

**Pages Missing**

# The Presbyterian Review.

Vol. X.—No. 26.

TORONTO, JANUARY 4, 1894.

\$1.50 per Annum.

## A Visit to the Indian Sealers on Barclay Sound, B.C.

"*U-wit-lie-up-me-clip.*" (A north wind, to-morrow,) says Now-wayik on Sunday evening. Accordingly on Monday morning I left the Mission House, Alberni, with bedding enclosed in a rubber sheet and a box containing my provisions, medicines, etc. I take my place in the middle of a sealing canoe, Now-wayik steers, while his son Douglas pulls the oars, forward.

We glide down the Somass river on the ebbing tide, and are soon on the Alberni Canal. My Indian friend, Now-wayik, points out places of interest on the shore. There is the site of the saw-mill, built when he was a young man. The Indians received "two bits," (25c) a day for their work, while he had one dollar a day on the steamer "Thames." On that hillside the Alberni Indians fought the Comox and Nanaimo Indians from the east coast. At that point the heads of the slaughtered enemies were arrayed on poles in triumph. That stream is called "the washing place," for it was there they washed the blood from their wounds after the battle. As we approach the narrows near Coppar Mountain, Douglas standing up in the bow calls loudly: "*U-wit-le-6.*" I do not see the wind, but he prepares his sail. His call is answered and the prediction of last evening is fulfilled. The northwind comes and fills the sail. The oars are laid aside as our canoe darts forward toward the sea like a sea gull. The mountains rise on either side, clothed in fir. We reach the entrance of the canal shortly after noon having made the twenty-five miles in less than five hours. As we pass a village of the "How-chunk-les-alits," more war stories are told. This tribe had not as many fighting men as some of their neighbours, so had a fortified camp. They stretched a cedar bark rope across the entrance so that they might know if their enemies passed during the night. Should the rope be broken, they would remain in camp, if not they would go out fishing. From that towering rock, a young warrior cast himself, after exhorting his fellows to be brave. We do not stop at Ecool—a trading post—as the wind is falling. We are on the eastern channel of Barclay Sound. Turning to the westward we pass through the island into the middle channel. Here the wind falls and we bend to the oars and paddles. The long swells of the ocean are noticed and we can now look out to sea, as this channel is about ten miles in width. Early in the evening we pass within hailing distance of the first Indian "rancherie," (house) on the islands between middle and western channel. These islands are the winter quarters of the Seshalits and Opitchsalits of Alberni, so I know the people.

The usual salutation to travellers is heard. "*Ukuk-oh-yuk-amis.*" (what news?) answered by a few items of news among which that "the missionary has come." Onward we go through the islands, much grander than the "Thousand Islands," and almost as numerous. The snowy peaks rise around the head of the sound. One

mountain is said to have ten heads, and is so called in the Indian name. The booming of the surf now becomes louder as we draw near to the outer islands. Village Island and others are pointed out, where some of our Indians live. As the darkness deepens, our canoe is turned toward an island where Now-wayik's house stands alone. On landing we find four Uchulahts have arrived on a visit. My baggage is carried into the house and placed on a bunk at the head of the house. Now-wayik entertains his Indian friends on one side of the large fire in the centre, Texas John, and family occupy the other side.

My mission is explained to the visitors, and my proposal to visit Uclulalit, it received with words of approval. After the evening meal, which for certain reasons I did not share with my Indian friends, we united in singing some Gospel hymns. I tried to explain them to the Uclulalits and was assisted by my Seshalits friends. God's blessing was asked for all, with the forgiveness of our sins.

As we had a west wind with rain for two days, three nights were spent in this place. I took advantage of the delay to visit my friends on the other islands. Nearly all are at home as the sea is rough. Their canoes are hauled up above high water mark, ready to go forth on the first fine day. Not many seal skins have been taken, owing to the high winds and cold weather. A sealing canoe is about twenty feet long, with a high prow, with a beak like a bird, and is propelled by sail, oars, or paddles. Two hunters man a canoe, one steers, while the other with gun or spear watches in front for game. Guns are generally used now, as spears cannot be thrown very far. However the latter is allowed by the new sealing regulations, while the former is forbidden. The west coast Indians are said to be the only seal hunters on the coast that are accustomed to use the spear. The shaft of this weapon is twelve or fifteen feet long. The point is barbed and is not securely fastened in the shaft. A cord is attached to the point, so that when the spear is thrown, the shaft becomes detached, and the point remains like a harpoon, secured by the cord. Thus when speared the seal will not escape, as it may when wounded by a shot.

Seals are found a few miles off the islands, while occasionally one is taken in the Sound. The skin brings about ten dollars at the local trading posts. The flesh is eaten, and the oil is saved for future use. Some of the hunters make several hundred dollars in a season. Many of the west coast Indians are taken by the sealing schooners as hunters to the North Pacific. Each pair of hunters receives three dollars for every skin taken, and thus may make good wages. Sealing is a wild and dangerous life, but it suits the Indians as they are fond of the sea. It remains to be seen what effects the new regulations will have upon this industry.

J. A. McDONALD.

# The Presbyterian Review.

Issued EVERY THURSDAY, from the office of the Publishers, Rooms No. 20, 21  
23, 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.

## EDITORIAL STAFF.

EDITOR.—Alexander Fraser, M.A.

ASSOCIATE EDITORS.—Rev. Prof. Andrew B. Baird, B.D., Winnipeg;  
Rev. G. Colborne Helme, B.A., Montreal; Rev. Alexander  
MacGillivray, Toronto; Rev. Donald MacKenzie, B.A.,  
Orangeville.

EDITORIAL CORRESPONDENTS.—Rev. James Robertson, D.D.,  
Winnipeg; Rev. D. D. MacLeod, Barrie; Miss Machar,  
Kingston; Mrs. Anna Ross, Brucefield, Ont.; Mr. George H.  
Archibald, Montreal.

Toronto, January, 4, 1894.

## Revision of the Hymnal.

A QUESTION which is commanding the attention of the Presbyteries throughout the Church, and of the membership generally is that of the revision of the Hymnal. As much is likely to be heard about this matter between now and the meeting of the General Assembly it may be well to place before our readers the position which the question occupies in the Church. This can best be done by quoting from the report of the Hymnal Committee presented to the General Assembly, and the resolutions of the Assembly thereon. It was the opinion of the committee that it was in the best interests of the Church that the present Hymnal should be enlarged and revised, and they therefore recommended as follows:

That selections from the Psalms and Paraphrases should be incorporated with the Hymnal. That the Psalms should, if necessary, be with New Versions, and that some of the present hymns should be dropped and others added.

It was further judged advisable that a sufficient number of hymns suitable for the young, including selections from and additions to those in the Children's Hymnal, should be incorporated in the revised hymnal, so as that it should be adapted for Sabbath-school as well as other services.

It was also agreed that the selections from the Psalms should form the first part of the revised hymnal, and that the remaining selections should be topically arranged, as in the present hymnal, with a division added of hymns for Meditation and Instruction; and, moreover, that there should be appended a limited number of the simple anthems.

When this report came up for reception it was moved that the report be received and sent down to Presbyteries for consideration, and that it be remitted to Presbyteries to consider the question whether they desire a Book of Praise in which merely a selection of the Psalms and Paraphrases is incorporated, and report their views on the book selected by the committee, and report to the General Assembly through the Hymnal Committee. This motion was lost. It was agreed to that the present hymnal should be enlarged and revised. It was agreed to include the entire Psalter in the proposed new Book of Praise, and this point was sent down

to Presbyteries for consideration. It was also agreed to, that the Psalms should, if necessary, be with new versions; that selections from the Paraphrases be incorporated with the Hymns; that some of the present hymns should be dropped and others added. It was further judged advisable that a sufficient number of Hymns suitable for the young, including selections from and additions to those in the Children's Hymnal, should be incorporated in the revised Hymnal, so as that it should be adapted for Sabbath-school as well as other services. The last clause quoted above, referring to the selections from the Psalms and the arrangement of the contents of the book, was also agreed to: and the report as amended was ordered to be sent down to Presbyteries for report to the General Assembly through the Hymnal Committee on or before March 1st, 1894.

These are the points involved in the revision of the Hymnal that the Church has to deal with now. They are of great importance, a fact which the earnest consideration given them so far by the Presbyteries duly emphasizes.

## Loyal to the Sabbath.

AN echo of the Sunday Street car question was heard on Monday when many of the candidates for aldermanic honours, who, as members of the city council voted that the by-law should be submitted to the popular vote without legal safeguards, were rewarded by an adverse vote and left at home, a fitting return for their mis-service on the occasion referred to. At the time, that is when the Sunday street car by-law was defeated, the movers for Sunday cars were loud in their denunciation of the aldermen who stood by the sanctity of the Sabbath. They called upon the friends of the innovation to defeat these aldermen at the polls and so deliver the city from the rule of "Holy Willies," and at the same time to stand by the aldermen who voted against the Sabbath, to emphasize the pretension that public feeling was really in favour of Sunday cars. The citizens, took them at their word with a result which is very gratifying to those who have the best interests of the city at heart. East of the Don of the four candidates running the three Sunday Cars' men were defeated. In Ward 2 also, only one Sunday Car man was returned, the other three being straight against them. In Ward 3 only one of the aldermen who last summer gave a wrong vote has been successful. In Ward 4 a clean sweep was made of the Sunday Car men. The same is true of Ward 5, and in Ward 6 only one of the aldermen in favour of the by-law has been elected. This surely is most satisfactory. There has been an emphatic condemnation of the nefarious effort made to take the people at a disadvantage in the holiday season. There is in this fact no small encouragement to those who will dare to do right for right's sake. Of the twenty-four aldermen who sat at the council board last summer, only four of the pro street car service now hold seats there, and the question was made an issue on Monday not by the Antis, but by the prime movers for the cars. The country will rejoice that Toronto has thus given no uncertain proof of her loyalty to the Sabbath and to that which makes for moral and religious advancement. It now remains for the friends of the Sabbath to take organized action with the view of effecting such changes in the Act as will protect the citizens from such outrage as was committed last summer, and in this purpose they should see

to it that the newly-elected aldermen will stand by them. It must be brought about, if possible, that the new council will appear with the citizens before the legislature and fight the opposition which the Street Railway Company and its myrmidons will raise.

#### The Plebiscite.

THE expected has happened with respect to the Plebiscite vote. It carried by sweeping majorities and the voice of the province has been heard for prohibition. But as in most elections and votes there were unexpected incidents and surprises. These on the whole have been of a gratifying character. For instance, the advocates of prohibition scarcely expected that the City of Hamilton would be carried, there were doubts as to Toronto and Ottawa, and some other cities in which a good vote was cast for prohibition were given up as hopeless. The inference to be drawn from such facts is that the temperance sentiment of the province has broadened and deepened of late, and in consequence, prohibitory legislation would find favour with an increasingly large number of the people. The campaign was pushed with great vigour, and if the returns to hand, at this writing, are an indication of what the completed figures will show, the great labour and sacrifices and prayers will not have been in vain. A feature to be commended in the fight, was the moderation of tone which was one of its most pleasing characteristics. Then the co-operation of prohibitionists who were not total abstainers, and it is believed they are many, was not disdained, the result being greater breadth in the discussion of the question and a welcome absence of personalities. While views differ, there must be perfect freedom of discussion allowed, and fairness demands that extremists be not allowed to impose their yoke upon the necks of those who differ from them. For these proofs of reasonableness in the discharge of an onerous and difficult duty there is cause for thankfulness, and whether the day for prohibitory enactment has been brought nearer us, or not, by Monday's vote, one good has been accomplished in bringing christian men and women, zealous for the public good, to understand each other better and to pave the way for future co-operation in good work.

**Rev. A. Fowler's** The Rev. Alfred Fowler, B.D., was appointed by the Synod of Manitoba and the North-West Territories to engage in evangelistic services throughout the Synod. The expense in connection with the work are borne by several ladies and gentlemen in eastern Canada. That services of this kind may be the means of quickening spiritual life seemed to be the conviction of the Synod, and that there was a felt need of such quickening found expression from several lips. The West has had some experience in this matter in the past which should form a guide. The prayers of God's people will follow Mr. Fowler in his important work.

**Church and Manse Board.** The Church and Manse Building Board submitted a report to the Synod of Manitoba and the North-West Territories, stating that since their report was presented to the Assembly in June last, twenty-four churches and seven manses had been erected. This makes a total for the Board of 220 churches and 43 manses in eleven and a half years. The estimated value of the buildings was \$395,500. It is

difficult to estimate the effect of the work of the Board on the progress of our Church in the West, but it must be great. It was stated that the amount saved in rent by the manses alone would yield ten per cent. per annum on all the capital ever entrusted to the Board. The treasury seems however to be empty, and some fears are expressed about the work of the coming season. This fund receives no collection from the Church but has to depend solely on special contributions. The wealthy members of the Church could scarcely place money better than in aiding this Fund. The total cost of management last year including printing, etc., was less than two per cent. Chief Justice Taylor, is chairman.

**Who Will Set the Example.** In the report of the Home Mission Committee of the Synod of Manitoba and the North-West Territories, it was stated that of the total staff twenty-three were ordained, twelve catechists and seventy students. This is not satisfactory. Of the students only a small proportion have commenced the study of theology, and hence a large share of the work in the West must be done by men without much training or experience. It is a great pity that more of the students from graduating class do not volunteer for this frontier work. No doubt the spiritual life of the Church would be quickened if she saw a large proportion of her young graduates prepared to endure hardships as good soldiers of Jesus Christ, instead of seeking comfortable settlements in the older sections of the country. Will the graduates of 1894 set an example to the classes to follow by offering their services for two or three years for the mission fields in Quebec, Central Ontario, Muskoka, Algoma and Western Canada? Let no one wait for his fellow to volunteer; lead rather than follow.

**Week of Prayer.** The Evangelical Alliance has sent out its invitation for the annual week of united and universal prayer. The general scheme of topics which it suggests is as follows: Sunday, January 7th, Sermons; Monday, January 8th, Humiliation and Thanksgiving; Tuesday, January 9th, The Church Universal; Wednesday, January 10th, Nations and their Rulers; Thursday, January 11th, Foreign Missions; Friday, January 12th, Home Missions; Saturday, January 13th, The Family; Sunday, January 14th, Sermons.

**Roman Catholic Church and Marriages.** The Roman Catholic Church is opposed to the marriage of any of its followers with Protestants except where ante-nuptial agreements have been entered into that the children born of the marriage shall be brought up in the Roman Catholic faith. Some Protestants have thought that this ante-nuptial contract or promise can be set aside, but it has been decided by the courts that it is valid. In the Surrogate Court, Brooklyn, June 22nd, 1893, Judge Abbott gave the decision of the court in a case where a couple had entered into an agreement that the issue of their marriage should be brought up in the Roman Catholic faith. The wife, a Roman Catholic, died soon after giving birth to a child, and the father thought he was free to bring up the child in his own Protestant faith. But the Roman Catholic grandparents objected, and when the father died the child was handed over to them by order of the court, though by his will he declared it was his wish that the child's Protestant grandparents should have charge of it.

## Symposium.

## The Church's Relation to the Young.

REV. A. W. MACLEOD, A.M., PH.D., THORBURN, N.S.

We regard many of the existing societies as protests against omission and neglect on the part of the Church. This failure in duty to her most precious charge may be briefly told in the following necessary relations of God's people to the Church.

1. To God's covenant promise, how pregnant in riches it is! "I will be a God unto thee and to thy seed after thee." Gen. xvii. 7; Acts ii. 39. Yet the wealth in this mine has not been drawn upon sufficiently. The promised Holy Spirit for our little ones, in our little ones, has not been fully looked for, pleaded for at God's throne, as He would have us plead. Faith has been lacking.

2. The "Church in the house," the family nurture has been deficient. (1) In setting forth Christ in daily living—the parents having His Spirit and ensphering their children in His love; (2) in treating the children as heirs of the kingdom, as the seed of God, as containing the germinal life of the Holy Spirit within them until there is clear evidence to the contrary. Why are those born into the Church, within God's covenant, containing presumptively the seed of life eternal, said to "unite with the Church," "join the Church," or to be "admitted" by baptism? Surely they are sealed because they belong to the Lord already. The treatment of the home and the Church, the practice of the day serves to drive the young away to the world.

3. The care and spiritual oversight are defective. In what respect? (1) In establishing contact between the family-life and the warm heart-life of Christ in the Church. The life in the Church does not reach the little ones, owing to imperfect conductors. Elders and church officers have not succeeded in reaching every young man and woman and caring for all baptized children. (2) The Session has not looked into each home in each district, noting the spiritual needs and seeking to interest all the young in the work of the Church. The same interest shown to the full member has not been manifested to the baptized member, nor has he been dealt with in loving discipline.

4. Sabbath ministrations. Until recently this has failed to reach the young as it ought to do. Sermons have been prepared, too frequently, only for adults. In feeding the sheep the lambs have been forgotten. But to-day, the Church is seeking to gain lost ground, and adapting her teaching even to the little ones. The "sermonette," the "special sermon" for children, the "course of evening sermons" to young people, or better than any—putting an illustration, or some portion into every sermon for the young—is followed, in many churches, with profit. But here, in our judgment, is where wrong is done to the young in preaching; they are urged to believe, called "lost sinners," "aliens from the commonwealth of Israel," because they have not decided public for Christ. Now, in many cases, these youth are not aliens; they love Christ in their hearts, pray secretly to God, wish to live nearer to Christ, cannot tell when love to Him began. They need guiding to Christ and decision for Him, not denunciation as sinners, nor pointing to the Spirit's work within them. We have found seventy per cent. of those admitted into the Church unable to tell when they began to love Christ. They possessed the germinal life of the Spirit from earliest infancy.

5. The practical Church work. The Sabbath-school is simply the Church at work in co-operation with her families in nurturing her youth. The co-operation needs strengthening by pastors and elders and soul winners. The school encourages, stimulates and fosters Bible study in the home. The family look to the school as an ally, while parents aid in home preparation, and attend with their children, when possible. Here is the Church's nursery, her gymnasium. Here she trains and gradu-

ates the young nurtured in her many families. Were this part of her work thoroughly performed, as in Wales, where we are told the entire Church teaches or is taught, where all work as "bees in a hive"—the many other societies of the day would not be necessary. The wise Church will utilize all means that God sends to gather in the lambs, to save the young men and women—to fit them for greater usefulness in the cause of Christ.

Personally we have found it to work well to ask each one, on his applying for full communion on profession of faith, what definite work he would engage in for Christ. In most instances, on seeing the work and its character, the young will enter heartily into it, and with some care and wisdom may be won for active service. It will be found that the young are willing, provided work can be given them, and encouragement in their first attempts. All societies for the young should be used as training agencies within the Church having as their sole aim and end the development of a strong, healthy, Christian manhood in the Lord.

## Our Christian Endeavor Corner.

THE CLOSE OF THE YEAR.—With the close of the year comes memories of the past and visions of the future. With these thoughts in mind our last Endeavor prayer meeting for 1893 might well take the form of a brief retrospective and prospective glance by the President of the society, or some member intimately acquainted with the work. The topic passages suggested are Psalm cxv. 11-18; lxxiii. 23-25.

In Psalm cxv. 12, we have a note of praise for what God has been to us in the past, and a glad promise of what He will be in the future. Again in v. 16, we have man's place in the past and future very clearly indicated in the words, "The earth hath he given to the children of men." What have we done to make the world happier, better and brighter? What can we do to spread the glad news which will heal the broken-hearted, and set free the captive? These are pertinent questions at this season, may the Spirit of God help us to answer them humbly, honestly and faithfully, that the New Year may see great work to the glory of His name.

THE ANNUAL MEETING.—The Annual Meeting of the Toronto Union was most successful in every way. The body of Cooke's church was well filled by an audience of earnest and enthusiastic Endeavorers, splendidly representative of the movement in this city. The facts brought out by the various reports were most encouraging, and very pleasant news it was to many that a Presbyterian society, that of East church, had won the banner for the largest proportionate increase in membership. Our Methodist friends have held it for the last two years. Every Endeavorer should have heard the address by Rev. Mr. O. C. S. Wallace. He ably filled the place in the programme made vacant by the absence of the Rev. Mr. Rondthaler. The motive, emotion, and method of Christian Endeavor work was the subject of his address. The consecration service was led by Rev. Mr. Hyde, which closed the meeting, was most powerful and helpful. We all came away with renewed earnestness, faith and courage to expect and do great things during the coming year.

NEW YEAR TOPIC.—Beginnings, John i. 1-17. This is our topic for the first service of 1894, and a most appropriate one it is. The beginning of a New Year, should mean the beginning of a new effort for Christ and the Church. If Christian Endeavor has been standing for Christian Ease in your society; see to it that during 1894, the E stands for Earnest Endeavor. Consecration should be the thought pervading this meeting. Consecration from its two points of view—ours and God's; ours, "Lord what wilt Thou have me to do?" God's, "What wilt thou that I should do unto thee?" May we all make great progress heavenward during 1894.

## Canadian Pulpit.

No. 26.

Jonathan and David.

By REV. JAS. BARCLAY, D.D., MONTREAL.

Preached in College Street Church, Toronto, December 3rd., 1893.

TEXT:—1 Samuel xxiii., 16: "And Jonathan, Saul's son arose and went to David into the wood, and strengthened his hand in God." The histories of the Bible are largely the histories of the lives of individual men and women. So many of the Scripture characters are conveyed to us almost as imaginary, or, at all events, they become men and women with whom we dare have nothing in common, that we lose in large measure the lessons of their lives. But the whole tendency of the sacred record is to bring these personages very near to us. It never omits their weaknesses or their failings, it never portrays them as pure and perfect saints but as men and women of like natures and feelings with ourselves, beset by the same temptations, liable to the same passions, and could we only always remember this and realize their common brotherhood with ourselves, we should gain from them new light for life's way, new strength for life's duties, and new courage for life's battle, and of no story in the whole Bible is this truer than of the story of David, the story, no doubt on a large scale, but still the story of the common difficulties, the common struggles, the common aspirations of the human heart in all ages and in all climes. There are to be sure experiences and vicissitudes in that life of his that are somewhat strange and thrilling, which seem to cut him out from us and make him stand out in an atmosphere of wonder and glory, and yet there is no man on the page of history, sacred or secular, that comes nearer to our frail humanity. His life was composed of experiences very similar to our own. We know him to have been called the man after God's own heart, and his psalms in their profound lamentations, in their wail of tribulation, in the joyous outbursts of exultation, have been felt by all men to be the most faithful record of the changing conditions which form the experience of the soul through every age and time, and if only we realize that David was such a one as ourselves, and was the temple of the earnest human soul struggling as we have all to struggle, falling down as we have all to fall, and yet faithfully struggling on and up, we shall find his life full of lessons and meaning and direct power to ourselves. In the accident of his life, in connection with which our text was written, we learn that the most heroic heart may sometimes be overpowered with fear. Few men had a more intrepid daring than the conqueror of Goliath, and yet we find him driven by cowardly fear into the wood. We are all subject to such variations of mood. It is an instance, though a striking one, of what is common enough, the deep depression of a true heart. His soul was cast down and his spirit was disquieted within him. And has not this been true of all the Bible's great and good men? Did they not nearly all pass

similar experiences springing from a variety of causes? In one case it may arise from seemingly adverse circumstances in life, in another from apparent inconsistencies in the ways of providence, in another from failure in religious work, in another from deep consciousness of moral unworthiness, in another from physical infirmity. These are the hours in life, as you know, when a man craves for sympathy and if we have the picture of a true man in need of sympathy we have also the picture of a true man giving sympathy. We all love Jonathan, and it makes us love him so much is just his brotherliness, and in what can this be more beautifully shown than in strengthening a brother's heart in God. There is a whole religion in that one short phrase. That was what Jonathan did in the wood. There are many ways in which we can all of us do this. We can do it by going to our friend when he is in trouble, doubt, darkness or depression, and speaking of God, His ways and His dealings. We can do something to assure our brother in his gloom that God's ways however dark are ways of kindness, that His discipline is the discipline of a father. How then have we to do this in homes of sorrow? You can strengthen a brother's hand in God by a practical expression of a genuine sympathy. There is nothing in this world of ours more strengthening than the practical manifestation of a living sympathy. It infuses new life into the heart and we can conceive how the very sight of Jonathan and the grip of his hand helped and cheered David in that lonely wood.

There is no more beautiful power that a man can exercise in this world. It is an essential characteristic of the true man. It is an easy thing, such a sadly easy thing to weaken a brother's faith. It is a sadly easy thing to undermine a man's principles and how much of that is being done daily amongst us. How many young men are there in this country of ours,—I have no doubt there are many in this city,—who after having their hands strengthened in God, are being tempted out of their faith, out of the light and life of a holier day. Day after day we see this thing going on, and it is an easy thing, as I said, to weaken a man's faith. The sceptic with little knowledge and absolutely no conviction can do that, but it is the

power of true men alone that can strengthen a brother's heart in God. Are we using that strength whenever and wherever the opportunity occurs, or do we find ourselves speaking where we should be silent or silent where and when we should be speaking? Jonathan proved his friendship to David by seeking him out in that lonely wood, and it was no easy thing for Jonathan to do that. Remember he was looking for the man through whom he was to lose his inheritance. It was a heroic and brilliantly unselfish thing. It would have done us all good to have been present at that interview. What passed there is not recorded. We love to imagine, but this we know, that the words that came from Jonathan were no mere orthodox commonplaces from the lip, but burning words of comfort welling up from the heart. He meets his friend with a calm brow and we can fancy Jonathan gently, yet honestly, reminding David of all the past providence of God, of all the way by which He had hitherto led him, reminding him of how other good men whom God had loved and led, had had to pass through similar trials, reminding him of how God had called him from the sheepfold, and how in many a past encounter and in that lonely wood. He was with him. I can fancy Jonathan reminding David of an earlier experience in his lifetime when it was his mission to cheer the heart of Jonathan's father, and when he was in deep depression and gloom to try and lead him back to life and hope and energy. The story of that scene is thrillingly told, as some of you may know, by one of our great poets. The shepherd boy is portrayed as trying by every means in his power by music to touch that heart. It goes out in pitying tenderness to the suffering monarch, and it rises at last into a prophecy and confession of God's love. If I would willingly suffer for my friend would not infinite compassion move so. Divine love is wider, holier than the human. So he at last professes to find relief in this divine love. Can we not fancy David with his hand in Jonathan's praying under a tree. This is the kind of friend we all of us need. Who, tell me, is my best friend in this world? Not the man who seeks to shake my faith, to put perplexing questions intensifying the doubt in which my heart is already shrouded, not the man who seeks to create difficulties and discouragements. No, but the friend whose aim it is by sympathy, his prayers, his words and his deeds to place my faith anew, the man, the shake of whose hand and the glow of whose eye tells me that in him I have a brother, a brother helping me to bear my burdens by taking some himself. And in doing this we know, and it is a good thing to know that we have the Almighty God on our side. And if we think of God and His purpose we will know what to do and what not to do. We well know that it is not God's will that we should never by word or example, by silence or speech, strengthen the principle or the power of faith. That is not God's work; that is the devil's work. But let us consider of every brother whom we meet, how would Christ have acted, how did He act towards anyone with whom He came in contact. These efforts of which I have spoken are within the reach of all, the power to carry a message of Scripture to some tried soul, a voice of encouragement and comfort. We can go to our sister in doubt, depression and gloom, and tell how such trials have been transferred to Him, how weakness has been oftentimes changed and may



REV. JAMES BARCLAY, D.D.

be changed again into strength. That divine power of sympathy of which Jonathan has left us such a beautiful example is within the reach of every man, woman and child here, and there is nothing in which we can be more Christlike. We can all do something to help along some sister or brother on life's thorny way. We can all speak some gentle words of kindness to some heart-broken, wounded, trembling spirit. We can all speak the word in season for the cause of God. We can all of us do this. We can add to the happiness and contribute to the strength of some brother or sister every day and sometimes every hour of the day. We can drop a little seed of kindness along their path. It will spring up and blossom and grow and one flower will bring another. We can all thus strengthen our brother's hand in God. And remember there are some to whom the written word is well-nigh unknown, but they cannot fail to read the living epistle that speaks in looks and words of sympathy and acts of self-denial, self-sacrifice and charity; they cannot but see and feel the love which shines in the passionate eye and breathes in the sympathetic spirit, and takes living form in the Christ-like being. They cannot fail to see and appreciate the beautiful unselfishness which leads men or women to go from a home of comfort down to the hovels of squalor and disease and finds its expression in gentle word and pitying look and loving sympathy. We need not try to think of some other sphere in which if we had only been placed we could have done so much. It is not in some other sphere but in the sphere in which we are placed that we can do good. Circumstances after all are very little either of help or hindrance to a spiritual life. There is no one of us that can complain that we have not around us abundant opportunities to do good. Let us try all the time to be strengthening some brother or sister's hand in God. I know no more beautiful epitaph to have recorded of a man than this, "Strong himself or herself in God, he or she did much to strengthen a brother's or a sister's hand." Amen.

No man has a right to trust that God will keep him from all trouble. God keeps his child in trouble, which is a better keeping.



## For the Sabbath School.

International S. S. Lesson.

LESSON II.—JANUARY 14.—GEN. III. 1-15.

### ADAM'S SIN AND GOD'S GRACE.

**GOLDEN TEXT.**—For as in Adam all die, even so in Christ shall all be made alive.

No account of the Fall can be imagined so beautiful, so natural, so honorable to man and God as the simple, straightforward, literal story as given in the Bible. "Let us recall to mind," says Prof. Swing, "what a large part of this story must be true, even if it made no pretence to be an inspired narrative. It is not, certainly, a myth that there is a human race, and there must have been a first pair, and this pair must have had a home and a Creator at hand; and must have made their first move in virtue or sin; and from what sin we now see in the world, that they early left the paradise of virtue, is the verdict of history." Confirmation from the early traditions of ancient nations. Almost every nation, except the African, of which too little is known to be certain, has early traditions of a golden age, Edenic blessedness and innocence, of the serpent, the tree and degeneracy. There are Chinese, Thibetan, Mongolian, and Hindu traditions, the Zoroastrian story of Mashya and Meshyana, the Egyptian tradition of the reign of Ra, the Greek Pandora, the Scandinavian, Asgard, the sacred plant guarded by Celestial genii on the Assyrian bas-reliefs. These traditions must have come from some common source before the dispersion of men, and point to some actual fact in the early history of the race. And since it is acknowledged that the Bible account is the simplest, most natural, most instructive, free from all that is grotesque, there is every reason for believing that the Bible story is the true history of early man from which the others diverged.

**HOW OLD IS THE HUMAN RACE?**—The exact date is unknown. No one now would attempt to fix the time "with as cheerful confidence as the great chronologer determined by his system that the world was created on a certain day in September, at six o'clock in the afternoon." The most conservative scholars, are inclined to lengthen the dates given on the margins of our Bibles. On the other hand science is greatly shortening the time since the first appearance of man in the glacial period, from the wild calculations of many former geologists.

**THE GARDEN OF EDEN, MAN'S FIRST HOME.**—(1) The garden of Eden was but a small portion of the region called Eden. The garden or paradise is a place fenced round; hence a park, a pleasure-ground with trees, streams, flowers, and fruits. (2) It is impossible to tell precisely where Eden was situated. Delitzsch says that "Paradise is lost." We only know that it must be somewhere on the Euphrates. (3) The most probable site is on the lower Euphrates, near where the Tigris (Hiddekel) unites with it. Into the united stream flows the Kerkha (Gihon), and the Karun (Pison).

In Paradise, man was simply perfect as a man complete with all the possibilities of manhood. He was innocent but inexperienced. He was happy, at peace, and living in communion with God.

**THE ASSAULT.**—And he, Satan, through the serpent. Said unto the woman. Apparently in the absence of Adam (1 Tim. 2:14). (1) He would be much more likely to succeed with either one alone; a hint to "the children of light." (2) The woman was less experienced than Adam. (3) The very qualities which made her perfect as a woman made her more susceptible to this form of temptation, as manly qualities are to other forms. Yea, hath God said,—Or, as the Hebrew strictly implies: *Really is it true that God has said.* "Could the good God lay such a restriction on his children? Surely there must be a mistake." Ye shall not eat of every (R.V. any) tree. Either Satan's exaggeration, "You live in Paradise and cannot enjoy it," or, "Is there any tree from which you cannot eat? Are you restricted and narrowed in your range?" "The implication is that it is unreasonable to debar them from what was so innocent and so natural." Note how Satan persistently points to

the few restrictions, and not to the wide range of privileges. Millions of trees and countless varieties of fruit were free to Eve, but Satan led her to dwell on the one forbidden thing. This is still a specimen of his tactics.

**EVE LOSES THE BATTLE.**—*Saw that the tree was good.* So it appeared. So Satan had said. He had thrown an aureole of glory around the promised delights. The temptation shone in a borrowed light. So ever Satan presents the attractions of evil. *Good for food.* Tempting the senses,—*"the lust of the flesh."* *Pleasant, a delight, to the eyes.* Appealing to the higher sense of beauty,—*"the lust of the eye."* *To be desired to make one wise.* Some unknown glorious good that would lift her into a higher position like that of God,—*"the pride of life"* (1 John 2:16) "The confluence of all these streams made such a current as swept the feeble will clean away; and blind, dazed, deafened by the rush of the stream, Eve was carried over the falls, as a man might be over Niagara." *She took of the fruit thereof.* She yielded to the temptation and fell. *She gave also unto her husband, and he did eat.* He believed Satan all the more easily because the threatened death did not seem to fall upon Eve. According to Paul, Adam was not deceived (1 Tim. 2:14). He disobeyed God with open eyes. Eve acted against a plain, direct command of God. It was open and flagrant disobedience. "She was free from all those natural and inherited constitutional propensities to sin which are so powerful in us." She had all helps at hand; all strength was at her command. She was not driven by necessity, by hunger or thirst or deprivation of any good, but she had in unlimited abundance the supplies for every need, and satisfaction for every sense.

There has been perpetual warfare between Satan and man ever since the fall. He has been the greatest enemy of man. *It shall bruise thy head,* etc. An allusion to the serpent's habit of hiding itself in a path and attacking the feet of the passer-by, who then stamps him to death. The prophecy is, that in the conflict man shall be wounded, but the serpent shall be destroyed. Satan can injure men; he can arouse persecution; he can bring calamity, as to Job; he can bruise the heel of Christians,—their lower and human nature; but they can wholly conquer him by the victory which Jesus Christ gives them. Satan bruised Christ's heel in Gethsemane and on the cross; but Jesus Christ gained the victory over Satan and will utterly defeat him. "This verse has been called 'the first gospel.' The gospel, to be a genuine gospel, must come in the form of a curse upon sin. Love is the fulfilling of the law; but hatred of sin is the only portal to true and pure and holy love."

Another effect was thus spiritual death. They lost their likeness to God, their innocence, their condition of righteous living, which was life. They lost the joy and delight, the healthful activity of their whole nature, which is life. The divine life was gone from them. Then came the death of the body. Pain, sorrow, trouble, and anxiety foreboding it. Eve was to suffer in her sphere as mother and wife. Adam was to suffer in his sphere. His *dominion* was to rebel against him as he had rebelled against his king. Loss of paradise. They were driven from Eden. The misery entailed upon their children.

**PRACTICAL SUGGESTIONS:**—God has done all possible for the happiness of man; he gave him a paradise full of all that could minister to his joy and good. God still gives us the best possible world for such beings as we are. Man perished in Eden even while it had a tree of life in it. So men perish now within sight of the Redeemer's cross, because they will not believe and obey. No place or character or employment can free us from the assaults of temptation. The innocent Adam was assailed in Paradise, and the holy Jesus in the wilderness.

**SUGGESTIONS TO TEACHERS:**—*Man in Paradise.* Picture out this home with the newly created and newly wedded pair in it. We may dwell with delight on Milton's pictures of unfallen man. What a wide range to their life and enjoyment, the blessedness of communion with God,

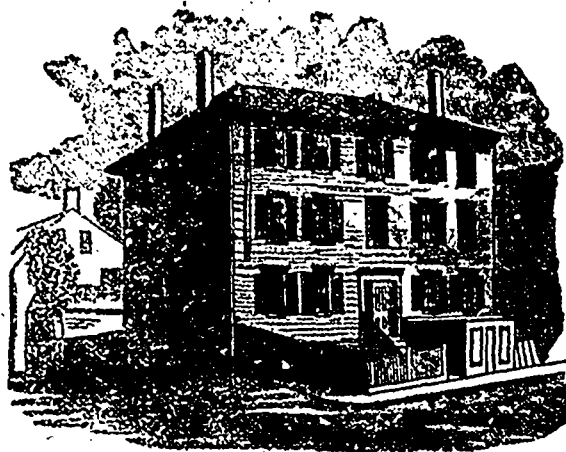


## A POET'S BIRTHPLACE.

BY ISHAKI JORDAN.

A poet's birthplace, surely it should be  
 Shut from the dusty street by shady trees  
 Whence, all the day, come dulcet melodies  
 On gentle winds that with strange sorcery  
 Paint flowers in the thought, yet leave it free  
 To image all things with divinest ease,  
 'Till the calm green hills, the blue-domed shining seas,  
 And the fair vales of love's light fantasy.

But so it is not. In a dingy street  
 With not a tree to keep it young, there stands  
 The house wherein Malme's dearest son was born;  
 Along its floors pattered his baby feet;  
 Later he entered wondrous fairylands  
 To find at last the gate of endless morn.



*The night shall be filled with music,  
 And the cares, that infest the day,  
 Shall fold their tents like the Arabs,  
 And as silently steal away.*

*Henry W. Longfellow*

## THE FIRST TO ENTER THE KINGDOM.

FOUR little heads bending earnestly over four clean half-sheets of paper, and thinking very hard. For it was Sunday afternoon, and the children had returned from church, and taken off their hats and gloves on that sunny day, and were spending the half hour before tea-time in drawing "Sunday pictures" for each other to guess.

The guessing was not easy work generally; for though Margery and Effie managed to draw something that might be guessed, Cicely's and Arnold's wonderful productions generally remained an enigma till explained by the small artists themselves.

They had gradually been through all the Bible stories that they knew, and mother had many of these pictures laid by among her treasures; for ugly as they were to outsiders, to her the quaint rendering of the familiar Bible stories was very suggestive, of the line of thought it had produced in each childish mind.

But to-day they had quite a new subject in hand, which Margery had suggested. "Let

us each draw the picture of our own heart," she said, "and mark truly inside what we liked best of what the clergyman said this afternoon in church for the children's catechising."

The others readily agreed, and soon each child had drawn a heart on the Sunday piece of paper.

Of course they could not manage the shape very well. But Margery drew one as near as she could remember to the charm which mother always wore on her watch chain, and Effie copied it, and then they both helped the younger two to draw theirs.

Then there was a pause. "What can I put in mine?" said Effie, who had not listened to the children's service one bit, having been quite engrossed with the gaudy attire of one of the Sunday school children who had sat near her.

And Cicely sat biting the point of her pencil in utter perplexity also.

"I can't remember anything, Margery," sighed little Arnold.

"Not remember!" said Margery, who always loved the children's service more than anything else in the week. "Why, it was all about 'When the Son of Man shall come in His glory, and all the holy angels with Him'."

"We can't draw that," said Effie, who could not remember having seen any picture on the subject to help her imagination. "We can't draw that, for we don't know what it will be like."

"Of course not," said Margery, who had gone over the subject in her mind on her way back from church; "but don't you remember how the clergyman said that though there would be such a crowd there when 'before Him shall be gathered all nations,' yet every soul would be judged *one by one*, and how it ought to make us very careful what we do or say; for the Lord Christ will take notice of 'every idle word' even, and all that we have done to each other, and even to poor animals and birds."

Arnold looked up anxiously. "Do you



think he will remember about cousin Horace having forgotten to feed his white mice in the coachhouse till they had to eat one another, and most of them were dead?"

Effie shuddered at the remembrance "It was too dreadful, quite," she said.

"And Jim, the stable-boy, forgot to give the tiny black birds anything to drink, and found them all dead in the morning," added Cicely, on whom the sad fate of the poor little robbed nestlings had made a great impression. She had seen Tim sling out the two dead bodies on the rubbish heap outside the stable door for the cats to eat, or to be carted away to the dust-heap, and her pitiful heart could not bear the sight. So when the children had gone into the garden to play, she stole round to the spot where they lay, with their pretty, pluffy heads hanging limp, and their tiny wings stretched helplessly out, and putting them into the small basket she had brought for the purpose, she carried them to her own little bit of garden, and buried them tenderly among her plants, picking many a pansy and nasturtium to lay over them ere she covered them with earth.

"Don't let us think of it," said Arnold, who had watched the transaction with much childish grief and many a tear.

The children relapsed into silence, but it was quickly broken by light-hearted Effie, who suddenly jumped down from her seat, and running round to where Margery was sitting, grave and pre-occupied, flung her arms round her neck.

"A penny for your thoughts!" she cried, giving her sister a hearty hug and kiss.

Margery smiled—a that beautiful smile which some people have who usually look grave, which lights up the whole countenance. "You can have my thoughts without paying the penny," she said. "I was thinking how simply splendid it would be if the King should stoop to say to us, 'Well done!' and tell us to enter His Kingdom. And I was wondering—for you know the clergyman said that life is so uncertain, that we may die any time, like Minnie Evans, who died of a fit in a few minutes—and I was wondering which of us would be the first to enter the Kingdom."

"I hope it won't be me," said Effie. "I could not bear to leave all my nice toys and things, and father and mother, and go all alone into that *Great Place*."

Little Arnold coloured up with fear at the bare idea, and clutched Cicely's plump hand under the table as he whispered, "We will go together, Cicely, won't we?" and she could only give a sympathising squeeze back in return, though her own heart was beating rather fast as she said, "Oh, yes, dear if I can!"

But Margery, who had heard the remarks of the younger ones, said, "Why should we fear to enter the Kingdom, when Christ has prepared it for us, and means all the glory as a great surprise? And all His holy angels are sure to be kind to children, because *He loves them so*."

Effie did not like the turn which the conversation had taken, and was just on the point of going back to their "Sunday pictures," when nurse came in with the tea-tray. And

the children's thoughts were turned to another direction altogether, for they were to have the first strawberries and cream of the season that evening as a Sunday treat; and soon they were busily dividing the beautiful fruit, and sprinkling them over with sugar.

For some time they were too engrossed with their pleasant occupation to talk much; but presently Arnold noticed that Margery was hardly tasting her strawberries.

"Don't you like them, Margery?" he asked, surprised that she seemed to care so little for what he liked so much.

"Oh, yes," she answered, colouring, "but I thought that poor Sally Turner, who is so very ill, might like a few in this hot weather: and her mother is far too poor to buy her any."

The other children looked at their nearly empty plates.

"What a pity we have eaten ours!" said Effie. "I never thought of Sally—and she would have liked them so much."

"I think there are as many here as she will be able to take," said Margery, neatly arranging those on her plate. "Mother said she could hardly eat anything."

part with so much, mother, for you said he was very rich."

"Yes," said mother, stroking his curly head, "but he did not find it hard to give, because he loved Jesus so much."

And there the Bible lesson had ended.

But Margery could not get the words out of her mind. "The half of my goods," "the half of my goods," she kept repeating to herself. "I have never done anything like that, though I have so little to give, and he had so much." And then she resolved that, from that day, she too would give "the half of her goods," just as Zacchæus had done, and, going to her cupboard where she kept all her toys and treasures, she divided her childish possessions into two heaps, and after a good deal of thought carried the larger half to her mother.

"I should like to send these to the sick children in the hospital," she said so quietly that no one would have guessed the sacrifice she was making.

Mother looked surprised, as she noticed most of Margery's pet toys among the number. "Will you not want them again yourself?" she asked. "If you sent some of these it would be quite enough."

But Margery would not hear of it. "I have specially picked them out," she said, with a little quaver in her voice. "And I wish them all to go; the sick children need them more than I do!"

And since that day Margery had always carefully divided everything that was given her (provided it could be divided), and the very doing it gave her untold pleasure. For had not the "Friend of little children," of whom she loved to sing at the Sunday afternoon services, loaded her with good things, not because He wanted her to be selfish with them, but to let her experience for herself that "it is more blessed to give than to receive." "I have so much more than I need," she would say to herself sometimes, when halving a bright new half-crown or shilling was a little trying.

So the half of the strawberries had been set aside as a matter of course, and she felt so glad that they had come just when poor Sally was so ill, and needed them most.

Margery went to bed with a very happy heart that night—for had not the clergyman told them that afternoon that the Lord Jesus notices everything that His little children do for Him, and would remember it when He said, "Ye did it unto Me." "And He noticed the widow's mite," thought the child, "more than the rich people's gifts, though many that were rich cast in much."

"Oh! Effie," she said, when the two little girls were going to bed that evening, "Oh! Effie, I am so glad that, if we are called 'one by one,' I am not afraid, even if I am the first to enter the Kingdom."

#### CHAPTER II

MEANWHILE Cicely and Arnold had been safely put to bed by nurse, and then left to go to sleep; nurse turning down the lamp low, so that it might not keep the children awake, and putting it on the side-table that the light might not shine in their eyes.



IN THE NURSERY.

"But they won't be from us!" said Effie, rather sadly.

"Oh, we can all take them over in the morning," answered Margery, "and Sally will think they are from us all."

But Effie was not quite satisfied. "It would not be fair," she said, "for us to give what is really yours."

"We could ask mother to give us some sponge cakes and jelly," suggested Cicely—whose gifts were generally of mother's supplying—and I am sure she will."

"Oh, that will do capitally!" exclaimed Arnold, glad that the difficulty should be so easily solved, and without the necessity of any self-denial on his part.

But to Margery the laying aside of her favourite fruit had hardly been self-denial. She had just begun a new plan with regard to everything that was given her, which gave her the greatest satisfaction. It had been suggested to her when mother had read them the story of Zacchæus one morning, which had made a great impression on her mind.

"And did Zacchæus really give half of everything he had to the poor?" little Arnold had asked. "It must have been very hard to

(To be Continued.)



## Mission Field.

### Topic for January--The World.

REV. MR. MAOVICAR, returned missionary to Chiua, delivered an able address on Missions, at Lanark, recently.

THE divinity students of Queen's, twenty-nine in number, have contributed \$238 for the salary of the college's foreign missionary.

A MOHAMMEDAN in Malacca gave this objection to the Bible: It is too holy; if we took it up we could not cheat, nor lie, nor get on in business.

THE society for the promotion of christian knowledge, London, has voted \$1,000 for church building purposes in the Anglican diocese of Rupert's Land.

J. P. McNAUGHTON, Alex. MacLachlan and Robert Chambers, graduates of Queen's college, are engaged in mission work in Asia Minor. Mr. Chambers writes Rev. Dr. Grant telling him of the need of an assistant there, but he has no money to provide one. The cost would be \$500 for the first year, \$600 thereafter. Mr. Chambers writes: "It would be a glad day for me and for the work here, and for the man himself, if some friend or friends of Queen's could be found to furnish the funds to send out one from your next year's class."

A young Greek in a mission Sunday School in Washington, D.C., the son of a priest in Sparta, was visited at his place of business by his teacher, who enquired kindly after his welfare. The young man was surprised, and said: "You come out in hot day to teach me; I think you care some for me. But here you come way down in dirty street to find me, now I know you care for me." Tear were in his eyes as he continued: "I do no more business tonight—I go home; I write my father letter—I say, now I know my teacher care for me. I say to my father he shall go in church and make prayer for you." — *Wide Awake Mission.*

The Church Missionary Society of England last year had an income of \$27,000 in excess of its expenditure, which amounted to \$255,917, or about \$1,250,000. The society has now continued for several years the policy of sending out to the mission fields every suitably qualified person who offered, and the magnificent financial and spiritual results have fully justified the policy. The society furnishes the most striking illustration in recent missionary history of the words of Scripture. "There is that scattereth and yet increaseth," and is an inspiring example to those whose fears would lead them to the opposite course. "There is that withholdeth more than is meet, but it tendeth to poverty."

New statistics of Protestant churches in France have been recently gathered. From these we glean that there are Protestant houses of worship in 781 localities in the French Republic. There are 887 Reformed pastors in charge of congregations, and 12 Reformed chaplains in the army. The Lutheran clergy number only 90, the Free Evangelical Church has 47, and the other Protestant denominations have 72. Then there are five Bible societies, nineteen Protestant societies for home missions, six for foreign missions, forty-four orphan's homes, forty-seven refugee houses, sixty hospitals and 118 periodicals—all in the interest of the Protestant Church in France. On the whole, the Protestants of France are very liberal in the support of the work of the Church.

CONCERNING the recent mission of Dr. Paton to Washington, to endeavor to induce our government to help in suppressing the traffic in fire-arms, intoxicating liquors, and opium in the

New Hebrides and other Pacific Islands, good Dr. Cuyler overflows in righteous wrath in this fashion: "Just think of it. A lot of converted cannibals begging a Christian government not to send them any more muskets or rum! Verily the Christianity of our own land does need Christianizing at the very core. Ships sail from American ports with missionaries as passengers to Africa and with thousands of gallons of rum in their cargo; heaven goes in the cabin, and hell goes in the ship's hold! How long will it take us to convert the heathen in this style?"

THE annual meeting of the Women's Foreign Missionary society held in the school room of St. Andrew's church, recently, was a great success. The reports for the year 1893 were read and showed the society to be in a most encouraging state. The secretary's report showed a membership of 99 with two associate members and an average attendance of 64. For six months of this year, meetings have been held for those unable to get out during the afternoon, on the evening of the same day on which the regular meeting is held. The meeting is the same in every respect as the afternoon meeting and the attendance and interest shown by those attending this night meeting indicates that it fills a felt want. The treasurer's report shows the total contribution for the year to be about \$2.90. The officers elected for 1894 are:—President, Mrs. Ross; Vice-presidents, Mrs. Johnston and Mrs. McLennan; Rec. Secretary, Mrs. Hamilton; Cor. Secretary, Miss L. McLennan; Mrs. Stewart, lealset secretary; Miss Slight, treasurer; Miss Dunoon, organist; Mrs. Jackson, executive committee. The officers with Mrs. Ingle, Mrs. McAlpine, Mrs. Lithgow and Mrs. McIntosh. While these reports show the society to be prospering there is yet room for improvement, and during 1894 we trust that each member will strive to attend every meeting and that all ladies belonging to St. Andrew's church who are not members will become so. Membership fee 25 cts. per annum. Meetings held the 3rd Thursday of every month at 3.30 p.m., and 7.45 p.m., and last for one hour.

### Pointe aux Trembles Schools.

TO THE FRIENDS OF THE WORK:—The mission schools at Pointe aux Trembles are at present filled to overflowing. The Principal reports that "every bed is occupied," and many applications for admission have been declined. The large attendance is most encouraging and calls for devout gratitude to God. It entails, however, large additional expenditure. The amount required for the maintenance of the schools this year is estimated at \$12,500 although nearly eight months of the church year are already gone, only \$1,621 has been received. The average expense of each pupil is \$50 per session. Any Sabbath School or Christian Endeavor Society or private individual contributing this amount will have a particular pupil assigned to them, concerning whose progress reports are sent from time to time. These mission schools have been greatly honored of God in the past, and we can with the fullest confidence commend them to all who love the Saviour, believing that no means are likely, by the blessing of God to be more efficacious in the work of French Canadian Evangelization. On Sunday the 17th ult., the ordinance of the Lords Supper was administered to about sixty. Thirteen of the pupils were then received into fellowship with the church on profession of their faith in Christ. Twelve others wished to be received but it was thought proper to delay their admission for a few months, till more fully instructed.

In connection with this joyous Christ-

mas and New Year season, will not you kindly remember the boys and girls at Pointe aux Trembles by forwarding a contribution to the treasurer, addressed Rev. Robt. H. Warden, Box 1830 Post Office, Montreal Yours very truly,

D. H. MACORIAN, D.D., Chairman.  
S. J. TAYLOR, Secretary.

### Indore Missionary College Fund.

Reported already, up to Dec. 21. \$100 16  
Received since, up to Dec. 27,  
from A. Maria Harman Ottawa 5.00  
A Friend, Lachine. .... 10.00  
Miss Sarah Jamieson, Wicklow. 2.00  
Mrs. Hill, Brucefield. .... 50  
Two young Friends, Euniskillon 1.00  
A Friend, Georgetown. .... 1.00  
A Young Lady Friend, Toronto 1.00  
Mrs. G. D. Bayne, Pembroke... 1.00  
Mrs. S. S. M. Hunter, Pembroke 50  
A Friend, Toronto. .... 1.00  
Mrs. J. T. Duncan. .... 1.00  
Scott, Bairns, Elliot, per Miss  
Beatty. .... 2.50  
Collection at Ripley, per Mrs.  
Sutherland. .... 5.27  
Mrs. J. E. Elliot, Don. .... 5.00

Total.... \$198.92

The following sentences occur in a letter received this week accompanying a hearty free will offering for the work.

"Excuse me if I suggest a plan by means of which you might get more money for the college. For each adult to give ten cents and each child five in all the congregations of our church. If the ministers would ask, I believe the people would be willing to give."

I believe they would, too, a very large proportion of them, though not, perhaps in these amounts. But ministers generally and naturally have a very great unwillingness to propose to their people an extra collection, because there are some in every community who grumble at the many calls. It is not those who give most who do so, but those who speak out most readily. The fifty who are glad of the opportunity to help will, perhaps, never say one word about it, but the three who have no heart for it will, probably every one of them, allow their minister to feel their opinion.

But if some of the people themselves would go and ask for such an opportunity, they would find how entirely the case would be changed. The ministers' difficulties would wonderfully clear away as a rule.

Let me suggest a plan by means of which those many small sums that would be given with such loving eagerness would be allowed to find their way to the work. But no such plan should be entered upon without the hearty sanction of the minister, which, in most cases, would be readily given.

Send to me for fifty copies of Mr. Wilkins' statement. These will be forwarded at once each enclosed in a small envelope. Place these convenient to the church doors. All the ministers would need to do would be to tell the people that anyone wishing an opportunity to help complete the Missionary College Building at Indore, might help themselves to an envelope as they passed out, read the envelope statement, and return the envelope next Sabbath to the plate, along with the ordinary collection. No one would need even to take up an envelope unless they wished to do so, so that none could complain of pressure, and yet those who would count it a privilege would have the opportunity without the labor of writing a letter with which to send their gift by mail. This to most people and especially when the offering is necessarily small, is an almost insurmountable difficulty.

ANNA ROSS.

Brucefield, Dec. 27th.

Dr. Robertson visited Menitton lately, and gave an address on Home Missions. On Monday morning he called at the office of Robert Ironsides Esq., M. P. P., who handed him a cheque of \$500 for the building fund. Mr. Ironsides is the Cattle King of Manitoba engaged in exporting cattle to the English market. He travels extensively through the country, knows what this Fund is doing and in this way expresses his appreciation of its value.

On Christmas Day a festival was held in a room at the I.O.O.F. Hall corner of Yonge and Colonge streets Toronto. The occasion was to interest the public in the Foreigners Home Mission where youths of French, Italian or German birth may be taught the English language and literature. The promoters of the Mission have established an Evening school in the above buildings five evenings a week and a Sabbath-school at 3 p.m. on the class roll they find thirty-six of all ages who are anxious to learn reading and writing in which they find themselves very deficient. On such an occasion the festival was quite a surprize to these strangers from Europe and Asia for among them are three Syrians from the neighbourhood form Bayrout. A number of visitors attended and were pleased to see some useful prizes awarded for proficiency. The programme commenced by reading the Scriptures in English after which the pupils sang various hymns which they had practiced beforehand. Thereafter Rev. T. Fenwick spoke in English and exhibited flags of various nations. Addresses followed given by the teachers of the school. An interesting address was given in Italian by Signor Mambretto who is a valuable worker for the cause of evangelical religion. Recitations were also given by some of the pupils. It may be stated that the school is carried on on purely undenominational lines. Kind friends have done much to support our efforts. We need more funds to supply urgent wants. Contributions for this interesting work may be sent to D. Sutherland, bookseller, Yonge street, Toronto.—*Con.*

The 4th Annual meeting of the Saugceen Presbyterial of the W.F.M.S., was held in Knox Church Clifford Tuesday Dec. 12th. The Auxiliaries and Mission Bands, in the Presbyterial were nearly all represented. The Cliff rd ladies did everything that could be desired for the comfort of all present. It was one of the most successful meetings financially and otherwise, in the history of the Society. The total amount contributed was \$623.09 being \$94.65 in advance of last year, with about \$58 yet to be paid to the Presbyterial Treasurer from two Auxiliaries. In addition to this 1053 lbs. of good warm clothing valued at \$564.95 was sent to the North West Indians. This is more than double the amount of clothing sent last year. Three new Auxiliaries and one Mission Band did remarkably well the past year. Mrs. McCrae, of Guelph, addressed the afternoon meeting and her earnest words will long be remembered by all who had the pleasure of listening to her. The following officers were elected for the ensuing year.— Mrs. Munro, Harrison, President; Mrs. Auld, Palmerston, Ist. Vice-President; Mrs. Young, Clifford 2nd. Vice-President; Mrs. Morrison, Cedarville, 3rd. Vice President, Treasurer, Mrs. Armstrong, Gorrie. Mrs. Jamieson, Mount Forest, Recording and Corresponding Secretary, Mrs. Barrington, Mount Forest, Secretary of supplies. The next Annual Meeting of the Society will be held in Palmerston—F. M. JAMISON, PRESIDENTIAL SECRETARY.

### Overlapping in Home Mission Work.

Something was said in the Home Mission Report to the General Assembly about overlapping in Home Mission work, and Principal Grant spoke strongly against the evil. From papers read and addresses delivered by the Principal, from time to time, in the past, his position was well known. Dr. Grant, of Orillia, made an effective reply to the respected Principal, but while one meets the Principal's contentions in many quarters in Ontario the reply has failed to put in an appearance. This overlapping is like many other things worse in appearance than

in fact, at least as far as the Presbyterian Church is concerned. In the Synod of Manitoba and North-West Territories, for example, are seventeen cities, towns and villages where the population was sufficiently numerous to lead the Dominion Government to make a separate enumeration in 1891. In ten of these, the Presbyterian Church outnumbered any other denomination, and stood second in the other seven. The returns further showed that in that Synod, in round numbers, the Presbyterians, Anglicans and Methodists, respectively, were 50,000, 48,000, and 34,000. The Presbyterians must consequently be strong in most of the country. Since admitted, in the great majority of places they were the first on the ground, and the first also to build, and, since they never leave a place where they once had driven a stake, while work is to be done, they can make a stout defence against the sin of overlapping. It is true they have gone to possess districts where other churches preceded them, but they were asked by their own people, who in many cases formed a large part of the population, to do so. That the Presbyterian people of the West contribute so liberally for the support of outposts, and supply so large an amount of the funds for building churches and missions, is good evidence that the policy pursued meets with their approval; and being on the spot they ought to be good judges. But if the Church occupies new ground, and builds, and is sooner or later followed by another denomination, is the Presbyterian congregation to be disbanded, and are we to leave the field? One might get tired repeating the process, for he would have to reckon with Anglicans, Methodists, Baptists, Plymouth Brethren and others. But what about building two churches or three in small villages, where there are not enough people to make one congregation? If there are three churches they are likely Presbyterian, Anglican and Methodist. The Anglicans are exclusive, and will not give their churches to denominations. Union churches have been built at a few points, but experience has shown that these come to be controlled and possessed so that the Presbyterian people find it advisable in the interest of peace and the maintenance of self-respect, to erect a building of their own. But such villages as are referred to are only the head-quarters of the missions, the missionary supplying the people of his own Church for twelve or fifteen miles on each side of the railway. Two missionaries at least would be needed in any case in such places, and if they belong to different churches, the local support is more generous. In over thirty of the towns and villages on the railways east of the Rockies, the Presbyterian congregations are self-supporting, and in a few years the number will be largely increased. The conditions that obtain in a new country differ greatly from those in an old. The small village of to-day will become a town five years hence mayhap, and early neglect will leave its unprint for the future. While the relation of the denominations is such as now exists, the Church that looks after its own people is that which will secure the respect of its people and most speedily gather strength. The Church might ask its people to unite with other churches temporarily, but they might refuse, and their friends in the East, because attached to the Church of their Fathers, might refuse to contribute to the Home Mission Fund. Such things have already happened. Is the present state of things then quite satisfactory? No, but it would scarcely be improved by any of the methods that have so far been suggested. The Presbyterian Church is holding services to-day at over one hundred and seventy points where no other Protestant Church conducts services, and other Churches hold services where we have not deemed it advisable, although asked, to begin work. When Presbyteries and Synod's Home Mission Committees control their work and know the ground, and where missionaries who are interested in saving the Home Mission Fund form so large a proportion of these courts, the Church may rest assured that there is no needless contention or overlapping. And any lurking doubt would be driven out by considering the extent of the field and the modest measure of support given the Fund.—J. R.

### The Home Mission Fund.

Will you allow me a few words about the necessity of supporting adequately the Home Mission Fund this year. The crop of 1893, in Western Canada, fell much below the estimate, and the price was the lowest ever recorded. The average yield per acre in Manitoba, was below sixteen bushels and in the Territories less still, while number one hard sold for forty or even thirty-five cents per bushel for a time. Deduct the cost of threshing, binding, twine, marketing etc., and the farmer's margin is either wiped out or scarcely viable. And to aggravate the situation, owing to the scheduling of our cattle in Britain, prices fall with a thud. Almost the sole industry of the West is farming, and when this member of the community suffers, all the members suffer with it. The small cash value of the crop has caused severe stringency, and when the implement men, merchant and the rest are trying to collect debts, the farmer must satisfy the creditor who is backed by the sheriff. However willing to implement promises made to Presbyteries and missionaries in spring, very many of our people consequently will find themselves unable to do so, and we look for a considerable shrinkage in the part of the salary promised by the people for 1893. Recent visits to different parts of the field clearly show this. Where drought or hail destroys the crop, the people can do nothing to speak of, and the Home Mission Committee will be called on to help its missionaries in such a crisis. If the state of the Fund permits, well, but if not, irreparable mischief will be done.

To-day a letter was received from a missionary who has seven children, and he informed me that he would have to depend almost altogether on the grant of the Home Mission Committee, and asked whether the Committee could not advance him, now, what would be coming to him till the end of 1894. This of course is impossible. Another wrote saying, that he was in good health himself, but that his wife was ill, that the people could do nothing for him this year, and that he and his family were badly in need of clothing, but unable to purchase any. Another wrote within two weeks, asking whether he could not be changed to some other field, as his people, though much attached to him, were unable to make ends meet for themselves, and could not do much to carry his family through the winter. These are but samples. Where men are unmarried they say nothing, they are quite prepared to suffer with their people if need be, but where families are depending on them it is quite different. All these men are hopeful and think next year will right many things, but they must be helped in the present distress. But if, when the Home Mission Committee meet in March, a large deficit is staring them in the face, however willing the committee may be and and however urgent the case brought before them, they must steel their hearts against all appeals for relief. I fear that the hardships of the frontier missionary are but imperfectly understood, and hence the inadequate support received by the Home Mission Fund. Does any one ask, why are married missionaries sent to such places? Often because others will not go or stay if they are sent. When the married missionary reaches his field by the help of the Committee, he realizes that he cannot get away, his family pickets him there. He then goes resolutely to work and frequently does rare service. Does anyone suggest retiring from some of the fields now occupied? It cannot and must not be done. In Home Mission work, the Presbyterian Church should know no such word as retreat. Last spring twenty-one new fields were occupied, and hence the appropriations for 1893, must be considerably in advance of those of 1892, to meet ordinary demands. When the facts are known the Church will not fail to respond, and hence this statement is now made. The statement might be made longer and stronger, but I forbear.

J. ROBERTSON,

54 Church Street, Toronto,

Dec. 27th, 1893,

## Church News.

### In Canada.

REV. DR. CAMPBELL will preach in Richmond Church, Ottawa, on January 14th.

REV. J. H. COURTENAY has declined call from Knox Church, International Bridge.

REV. MR. DEWAN, Toronto, preached in Mill street church, Port Hope, on the 17th inst.

THE sermon by Rev. D. C. HOUSACK, Parkdale, on the P. P. A., has achieved wide prominence.

REV. D. PERRIE of Chesley, has been called by the congregation of Wingham; stipend, \$1,100 and manse.

It is reported that Rev. D. Robertson, assistant in Knox church, Hamilton, will accept the call from East London.

THE Sabbath school of Grand Bend held their annual Christmas tree on Monday last. The programme was very enjoyable.

THE members of the Clan Fraser and St. Andrew's Society, Dennis, attended divine service, on Sunday, 17th inst. Rev. W. Beattie preached.

THE Ladies Aid of the Bradford congregation are arranging, with the aid of the Young People's Society, for the purchase of a new organ for the church.

THERE was no service in the Parkhill church, on the 17th, on account of the bridge which crosses the river being swept away on the Saturday, preventing Rev. S. A. Carriere from crossing.

THE annual Christmas entertainment of the Cobourg Sabbath-school was held on Friday last. Children's tea was served at 6 o'clock and afterwards an interesting programme was gone through.

THE Christmas services in London, Ont., were particularly interesting. The service was a union one and was taken part in by Revs. W. J. Clark, J. A. Murray, and M. P. Talling, all of whom delivered eloquent and appropriate addresses.

A LARGE deputation of the Ladies' Aid Society of Erskine Church, Ottawa, waited on the Rev. Dr. and Mrs. Campbell and presented each of them with a suitable gift. The Doctor was the recipient of a pair of Persian Lamb gauntlets and Mrs. Campbell received a beautiful easy chair.

REV. J. MCALPIN of Chatworth, preached a helpful and edifying sermon and dispensed the Communion in the Presbyterian Church, Fiesheron, on Sabbath, the 11th ult., which the pastor Rev. J. Wells, M.A., conducted. Anniversary services in the Presbyterian church, Chatsworth, on the same day.

THE Y. P. S. C. E. of Keene, held an entertainment and Christmas tree in the town hall, on Christmas Day. The platform was nicely decorated and a very large number of presents were put on for distribution. The numbers on the programme were well rendered and the full house enjoyed the whole affair immensely.

REV. MR. STEPHENSON, who lectured at a recent meeting of the Mission Band of the first Presbyterian church, Port Hope, on Japan, has had on view in the parlor of Mrs. A. Cochrane, Walton street, of that town, a model of the Jewish Tabernacle, made by the ladies of one of the churches in Toronto. The model showed the tabernacle and its various appurtenances, and also the position of the twelve tribes around the central structure.

REV. J. WELLS, preached a special sermon to the members of the A. O. U. W. who attended Divine services in a body, in the Presbyterian Church, Fallington, on Sabbath last. The sermon was practical and appropriate, fraught with sound teaching and advice for the brotherhood, while there was also ample for the edification of the large congregation present.

THE annual Christmas concert of the Brantford Young Ladies' College was a decided success. The chat was occupied by the Governor, Rev. Dr. Cochrane, who introduced an exceedingly attractive programme to a large attendance. Prof. Boyce, the musical director of the college, provided a splendid selection of numbers, the rendering of which reflected great credit on the preceptors of the institution.

THE Sabbath School of St. Luke's church, of Bathurst, N. B., had its annual "praise meeting" on the evening of the 23rd of December. All the exercises were deeply interesting. During the evening, Dr. Duncan on behalf of the congregation, presented in a neat speech "a Christmas" gift of \$77.00 (seventy-seven dollars), to the pastor of the congregation. Rev. Mr. Thomson was taken by surprise. He spoke of the great kindness which he was constantly receiving from his congregation as well as from the members of other churches.

REV. D. M. BUCHANAN, the energetic pastor of St. Andrew's church, Lanark, was lately presented by his congregation with a line far overcost, as a mark of the high esteem in which he is held. It is only six months since Mr. Buchanan settled in this charge and few ministers have so completely won the favor of the people in so short a time. The presentation was made by Mr. W. C. Caldwell, M.P.P., on behalf of the congregation. Mr. Caldwell in a few pointed remarks eulogized Mr. Buchanan for his faithfulness as a minister and the warm feelings which exist between him and the congregation.—*The British Whig*.

THE Presbyterian congregation at Eugenia is a growing young charge under the pastorate of Rev. J. Wells, M.A. At the opening of this charge less than three years ago Mr. G. McLeish, evangelist, appointed by the Orangville Presbytery, conducted a series of evangelistic services which were greatly blessed, and the present pastor continues the good work there with great zeal. At a recent congregational meeting the congregation decided to build a new church on the very nicely situated site purchased by them a year ago. The building is to be 32x52 and brick veneered. As a start on the subscriptions, Mr. J. Woodburn, of Eugenia, has promised to purchase all the brick, and the pastor generously volunteered to furnish the windows.

AN exchange says:—"Of no small importance to the Presbyterian Church was one subject of discussion at the meeting of Toronto Presbytery the other day. It was nothing less than a radical change in the hymnology of the whole church. The scheme which the Presbytery favored means the abolition of the time-honored division into psalms, paraphrases and hymns, the omission of many psalms and paraphrases and the incorporation of selections from them in the proposed Book of Praise. Thirty-one of the hymns, too, will be dropped and sixty-four new ones will be added. About eighty-seven portions of the psalms will be used, and there will be 519 psalms and hymns, together with thirty-three paraphrases.

AN eloquent sermon was recently preached in St. David's Church, St. John, N. B., in connection with the death

of the late Lieutenant Governor Boyd, by Rev. G. Bruce, B.A. The text was 1 Cor. xv., 26. In speaking of the deceased he described him as warm-hearted and sympathetic in an uncommon degree. Behind all, he said, was the warm, affectionate, sympathetic heart; the kindly, genial man possessed of a breadth of charity, an exquisite tenderness of sympathy that even his nearest friends find they had not fully known, and which his opponents in the conflicts of business and public life discovered that they had felt and silently acknowledged to themselves all the time. His unaffected simplicity of life and his interest in the lonely, the poor and the suffering was one of the strongest elements in his character, which formed the ground of his almost romantic admiration for such men as Beecher, Phillips, Brooks and Dr. Cuyler.

ST. ANDREW'S Church, Fergus, which has been undergoing very extensive repairs for the past six months, was reopened with special services on Sunday Dec. 17, conducted by the Rev. Mungo Fraser, D.D., of Hamilton. The church has been tastefully decorated and painted, and a gallery has been built across the end with a capacity of 150 people. The basement also has been thoroughly overhauled and the whole edifice equals in neat and attractive appearance any of the modern city churches. The services were well attended. In the forenoon sermon Dr. Fraser said that at one time he believed no real good could be found out of the Presbyterian Church, but now he believed that in God's kingdom would be found all shades of religious belief, that there were just as good Methodists, Baptists, Episcopalians and even Roman Catholics as there are Presbyterians, and that people of these beliefs who worship God in spirit and in truth will be found in heaven. On the evening of the Monday following a very successful concert was held in connection with the reopening of the church.

A VERY successful Christmas entertainment was given recently by the Sabbath School children of the congregations of Dalhousie Mills and Cote St. George, in St. Andrew's Church, Dalhousie Mills. The greater part of the programme was rendered by children from 4 to 16 years of age. They gave very appropriate Christmas carols, dialogues and recitations which elicited favorable comments from all present. The teachers of the different Sabbath-schools and the parents of the children provided two large trees heavily loaded with the usual Christmas gifts, which at the proper time were distributed by "Santa Claus" in his own genial manner. For this whole evening's enjoyment special praise is due the following young ladies who spared no time in training the children: Miss Jennie MacLeod, Glen Norman; Miss Jennie Condie, Teacher, Cote St. George; Miss Hambleton, Glen Robertson; Miss Eva Stockhouse, Percival; Katie MacLennan, organist, Cote St. George. They must have felt amply rewarded for all their efforts in seeing so many happy young faces and a crowded church to greet this first appearance of all the Sabbath-school children of the congregations together in one place. Another pleasing feature of the evening's entertainment was the presentation by the pastor on behalf of the teachers and others, of a neatly bound Bible to each of 14 children, who, at a recent examination, held for the purpose, repeated correctly the entire Shorter Catechism. We do not forget in this place that oatmeal "parritch" and Shorter Catechism make sturdy men and women. The pastor is greatly encouraged by the interest which is taken by the people of the congregations in every department of Christian work.—*CON.*



THE Y. P. S. O. E. of Peterboro' held a successful social on the 26th. Rev. A. MacWilliams presided and in opening made a few pithy and interesting remarks. An instrumental duet by Misses Grant and Edmison was rendered with fine precision and credit. Misses V. Belleghem and M. Pollard and Messrs. A. Turner and B. Brown in a quartette excelled themselves and won hearty applause from the audience. A vocal solo by Miss E. Tivey was given in splendid voice. Miss Wrighton and Miss Edith Hall did themselves credit and justice in the rendition of an instrumental duet. A quartette by Messrs. Wesley, White, Miller and B. Brown was rendered in pleasing voice, which blended nicely. Miss Maude in a violin solo was loudly applauded. Miss V. Belleghem in a vocal solo did splendidly and retired with merits. Miss Heubeck and Sherlock in a duet were also splendid, their singing being given in their usual good style. Miss A. Fawcett retained her reputation as a pleasing soprano in the rendition of a solo. Refreshments were then served and heartily partaken of. A pleasant and enjoyable gathering was then closed with the singing of "God Save the Queen."

THE new pastor of Streetsville Presbyterian Church has now been in charge here for some weeks. People of all shades of religious belief are becoming familiar with his form on our streets. Rev. Mr. Tibb is a gentleman who seems to scatter rays of sunshine wherever he moves. There is something so genial and sunny in his nature that his mere presence at any gathering serves as an inspiration. As a preacher, he possesses splendid abilities and has a most pleasing address. His sermons are always thoughtful, sound and practical; his delivery is fluent, natural and graceful. On the platform he is equally at home with his audience. Only a few evenings ago the writer had the pleasure of listening to an address delivered by Mr. Tibb at a temperance meeting in town. We have heard many able speeches on this question in our time, but never have we heard anything we liked better than the splendid address given on the occasion alluded to. The speaker travelled outside the well-known old ruts and discussed phases of the subject which were quite new to us. And so—as platform speaker, as pastor, as preacher, as citizen, as man—the Streetsville Presbyterian Church has cause for gratitude and thankfulness that the mantle of former grand men has fallen on worthy shoulders in the person of the present genial, eloquent and scholarly pastor, Rev. J. C. Tibb.—*Exchange.*

#### Presbytery of Lindsay

Met at Lindsay on the 10th ult. A good attendance of ministers and elders. Rev. A. M. Campbell, B.A., moderator, occupied the chair. Mr. Hannah presented the H. M. report showing that all the fields are occupied and being worked successfully. An extract of minutes from the Presbytery of Peterborough was read looking to the transference of the mission stations of Haliburton and Minden in that Presbytery to the Presbytery of Lindsay. It was agreed that the conveners of the presbytery's H. M. committee correspond with the clerk of the Peterborough Presbytery and with parties on the field regarding the matter and report at next regular meeting. A call was presented from Horning's Mills and Primrose in the Presbytery of Orangeville addressed to the Rev. A. E. Neilly, minister of Sunderland and Vroomanton. Rev. G. G. MacRobbie, D.D., appeared as commissioner from the Presbytery of Orangeville in support of the call, and Messrs. Glendinning, Turner and Reid opposed the translation. The call being placed in Mr. Neilly's hands it was

accepted by him, the translation to take place after the second Sabbath of January. Rev. D. Y. Ross was appointed moderator *pro tem* of session during the vacancy. The clerk laid on the table a call with the relative documents from Knox Church, Ottawa, addressed to Rev. R. Johnston, B.A., of St. Andrew's Church, Lindsay, guaranteeing a stipend of \$2,500. Rev. W. T. Herridge, B.D., appeared as commissioner from the Presbytery of Ottawa and prosecuted the call. Messrs. W. Porter, Geo. Hay, J. McJanet and H. S. Campbell appeared as commissioners for the congregation calling. The following commission appeared on behalf of St. Andrew's, Lindsay. Messrs. Principal Hartstone, Rey, Low, McNeillie, Stewart and Sheriff McLennan. Mr. Johnston then gave his decision declining the call which was accordingly set aside. It was moved by Mr. Hannah seconded by Mr. McAulay and cordially carried "that the Presbytery desires to express its deep sympathy with Rev. Mr. McMillan, of Wick, in his affliction, and hope that God in his good providence will ere long restore him to full health and strength, sanctifying this dispensation to his highest spiritual benefit." Rev. D. C. Johnson was transferred at his own request to the Presbytery of London.—P. A. McLeod, Clerk.

#### Elder Malcolm McPherson.

Another of the conspicuous figures in our church was removed on Nov. 23rd by the translation of Elder Malcolm McPherson, of Kincardine, to the church triumphant. He held office as an elder for nearly sixty-three years—perhaps a longer term than has been served by any other in the history of our church. He was born in Perthshire, Scotland, in June, 1806, emigrated to Perth, Ont., in 1815 and was elected to the eldership on May 29, 1831, when scarcely twenty-five years old. He was a man of marked individuality who held his convictions firmly and was fearless in asserting them. Having more than ordinary gifts, education and enterprise, he soon became a prominent contractor in the country of his adoption and, as a surveyor, he had charge of the laying out of roads and other public works in two counties. In all departments of church work he took an active interest. He also became an ardent worker in the temperance cause (when it was not as popular as it is at present) as well as in the cause of the Bible Society, of which he continued to be an office-bearer until his death. He moved to Kincardine in Feb. 1854, and soon made his presence felt as an honest, upright, intelligent citizen, and filled many important municipal positions in the council and school board of the rising young town. His constant activity in the church of Christ in Sabbath-school and session, and in every philanthropic and religious movement claiming his attention, has left many monuments to his memory for generations to come. He was one of the purest, truest and most guileless of men and one who was ardently attached to his friends and generous to his opponents. He spoke ill of no one. In his home he was a devoted husband and a faithful, affectionate father. Since April 1878, he was a widower and he leaves behind him to mourn his departure five sons and one daughter. His end was peace.

#### The Tax on Chinese.

THERE was an indignation meeting held recently in Woodstock, to discuss the Chinese question. Many things are reported to have been said that showed how hazey the views were that obtained among some of those who assumed the role of advisors to their fellows. If the Chinese question was studied down

below the attic, it did not appear in the speeches. It may be well to talk about carrying the bread of life to the Chinese, but some people have also to consider how they are to get the bread that perisheth for their own children. That is the question that concerns the mechanic, the laborer, the miner on the Pacific coast, if the gates are opened wide and the Chinese invited to enter freely. Mechanics and laborers that are christians find it necessary to insist that municipal corporations stipulate in every contract that no Chinese labor is to be employed. If this were not done, the Chinese would under bid the Canadians, and the latter would find themselves unable to support their families. It is the same in the United States, and, from the address of a delegate to the Pan-Presbyterian Council that met in Toronto in 1892, the conditions and sentiment of the people of Australasia are similar. These people and their views have to be considered. Our neighbor's Gentry law and the Canadian tax of \$50 have a history, and they deserve study, whatever conclusion may be reached.

The British Columbian argues in this way. China has a vast population and for centuries has been crowded. Its distance from the west coast of America in time and money is short, owing to the swift steamers and low steerage fares between the two continents. Companies are prepared to advance funds to enable Chinese laborers to emigrate under certain conditions as to work and repayment. When \$50 may be good wages for a year in China, and a Chinaman can earn \$25, or even \$50 in British Columbia in a month, one understands what an El Dorado Canada is to the Chinese, and when they come it is not to stay, to become Canadians, but to make money and retire, and by the means of sending two or ten each to follow in their footsteps. Mix with Canadians they can not, they are in blood too far removed, and hence, were they to stay, it must be as a foreign element. Those who come are single men, they eat food that the Canadian could not touch, and live in quarters that would break down his health. Canadians cannot, consequently, compete with them, and if no restrictions are imposed, Canadian mechanics and laborers must retire. This may be as it should be, but ordinary mortals are not quite ready to efface themselves in this way for the benefit of aliens. The cry of course is raised, that if we refuse to admit the Chinese to our country, they may retaliate, and that mission operations may be stopped. Christian missions were carried on in China before recent treaties were signed, and they would continue to be carried on if these treaties were abrogated. Surely after a century of missions in China, no one supposes the work would collapse, if every European was withdrawn. If so, the work and the converts are slightly different from what our missionaries have taught us. In any case, the views of the people on the Pacific Coast are to be considered. And if restrictions are removed, and the Chinese move in freely, since the United States are sealed against them, the question in the Pacific Province may become the question of Ontario, especially in a winter like the present. The contention of cheaper living appears to be borne out by the difference in salary between the Canadian and the native minister in China. What but the lower cost of living can account, for example, for the difference in salary between Dr. MacKay and the Rev. A. Hod? And if the native missionary in China can live so much more cheaply than the Canadian the China laborer can do the same in Canada. If we are going to insist on equal rights, say the people of the West, let us do so all 'round. *Quis.*



## The Church Abroad.

The death of the Rev. Professor Milligan, took place at Edinburgh on the 11th ult.

Dr. Milligan was one of the most eminent men included in the ranks of the ministers of the Church of Scotland. After being parish minister, first at Cameron, and then at Kilmouchar, he was appointed in 1860 to the then newly established Chair of Divinity and Biblical Criticism in Aberdeen University. He succeeded Principal Tulloch in 1880 in the office of Chief Clerk of the General Assembly, of which he had been moderator in 1882. Dr. Milligan was one of the New Testament revisionists. He was the author of several theological works which mostly centred round two things—the writings of St. John and the doctrines of the Resurrection and the Ascension. Among his principal works were "Words of the New Testament as Altered by Transmission and Ascertained by Modern Criticism," written in conjunction with Dr. Roberts, "The Resurrection of our Lord" (the Croall Lecture, 1881); "The Revelation of St. John" (Baird Lecture, 1895), and "The Ascension and Heavenly Priesthood of our Lord" (Baird Lecture, 1891).

ARBRATH presbytery have sanctioned Mr. Burnet's plans for the rebuilding of the Old church.

A RENOVATION of St. George's church, Paisley, to cost £1,750 has been approved of by the congregation.

THE plans of Belmont church, the cost of which will be £7,800, have been sanctioned by Glasgow presbytery.

REV. JOHN DICK of Tweedsmuir has applied to Peebles presbytery for an assistant successor, who should have £200 a year.

"A PARISH MINISTER" says in a letter to the press that laughter will not kill the Scottish Church society. Sacramentalism is to have an innings, he fears. There was so little Christianity in the church that there was room for the thing. Indeed, a marked recrudescence of superstition was to be expected before the final bursting up of the old formulae. Drs. Cooper and John Macleod were so enamoured of the Fathers they had become the "blessed dead" themselves, only past praying for.

GLASGOW presbytery have adopted a motion of Rev. Dr. Elder Cumming recording their strong sense of the evils occasioned by the general running of tramway cars on Lord's Day, and referring the matter to the standing committee on life and work to take all needful steps to secure that the running shall as far as possible cease.

REPORTS on gambling made to Ayr presbytery show the evil to be prevalent in the towns, especially in Ayr, where it is said to be more deeply rooted than drunkenness. In one return it was suggested that a letter on the evil printed in Charles Kingsley's biography, was circulating, and in another that the church must be done for ever with raffling at bazaars.

PRINCIPAL DOUGLAS has been elected president of the Ladies' Highland association, whose annual meeting was held last week in Glasgow. The aim is now to supplement the efforts of school boards and church courts.

SIR JOHN N. CUMMERSON believes that if all the Christian agencies in Glasgow were under some arrangement to prevent overlapping, the evangelisation could be overtaken of every man, woman and child in the city. He finds a grand conception at the root of the Home Mission Union.

PROF. CANDLISH indignantly denies the statement of Mr. Allen of the Marriage Law Reform Association, made at the reception of its deputations to the Lord Advocate, that in Scotland at present no section of the Presbyterian Church upholds the prohibition of marriage with a deceased wife's sister. The Declaratory Act, he says, has not repealed the law of the Free Church on the point.

REV. JOHN THOMPSON, retired minister of Greyfriars church, Aberdeen, and the oldest minister of the church, died on 4th inst. in his 91st year. A son of Rev. Dr. John Thompson, of Greyfriars, Edinburgh, he

came out in 1843, giving up his church at Shettleston, Glasgow, and becoming minister at Loven. He was afterwards translated to Montrose, and finally to Aberdeen. He retired from active work 20 years ago.

REV. ANDREW DOUGLAS, alluding in Arbroath Presbytery to the Scottish Church Society's conference, said that the essence of Popery was now publicly advocated by eminent men in the Church.

It is alleged that the fountainhead of the Scottish Church Society is the Catholic Apostolic Church, one of whose officials boasts of his doing a great work among the Established ministers.

REV. DR. JOHN MACLEOD expects in the future a discussion of questions of a deeper kind than have agitated men's minds for many years. Personally he looks forward to the prospect with great equanimity.

REV. DR. GENTLES, of Paisley, addressing a church defence meeting in Trinity College church, Edinburgh, lately, described some of Principal Rainy's recent remarks as high art or "Lobby" and Pecksniff lines.

THE following notice of motion England, was given at the recent meeting of the London North Presbytery: "Whereas the Church of England established by law, is a national institution of great influence, and its condition and relations to the State are matters of just concernment and grave responsibility to the whole country. Whereas among other things calling for attention the teaching and practice of so called Catholic doctrine and ritual within that Church have, of late years, largely increased to the serious impeding of the principles of the Reformation which are dear to this Presbytery as the truth of God, and a source of national well-being, and whereas continued silence on our part as a Church might involve us in complicity with what is evil and injurious to religion and the best interests of the people. It is therefore humbly overtured by the Presbytery of London North to the venerable the Synod of the Presbyterian Church of England, appointed to meet in London on the 30th of April, 1894, to take the premises into consideration, and act, in the matter, as to it, in its wisdom, may seem best.

THE Liverpool Presbytery at its meeting in February will dispose of the following resolution on the subject of ministerial efficiency: "With reference to the articles and schedule submitted; the Presbytery are of opinion that the proposals made for the removal of inefficient ministers from their charges by the methods suggested would be likely to produce more evils than they would remove; inasmuch as they would encourage unnecessary and disturbing actions on the part of reckless spirits in some congregations, and would, to an undesirable extent, interfere with the tenure of the pastoral office, the effect of which would in the long run be injurious in a variety of ways to the interests of the Church at large; and in cases where unwarranted and unsuccessful attempts might be made to remove from their posts ministers or office-bearers, would not only wound the spirits, but tend to impair the future usefulness of such persons."

IRELAND. At a recent meeting of the Cork Presbytery the Rev. Matthew Kerr intimated his desire to resign the active duties of his ministry at Queen Street, Cork, in consequence of failing health. Mr. Kerr is known and esteemed as one of the most earnest ministers in the General Assembly. He has served his Church in somewhat difficult fields for somewhere about forty-seven years. More than half that period was devoted to missionary work in the West and in Tipperary while the last twenty years have been spent in Queen Street, Cork, where his untiring labors, his rare spiritual qualities, and his clear-sighted sympathies have gained for him an exceptional measure of esteem among all sections of the population, Roman Catholics included. Very many will hear with regret of the unsatisfactory state of Mr. Kerr's health, and will unite in the earnest hope that for him "the evening time" may be full of light.

A greatazaar, taking the shape of "A

Street of Nations," was opened in the Ulster Hall by Lady Dixon, the mayoress of the city. The proceeds are for the reduction of the debt on the Cooke Memorial Church, which stands at £5,000. The Rev. John McMillan, formerly of Dundalk, is the minister; he is an able worker and deserves success.

FRANCE. It was officially announced at Paris on Thursday last week that Pere Hyacinthe Loyson, whose recent "retreat" at the Grande Chartreuse and other symptoms led to the supposition that he was about to submit to Catholicism, had made another change. The ex-Carmelite was to be the Advent preacher in the French Protestant chapel in the Rue Taitbout, beginning on Sunday. The services were to be conducted under the auspices of the French Evangelical Society. M. Loyson declares that his now move is not a conversion to Protestantism. He believes that amongst French Protestants he can still work as a Catholic reformer. The Dutch Jansenists, holding jurisdiction from the Archbishop of Utrecht, who are outside the pale of Rome, will serve his chapel in the Rue d'Arna. In Parisian ecclesiastical circles the latest evolution of the former preacher of Notre Dame is looked upon as an irretrievable departure from Catholic or even Anglican doctrine. All hope of his return is now abandoned. On Sunday afternoon Pere Hyacinthe preached before a large and distinguished congregation of French Protestants, including MM. de Pressense and Bersier, and several senators and deputies. M. Metadel, the President of the French Evangelical Society introduced M. Loyson, welcoming him to a pulpit not, perhaps, as exalted as that of Notre Dame, but certainly to a new sphere of usefulness. Pere Hyacinthe, who has now discarded the surplice altogether, read a passage from the Scriptures, and then delivered a long and eloquent discourse on the millions of Christians found outside the pale of all Churches. He maintained that, apart from reasons of absorbing business and distracting pleasures, this was chiefly due to the neglect of the clergy, and to the antagonism to scientific enquiry displayed by all religious bodies.

## Brain Workers.

Horsford's Acid Phosphate is recommended by physicians of all schools, for restoring brain force or nervous energy, in all cases where the nervous system has been reduced below the normal standard by overwork, as found in lawyers, teachers, students and brain-workers generally."

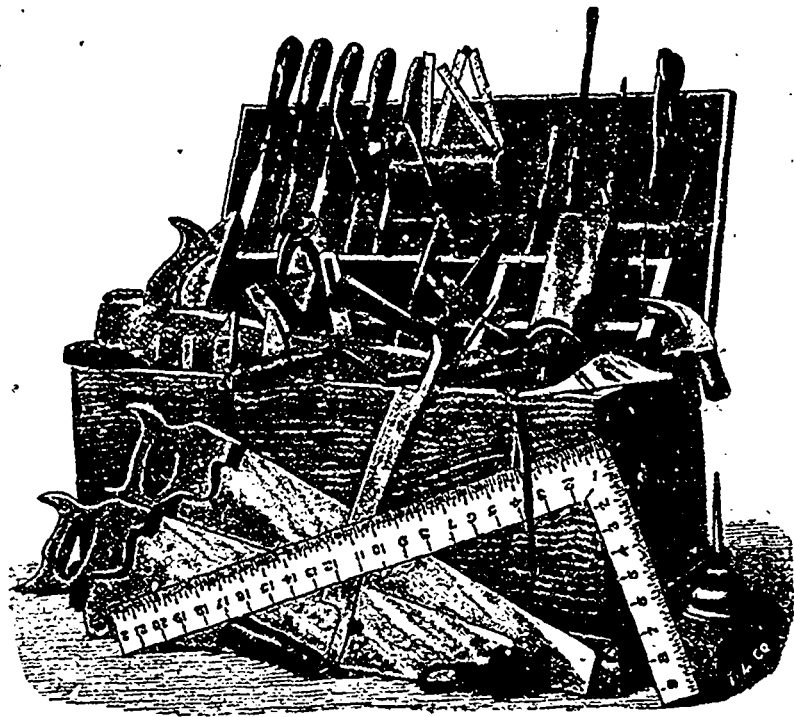
Descriptive pamphlet free on application to  
Horsford Chemical Works, Providence, R. I.

Beware of substitutes and imitations.

For sale by all Druggists.

**A USEFUL PRESENT**

\$5.00. \$7 50 \$10.00 \$15.00 \$20.00 \$25.00



**RICE LEWIS & SON**

LIMITED,  
KING STREET, TORONTO.

**Subscribers for 1894.**

Old or new subscribers who send \$1.50 for 1894, will receive the  
**PORTRAIT** of the **MODERATORS.**

Make no Mistake,  
**The PORTRAIT,**

is only sent to subscribers for 1894. Do not delay, send in your  
name at once.

Address,  
**Presbyterian Review**  
Drawer, 2464,

TORONTO.

**FALL and WINTER**  
of 1893-4  
**STOCK NOW COMPLETE.**

All the latest novelties in Imported and Domestic  
Overcoatings, Suitings, Trouserings, etc.  
Scottish and Irish Tweeds, direct importations, and  
at exceedingly low prices.  
Ministers' Clothing a Specialty.  
Orders from the country promptly filled.

**JAMES ALLISON, MERCHANT TAILOR,**  
264 Yonge St., Toronto.

**Hereward Spencer & Co.**

INDIA AND CEYLON

**TEA MERCHANTS**

63 1/2 KING STREET W.

TELEPHONE 1807

AGENCIES

45 1/2 Yonge Street  
482 Parliament Street  
278 College Street  
1423 Queen Street W. } TORONTO

**Births, Marriages and Deaths.**

**BIRTHS.**

**FRASER.**—At No. 93 St. Patrick St., Toronto, on Thursday, the 28th Dec. the wife of Alexander Fraser, of a son.

**MARRIAGES.**

**CHESTNUT-CUNNINGHAM.**—At the residence of Mr. John McCalla, on Tuesday Dec. 19th, 1893, by Rev. W. H. Goddes, assisted by Rev. J. H. Hatcliffe and G. Burson, Rev. E. B. Chestnut of Sapperton, New Westminster, B.C. to Isabella, daughter of the late Thos. Cunningham Esq., of St. Catharines.

**MACMURCHY-SUTHERLAND.**—On the 26th December, at Orangeville, by the Rev. Donald MacKenzie, B.D., Norman MacMurphy, Esq., B.A., Science Master Coll Inst., Collingwood, to Kate, eldest daughter of Alexander Sutherland, Esq., Governor of the Goal.

**SINCLAIR-TOMLINSON.**—At 300 Berkeley street, on the 27th December, by Rev. J. M. Cameron, Frank L. Sinclair, of Boston, Mass. formerly of Toronto, to Marion, third daughter of Thomas Tomlinson.

**Are You INTERESTED**

In anything that you wish  
the public to know about

**If so**

Advertise in the **TORONTO STREET CARS**

**BECAUSE**

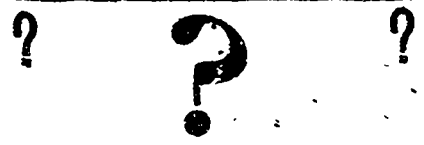
they carry 25 millions of  
people annually.

Rates and all Particulars from

**ALLISON CO'Y, 23 Leader Lane**



**BUCKEYE BELL FOUNDRY**  
Best quality Pure Copper and Tin  
**CHIMES, PEALS AND BELLS,**  
Most favorably known for over 50 yrs.  
The YANDESEN & TIFFIN CO. Cincinnati, O.



**DO YOU IMAGINE**

That people would have  
been regularly using our  
Toilet Soaps since 1845  
(forty-seven long years)  
If they had not been  
**GOOD?** The public are  
not fools and do not con-  
tinue to buy goods unless  
they are satisfactory.

**HEARLE**  
MANUFACTURING CO.