment by Mr. Edie, and duly seconded, that the representation remain as at present. The vote being taken the amendment was carried. The Presbytery declared accordingly. Adjournment till 2 o'clock. At 2 p.m. the Presbytery again met and was constituted, *sederunt* as before, with the addition of Mr. McKee, minister. The next ordinary meeting was appointed to be held in St. Andrew's church, Sarnia, on the second Tuesday in March next, at 11 a.m. The congregations were instructed to make their own arrangements for holding missionary meetings and report in March next. The Presbytery took up a circular from the Board of Knox College asking for nominations of gentlemen to fill the vacant chairs in that institution. After considerable discussion it was agreed to leave the appointment of professors for these chairs with the General Assembly in June next. Intimation was given that the Presbytery's Woman's Foreign Mission Society would meet in Watford at an early date, and Messrs. Graham and McPherson were appointed to represent the Presbytery and address the Society. Circulars from the Foreign Mission Committee asking for \$1,000, from the Home Mission Committee asking for \$1,600, from the colleges urging increased liberality were read, and the Presbytery resolved to do their utmost in meeting the requirements of these applications. An intimation was received from the committee on distribution of probationers, which was handed over for consideration to the Presbytery's Home Mission Committee. The meeting was closed with the benediction.—Geo. C. RHABERTSON, Clerk.

Presbytery Glengarry

The Presbytery of Glengarry met at Maxwellville on the 17th December, with a large attendance of members. The Rev. J. W. McLeod was appointed moderator for the ensuing six months. A motion was unanimously passed appreciative of the conduct of the retiring moderator, Rev. N. McKay, in the chair during his term of office. Reports of missionary meetings, conducted according to arrangements of Presbytery, were called for. Some members had deferred holding meetings till late in the year. Those who succeeded in overtaking the meetings reported encouraging meetings. A call from Marboro', in the Presbytery of Quebec, in favour of the Rev. N. McKay, was submitted for consideration. The call was largely signed and reported as hearty and unanimous. The Rev. M. McLennan, of this Presbytery, being commissioned by the Presbytery of Quebec to prosecute the call in its behalf, spoke; and urged reasons why the translation of Mr. McKay should be granted. Commissioners from the session and congregation of Indian Lands appeared beseeching the Presbytery to retain Mr. McKay as their minister. The call having been placed in Mr. McKay's hands was formally accepted by him. It was then resolved, though much to the regret of the Presbytery, to grant the translation, and Mr. McKay was instructed to await the orders of the Presbytery of Quebec. The Rev. Jas. Cormack was appointed moderator *ad interim*, with instructions to declare the pulpit of Gordon church, Indian Lands, vacant so soon as word is received of Mr. McKay's induction at Marboro'. Another call from the congregation of Huron, in the Presbytery of Maitland, in favour of Rev. R. McLeod, was submitted for consideration. The Rev. D. B. McKee, of Cranbrook, appeared to present the Presbytery of Maitland in this matter. He presented several reasons why Mr. McLeod should be allowed to "go west." The representatives of the congregation of Kenyon were determined in their opposition to such a proposal. Many spoke and demolished to their own satisfaction, the arguments advanced by Mr. McKee. When Mr. McKee rose to reply he thought there was a good deal of truth in the blunder of certain innocent dames, who speak of "persecuting" a call instead of prosecuting it. He concluded an exceedingly good-natured and good-humoured address by appealing to the

sense of duty in Mr. McLeod himself. Much as he was bent on getting Mr. McLeod for Huron he would not do anything that would come between Mr. McLeod and the clear call of duty. On the call being placed in Mr. McLeod's hands it was accepted by him. He did this freely, and knowing that the most perfect harmony existed between himself and his congregation. He did, however, from a sense of honour and duty, considering that the claims of Huron were stronger on the whole than those of Kenyon Presbytery then agreed to grant the translation. Rev. Mr. MacLennan was appointed moderator of the session of Kenyon with instructions to declare the charge vacant so soon as informed of Mr. McLeod's induction at Huron.—M. McLENNAN, Clerk.

Presbytery of Huron.

This Presbytery held an adjourned meeting in Clinton on the 17th December. The call from Knox church, Guelph, to Mr. Anderson, of Goderich, was taken up. Parties having been duly cited and called, when there appeared Rev. Dr. Torrance and J. O. Smith, on behalf of the Presbytery of Guelph; Mr. McCrae, on behalf of the session, and Messrs. Hobson and Millar on behalf of the congregation of Knox church, Guelph; Messrs. Buchanan and Thom, P. S. I., on behalf of the session of Knox church, Goderich, M. C. Cameron, Q. C., H. T. Strong, Hutchesson and McD. Allen, for the congregation; Bain and Lochart for the Y.P.S.C.E. Campaigne, for the Sabbath School of said Knox church, Goderich, and Mr. Anderson for himself. After reasons of translation were read and parties heard, the call was put into Mr. Anderson's hands. After a brief address Mr. Anderson expressed his desire to remain in his present charge. The Presbytery on motion made and seconded ratified Mr. Anderson's decision and declined to grant the translation asked for.—A. McLEAN, Clerk.

Presbytery of Chatham.

CHATHAM Presbytery met in Mount Zion church, Ridgeway, on Monday, the 9th day of December, at 7.30 p.m., Mr. Becket, moderator, in the chair. The session was devoted to conference on the subjects of "Temperance," led by Dr. Jamieson; "The attitude of our Church to the Sabbath School," led by Mr. James Law; "The Perseverance of the Saints," led by Mr. Larkin. The papers read were good and the discussion profitable. Presbytery adjourned to meet in the same place at 9.30 a.m. on the following day. Tuesday's Session.—Leave was given to the Presbytery congregation at Blenheim to borrow \$4,000 and to mortgage the church property to secure the same. Dr. Battisby said that a missionary in the person of Mr. McInnes, who was present, had been sent to Price and Reneud Lene, that the people were highly pleased with him and that Mr. McInnes had consented to become ordained missionary among them, if the Court desired it. Mr. Purvis, elder from the congregation, was heard and stated the mind of the people. Mr. McInnes was also heard and signified his willingness to undertake the work in the field. On motion of Dr. Battisby, seconded by Mr. Larkin, it was agreed that Presbytery should, at an adjourned meeting to be held in the church at Price on December 23rd, at 2 p.m., hear Mr. McInnes' trials for ordination and if satisfied therewith to ordain him and settle him as ordained missionary in the field. It was also agreed to ask \$200 from the Assembly's Home Mission Committee for the congregation. Mr. Tolmie reported that he had visited Blytheswood, etc., in the interests of the Augmentation fund and had found that the field was doing all it could in raising money. Mr. Tolmie reported allocating to the different congregations in the bounds, the amounts they should contribute to the Augmentation fund. Dr. Jamieson presented a resolution regarding Mr. Kay, who lately resigned the charge of Duart and Highgate, as follows: "Resolved that in accepting the resignation of the Rev. W. M. Kay of his pastoral charge, we, the members of the Presbytery of Chatham, desire to place on record our high appreciation of his Christian character and ministerial efficiency. We have watched with interest the congregation of Duart advance under his faithful labor: from the status of an augmented to that of an independent charge. We regret that, owing to the state of his health, he has thought it necessary to sever the pastoral tie that has united him to a loyal and affectionate people,

and we sincerely hope that with a short rest from the anxieties of a settled pastorate he may be restored to his usual vigor and that Providence may soon open his way to a new field of usefulness." On motion the resolution was received and adopted. Mr. Nattress was appointed to visit Colchester, Mr. Larkin, Buxton, etc., and Mr. Davidson, Bent Path, etc., in the interests of the Home Mission funds. It was agreed that the next regular meeting should be held in St. Andrew's church, Chatham, on February 25th at 10 a.m. Mr. Patterson was appointed to represent Presbytery at the annual meeting of the Presbytery Branch of the Women's Foreign Missionary Society. Dr. F. E. Beattie was nominated as professor for the chair of Apologetics in Knox College. It was agreed to defer a nomination for the chair of Old Testament Literature till next meeting. Circulars re Foreign Mission and Home Mission funds were read and discussed. Rev. Mr. Stevenson appeared before the Court asking mission supply at Morpeth, Troy and Scotland. On motion the matter was referred to the sessions of Ridgeway, Blenheim and Bethel to report at next meeting. The committee appointed to report on Mr. Nattress' motion re the appointment of Foreign missionaries reported recommending that the motion be forwarded to the Synod; but on motion it was decided that the paper lie on the table. Dr. Battisby and Messrs. Davidson and Bartlet were appointed a committee to enquire into the standing of all ministers without charge resident within the bounds and report. Presbytery adjourned to meet at Price on Monday, 22nd inst., at 2 p.m., and was closed with the benediction.—W. M. FLEMING, Clerk.

Obituary.

FRANCIS BLEAKLEY.

St. Paul's church, Bowmanville, and indeed the whole community, suffered a severe loss in the death, on Dec. 1st, of Francis Bleakley, Esq., who had resided in the town for the past 22 years. He was born in the north of Ireland in 1825, and came to this country in 1847, a young man of twenty-two. After a few years spent in farming he went into mercantile business, first at Bloomfield and later at Bethany, and with such success that he was able to retire with a competency in 1869. He lived for three and a half years in Port Hope and then purchased the residence in Bowmanville which he occupied till the close of his life. His last illness was brief, though he had been in failing health for some months, and his end was peace. The funeral on the following Tuesday was largely attended by representative citizens. The service was conducted by the Rev. R. Douglas Fraser, M. A., his pastor, the pall bearers being the elders of St. Paul's church, of which he was an active and valued member and elder.

Mr. Bleakley was one of our best citizens, taking a lively interest in all public matters, although not ambitious of office.

Shortly after his coming to the town he was elected an elder in St. Paul's church, and it is safe to say that few in the congregation surpassed him in loyalty to his church, zeal for its welfare, and generosity towards its work.

A service in his memory was held in St. Paul's. The elders occupied seats on the platform with the minister. An appropriate anthem by the choir was given and a solo "Not a Sparrow falleth," by Miss McLaughlin. A number from other churches were present to show their respect. The sermon by Rev. Mr. Fraser, was from Hebrews xiii. 7 (Revised version) "Remember them that had the rule over you, which spake unto you the word of God, and considering the issue of their life, imitate their faith."

Mr. J. B. Fairbairn followed, on behalf of the session, in a graphic and pathetic outline of the character and labors of his fellow elder, referring also to his excellent qualities as a man and a citizen. A resolution was adopted by the session as its testimony to the departed.

On New Year's morning a very large audience gathered in the East Presbyterian church, Oak street, Toronto. The Rev. J. A. Morison, B. A., pastor, presided, and led the devotional services. The Rev. Dr. Moffat, secretary of The Upper Canada Tract Society, preached a very practical and helpful sermon.

THE CHURCH ABROAD.

Rev. John Cook of Buckie has accepted the call to Cumberland-street, Glasgow.

Rev. Thomas Paterson, M.A., has been inducted to the charge of the South Free Church, Strathmiglo.

Rev. James Main, B.D., has been elected minister of Oloseburn Church, Dumfriesshire, assistant and successor to Rev. James Hutton.

Rev. J. W. Street, assistant to Rev. Hugh Black, Paisley, has been inducted to the pastorate of Portsoy Free Church, in succession to Rev. D.O., Boyd, now in Edinburgh.

Mr. Robert Hill Thornton, son of the Rev. Dr. R. M. Thornton, of Camden-road Church, London, has gained an open scholarship of £40 for history, at the Entrance Scholarship examination at St. Peter's College, Cambridge.

The Rev. J. H. Gavin, probationer, has been appointed to take charge of Mile End-road Church, South Shields, in the absence of the minister, the Rev. W. Steele, M.A., who is taking a six months' change and rest on account of enfeebled health.

The Presbytery of Newcastle discussed the education question on Thursday, and passed a resolution calling on all Presbyterians to combat every attempt to subsidize voluntary schools by grants of public money unless there is to be local control of such schools.

Rev. Dr. M'Murtrie, pleading for Foreign missions in Edinburgh presbytery, pointed out that while the Free church gave its committee £40,000 a year, and the United Presbyterian church gave its committee £30,000, the Church of Scotland only gave £18,000.

The opening lecture of the Protestant Truth society was delivered in the Gartsshore hall, George-street, Edinburgh, on Nov 29, by Rev. Dr M'Ewan, John Knox Free church. Rev. John Baird occupied the chair. The subject of the lecture was "Oromwell and his Times."

The Rev. Duncan Grant, of Springfield Chapel, Dewsbury, has intimated to the East Finchley Church his acceptance of the cordial invitation to the pastorate which was sent to him about a fortnight ago. Mr. Grant hopes to commence his ministry at East Finchley early in January.

We understand that the congregation of Salford, Manchester, intend to apply to the local Presbytery next week for leave to moderate in a call; and that the call is likely to be addressed to the Rev. James Lawson, a probationer of the church, who is at present assistant to the Rev. Thomas Campbell, of West Hartlepool.

St. Andrew's Church, Chatham (Rev. S. D. Seammell), which was injured by fire in August last, was reopened on Dec. 1st after renovation. The preacher was the Rev. Alex. Jeffrey, of London, who conducted three services and preached to large congregations—in the morning on "Conditions of Spiritual Success;" in the afternoon to the young; and in the evening on "The Conquests of Christ."

"That Reforms in Government and Worshipers required to fit the Presbyterian Church for extended growth and usefulness in England," is to be the subject of a debate fixed at the English Presbyterian College, Bloomsbury. The discussion will be taken part in by the theological students, and by members of the Literary Societies Union of London, Mr. J. F. White, M. A. (Highgate), opening in the affirmative, and Mr. Fred. Waudby (student) in the negative.

Rev. Dr. William Ross, emeritus minister of the church at Bridge-of-Allan, died Nov. 23th, at his residence in Grange-terrace, Edinburgh. He has been for some years laid aside by the illness which ended in his death. During the years of his strength he was an active and useful minister, and acquired the esteem to a high degree of the congregation to which he ministered. He was ordained in Abergour in 1851, and was translated to Bridge-of-Allan in 1856. Leaving Bridge-of-Allan in 1886 he retired to Edinburgh.

**A TERRIBLE
VERDICT**

**A Man Plainly Told that He
Would Never Walk Out
Again.**

SO THE DOCTORS SAID.

**He is Saved and Cured By
PAINÉ'S CELERY COMPOUND.**

**THE ONLY RELIABLE CURE FOR
KIDNEY DISEASE.**

When Mr. H. Ball, the wonderful escape from death as follows:—

well-known auctioneer, of Chatham, Ont., was told by his physicians that he would never walk again, it simply amounted to telling him that his days on earth were short. Kidney disease was doing its deadly work. physicians and medicines had failed, and the last ray of hope had almost fled forever. Mr. Ball, having heard wonderful reports about the medicinal virtues of Paine's Celery Compound, wisely decided to give the great medicine a trial. He was not disappointed, health and strength returned, weight increased, and to-day he is a new man. He tells of his

wonderful escape from death as follows:—

"I was so seriously ill I was obliged to take to my bed, where I laid for four months. The doctors here and in Toronto, said my trouble was Addison's disease of the kidneys, and told me I would never walk again. I commenced to use Paine's Celery Compound. After having used a number of bottles I was enabled to attend to business and felt like a new man. Before using the Compound I was very much reduced in flesh: to-day I weigh over two hundred pounds. I can affirm with confidence and honesty that Paine's Celery Compound has really saved my life.

TAPESTRY PAINTINGS



"OH HUSH THEE MY BABY."

Tapestry Painting

2000 tapestry paintings to choose from, 33 artists employed, including gold medalists of the Paris Salon.

Send for Circular



Art School

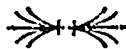
Six 3-hour tapestry painting lessons, in studio, \$5.00 Complete printed instruction by mail, \$1 00. Tapestry paintings rented. Full-size drawings, paints, brushes, etc., supplied. Nowhere, Paris not excepted, are such advantages offered pupils. New catalogue of 125 Tapestry subjects mailed on receipt of 25 cents.

Send for Circular.

Decorations

Write for color, schemes, designs, estimates. Artists sent to all parts of the world, to do every sort of decorating and painting. We are educating the country in color harmony. Relief, wall paper, stained glass, carpets, furniture, parquetry, tiles, mosaics, window shades, draperies, etc. Pupils taught decoration.

Send for Circular.



Tapestry Materials

We manufacture tapestry materials. Superior to foreign goods, and half the price. Book of samples, 10 cents.

Send for Circular.

Wall Papers

New styles, choicest coloring, designed by gold medalists, from 10 cts. per roll up; 10 cts. for samples.

Send for Circular.



Manual of Art Decoration

The art book of the country; 200 royal quarto pages, 50 superb full-page illustrations (11 colored) of modern home interiors and tapestry studios. Price \$2.00, (worth \$50.00.)

Send for Circular.

Special Artists for Church Decoration and CHURCH WINDOWS



J. F. DOUTHITT, American Tapestry and Decorative Company,
286 Fifth Avenue, NEW YORK.