

Pages Missing

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The Christmas Dinner Bell.

Now listen for the Christmas bells that ring out, loud and clear,
A welcome for the holidays, the best of all the year.
From the smallest to the greatest they add their cheery song
To swell the living chorus which gayly floats along.

Oh, the merry Christmas bells!
Oh, the cheery Christmas bells!

There's nothing like the music of the merry Christmas bells.

There's a tiny little tinkle when the moon is shining bright,
When Santa Claus comes travelling with his reindeers prancing
light,

And they ring a hearty promise of the treasures to be found
When the breakfast bell shall waken happy youngsters—blessed
sound!

O, the merry midnight bell!
O, the early morning bell!

When the children rub their sleepy eyes and hurry down pell-mell.

But a bell is ringing later, and the echo of its noise
Is the jolliest in all the world to merry girls and boys.
Does any music ever heard such wondrous visions bring
Of everything delightful, as that jingle, jingle, jing?

If you listen you will hear
All its promise of good cheer,

As it adds its clang of greeting to this crowning of the year.

How! it laughs amid its din,
As it rings the people in!

How the children wait and wonder, all impatient to begin!

And their bonny eyes are bright
At the gay and goodly sight

Of the dainties and the dainties and the sparkle and the light.

Oh, of all the bells the bell
With the tale of joy to tell!

Oh, the jolly, jolly jingle of the Christmas dinner bell.

SYDNEY DATRE.

OVER LAND AND SEA.

Rev. R. P. MacKay has received letters announcing the safe arrival at Honan, China, of Mrs Goforth and her companions. The missionaries report encouraging prospects.

The following indication of improved business outlook is from R. G. Dun & Co's bulletin: One of the largest manufacturers in the Ottawa Valley district, the E. B. Eddy Co., whose works turn out chiefly paper, paper bags, matches and woodenware, in reply to an enquiry as to the condition of trade, reports that during the past four months 36% car loads were shipped from the factories, and that orders were keeping up well.

There is a gate on the eastern wall of the city of Jerusalem, supposed by some to have been the "Beautiful Gate" of the Temple. It is not only closed, but walled with large stones, and the Turks would now allow it to be opened under any circumstances, owing to a tradition that when once the gate is opened the Jews will return, and the Turks will have to leave the country. A few months ago they surrounded the interior of that gate with a wall, thus preventing anyone from even seeing it;

In connection with the M'All Evangelistic French Mission a meeting of the Manchester Auxiliary was held last week in the Y.M.C.A. Rooms. Mr. William Soltau, the Secretary from France, reported that the work there had

continued successful and without any break since the death of Dr. M'All. The following figures apply to last year:— Total number of meetings, 21,780—viz., 8,540 Paris, 13,240 in the provinces, including Gospel and temperance meetings, mothers' classes, etc. Over 23,000 domiciliary visits were paid, and 535,000 copies of the Scriptures and tracts were distributed, the expenditure being £15,717 9s. 4d. The local Secretary (Mr. John Sugden) stated that the Manchester contributions amounted to £245.

The abomination of opium has never received a more stinging blow than the following statement made by Miss Ackermann: "When I was speaking on the opium question, a high-class Brahmin arose in the audience and said: I should like to have you answer me one question. Here in India the poppy is cultivated; opium is manufactured by the Government; every ball of opium that goes out from factories bears the stamp and seal of the British crown. When I was in England I went to a chemist, and I said to him, 'I want some opium.' He said: 'Where is your prescription?' 'I have no prescription.' 'You must get it; you must go to a physician and get a prescription before we can sell you any opium.' I went to a physician and the prescription was written out, and the opium was placed in my hands, and it was marked "poison." 'Now,' he said, 'can you tell why it is that to England's white-skinned subjects it is sold as poison, and to its dark-skinned subjects it is sold as food? I could go out to the nearest opium-den and buy opium enough to poison a hundred men. Can you explain this to me?'"

We have learned many things about Japan since the recent war began, and there is instruction in the study of the customs of that wonderful country. The other day a great ship was launched in this country, and a bottle of wine was broken upon her prow. About the same time a vessel was launched in Japan. A cage of birds of different kinds was provided, and when the ship began to move, the top was taken off and the birds were liberated, flying to all points of the compass, and typifying, the nature of commerce far better than a bottle of wine. This is one of the customs which we can afford to borrow from Japan.

A clause has been inserted in the New Zealand Licensing Bill providing for the closing of club bars at the same time as hotel bars—10 p.m. in country places and 11 p.m. in large cities—with no drinking whatever on Sundays.

Madame Melba sang for the Presbyterian Hospital in Chicago and said: "I am proud to say that I am a Presbyterian and a Scotch Presbyterian, too." The diva used to sing in one of our choirs in Australia. She has a great career before her.

The great Sahara Desert of Africa is regarded as the hottest region in the world. The vast plain—which extends 3,400 miles from east to west and 900 from north to south—has a temperature of 150 deg. Fahr, in the hottest days of summer.

The Presbyterian Review.

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Toronto, December 26, 1895.

Religious Instruction in the Schools.

The problem of religious instruction in the schools, though it ought to be simple enough in a Christian country like this, is so difficult practically, owing to our unhappy divisions, that one is disposed to welcome any contribution to the discussion which aims at giving relief. It is therefore in no captious spirit that we refer to a suggestion made by an anonymous correspondent in one of our city dailies to meet the difficulty by the establishment of a joint system of public and denominational schools between which the ordinary school funds whether local or provincial should be divided according to results. He would have religious instruction given in the public schools for half an hour daily, under a conscience clause exempting those who objected to it altogether, but would allow any denomination that was dissatisfied with its character to establish a school of its own and give any kind of religious instruction it pleased, provided it would furnish its own building, guarantee an average attendance of 30 scholars and maintain a certain standard of efficiency. On complying with these conditions it would be entitled to receive an equal share per pupil from the public funds collected for ordinary school purposes. In this way he supposes all parties would be satisfied, religious instruction be practically universal and yet the highest educational standard maintained.

This suggestion has considerable significance in view of the fact that various Anglican Synods in Canada, Diocesan and Provincial, have during the past few years considered and adopted resolutions looking in that direction.

But, however well meant, a little examination will suffice to show that it is utterly impracticable and can never open a way out of the difficulty. Its disastrous effects on education would be limited only by the degree in which the churches should avail themselves of its provisions.

Even the writer sees that it cannot be carried out as regards secondary education. He does not propose to allow denominational High Schools and Collegiate Institutes at the public cost. He sees very clearly that there is no room for them in that grade and that to permit them would simply mean ruin to the whole system which in Ontario has been built up by so much labor and at so great expense.

But it is equally obvious that it could never be made applicable to country school districts—the great majority of the whole—under the conditions which are suggested. There are few school districts in the country that average more than 30 pupils altogether, and if any one denomination should be in a position to take that number out of the public school, the latter would be left with a small handful

or be speedily closed altogether. At most it could only apply to towns and cities where it is least needed, because there the other facilities for religious instruction are most readily available.

Further it would never satisfy the Roman Catholics because it offers them far less than they now enjoy under the school law of Ontario, viz, the right to apply all their own taxes to their separate schools and use them for the erection of buildings as well as for the maintenance of the school. If that right was taken away they would at once clamour for its restoration and would probably succeed. Any other denomination that was sufficiently narrow to demand its own schools would be certain to claim the same right and could scarcely be expected to rest content with less. Nor is it at all likely that once the principle was conceded, the minimum of 30 pupils could be maintained. In the province of Quebec where the right of dissent is largely exercised by both, Protestants and Catholics no minimum at all is required, and it is often necessary to group together the pupils of different municipalities in order to get enough to make a decent school at all. It goes without saying that under these circumstances no system of inspection or other educational machinery that can be devised is able to keep up the standard of efficiency.

In fact to get an idea of the undesirable friction that such a joint system of public and denominational schools is sure to develop one has only to look to England at the present time. That is virtually the system which obtains there, and a perennial feud exists between the two classes of schools and their supporters, each jealous of the success of the other and neither satisfied with the operation of the law. At the present juncture the friends of voluntary denominational schools are making a dead set on the new government, which they have helped into power, in order to secure much greater advantage than they have heretofore enjoyed and if possible crowd out the public board schools altogether. Presbyterians in this country at least are too clearly convinced of the benefits of the public school system to lend any countenance to a movement that would inevitably lead to its destruction. They will look for some other solution of the problem of religious instruction and will strive patiently till they find it.

A Revered Pastor.

The ties between pastor and people are of the tenderest character. He cares for their souls. His days and nights are given up to thoughtful planning for their welfare. Their joys and sorrows he bears on his heart, and at the throne their sins and their sufferings mingle with his own. When years roll by and time strengthens and cements these ties they become most precious indeed and become a part of one's spiritual existence. In many pastors' experiences are such sacred relations, the foretaste on earth of the joys of heaven. And they were testified to manifestly at the services at St. Andrews Church Toronto, last Lord's Day when the twenty-fifth anniversary of the revered pastor's settlement in the congregation fell due. No pastor is more deeply loved by his congregation than Rev. D. J. Maedonnell, B. D., and that illness has laid him aside from active, personal duty among them has but deepened their sense of the labors of the pastorate in which his rare qualities so brightly shone. A loving and impressive message was read from him to his people, of which the following is an extract:—"May this Communion season be one of richest profit. I know of no way of celebrating this anniversary more becomingly than sitting down together at the Table of the Lord to remember His dying love—the few of you who "remain to this

present" of those who welcomed your young minister twenty-five years ago, and the many who have since been added to our ranks. May the Master of the Feast make His presence felt by you and me, for I shall be with you in spirit. I cannot tell you how deeply I have been moved by the loving sympathy expressed by you, my beloved friends, reward you for all your kindness to me and mine." That Mr. Macdonnell may be speedily restored to health is the prayer not of his congregation only but of the Church he has served so well, as a whole.

The Sabbath School Teacher's Duties During the Week.

As the New Year approaches and with it the new series of lessons new thought and new plans, together with the falling off of some scholars after the Christmas and New year treat and prizes. The following thoughts on the duty of the teacher from the *Christian Observer* may be timely.

What we now refer to is not the preparation of the lesson during the week by the teacher. This is assumed. Nor is it the work of the class directly considered. This is taken for granted. But what we wish to consider, is the interest in and attention to the scholars on the part of the teacher during the week. Is the whole duty and service of the teacher done when the lesson has been carefully prepared, and diligently taught on the Sabbath day? Has the teacher nothing to gain by the interest taken in the scholars during the week?

To ask these questions is really to suggest the answer. We believe the teacher has a duty to the scholars in the class outside of the school, and during the week. We are sure also that the teacher who feels the importance of following the boys or girls under charge in the class out into their homes and daily circumstances will gain immensely in effective service in the school work. This pastoral side of the Sabbath school teacher's work is just as important as is the pastoral work of the minister in his sphere.

But how is this to be done? Some may say that there is no time. The teacher may be very busy with other daily duties, and the scholar may be at school or in some place of duty, so that there is, in cities especially, really no time, and little opportunity, for the teacher to see the scholar during the week.

In spite of all this, we are still inclined to the truth of the old adage in this, as in many other things: "Where there is a will there is a way." Hence, if some care and pains are taken, both time and season to be of some help to the scholar during the days of the week may be found. Some suggestions are offered.

First of all, the teacher should occasionally visit the scholars in their homes. This need not be done frequently, and to visit two or three times a year the homes of a class of six or eight scholars is no toilsome task. Such a visit will prove to the scholar that the teacher is in earnest, will have a good effect upon the parents in increasing their interest in the school, and will inform the teacher of the home circumstances of each scholar. It will be seen at a glance that these are decided advantages, and no earnest teacher who has ever tried this will hesitate to continue it, as a regular part of the teacher's duty.

Next, and in close connection with this, if any of the scholars are absent the teacher should not allow one week to pass without looking them up. If they are absent carelessly such looking up will have a good effect, and prompt both parents and scholars to do better in the future. If the absence be through sickness the teacher will find it almost

advantage to visit and inquire after the scholar's welfare as often as may be deemed expedient. Some little token of regard given at such a time, as well as some loving words for the Saviour spoken to the scholar, will be of benefit. Such tender ministry to the scholar in the season of sickness will do much to bind the scholar to the teacher with bonds of warm affections.

Further, it is well for the teacher to take a sensible interest in the temporal welfare of the member of the class. If it be a class of boys or girls at school or if they are of age to be entering on business of any kind, it is a good thing for the teacher in a wise and tender way to show an interest in the scholar at this time. Often a few words of kindly advice spoken by the teacher may be blessed to great good, and the door of the scholar's heart will always be kept open to receive the teaching of the Sabbath school. If the boys of the class are in shop or office, a friendly call and hand-shake, with some simple inquiry and words of cheer, will be a ray of sunshine into what may be a dark and toilsome day.

Again, as the scholars grow up, constant care should be exercised by the teacher to interest them in the services and work of the church. Not only should regular attendance upon the services be urged, but an interest in the work of the Church at home and abroad. Effort should be constantly put forth to lead the scholar to pursue regular Bible study, and read good, healthy literature. To be informed as soon as possible in regard to mission work, and of the need which the world has for the gospel, is of great value. The Sabbath school teacher can do much in this regard. And in the selection of good reading matter the teacher can also do much to help the scholar, for there is now so much vile trash published for boys and girls that a constant watch needs to be kept on what they read.

Once more, if, as often is the case, the teacher and scholar are separated for a while in the summer season, it will be found a good thing to write letters. If the teacher, during a month's absence, will write a couple of letters, best of all one for each Sabbath, to be read in the class by the substitute, which every teacher should provide when absent, a good purpose will be served, and the class will more gladly welcome the return of the teacher. If any of the scholars are away on vacation, the teacher will do well to write a letter or two to the absent scholars, and encourage them to send some evidence that they have studied the lesson and will obtain credit for this in the school reports. A little time spent in this way and a few postage stamps will do much good.

Finally. The teacher should seek to understand the temper and disposition of each scholar, and so be able to suit the teaching to each. Some reflection during the week upon what is noticed in the class on Sabbath; and learned from visiting, or in other ways, will be useful in this matter. The teacher should seek to obtain and retain the confidence of the scholars, and to show deep earnestness and true sincerity in all things. Then daily during the week, the scholars should be remembered by the teacher at a throne of grace, and their *salvation*, above all, should be constantly longed and prayed for. These are the hints we give. May the Master grant abounding grace to every Sabbath school teacher to be consistent in conduct and faithful in service every day of the week!

A Timely Gift.

The anonymous amount of Fifty dollars sent to Rev. Dr. Reid, from Paris Ontario, for distribution among the aged and the children has duly been distributed by him making many happy hearts for Christmas.

The Scripture Argument for Presbyterian Government.

The first thing to be noticed, in the constitution of the primitive Church, says the *Australian Witness* is the very important fact that, by the terms bishops and elders, not two but only one order of ministers is meant. The two names are used indifferently for one and the same office-bearers. Accordingly, each church is spoken of as having bishops or elders; but no church is said to have possessed both bishops and elders—except when both names are manifestly applied to the same class of persons. The pastor of a congregation was called a bishop or an elder, and had no ecclesiastical superior. Prelacy, which means one order of ministers exalted above another with exclusive authority to perform certain religious functions, was not known in the earliest age of the Church. The one office of pastor, or rather the person who holds the office, is designated either by *presbuteros* or *episcopos*; and this latter term, again, our version renders either by bishop or by its equivalent overseer. But this is nothing more than an English variation, and it is only necessary to bear it in mind. The proof of the foregoing statement is found in the following passages of Scripture. The first occurs in the 15th chapter of the Acts and the 7th verse. A difference had arisen regarding the observance of the ceremonial law in the Christian Church, and the dissension had proceeded so far that it was necessary to convene a general council of the leading office-bearers to decide the question. Who, then, were these leading guides of the Church? The 7th verse says, "the apostles and elders." Had there been an intermediate order of bishops, how could they possibly be excluded from a convention of such extreme importance as this was to the Christian Church? The same remark will apply also to the 4th verse, where none but apostles and elders are mentioned. Turn next to the opening verse of the Epistle to the Philippians. Here the apostle's salutation is given to the "bishops and deacons." Had there been three orders of ministers, the dedication would certainly have been to bishops, elders, and deacons. But nothing can be more evident than the fact that "bishops" is here only another name for "elders." The Church at Philippi was only a small one; and it would be absurd to suppose it possessed of several bishops in the modern sense of the term; whereas it is very certain that it was provided with a staff of elders. Again, in the 20th chapter of the Acts, and from the 17th verse onward, we read that Paul sent to Ephesus and called the elders of the Church. And then in the 28th verse, we find him addressing these same persons under the name of bishops. The old version here presents the unfortunate variation for the English reader, already noticed, for instead of the name bishops, it gives the equivalent, overseers. This ambiguity, however, has no place in the original language of the inspired author, which ought to be rendered thus: "And he sent to Ephesus and called the elders of the Church, and said, Take heed unto yourselves and to all the flock over the which the Holy Ghost hath made you bishops." Once more, let us compare text and context in the opening verses of the Epistle to Titus. Verse 5th reads thus: "For this cause left I thee in Crete . . . to appoint elders in every city;" verse 6th, "if any be blameless;" and in continuation, verse 7th, "for a bishop must be blameless." Thus it will be seen here, as in all other cases the same persons who in verse 5th are called elders are spoken of in the 7th under the name of bishops. This fact must now be so evident that it would only be a waste of words to adduce further proof. The name of bishop or overseer is a fitting title as descriptive of the office. It is one of superintendence or oversight.

Hence the Apostle Peter speaks as follows: "The elders which are among you I exhort who am also an elder; feed the flock of Christ, taking the oversight not by constraint, but willingly." It was natural to expect that an office of such importance in the Church, and demanding matured Christian experience, would usually be filled by men well advanced in life; and from this circumstance is seen the propriety of the other designation of elders. When this order of Christian office-bearers is looked into a little more closely, there is seen to be a distinction between some who were engaged in teaching and others who were occupied in ruling or governing the Church. The same distinction prevailed in the ancient synagogue, or the model of which, more than that of any other Jewish institution, the Christian Church was formed. There some were employed in the government of the synagogue, and others in the conduct of public worship. That a similar arrangement found a place in the primitive Church is evident from 1 Tim. v. 7: "Let the elders that rule well be counted worthy of double honor, especially they who labor in word and doctrine." The latter are to be accounted worthy of double honor as performing a twofold duty—that of ruling and teaching. This double honor, the apostle goes on to say, includes maintenance, inasmuch as the man who gives his time and labor to the Church is entitled to look for his support in so doing, according to the proverb which says that the laborer is worthy of his hire. Here, then, is our authority for a twofold classification of elders. The one order, being concerned with the government and discipline of the Church, have their special office in ruling, and are, therefore, fittingly called ruling elders. The others, besides ruling in common with the former, also labor in word and doctrine, that is to say, teach and preach the gospel, and are, therefore, properly called teaching elders, but more commonly preachers or ministers of the Word. From the nature of the case, each congregation had usually only one teaching elder; but there were associated with him several ruling elders, the precise number being regulated according to the extent of his charge and the exigencies of his situation. The duties of the ruling elders are similar to those of the minister, with the exception of the preaching of the gospel and the conduct of public worship. We are not disposed to attach an exclusive importance to Church government, for it is, after all, a means to an end. Nor, on the other hand, can we agree with some prelatists who, finding no sufficient warrant for their system in the New Testament, affirm that ecclesiastical government was left an open question to be regulated according to convenience. This is a liberty which could not fail to be abused by human caprice. It belongs to the headship of Christ to furnish the rule for His own house. He who gave directions for the smallest minutiae in the erection of the tabernacle and superadded the command: "See thou do all things according to the pattern showed thee in the Mount, is not likely to have left the government of His Church to the wisdom or the fancy of men.

Love to Christ is no pent-up emotion or hidden force. It is demonstrative. It is absent from no circle or condition. It is more than a transient feeling or a momentary heart-glow. It is a real, moving, and constraining affection. It affects the mind, fills the soul, thrills the being, evokes latent energies, and sets the entire nature on fire. It is as all-permeating as was Mary's broken alabaster box, which filled the entire room with its fragrance.

28

The Old Year.

Farewell, Old Year, we walk no more together,
I catch the sweetness of thy latest sigh:
And, crowned with yellow brake and withered heather,
I see thee stand beneath this cloudy sky.

Here, in the dim light of a gray December,
We part in smiles, and yet we meet in tears.
Watching thy chilly dawn, I well remember
I thought thee saddest born of all the years.

I knew not then what precious gifts were hidden
Under the mists that veiled thy path from sight;
I knew not then that joy would come unbidden
To make thy closing hours divinely bright.

I only saw the dreary clouds unbroken,
I only heard the plash of joy rain;
And, in that winter gloom, I found no token
To tell me that the sun would shine again.

O dear Old Year, I wronged a Father's kindness;
I would not trust Him with my load of care.
I stumbled on in weariness and blindness,
And lo! He blessed me with an answered prayer.

Good-by, kind Year! We walk no more together,
But here in quiet happiness we part;
And, from thy wreath of faded fern and heather,
I take some sprays and wear them on my heart.

The Old and the New Year.

I mused as the midnight hour drew nigh, and methought the Old Year stood before me. Weary and way-worn he seemed, and in his hand was an hour-glass, whence the last sands were fleeing. As I looked upon his wrinkled forehead, memories both pleasant and mournful came over me. Fain would I have constrained his longer stay, and spake earnestly to him:—

"Many blessings hast thou brought me, for which I give thee thanks. New have they been every morning, and fresh every moment. Thou hast indeed, from my heart's garden, uprooted some hopes that I had planted there. With their clustering buds they fell, and were never quickened again."

Then he said: "Praise God, both for what I gave and what I took away. And lay up treasures in heaven, that thy heart may be there also. What thou callest blighted hopes, are oftentimes changed into the fruits of righteousness."

But I answered: "Thou hast also hidden from my sight the loved and the revered. Clods are strewn upon their faces; they reply to my call no more. To the homes that they made so fair they return not, and the places that once knew them know them no more for ever."

Still he said: "Give praise to God. Trouble not thyself about those that are with Him. Rather make thine own salvation sure, that thou mayest go unto them, and be parted no more." Then, in a faint voice, he murmured: "My mission unto man is done. For me, the stone is rolled away from the door of the sepulchre. I will enter in, and slumber with the years beyond the flood, till the last trumpet soundeth."

"I gazed upon his wan brow, and to me it was beautiful. Fain would I have swept away the snows that gathered around his hoary temples; but he suffered me not, and stretched himself out to die. By his side I knelt, and said: "Oh, departing Year! I behold a scroll folded beneath thy mantle. What witness shall it bear of me at the judgment?"

Low and solemn were his last tones. "Thou shalt know when the books are opened, and the dead, small and great, stand before God."

The midnight clock struck. And I covered my face, and mourned for his death who had once been to me as a friend. I remember with pain how oft I had slighted his warnings and the opportunities he had given me of doing good, and had cast away the wealth of time, that priceless boon from the Eternal. Methought from the dying lips came a feeble sigh, "Farewell!—farewell." Then a passion of weeping fell upon me. And when again I lifted up my head, lo the New Year stood in the place of the departed.

Smiling, he greeted me with good wishes and words of cheer, while around me lay many bright tokens of friendship and love. But I was afraid. For to me he was a stranger; and when I would have returned his welcome, my lips trembled and were silent.

Then he said, "Fear not. I come unto thee from the Giver of every good and perfect gift."

"New Year, whither wilt thou lead me? Art thou appointed to bring me joy or sorrow, life or death?"

He replied, "I know not. Neither doth the angel nearest the throne know. Only Him who sitteth thereon. Give me thy hand, and question not. Enough for thee, that I accomplish His will. Make that will thine own, and thou shalt taste an angel's happiness even here below. I promise thee nothing. Be content to follow me. Take, with a prayer for wisdom, this winged moment. The next may not be mine to give. Yet, if we walk onward together, forget not that thou art a pilgrim for eternity. If I bring thee the cup of joy, be thankful, and pitiful to those who mourn; and let all men be unto thee as brethren. If the dregs of bitterness cleave unto thy lip, be not too eager to receive relief lest thou betray the weakness of thy faith. God's perfect discipline giveth wisdom. Therefore count them happy who endure. When morn breaketh in the east, 'd thyself in the Holy Spirit's strength for thy duties, with a song of thanksgiving. For God is near to those who trust Him and rejoice in His ways. And when night putteth on her coronet of stars, kneel and ask that the day's sins may, for Christ's sake, be forgiven thee, so, that when I have no longer any days or nights to give thee, and must myself die, thou mayest bless me as a friend and a helper on the road to heaven."

A New Year Meditation.

At the close of the year, as we are listening to the final footfalls of Father Time and anticipating in prophetic vision the happy days that are to come, the question naturally suggests itself—What does the new year contain for us? The wisest of us would assuredly prefer not to know; and why should God part for us the veil that conceals the hidden stores of the future? Were we permitted to read that future in a magic horoscope, and were the pains and pangs, the heartaches and woes which are a part of our heritage revealed to us as clearly as the divine prophecies were revealed to the wise men of old, who would not shrink from the oracle even as Belshazzar blinded his eyes to the awful handwriting on the wall? It was Sheridan, we believe, who called Uncertainty one of the joys of life. And is it not so? Assuredly, as a writer in the current issue of an English periodical declares, if we look for the characteristics which may be found in the highest forms of pleasure and on which its utility chiefly depends we shall find that it all includes elements of uncertainty and wonder. And the appropriateness of these seems to lie in the fact that they provide pleasant changes which are in strong contrast with the ordinary occupations of most working lives, and that they give opportunity for the exercise of powers and good dispositions which, being too little used in the daily business of life, would become feeble or wholly lost. And then, as the most of us are optimists and hope for the best, we do not anticipate trouble that cannot be borne;—we believe the future is bright for us; and that the present, if dark, contains a bow of promise; that fairer flowers bloom than those which have faded and withered in our hand; that life is worth living for the light and perfume of the years to come. And who would know all? If we could rend the veil of the future so as to know what that future has in store for us how could we await the coming pleasure—how endure the thought of the coming pain? Yet, as Pascal says, we are never satisfied with the present. We anticipate the future as too slow, as if to hasten it on, or we recall time past as too swift—in order to stop its flight. "We scarcely bestow a thought," he says, "upon the present, or if we do it is only that we may borrow light from it to bestow on the future; the present is never in our view; the past and the present are our means, but the future alone is our object." Thus we never live, but we hope to live; and so being ever preparing to be happy it is most certain we shall never be so if we do not aspire to some other felicity than can ever be enjoyed in the little cycle of our earthly life.

Christmas.

The flocks were wrapp'd in slumber along the dewy ground,
The Shepherds lay in silence keeping watch on all around,
The little thought such sight to see before their watch should
cease,
Now Glory be to God on High, and on earth be Peace.

The Angel of the Lord came down in floods of dazzling light,
Above the brightness of the Sun when he goes forth with might;
His voice, it was so wondrous sweet, it made their hearts to thrill;
Now Glory be to God on High, and unto men Goodwill.

Fear not, he said, I bring glad news: in David's town this Morn,
To you and all the world a Saviour, Christ the Lord is born,
This day is born the Saviour Christ, to save us from all ill:
Now glory be to God on High, and unto men Goodwill.

Then opened Heaven's Chancel, while the Shepherds gazed in fear,
Out trooped the Choir of Angels: oh, the blessedness to hear!
And loud they sang as though the Heavens were not enough to fill;
Now Glory be to God on High, and unto men Goodwill.

Oh, praise the Lord of Hosts Who sent His Singers sweet that
night,
From the Holy place of Heaven, from the Choir that needs no light;
Let love this holy Season keep, let strife and turmoil cease,
GAnd lory be to God on High, and on the earth be Peace.

Woman's Duties at Home.

BY MRS. EVERED POOLE.

(Continued.)

DUTY AS A WIFE.

II. *Wife*.—The daughter steps out of the home life into a wider sphere—that of wifehood, and the shelter of her husband's home. Life enlarges—it becomes like a trellis work, vined over with dependencies, many things weak and lovely clinging to it—a central sun reflecting, though not lessening its light in the many orbs clustering around it. Surely a wife's first duty is to *grow*, and with a wider sphere to see that mind, experience, and sympathy expand.

Some "advanced women" think marriage narrows and cramps a woman's mental activities.

There is no reason that it should, though they have a foundation in fact for their belief.

Many women look upon marriage as a goal; once attained the woman definitely *sinks*; she becomes the household drudge, the overworked, harassed mother of children, worn out in the service of husband and children. *The fault is not in the fact of marriage, but in the woman and her training.*

NEED OF TRAINING.

Girls often undertake the responsibilities of married life without *thought or training*, duties crowd in on them, domestic cares, capable of engrossing all day and half the night, absorb all their attention, they aim at being "Good wives and mothers;" and to this end "because self-sacrifice is always easier to a woman than self-culture," everything must make way for the effort "to make both ends meet."

Girls of the upper class give up the pursuits of their girlhood, throw aside books, accomplishments, mental recreations to perform so-called "home duties" and so decay sets in, mental and spiritual.

A mind soon loses its *power of application*, and only little things can be grasped and enjoyed.

With our working classes we see the same thing, the smart, neat servant, the comely, well-dressed business girl, often after a year or two's marriage, becomes a slovenly, ill-dressed, hard-featured woman. Dulness of mind, and dowdiness of body are sure to effect the happy intercourse between husband and wife, and make life so prosaic, and matter-of-fact to both, that they grow indifferent to one another, nay, even contemptuous of each other's feelings and tastes. Surely there is no excuse in these days of easily acquired knowledge, cheap scientific classes, and lectures, Mothers' Unions, Women's Guilds, and the hundred and one opportunities, ever to the working classes of mental growth and improvement, for any woman to *stagnate*. There is no reason why a wife should not take a deep and keen interest in all kinds of outside work, far-reaching matters of religion, philanthropy, learning, politics, without for one

moment forgetting her womanliness or her proud claim to be called a "good wife."

All these interests broaden her mind, and outside interests should prove rather helpful than fatal to wisely duty.

MARRING A HOME.

But take care lest your very devotion to husband and children becomes so absorbing as to leave room for nothing else, and to warp your whole character. Many a home is marred by the fatal exclusiveness of the wife and mother's love. You will see a woman, unselfish in and for herself, selfish and grasping for her dear ones, mean in her actions, warped in her judgment, violently prejudiced in her actions through her intense, absorbing, jealous love for her husband and children. Avoid narrowness of *love* as much as narrowness of mind!

There is not a wife in this hall to-night who will not agree with me that a husband is a delicate creature and requires *very careful handling*!

If you consider it your husband's duty to give a goodly portion of his time to your society, do see that your society is worth having when he wants to enjoy it. To this end I think it is every wife's duty to be pleasing in person, and you may be just as pleasing in a print gown as in a *crepon* costume.

DUTY TO HUSBAND.

Men have *their* little weaknesses, have they not? And a man likes to be complimented above all things, and nothing compliments him better than for a woman to be evidently desirous of attracting his admiration, and securing his attention. But sometimes quite a different picture greets the husband's eyes—curl-papers (please pardon me), a good old faded, stained dressing-gown, slippers out at toes and down at heels, make a singularly unattractive picture, and such a slatternly woman could never tempt a kindly kiss. Depend upon it there is no one in the world in whose eyes it is so much your interest to look well as those of your husband. For on retaining his esteem and admiration mainly depends your life's happiness.

Careless in those matters, an untidy wife, with an untidy house and untidy children, you absolutely cast away from you your strongest influence and charm. Every man has a right to a well-dressed, well-mannered wife, if he has chosen her as mother of his children and mistress of his household, large or small. *Don't* grow careless of your dress and habits. What a husband wants—and you must pardon such an expression, utterly unorthodox, I am sure, in a Congress meeting—but what he wants in a wife is, "a thorough chum," one sharing his tastes and pursuits as far as possible, his best and safest comrade; so that he may feel that *one* ear at least is open to him, *one* heart will not misconstrue him, *one* faithful love will always condone his faults. It is a wife's supreme duty to be the husband's comforter when trouble comes, and the sorrow of heart.

Many a woman like a spoilt child in the sunshine, the disciple of indolence and frivolity, comes out like a heroine in the dark days of trouble.

You make a mistake, you men, if you keep your business troubles and worries from your wives. None so fit to share them. None so love to make sacrifice.

The wife who thus fulfils her duty will only have one trouble—your husband will get to love his home so much, and your presence in it will be so indispensable, that the little pleasure your soul so loves, in the form of "little cups of tea at your neighbors," and sundry visits to aunts, uncles, and cousins, will be seriously curtailed at his wish.

Surely it is the duty of a true wife to be her husband's helpmeet, not merely his housekeeper or his plaything. I would rather define it as his business partner. If your husband sees you looking closely after his interests in the matter of his income, careful in clothes you wear, food you buy, the home and its appurtenances, he will willingly and gladly appreciate your character and your help.

(To be Continued.)

MISSION FIELD.

On the West Coast of Vancouver Island.

Notes of a Missionary Trip

BY M. SWARTOUT.

Oct. 21st.—In camp by the great Alberni Canal. A good blazing fire of drift-wood, a log for a seat, and a knee for a table—thus we write.

We left Alberni to-day, at about 2 p.m., for Ucluelot, Claoquaht and Ahousah. A strong head-wind made progress slow and we only covered some five miles before evening drew on and we decided to have supper and wait for the wind to fall.

During the meal the conversation turned upon the new law for putting a stop to the potlaches, and my Indian—Kay-hai-ce-tin, by the whites called Charley Hayricks,—an intelligent fellow, told me that some of his people sarcastically proposed to stop potlatching of their own account if the white men would stop drinking whiskey! He drew a comparison between the whiskey habit and the custom of giving "potlaches," and remarked that it was the whiskey that was killing the Indian—not the potlatch. One of the Alberni chiefs, last Saturday, spoke to me in the same strain. "Don't come to me," he said, in a tone of withering scorn, "about whiskey. Indians don't make whiskey, Indians make dry salmon. Burn the whiskey houses if you want us to stop drinking."

As to the recent "Potlatch Prohibition Law," there is a great deal of discussion among the Indians. The old men, in especial, are very bitter at the interference with their customs. They have "cast their bread upon the waters" in former days and now, in C.'s age, look for the return from the potlatches given by younger men. One old man counted up some twenty or thirty dollars he annually received through the potlaches—and he did not suppose the great queen would compensate him to that extent if she prohibited the give-away feasts. Instead of being "only an Indian" had he been a white liquor dealer, he might have some hope of success in protesting against the "Prohibition"—and, at least, claim compensation.

It looked something like rain to-night so we have constructed a "house," instead of sleeping out—as I have before now done at this very place. And such a cozy house too! I found an old canoe among the driftwood on the shore. We carried it over to the fire, thoroughly dried it, and made our bed in it—spreading a sail over it. There it is now, behind a large log, as nice a sleeping place as one would wish.

Oct. 22.—The day began threateningly. With the earliest dawn we left our comfortable quarter—and away down the canal. Canal! a huge canal! Fiord, a better name—a long arm of the sea stretching inland in a mighty effort to cut this great island in twain. Down we go. Almost every foot of the way is full of legendary interest, full also of an interest to us that is not legendary. At that house, yonder, we found shelter one night, after an exhausting day's labor, and ensuing fainting spell. Here, we ran for shelter, in a fair wind,—fair but too strong for safety. There we were caught, just before daylight, in a squall, which gave us an anxious hour ere the light of morning enabled us to discern our surroundings—on so on. Down we go around Copper Mountain, past China Creek, up which are the famous gold mines; past the Nahmint River, near whose head waters roam the lordly wapito; past the new gold claim on the Coleman ranch; leaving Hawcluck, leasht Inlet, at whose head lies the squalid village of the Hawclucklessalits—down to Barclay Sound, where we catch the first glimpse of the wide Pacific in the distance. We pass the time in exchanging thoughts—my Indian giving a detailed description of the "mutiny" on the schooner *C. D. Rand*, last year, in which he was a principal; and describing also the character of his late father who, it would seem, was one of the ideal "noble ruffians," worshipping according to the light given him, the One Great Spirit, and living a holy life.

The sun sinks in a bank of distant cloud through which its strong red rays force themselves mellowing the sea with their dying effort, and at dark we find ourselves at Klayhoa, whose proximity is indicated by the smell of dog-fish oil! The scent of dog-fish in the air, dog-fish on the beach—piles of it—or its offal, as I found to my sorrow upon coming into contact with one heap after dark—oh what a perfume! How can I ever sleep there? But I consoled myself with the thought that it would not be so strong inside the house. House! Yes, in this case, a real house with a gable roof, and almost as good as a small cow-shed upon a respectable farm—the best house in the place (we are always given the best). The ordinary Indian house is a very crude flat-roofed (or nearly so) split-cedar boarded, floorless, smoke-dried affair and bears a strong family resemblance to the physiognomy of the old, wrinkled, sore-eyed faces of the ancients, and to their dried fish,

which is their principal article of diet. A collection of such houses—perhaps three or four, perhaps a dozen—always located upon the beach, or very near to the water—constitutes the old-fashioned *Siwash rancherie*. Here may be seen the aborigines in his native glory. Old men with a cloth wound, turban-like, about their heads—a shirt and a blanket making up the rest of their costume—reclining lazily outside; or, as in the early morning, squatting upon the beach watching intently for the first glimpse of the morning sun, devout attention to which ensures long life; old women cleaning fish, preparatory to drying, or boiling dog-fish oil according to season; stark naked children playing about; dogs snarling and fighting; decaying fish and fish offal polluting the atmosphere, and filth everywhere—this is a sight met with everywhere on this coast.

Some of the young men have begun to build modernized houses, and on the principal rancheries some very good buildings are being put up, so that a few years will doubtless witness a great change in the appearance of the *Siwash rancherie*.

At Klayhoa we met old friends who gave us a house, and a mat to spread our blankets upon, and also cooked our supper on their fire, and helped us to eat it as well; a meal, I may say, I partook of very sparingly. After supper we got the few people at present staying here, together, read the Old Book to them, had prayer, and then, after a lunch of saltless salmon, provided by our host, to sleep.

Oct. 23.—With the smell of dog-fish oil and offal clinging to us, and a hurriedly drawn cup of tea in our tin, we leave the friendly shelter of the ranch, leaving too, not all, but a part, of the small colony of camp-followers connected with such shelters, and away for Ucluelot. Passing through the central group of islands, extending some five miles along our route, we emerge into the "Western Passage," a wide channel exposed to the storms and swells of the Pacific. To-day we have a fair wind and speed along pleasantly. There in the distance, as I write, is an Indian schooner making its way to Ucluelot. Two canoes are also in sight. We are outsailing the schooner, but gradually the canoes and ourselves draw together, and in company we enter the harbor. Ah, this is like home again. In fact this is the nearest approach to home we have on earth, temporarily deserted it is true, but looked upon as home. And we love the place, not because of its beautifully paved streets, for streets it has not; nor because it has many fine houses, churches, schools, or even white inhabitants, for these are all yet in the future, nor a few scattered settlers' houses. But we love it because there is nature in all its beauty—the great sea, the pathless forests, the pure fresh air; because here we have perfect freedom from the trammels of conventionalism; and because it is home.

Yonder is the familiar form of brother Russell, by his house on the rancherie waiting to bid us welcome. A warm welcome it was and a good warm meal too. Then followed a visit to my temporarily deserted house, a visit to the Indians, a visit to the store, returning at night alone to prepare food and medicine (yes we are doctors as well as missionaries, out here—and I might add we are also school teachers, carpenters and general advisers) for a trip up the coast on the morrow, and, at near midnight, to sleep.

Oct. 24.—Breakfasted with Mr. Russell, and together with him and his good wife, who are interested in this trip to their probable future home, we pulled out of the harbor, hoisted sail and found ourselves on the broad Pacific, not an arm of it, but the great, rolling, treacherous, yet withal glorious ocean, whose waves at the same breath wash the shores of Orient and Occident, Arctic and Antarctic regions, with scarcely an isle or a rock to break the monotony of their ceaseless heaving. North-West our course. Our boat flew over the waters with the fresh wind; quickly we leave the rocky promontory outside Ucluelot Inlet and pass the rugged shore which for miles stretched away from Ucluelot, then the great "Long Beach" comes in sight, where the wreckage of thousands of miles is brought by the ocean currents. The wind dropping slightly, we raise a second sail, and thus reinforced, maintain our speed. At first we are all in good humor, but soon there were signs of a change. First Mrs. R. began to turn pale; then it became convenient for her to lie down—and later to get up—quickly—and a certain spasmodic attempt to see what was going on in the depths beneath told the tale of a strife within. The rest of us made merry, of course. What else could we do? Soon Mr. R. showed signs of weakening, and, although he said he was not sick, a very quick movement and it was all over, and the fishes were fed, but I forbear. Glad to say I never get seasick, so I laughed again.

But now we have a change of weather. The long threatened rain has come. Everything is made as comfortable as possible, and on we fly. We pass Long Beach and wend our way through rocky islets in a wilderness of waters, rocks and foam. Here we

We pass the last promontory before entering Claoquaht Sound is to be seen some wonderful sights—the promontory itself, lifting its head out into the ocean as if in defiance of its power; the trees on the land, half dead and bent by the storms of the ages; the great wave rolling in upon the shore, piling themselves upon each other in their anxiety to scale the obstructing rocks. Here, in one spot, caught between two rocks the waters recoil, lift themselves suddenly in the air like a mighty serpent preparing to strike its prey, dash upon the rocks again and shake themselves in furious rage like a baffled beast. Here also the mountainous coast-line of this island is seen to good advantage, most beautiful are some of the peaks, in one spot assuming the appearance of huge saw teeth (badly in need of filing) and in another becoming great cones—three in a row—with stakes rising from their centres. Peaks rising singly, or scattered pell-mell; in orderly array, or thrown together; all flooded by the glory of the rising and setting sun. Where can be found grander, wilder, or more beautiful scenery,

Leaving all this behind we pass in safety to the calm waters of Claoquaht Sound and in another hour we reach the friendly and hospitable home of Mr. Jacobson, store-keeper, whose cheery little wife soon had a lunch for us while we dried ourselves by the welcome fire. This place is an ideal summer resort, combining quiet waters, green grass, sandy beaches, sea bathing, and other advantages in one beautiful spot. I have read of the dreamy lands of the east, where mild weather beautiful scenery and strange peoples attract the visitor. Claoquaht always reminds me of such a place. The village of the Claoquaht tribe of Indians is one of the most advanced on this coast, nearly all the houses are of modern build, most of them gaily painted, some well finished.

It was in this vicinity many years ago that the tragedy portrayed in Irving's "Astoria" took place—a crew of twenty men being murdered by the Claoquaht and Ahousahts, with the exception of one who, desperately wounded, while the Indians were engaged in celebrating their victory on deck, crawled to the powder magazine touched a match and blew up vessel, himself and savages. The Indians have not forgotten this terrible deed and my man gave me their version of it while on this trip, which practically substantiates that given above.

By night we reach Kilsomaht where only one family is found at home the rest being absent salmon fishing. Here we were treated with respect and given the best part of the raised bench-like bed surrounding a large room with a floor (1) to sleep upon and we ought to have slept, but somehow the half the night was spent or seemed to be, in a vain effort to catch certain little mites. One would fasten its talons, if talons it has (I never got under the microscope) in my flesh and prepare to dig a hole with its tusk (same comment applies) with a view one might fancy of there planting a flag staff on which to raise his territorial flag. But just then with murder in my heart my hand would creep stealthily down to the disputed territory and suddenly pounce upon the unsuspecting intruder with the assurance of victory when lo, the scene was changed the enemy had flown (jumped is a better expression or hopped!) only to commence operations at another point of the compass, but still on my territory.

Oct 25.—Morning came at last, and the last look we had of the lonely ranch showed the last man wending his way in a blanket over the rocks away from the houses. Shortly after, from the distance, we could hear a series of yelping sounds, as of a dog who had become too old or lazy to show much energy. On inquiry we found it was our late friend in the sea bathing and—*praying!* Poor soul, ah poor soul when shall they understand that God is not worshipped thus and that the morning sun is not God!

Ahousaht next. This our objective point and the largest tribe of Indians in the field we are at present endeavoring to cover. Years ago the Ahousahts lived not far from Kilsomaht, but coveting the land of another more favored tribe, they swept down upon it one night, and no one was left to tell the story of how they died. The conquerors (murderers a better name) then took possession, and to day their descendants are enjoying the ill-gotten territory. Besides this episode, and the event mentioned before in which Claoquahts and Ahousahts combined, the latter received a bombardment from a man of war not many years ago for murdering two men on a trading sloop, and to-day there is there a young man one of the brightest in the place who learned English while serving a term in jail for attempted murder of a white man. The Ahousahts bear the hardest reputation of any tribe on the coast, and have said to be opposed to all missionary effort amongst them—but I fear they have been over-rated. At any rate our object is to open a mission station and school in their midst.

The first indication of the proximity of the village—as we creep along the shore in a mist—is a box gaily decorated, hanging in a tree. Thus they bury their dead. Then we pass a canyon given up to the dead—and later a sail boat with mast and hal-

yards decorated. Then the village itself came in view—a large collection of houses, huddled together,—a mixture of the old and the new. We at first pass the village and lunch at a store kept by a white man, whose hospitality we thoroughly appreciated and who also won the heart of our guide with a plug of tobacco, Charley slyly insinuating that this was a real gentleman—and some people never gave him tobacco a hint we did not care to take advantage of. There is another store—kept also by a white man, at Ahousaht—but these two men are the only whites in the place, and there is not a white woman.

In the afternoon we visited the Indians, and found them anxious for a school—and not at all savage-like in their manners,—in fact we were quite impressed with their frankness, and kindness. We arranged to open a school in the course of a few weeks, and then invited them to return in the evening to a service, which they attended in goodly numbers. I am very hopeful that the future history of Ahousaht will be written with a differently colored ink than its past.

We accepted the invitation of Mr. McDougall, the gentlemanly storekeeper, to remain over night with him, and thus found comfortable quarters.

Oct. 26.—This morning we turned our boat's prow towards home. Before us lie nearly one hundred miles of water to be passed, and little hope of fair winds. We first reached Claoquaht, calling again at the Kilsomaht ranch on our way. Here, at Claoquaht, we purpose spending the Sabbath, as we cannot reach Ulnulet in one day. I endeavored this afternoon to get the two stores at Claoquaht to close for Sunday, but with little avail. Each man expresses himself as willing to close, but each one is suspicious of the other and not willing to take a little risk. Claoquaht is nominally a Roman Catholic village, and the people speak of their priest—but where he is they do not know, and whether he will ever return they cannot tell. For months now there has been no missionary there. There are two policemen here also, and a police patrol schooner, whose outstretched wings to-night loomed up through the mist like a spectre.

We are being treated here like princes. A good house is given us; a bedstead, the only one, is put at our disposal; the only table likewise, while our hosts slept and ate on the floor. A loaf of bread was bought and presented us and, besides, a hanging lamp was purchased and hung in the room.

I hear much about the despised Indian. I am told he is useless and should not be allowed to live, but with all our boasted superiority, I have yet to meet a white man who is more hospitable than some of these very people, and I want here to write the name of *Ho-ho-muckts-mik*, commonly known as George of Claoquaht, as a gentleman worthy the name.

Oct. 27.—To day we held service with the Claoquahts three times, the evening service being the only one largely attended. Otherwise we spent the day as quietly as possible. At the evening service there was an interruption. While all were interested in the pictures and descriptions given illustrative of the Life of our Lord, there was a cry of *fire*, and just as it is in a city, there was an excitement. The cry, however, proved a false one, and quiet was soon restored.

The Claoquahts are very anxious for a school and suggested that they might unite with the Kilsomahts in attending a school if we would provide a teacher, but we have neither man nor money. Too many men are engaged in rubbing each other's elbows, and trespassing upon each other's "right of way" in the cities and towns of our land for one to be spared for this place, and too much money is required for palatial buildings, called churches, luxurious furnishings, trained singers etc., to allow of a few hundred dollars being spent here in maintaining a school-teacher, who would at the same time be a missionary, preacher, choir, and sexton—ah me—the time is long in coming when there shall be a right conception of our duty. True this work is an expensive work—and those who deprive themselves of no luxury, but in the cozy precincts of their own dwellings enjoy every comfort that wealth can buy—have no hesitancy in telling us so—but when we remember that the Indian has to be educated before he can comprehend spiritual truth—a burden that is laid upon us, and that we are also expected to civilize him, teach him to be a man, and a fit citizen of our country, besides doing that which we conceive to be our principal work, preaching and teaching the gospel, it can be readily seen that the work is not one to be easily accomplished, and no occasional visit of an itinerant missionary can ever accomplish it. Besides when we remember the great difficulty of covering the distances in these waters—not to mention the distances themselves, which are by no means insignificant, it must be recognized as an impossibility to do this work without expense.

Oct. 28.—Rose at 8.20 a.m., and prepared to continue our return journey. Having loaded our boat and got in we found she would not float and so had to wait for the ebb-tide, which time we spent in singing hymns. Reached the outside water in time to see a glorious sunrise, and at night after a long weary day's hard pulling entered Ulnulet harbor, where we spent the day arranging for building a school house.

Oct. 30.—Charley and I left, taking dinner at *Ma-ah-Ka-a* and sleeping at *Kayts-na-a* where we found some of our school children, one, a little boy, keeping the rest informed of the approach of the Sabbath, and spending the day in singing hymns, so the Indian told me. Next day we passed Anderson's camp, where is one of the greatest deposits of iron in the world, so I am told, and reached *Ho Kioath* where the rain fell furiously and put an end to any thought of further travelling. Service at night—well attended—and next day Nov. 1. arrived at Ahousaht near midnight having made in all about two hundred miles in a journey, without accident or special incident, grateful to be where we could get a good cleaning up—and rid of some of our encumbrances.

ORDINATION OF PASTORS IN A SCOTTISH KIRK.



HIDDEN TEXT AND CATECHISM.

CATECHISM.					TEXT.				
ARE	THE	OF	NEW	SACRAMENTS	TO	THEREFORE	WORTH	LOVE	ILL
THE	TESTAMENT	BAPTISM	AND	LORD'S	THE	FULFILLING	NO	OF	IS
		THE	SUPPER		HIS	THE	LOVE	LAW	NEIGHBOR

FOR THE SABBATH SCHOOL

International S. S. Lesson.

LESSON I.—THE FORERUNNER OF CHRIST.—JAN. 4.

(Luke i. 5-17.)

GOLDEN TEXT.—"Thou shalt go before the face of the Lord to prepare His ways."—Luke i. 76.

CENTRAL TRUTH.—Heralds of Christ.

ANALYSIS—**RIGHTEOUS PARENTS**, v. 5-9.
REVELATION in PRAYER, v. 10-17.

TIME AND PLACE.—B.C. 6; in the temple at Jerusalem.

INTRODUCTORY.—We begin this week six months of study in the Gospel by Luke, a series of lessons in which our Saviour is of course the central figure. It is our intention in these notes to follow a method somewhat differing from that which we have pursued in the past; instead of commenting on the lesson as outlined in our analysis we will follow it verse by verse, seeking rather to find the spiritual teaching of the text, than to elaborate the account as given in the Bible. We will be glad to hear what our readers think of this change.

V. 5. **IN THE DAYS OF HEROD.**—Herod was an Idumean by birth, and only Jew by policy, thus for the first time the throne of Judah was filled by a man neither of Jewish birth nor ancestry, an evident fulfillment of Gen. xlix. 10. **LACHANAS OF THE COURSE OF ABIA.**—He was not high priest, but one chosen by lot to burn incense. He could not enter the Holy of holies. He was the descendant of Abia, the eighth son of Ithamar, son of Aaron (1 Chron. xxiv.) His wife was of the daughters of Aaron.—She was also of priestly descent. So John was of noble parentage, a lineal descendant of Aaron on both sides of the family. The families of Aaron and David were honored as none else; with one was made the covenant of priesthood from which came John the Herald, with the other the covenant of Royalty from which came Christ the Saviour.

V. 6. **RIGHTEOUS BEFORE GOD.**—They who are righteous before God are righteous indeed. They did not merely conform to ordinances, but they kept commandments, of the keeping of which God alone could be judge. The little word *not* indicates a harmony of life and purpose. It is the inner life that affects God's choice or rejection of men and women for His service.

V. 7. **BOTH WERE WELL STRICKEN IN YEARS.**—A parallel to the case of Abraham and Sarah, (Gen. ix. 30, xvii. 17.) The miraculous was present in the births of Isaac, John and Christ, and all three were heralded in much the same way.

V. 8. **IN THE ORDER OF HIS COURSE.**—He was doing his duty, and the path of duty and obedience is the path of blessing and God's favor. Paul says, "We have need of patience that AFTER we have done the will of God we may receive the promise," these Godly people had borne long the reproach of childlessness, but faithful to the doing of God's will they are at last richly rewarded.

V. 10. **THE PEOPLE WERE PRAYING WITHOUT.**—Within the temple the priest was offering incense, a striking type of Christ apart from whose intercession as High Priest our prayers were vain.

V. 11. **AN ANGEL OF THE LORD.**—The first revelation of this kind in 400 years of gloom. It was at the altar of intercession that the angel stood, it was at the hour of prayer the blessing was bestowed. Neglect not your time of meeting with God; be as true to your engagements with Him, as Zacharias was to his priestly duties. Had he allowed some unworthy reason to prevent his attendance he would have lost the rich reward that God had for him. How much we often lose by allowing other things to crowd out or encroach upon our time of communion with God.

V. 13. **THY PRAYER IS HEARD.**—Zacharias had no doubt been praying for a long time; but he had not given up, and now the answer came. Had God answered his prayers earlier He could not have given him a John the Baptist, for the time was not ready; yet, proudly, the old saint wondered why his petitions seemed to rise unheard. So is it with us; we pray, but because the answer is not immediate we are disappointed, and we desist from our pleading. This is wrong. God delays blessings to make them greater, and if we with patience do His will we may confidently look for the fulfillment of His promise. **A SON . . . JOHN.**—"The greatest joy and honor of the Hebrew woman. John means God's gracious gift."

V. 15. **GREAT IN THE SIGHT OF THE LORD.**—Again the emphasis is laid upon the inner life, unseen by man, but visible to God. How many of the world's great men are pigmies in God's sight, how many of those it despises are morally and spiritually giants before Him. **SHALL I DRINK NEITHER WINE NOR STRONG DRINK.**—They who would herald Christ must be free from the pollution of alcohol; the lips upon which is the taint of strong drink are not fit to breathe that all-prevailing Name. **FILLED WITH THE HOLY GHOST.**—"Do not drink with wine; but be filled with the Spirit," wrote

Paul to the Ephesians. The Spirit of God cannot dwell in a temple defiled by contact with the cup of intoxication. Let the Christian man if he would be Spirit filled, and the Christian Church if it would be Pentecostal separate themselves from all association with the accursed thing and turn towards it the face of undying opposition.

V. 16. **MANY SHALL HE TURN TO THE LORD.**—John was to be a soul winner. The qualifications already noticed fitted him for this noble work. He was to be such, by preaching repentance to the people and pointing them for pardon and the power to live a holy life to Christ the Lamb of God. So we must work if we would win souls. With hearts sincere before God, lives free from the pollution of the world's follies, and being filled with the Holy Ghost, we must preach the need of repentance and point to Christ as the Saviour.

CHRISTIAN ENDEAVOR.

Prayer.

First Day—Why to pray—Ps. cxlv. 8-10.
Second Day—How to pray—Matt. vi. 6-13.
Third Day—Where to pray—Ps. cxxxix. 7-12.
Fourth Day—When to pray—1 Chron. xvi. 8-15.
Fifth Day—To whom to pray—Ps. cxv. 1-18.
Sixth Day—For whom to pray—1 Tim. ii. 1-6.
PRAYER MEETING TOPIC, Dec. 12.—"Prayer: how to use it and enjoy it."—Luke xviii. 1-14.

Prayer Meeting Topics for 1896.

- Jan. 1.—One More Year, Luke xiii. 6-9.
" 8.—Our Guide Book, Ps. cxix. 97-112.
" 15.—The Great God, Isa. xl. 28-31.
" 22.—The Wonderful Saviour, Isa. liii.
" 29.—The Holy Spirit, John xiv. 16-26.
Feb. 5.—Foreign Missions, Ps. l.
" 12.—The First Temptation, Gen. iii.
" 19.—Saving Faith, James ii. 14-26.
" 26.—True Repentance, 2 Cor. vii. 9, 10.
Mar. 4.—Confessing Christ, Mat. x. 32, 33.
" 11.—How to Pray, Phil. iv. 6.
" 18.—The Ten Commandments, Ex. xx. 1-17.
" 25.—The Lord's Prayer, Matt. vi. 5-16.
Apr. 1.—Regeneration, John iii. 1-17.
" 8.—Justification, Gal. ii. 16-21.
" 15.—Adoption, Rom. viii. 1-17.
" 22.—Sanctification, Heb. xii. 5-13.
" 29.—Importance of Missions, Matt. xxviii. 16-20.
May 6.—Assurance and Perseverance, 1 John v. 1-13.
" 13.—Predestination and Free-will, Ephes. i. 1-14.
" 20.—The Church of Christ, Ephes. iv. 1-16.
" 27.—Baptism, Acts viii. 26-40.
June 3.—The Lord's Supper, Matt. xxvi. 20-30.
" 10.—The Coming of Christ, 1 Thess. iv. 13-18.
" 17.—The General Judgment, Rom. xii. 8-12.
" 24.—The Everlasting Home, Rev. ii. 9-17.
July 1.—The Place of Punishment, Mark x. 43-50.
" 8.—The Attractions of Christ, John xii. 32.
" 15.—Obedience, Acts v. 25-42.
" 22.—Patience, James v. 7-11.
" 29.—Christian Citizenship, Rom. xiii. 1-8.
Aug. 5.—Humility, 1 Peter v. 1-7.
" 12.—The Forgiving Spirit, Ephes. iv. 25-32.
" 19.—Temperance, Prov. xxiii. 29-32.
" 26.—Confession of Sin, Prov. xxviii. 13.
Sept. 2.—Rejoicing in Hope, Rom. v. 1-5.
" 9.—Systematic Beneficence, 1 Cor. xvi. 1, 2.
" 16.—The Training of the Young, Deut. vi. 1-9.
" 23.—The Great Aim in Life, 1 Cor. x. 31.
" 30.—Un evangelized People Near Us, Mark v. 18-20.
Oct. 7.—Witness Bearing, Isa. xliii. 10-12.
" 14.—Christian Work, Titus ii. 7-10.
" 21.—Self-denial, Luke ix. 23-26.
" 28.—The Sabbath School, Ps. lxxviii. 1-7.
Nov. 4.—Young People's Work, 1 Tim. iv. 12.
" 11.—Woman's Work for Christ, Phil. iv. 1-3.
" 18.—Christian Love, 1 Cor. xiii.
" 25.—Praise and Thanksgiving, Ps. cxvi. 17, 18.
Dec. 2.—Personal Influence, Matt. v. 13-16.
" 9.—The Sabbath, Mark ii. 23-28.
" 16.—Danger of Unbelief, Heb. iii.
" 23.—The Child Jesus, Matt. ii.
" 30.—What Hath God Wrought? Num. xliii. 24

Looks into Books.

KNOX COLLEGE.

The Jubilee Memorial Volume.

As subscribers to the memorial volume are continually making inquiry as to the date at which the book is to be published, and as such correspondence is increasing, it seems desirable that this brief statement be sent to the columns of the PRESBYTERIAN REVIEW. It gives the committee pleasure to announce that an earnest effort is being made to place the volume on sale, and to fill all advance orders, not later than next April.

But a vast amount of work remains to be overtaken, and patience is likely to continue to be as much a necessary grace on the part of any of the subscribers. Much of the information required is difficult to obtain. Much of the information volunteered is plainly in view of verification. Much of the information asked for is supplied in such a partial way that it has to be asked for again. Thus delays,—generally quite needless delays, often ratherasperating delays,—have from the first confronted the Committee at every.

Take for example that section of the volume which is to be devoted to the graduates of the College, and for which items of biographical information have been diligently sought for during the past twelve months. A year ago a blank form, containing a series of inquiries, was mailed to every Alumnus of the Institution. Time and pains were cheerfully expended in ascertaining the correct addresses of the graduates, many of whom live abroad, and some of whom did not eventually enter the ministry. And what was the result? About one half of the blanks were not returned until the Secretary repeated the request that they be returned "at once"; and fully one-third of them have not been returned yet! Will every Alumnus who has not filled out and remailed the blank in question kindly remail it this week. Is it not the wish of the Committee to omit from the honorary roll which is being prepared even one name that ought to appear in it; hence every effort is still being put forth to make the record complete. If additional blanks are needed, they may be had for the asking.

It is gratifying to be assured by many an evidence that the Memorial Volume will be greeted with a very cordial welcome.

LOTIS H. JORDAN.

278 Jarvis St., Toronto. Sec'y Publication Committee.

THE FOLLY OF ATHEISM, by the Rev. George Sexton, M.A., LL.D., M.D., etc. Toronto, W. Briggs, Methodist Book Room, 40 cents.

This is a new edition (the third) of a well-known publication by the celebrated Dr. Sexton. The argument of the author proceeds link by link until a conclusion is reached that no infidel sophistry can gainsay. Reason, logic, philosophy and modern science are all drawn upon and the language employed is at once clear, simple and eloquent. No sceptic has ever attempted to reply to the doctor's arguments although they have been brought under the notice of all the leading Freethinkers, as well in the old country as in the United States and Canada. The book has been unstintingly praised both by the English and American press.

THE ELEMENTS OF THE HIGHER CRITICISM, by Andrew C. Zeno, Professor of Biblical Theology in McCormick Theological Seminary. Chicago, Funk & Wagnalls; New York, London and Toronto.

This is a timely book of 254 pages and supplies a real need in theological literature, being an attempt to state in something like scientific form the principles of the Higher Criticism about which there is so much needless alarm in many quarters. He shows clearly that the Higher Criticism of the Bible is merely a method for determining the origin, literary form, and value of the sacred writings from the evidence furnished by the contents of the books themselves. It is therefore one of the sources of our information regarding these books, to be taken into account along with other sources that may be available for the purpose of arriving at the most certain conclusions. As such the use of it is perfectly legitimate and often valuable, the important thing being to secure that it shall proceed according to sound principles. Of course many previous attempts to determine what these sound principles are have been made but for the most part these have been incidental to the discussion of some particular problem. It was time the whole subject was put upon a more scientific basis and arranged in a more systematic form. Prof. Zeno's book is fairly successful. The first chapter on the significance of the name "Higher Criticism" is perhaps needlessly abstruse and repellent to a tyro. It would also have made the work more intelligible to many readers if there had been a chapter somewhere near the beginning containing a methodical statement of the various sources of information

as to the origin of the books of the Bible, so that the results of the Higher Criticism might be seen to fall into their proper place as one of several lines of evidence to be considered. But his discussion of the principles on which it should be conducted is all through clear, sensible, judicious and conspicuously fair. His treatment of the influence of philosophic or dogmatic presuppositions and of the attitude of the critic towards traditional views is particularly good. The book is one that is well suited for junior theological students and for intelligent laymen who desire to get some clear idea of a subject that is a good deal more talked about than understood. The volume has a full index and is conveniently arranged for reference.

The December number of *The Preachers' Magazine*, Wilbur B. Ketcham, New York, contains 37 pages of sermons and sermon material drawn from both sides of the Atlantic, much of it having special reference to the Christmas season. It includes contributions from Dr. Berry, Dr. Parker, Mark Guy Pearse and S. Baring Gould as well as from others whose names are not yet so well-known. The subscription price is \$1.50 per year in advance with a great variety of premium offers tempting to lovers of wholesome religious books.

Sceptical Homage to Christ, being Concessions of Unbelievers to the Person and Teaching of Jesus, by George Sexton, M.A., M.D., LL.D., etc. Toronto, W. Briggs, Methodist Book Room, 25 cents.

This is one of the most useful little books that we have seen for a long time. It contains a great number of quotations from the sceptical writers both of the present day and of the past, in which they are shown to have conceded so much to Christ and Christianity as to make their position not simply untenable but ridiculous. The book is unique of its kind and displays a vast amount of reading of sceptical works on the part of the author. It is calculated to do great good and should have a large sale.

The December number of the *Electric Magazine* comprises a score or so of articles selected from the standard foreign periodicals, with a special view to interesting American readers, and giving a wide and general variety of subject and treatment. From the sedate and sober ethical and scientific articles with which this monthly generally begins, to the short sketches from *Temple Bar* and fiction reprinted from such lighter publications as the *Cornhill* and the *Gentleman's Magazine*, there is not one selection in this magazine which does not repay perusal. The opening article is by W. S. Lilly, and is entitled "The New Spirit in History." Worthy of its place next is Professor Ford's thoughtful, if somewhat materialistic, "Ethical Solution of our Social Problem." The third of the trio of articles in this vein is from the *English National Review* and is a discussion of "Gaps in Agnostic Evolution." "The English Officer—as he was and as he is," as described by Col. H. Knollys, will be found a valuable and interesting paper. "The Story of Stambouloff's Fall," is likewise a good article. From other titles on the Index, we select at random, "A Medical View of the Miracles at Lourdes," "Book Collecting as a Fine Art," "Michaelmas Term at Oxford," "An Indian Station," "Granford Souvenirs," and "When We Were Boys."

A new biography of George Washington, by Professor Woodrow Wilson, of Princeton, will be a feature of *Harpers Magazine* during 1896. The first paper, which appears in the January Number, treats of the conditions of the colonies, with special reference to Virginia at the time of Washington's birth. The paper is fully illustrated with the earliest known portrait of Washington, five drawings by Howard Pyle, and other pictures.

From the Plum Pudding on its cover to the last page the Christmas number of *Harpers Round Table* fairly breathes Christmas.

WINTER EVENING GAME.

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 the 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 "Bible Pictures," which is very instructive, the "Authors," which familiarizes the player with books and quotations, and "Fore-sight" and exceedingly interesting game. Among the larger games for older players might be mentioned the *Louis*, *Scapple-Tennis Junior* and *Harrah*. Any or all of these will do much to make winter evenings pleasant for the young folks.

Correspondence.

Public Worship.

No. 1.

REV. DR. LAING, Convener of Committee on Public Worship.

SIR.—With your leave I submit the following remarks on the important subject now under the consideration of the Committee appointed by the General Assembly of the Presbyterian Church in Canada.

A distinctive feature of public worship in our Church is the absence of participation by the congregation in the service. Exclusive of the musical portion the whole service devolves upon or is performed by the minister alone. There are many persons, both laymen and ministers, who entertain the opinion that whatever may have been the causes which determined the present usages, the time has arrived when in the interests of the Church in Canada it is desirable to consider the extent to which these usages may be modified, so that a larger participation may be accorded to the congregation in the service of Divine worship.

As worship is now ordered the people enter their pews and throughout the whole service until the benediction is pronounced no opportunity is vouchsafed to them except to a very limited extent to take part in the service. All present are at liberty to join in the psalms and hymns when they are sung, but if the music selected be unfamiliar, or if any persons feel their own incapacity or for any reason sever, take no part in this portion of the service, such persons from the moment they enter the building to the time they leave it, continue to be silent listeners to whatever may be said or sung. Except by their presence they take no other part in the service than by assuming an erect or sitting posture as custom prescribes.

The minister offers the prayers and delivers the discourse. The thoughts to which he gives expression both in the prayers and in the sermon are his own. They are formulated in his own words and until so expressed are unknown to any individual. Members of the congregation, outwardly at least, take no part in the fulfilment of the purpose for which they have come together. It is difficult to recognize this service, partaking of the character of a monologism, as the highest development of united congregational worship under Presbyterian polity.

I submitted some thoughts on this subject at a meeting of the Theological Alumni of Queen's University last year. My remarks had special reference to congregational prayers, and they appeared in Queen's Quarterly for July, 1894. On that occasion I pointed out that public worship as a divinely appointed duty was incomplete without united supplications or joint prayers, that such form of prayer although essential to congregational worship is practically unknown in the Presbyterian system, that the congregation merely listen to the minister praying, as of necessity they listen to him preaching. On that occasion I ventured to submit facts and arguments which to my mind lead to the irresistible conclusion that change is desirable, that prayers ought to be joined in by the congregation to the fullest extent possible, and, consequently, they should be congregational prayers *de facto*, that they should be prayers familiar to the congregation and assented to by the Church courts on behalf of congregations, that precisely as we have for public use a book of praise with selections of sacred verse from many sources, we should likewise have a book of prayers for congregational use and that it should be in the hands of every member, that this book of prayers should not be a liturgy as commonly understood, but a collection of appropriate appeals of every kind to our Heavenly Father, not a mere manual of formal devotions to be constantly used without variation, but an ample repository of solemn and earnest supplications to the Great Author of our being to be drawn upon by the minister as he may consider expedient.

To preach, to exhort and to exhort is the function and high privilege of the minister. It is recognized to be his duty likewise to offer up special prayers when circumstances call for them. This function should remain unchanged, but in ordinary circumstances it must be obvious that every member of the congregation ought to have a foreknowledge of the prayer offered; that they should have the words before them, in order that all pre-

sent, even those who hear imperfectly, may readily follow the minister. They may do so inaudibly, the minister lending his voice to the congregation's prayer.

In suggesting the use of a Book of Prayers, there is no wish to diminish the simplicity of our worship. The object is to enable the whole congregation to unite in "praying with the understanding;" to promote reverence and to rivet attention; to lessen the tendency of any wandering of mind arising from imperfect hearing or other causes. The desire is to maintain sincerity of worship while increasing its propriety and solemnity. It is my opinion that these results will not be diminished by collecting for the use of ministers the most solemn, earnest and fervent examples of devotion expressed in words. These prayers being familiar to congregations each person would hear them from the pulpit as their own acknowledgment of the blessings they enjoy and the petitions they offer to heaven.

In another part of the service congregations might with propriety be allowed to take a fuller part. I refer to reading the Scriptures. I cannot but think that there should be placed in the hands of every member of the congregation a collection of passages both from the Old and the New Testament, selected for the purpose of responsive reading. The Psalms are, generally speaking, peculiarly appropriate, and fitting passages will be found throughout the sacred volume. The collection should be full and complete and it would rest with the minister to select for each service the passages to be read. I can see no reason why the alternate verses should not be read in a clear voice by one of the elders, the congregation following, audibly or inaudibly, as may be most agreeable to each individual. I respectfully submit that responsive reading in our Church could thus be made a simple, effective and profitable part of common worship.

These several suggestions, put in force, the books required for divine worship in the congregations would embrace the following:

1. The Holy Scriptures.
2. Selections for Responsive Reading.
3. The Book of Prayers.
4. The Book of Praise.

It may be found convenient to bind Nos. 2, 3 and 4 together so as to form one volume.

In my address at Queen's University I took upon myself to explain that a book of prayer for divine worship would be of special benefit in the outskirt of the Dominion. I now desire to add that until the larger book be ready for use some means should be provided of aiding devotions in the new settlements and elsewhere. I would respectfully submit to the consideration of the committee the expediency of at once publishing a small manual containing several forms of service, with a collection of prayers and instructions for their proper use by lay readers. A work of this kind would be a boon to each of the many widely separated small groups of Presbyterians in the North-West Territories and other remote districts who for the time are without a minister. It would be of great utility in maintaining worship and in building up young congregations. Such a manual issued under the sanction of the General Assembly would contribute to the advantages of pioneer settlements. It would equally tend to the advancement and extension of the Church.

SANDFORD FLEMING.

Ottawa, Nov. 26, 1895.

Wanted! A New Presbytery.

Editor PRESBYTERIAN REVIEW.

SIR.—The writer, who is an obscure session clerk, has more than once heard expression given to the fact that the Presbytery of Toronto is too large. I notice that the last meeting of that Presbytery was held out in the west end, and as the daily papers had it, to increase interest in that locality in the work of the Presbytery. This is as it should be. But out in the west end! Why, sir, the west end of Toronto Presbytery is thirty miles beyond Obalmers church! And what about eliciting the sympathy and inciting the interest of the grand sturdy Presbyterians who live away there?

This is not a new idea that has struck the writer, I have pondered the subject for years, and if you will permit me I will briefly state why I suggest it. I suggest it because I know during the twenty-three years I have lived out there that there are hundreds, aye many hundreds, of staunch

Presbyterians, the names of whom with their families are for decades written on communion rolls, who have never been at a regular meeting of Presbytery, and who in truth know little or nothing of its functions, or the important part the Presbytery holds as a church court, and as a portion of the great Presbyterian Church in Canada. It is only on rare occasions such as the ordination and induction of a new minister that anything approaching a meeting of Presbytery is over witnessed.

It may be interesting to many ministers, and to others in our church to learn that within the bounds of County Halton, the outlying district, or tail ends of no less than three Presbyteries, those at the head of this paper are to be found. To draw a line showing where these Presbyteries meet brings to mind sketches of gerrymandered constituencies, sometimes prominent in your city papers. I therefore suggest the formation of a new Presbytery, because ministers and sessions and congregations who are in the same and neighboring counties have their interest divided and weakened; the work that should be done in an united vineyard being stultified, retarded and wasted in many ways by belonging to separate Presbyteries.

I suggest the formation of a new Presbytery between Toronto, Guelph and Hamilton, because it is apparent to the veriest dullard that these outlying districts contain some of the finest churches and rural congregations in Canada, and contain as many Presbyterians to the square mile as any similar area in this province, and because, on account of their distance from the places where Presbytery meetings are held, much of the pride and prestige of being Presbyterians is unknown, and, because the undoubted beneficial result on the community of the Presbytery being in close touch with the sessions and congregations within its bounds is thus entirely lost.

I suggest a new Presbytery were it on no other account than of the distance and expense to ministers, representative elders, commissioners and others who would love to go and hear our collegiate men in solemn convocations deliberating on the various matters frequently of absorbing interest to the congregations within its bounds. It is expected that the expense of going to and from meetings of Presbytery of the minister and elder should be paid by the congregations; ask two-thirds of the treasurer and you will be told "there is no fund for that purpose." It cost too much time and money for either sessions or laymen to attend many meetings of Presbytery from this section; an early start and sometimes an hour's drive to the station before daylight; all day in the city and a return with weariness which dispels all inclination to repeat the operation. City Presbyterians are in closer!

I notice that the Boston Presbytery of New England has forty-nine churches and is preparing to divide. Toronto Presbytery has a similar number, and could very creditably do likewise.

From Toronto to Hamilton is, say, forty miles. Would it not be a fair proposal to let Toronto come five miles west of Yonge street and Hamilton to come as far east as, but not to touch either side of the Guelph road? Then a compact territory of the above mentioned tail-ends, with dimensions of thirty miles from east to west, and thirty miles from south to north could be created into a live, harmonious and much needed Presbytery. Every thinking man will be careful ere he throws cold water on these humble suggestions.

Call it what you will, but a new Presbytery is rapidly becoming a crying necessity, and could perhaps at first do better and more efficient work if held alternately in Brampton, Georgetown, Oakville, Acton and Milton. There are able ministers and sessions within the space named, well qualified to fill the highest office in the church, and specially well qualified to make the operation of the newly suggested Presbytery completely successful in every respect.

WALTER H. LINDSAT.

The following sums were received by Rev. W. Burns from "Lanark," and now acknowledged:—

Foreign Mission	\$20 00
Augmentations	30 00
Home Mission	20 00
	—
	\$70 00

Church News.

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

Montreal Notes.

THE stated quarterly meeting of the Presbytery of Montreal was held on the 17th inst. in Knox church. This meeting has usually been held hitherto in January, but it was thought that December would better suit the convenience of many of the members. There was a good attendance and interesting reports were given as to the various missionary operations conducted within the bounds of the Presbytery, Home, French and Foreign. Considerable discussion took place as to the necessity for providing additional services at the various summer resorts in the neighborhood of the city. The matter will come up again for further consideration at the March meeting, when action has to be taken. Leave of absence for six months was granted to the Rev. Mr. Drummond, of Russelltown, with the consent of his session, in order that he may supply the pulpit of St. Andrew's church, Toronto. Mr. Drummond was formerly assistant to the Rev. D. J. Macdonnell, and is already well known to the congregation.

THE most important report made to the Presbytery was that regarding the Foreign Mission in the city among the Chinese under the oversight of the Rev. Dr. Thomson. It is just a year since Dr. Thomson entered upon his duties, and the progress made has abundantly justified his appointment. There are now twelve Chinese Sabbath schools in operation throughout the city, with a total attendance of 286. As a good many, however, attend more than one school in the course of the day, the number of different persons attending is only 150. There is also a Monday evening school with an average of fifty-seven, and a night school has been opened in one of the buildings of the Protestant school commissioners with seventeen pupils. The Sabbath evening service in Knox church lecture room brings together an audience of fifty to seventy. Naturally the first great inducement to the Chinese to attend these schools is the opportunity of learning English, but even in teaching them to read simple English many a word can be spoken for the Gospel by the earnest teacher, and the kindness which they are receiving from their teachers, of which they are duly sensible, predisposes them to listen with respect. As the result of such efforts partly here and partly at other places where they have received similar kindness, a considerable number have expressed their desire to confess Christ. Five Chinamen recently took the communion in St. Paul's church, and on the 13th of Dec. four more were received into the membership of Knox church. Several have also united with the American Presbyterian church. Not the least interesting feature of these schools is the liberality of the Chinese, notwithstanding the fact that they are supposed to be here solely for the purpose of accumulating money. The collections in these schools for the Foreign Mission Fund of our church during the year have amounted to \$483.50. Besides this other sums have been sent to the American church for mission work in the Province of Canton, from which come all Chinamen resident in Canada. A grand social reunion of all the Chinese scholars with their teachers is to be held in St. Paul's church on the 30th inst.

THE anniversary services of St. Paul's church, Ottawa, were held on Sabbath, the 15th inst., and were well attended. The services were conducted by the pastor, the Rev. Dr. Armstrong, assisted by Prof. Swinger, of Montreal.

THE Rev. Prof. Ross, of the Presbyterian College, preached in St. Gabriel church on Sabbath evening, the 15th inst. He also conducts a bible class every Sabbath afternoon in the American church.

THE Montreal Christian Redeemer Union held its regular quarterly meeting in Erskine church, on Thursday evening, the 19th inst. An address was given by the Rev. Mr. Mowat, and a special Christian Redeemer prayer meeting was led by Mr. Archibald, secretary of the Quebec Sabbath School Association.

THE Rev. Dr. Myron, pastor of Union Tabernacle, New York, preached at the opening of the new Methodist church in Westmount,

on the 15th inst. On the Friday previous he lectured in the Windsor Hall on "Shams," and on Monday in Unity Hall, Point St. Charles, on the "Lights and Shadows of a Great City." Dr. Myron is a Presbyterian who has been prominent in city mission work, and can turn his varied experiences to good account on the platform. Few speakers have so complete control over an audience as he.

A Scotch concert was given in the lecture hall of Taylor church on Friday, the 20th inst.

General.

REV. D. H. HODGINS, Oak Lake, Man., was presented with a gold-headed cane by the officers and members of Court Royal Oak, C.O.F.

VERY successful anniversary services were held in the First Presbyterian church, Seaford, on the 15th and 16th inst. The Rev. Dr. Battisby, of St. Andrew's church, Chatham, preached Sabbath morning and evening to overflowing congregations. On Monday evening, 16th, a large congregation assembled to hear the famous lecture of Rev. J. S. Henderson, Hensall, entitled "Rambles in Wonderland" and to a very interesting and instructive description of his journey through Palestine by Dr. Battisby. The choir assisted by Mr. Geo. Cline rendered very sweet music. This was one of the most profitable anniversaries held by the congregation.

THE sacrament of the Lord's Supper was dispensed in Guthrie and Central churches, Oro, on the 15th inst. Nine new names were added to the communion rolls of these two churches. Since the settlement of the Rev. N. Campbell as pastor of the Oro churches, 168 names have been added to the rolls of the churches. A couple of Sabbaths ago the anniversary services were held in St. Andrew's, Oro Station, conducted by the Rev. W. R. McIntosh, of Allandale, which were of a most interesting character. This is a growing congregation. The church is free from debt, and forty-two members were added during the year. There were in all 190 communed last Sabbath, which was the largest number that ever communed on any one occasion.

REV. ALFRED H. MOMENT, D.D., of Brooklyn, New York, conducted the anniversary services of St. Paul's church, Bowmanville, on Sabbath, 15th inst. Dr. Moment, who is a native of the locality, and well-known as a preacher of intense earnestness and power, has lately returned from a two years' visit to the continent of Europe and the east, spent in travel and study. The church was crowded. The morning sermon on the twenty-third psalm, and the evening sermon on "The River of God," were enriched from the speaker's journeys, but were especially remarkable for their fervent and heart-searching exhibition of what man is without God, and what God's grace does for men. The collections for the day amounted to \$178. St. Paul's is in the happy position of having no debts.

THE thank-offering meeting in connection with the Thames Road church was held on Wednesday afternoon, December 11th. In spite of the stormy weather there was a good attendance of the women of the congregation. The Rev. A. Stewart, of Clinton, in his usual happy and cultured style gave an address on the "History of the Missions of our Church." The offering amounted to \$56.00, an evidence that the missionary spirit is developing in the country congregations. Mrs. James Monteith solemnly dedicated this gift to the Lord. The president, Mrs. Fletcher, presided, and at the close of this most enjoyable meeting, the girls of the Mission Band served refreshments to those present.

THE Presbytery of Owen Sound in making nominations to the vacant chairs in Knox College, resolved: "That in the judgment of this Presbytery, the interests of Theological education will be best furthered by filling the chairs now vacant in Knox College with men of ability and promise, who are in close touch with the life and work of the Presbyterian church in Canada." It was then moved by Dr. Somerville, seconded by Mr. B. A. McLean, and agreed:—"That the Presbytery represent to the Board of Knox College that in its judgment the Rev. B. M. Ramsey, B.D., is eminently qualified by character, scholarship and ability to teach, to fill the chair of Old Testament Literature and exegesis now vacant, and it respectfully nominates him to

that position." It was moved by Dr. Fraser, seconded by Mr. Acheson, and agreed:—"That the Rev. J. Somerville, B.D., an honored alumnus of the College and member of this Presbytery, is, by reason of his scholarly attainments, his experience and success as a teacher and a minister, his valued services on the Senate and Examining Board of the College, his great interest in and influence over young men, and the high esteem in which he is generally and deservedly held throughout the Church, eminently qualified for the work of teaching and training students for the ministry of the Word. The Presbytery therefore respectfully nominates Dr. Somerville for appointment to the chair of Apologetics and Church History in Knox College, in the assurance that if appointed he will fill the position for which he is well fitted by his natural gifts and graces, as well as by his education and experience to the satisfaction alike of the College Board, the Senate and the students, and to the credit of the Church."

Presbytery of Stratford.

AT Mitchell and within Knox church there, Tuesday, the 17th Dec., 1896, the Presbytery of Stratford met *pro re natis*, to induct Mr. W. H. Bradley, B.A., into the pastoral charge of that church and congregation. Twelve ministerial members and three elders were present. The moderator, Mr. W. W. Graw, constituted the court with prayer. Mr. Wm. Cooper, B.A., conducted public worship. Mr. Leitch narrated the steps taken towards filling the vacancy. He put the usual questions to Mr. Bradley. These were answered satisfactorily. Mr. Leitch then led in prayer, and thereupon in due form inducted Mr. Bradley into his new charge. Mr. Panten then addressed the new minister in words of fraternal counsel, and Mr. Congrove addressed the congregation. After the benediction the people withdrew, greeting their new pastor, who was introduced by Dr. Hamilton. Mr. Bradley signified his adhesion to the formula and his name was added to the roll of Presbytery.—W. W. MCKENZIE, Clerk.

Presbytery of Inverness.

THIS Presbytery met at Whycoomah on the 3rd inst. Present, Messrs. A. Grant, E. S. Bayne, A. McMillan, D. McDonald, ministers, and Neil McLean and Edward Campbell, elders. Mr. Bayne presented a call from the congregation of Whycoomah to Rev. Alex. Ross, M.A., of the Presbytery of Lindsay, Ont. It was signed by 241 communicants and 448 adherents, and accompanied with a guarantee of \$800 stipend, and \$150 for an assistant. Mr. Ross was present and stated that his name was placed on the roll of the Presbytery of Lindsay by order of the General Assembly after his retirement from the active duties of the ministry on account of failing health; that his health had much improved since his retirement; that he was in a position to take up active work anew; that he would be glad to labor in Whycoomah, and in the Presbytery of Inverness, which was in great need of more Gaelic ministers; that his mind was to accept the call when a certificate would come from the Presbytery of Lindsay transferring him to this Presbytery. The Presbytery was greatly pleased with the prospect of having Mr. Ross as one of their members, and instructed the clerk to write to the clerk of the Presbytery of Lindsay asking for a certificate of transference as proposed. Provisional arrangements were then made for the induction of Mr. Ross on the 24th inst. Rev. D. McDougall to preside, Rev. A. M. Thompson to preach, Rev. A. Grant to address the minister, and Rev. E. S. Bayne and Rev. A. McMillan the people. Rev. H. Currie, who had labored for two months at Maisgawatch and River Dennis, was appointed to supply Lake Ainalie for the 8th and 15th inst., and Little Narrows for the 22nd and 29th. The reports of Mr. L. H. McLean, B.A., and Mr. Duncan McRae, catechists, were adopted, and the conduct of the clerk in forwarding them to the Home Mission Committee, and in making the claim of Mr. McRae to be paid, approved. Mr. L. H. McLean was certified to the Senate of the Presbyterian College, Halifax. Both these brethren as well as our other catechist for the summer, Mr. Edward G. Taylor (Queen's), Mr. W. A. Morrison, Mr. Alex. Smith and Mr. H. S. Davison did excellent work and acquitted themselves very creditably in their fields of labor.—D. McDONALD, Clerk.

Presbytery of Peterborough.

THE regular quarterly session of the Peterborough Presbytery was held in St. Paul's church, Peterborough. A report was received from Rev. John Hay, as to steps taken to secure the amount allocated to the Presbytery for augmentation purposes. A report was received from the committee on Young People's societies, submitted by Rev. Mr. Lord, of Grafton. The committee was authorized to take steps to form a Presbyterial society. It was agreed to hold a convention of Young People's Societies in Port Hope on the afternoon and evening preceding the next meeting of the Presbytery. Rev. Mr. Graham, of St. John's, Newfoundland, being present, was invited to a seat with the Presbytery. The nomination of two professors for chairs in Knox College, was deferred until next meeting. A committee was appointed on church work, Rev. Mr. Hay being convener. The further consideration of the matter affecting Rev. Mr. McKnight was given into the hands of a committee composed of Rev. Dr. Smith, Rev. Dr. Torrance, Rev. Mr. MacWilliams, Robt. Tully and G. Stewart to report upon. The records of the session of Bobcaygeon were examined and ordered to be attested as carefully kept. Steps were taken to aid the Harvey congregation in the payment of the debt contracted by the erection of their new church. It was decided that the call from Springville to Rev. Mr. Logie be set aside owing to that gentleman having a call elsewhere. The congregation was therefore granted leave to moderate in another call when the people are prepared. Bobcaygeon was also granted leave to moderate a call when prepared, and to find its own pulpit supplies for six weeks. An arrangement was decided upon for the visitation of augmented congregations. The following exchange of pulpits will take place this term.—Rev. Dr. Torrance will visit Springville and Bethany, Rev. A. MacWilliams, Janetville, Ballyduff and Pontypool; Rev. J. F. Somerville, Havelock; Rev. Mr. Reeves, Warsaw; Rev. Mr. Jamieson, Bobcaygeon. The next meeting of the Presbytery was appointed to be held at Port Hope on the third Tuesday of March, 1896, at 9.30 a.m.

Presbytery of Sarnia.

THIS Presbytery held a *pro re nata* meeting in the Presbyterian church, Wyoming, on the 26th of November, Rev. Mr. Nichol, moderator, in the chair. The Presbytery took consideration of a call from Mitchell congregation, within the bounds of Stratford Presbytery, to the Rev. W. A. Bradley, of Alvinston, in this Presbytery. The call was read, and relative papers. Parties were called for in the case, compared, Dr. Hamilton for the Presbytery of Stratford, Messrs. Stewart and Gourlay for the congregation of Mitchell, Messrs. McDiarmid, McIntyre and Geo. Patterson for the session and congregation of Alvinston and Mr. Bradley for himself. These were heard in the order named, Mr. Bradley intimating his acceptance of the call. Parties were removed. On motion of Mr. Cuthbertson, seconded by Mr. McPherson, the Presbytery agreed to grant the translation in terms of Mr. Bradley's decision, and expressed sympathy with Alvinston and Euphemis in the loss of their respected minister, the translation to take effect on the 9th of December, and appointed Mr. Graham of Watford to preach and declare the pulpit vacant at Alvinston and Euphemis on the 15th prox., and act as interim moderator of session thereafter. Parties were recalled and acquiesced in the decision. The Presbytery took up consideration of call from Adelaide and Arkona to Mr. Hannabson, a probationer of this church. Mr. Cuthbertson on behalf of Mr. Carnie intimated that the call was unanimous, promising \$700 stipend and manse, Adelaide to pay \$150 and Arkona \$250 in semi-annual payments. Messrs. Weir and McLeish were heard. It was agreed, on motion of Dr. Thompson, to approve of the moderator's conduct in the matter, and to sustain the call as a regular Gospel call, and to instruct the clerk to forward the call to Mr. Hannabson for his consideration. In the event of acceptance, the Clerk was instructed to prescribe ordination trials for Mr. Hannabson, to be delivered at the ordinary meeting

in December. Meeting was closed with the benediction.—Geo. CUTHBERTSON, Clerk.

Presbytery of Victoria.

THE usual December meeting was held in St. Andrew's church, Nanaimo, on Tuesday, the 3rd inst. Mr. W. L. Clay reported having moderated in a call to a minister in St. Paul's church, Victoria, recently raised to the status of an augmented charge on the 25th Nov., which came out unanimously in favor of Mr. D. MacRae, ordained missionary in charge since the congregation was started as a mission six years ago. The call was sustained and accepted, and the induction appointed to take place on the evening of the 16th inst. The moderator, Mr. W. L. Clay, to preside, Mr. J. C. Forster to preach, Mr. D. A. MacRae to address the minister, and Mr. A. B. Winchester to address the congregation. The following are the conveners of the Standing Committees for the current year: Home Missions, Mr. D. A. MacRae, Nanaimo; Foreign Missions, Dr. J. Campbell, Victoria; Church Work and Life, Mr. W. L. Clay, Victoria; Church Property, Mr. Thornton Fell, Victoria; Sabbath Schools, Dr. J. Campbell, Victoria; Examination of Students, Mr. Alex. Young, Nanaimo; Augmentation of Stipends, Mr. D. A. MacRae, Nanaimo; Young People's Societies, Mr. R. B. McMicking, Victoria; Statistics and Finance, Mr. D. MacRae, Victoria. Mr. D. A. MacRae, the convener of the Home Mission Committee, reported that all the congregations and mission fields under the care of the Presbytery were fully supplied. Mr. Winchester gave an interesting report of the Chinese Mission—also the Indian Mission at Alberni, which he recently visited. A deputation was appointed to visit Central church, Victoria, and report to the adjourned meeting on the 16th inst. A committee to consider and report to next ordinary meeting on remits from the General Assembly was appointed. The next ordinary meeting was appointed to be held in the First church, Victoria, on the first Tuesday in March, at 2 p.m.—D. MACRAE, Clerk.

To the Friends and Supporters of the Pointe-Aux Trembles Mission Schools.

THE following circular-letter will doubtless be of interest to many of our readers:—

On the fifteenth of October, we have resumed our work as usual, with gratitude to God for His constant blessings, and with a firm hope that a new and abundant harvest will be gathered in our field during this session.

Our old schools, neatly re-pointed and with an elegant fence in front, look almost as well as new, and were an agreeable surprise to all the former pupils on their return.

We have received during the summer two hundred and fifty-five applications for admission. One hundred and seventy-five have been granted. One hundred and twenty-five have already come and more are expected.

Among those who are with us, sixty-one are children of Roman Catholic parents. The most careful attention was given this year to the selection of our pupils, being convinced through a long experience that it is more advantageous to give preference to quality than to numbers.

We have also constantly kept in view two other points of equal importance, i.e. the necessity of promoting among the parents of our pupils a spirit of liberality towards the defraying of their children's expenses during the time they are with us, and also to protect our scholars from a dangerous overcrowding which is apt to result in cases of sickness for some of them. Never before has it been so necessary to guard against sickness, on account of the impurity of our water, which has been almost stagnant in front of our buildings, owing to the unprecedented lowness of the river St. Lawrence.

We have to be thankful for the class of boys and girls who have gathered around us this year. They are intelligent, active, well-behaved, and full of the desire to profit by the great advantages they enjoy. They appreciate fully the great privilege extended to them through the liberality of the friends of the schools, and we feel confident that if you could witness their earnest efforts in improving their manners, studying their lessons, showing their good-will and their

thankfulness, you would be more and more convinced of the good work you are doing through this humble agency.

Seven of the boys who belong to our highest class, study with a view to the ministry of the Church, and a larger number of girls desire to become missionary teachers. Already all these young people are working for the Master among the younger scholars.

Miss Vessot, who has been during eight years at the head of the Girls' School, sent in her resignation last spring. Her many duties, which she always performed under a deep sense of her great responsibility, gradually impaired her strength, and she felt it was absolutely necessary to leave for a time and take a rest. Her whole heart is in the work, and her pupils will never forget her good counsels, her instructive lessons, and her motherly care and affection.

The Board have been most fortunate in securing the services of Miss Lena Haddow, of Dalhousie, N.E., in Miss Vessot's place. Miss Haddow speaks French fluently and is in every respect well qualified for the situation.

While every year additional steps are taken to raise the standard of education in our schools, the moral and religious development of our pupils is always kept paramount.

It is certainly the legitimate and natural ambition of all good teachers to prepare their scholars for useful, honorable and distinguished positions, but we feel that in our mission schools our first object must be to bring our young people to a clear knowledge of salvation through faith in Jesus, to instil in them the principles of the Gospel, and to prepare them to become witnesses for the truth among their countrymen.

Our schools could probably count as large a proportion of professional men among their former pupils as any other school, but we are convinced that those who have become teachers, colporteurs, ministers, or simple farmers, have exercised a far greater and more beneficial influence than the great majority of those who have reached to liberal professions.

It is rather premature to encourage very many of our young men to devote themselves to higher professions even if their means and capacities guaranteed their success in their studies. What would be their prospect of success in active life? Among English-speaking people very little, still less among our French-Protestants, who are comparatively few in number, and none whatever among the Roman Catholics, unless they submit to the most humiliating, if not dishonorable conditions.

Is it not missionaries that we need for the present time in every corner of the Province of Quebec, men and women of strong convictions, full of the spirit of God, and always ready to give a clear account of their faith and of their hope when they are among the poor slaves of superstition and ignorance?

With a deep sense of the greatness of the work entrusted to us and of our insufficiency for its proper discharge, we cast ourselves upon the Lord who watches over Israel, and who prepares all His people for the work to which He calls them.

Never forgetting the immense debt of gratitude we owe to the supporters of our pupils, we thank you most heartily for the liberality, interest and sympathy you have so readily and so generously extended to us in the past, and we trust that in the future our mission schools will always remain dear to your hearts and have a place in your prayers.

J. J. BOURGOIN, Principal.

Pointe-aux-Trembles, Nov. 19th, 1895.

All contributions should be addressed to Rev. Dr. R. H. Warden, Box 1169 Post Office, Montreal.

Matheson's Eye Waters

The public, particularly those who have been and are using the above preparation of the late A. Matheson, are informed that they can still continue to get the same old preparations at the place of business of his son,

G. Matheson, Druggist
147 King Street W.

Full instructions and directions given as to the conditions under which they should be used. All or any of his other numerous preparations to be had at the same place.

SEARCHING FOR SANTA CLAUS.

Fastor and faster fluttered the snow-flakes to carpet that city street, and to fashion a fairy highway on the roof tops for Santa Claus and his fleet reindeer.

Through the blinding whiteness, trudging bravely along, could be seen two small figures. A pair of blue eyes looked out timidly from under an apology for a cap. A pair of black eyes looked out fearlessly through locks of yellow hair, covered by a scarlet hood. Now I am going to tell you, at the very beginning, what this boy and girl were about,—they were searching for Santa Claus.

In a quiet little street, in a tiny bare room, that very morning, Willie and Millie had listened to a mournful tale: Santa Claus did not know their address, and so, of course, he would not visit them.

"Is that him?" cried the boy, tugging at the little girl's arm.

"Say, Millie, is that him?"

"No," said Millie, and she laughed.

The snow-flakes caught in the little boy's pinched face, and clung to the little girl's hair.

Some snowflakes—and these were not kind snow flakes—crept inside four little worn shoes to take a look at twenty little toes.

"There he is, Willie!"

They took hold of hands and ran as fast as they could.

"Hello! What's up?" It was Santa Claus' voice, clear and merry. He stopped stock-still, with the snow-flakes on his silver beard, and on the great basket he carried upon his arm.

Millie hastily drew a corner of her shawl over a rent in her dress; but Santa Claus' twinkling eyes had seen it already, but he didn't seem to mind it.

"Willie and me come to give you our address, Mr. Santa Claus," she said politely. "It's No. 3 Dickerson Street. We're the same ones you gave the horse and car and the baby doll to, last year,

when we lived on Greek Street."

They're all broke up," added Willie in a whisper.

"My goodness above!" cried Santa Claus; I've been looking for you two everywhere. No. 3 Dickerson Street,—trust me for remembering!" With that he hurried down the long avenue. The snow-flakes, growing larger, were pelted at him like snow balls. And the dear old fellow was laughing so that he couldn't walk straight.

ONE CHRISTMAS NIGHT.

This is what the stars saw one Christmas night: A stream of silvery light stealing far out into the windy street, throwing into bold relief each snow covered object, and the figure of a small child crouching close up to the uncurtained window. The wind was catching at her scanty frock in rude playfulness, and somewhere in the air a voice sang pityingly, "A child of the people." And this is what Christino saw: Around a beautiful green tree, lighted by a hundred tiny lamps, a band of laughing fairies, dancing to the sound of glad, delicious music.

The cold, little face was pressed against the shining glass, and the blue eyes grew wide and wistful. The frolicsome wind threw back the scarlet hood, and tossed the yellow ringlets wildly about. One of the fairies turned a joyous face towards the window. Christino started. Surely it was Gertudo, the little girl who gave her the great piece of golden cake. Was the Christ-Child pleased, she wondered, and is that why He sent her those lovely spangled wiaaps?

Oh, how happy the fairies were! The white, gauzy dresses, covered with stars of silver and gold, sparkled, and gicamed, and flashed in the colored light of the tiny lamps. One fairy stood up on a great, high table, spread her wings and fluttered down. One flew into a beautiful lady's lap, and the lady clasped her in her arms and kissed her.

Sleigh bells jingled along the streets and the fairies hearing them, laughed, and screamed, and fell to giving good bye at a wonderful rate. Then the stars saw another stream of silvery light, and little Christino drew back and shut her eyes, the fairies were so near.

The sleigh bells tingled, and jingled, and grew faint, and died away. The stars looked down on Christino, and Christino looked up at the stars.

"O Christ-Child," she murmured, "I gave my bread and butter to Fritz."

Would He give her a pair of wings? She was growing very, very sleepy.

"Christ-Child," she called again loudly, "I gave my bread and butter to Fritz."

Listen! A flutter of wings. O stars, what did you see there?

"I hear you, little Christine," said a voice sweeter than the sweetest music; "you will never be cold and hungry again."

And the Christ-Child fastened a pair of spangled wings upon her shoulders, and together they flew up to the smiling stars.

KATHARINE HULL.

SHE WANTED TO HELP.

It was the tiny daughter of a clergyman who was recently asked to accompany her mother on a walk.

"No," was her positively spoken answer. "I can't go."

"Why not?"

"I have to help papa."

"In what way?"

"He told me to sit here in this corner and keep quiet while he wrote his sermon, and I don't believe he is half through yet."—Washington Star.



DECEMBER—31 Days

Day	Scripture	Text
1	1st	1st
2	2nd	2nd
3	3rd	3rd
4	4th	4th
5	5th	5th
6	6th	6th
7	7th	7th
8	8th	8th
9	9th	9th
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12	12th	12th
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18	18th	18th
19	19th	19th
20	20th	20th
21	21st	21st
22	22nd	22nd
23	23rd	23rd
24	24th	24th
25	25th	25th
26	26th	26th
27	27th	27th
28	28th	28th
29	29th	29th
30	30th	30th
31	31st	31st

A Christmas Carol.

BY JOHN IHIE, TORONTO, CANADA.

RING out the merry Christmas bell
That tells of joy and gladness,
Our happy hearts with pleasure swell,
This is no time for sadness;
This is the crowning of the year,
A day of merry-making,
With feast and song our hearts we'll cheer,
All anxious cares forsaking.

'Twas Christmas-tide when Jesus lay
All lowly in a manger,
He came to take our sins away,
And save our souls from danger;
The shepherds on the hills at dawn
Hear'd angel-voices singing:
"Now peace on earth, goodwill to men,
We are this morning bringing."

'Tis eighteen hundred years and more
Since that glad Christmas morning,
Yet once a year, on every shore,
Are happy hearts adorning
The Christmas tree with presents rare,
Its dark green boughs are laden,
And round it dance the children fair,
The lover and the maiden!

Oh! merry, happy Christmas Day,
For young and old together,
The very snow-flakes seem more gay,
Though bitter cold the weather;
As round the family fireside
The dear ones we are meeting,
Let peace and harmony abide,
With love each other greeting.

JOHN IHIE'S POEMS, containing about 400 pages,
neatly bound in cloth and gold, will be sent, post free,
on receipt of one dollar. IRIE, GRANT & Co., 50
Church St., Toronto, Canada. Only a few copies left.

The Church on the Continent.

THE annual Synod of the Church of the
Vaudois met at La Tur, in the Valley of
Lucerne, at the foot of the Piedmontese Alps,
on September 2nd. There was a large gather-
ing of ministers and elders, and of the general
public. Delegates from the Reformed
Churches of France, and Switzerland, and
Germany were present. The English Pres-
byterian Church was represented by the modera-
tor, the Rev. Richard Leitch, M.A., New
castle-on-Tyne. The reports of the congrega-
tions in the valleys, seventeen in all, and
of the various congregations in the leading
towns of Italy, were freely and fully discussed.
Among other matters that engaged the atten-
tion of the Synod was the great celebration
that took place in Rome on the 20th of this
month, in honor of the twenty-fifth anniver-
sary of the freedom of Rome, and the annexa-
tion of the Papal States to Italy. After a
long and animated discussion the following
finding was come to:

"The Waldensian Synod joins in the re-
joicings of Italy on this twenty-fifth anniver-
sary of the 20th of September, 1870, the day
that assured Italy's unity forever, along with
her liberties, amongst which that of conscience
and freedom of worship holds the first place.
The members of the Presidential Office, acting
concurrently with the Boards of the
Church, are directed to make the above de-
cision known through whatever means they
may consider worthy of the Church they re-
present, and of the people to whom it is offer-

ed." A deputation, headed by Dr. Prochet,
of Rome, Dr. Gamonet, of Florence, the mod-
erator of the Synod, and Pastor Pons, of La
Tur, were to attend at Rome and join in the
celebration. A letter was also to be sent to
King Umberto I., expressive of the good feel-
ing which the Waldensian Church cherishes
towards him, and congratulating him on his
reigning over a free and united Italy.

The deputies from the various churches
were heard on Thursday forenoon. The Eg-
gish Church was honored by the moderator
being called upon to give the first address.
The Synod also resolved to send a letter of
sympathy to Mrs. Lundy, of Liverpool, and
much regret was expressed at the decease of
Dr. Lundy, who was a life-long friend of the
Waldensians, as he was of all the Reformed
Churches of the continent.—The Witness.

**Excellent Pointers for the Un-
insured.**

"Goldsmith has written that the separa-
tion of families is perhaps one of the most dis-
tressing circumstances attendant on penury.
True! But there is really no need of penury
following such separations nowadays. Life in-
surance furnishes the solution of the poverty
problem more completely than anything else."

"Your wife and children have faith in your
ability and willingness to provide for them—
now. Have you thought out how they are to
take care of them?"

"If you do a kindness to-day it will live
longer than you will and make the memory
of you a pleasant thing. Life insurance
policies, with premiums promptly paid, will
surely outlive you, and render the thoughts
of you tender and loving."

"Do not be deluded into the notion that
money is the only thing needed. It has its
place, however, and in that sense is needful.
One of its places is to fill the place of the
family head when the latter has gone on.
This can only be done surely and safely
through the medium of a good, sound, life in-
surance policy. That is money made
merciful."

"That boy or girl of yours may have a good
education, if you leave sufficient life insurance
to pay for it, and thus do your memory
credit. See to it."

"It is a mighty good idea to get your life
insured, but we can tell you a better one:
Keep it insured. Don't miss paying a
premium, 'on your life.'"

It will be greatly to your advantage after
you have decided favorably regarding in-
surance on your life to make application to
that strong and successful home institution,
the North American Life, for one of its excel-
lent compound investment policies. The
head office of the company is located at 22 to
28 King street west, Toronto, Ont.

THE season for making social calls, for re-
ceptions, weddings and parties is with us, and
the success of such depends largely on having
everything strictly correct. The Alexander
& Cable Lithographing Co. here make a
specialty of Cards, Invitations, etc., for such
events, and they can be depended upon both
for quality of work and correctness of form
for such social events.

That Tired Feeling

So common at this season, is a serious
condition, liable to lead to disastrous
results. It is a sure sign of declining
health tone, and that the blood is im-
poorished and impure. The best and
most successful remedy is found in

**HOOD'S
Sarsaparilla**

Which makes rich, healthy blood, and
thus gives strength to the nerves, elas-
ticity to the muscles, vigor to the brain
and health to the whole body. In
truth, Hood's Sarsaparilla

Makes the Weak Strong

Be sure to get Hood's and only Hood's.
\$1, six for \$5. Prepared only by
C. I. HOOD & Co., Lowell, Mass.

Hood's Pills are purely vegetable. So

thinness

The diseases of thinness
are scrofula in children,
consumption in grown
people, poverty of blood in
either. They thrive on
leanness. Fat is the best
means of overcoming them.
Everybody knows cod-liver
oil makes the healthiest fat.
In Scott's Emulsion of
cod-liver oil the taste is
hidden, the oil is digested
it is ready to make fat.

When you ask for Scott's Emulsion and
your druggist gives you a package in a
salmon-colored wrapper with the picture
of the man and fish on it—you can
trust that man!

50 cents and \$1.00

Scott & Brown, Chemists, Belleville, Ont.

SCOTT'S EMULSION OF PURE
FRESH
Rugs
OF THE AGE
REVERSIBLE RUGS
made from old and new pieces
of Carpets. See the fine display
at our Show Room
691 Queen Street W.,
opposite Belford's
American Rug Works.

"D. & L." MENTHOL
PLASTER

I have prescribed Menthol Plaster in a number
of cases of neuralgic and rheumatic pains, and
am very much pleased with the effects and
pleasantness of its application.—W. H. CARPENTER,
M.D., Hotel Oxford, Boston.

I have used Menthol Plaster in several cases
of muscular rheumatism, and find in every case
that it gave almost instant and permanent relief.
—J. H. MOORE M.D., Washington, D.C.

It Cures Sciatica, Lumbago, Neu-
ralgia, Pains in Back or Side, or
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