

Pages Missing

The Presbyterian Review.

Vol. XI.—No. 23.

TORONTO, DECEMBER 13, 1894.

\$1.50 per Annum

Praises.

The Lord hath set the starry hosts of heaven,
He rules the glorious sun that moves on high,
And day and night by Him alike are given
Whose hand hath curved the arches of the sky.

The Lord hath reared the lofty heads of mountains,
And crowned them with the ever-splendid snow
The Lord hath fetched the deep from myriad fountains,
And guides the rivers that forever flow.

Oh, hark! the mighty song of praise upswelling,
Returned from earth to sky, and sky to sea!
Sun stars, and hills, and deeps His glory telling,
Who ever was, and shall forever be.

Sing, sing, my heart! amid this loud rejoicing,
And blend thy feeble voice in heaven's lays;
With all created powers His glory voicing,
Forever add the tribute of thy praise!

Sing, sing, my heart! with praises still increasing,
For, lowly, weak, and wand'ring though I be,
The Lord of all these glorious never-ceasing
Hath ever guided, watched, delivered me!

M. L. N.

The Hymnal Tunes.

For the Review.

A PRESBYTERIAN elder, one who had more than usual experience in conducting the praise service of the Sanctuary writes:

"As a Presbyterian I feel somewhat interested in the references made in your journal from time to time respecting the Presbyterian Hymnal. I have nothing to say as to the selection of the hymns. I have sufficient confidence in the ministers and representative elders of the Presbyterian Church to warrant me in believing that they will give their ripe experience and best judgment to that important work, and that the outcome of their labors will be satisfactory to the Church at large.

With your permission, however, I should like to say something about the Hymnal. I express the views of many Presbyterians when I say that the Hymnal sadly needs revision. I hesitate to sit in judgment on the work of experienced vocalists, but I must say that, while there are a goodly number of excellent pieces of music in the Hymnal, particularly in the miscellaneous metres, the majority of the long, common and short metre tunes are of a very namby-pamby character. There are three objections to the music in the Hymnal as it now stands.

1. There is an almost total absence of the grand old Scotch melodies that have long been the glory of Presbyterian Church music; and the few that have been retained have been so mutilated, under pretence of improving the harmony, that they are almost unrecognizable.

2. The adaptation of particular tunes to particular hymns, while to a certain extent advantageous, does not find favor with the majority of people, so far as my acquaintance with their views goes. If choirs and choir leaders are at all qualified to lead the service of praise, they should be the best judges as to the tunes best suited for hymns selected by the pastor.

3. The introduction of so many new tunes into the

service of praise in Presbyterian Churches, is having the result, especially in the cities and towns—where the Hymnal and its music are used—that congregational singing is waning and is being more and more largely left to the choir. The older generation have no knowledge of the new music—and many of them do not like it—while the younger generation, with a few exceptions, will not sing until they have acquired some knowledge of the music.

It would be a great mistake to perpetuate a condition of things which will lead to praise in city and town churches being done by proxy—by the choirs; and, which, in the rural districts, will prevent the adoption of the Hymnal altogether. What is wanted is that a lot of the namby-pamby new music should be weeded out and replaced by the best old Scotch melodies with which Presbyterians all over the world are familiar. In fact the music of the Hymnal wants a thorough revision, and the committee having the music in charge—if there is such a committee—would do well to elicit hints and suggestions from Presbyterians in different sections of Canada. The best judgment on church music and congregational singing is not always to be found among the cultured vocalists of large cities.

Respectfully Yours
PRESBYTERIAN.

The Power of Song.

The Church began to sing at the institution of the Supper when, before that little circle separated, our Lord himself joined in the hymn, whose rich melody had scarcely died away before the anguish of Calvary began. And since that hour the singing has never ceased: but in the gloomy catacombs, within dungeon walls, beneath vaulted domes of cathedrals, in humble sanctuaries, and on plain and mountain, wherever believers have met together, under bright skies or in the dark and stormy days, the songs of Zion have been a comfort, a strength, an inspiration. And the prayer-meeting must be brightened by hymns of praise, for much of our work for Christ is too barren of all joy and enthusiasm, and we need the cheer of praise. The English plow boy sings as he drives his team; the Scotch Highlander sings as he labors in glen or moor; the fisherman of Naples sings as he rows; and the vintager of Sicily has his evening hymn. When Napoleon came to a pass in the Alps where the rocks seemed impassable for the ammunition wagons, he bade the leader of the band to strike up an inspiring march, and over the rocks on a wave of enthusiasm went the heavy wagons. Earthly battlefields have resounded with praises from bleeding Christian soldiers, and pain has been forgotten as the lips of the dying have sung, "When I can read my title clear," and "How sweet the name of Jesus sounds." Martin Luther has well said, "The devil cannot bear singing," and we know that David's harp drove the evil spirit out of King Saul. If Christians sang more, temptations would have less power; the feet would be lighter in the sowing and reaping; there would be more sunlight in our daily pathways; and the church would easily surmount the giant rocks of seeming impossibilities.—A. E. Kittredge, D.D.

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.

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

Toronto, December 13, 1894.

The Late Professor Thomson.

THE estimate which a man forms of others often furnishes a key of his own character and abilities. When Professor Thomson wrote his beautiful eulogy on Professor George Paxton Young, on the occasion of the Knox College Jubilee, he was penning lines which throw light on his own character, and as a bright spot on a memorable scene, they will be long remembered. Professor Thomson was a sincere admirer of the great mathematician and metaphysician. He is said to have been profoundly influenced by Dr. Young, and in some respects their traits of character met. When Mr. Thomson writes of Dr. Young, that he was "singularly childlike in the openness and simplicity of his character great in the unconsciousness of his own greatness. transparently pure in his life, one who loved truth supremely and knew that God is truth," he was portraying elements in his ideal which were reflected in his own character. A more unassuming man it would be difficult to meet. He was singularly disinterested, and his estimate of himself was a very humble one, and one striking example of this extreme modesty is to be found in his refusal to accept the degree of Doctor of Divinity offered to him in connection with the Jubilee of Knox College. In the opinion of his colleagues and those who knew his worth, no one could have been more deserving of the honor. He was President of the Alumni Association, at the time, a ripe scholar, recognized as such on all hands, and a professor in the institution whose Jubilee was being celebrated. But he shrank from the distinction, being of the opinion that his merits were made too much of, and that he had not grown old in the Master's service. But he did not shrink from the call of duty. Although for years not in robust health he accepted his share of the work of the college and of the Church and performed his part with a thoroughness which revealed thorough the man. His mind was of a lofty type. The ideal mingled in his mental texture, but he was practical in his conclusions as he was severe in his thinking. He estimated the value of every thought and action, and therefore his short life was a useful one. He did not live for self; nothing could be farther removed from his reckoning than his own interests. Neither the ambition to follow whither his penetrating mind was able to lead him, could lure him from the tried paths in the theological field, nor the desire to shine in the firmament of advanced thought, from the clear light which had guided his spiritual forebears in their experience. But whither conscience pointed he went, and went intelligently and

freely. In his special subject he was master. Few minds in the Church were keener or clearer and he was fully abreast in his reading, if not in acceptance of the more advanced views. He was gradually rising to assured prominence in the councils and work of the Church when he passed away. In the class-room his teaching was leaving its impress more distinctly year by year and he was growing in the esteem and affection of his students. He loved the students: they returned the warm feeling. Among the Alumni he was respected and he was taking his place as a leader of his contemporaries. His articles in Knox College Monthly were always received with respect, and through the columns of that magazine he performed useful work. In every department of the Church he was deeply interested, and watched the operations of the various agencies with the eye of the student of events. His loss to the Church is said to be very great. Cut off in youth, he has had but little opportunity to write his name on the broad page of her history, but the purity of his life, the singleness of his aim, his devotion to duty, his rare talents will live enshrined in the hearts of those who knew him, and his high character will leave behind it an example which good men will deem precious and love to follow.

Religious Instruction in Public Schools.

The position taken by Principal King and Chief Justice Taylor at the meeting of Synod in Winnipeg will meet the approval of the Presbyterian Church generally. No greater disaster could befall our nation than to legislate to displace God's word from the school curriculum. This would be to declare nationally that God's authority in matters of religion and morality is not binding in the subjects. Agnostics desire this, but the people of Canada are not agnostics and very few indeed desire that the purest morality and most elevated religion the world has ever seen, the morality and religion we received from the Christ of God should be kept back from their children, with the solemn sanction of a judgment to come. The question rises, can any change be made for the better? Is political partyism so blind, intolerant, and vicious that our public men cannot unite on this highest of questions? Let us make an honest trial. Our Roman Catholic fellow-citizens accept God's word and the morality of Christ, and are as anxious as Protestants to have religion taught in the schools. Indeed they have secured for themselves that privilege in Quebec, and in Ontario where it is denied to Protestants—if not by law yet practically. They then surely will not object if in our public schools religious instruction is given; always maintaining the conscience clause in the law—might not the leaders of Protestantism, both lay and clerical, make the first advance and wait upon the hierarchy by whom the Roman Catholic community is led and discuss the matter? It may be that no insuperable difficulty is in the way. It is at least worth trying.

Was Moody Right?

"Philabethes" has asked the question; let us attempt an answer. Mark i: 15 Our Lord says "Repent and believe the Gospel." Acts xvii: 30 Paul says "Now God commandeth all men . . . to repent." John vi: 29 Our Lord says "This is the work of God, that ye believe, etc." 1 John iii: 23 John says "This is his commandment that we should believe, etc." Acts v: 32

Peter says "God hath given the Holy Ghost to them that obey him." 2 Thess. i : 8 Paul says "Vengeance awaits them that obey not the Gospel."

In these passages and many others repentance and faith are set forth as works of obedience to the command of God; which are performed by men in order that they may be saved. They are "sine quibus non" no salvation without them. It is right to insist upon these acts of obedience, and tell men to repent and believe.

"Take this medicine" says the physician "or die." The patient swallows it and lives. It is *not* swallowing that heals, but medicine. So it is not faith, or receiving Christ that saves, but Christ; the dead sinner lives when Christ is formed in him and makes him alive. None the less the receiving of life in Christ is the sinners act—an act of obedience—which the Spirit of Grace "sweetly persuades and enables him to perform. But life in Christ also renews "old things pass away," and the sinner "turns from sin to God," that is, repents. This also is his act. It is an act of obedience necessarily flowing from spiritual life. In one aspect saving faith is *trust* in God as revealed in Christ; in another it is *obedience* to God's command. To see it in both lights it might be described as a trustful-obedience, or an obedient-trust towards God in Christ.

Neither faith nor repentance possesses merit. They are gracious effects when men are being saved by God. God does not save *because* a man has faith and repentance; but when God saves him the man believes and repents. Repentance and faith are parts of salvation—are characteristics of a saved man. Faith which means life in Christ, may be regarded as preceding repentance in the order of nature; and thus repentance will be regarded as an act subsequent to faith. But in reality and experience faith and repentance are synchronous. There is no faith in an impenitent man, and no repentance in a disobedient unbeliever. Both graces are wrought by Christ's Spirit when He makes the man spiritually alive. Moody then is not wrong in commanding obedience, if he also teaches that in order to obey the sinner must receive power from God.—ORTHODOX.

College Jubilee at London. The Presbyterian Church of England has celebrated the jubilee of its theological hall. The removal of this institution to the banks of the Cam, near St. John's College, is spoken of with reserve; but opinion is growing in favor of the change.

"The Prairie Witness." We welcome this new brother in the West who has just made his appearance at Indian Head, under the fostering care of Rev. A. Robson. He ought to thrive; he is well fed, well clad, and has the look of a vigorous youth. His parents design him for work in the Master's vineyard in a part where the harvest is plenty and the laborers few. May he have a long and useful life.

The Power of Christianity. Men away down in the social scale, says the *Presbyterian*, need a personal uplift. This, Christianity tenders. It offers for the soul's salvation, and puts about a man, a divine and sympathetic Person in human form. It tenders a love which moves the heart, a truth which enlightens the mind, a grace which transforms the character, a power which awakens the conscience, and a course of life which benefits and enobles the entire nature, making one cleanly, virtuous, industrious, sober and refined,

He who goes down into the slums of our city with a living, personal and redeeming Christ for the lowest of beings, takes with him the grandest and surest of all uplifting, reformatory and saving agencies. Plant among the degraded the school, the college settlement, and the Church, but above all keep prominently before them Christ as Saviour and example for both soul and body.

Constructive Age Coming. This is the age for learning the facts in the Bible, says the *Midland*. A greater age is coming, an age in which these facts are known in their relation to each other. Dr. Hodge reached the heights of theology in his day. None greater has yet arisen. The mind of the church, ministers, teachers, people and scholars is turned to Bible study, searching out the deep things of the Word. This age is both analytical and destructive. The next age will be constructive. Then men, ministers, members, people, teachers and scholars, young people and old people, will study doctrine and there will arise great theologians, even as there are now great Bible students. Happy is the young man whose mind tends toward theology. He may be the great theologian, the most useful man of the next era.

Australian Feder-ation of Churches. Following is a brief description of the constitution of the Federal Assembly of the Presbyterian Churches of Australia:—The Assembly has no legislative or executive powers, and the meetings, therefore, were somewhat of the nature of a conference. Missions in which the Churches were interested were made the subject of a report, and a large advance in their support was urged. But the chief business of the Assembly was the consideration of a project to which the Federation naturally led, to wit: The organic union of the Churches of the six colonies of New South Wales, Victoria, Queensland, South Australia, Western Australia and Tasmania. This subject was discussed for three days, with great earnestness and ability, but was, in the end, referred back to the committee which has had the matter in charge, with instructions, in re-drafting the scheme, to bring the Foreign Missions, the theological halls and training of the students under the control of the proposed Assembly.

Roman Catholic Statistics. A Roman Catholic layman in his "seventh decade" has published some facts in *The Westminster Gazette* which throw a flood of light on the boasts of Cardinal Vaughan. It appears that in the United Kingdom, as a whole, the Catholics are now a million and a half less than they were fifty years ago. In 1841 there were 1,000,000 Roman Catholics in Great Britain and 6,000,000 in Ireland, making a total of 7,000,000. In 1891 the British Roman Catholics had increased to 2,000,000, chiefly by Irish immigration, while the Irish Roman Catholics had decreased to 3,500,000, making a total for the United Kingdom of 5,500,000, that is to say, 1,500,000 less than in 1841, although the population had increased in the interval by 11,000,000. That is to say, in 1841 the Roman Catholics were 26 per cent. of the whole population, but in 1891 they had dropped down to 16 per cent. The total population of Great Britain now is 34,000,000, among whom the Roman Catholics are not more than 2,000,000—1,750,000 in England and Wales and 250,000 in Scotland.

FOR THE SABBATH SCHOOL.

International S. S. Lesson.

LESSON XII.—THE PRINCE OF PEACE.—DEC. 23.

*Isa. ix : 2-7.*GOLDEN TEXT.—“Of the increase of his government and peace there shall be no end.”—*Isa. ix : 7.*

CENTRAL THOUGHT.—Christ as King.

Future Expectation.

ANALYSES.—Present Experience.

INTRODUCTORY.—The prophecy which forms the subject of our study was probably written during the reign of Ahaz, B.C. 735-782. Judah was harassed by wars without, and the most awful idolatry within; but with the seer's vision Isaiah through the darkness saw the promise of light.

FUTURE EXPECTATION.—The world was indeed dark immediately prior to the advent of the Messiah. The ancient faiths had proved inadequate to meet the needs of the human soul, and their last, dying embers served but to make the gloom more palpable. With anxious hearts men looked for a deliverer, and the cry of a lost world groping in a night of sin echoed through the streets of heaven and reached the heart of God. Then in the eternal council of the Triune God, the Son took to Himself the work of dispelling the darkness that shrouded the lives of men, and leading them forth into glorious light and liberty. From His seat at the right hand of the Father he sought this benighted world, and was born in Bethlehem a little babe of lowly parents. Then there shone in the darkness a great light, but the darkness comprehended it not, and few only realized that He was the deliverer, the Christ of God, for whom they had been longing. His own rejected Him, His nation put Him to a shameful death; and so it seemed that darkness would again prevail upon the earth. But he had left behind an earnest few, who indwelt by His Holy Spirit, shone with a light in some measure like to His, and with wondrous power its radiance spread until to-day few are the spots on which its rays have not fallen. But the government of peace, the kingdom of love unending, which He came to establish among men, is yet unfulfilled. This is our future expectation. Some day He will come again. He the Wonderful, the Prince of Peace will return in person and power to rule and reign. Already in the eastern sky, we see the golden glow that heralds the approach of dawn. Soon, soon may the cry go forth, “Behold the King is come,” and with glad hearts we will go out to meet Him, and to share in His glorious Millennial reign.

PRESENT EXPERIENCE.—While as yet the world as a whole has not acknowledged Christ as King, nor placed on His shoulders the government; the blessings of His peaceful sway may be the present experience of every individual Christian. Let us briefly run over some of the blessings to be enjoyed upon giving Christ supreme control in our life. In the first place He is the Prince of light (v. 2); His presence pierces with radiance bright all troublous clouds, dispels all gloomy doubts, and illuminates the heavenward path. He is the Prince of Joy, (v. 3. R.V.) Strange that so many Christians should go to Christ's enemy, the world, to seek pleasure and happiness when Christ Himself is Joy. Does it not show a very slight acquaintance with the Master? He is the Prince of Liberty, (v. 4.) He breaks the yoke of Satan that holds us captives and says in words of glad triumph “Sin shall no more have dominion over you.” That is your present privilege, do you experience it? He is the Prince of Service, (v. 6). “The government shall be upon His shoulders,” for the whole world by-and-by; but for you individually now, if you so choose. What a sweet thought! The controlling of my life, its progress and destiny resting upon the shoulders of Jesus Christ. It is, but for me to do His command; upon Him rests the responsibility of the issue. And thus we might go on if space permitted, and show how He is the Prince of wisdom, of power, of love and of peace; but you may know it all for yourself in sweet experience if you will but acknowledge Him as king in your own life. Then by-and-by when from among the nations has been called out and completed the number of Christ's chosen Bride, He the Bridegroom will come, and together they will institute that reign of peace that shall know no end. See to it Christian friend that your life, by lack of consecration, is no obstacle to that glorious consummation.

NOTES ON THE TEXT.—V. 3. The best readings omit *not*. See R.V. V. 5. R.V. reads, For all the armor of the armed man in the tumult, and the garments rolled in blood, shall even be for burning, for fuel of fire.

Application and Illustration.

WHAT CAN I DO?

SEE JESUS AS MY LIGHT.—Where Jesus dwells it is light, where we dwell we should reflect that light. A visitor went one day to see a poor young girl, kept at home by lameness. The room was on the north side of a bleak house, unpleasant without and cheerless within. “You never have any sun,” the visitor said, “not a ray comes in at these windows. What a misfortune! Sunshine is everything, I love the sun.” “Oh,” answered the invalid, smiling “my sun pours in at every window, and even through the cracks.” Her visitor looked surprised. “The Sun of Righteousness,” she continued softly—“Jesus. He shines in here and makes everything bright to me.” Her happy face confirmed her words. She spoke truly. The light of His presence makes any spot beautiful, and any home bright.—S. S. *Illustrator*,

SEE JESUS MY COUNSELLOR.—When Spurgeon was a young man with a salary of forty pounds, the desire came to leave his people, go to college, and make a name for himself. As he was seriously considering it, one day, walking on Midsummer Common, this word came with power to his heart, “Seeketh thou great things for thyself, seek them not,” Jer. 45. 5. He said, “Lord, I will follow thy counsel, and not my own desires. He turned from the temptation, and God educated him, and made him the greatest preacher of his generation. Looking back he could say, “Thy counsel of old are faithfulness and truth.” Isa. 25. 1.—S. S. *Illustrator*.

SEE THE WONDERFULNESS OF JESUS.—You know the list of the seven wonders of the world? One was a lighthouse, but Christ is the light of the world. One was the pyramids, but Christ is the apex of all glorious summits. One was a statue, but Christ is the express image of God's person. One was a Colossus, but Christ overtops all giants. One was a hanging garden, but Christ is the true Vine. One was a temple, but Christ is mightier than all temples,—could destroy them and rebuild them in three days or three minutes. One was a mausoleum, but Christ is the Life.—*Golden Rule*.

CHRISTIAN ENDEAVOR.

Daily Readings.

First Day—The world's peace—Luke ii : 8-20.
 Second Day—The world's wealth—Matt. ii : 1-12.
 Third Day—The world's salvation—Luke i : 25-38.
 Fourth Day—The world's power—Isa. xii. 1-6.
 Fifth Day—The Good Shepherd—John x : 1-16.
 Sixth Day—“Earth shall be full”—Isa. xi : 1-9.
 Seventh Day—CARRYING TO OTHERS THE CHRISTMAS JOY—Isa. ix : 2-7.

PRAYER MEETING TOPIC, Dec. 23.—“Carrying to others the Christmas joy,” Isa. ix : 2-7. Of all days in the year Christmas Day should be the most unselfish, for is it not then we commemorate that greatest gift of unselfish love, the gift of God's Son. And yet in many cases the joy of Christmas Day is confined within narrow limits; the family reunions, the immediate circle of friends, or the bounds of one's church congregation. This is not as it should be. If Christmas were observed in the true spirit of Christ, instead of an interchange of costly presents among one's relatives and friends who are in no need of such gifts, the money of Christian people would be spent on the carrying of Christmas joy to those homes and hearts that are joyless. On the birthday of a person it is customary to present that one with a gift, but on the birthday of Christ it is customary to present every one else but Him with gifts. Let us change this method. This Christ tide let it be to Him that we make our offerings, first ourselves and then our substance; and so not only will we carry to others the Christmas joy, but our own appreciation of it will be increased an hundred fold. “A DAY OF GOOD THINGS, AND WE HOLD OUR PEACE!”—2 Kings vii. 9; Isa. lii. 7; Matt. xxviii. 18-20; Mark xvi. 15; Luke ii. 17; viii. 38-40; xxiv. 46-48; Acts iv. 18-20; xvi. 9, 10; Rom. i. 14-16; x. 11-15; 1 Cor. ix. 16; Rev. xxii. 17.

Echoes of the Toronto Rally.

Sherbourne St. Methodist Church was crowded.

There are now sixty societies enrolled in Toronto with a total membership of 3,854, an increase of 426 on last year.

Dovercourt Road Baptist Church won the banner for largest proportionate increase during '94. It was at the rate of 135 per cent. Euclid Ave. Methodist took the other banner. The following officers were elected for 1895: President, H. G. Hawkins; Vice-Presidents, the Chairmen of Districts; Corresponding Secretary, Miss Lottie E. Wiggins; Recording Secretary, P. C. Austen; Treasurer, Miss A. N. Flaws; Editor, S. J. Duncan-Clark; Junior Superintendent, F. C. Mills.

Mr. Mershon spoke with eloquence and fervor on Missionary Extension. He said the C. E. was a lashing together of the battle ships of Christianity to win the world for Christ. Christians stood in the same relation to Christ, as the moon to the sun; they should reflect His light. But when the world came between the sun and the moon it caused an eclipse, and cast a shadow on the latter; so when the world came between Christ and the Christian it prevented him reflecting the light, and this, said he, may account for the dark shadows on heathen lands. Can we distinguish our silhouettes helping to make them?

The meeting concluded with a roll call replied to by fifty societies.

An Appeal to the Endeavorers.

It was suggested recently that the Christian Endeavor Societies of the Presbyterian Church should observe a self-denial week during December for the benefit of the mission schemes of the Church. One society at least has agreed to do so, and the offering will be made at the meeting before Christmas. Fellow Endeavorers will you not join us in this endeavor, and at this Christmas season prove your love by your gifts? The effort will be much appreciated by our Home and Foreign Mission Committee, for while their work is greater than ever, the funds are far behind, and the effort will be sure to bring a blessing to ourselves. Will you not act and act at once?

Toronto, Dec., 9th, 1894.

WM. S. LESLIE,

INTERNATIONAL SCHEME OF SABBATH-SCHOOL LESSONS

ADOPTED BY THE SABBATH-SCHOOL COMMITTEE OF THE PRESBYTERIAN CHURCH IN CANADA

1895		FIRST QUARTER.					1895	
1895.	BIBLE LESSON	PROVE THAT	COMMIT TO MEMORY			CATECHISM.		
			PROOF.	GOLDEN TEXT.	QUESTION.			
Jan. 6	John the Baptist Beheaded.....	Mark 6: 17-29	Integrity sometimes brings trouble.	Dan. 3: 19	Matt. 10: 28	Question. 1		
" 13	Feeding the Five Thousand.....	Mark 6: 30-44	God helps us in extremity.....	1 Kings 17: 14	Luko 1: 53	2-3		
" 20	Christ the Bread of Life.....	John 6: 25-35	We need more than loaves.....	Matt. 4: 4	John 6: 31	4		
" 27	The Great Confession.....	Matt. 16: 13-23	Confessing Christ leads to salvation.	Rom. 10: 9	Matt. 10: 16	5,6		
Feb. 3	The Transfiguration.....	Luke 9: 28-36	We also may be transfigured....	2 Cor. 3: 18	Matt. 17: 5	7		
" 10	Christ and the Children.....	Matt. 18: 1-14	The children of God's people are objects of His special favor.....	Isa. 44: 3	Matt. 18: 14	8		
" 17	The Good Samaritan.....	Luko 10: 25-37	We should help the stranger.....	Heb. 13: 2	Lev. 19: 18	9		
" 24	Christ and the Man Born Blind.....	John 9: 1-11	Christ works wonderful cures.....	Matt. 12: 5	John 9: 5	10		
Mar. 3	The Raising of Lazarus.....	John 11: 30-45	Jesus can soothe the sorrowing....	Heb. 4: 15	John 11: 25	11		
" 10	The Rich Young Ruler.....	Mark 10: 17-27	Self sacrifice is the way of life....	Matt. 16: 24	Matt. 6: 33	12		
" 17	Zaccheus the Publican.....	Luko 19: 1-10	There is a present salvation.....	2 Cor. 6: 2	Luko 10: 10	13		
" 24	Purity of Life.....	Rom. 13: 8-14	God honors the pure.....	Matt. 5: 8	1 Thess. 5: 22	14		
" 31	REVIEW.		We should cherish Christ's word..	Col. 3: 16	Matt. 11: 29	15-14		

Fleming H. Revell Co., Toronto.

INTERNATIONAL SCHEME OF SABBATH-SCHOOL LESSONS

ADOPTED BY THE SABBATH-SCHOOL COMMITTEE OF THE PRESBYTERIAN CHURCH IN CANADA

1895		SECOND QUARTER.					1895	
1895	BIBLE LESSON	PROVE THAT	COMMIT TO MEMORY			CATECHISM.		
			PROOF.	GOLDEN TEXT.	QUESTION.			
Apr. 7	The Triumphal Entry.....	Mark 11: 1-11	Saints will enter the New Jerusalem	2 Peter 1: 11	Mark 11: 9	Question. 15		
" 14	The Wicked Husbandman.....	Mark 12: 1-13	We suffer with Christ.....	Phil. 1: 29	Mark 12: 6	16		
" 21	Watchfulness.....	Matt. 24: 42-51	Our foe is untiring.....	1 Peter 5: 8	Mark 13: 33	17		
" 28	The Lord's Supper.....	Mark 14: 12-26	God communes with His people.....	1 Cor. 10: 16	Luko 22: 19	18		
May 5	The Agony in Gethsemane.....	Mark 14: 32-42	Earnest prayer prevails.....	Jan. 5: 16	John 18: 11	19		
" 12	Jesus Before the High Priest.....	Mark 14: 53-64	The false witness will be punished.	Prov. 19: 9	Isa. 53: 3	20		
" 19	Jesus Before Pilate.....	Mark 15: 1-15	Innocence bears reproach in silence.	1 Peter 2: 23	Mark 15: 5	21		
" 26	Jesus on the Cross.....	Mark 15: 22-37	Christ's shame is our glory.....	Gal. 6: 14	Rom. 5: 8	22		
June 2	The Resurrection of Jesus.....	Mark 16: 1-8	We often cherish groundless fears.	2 Kings 6: 16	Luko 24: 34	23		
" 9	The Walk to Emmaus.....	Luko 24: 13-32	Christ is present with us.....	Matt. 28: 20	Luko 24: 32	24		
" 16	Peter and the Risen Lord.....	John 21: 4-17	God's mercy reaches children.....	Acts 2: 39	John 21: 17	25		
" 23	The Saviour's Parting Words.....	Luko 24: 44-53	The Holy Spirit was promised.....	Isa. 44: 3	Matt. 28: 19	26		
" 30	REVIEW.		Christ is a great Teacher.....	Matt. 1: 22	Heb. 12: 2	15-26		

Fleming H. Revell Co., Toronto.

INTERNATIONAL SCHEME OF SABBATH-SCHOOL LESSONS

ADOPTED BY THE SABBATH-SCHOOL COMMITTEE OF THE PRESBYTERIAN CHURCH IN CANADA

1895		THIRD QUARTER.					1895	
1895	BIBLE LESSON	PROVE THAT	COMMIT TO MEMORY			CATECHISM.		
			PROOF.	GOLDEN TEXT.	QUESTION.			
July 7	The Ten Commandments.....	Exodus 20: 1-17	Willing obedience will be rewarded.	Isa. 1: 10	Luko 10: 27	Question. 27		
" 14	The Golden Calf.....	Exod 32: 1-8, 30-35	God only should be worshipped....	Rev. 19: 10	1 John 5: 21	28		
" 21	Nadab and Abihu.....	Lev. 10: 1-11	False worshippers will be punished.	Ecc. 5: 1	Lev. 10: 9	29		
" 28	Journeying to Canaan.....	Num. 10: 29-36	The Christian has glorious company	Heb. 12: 22, 23	Num. 10: 29	30		
Aug. 4	The Report of the Spies.....	Num. 13: 17-20, 23-33	We must not hope without reason..	1 Peter 3: 15	Num. 14: 9	31		
" 11	The Brazen Serpent.....	Num. 21: 4-9	Christ was also lifted up.....	John 3: 14, 15	John 3: 14	32		
" 18	The New Home in Canaan.....	Deut. 6: 3-16	Heaven is better than Canaan.....	Heb. 12: 16	Deut. 8: 10	33		
" 25	Crossing the Jordan.....	Joshua 3: 5-17	Christ meets His people at death..	John 14: 3	Isa. 43: 2	34		
Sept. 1	The Fall of Jericho.....	Joshua 6: 8-20	God makes use of feeble agencies... There is a reward for the righteous.	1 Cor. 1: 27	Heb. 11: 30	35		
" 8	Calch's Reward.....	Joshua 14: 5-14	God's Kingdom is a spiritual one..	Eph. 6: 8	Jesh. 14: 14	36		
" 15	The Cities of Refuge.....	Joshua 20: 1-9	God has provided us a refuge.....	Prov. 18: 10	Heb. 6: 18	37		
" 22	Joshua Renewing the Covenant.....	Joshua 24: 14-25	We should decide for God.....	1 Kings 18: 21	Josh. 24: 24	38		
" 29	REVIEW.		The Old Testament is God's Word.	2 Tim. 3: 16	1 Kings 8: 36	37-38		

Fleming H. Revell Co., Toronto.

INTERNATIONAL SCHEME OF SABBATH-SCHOOL LESSONS

ADOPTED BY THE SABBATH-SCHOOL COMMITTEE OF THE PRESBYTERIAN CHURCH IN CANADA

1895		FOURTH QUARTER.					1895	
1895.	BIBLE LESSON	PROVE THAT	COMMIT TO MEMORY			CATECHISM.		
			PROOF.	GOLDEN TEXT.	QUESTION.			
Oct. 6	The Time of the Judges.....	Judg. 2: 1-12, 16	God is merciful to the penitent....	Mal. 3: 7	Judg. 2: 16	Question. 1-3		
" 13	The Triumph of Gideon.....	Judg. 7: 13-23	We should war a good warfare...	Eps. 6: 13	Psalm 27: 3	4-6		
" 20	Ruth's Choice.....	Ruth 1: 14-22	We should make a good choice...	Luko 10: 42	Ruth 1: 16	7-10		
" 27	The Child Samuel.....	1 Sam. 3: 1-13	We should listen to what God says.	Ps. 119: 130	1 Sam. 3: 9	11-13		
Nov. 3	Samuel the Judge.....	1 Sam. 7: 5-15	God delivers us when we ask Him..	Psalm 50: 15	1 Sam. 7: 12	14-16		
" 10	Samuel Chosen King.....	1 Sam. 10: 17-27	There can be no substitute for obedience.....	Rom. 14: 17	Psalm 97: 1	17-19		
" 17	Samuel Rejected.....	1 Sam. 15: 10-23	Drunkards will be punished.....	1 John 3: 24	1 Sam. 15: 22	20-22		
" 24	The Woes of Intemperance.....	Isaiah 5: 11-23	Christ is the King of the Church...	Prov. 23: 21	Isa. 5: 21	23-26		
Dec. 1	David Anointed King.....	1 Sam. 16: 1-13	Acrownawaits the Christian warrior	Arts. 5: 31	1 Sam. 16: 7	27-30		
" 8	David and Goliath.....	1 Sam. 17: 36-51	A greater than David calls us friends	2 Tim. 4: 8	1 Sam. 17: 47	30-32		
" 15	David and Jonathan.....	1 Sam. 20: 32-48	Our new born King is great.....	John 15: 14	Prov. 18: 24	33-35		
" 22	The Birth of Christ.....	Luko 2: 8-20	We should decide for God.....	Isa. 9: 6	Luko 2: 10	36-38		
" 29	REVIEW.		The Old Testament points to Christ.	1 Peter 1: 11	Matt. 6: 10	REVIEW.		

Fleming H. Revell Co., Toronto.

CANADIAN PULPIT.

No. 50.

Zion the Birthplace of Society.

BY REV. E. COCKBURN, M.A., PARIS, ONT.

TEXT.—"And of Zion it shall be said, this and that man was born in her; and the highest himself shall establish her. The Lord shall count when He writeth up his people, that this man was born in her."—Ps. lxxxvii. 5-6.



REV. EDWARD COCKBURN, M.A.

Zion, for situation. The foundations of the Church rest upon the immutable purpose of Jehovah. She is the Lord's special delight, for he loves her gates more than all the dwellings of Jacob. The gates were prominent features of oriental cities, the places of concourse, business and judgment. God delights much in the worship of His people in their homes, but the worship in His sanctuary more. Of old the temple was His special place of presence. There He made the place of His feet glorious. If a saint's voice is precious, how much more the voices of multitudes of His people. No object is fairer in His sight than Zion—here is His rest and here He delights to dwell. Many absent themselves from God's house under the pretext that they can worship God as acceptably in private as in public assembly. Let us lay solemnly to heart that we cannot neglect or give an intermittent attendance upon the public means of grace without dishonoring God and doing grievous injury to our souls.

Of Zion glorious things are spoken. She is glorious in her sanctity, security, increase, and in being specially beloved of her Lord. While no small share of her glory and grandeur consists in the fact that when the Lord shall count and write up his people it shall be said, "This and that man was born in her." Her true glory does not consist in her antiquity, although chosen in Christ before the foundation of the world, not in the beauty of the house in which God's people went to worship Him, not in her elaborate ritual, not her fine music nor her wealth, not in her orthodoxy, for her creed may be clear, transparent, and beautiful as a palace, yet it may be a palace of ice, but in honoring her King and Head, in edifying her members, and in saving lost souls. The last named is that with which we have specially to do this morning. God has enabled us to erect this building and permitted us to dedicate it to His service last week. We have in our devotions acknowledged his goodness, and sought his blessing. It has been set apart for the preaching of the Gospel, offering of prayer and praise and the administration of the sacraments. May the Lord fill it with His glory, and upon its walls and furnishings may there be written "Holiness unto the Lord." May this house be the birthplace of many souls. God alone can regenerate, and all effort is futile without His blessing, and, yet much depends upon us, if God's spirit is to work for and in us. Means must be used if results are to be reaped. We must plow and sow, although we cannot reap without the blessing of heaven. We must live and work and pray as if everything depended upon ourselves, and trust as if all depended upon God. There must be earnest and prayerful effort, as soon as Zion travailed she brought forth her children. The church is not a dormitory war hospital, but a place of life and activity. The grand aim should be to make men like Christ, and earth like heaven. There should be united effort to bring the careless within the hearing of the Gospel, and to an acceptance of its truth.

If we are to win the encomium of the text there must be (1) *A plain and faithful presentation of the truth.* It has pleased God by the foolishness of preaching to save them that believe. The vital counsel of God must be declared in a clear practical manner, in love and in humble dependence upon the Spirit's power. The minister's trust is a solemn one and he may well ask who is sufficient for these things? The Spirit alone can make the message effectual. At the same time prayer on your part is necessary. Paul wrote to the Thessalonians, "Brethren pray for us, that the

word of the Lord may have free course and be glorified." In almost every letter he requests from the converts an interest in their prayers, and prayer is a duty we owe to each other. It is related of a certain preacher whose sermons were the means of many conversions, that in the visions of the night he received a revelation from heaven that they were due not to his talent or eloquence but to the prayers of an illiterate lay brother who sat on the pulpit stooped silently praying for God's blessing on the sermon. When Aaron and Hur held up the hands of Moses Israel prevailed against the enemy. If, when God writes up His people, He registers the names of many souls born here, there must be constant and fervent prayer upon your part for a blessing upon the message. Prayer is a mighty instrument God has put into the hands of His people and He expects them to use it. There should also be sought the Divine blessing on the entire service. Not simply that we serve God when we come up to His house; but that he serves us. We are apt to lose sight of this thought. The now almost obsolete phrase "Dirt of Worship" was an expressive one. We come here that God may serve us and dispense nourishment for our souls. Jesus is among us as one that serves. What a value and glory it gives to the means of grace to realize that the great King takes the place of one that serves every time we meet! We have built this house and asked Him to dwell in it that he may dispense blessings to us. (2) Again, if men are to be born here we must seek and enjoy the presence and help of God's Holy Spirit, without Him we can do nothing. We are told that our Heavenly Father will give the Holy Spirit to them who ask Him. Without his life-giving, edifying, stimulating and converting power we will be a dead inert mass. Let the wheels of nature cease to revolve, the sun refuse to shine and the clouds to pour out their refreshing showers, confusion and death would soon usurp the place of ardor and life. No, not a ray of light can shine into the darkened heart, nor a sinner rise from spiritual death unless the Spirit give light and life. For every one who is born is born of the Spirit. None can say that Jesus is the Lord but by the Holy Ghost. This Gospel is a picture of God's free grace, but there is nothing in it for men without the Holy Spirit. The Holy Spirit not only tells us of God's love; but sheds it abroad upon our hearts, and we see beauties hitherto undreamed of. He not only tells us of the sweetness of pardon; but also gives us a taste of its joys. (3) Further, to secure blessing spoken of in the text *there must be united and concerted effort upon our part.* Divided interests, divided counsels and divided effort must end in failure. It is good and pleasant for brethren to dwell together in unity. We are enjoined to keep the unity of the spirit in the bond of peace. We are redeemed by the same Saviour, serve the same master, cherish the same hope, and look forward to the same heaven, therefore, there would be common aim and effort. A threefold cord is not quickly broken. Separate the atoms which make the hawser and each would fall like a snowflake upon the stone; but welded into one, and wielded by the strong arm the huge rock is cleft asunder. The strength of the church lies in concerted and well-directed effort. Bonaparte gained most of his victories by consolidation. While Austrians and Persians attacked in separate columns he massed his forces and came upon them like an avalanche. In like manner should the hosts of the Lord move upon the foes of the church. We are a united congregation and may our new and improved surroundings, cement the bond of union still more closely. Notwithstanding the discomfort and inconvenience we have experienced because of lack of suitable accommodation, the attendance upon the means of grace has been good and your response for the support of ordinances and the schemes of the church have been greatly to your credit. Brethren the present is an important era in our history, and fraught with momentous issues from time and eternity. With a house so comfortable and complete in all its appointments there ought to be improvement in our Christian character and in every department of the church's work. Or is there to be progress in everything but our lives spirit and devotion to the work's cause? Let the past associations with their hallowed memories animate us with increased zeal. We welcome these memories as a pledge of even greater loyalty to this church and congregation. Let not the past enchain us; but, forgetting the things that are behind let us press forward to holier living and more faithful service. May peace rest upon the memory of the dear old buildings that are now no more, and fuller blessings upon this of which we have just taken possession, may the glory of this latter house be greater than that of the former, not because it has been more costly and is more beautiful, but because the Lord shall more fully reveal his presence, and greater numbers shall be born here. Change is not the herald of death, but is essential to progress. May none of us be so wedded to the old as to be unfitted for service in the new. Many things may be cherished and others forgotten with profit. Life is too short and time is too precious to be spent in resurrecting dead issues, or brooding over the irreparable past. Let the dead past bury its dead. May the love of Christ constrain us, and may our motive be the glory of His name. Keeping these before us He will greatly bless us, and make us a blessing here. But I cannot close this interesting service without sounding the Gospel invitation. I wish my first words to gather around him which is the Alpha and Omega—who is all in all. My desire is to magnify His name; for, we preach not ourselves, but Christ Jesus our Lord." He waits to be gracious. Accept God's supreme gift. He is offered to you now. When the Lord shall write up His people may it be found that some were born here to-day. Will you go forth from these walls without accepting the Saviour? May this day be the beginning of days to many here, may God make the place of His feet glorious. Of this house may it be said Sabbath after Sabbath. "This and that man was born in her."

THE NORTH-WEST SYNOD.

(Conclusion.)

the necessity of help for the Indians and to teach them to live as civilized men. He gave facts concerning the school at Crow Stand, which is situated at the extreme north-east corner of the territory of Assiniboa. There were thirty pupils in attendance, twenty-eight had been admitted in the past two-and-a-half years; a considerable number had been passed on to the industrial institute at Regina. He agreed with Mr. MacKay as to the good effect of the children being allowed to visit their homes once a month.

Rev. Mr. McArthur, of Beulah, said that results should not be expected forgetting the past history of the Indians. On the Bird Tail reserve there were Indians who were doing Christian work, they had a Woman's Foreign Mission Society and a Y.M.C.A. Some Indians raised 500 or 600 bushels of wheat; one year two of them had 900 or 1,000 bushels besides other crops. The results of the school at Birtle were felt on the reserve.

On motion of Rev. Mr. Farquharson the following were appointed a committee to confer with the Synod's Home Mission Committee on the appointment of an evangelist: Rev. Messrs. Campbell, Rochester, Rumbell, Welsh, Ross, John Hogg, McTavish and Nairn.

MANITOBA COLLEGE.

Rev. Principal King made a brief statement concerning Manitoba College. The attendance during 1893-94 had been about 144 students in arts and 38 in theology; the number in arts was virtually the same as that of the previous year. As a class they were manly and diligent, and many of them were deeply pious. Their share of the scholarships of the university last May was very much more than that obtained by the students of the other three colleges put together. The class in theology was above the average; the attendance at the summer session was larger than any one could have expected. He recognized the services rendered by Rev. Drs. Caven, MacLaren, Mr. Macdonnell and Prof. Thomson. During this session 130 had been enrolled; this was larger than ever had been enrolled before at the same date; no doubt the board would have to report 150 students in arts during the course of the winter. The income of the college had been \$15,643 for ordinary expenses; this had left \$1,660 in the treasury. Between \$8,000 and \$9,000 represented the fees of students and board of 40 or 50 residents in the college; in fees there had been contributed a little over \$3,000. Contributions had been obtained from Ontario, Quebec, and the Maritime Provinces amounting to \$3,344; from the transatlantic churches last year a little over \$1,600; interest on endowment about \$1,500; contributed by Manitoba about \$2,154; received from Scotland through kindness of Rev. C. W. Gordon for the present year \$400. The extension of the building had cost \$43,000; the whole sum had been paid after a great deal of effort and much kindness on the part of friends in the province and the east and on the other side of the Atlantic. Since the Synod met he had received a bequest of \$2,630 given to encourage Greek and Hebrew exegesis. Arrangements had been made for next year's summer session when lectures would be given by the Principal and Prof. Baird, assisted by Prof. Scrimger and Prof. Ross, of Montreal, and Prof. Orr, from the U. P. Hall, Edinburgh.

SUNDAY SCHOOLS.

Mr. W. W. Miller, superintendent of the Sunday School at Portage la Prairie, presented the report on Sunday schools; 161 schools had reported, as against 128 last year, being a gain of 33. Number of officers and teachers on the rolls, 1,068; increase 206. Scholars on roll, including Bible classes, 9,712; number last year, 8,130; gain, 1,582. Figures were also given showing the verses of Scripture committed to memory, the number of scholars learning the shorter Catechism, etc. An Indian girl was mentioned as having committed to memory the whole Catechism. The report further showed the contributions by the schools for various objects. Several recommendations were made and were adopted by the Synod: the first of these was that in the exercises of the Sabbath school special prominence be given to the memorizing of continuous passages of Scripture and the study of the shorter Catechism. Another recommendation was that, as far as possible, a Sabbath school should be established and maintained at every preaching station. On motion of Dr. Bryce it was agreed that the committee should take steps to collect statistics of Christian Endeavor Societies and other work among young people.

SEDERUNT OF FRIDAY MORNING.

The report of the committee on temperance was submitted by Rev. Joseph Hogg, and the following recommendations were adopted:

1. That the Synod recognize with thankfulness to God the progress of the great temperance reform movement and the ground He is giving us for hope that in the near future the traffic in strong drink for beverage purposes will be an evil of the past.
2. That the Synod urge ministers and other office bearers, and also the members and adherents of our Church to use all proper efforts to deepen temperance sentiment and increase the number of total abstainers.
3. That sessions as they may have fitting opportunity use their influence with school boards or trustees with the view of having temperance text-books introduced into our public schools or temperance instruction given where such is provided for by law.
4. That each Presbytery hold at least an annual conference on this subject, dealing with such features of the work as may in the

circumstances call for special attention and having in view the direction of the efforts of congregations in their endeavors to suppress the evils of intemperance.

5. That our people in discharging their solemn responsibility as electors be urged, where practicable, to give their preference to candidates for parliamentary honors whose principles and practices are in harmony with total abstinence and the legal prohibition of the liquor traffic for beverage purpose.

6. That the Synod instruct its committee, if circumstances warrant, to approach by petition or otherwise the legislative body or bodies who shall be declared competent by the privy council to urge the enactment and enforcement of prohibitory legislation.

7. That this Synod appoint one of its members to represent it on the Manitoba League.

Rev. Dr. King begged leave to have recorded his dissent from the finding of the Synod anent the organization of Home Missions in the congregations. Leave was granted and a committee was appointed to prepare an answer.

On motion of Rev. C. W. Gordon, duly seconded, it was agreed that the Synod gratefully acknowledge the warm interest shown by the missionary society of the New College, Edinburgh, in our western work in their appointing and supporting two of their number to labor in our western field.

Rev. Dr. Robertson submitted the report of the church and manse building board, which was received.

A committee was appointed to draft a resolution anent Manitoba College, consisting of Revs. Joseph Hogg, Mr. Redden and Mr. J. A. F. Sutherland.

Rev. P. Wright, in behalf of the session of the Brandon congregation, introduced the question of taking steps to secure legislation enabling an elder to act as moderator of the session in vacant congregations. It was agreed to instruct the parties to approach the General Assembly anent the matter directly if they deemed it advisable, as the Synod has no power to act in the matter.

On motion of Rev. Joseph Hogg, duly seconded, it was agreed that the Synod, having heard the Sabbath school report, express its gratification that this important work of the Church is making such progress, and that our people are so generally showing their appreciation of it. Further, while believing that more complete returns from the schools would show that the Shorter Catechism was never more used in this part of the religious instruction of our youth, yet would, at the same time, affirm its deep conviction of the great value of the catechism to the necessity of its more general use in the family and Sabbath school as a manual for their guidance in the religious instruction of the young; and would hereby urge upon all heads of families and superintendents and teachers in our Sabbath schools to take such action to secure such a use of it as may be more commensurate with its importance.

Acting on a report submitted by Rev. Mr. Fortune, the Presbytery of Brandon was authorized to receive Rev. F. Lamb, (formerly a congregationalist) as a minister in the Presbyterian Church.

Rev. Mr. Rochester submitted the report of the committee appointed to consider the report of the Nesbick Academy, which was received, considered and adopted as follows:

1. Re-establishing the academy. This matter rests, as stated in the report of last year. The report recommends that no action be taken in the meantime.
2. Finance. Owing to the death, recently, of the secretary-treasurer, the board cannot present a complete financial report. The papers have not all come into the board's possession. It is hoped to have these very soon; a statement will be forwarded to the clerk of the Synod. The board, therefore, recommend that the statement be presented at next meeting of Synod.
3. Funds in the hands of Dr. Reid. The local board, after consultation with members at a distance, passed a resolution recommending the purchase of \$5,000 Prince Albert debentures at par. This did not meet with the approval of the General Assembly. In consequence no investment has been made. It is recommended that the clerk of Synod request Rev. Dr. Reid to forward annually to the treasurer of the board a statement of this money to be embodied in the statement presented to Synod.

FRIDAY P.M.—CLOSING SEDERUNT.

A general discussion of the report on Indian missions took place, introduced by Rev. John MacArthur, of Beulah, and participated in by Revs. Prof. Baird, Dr. DuVal, Joseph Hogg, R. Frow, S. C. Murray, W. Beattie, and others. Complaint was made of Indians putting away their wives and taking others in disregard of the law of the land; and it was thought by some that there should be legislation to remove the evil. On motion of Prof. Baird this matter was referred to the Synod's Foreign Mission Committee, to consult with the committee on church law.

Another point raised was the inequality of the per capita grants, one school receiving \$72 and another \$100. Prof. Baird explained that this was on account of the different classes of schools, the industrial institutes, such as that at Elkhorn, giving much more varied instructions in industries, and being subject to much more severe requirements. Complaint was made that some of Mr. MacKay's brightest pupils whom he had taken from heathenism, and taught with great care and thoroughness, had been induced to go to the Anglican institute at Elkhorn, whose reputation as a school they had helped to build up.

Prof. Baird and Dr. DuVal replied so this that the Synodical Foreign Committee had been furnished with no information as to the existence of such a state of things; and that the committee had taken steps to prevent any such interference with the work of

The Presbyterian missions. The report of the Committee was adopted.

Rev. Dr. Robertson presented his report as treasurer of the Synod; it was referred to Rev. C. W. Gordon, as auditor, who subsequently reported the accounts to have been well kept.

Rev. Prof. Baird, seconded by Rev. Wm. McKinley, moved that the resolution to print the minutes be reconsidered, and that they be not printed. In speaking to his motion, he eulogized the reports of the Synod business in the Winnipeg papers, as compared; not only with those given by the American press, but with the prominence given to the doings of similar courts in Scotland. The motion was lost, and it was ordered that 300 copies be printed.

Rev. Joseph Hogg presented the report of the committee on Principal King's statement re Manitoba College. As adopted it recognized the efficient manner in which the work of the college is carried on, and the services of its graduates to the Church; expressed gratification at the number of students in arts and theology and their high character and attainments; urged the great necessity of the efficient maintenance of the college in both departments and heartily commended it to the prayerful interest of all the congregations. The report further regretted the falling off of contributions from the east, also the fact that so many congregations in the North-west had not contributed to the theological department, though several of these had received the greatest benefit therefrom.

Authority was given to make application for the placing of Rev. John Goddes as a full claimant on the Aged and Infirm Ministers' Fund, on condition of all arrears being paid up, he having hitherto been a recipient of a half claim.

Rev. P. Wright read an obituary of Mr. Wm. Murchie who died in May last. Mr. Murchie was stated to have been born in Restigouche county, New Brunswick; to have come to Manitoba in 1891; to have labored in Binscarth, to have been appointed to Yorkton in 1893; and to have returned from there to New Brunswick. Rev. Dr. Robertson, MacBeth, Frow and Joseph Hogg spoke of the noble Christian character of the deceased.

Rev. Dr. Robertson presented the report of the Home Mission Committee anent evangelistic work. It gave an account of the labors of Rev. Alfred Fowler, B.A., stating that he had addressed 394 meetings during the year, and naming the places at which he had conducted evangelistic services. A statement was also made concerning his salary showing that there was a balance unprovided for. The Committee recommended that Mr. Fowler's relation to the Synod as its evangelist be discontinued and that no evangelist be employed.

Prof. Baird spoke of Mr. Fowler's work at Morris where he found the cause dead, and Rev. Joseph Hogg told of a couple of weeks spent by him at the North church, Winnipeg; he said Mr. Fowler had conducted his work with admirable good sense and ability, that his methods did not conflict with Presbyterian ideas, that his preaching was likeable and the results were beneficial. A resolution was passed recognizing his labors, bearing testimony to his character, stating that he felt himself strongly called to the work of an evangelist, and expressing best wishes for his success in his future work.

Rev. Mr. Shearer presented the report of the committee appointed to strike the standing committees, and these were accepted with the following conveners:

Home Missions, Rev. Dr. Robertson; Augmentation, Rev. P. Wright; State of Religion, Rev. Thos. Beveridge; Sabbath schools, W. W. Miller; Finance and Statistics, Rev. Prof. Baird; Sabbath Observance, Rev. Jno. Hogg; Temperance, Rev. Joseph Hogg; Church Law and Property and Vital Statistics, C. H. Campbell; Maintenance of Theological Department of Manitoba College, Rev. Dr. King; Foreign Mission Committee, Profs. Hart and Baird (joint conveners); Systematic Benevolence, Rev. Dr. DuVal; Board of Trustees of Nisbet Academy, Rev. W. M. Rochester; Bills and Overtures, Rev. S. C. Murray; Obituary Notice, the Moderator; Committee on arrangements for Synod meeting, the pastor of the church where meeting is held, convener.

Rev. Mr. Rumball presented the report of Committee on Equalization of traveling expenses; it was received, and the thanks of the Synod were conveyed to the Committee, and especially the convener and treasurer. It was agreed that the principle should be adhered to at future Synods.

The caretaker of Knox church was voted \$10 for his extra labor.

Votes of thanks were passed on motion of Mr. Rumball, to the press for full reports, to the officials of Knox church and to friends in Winnipeg for their kindness and hospitality; and on motion of Dr. Robertson, to the C.P.R., the N.P. and M.R. and the M. & N.W.R., for the liberal terms allowed to members of the Synod, also to the same railway companies for allowing ministers to travel at half rates.

The 122nd psalm was then sung, prayer was offered by Dr. King; the acting Moderator spoke a few closing words on the pleasantness and success of the session, declared the Synod adjourned until the evening of the second Tuesday in November, 1895, to meet then in St. Andrews church, Winnipeg; and pronounced benediction.

Jottings.

Complaints are made that the Mormons are becoming aggressive in mission work, and have lately taken up a station in Steuben Co., N. Y., where several converts have been made.

The *Knox College Monthly* for December presents the following interesting table of contents: "The Jewish Problem," by Rev. John Laing, D.D.; "The Development of the Earthly Life of Jesus," by Rev. Wm. Farquharson, B.A.; "Nohemiah," a poem, by Chas. J. Hardie, M.D.; "Shakespeare's England," by Prof. Archibald McMechan, M.A.; "A Ministerial Circulating Library," by Layman; "A Greeting from India," by Anand Rao; "The Cariboo District," by Rev. G. A. Wilson, B.A.; "The Church the Fulness of Christ," by Rev. T. Fenwick.

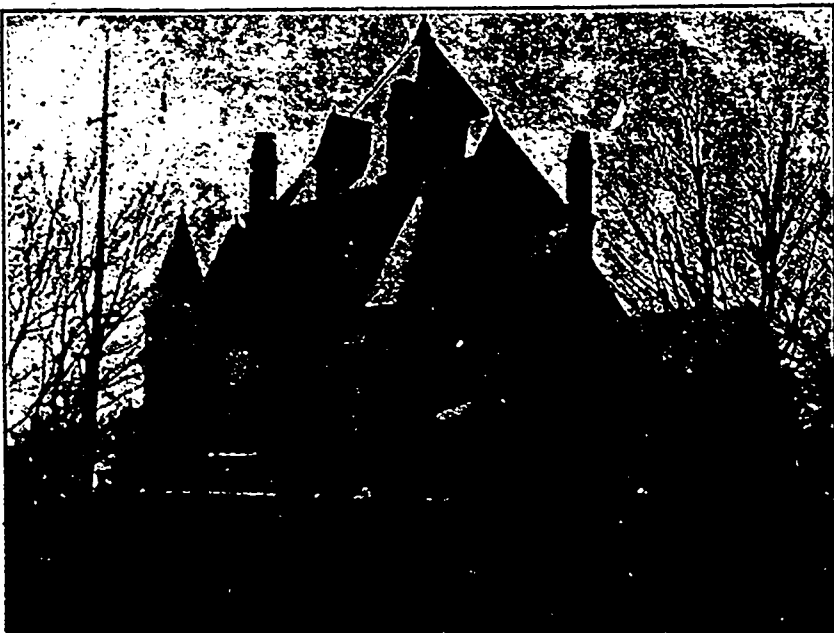
The Missionary Department of the *Monthly* will be a strong feature for 1895. A series of valuable articles will appear in "Our Foreign Fields from the Inside," written by missionaries in the field.

Paris Presbyterian Church.

The new Presbyterian Church, Paris, Ont., is probably one of the handsomest churches to be found in any town. Its locality is peculiarly fine, being situated in the centre of the town overlooking the Grand River. The building is of red brick, the wood-work in the interior being of ash, with oil finish. The architecture is a blending of Romanesque and Byzantine, the combination being a peculiarly effective one. The entrances are numerous and afford very easy egress from the building, a most important feature in a church or other large public building. The towers are circular, with large and beautifully-designed glass windows. The foundation is of Credit Valley red-stone, which gives a substantial appearance to the structure. The cornices are of galvanized iron, and the roof of slate. The form of the audience-room is amphitheatre, with a gallery on three sides. A magnificent organ, with seats for a large choir, is in the rear of the pulpit. Behind the church proper are the vestry and ladies' and gentlemen's parlors, with lavatories attached, and the Sunday school and Bible class rooms, with accommodation for four or five hundred scholars. In the basement is the dining-room, with kitchen attached, and every convenience for holding social gatherings in connection with church work. The seats, which are specially comfortable, are of black ash with mahogany finishings. Carpets and matting cover the floors and staircases. The pulpit which is merely a small platform with a small desk, is modern in style, and in contrast to the high box in which Presbyterian ministers were penned in olden times.

Altogether, the church is a very handsome edifice, and is by far the most prominent and beautiful building in the town. The interior arrangements are equally attractive, and in every way convenient. The work of construction began in 1893, and has gone on steadily since. Mrs. John Penman, the wife of one of the most prosperous of Paris' manufacturers, laid the corner-stone of the church, while to three little girls, the Misses Guthrie, Qua and Brown, was given the honor of laying three corner-stones of the school-room. The seating capacity is 1,015; the lighting is by electricity, and seems to be entirely satisfactory. The total cost of the church, including the organ and furnishings, will reach nearly forty thousand dollars. Happily the congregation is a wealthy one and abundantly able to build and maintain such an edifice.

Two Presbyterian Churches or congregations, formerly worshipped in Paris, one in what is known as the Lower Town, and the other in the Upper Town, or "Old Paris," the latter being situated on the heights to the south of the river. One of these congregations represented what in former years was known as the U.P. branch of the Presbyterian Church, and the other the Free Church. The union of all branches of the Presbyterian Church in Canada has happily brought these two congregations together, and they now constitute one of the wealthiest, most intelligent, influential and active congregations in the body. The Scotch element is largely represented therein, and a considerable contingent of the congregations are farmers from the surrounding townships of Dumfries and Brantford.



NEW PRESBYTERIAN CHURCH, PARIS, ONT.

MISSION FIELD.

The Missionary Review of the World.

In the November number Dr. Pierson gives six reasons why the Parliament of Religions held at Chicago was a mistake.

1. Christianity was inadequately represented. The advocates of foreign religions made assaults upon Christianity and as there was no discussion allowed there was no reply.

2. There was a false impression made upon the audiences. It was so much so that after their return these Buddhist priests reported that America is starving for spiritual nourishment—is the best place in the world for the propagation of Buddhism. Think of America's spiritual cravings being satisfied with the religion of a country in which are 20,980,626 widows, 78,976 of whom are under nine years of age.

3. It established a bad precedent. Everywhere are springing up organizations for the study of heathen religions.

4. It made heroes of some unworthy characters and helped to propagate false faiths.

5. It substituted laxity for liberality.

6. It implied that salvation is not by Christ alone.

When those visitors went back to Japan, they held large meetings to report what they had seen and heard. One reported, "When we received the invitation to attend the Parliament of Religions our Buddhist organizations would not send us as representatives of the sect. The great majority believed it was a shrewd move on the part of Christians to get us there and then hold us up to ridicule or try to convert us. We accordingly went as individuals. But it was a wonderful surprise which awaited us. Our ideas were all mistaken. The Parliament was called because the Western nations have come to realize the weakness and folly of Christianity, and they really wished to hear from us of our religion and to learn what the best religion is. The meetings showed the great superiority of Buddhism over Christianity, and the mere fact of calling the meetings showed that the Americans and other Western peoples have lost their faith in Christianity and were ready to accept the teaching of our superior religion." Who can tell the harm that will result, by the hindering of the Gospel of Christ?

J. E. Mathieson, Esq., London, in discussing the best method of evangelizing the Jews emphasizes the importance of giving due prominence to the prophecies as to their return to their own land. If they are brought to feel that this Gospel of Christ has more for them than for the Gentiles, that it contains the promise of national restoration, and that after they are gathered home there will be poured upon them the Spirit of Grace and of supplication and they shall look on Him whom they have pierced they will be attracted by it. In the meantime, of Jew and Gentile, but the chosen ones are to be gathered in, and there is the same encouragement for work amongst the one as amongst the other. To publish the Gospel everywhere is the apostolic method, and to the Jew first.

Dr. A. J. Gordon contributes a thoughtful article on the ministry of women in the Church which is well worth careful perusal. He begins with an analysis of the prophecies of Joel, in which the promise of the Spirit is given to *all flesh to male and female, to old and young, to bondmen and bondmaidens*. That is the *Magna Charter* of the New Testament dispensation in which we live. And in those days of which the Prophet speaks *sons and daughters shall prophecy*. So that the spirit of prophecy is not to rest upon the few but the many—and prophecy embraces all faithful witnessing for Christ.

He then considers the three New Testament passages on account of which women have been excluded from this service.

The argument contained in 1 Tim. ii; 8-11, is made to turn upon the insertion of the words "to pray" after "in like manner" (verse 9) "I desire in like manner that women pray in modest apparel," etc.

In 1 Cor. xi: 4, 5 the apostle does not forbid women to pray and prophecy, but regulates their conduct in doing so. "Every woman praying and prophesying with her head unveiled dishonoureth her head," which clearly assumes woman's right, but enjoins becoming modesty.

The other passage is 1 Cor. xiv: 34, 35. In that chapter the apostle was regulating the services so as to avoid injurious interruptions. He is not discussing the question of prayer and prophecy, of which he could not have said "let them ask their husbands at

home," but rather the asking of questions that would disturb and defeat the public servants of the House of God.

There are then quoted some of the many examples in the Bible and elsewhere of women who did minister and were commended in so doing. The article is careful and worthy of study, and of practical interest in connection with missions, inasmuch as many women are going forth as workers. It is important that this point should be satisfactorily settled in order to give confidence in supporting such missionaries.

Some time ago, the readers of the Review will remember an article by Dr. Gordon against the educational work as conducted by missions in India. In this article Dr. Gordon said that there is organized opposition to Christianity by the students and graduates of Christian colleges, and that "not long ago six graduates of the Christian college at Madras receiving their degrees and taking leave of the Principal made public exhibition of their contempt for Christianity by tearing up their New Testaments and trampling them under their feet."

The Rev. Wm. Miller, Principal of the Madras College, makes an indignant protest against these statements which he regards as false and misleading. He says the latter incident never occurred, and if it had there are 1,800 students in the college, and the action of six could not fairly be made to characterize all. Many students he says are earnestly enquiring, arguing, doubting and advocating—going through just such a process of intellectual ferment as is the preparation for India's conversion.

A short article on the prospects of civilization in the Upper Nile Valley, by the Rev. Jas. Johnston, is one of the most interesting in this number of the Review. The Soudan is a vast country of unlimited resources. Its peaceful inhabitants are at present being scourged by the *Khalifa Abdullah*, the infuriated successor of the Mahdi, whose insurrection in 1883-84, cast a dark pall over the Soudan. At that time the Egyptian Government abandoned the Soudan territories and no civilizing power has succeeded.

It is said that seven tenths of the Soudanese are slaves, there is a clarion call to European powers to open up the country to civilization. The proposal is that a R.R. be built from Berber on the Nile above the cataracts to Suakim in the Red Sea, a distance of only 260 miles, and thus easily reach an area watered by 8,000 navigable miles of the White Nile. This is the coming field for missions.

Baptisms in Mhow.

RUTLAM, Oct. 10th, 1894.

DEAR REVIEW,—The friends at home will be pleased to hear that last week another family was baptised into the Church of Christ at Mhow. I had gone down from Rutlam where we are at present holding theological classes for our workers, in order to perform a marriage service and we had the privilege of uniting with it that of baptism also. The man is a Brahmin who lives in a village near Mhow; he was first attracted to the Gospel by the bazaar preaching in Mhow; he was then given a book to read and from the truth found therein and frequent talks he had with the men he became convinced of the truth of Christianity. At first his wife was opposed but gradually she was won over and she and their little girl were baptised along with the husband. The villagers were of course very angry and took all his things away but sooner than give up Christ he set to work to do coolie labor. We hope, however, that he may be instrumental in bringing out some of his fellow villagers as he is a diligent student of the Word.

The new Christians down at Barwai, one of our Mhow out-stations, have been having a taste of persecution for Christ's sake. A few weeks ago one of them was arrested on a false charge of stealing, at the instigation of the headman of the village who has been very bitter against them since becoming Christians. They do not live in Barwai but in the villages near by. The Patel of the village in which this man lives has been particularly unpleasant, and having missed something from his house he put the charge against Bhiku. The falsity of the charge was evident in the fact that Bhiku was not in the village at the time when the theft was committed but had gone that day to another village on some business or other so that he had the people of two villages to witness for him. This, however, would have availed him little, for justice does not always get her due in those Native States; in fact little accomplishes a man's purpose, except money, and innocent as he was he would probably have had to pay a considerable sum before he would have been released from the charge. As soon as I heard

of it, however I went down with my brother and Mr. Drew, and the appearance of three Sahibs on the scene considerably altered the complexion of affairs. The native official was very pleasant and assured us that he had investigated the matter (which, by the way, he had not) and found that the man was not at all guilty. The man therefore was released in our presence. We told the magistrate that in all cases where a native Christian was accused, it would be necessary to make a very thorough investigation, as their neighbours generally are only too eager to get them into trouble; to which advice he gave a ready consent; whether he meant it or not was of course another matter. I fear our Christians will not have an easy time of it in the Native States of Central India.

That is not the end of the troubles for the Barwai people, however. The few Christians who have been baptized in the neighborhood of Barwai are all of one class who are called Dholis, or drum-players. The whole class has been more or less affected however, as those who have been baptized have not been silent about their change of mind and heart. Word comes to me to-day that in all the villages from Barwai to Maheshwar, a distance of between twenty and thirty miles, the wells have been closed against not only the Christians, but also the whole caste. Although this is a common mode of persecution in India against native Christians, and one we have already had to deal with in Manpur, another of our out stations, it is not usual to include in the interdiction any but those who have actually become Christians. Manpur is in British territory, and we had not much difficulty in getting the matter arranged there, but in a native state it will not be so easy I fear. The matter however will have to be taken up by us and fought out, as it is sure to meet us in every village where we get converts; and India is not a country where one can live very far from a water supply. Let us trust that these people now they have been in this way cut adrift by the Hindus, may come over to us in a body. We are very hopeful about our village work in Mhow field; the faithful work done by Mr. Campbell and our other missionaries in this district, is now, I have no doubt, bearing fruit. In these Central India villages we are to have our future congregations; there are many even now I believe, who are almost ready for baptism, and only need a little more teaching; would that we had a larger staff to do the work. Yours faithfully,
NORMAN H. RUSSELL.

Central India.

THE following programme of a mela, or convention held at Ratlam, shows how our missionaries endeavour to cultivate intelligent Christian views in the minds of the natives, and may thus be found interesting to our readers:—

SATURDAY, OCTOBER 27TH. 12 to 12.30—Devotional Meeting. (English), led by C. R. Woods, M.D. 1 to 2—Chairman, Rev. J. Buchanan, M.D.; Address by Rev. N. H. Russell, B. A., subject—"Baptism of the Holy Spirit;" Paper by Mr. E. R. Fitch, subject—"How to meet the errors of Romanism." 2 to 3—Chairman, Rev. N. H. Russell, B.A.; Paper by Rev. J. Buchanan, M.D., subject—"Medical work as an Evangelistic Agency." 5 to 6.30—Chairman, Mr. E. R. Fitch; Paper by Mr. D. Isaacs, subject—"The expediency of a change in the mode of burial of native Christians."

SABBATH, OCTOBER 28TH. 9—Divine service. 10.30—Sabbath schools. 4—Communion service. 5.30—Evangelistic service.

MONDAY, OCTOBER 29TH. 8 to 8.30—Prayer meeting, led by Rev. F. H. Russell, M.A. 9 to 10—Chairman, Mr. W. John; Paper by I. W. Johory, M.A., subject—"Industrial work and employment for native Christians." 10 to 11—Chairman, Mr. C. P. Anketell; Paper by Mr. Kan Singh, subject—"Training of new converts." 1 to 2—Chairman, I. W. Johory, M.A.; Address by Rev. W. A. Wilson, M.A., subject—"Zeal for the extension of Christ's kingdom;" Paper by Mr. Joseph, subject—"House to house visitation by Catechists as a Christian agency." 2 to 3—Chairman, Mr. J. Paul; Paper by Mr. Samuel Massey, subject—

"Daily preparation for work in mohullas and villages;" Paper by Mr. Anand Rao, subject—"The place and use of the Bible in preaching to non-Christians." 5 to 7—Women's meeting. 5 to 7—Evangelistic meeting and magic lantern exhibition led by Mr. E. J. Drew; Speakers, Messrs. Balam, Kan Singh, E. R. Fitch.

TUESDAY, OCTOBER 30TH.—Sabbath School Day.—8 to 9—Missionary conference (English). 9 to 11—Sabbath school convention conducted by J. L. Phillips, M.D. 1 to 2—Paper by Mr. Muhammad Shah, subject—"Effective method of teaching the Bible in the day school." 2 to 3—Paper by Mr. Bhagaji, subject—"How to secure efficiency and permanency in S.S. work in villages and mohullas." 5 to 7—Mass meeting of Sabbath school scholars conducted by Dr. Phillips.

Church News.

In Canada.

THE Presbytery of Winnipeg out of which a new Presbytery, that of Superior, was formed by the last General Assembly, has now as many numbers, save one, as before the division.

THE Rev. Walter Beattie, of Virden, has, to the satisfaction of his congregation and many friends beyond its bounds, withdrawn the resignation which he tabled at the last meeting of the Brandon Presbytery.

THE Rev. Principal King gracefully acknowledges the receipt of £65, the proceeds of a sale of work held last summer in Edinburgh, in aid of Manitoba College, by ladies connected with the Free Church.

MRS. LECKIE and her sister, Miss Lily Russell, have resigned their places on the staff of the Regina Indian School and will return to their former home in Fergus, Ont., for the winter. Miss Russell, whose health is somewhat affected, may perhaps retire from Indian mission work, but Mrs. Leckie is likely to return to the work of her choice next spring. The Rev. A. J. McLeod in writing to the Foreign Mission Committee says: There was deep regret at parting from them. All the girls were crying and some who were not girls . . . They have done a vast amount of good during their stay here. They have the spirit of Christ, and if God spares them their future years will be full of good deeds.

ADDITIONAL CONTRIBUTIONS TO KNOX COLLEGE JUBILEE FUND.—J. B. Henderson, St. Catharines, \$10; Jno. Parker, Dunbarton, \$10; Misses Baikie, in memoriam, \$30; Wm. Johnston, Toronto, \$5; Rev. Dr. Reid, Toronto, \$50; Rev. J. McD. Duncan, Tottenham, \$10; Rev. Jas. Carwell, Bond Head, \$10; Rev. Dr. Middlemiss, Elora, \$15; Rev. Dr. Scott, Hamilton, \$40; Rev. J. McLeod, North-west, \$4.85; F. Rogerson, Lefroy, \$5; Mrs. John Christie, Reach, \$5; a little girl (M. Wright), 10c.; Rev. Dr. Thornton, London, Eng., \$50; Unionville, \$1.60; Streetsville, \$1; Vanneck, \$5.50; Beeton, \$3.40; Tottenham, \$5.95; Ballinacred, \$1; Point Edward, \$34; Cooke's church, Toronto, \$25.25; Bond Head, \$10.35; Monkman's, \$3.60; Dorchester, \$1.35; Woodstock, Knox church, \$50; Amherstburg, \$1; Newmarket, \$4; Hillsburg, St. Andrew's, \$16; Melville church, Caledon, \$8; Arkona, \$5; Turin, \$3; Botany, \$3.68.

THE Presbytery of London met in Wardsville on Wednesday, Dec. 5th, for the induction into the pastoral charge of Wardsville and Newbury, Rev. A. Wilson, late of Toronto Presbytery. The sermon was preached by Rev. Mr. Ross, in silence, after which Revs. Messrs. Henderson and Barnett addressed the pastor and people on their respective duties. A very elaborate luncheon was provided in the hall for the retiring congregation. A public reception was held in Newbury in the evening when tea was served and an excellent programme of music, recitations and speeches was given. The day was a most beautiful one and the circumstances upon which Rev. Mr. Wilson enters upon his new field of labor promises to be a most happy union. The call tendered and reception given bespeak a happy settlement.

NOVEMBER 14th, 1894, will be gratefully remembered by the citizens of Alberni, B. C., as it was the occasion of a very enjoyable entertainment. The Ladies' Aid Society served dinner in the Court House from 6.30 to 7.30 p.m. Promptly at eight o'clock it was proposed that Mr. Stitt be chairman, and a programme of two and a half hours was rendered. A collection of thirty-five dollars was received and placed to the credit of the building fund. Everyone present expressed themselves as being delighted with the music by the choir and other features of the entertainment.

PREPARATORY service was held in South Side Presbyterian church, Toronto, on Nov. 30th, at 8 p.m. Rev. Alex. MacGillivray, of Bonar church, preached an interesting and practical discourse from Matt. v., 16. "Let your light so shine before men, etc." There were admitted to the membership of the church 25 persons—6 on profession of their faith in Christ, and 19 by certificate. It is just two years since the pastor Rev. J. G. Potter was inducted; and, while the depression of the past year has given the congregation a great struggle, yet from present signs of renewed vitality we hope to see South Side accomplishing the great work it is destined to do in South Toronto.

A PUBLIC meeting under the auspices of the Young People's Presbyterian Union of Toronto, was held on Monday evening, 3rd inst. in College street church, and was well attended. The president of the Union, Rev. W. G. Wallace, occupied the chair and among those present, in addition to the officers and principal workers in the College street Y. P. S. C. E., were past presidents, Rev. W. A. J. Martin, Richard A. Donald and George H. Smith, Rev. J. McP. Scott, Rev. Charles Neill, Dr. McLaughlin, Miss Flaws, Miss McConnell, John Arbutnot, C. Blackett Robinson, T. D. McCulloch, G. T. Ferguson, Mrs. R. A. Donald, Miss McQuarrie, Miss Crichton, Messrs. Graham and Martin, Rev. Mr. Clark's subject was "The Kingdoms of this World for Christ," and he dwelt upon the many respects in which this consummation of prophecy is being hindered even by well-meaning Christian people. He spoke of the ecclesiastical kingdom, the kingdom of statecraft, the kingdom of art, and the industrial kingdom, and made a strong plea for a more practical Christianity in all these than the mere attendance upon a multiplicity of meetings and the forms of praise and prayer. Mr. Clark's oratory is of a sympathetic and telling kind which was very effective with his hearers. At the close of his address a very hearty vote of thanks was presented to him on motion of Dr. McLaughlin. The choir of the church sang very acceptably two anthems, and after the meeting the Y. P. S. C. E. entertained the young people from the other churches to refreshments in the Sabbath school room, which was very tastily decorated for the occasion.

THE eighth annual meeting of the Barrie Presbytery of W.F.M.S. was held in Orillia Presbyterian church, on October 30th and 31st. The president, Mrs. R. N. Grant, occupied the chair. The meeting was the most successful in the history of the society from point of interest and attendance, eighty-two delegates registering. Mrs. Needham, secretary, reported forty branches, of which eight were organized during the year; a membership of 940, an increase of 182 over last year. Two salient features worthy of note in the work of auxiliaries, are increased average attendance, more system in conducting the monthly meetings, and more thorough study of the work done in foreign fields. Embraced in these observations are also the work of the Young Woman's and Juvenile Bands. Mrs. Stevenson, treasurer, reported total amount received \$1,258, including a life membership certificate presented to Mrs. Moodie, of Barrie, from Presbytery Society. Mrs. Tillson, secretary of supply, reported nine bales of warm clothing, 720 pounds, forwarded to Portage la Prairie school. The following short pointed papers were read and discussed with profit:—"Our Failures," Mrs. Johnson, of Penetanguishene; "Some methods of success in our juvenile work," Miss McIntyre, of Collingwood; "A

Model Auxiliary," "Systematic Study of Foreign fields," etc. A specially instructive address, "A Talk to Workers," was given by Mrs. Watt, of Guelph, who at very short notice consented to take the part assigned to Mrs. McCrae, Guelph. The usual tea was dispensed with and a reception held in one of the lecture rooms from 7 to 8 o'clock instead, where many were pleased to meet with one another. Rev. J. Goforth, B.A., gave an excellent address on "Work in China," at the public evening meeting; collection amounting to \$45. Special music by the choir, solos by Mrs. Hunter and Miss Douglas greatly added to the general interest. Next place of meeting, Collingwood, in October, 1895. Throughout all the sessions an excellent spirit prevailed, and altogether the meeting may be regarded as most helpful and encouraging. Officers for the ensuing year:—Pres., Mrs. R. N. Grant, Orillia; 1st Vice, Mrs. Clark, Bracebridge; 2nd Vice, Mrs. McCrae, Collingwood; 3rd Vice, Mrs. Smith, Bradford; 4th Vice, Mrs. D. D. McLeod, Barrie; Treas., Mrs. Stevenson; Sec'y, Mrs. Needham, Orillia; Ass't-Sec'y, Miss Robertson, Collingwood.

Presbytery of Toronto.

THE Toronto Presbytery held its regular monthly meeting in St. Andrew's church, King Street West, Rev. W. G. Wallace, the moderator, in the chair. The Presbytery was addressed by Rev. Fraser Campbell, who gave an interesting sketch of the work and its conditions in the mission field of India and of the difficulties encountered by reason of the extreme-ignorance or the extreme intellectual subtlety of the classes met with. There was much need of increased assistance on the field, he said, and continual prayer had been offered that God would send forth workers. He pointed to the fact that there would be no lack of missionaries if only there were funds to send them. He suggested that as a means for exciting interest in foreign missions among the people, monthly missionary meetings should be held and good works on the subject be placed in the Sabbath school libraries. Rev. R. P. Mackay stated that there were now eight young men who were eager to be sent out, and whose journey was delayed by the lack of money. The consideration of the new hymnal for use in the churches was then proceeded with. In the course of discussion Rev. Professor Gregg drew attention to the national anthem, which is hymn 520 in the book. He read over the second stanza, which is as follows:

"Oh, Lord our God arise,
Scatter her enemies,
And make them fall:
Confound their politics,
Frustrate their knavish tricks,
On Thee our hopes we fix;
God save us all."

Prof. Gregg objected to this stanza on several grounds, and in the course of his remarks said that the song was an old Jacobite one, and therefore of not of any too good origin. It had been first employed as a musical invocation for the return of the Stuarts, and had finally been adapted to suit the Hanoverian dynasty. He moved that this stanza be struck out of the hymn. Rev. Wm. Frizzell thought that the whole hymn might be eliminated from the book. It would only be a few years at the most that the Queen would, in the course of nature, continue to be "Our gracious sovereign," and it would not therefore serve a purpose very long. Rev. John Neil drew Mr. Frizzell's attention to the fact that the churches were directed to pray for the Queen, and that therefore the hymn could not be struck out. Rev. D. J. Macdonnell said that when a male sovereign ascended the throne, all that would be necessary would be to change a word here and there to make it appropriate. The committee appointed to consider the application of St. Paul's Presbyterian church for permission to move their building to a more convenient site, stated that they had conferred with the sessions of the neighbouring churches, as directed by Presbytery, and recommended that St. Paul's be allowed to remove to any site that was not south of 150 feet north of Bloor street, nor east of Markham street. The report

was adopted. The next business was the consideration of a call from Knox church, London South, to Rev. W. A. J. Martin, pastor of St. Paul's, Toronto. When Mr. Martin was called upon to express his mind upon the matter, he acknowledged, with deep feeling, the kind things that had been said by all the speakers, and stated that he had no desire to hurt a brother-minister (referring to the controversy just closed over the change of site), but if the Presbytery was satisfied that there was still room for him in his present field he asked to be permitted to remain. This deliverance was received with the liveliest satisfaction by St. Paul's representatives, and, upon the motion of Revs. W. Frizzell and W. Meikle, the Presbytery declined to accede to the call. Rev. Dr. Milligan presented the report of the Committee on Students, which was adopted without change. A petition was presented from a number of members and adherents of Parkdale Presbyterian church, setting forth the fact that the church was overflowing, and that the petitioners and others were unable to secure sittings therein. Presbytery appointed a committee to confer with the petitioners and the management of Dunn Avenue church and report at the next meeting of Presbytery.

REV. PROF. THOMPSON'S DEATH.

The December number of Knox College Monthly contains the following touching passage:

"A cloud has fallen upon the students, appearing the darker after the brilliancy of the Jubilee services, connected with the opening of College. The sudden removal by severe illness of Professor Thompson is the cause of this. He was taken down so unexpectedly and severely, not long after per-



forming one of the most successful parts on the Jubilee programme, namely, the unveiling of the painting of the late Prof. Young; and immediately at the end of a hard week's work opening up to the students the work prescribed in Apologetics and Old Testament Literature. We can hardly realize it yet; the notes of his last lectures are still upon the black-board; but the students in the dining hall from around our College family altar, and also in the class rooms can only, which they unceasingly do, commend him to our loving Heavenly Father."

The fear so faintly implied in this loving paragraph has been realized, and on Sabbath last, about noon, the spirit of Professor Thompson took its flight from the earthly tabernacle, leaving the cold clay behind. The illness which thus culminated was of some five or six years duration although the acute stages began only about six weeks ago when he was attacked by a severe hemorrhage. His medical attendant was Dr. Ferguson, of College street, with whom other physicians were in consultation as the disease—asthma and lung trouble—rapidly progressed. He died at his residence, No. 14 Nassau St. Elsewhere in this issue will be found a reference to his character and work, but here a few facts regarding his career will be in place:

Prof. Thompson was born in Scotland in April, 1857, and came with his parents to this country when very young. In his early student life he attended Clinton High school. From there he went to the University of Toronto, whence he graduated after an exceedingly brilliant course in 1880. He took honors in all the departments at matriculation, and during his college course took honors in mathematics, classics, and modern languages, making metaphysics his special study during the latter part of his course. In this branch he graduated as aliter medalist. Although taking the theological course

concurrently with the third and fourth years at the university, he stood at the head of his class in theology in every department. The following year (1881) he graduated from Knox College, and then went to Edinburgh, where he read the work for the B. D. degree, which he took at the end of the term. From there he went to Germany to further prosecute his studies. Returning to Canada, he settled at Hensall, Presbytery of Huron. After a short pastorate he was appointed lecturer at Knox College, and also took part in the professional work at Manitoba College during one of the summer sessions recently inaugurated. Four years ago he was appointed professor of Apologetics and Old Testament Literature in Knox College, where his work has been marked with great success. He gave active help in the editorial work of Knox College Monthly, and since last spring until his death was president of Knox College Alumni Association.

Since he began his student's course at the University, he had been a member of St. James Square Presbyterian church, and there, as well as in almost all the Presbyterian churches in the city, touching allusion was made on Sabbath evening to the loss the college and the Church at large had sustained by his death.

A service was held at the residence on Monday morning, preparatory to the remains being taken on the noon train to Hullett, where they were interred on Wednesday. The service was conducted by Rev. L. H. Jordan, B.D., and the following ministers and professors also took part:—Rev. Dr. Parsons, Rev. Dr. Gregg, Rev. Dr. MacLaren, and Rev. J. A. Turnbull. Most of the students of Knox College were present, and marched in a body to the Union station. The chief mourners were Mrs. Hamilton, of Hullett, and Miss Thompson, of Toronto, sisters; Mr. Wm. Hamilton, of Hullett, nephew; and Miss Annie Hamilton, of Hullett, niece. Among other tokens of affection sent was a beautiful floral tribute from the students, with the words "Our Professor" on it. Six students acted as pall-bearers. Rev. Principal Caven and Rev. J. A. Turnbull, and Messrs. Mitchell and Budge, the two latter students representing the students of Knox College, attended the funeral service at Hullett.

MESSRS. JOHN CATTO & SONS yesterday opened their large, handsome warehouse on King street, directly opposite Toronto street, being the same position occupied by their firm for a number of years, only enlarged by the addition of the two adjoining buildings. As we intend giving a detailed description of the building in a subsequent issue it is only necessary here to advise our readers of the fact that the new warerooms are opened.

The following letter has been addressed to the clergy of Toronto:

TORONTO, 6th Dec., 1894.

REV. AND DEAR SIR.—It is intended to inaugurate regular Christmas performances of Handel's Messiah in Toronto. The first rendering will be on December 13th at the Massey Hall.

In many Cities of the old land, in Boston and New York the audiences are made up largely of the clergy of all denominations who attend with their families and look forward to the annual "Messiah" performance as an institution which has their warm sympathy and support.

Hoping that a like sympathy will be accorded here, I venture to appeal to all lovers of music for their co-operation and particularly to those specially interested in sacred music, and can do so with confidence as the Directors of the Festival Chorus have provided a splendid Chorus, eminent Soloists and an effective Orchestra, and think that we may look for an adequate rendering of Handel's great oratorio.

If the movement commends itself to you, may I ask that you kindly mention our purpose to your congregation next Sunday as I should like to see all classes of our community listening to this sublime and most sacred of oratorios.

I am, yours obediently,

and very respectfully,
E. H. TORRINGTON

Correspondence.

Concerning Croakers.

(Concluded from last week.)

Editor PRESBYTERIAN REVIEW.

(c) You cannot stop students from being sent into vacant charges, they will take precedence every time. I was a student once. Presbyteries will have them. Presbyteries will evade a church law, and call it an irregularity. What Presbytery keeps the church rules? What congregation, what minister, which elder? Congregations will ever want their youthful and priestly commodity "atudent,"—because they are the cheapest, and hence the best, at least till we get our ex-pastor's salary paid up.

(d) City employment for probationers. What probationer could find employment under these FAT but woo begone city ministers. Better rent a room and open a class for the development of clerical energy. For retired and unsettled pastors let some of those "hangers on" give place to more honourable men, and let some power of the church settle those unsettled pastors over unsettled congregations, and if the unsettled will not go with the unsettled chosen, simply remove the unsettled name from the list of unsettled, for appointment—and supply.

(e) Instructions to moderators. You cannot give instruction to moderators of vacancies, they are too far advanced in knowledge now. They are brim full, cannot take any more, you will need a press first. They WILL advise, instruct, get their man and do as they please and you cannot help yourself. Then instead of putting applications, newspaper ads, recommendations, testimonials, etc., in the waste basket, you cannot afford such waste, "gather up the fragments" and let them be printed and put in pamphlet form for free distribution, and "laws me," help a poor body if you can.

(f) Presbyter pleads for a "recognized system" for vacancies. Talk of making a buck saw into a gold watch, and with certain additions, of course it is not a thing impossible, and "radically adhere to that system for vacancies." Who? ministers, moderators, committees? Talk of perpetual summer in Ontario. "Adhere to." When? Only when those frail creatures are "earth to earth, dust to dust." That is the only recognized, organized and re-organized system ministers will ever radically adhere to. Well, we require something, it is no infinitesimal thing—a mere shift.

1. We want a little band of big hearted men—men of sympathy, no partial men—who will look after the vacancies and the unsettled.

2. They want a law that they can use. You say, oh, we have such a law. It is, as experience proves, a rope of sand. We have the men, you say. True, but are they not like the lepers—"one out of ten." It is said the worst obstruction the probationer finds, are they of his own cloth, but it is also true they are his warmest and best friends.

3. Said one who knows the state of things, good as they are, this whole difficulty of vacancies and settlement lies with the ministers and moderators, but they shirk the load, and the member in the Presbytery of distribution committee declares it is "not I," and so on. This being the case, we want ministers who will recognize existing laws, and congregations which can be controlled by Presbyterian system, and Presbyteries loyal to the same.

4. What is wrong with the appointment of a general superintendent of all the vacancies in Ontario? It is not the least important at the present. Ah, you say, that is deep water, well, "launch out."

5. You say "abide," you are a probationer, and rattled may be. No, but I sympathize with them, I can see and know. "Abide," this will be adjusted at the great white throne, ere long it must be. Presbyterianism has been grinding on those shallows of vacancies and unsettled for a number of years. She can bear it. Very true, but we want the ship hoisted, that she run before the storm. "Abide," tell the meeting of the General Assembly of the first term or the first summer—and then what—more

talk and a report read. As Rev. John McNeil's little boy, on coming home from church, said, "Mamma, papa said he was going to have from this out, less talk and more work." Can we do likewise? Pray for the Divine wisdom. Yours, etc.,

AJAX.

Coligny College, Ottawa.

We are glad to learn that the Young Ladies' College has had a most successful term, the number of boarders being thirty-five with about fifty-five day pupils. The boarders are from the homes of some of our best families in Ontario and Quebec and a happier family it would be difficult to find. The teachers are not only most efficient but are thoroughly devoted to their work and to the young ladies committed to their care, and the whole atmosphere of the Institution is all that could be desired. The next term begins on the 8th of January. Those desirous of sending their daughters should at once communicate with Rev. Dr. Warden, Montreal, as we learn that there are only vacancies for five more boarders.

"Rigby."

When falls the rain and winds are blowing
I do not heed, I do not care,
With a Rigby coat on I am going
I'm dressed for weather, wet or fair,
The rain may fall as from a fountain
And turn the fields into a pool,
The east winds whistle o'er the mountain,
I wear Rigby, I'm no fool.

Weak and Tired Feeling.

ELIZARETHVILLE, Ont., Nov. 10, 1894.—
Jessie Peacock, of this place, writes: "I am fourteen years old and was very weak. My blood was out of order and I had that tired feeling. I took Hood's Sarsaparilla and have been a great deal better ever since. I did have catarrh but it has not been so bad since I took Hood's Sarsaparilla."

Hood's Pills cure indigestion, sick headache, biliousness, constipation.

Santa Claus Gifts.

It is pleasing to notice that many of our large publishing houses, at this season of the year, turn their attention to the requirements of the little people. Messrs. Copp, Clark & Co., of Toronto, have made a special effort in this direction, and have placed upon the market a large number of interesting and at the same time instructive games for children, suitable for holiday gifts. Among the cheaper games might be mentioned "Canadian Events," which is very instructive to Canadian youth, the "Lost Heir," which familiarizes the player with Canadian towns and cities, and "Logomachy," or the war of words. Among the larger games for older players might be mentioned, the "Upper Ten," Fustosis, or Parlor Lacrosse; "Ardu" or Drawing-Room Foot-ball. Any or all of these will do much to make winter evenings pleasant for the young folks.

Christmas Novelties.

Things new, novel, and ingenious are as a rule objects of interest to all observing people. Our modern manner of life with its growing aspirations after the beautiful and practical, creates a demand for articles combining utility and artistic appearance. This is shown to a marked degree in the working out in sterling silver of numerous ideas indicative of refinement and good taste.

The number and forms of library indispensable is simply remarkable, and the literary man may be surrounded at trifling cost with almost every requisite for his work of which his imagination could conceive.

Such is also the case with toilet sundries. Manufacturers vie with one another in endeavoring to originate dainty accessories to displace many of the crude products of the past. The lady of to-day can have at extremely moderate expense, all the useful trifles, and many others besides, of which

the French bolles of last century were the proud possessors.

The modern jewellery store of John Wanless & Co., Toronto, is an emporium for gifts that give pleasure to friends and add to the attractiveness of home. Their collection contains many novelties specially purchased by their European buyer for their business and not to be seen in any other establishment. All goods are marked in plain figures at one price, and their doors are wide open to the public who are very heartily invited to favor them with a call.

OUR MONTHLY OFFER.

Peloubet's Select Notes, a Commentary on the Sunday School Lessons for 1895.

See review of these books in our issue Nov. 22, '94.

Dr. Peloubet's twenty-one years' collective experience has enabled him to become minutely familiar with just the requirements of such a book, and his unrivalled library and corps of assistants bring to his hand the clearest thoughts of the world's profoundest students.

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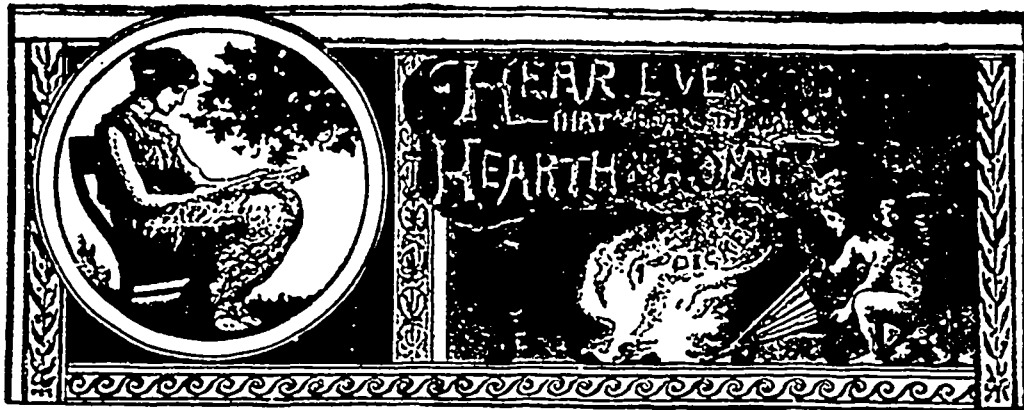
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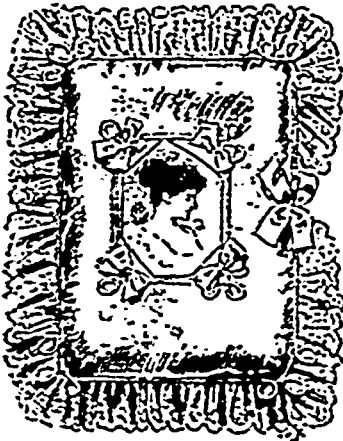


NEEDLEWORKER

THE EVER-USEFUL SACHET

TWO NEW FORMS WHICH HAVE BEEN GRATEFULLY ACCEPTED

One of the noticeable qualities of the holiday season just passed has been the favor with which painted toilet sachet of one sort and another has been received. Embroidery is very beautiful when well done, but even fewer women can paint well than can embroider, and the search for novelty seems to have brought fine painting to the surface.



FOR HANDKERCHIEFS

Two of the very latest novelties from Paris will convey the idea of what may be done. These recent cases are quite exceptional in quality and style, and either design may be appreciably chosen for whatever size is desired.

The large one in this instance is intended for both gloves and handkerchiefs, the pocket showing beneath the turned-down corner being much easier to rise of its contents than the usual box or case. The gloves are well cared for in the usual fold, the whole thing being so large and well-wadded that it would probably be unnecessary to provide it with any fastening. It is only from this slippery case that one's treasures go flying when hasty hands shift them from one place to another.

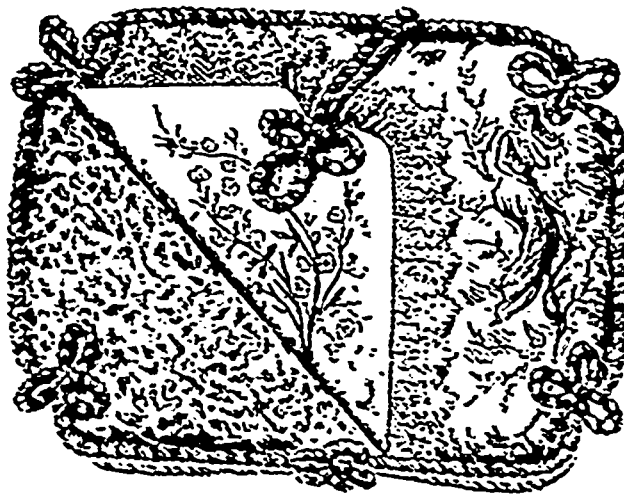
The small case shown here like the large one is of plain satin, the former being white, while the latter was yellow. The back of the white case is decorated with a great sprawling bunch of forget-me-nots, if the expression may be used, done in their own pretty combination of green and blue. The front shows a photograph slipped in under snugly drawn ribbons that serve as a frame in combination with the same cord as binds the edge.

The whole idea of this is suggestive, and is an American translation of a very costly European custom. Several wealthy women have bought Christmas presents for their friends this year in a shop that is hard to find. They sent months ago to a certain place in Jeddah, photographs of themselves. These have been returned in great parcels done up in a very Japanese character and upon feminine figures correctly robed in sewing dresses. The faces are exact reproductions of the persons sent.

This curious art of portrait painting has been a favorite one with sea captains for many years, and there is probably many a sailor's home along Nasauket and Cape Cod and Sag Harbor way where similar portraits hang in still indifference upon the wall.

CROCHETED PILLOW COVER.—This design is known as the Japanese whorl. Use white crochet thread No 50, or lace thread, and a fine steel hook. Each whorl is made separately and then joined together, in every row a half rosette is made. Each wheel is made as follows: 7 ch, join in a ring; 3 ch for a tr, 1 ch more, 1 tr under ring; repeat 1 ch, 1 tr until there are 11 tr, not counting the 3 ch; then 2 ch, 1 d c in top of 3 ch; 5 ch, 1 tr under first 1 ch, 2 ch, 1 tr under each of remaining 1 ch; 2 ch, 1 d c in second of 5 ch; 17 ch, turn, miss 5 ch, 1 tr in next; 2 ch, miss 1 ch, 1 tr in next; 2 ch, miss 1 ch, 1 d c in next; then 15 tr under the remainder of the ch; 1 d c under first space in going around the circle; **8 ch, miss 9 tr, 1 tr in next tr; 2 ch, miss 1 tr, 1 tr in next; repeat from * twice more; turn. 5 ch, 1 tr in second tr; 2 ch, and 1 tr on each of the tr that form the open square; 15 tr under 8 ch; 1 d c in the next space of the ring, and repeat from ** until there are 12 spokes. Then work a s c in each of 10 tr, 5 tr, miss 1 tr, 1 tr in next; 2 ch, miss 1 tr, 1 tr in next; now turn the whorl over and catch the last two spokes together at the adjoining spaces by a c. This completes one whorl. When enough whorls have been made, arrange them according to the size and shape required.

A HANDKERCHIEF POCKET.—Take eighteen brass rings, black or maroon knitting silk, 1 1/2 yards ribbon 1 1/2 inches wide, and a piece of satin for the back of pocket. Crochet the rings carefully and join them neatly in square or three-cornered shape. Then cut a piece of cardboard the shape of your rings and the same size and cover with the satin. Join the narrow ribbon at the sides, make it long enough to spread from the waist and finish with a bow at the top.



FOR GLOVES AND HANDKERCHIEFS

A SCRIP-BASKET.—Get a walking stick in the natural soft pine or hemlock, unspined or unvarnished. Turn it bottom upward and fasten any box or basket in the tripod formed by the three legs. Then shellie and varnish the stick, basket and all. Line the basket if you like, and trim with ribbons. A pattern one had a second stick standing upright under the basket for a support. The whole was painted with white enamel paint and lined up with ribbon, and lined, as a work-basket,

RIBBON WORK

Given the exquisitely tinted ribbons now obtainable, and a proper appreciation of what is applicable to the materials used, a very dainty old world effect may be produced by the employment of these flay Chinese ribbons, reminding one irresistibly of the days of powder, patch, and hoop, and like the Sedan chair.

Of course it would be absurd to attempt to adorn anything large with a design in ribbons, for the petite buds and blossoms it is alone possible to produce by their means would be completely thrown away on a large surface.

A dainty trifle, such as a reticule, is just suitable for the purpose. Indeed, it is on these old-fashioned bags, long laid by and forgotten, that we often find specimens of ribbon work, naive faded and stained with damp, but still beautiful, and, above all, curious. Many a garland have I come across, cunningly wrought on rich soft black or dove-colored satins, of a make never to be met with in our times. Garlands gay with sweet blush-roses surrounded by their buds and leaves, white marguerites with golden eyes, pansy pinks, lilac spikes, colored and white, lacermums, fuschias, and other drooping blossoms, together with wee forget-me-nots, dahlia, and sweet old love-in-a-mist.

These are the flowers ribbon-workers accomplished. There is nothing more appropriate to an old Chippendale slide screen than one of these quaint jewels, embroidered on a delicate satin foundation. It is best done in a frame.

The leaves and petals of most flowers are formed by one stitch of the ribbon, taken through with a large-eyed chenille needle. The petal, when formed, needs to be carefully spread out, and arranged with a pin, and care must be taken that the ribbon twists not. Centers of flowers are made with French knots of the same material, although I have come across examples in which chenille was employed for that purpose. All stalks and stems

FOR FANCY FAIR

A group of cushions with each bottle in the centre is an ornament for the toilet-table, useful as well as ornamental, now that so many different pins are used. Cut a large star in cardboard, pencil a circle in the centre for bottle to stand on, let the points of the star be rather wide, this is the foundation for the pin-cushion. A cushion to fit must just cover the points in the height about two inches. The effect is good if each cushion is covered with a different brocade—yellow, white and cream—of small pattern. Line the cardboard foundation with pink satin, the cushion to the points with strong sew thread; then line the back of the satreen. Cut some bright gold satin on the cross, running three tiny tucks in it, and drawing the threads gathered enough. A double heading is requisite on both sides. Edge the star cushions outside with this satin, leaving only the top visible. Put a handsome glass scent-bottle in the centre space, and tie the neck with a large bow of bright gold satin ribbon.

A pretty case for photos or letters can be made out of a strong cardboard or wooden cigar box. The turned down sides of the box lid must be cut off, then a sheet of cardboard is cut rather bigger than the lid and pasted to it so that it will overlap the "leaves" as a book-cover. Another sheet like it is pasted on the bottom of the box. The sides of the box are covered with white satin first, and the inside lined brailly with the same. The back of the box is rounded slightly, so a little padding is necessary here, and a false back is made of buckram covered with muslin and afterwards with satin; this is sewn to the edges of the box. The covers are made of white satin. The front cover edge is embroidered with pinks. Raised gold letters, are done, first of all, in the worker's motto and favorite flowers.

Many young girls will be delighted with the dainty bows for the hair, which are so fashionable now. Two styles are especially popular. For the first, four bows of velvet ribbons are tightly tied with two upstanding ends of the same. Rose colored velvet is the favorite, and when a tiny bow of white lace is introduced the effect is charming on pretty brown hair. These can be worn with a rouquin of velvet or can be fastened in the hair with a fine steel crescent hairpin. The other popular bow really consists of four ends of crossway velvet arranged two on each side, with a tie in the centre. The outer ends are longer than the others, and are cut in rindyles. On orange, blue, or pink bows of this kind a narrow jet trimming is run on a little way within the edge.

Another dainty ornament for the hair is a rouquin of blue velvet and five roses of blue silk line. The rouquin is worn across the top, and round one side of the coil of hair. Near the front end a blue tassel is lightly placed above a good-sized rosette, the smaller rosettes are placed on the head at intervals, two being quite at the end.

Fichus, frills, and pelerines of lace, striped silk gauze, and soft silk line are the order of the day. These are very easily "tossed up" and they make delightfully pretty garments. A white China crêpe fichu, striped with closely woven lines of silk, is a square folded crosswise, edged with a wide quilted fill.

TASK-BASKET WORK BASKET.—This can be made into a basket work-basket by covering the bottom with quilted satin and lining the sides with velvet of a contrasting color. A cover is made by covering a round piece of cardboard with velvet, and attaching it with straps of ribbon. Inside the cover is a round piece of velvet, having ribbon sewn down at intervals, and in these loops are kept the articles needed for the sewing.

Holiday Attractions.

ALTHOUGH the various Toronto book establishments present, at this season of the year, their most attractive side, still none are more worthy of mention than the Fleming H. Revell Company, corner of Temperance and Yonge streets.

Special holiday publications this year, we learn from London and New York authorities, are less numerous than for many preceding years, yet a visit to the F. H. Revell Co. would certainly lead us to conclude that these statements were erroneous. Passing by the many tables that groan beneath a weight of attractive standard and holiday publications, one cannot help noticing the large variety of calendars, notably "Our Little Ones" Calendar, which is neatly arranged, three months to a page, with appropriate verses and illustrations, and the Children's Calendar, with special Bible texts for each day in the year, which is so attractive that the little ones would consider it a pleasure to memorize these precious words from day to day. The International Lessons for 1895 is also put up in convenient form, a package of twelve illuminated cards with the lessons and subjects printed upon the back. Among the Xmas cards might be specially mentioned a collection of twelve, known as the Pure and Steadfast Package. "From season to season" is a larger calendar, arranged in the same manner as the one for the little folks, selling at 25 cents. The variety of books for the young is particularly large and attractive, one's attention being specially called to the "Good Shepherd" or "The Life of Our Saviour" for little children, profusely illustrated and printed in large clear type, price 50 cents.

Passing on to the books suited for the older members of the family, there are some half dozen worthy of special notice, among the foremost of which is an attractive little volume by Fanny B. Bates "Between the Lights," being a collection of thoughts for quiet hours, comprising a verse of Scripture and selection of both prose and poetry from some of the world's great minds, for each day in the year. This book is published by A. D. F. Randolph & Co., of New York, but controlled by the Revells. Miss Rose Porter's new book, "A Gift of Peace," selling at \$1.25, is a most attractive little gift and has tastefully arranged selections from the writings of eminent divines and religious poets for each day in the year.

Mrs. Isabella B. Bishop's new book, "Among the Tibetans," would make an exceedingly useful Xmas gift. Although this is Mrs. Bishop's latest work, it has all the attractiveness and originality that characterized her former writings, abounding in personal reminiscences gathered during her journey from the famed Vale of Cashmere into the mountain region. Two other little books should not be overlooked by the thoughtful mother when selecting a gift for some member of the family, and of these we will first mention "Before he is Twenty," a

Rheumatism Cured



Mr. Byron Crandell

"In July last I was taken with rheumatism in its worst form. Local physicians treated me, but their remedies did not give me any relief. I was advised to give Hood's Sarsaparilla a trial, which I did. I take great pleasure in stating that two bottles gave marked relief. Continuing regularly with the medicine, I am now cured. While afflicted I was frequently obliged to use crutches. I cannot recommend Hood's Sarsaparilla too highly. BYRON CRANDELL, engineer at Water Works, Toronto Junction, Ont.

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neat little volume, handsomely bound. In this volume Mr. Robt. J. Burdette contributes an essay on "The Father and His Boy," next "When He Decides," is treated by Frances Hodgson Burnett, phase three, "The Boy in the Office" is contributed by our old friend, Edward W. Bok, while Mrs. Burton Harrison writes a most intelligent article on "The Boy's Evenings and Amusements," the concluding chapter, "Looking Toward a Wife," is written by Mrs. Lyman Abbott. This little work, selling for 50 cents, should be in the hands of every parent and their sons.

In conclusion let us mention, "At Mother's Knee," by Rev. J. M. P. Oates, D.D., being a series of useful hints and reminders to the mother of her duties. Besides these recent publications, the Revell Co. have an unusually complete stock of standard works, and the book-lover should not pass their door without paying them a visit.

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