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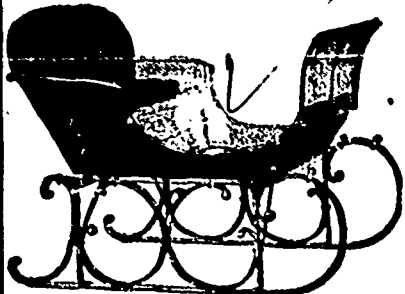
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# THE CANADA PRESBYTERIAN.

VOL. 20.

TORONTO, WEDNESDAY, DECEMBER 23rd, 1891.

No. 51.

## CHOICE BOOKS! WITHOUT MONEY!!

### Canada Presbyterian Premium List

THE CANADA PRESBYTERIAN is now so well and favourably known as to require no words of commendation at our hands. The twenty-first year of publication commences with the first week of January, and Publishers, Editors, Contributors and Correspondents, will unite in the effort to make the coming volume better and more useful than any that has preceded it.

For 1892 we wish to extend the circulation by the addition of at least Two THOUSAND new names. This can easily be done. It only requires a little assistance on the part of old subscribers, and the thing is accomplished. In order to enlist a number of willing workers in this subscription campaign we offer the following inducements:—

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## Notes of the Week.

PROFESSOR CHARTERIS in a paper read at the Deaconess Institute, Edinburgh, narrated the history of the Church's management of the poor, and urged that every congregation should maintain its own poor members free from the brand of State pauperism, and that the Church when establishing a mission should boldly take over the support of the poor.

A SCOTCH exchange gets off the following good thing, as true as it is terse: "We have erred and strayed from Thy ways like lost sheep" is a favourite exclamation of church-going sinners. But most sinners don't err and stray like sheep—who know no better—but like intelligent beings, half men and half something else, "who know the right and yet the wrong pursue." The "like-lost-sheep" litany may be overdone.

MR. MUNDELLA says without hesitation that never in the history of England has religious instruction been so well and so extensively given as it is to-day to the children of the elementary schools of the country. When the Education Act came into force there were 1,600,000 children in the elementary schools who were but wretchedly taught the Scriptures. Now there are 5,000,000, and the whole of them are well instructed in the Scriptures—so well that the teachers in the Sunday schools had to prepare their lessons carefully for Sunday. In board schools it is far better, at any rate, than the religious teaching given in voluntary schools, for in the former it is given by adult certificated teachers, while in the latter it is in charge of young pupil teachers who want teaching themselves.

EDINBURGH Free Church Presbytery by thirty to eight has approved the declaratory act respecting the Confession. Rev. William Balfour in moving disapproval characterized the act as the Septuagint version of the Confession of Faith, and declared the new doctrine to be that of the Evangelical Union. Its statement on the subject of the heathen was a dagger in the heart of missions, and its setting up of the Church as the judge of what is the substance of the faith is just the doctrine of the papacy. Principal Rainy in reply repudiated the suggestion that the committee had ever entertained the idea of deceiving the mind of the Church, and declared Mr. Balfour's treatment of the act to be characterized all through by violent suspicion.

THE Rev. J. Moir Porteous, D.D., of Edinburgh, died the other week in his sixty-eighth year. Ordained in 1868 the deceased had for many years filled the pastorate of the Cowgatehead Church, where the present Moderator of Assembly, Professor Thomas Smith, ministered for twenty years, prior to his appointment in the New College. Towards the end of December, 1889, Dr. Moir Porteous presided at the jubilee meeting of the former minister of Cowgatehead, when he himself received a testimonial in proof of the regard entertained for him by the young men and women of his congregation. Dr. Moir Porteous, outside of his purely parochial duties, took an active part at all times in the anti-Popery movement. His latest public appearances in this connection were at the meetings addressed by Miss Cusack, "the Nun of Kenmare."

THE Glasgow *Christian Leader*, which under its new management fully sustains the high reputation it acquired under the late Mr. Wylie's direction,

has the following. Archdeacon Farrar, on the "Epitaphs in Westminster Abbey," has collected a group of facts, sometimes quaint and sometimes touching. On the monument to an old verger there is a blank line, he was also a champion prize-fighter, and the proposal to record this fact was vetoed by the Dean. A stupid comparison between the forgotten John Philips and John Milton was rejected by another Dean, not because it was in bad taste, but because the walls of the Abbey ought not to be disgraced by the name of Milton! Beneath Milton's bust, however, there is an inscription, simply denoting that it is to the author of "Paradise Lost," and then enlarging on the offices of the donor. Dean Stanley has the credit of having done much to restore the epitaphic literature of the Abbey to its proper dignity and point. Thus, on Lord Lawrence we have: "He feared man so little, because he feared God so much;" and on Lord Shaftesbury: "Love—Serve." These almost approach the classic terseness of "O Rare Ben Jonson," and the pathetic simplicity of "Here lyes Jane Lister, dear Child." Verbose adulations, of course, are to be found as well as some sillinesses; so, too, are apt and eloquent sentences; some antitheses are very quaint; others consist of nothing but names and dates; and there are but few, if any, of the *mal à propos* humours of country graveyards; the veto of the Dean prevents such inscriptions as an army chaplain, Rev. Arthur Male, copied from a grave in Afghanistan: "Sacred to the memory of the Rev. — Sonnenthal. He translated the Scriptures into the Afghan tongue, and was shot by his own chowkeydar. 'Well done, thou good and faithful servant.'"

THE Irish Presbyterian Church has lost two of her distinguished sons recently. Sir James P. Corry, M.P., an enterprising merchant and active Christian worker is one, and the Rev. Dr. A. C. Murphy is the other. Of the former the Belfast *Witness* says: At an early age Sir James (then Mr. Corry) commenced business with his father, and in connection with his brothers, Messrs. John and Robert W. Corry, he carried on the shipping and timber business till his death, and maintained the character for honour, honesty and enterprise which was one of his father's legacies. Trained as he was in business by his father, and in religion by Dr. Morgan, in Fisherwick Place, the foundations were laid for making the best of both worlds. His after-life proved that the seed sown fell upon good ground and brought forth fruit in abundance. He took rank as one of our merchant-princes, and gained a character for large-hearted benevolence and Christian worth, as well as for commercial integrity. He became connected with various boards and public institutions in the town, and in connection with each discharged his duty with faithfulness and the one great desire of serving the interests of the community amongst whom his lot was cast. Of the death of Dr. Murphy, the popular pastor of Elmwood congregation, Belfast, the *Witness* says: On Wednesday last the quiet cemetery at Balmoral, where so many of the worthies of the Irish Presbyterian Church sleep their last sleep, opened its gates to receive the dust of one of the most accomplished and cultured clergymen that the Church ever possessed, the Rev. Andrew Charles Murphy, D.Lit. His death came with startling suddenness. On Sunday week he was in his own pulpit, and during the next few days he was moving about among us, busily engaged in the work of his profession. On the Wednesday he became ill, and medical aid was summoned. His malady was pronounced to be influenza, which is levying such a heavy tribute among us at present. No danger was at first apprehended, but the disease seems to have settled virulently in the sufferer's throat, and by Saturday so perilous was his condition that tracheotomy had to be resorted to to give him even a chance of life. It proved powerless, however, to save him, and despite the unremitting efforts and exceeding skill of Professor Sinclair and Dr. Byers, he quietly slept away about half-past one o'clock on Monday morning. On the Wednesday of last week he took ill; last Wednesday his remains were laid in their mother earth. No wonder the community has been moved by his death as it has seldom been.

## Our Contributors.

### CONCERNING PRACTICAL HERESIES.

BY KNOXIAN.

In the last issue of the *Presbyterian College Journal*, Principal MacVicar discusses what he properly calls a "great practical heresy." The particular heresy he has before his mind is acted rather than spoken or written. It is an open, plain, palpable kind of heresy. No heresy hunter is needed to bring it to light. No Church lawyer is required to put it in the form of a charge. No witness need go on the stand to prove it. The heresy is acted in this way:—

A number of Presbyterian people in Muskoka, Algoma, Manitoba or the North-West meet in a church or school-house for worship on Sabbath. The preacher is not there on time. They sit and sit and sit, but no preacher comes. They begin to mutter and look through windows. After waiting an hour or so one leaves and then another and another until they are all on their way home. No chapter is read, no psalm or hymn sung, no prayer offered. The service consisted in muttering uncomplimentary things about the Presbytery and the kind of supply the station has been getting. It is needless to say that the keynote of the service was not gratitude. The preacher did not come and there was nothing to be grateful for. Had the people been Episcopalians some one would have read the Church service. Had they been Methodists they would have had a season of singing and experience telling, but being Presbyterians all they could do or at all events did do was to sit a while in silence and go home grumbling about the Presbytery and the number of disappointments that had lately taken place.

Had this meeting been called to discuss some municipal or political question, it is more than likely that the Presbyterians would have done about three-fourths the business. Perhaps one would have been chairman, another secretary, and if there was just one man in the meeting able to draw up a resolution the chances are a million to one that man would be a Presbyterian. The meeting, however, was for purposes of worship, and nothing could be done without a minister or student. Assuming that the scriptural argument used by Principal MacVicar is sound, and no doubt it is, the good people who went home without worship did wrong. They committed a heretical act. If a professor or city minister spoke or wrote a little mild heresy, they would clamour for his trial. They would shout to put him out of the Church. But they act heresy themselves for a whole Sabbath afternoon and there is not a word about it.

There is not much use in asking why many Presbyterian people are so backward in taking part in religious services. The fact is a deplorable one let the causes be what they may. To see men foremost in politics, foremost in municipal affairs, often foremost in business, unwilling or unable to take any part in a religious meeting, is a spectacle that has many a time made Presbyterian people ashamed.

No doubt our system is in part responsible for this practical heresy. The people who have been supplied by thirty different students in a mission station are pretty certain to have a habit of criticizing students. Some of them go to Church to criticize as much as to worship. At best their worship rarely rises above man worship. The people in a vacant congregation that has been besieged by sixty or seventy candidates are very likely to go to church as judges rather than as worshippers. Men who might conduct a service very well know that a large number of those present are critics rather than worshippers, and they naturally decline to make themselves targets for snarling, impertinent criticism. They are painfully aware that any little slips made in the service will be ridiculed on the way home, perhaps laughed at in church, and the fear of laughter and ridicule prevents them from conducting the service. Many a worthy man who might have made very instructive remarks has sat in silence through fear of half a dozen simpering, giggling, half-grown girls whose mothers should either have kept the giglets at home or used the strap on them soundly when they returned.

The remedy for this state of things is to believe and to teach our young people that we should go to church to worship God and not to hear man. This may seem a mere truism, but it is a truism that has lost its power over many Presbyterians. We need a good many things, but need nothing more than to have driven out of us the idea that worship consists exclusively in hearing sermons and that there can be no worship unless there is a minister of some kind present to preach.

No doubt that peculiar quality known as Presbyterian reserve in regard to religious matters has something to do in producing the practical heresy complained of. Some people parade their religion and Presbyterians think they should go to the opposite extreme and be silent about theirs. The proper course lies between these extremes.

Then there is no use in denying the fact that many Presbyterians have a habit of depending far too much on the minister in all church matters. How they came to have this habit we need not now enquire. It exists and the Church will never know its power until Christians as such do their duty and stop depending so much on the minister. As Principal MacVicar well observes "multitudes of professed Christians are destitute of true peace and power, because they regard themselves as mere receptacles of the truth and do nothing to propagate the Gospel." In other words they are suffering from want of a little healthful exercise. They are

over-fed and under-worked and suffering from spiritual dyspepsia, they are ill-natured and irritable.

We intended discussing several other forms of practical heresy, but time is up. One of the most deadly practical heresies is hoarding or mis-spending the Lord's money. Many a stalwart Presbyterian who would fight for the Confession, who would even fight for hell and the eternal duration of future punishment, thinks nothing of walking around all year with the Lord's money in his pocket. Some day we may return to the discussion of a few practical heresies and ask why we never have a heresy trial on practical issues.

### SERMON REVERIES.

NO. IV.

You know that they which are accounted to rule over the Gentiles exercise lordship over them and their great ones exercise authority upon them. But so shall it not be among you; but whosoever will be great among you shall be your minister; and whosoever of you will be the chiefest shall be servant of all.—Mark x. 42, 43, 44.

This is the text of a sermon heard by me last Lord's Day, which set me, together with my reading of recent date, thinking of that almost forgotten Canadian worthy, William Lyon Mackenzie. I am not wrong in calling him a worthy Canadian, as no less a personage than Sir John Thompson stated from his place in the House of Commons, no longer ago than last session, his thorough belief in the righteousness, honesty of purpose and freedom from selfishness of the so-called rebels of '37. Time has long since rubbed down the differences of opinion which then led to such extreme measures as were taken, and we do not grudge to use freely to-day many of the rights and liberties fought for so stubbornly fifty years ago. Here is a little bill of five paragraphs, none of which are by any means exorbitant:—

- 1.—The entire control of the whole provincial revenues is required to be vested in the Legislature.
- 2.—The independence of the judges and their removal to take place only upon a joint address of the two Houses.
- 3.—Reform of the Legislative Council which is now an assembly chiefly composed of persons wholly or partly dependent upon the Executive Government for their support.
- 4.—An administration or Executive Government responsible to the province for its conduct.
- 5.—Equal rights to each religious denomination and an exclusion of every sect from participation in temporal power.

Such was the Bill of Rights put forward by Mackenzie from time to time. Surely nothing extraordinary about these demands, that is, so it seems to us fortunate mortals of the year '91, and yet the very publication and demand for this simple quintette raised such a paroxysm of rage in the pretty and nepotistic circle of the Family Compact as is quite beyond our poor understanding nowadays. We said at the onset of this reverie that we were forcibly reminded of Mackenzie by the treatment of the text by the preacher. It was famously done, and a better sermon has not been preached from any pulpit for some weeks at least. The right-minded minister, or servant of all, who, notwithstanding his evident superiority over the surrounding workers, is nevertheless the least of all. He was very fair towards his opponents, this "servant of the people," and all the vilification of scores of subsidized newspapers and petty office-seekers was of no avail in causing any deviation from his chosen path. Here is an extract regarding the election for the House in 1830, when he and three others contested York, which then included Toronto and much adjacent territory outside the present county. "Mr. Mackenzie publicly announced that he would abstain from using the press as a medium of injuring in the public estimation whoever might be opposed to him as candidates." If he were elected it must be the deliberate result of public opinion alone, "opposed as it would be to the powerful influence of the local Government, the dominant priesthood, the Provincial bank, and every human being who profits by the present irresponsible system." On this occasion he was elected as he deserved to be, his coadjutor for the country proper being Mr. Jesse Ketchum, a name held in much reverence by Presbyterians in particular and children in general.

A careful perusal of Mackenzie's doings and mis-doings leads to several reflections whenever his name is recalled. Surely nothing but odium can attach to the names of Francis Bond Head, Allan McNabb and Solicitor-General Hagarman, and it is impossible but to believe that they thought that they were in the right. If they did, many of their modes of enforcing the right were, to say the least, brutal, unfair and despotic. A more imbecile and unstatesmanlike attempt at governing than Head's never surely has been eclipsed, nor can be. A more ignorant Scotch boorishness, and contempt for his fellows, never, I am sure, animated any other such in Canadian history than that which was Allan McNabb's, and these were his only recommendations to preferment with the Family Compact. Of Mackenzie what shall we say in parting: surely not all praise. We have heard many a diatribe against the man by those who perhaps knew him and some of his faults of later days only too well. Alas, yes. "To err is human, to forgive Divine." The pitiful story of his latter-day poverty and consequent actual want is known only to a few, and yet it is just as well. Rather let us judge him for his good points. The good he did was not interred with his bones, nor did the evil he did die either; it lived as other evils, because it appears proper that evil should live.

Mackenzie failed in his onslaught on the Government of the day. The enterprise deserved to fail because of its awful

mismanagement; but never because of its want of reason for existence. One month of Head's system of government nowadays would wreck the State of a surety. Rebellion is wrong in principle, and we will not uphold it; yet we owe much to this misguided affair of '37, and only regret that Mackenzie did not continue his splendid constitutional, and, as subsequent events proved, succeeding fight against the unjust powers then holding office. He lived to see his error and bitterly repent it, and although his later years were, by means of the Royal Clemency, passed in old Toronto among his friends, there was such animosity and rancour in certain minds as forbade the peaceful enjoyment of the evening of his days. For a small man, and an insignificant-looking one withal, he raised more opposition than could be thought possible for one man to do. Deep-seated hatred was a mild name for the feelings of his opponents. It is, therefore, pleasing to find men of opposite views now extolling his virtues and forgetting his faults. This is as it should be, and we hope ere long that a graceful monument in Queen's Park will stand forth to remind our youths of one man's existence, and one man's successes and failures. At present all we can say is:—

Here lieth one who prized the public weal  
Far above earthly honours, wealth or fame,  
Whose life-long labours in his country's cause  
Were pure from sordid end or selfish aim.

Oppressed, wronged, exiled, spurned from the land  
He would have given his life to bless and save,  
His country, on whose shrine his all was laid,  
Bestowed upon the patriot—a grave.

CURLY TOPP.

### FRAGMENTARY NOTES.

IRELAND—TRINITY COLLEGE.

This well-known seat of learning is one of the sights of Dublin; it would be an ornament to any of the greatest cities in Europe. Many of its graduates have been distinguished in every walk in life, and the visitor to the Capital, be he a member of the learned professions, or merchant, or manufacturer, he is anxious to see this great University.

Trinity College was founded in 1591, at which time the staff only consisted of a Provost and three Fellows, but such has been the growth of this great educational institution that at present there are seven senior and about twenty-five junior Fellows, besides a large number of Professors and Lecturers in almost every department. The Rev. George Salmon, D.D., F.R.S., a very distinguished man, is Provost, and would seem to be the right man in the right place. One of the senior Fellows is John K. Ingram, LL.D., whom I have had the pleasure of knowing for many years, and who, as a scholar and poet, has been well and widely known. Dr. Ingram is the author of that sweet and beautiful poem, "The Memory of the Dead," which appeared among a fine collection of Irish ballads. It was written with reference to the troubles of 1798.

Dr. Ingram is a native of Newry, County Down, and his father afterwards was a Rector in County Donegal, and if my native town had not the honour of his birth, I had the still greater honour of supplying him with a wife, who was one of the greatest favourites in Dublin society. Mrs. Ingram was the daughter of the late J. J. Clark, M.P. for Derry County.

At the invitation of this correspondent Dr. Ingram came north and delivered a lecture on "Oliver Goldsmith," which, as was expected, drew one of the largest and most cultured audiences ever assembled in that classic town. He has relatives in Toronto and Montreal, as well as several former students. Dr. Ingram is Professor of English literature and librarian of the College. He has not written much, as his life has been rather an active one.

THE LIBRARY

contains an immense collection of books. Some of them are of great value, and there is a rare collection of Irish manuscripts kept in a fire-proof room. The Library, like that of Oxford, is entitled to a copy of every work published in the united kingdom free of charge. Here, also, is to be seen a harp supposed to have belonged to the celebrated Briau Borohme, King of Munster. The Library is open to visitors every day, but some of the more valuable manuscripts can only be seen on application to the Librarian.

I am indebted to my friend, Dr. Montgomery, of Dublin, for escorting me through this and other public buildings. The Doctor is a graduate of the College and naturally takes much pride in the institution.

ROYAL IRISH ACADEMY.

This very valuable institution was established about 1786 in Dawson Street, near the Mansion House, and the student of antiquities will find much here to interest him. We hear much about the present age and its progress. In its light it is interesting to look upon some of the weapons and ornaments of a people who inhabited this Island before Christianity had made its impress felt upon it. How would some of our modern mechanics like to handle stone axes, or our ladies like to wear necklaces of shell or bone for ornaments, or our boys wield a hammer made of stone? The many interesting articles exhibited in this department at once prove the great skill of the Irish in works of art, and that, too, long before civilization had made any progress. There is to be seen here a bell which belonged to St. Patrick, and also a cover, or "shine," which is a fine specimen of the exquisite work done by goldsmiths in the eleventh century. It cost the institution about \$2,500. There is a very valuable relic here, said to have been the possession of St. Patrick, and a copy of the Gospels which also belonged to the Saint. These and many

other things excite the most intense interest and give abundant evidence of the genius and skill of Irishmen.

## PRESBYTERIANISM.

To those who have been brought up in the North, Presbyterianism in Dublin presents a striking contrast, but not the less creditable to the faithful, able men who have raised it to the position which it occupies to-day. As compared with the North it has not made such rapid progress. Still, amid much opposition from Prelacy on the one side, and Catholicism on the other, it has maintained a name and a place among the denominations in Dublin. Irwin, in his History, says Ormond Quay Church is the oldest in Dublin. In 1773 Plunket Street and Usher's Quay were united, and were in existence a century before the present church was built. The first minister was William Jacque, and the name of the congregation was then Bell Alley, and the congregation was in existence since 1660. Usher's Quay proper originated in 1684 in a split from Capel Street, afterwards known as Mary's Abbey, and at present considered the handsomest building in Rutland Square. The first minister was Rev. A. O. Walker. Rev. Dr. Black, now of Inverness, Scotland, Rev. James Cargin, now of first Derry, Saml. Prenter, late of Bolton, England, have successively held the pastorate. Mr. Prenter is a licentiate of the Irish Presbyterian Church, and is held in high esteem in the metropolis. He is an able exponent of Presbyterian doctrine, and takes much interest in social questions. The church is rather old-fashioned, but there is nothing old-fashioned from the pulpit. The sermon was clear and vigorous, and held the attention of the audience to the close. It was one of a series on social questions, and if the preceding ones were equal to this one I am quite sure that if there are any defects in Ormond Quay they will not be in the pulpit.

This is the church where the great Dr. Richard Dill preached. As a debater in Church Courts he held a foremost place, and it was chiefly through his influence that Magee College was located in Derry. It was also the church in which Mrs. Magee, the founder of Magee College, worshipped. I well remember the prolonged and heated controversy over the Magee College question between what was then known as the Derry and Belfast parties in the Assembly. The former were victorious under the leadership of such men as Dill, Brown, of Aghadoc, Goudy, of Strabane, Brown, of Limavady, now Dr. Brown, the present Moderator of the General Assembly, Rogers, of Comber, and others. The Belfast party was led by Dr. Cooke, a debater in Church Courts without an equal. The College, as is well known, was placed in Derry, and Mrs. Magee has conferred a lasting benefit on the Church of her fathers by this very liberal gift.

There are many members in the Presbyterian Church in Canada who may not be able to build Colleges, but who could endow chairs, or establish Lectureships, or defray the expense of a missionary to the North-West or to British Columbia. Such effort would be far better than even Mrs. Magee's action, since Magee College only profited when she died. It sometimes happens, as in her case, that the courts are occupied for nearly twenty years in litigation as to the precise meaning of the terms of the bequest. I would appeal to wealthy Christian men to be their own executors by disposing of their money while they live. We have many members in our communion who could follow the example of Mrs. Magee, and more recently that of Mr. Carey, of Antrim, who gave liberally while he lived, and left nearly all he possessed when he died to the Irish Presbyterian Church. Presbyterians have a noble ancestry and Presbyterianism a noble history. In days gone by its members gave not only the spoiling of their goods, but their own lives also, for the cause which they held dear.

## RUTLAND SQUARE CHURCH.

The Rev. Mr. Jacque aforesaid was the first minister, and the congregation was organized in Capel Street in 1667. In 1777 the church was rebuilt and known as Mary's Abbey until Rutland Square Church was built in 1864. The Rev. Dr. John Hall, now of New York, was minister from 1858 to 1867, when he responded to the call from New York. The Ministers who succeeded Dr. Hall were David McKee, Dr. A. C. Murphy, now of Belfast, John S. Hamilton and the present pastor, J. D. Osborne. The present church is a handsome building, and was erected at the expense of Alex. Findlater at a cost of \$70,000, the congregation paying for the site, which cost \$13,000.

I attended the morning service, which was conducted by the pastor, Rev. Mr. Osborne, who preached an able discourse. He is in every way well fitted to occupy the commanding position he is expected to fill in Dublin. There are other prominent men connected with our Church there, but as my time was limited I had not an opportunity of hearing them.

I might refer to Rathgar, in which Church the much-lamented Dr. Stevenson ministered, whose name had become a household word throughout the Irish Church and who was well and widely known wherever missionary operations are carried on.

K.

Toronto, December, 1891.

## RELIGIOUS TRAINING IN UPPER CANADA COLLEGE.

MR. EDITOR,—The home religious training of the boys of Upper Canada College is receiving special attention. A syllabus of Scripture study has been prepared by the Principal and masters as a basis of the instruction given. Recently Mr. D. Graham, President of Merchants' Shipping Co., Mon-

treah, has offered an annual prize of \$20 for the best examination on the work prescribed. The boys in residence have, in addition to the daily devotional services in the school, regular instruction in Scripture history; they are divided into five Sunday school classes, graded according to proficiency, and are taught by the resident masters. They attend divine services at the Churches to which they belong, accompanied by one of the masters. A special service, chiefly musical, is held in the large Hall Sunday evenings at nine o'clock. An effort is being made to place in the Assembly Hall an organ of sufficient capacity to enable the musical instructors to teach the instrument thoroughly and to assist in the school service. The following is the syllabus referred to:—

## THE GRAHAM GOLD MEDAL.—UPPER CANADA COLLEGE.

*The Course prescribed for a Knowledge of Scripture History.—Lower School. (Forms 1 and 2.)*

**AUTUMN TERM**—Memorize Exodus xx. 1-17; Matt. v. 1-12; Psalms i. and xix. Study lives of Adam, Noah, Abraham; also Matt., chaps. i.-xii. and Acts i.-iv.

**WINTER TERM**—Memorize limit prescribed for Autumn Term and take, in addition, Psalms xlvi.; 1 Cor. xiii.; order of Books of N. T. Study—Review work prescribed for the Autumn Term; lives of Joseph and Moses; whole of Matt. and Acts i.-xv.

**SPRING TERM**—Memorize—Review the limit prescribed for Autumn and Winter Terms. Psalms xlvi.; John xiv.; Prov. i. to iv.; order of Books of Bible. Study—Review the limits prescribed for Autumn and Winter Terms; lives of Samuel, David, Solomon, Elijah, Daniel; whole of Matt. and Acts.

## MIDDLE SCHOOL—(Forms 3, 4, Lower M. and U. M.)

**AUTUMN TERM**—Memorize Exodus xx. 1-17; Matt. v. 1-12; Matt. vi. 9-13; Psalm. xxiii. and xxv. Study lives of Adam, Noah, Abraham; Luke i.-x.; Acts i.-iv.

**WINTER TERM**—Memorize all the work prescribed for the Autumn Term and, in addition, Psalms xxxi. and xxxii.; 1 Cor. xiii.; order of Books of N. T. Study—Review the work prescribed for Autumn Term; lives of Joseph and Moses; Luke x. xviii., and Acts i.-xv.

**SPRING TERM**—Memorize—Review the limit prescribed for the Autumn and Winter Terms; Psalms xxxiv., xcv.; Proverbs i., ii., iii., iv.; order of Books of Bible. Study—Review the limits prescribed for Autumn and Winter Terms; lives of Samuel, David, Solomon and Daniel; whole of Luke and whole of Acts.

## UPPER SCHOOL—(Forms 5 and 6 and U. 6.)

**AUTUMN TERM**—Memorize Exodus xx. 1-17; Matt. v. 1-12; Psalms xxxii. and cxi. Study lives of Adam, Noah, Abraham; John i.-xii.; Acts i.-iv.

**WINTER TERM**—Memorize all the work prescribed for Autumn Term and, in addition, Matt. vi. 1-12; Psalms xli., cxi., ciii.; 1 Cor. xiii.; order of Books of Bible. Study—Review work of Autumn Term; lives of Joseph and Moses; John and Acts i.-xv.

**SPRING TERM**—Memorize—Review work prescribed for Autumn and Winter Terms; Psalms xc. and xcv.; Proverbs i., ii., iii., iv.; order of Books of Bible. Study—Review the limits prescribed for Autumn and Winter Terms; lives of Samuel, David, Solomon, Elijah and Daniel; whole of John and Acts.

## FINE CHURCHES—A CRITICISM.

MR. EDITOR,—The question is often asked, why are the Christian Churches not a greater power in the land for good? why, in a nominal Christian country are there so many people who never enter a church? and why are many of its actual members Christian only in name?

Without pretending to answer these questions, I wish to portray the condition of some of our Churches as it appears to me, and possibly some explanation may be found there; at any rate if this state of affairs is not confined to the cities then surely the Presbyterian Church needs a new reformation. In the first place, the pastor has almost disappeared; preachers (there are in plenty and good ones too, but the pastor, the overseer, who visits his flock and is in sympathy with them, knows them personally, their hopes and fears, joys and sorrows, and who can by reason of his knowledge speak to their hearts and not over their heads, is gone.

In past years the pastor was the trusted friend and counsellor of all who were in trouble of any kind, and did not need always to be sent for, but himself sought the absent or erring and visited the sick, and, like the Master he served, pleaded with the one and gave consolation to the other. Now all this is changed. Many ministers in a large city do not know all the members by sight, and few have time from their other work to make more than one call in six months, and some don't do even that. I know of one minister who has not called on some families in his church for years, some never at all; sickness and death may enter these homes but, unless specially sent for, he will never come. I have even known one who refused, pleading "business." Too busy to feed the sheep; too busy to console the dying, will they be too busy to give an account of their stewardship?

I have been told that many persons enter the ministry to escape the hard work of the farm. I hope this is not true, but I fear there are those who look on the Church as their

private property, existing for the sole purpose of giving them a comfortable living. It is not so long since the pastor of one of our city Churches closed up a mission of a sister Church which was doing a good work and one too he could not or would not do himself, because, "It was poaching on his parish." The work was carried on by another denomination for a while and then they gave it up; subsequently the pastor before mentioned relented so far as to allow the original workers to conduct a Sunday school and prayer meeting on the distinct understanding there was to be no preaching. What a beautiful example of the spirit which said, "Go ye into all the world and preach the Gospel to every creature" and again "To the poor the Gospel is preached."

If the minister does not find time to visit the congregation, surely his assistants, the elders, will do what they can to overtake this part of the work and thus prove themselves overseers indeed. Alas, no, they appear to be actually more ignorant of the congregation, if that were possible, than the minister. I never heard of an elder seeking to get acquainted with the people of his district. I never had my elder come to see me except to call at the house with the communion card, and never had two minutes' conversation with him on religion in my life, or had him take the slightest notice of my daily employment. How seldom do we hear of any elder taking sufficient interest in the young people under him to trouble himself about the fitness of their work for professing Christians, or when it is not consistent with that profession, aiding them in getting employment more suitable or less exposed to temptation!

On the contrary, the majority never visit in their districts except to leave the communion cards; one I know of sends his office boy; another has his wife call; another sends his by post, and still another leaves them with whoever answers the door, whether child or servant, and without enquiry for the master or mistress hurries on to finish his "job." Truly the duties of the eldership is a subject needing new light. If the elders neglect their duty the managers do not put their whole energy into the by no means easy task of obtaining revenue enough to pay necessary expenses, including the interest on the big debt into which only too often pride and worldliness has plunged the Church. It is hardly to be wondered at that the financial question should be the question with them, and we hear such remarks as this "Mr. So-and-so has one of the best seats in the church and only gives so much, if he can't pay more he must go into the gallery or leave, and if he goes, small loss."

When the Tabernacle was built the whole congregation gave so liberally they had to be told when to stop, but now the people give a little, promise a little more, and raise the rest by a mortgage. Just think of it, a mortgage on the house of God and that too to a money lending concern or a whiskey maker. If our consciences were not so seared by custom we would stand aghast at the sacrilege; we would pay for our churches as we built them, and then a fine church would represent self-denial for God's glory instead of a big mortgage and an annual deficit.

With so much indifference in high places it is not to be expected that the ordinary member would be any better, and so we find an almost total lack of Christian fellowship, and the interest taken in each other's welfare temporal or spiritual is usually limited to personal friends and there is seldom any effort to widen the circle. How seldom do they linger after the service to greet the stranger or encourage a burdened brother. They may be Christians, but they do not get the good from the church organization they should. They seem to be an aggregation of separate interests, rather than a community of souls with a common faith and object. The fire of love may be in their breasts but it is not warm enough to create a glow in another's bosom. How dull and profitless often is the prayer meeting, how seldom do any volunteer to take part; and if constrained to help, the effort is so apparent and so much from the lips and so little from the heart that few are helped thereby. It is this lack that is responsible for the Christian Endeavour movement, but why should there be any need for such a society? Is not their pledge the same that we all took when we joined the Church; is not the whole Church supposed to be at work for Christ; then why should any section be consecrated in any special sense?

If the Church was fully awake, more in earnest and less given to vanity and worldliness, there might indeed be fewer fine Churches, there would be fewer mortgages, but its power consecrated by the Holy Spirit would be felt through the length and breadth, of the land. Then indeed would be fulfilled the prophecy of Isaiah "the earth shall be filled with the knowledge of the Lord as the waters cover the sea."

Toronto, December, 1891.

LAICUS.

TORONTO is in every way the most prosperous and the pleasantest of Canadian cities. I have no time now to speak of Montreal, which presents an entire contrast. It is significant that the names of the streets are given in both French and English. But Toronto has a homogeneous English population, and is a city where an Englishman could easily settle, with no painful sense of difference to anything which he had left; and a very pleasant sense of improvement in his general environment. Bright, pleasant, hopeful, with its multitude of pretty houses ranged round the curve of its blue waters, with its cheerful prosperity and light-hearted population, Toronto is one of the most delightful cities on earth.—*Rev. W. J. Dawson.*

## Pastor and People.

### FOR JESUS' SAKE.

I do not ask for cloudless skies,  
For gain without a loss;  
I would not seek to wear the crown  
Before I bear the cross;  
But that the shine may follow shade,  
The smile may chase the tear.  
This prayer I make:  
For Jesus' sake;  
Be Thou forever near.

I do not ask to find a friend  
Before I prove my worth;  
Or sit among the mighty ones—  
The great uncrowned of earth;  
But that my tiny torch of light  
May neither dim nor wane.  
This prayer I make:  
For Jesus' sake  
Temper the wind and rain.

I do not ask unfathomed depths  
Of certitude to sound,  
Unending flows the flood of truth—  
An ocean without bound;  
But that each slowly sinking sun  
My cup abrim may find.  
This prayer I make:  
For Jesus' sake,  
Train Thou the willing mind.

I do not ask for treasured gold;  
While just before my eyes,  
In rags and pallid wretchedness,  
Walk heirs of Paradise;  
But that the little I can do  
May turn their gaze above,  
This prayer I make:  
For Jesus' sake,  
Give me a wreath of love.

I do not ask—O Father, dear I  
I would not ask for aught  
That lies outside Thy providence—  
The justice of Thy thought;  
But that the wonders of Thy will  
Perfecter Thou may'st see,  
This prayer I make:  
For Jesus' sake,  
Live Thine own life in me.

—Boston Journal.

### LESSON FROM THE REED.

The weak, unpretentious reed, living out its frail and quiet life at the water's edge, has become, under Christ's use of it, a sermon for trembling hearts and weak steps in all times. "The bruised reed He will not break." That feeble fluttering movement of the desire and confidence of the tired and weary heart toward Jesus is as tenderly welcomed and lovingly upheld as is the faint lisp of the helpless babe for mother's lullaby and keeping. Behind every purpose that in any degree lifts itself heavenward is the energizing power of the brooding Holy Ghost. The slightest movement of the will toward the right is fostered and sympathized with by the divine will. We tread no steps of honest, manly effort alone.

We need to keep this fact well in mind, lest the very feebleness of the beginning of a better purpose seem to mock us with its helplessness. Satan is on hand in all such experiences, loath to lose a prisoner, and suggesting every argument as to the uselessness of any attempt to better one's condition. But it is one of the solid facts of this every-day life that the Master Gardener, Jesus, walks about His garden day and night sheltering, invigorating and building up into strength every plant, though it lie as prone as the "bruised reed." The very fact of our weakness and insufficiency is of itself an argument and a cord that draws Him to our help. An honest cry of any heart to Jesus will bring Him instantly without any thought on His part either on our merit or demerit. He only asks this much, that it be from the heart; iniquity covered up, one face for Him and one for the devil, does not bring Him. "If I regard iniquity in my heart, the Lord will not hear me." But the faintest effort of the heart enslaved in sin (to free itself from its chains is sure of the strong arm which the prophet saith should break every chain and set the captive free.

### HUMBLE PIETY.

Eloquence and enthusiasm have not done so much for Christianity as the modest virtues, uniform activity and patient prayers of thousands of Christians whose names are unknown. God forbid that I should undervalue great talents! Much rather would I thank God with all my heart because He has given to His Church in every age some men of great power—men who rise and tower like mountains in the landscapes above their fellowmen. These men are not only a shelter and a defence for other men, but they catch the first beams of the morning and send them down into the plains; the first showers from the clouds, and pour them into the valleys. Nevertheless, the Church owes more to signal piety than to their influence. Not the learning of the scholar, the reasoning of the philosopher, the eloquence of the orator, or the strains of the bard have done the most for the Christian Church. It ever has been, and it will continue to be, the holy lives, the earnest prayers, with the pure mind, lovely spirit and fervent devotions of humble Christians that will reform man and save the world. Christianity is God living in the human soul of man if God reigns there. The Church prospers according to the number and reality of individual con-

versions. God is honoured more in souls subdued and saved by grace than by great talents merely. Therefore let us do what we can to increase both, but more especially the feeble member's piety.

Life acts upon life. If we have not great gifts let us have great piety, that, while we are neither wise nor eloquent, we can and will be holy, for that is our native element and our Heavenly Father's design for all His children—holiness proportioned to our measure and adapted to the sphere of activity wherein we live that attracts by its simplicity and conquers by its beauty: holiness, mysterious in its origin, wonderful in its nature—nay, miraculous if we consider the changes it produces; but not less human, attainable and practicable. Yes; our lives should be imbued with this spirit of Christianity. It should be of a single, even tenor, a solemn unity, a sweet serenity, an untiring activity, zeal which does much but says little. Lives whose purity none can dispute—these are the things that do most for Christianity. These constitute the life, the acting life of the Church of God. These things have kept in the most trying times so many hearts for the Lord, and in the favoured times have greatly multiplied them. The feeble members are the most necessary for the world. They are the most mighty. The Christian is a member of society, and what he has he should use in and for society's good. Religion produces its effects in the human soul, in the daily life, in the Christian human Church. Mental gifts in the world—let these be sanctified by piety. Society, the Church, the world—all want this very piety. Do not keep it in the place of meditation, of inner life, of public worship, because it is profitable for all, it is suited to all persons, places and time. Then bring it out.—*Rev. J. A. Brinkerworth.*

### LIGHT.

Jesus says, "I am the Light of the world."

He is the Sun of Righteousness risen with healing in His wings: the bright and morning Star: a Light that shineth in a dark place, bringing the day-dawn; the Day Star arisen in our hearts. "In Him was life and the Life was the light of men." "He was the true Light, which lighteth every man that cometh into the world."

He was the Light of the world in His words. He that followeth Me shall not walk in darkness, but shall have the Light of life. John viii. 12. I am come a Light into the world, that whosoever believeth in Me should not abide in darkness. John xii. 46. I am the Resurrection and the Life; he that believeth in Me, though he were dead, yet shall he live; and whosoever liveth and believeth in Me shall never die. John xi. 25, 26. By these words Jesus has "brought life and immortality to light in the Gospel." They are the first rays of the rising Sun that begin to disperse the gloom of the grave. It is the early dawn that wakes the eye of faith and bids it look through the shadow of death and see the Light of the Life to come.

"Never man like this Man."

There comes one smitten with leprosy, kneeling, beseeching, and saying, "If Thou wilt, Thou canst make me clean." Without delay, Jesus replies, "I will; be thou clean." The darkness of disease is dispelled by the light of health.

Four friends bear a man stricken with palsy into His presence. Seeing their faith, He says to the sick man, "Son thy sins be forgiven thee." Certain cavilling scribes charge Him with blasphemy. Knowing their thoughts and to prove His power to forgive sin, He speaks the second time to the motionless paralytic, saying, "Arise, take up thy bed, and go unto thy house." At once sensibility returns to his nerves, firmness to his joints, and strength to his muscles. He rises, takes up his bed, and goes to his house. The darkness of helplessness is turned into the light of strength.

Two blind men sit by the wayside. As He approaches them, they cry, "Son of David, have mercy on us!" Testing their faith, Jesus asks, "Believe ye that I can do this?" They say, "Yea, Lord." Then came the light giving words, "According to your faith be it unto you." At once their eyes are opened, light enters, and the wonders of vision are revealed. The darkness of blindness is dispelled by the light of day.

About the fourth watch in the night a little ship containing His disciples, in the midst of the Sea of Gennesaret, tossed by the waves. Gazing through the darkness they see One coming towards them, walking on the water. They cry out with fear, "It is a spirit!" Jesus speaks to them saying, "Be of good cheer; it is I; be not afraid." The darkness of danger is changed into the light of safety.

In sight of the Cross, with a full knowledge of its unspeakable agonies, having revealed to His disciples the fearful death that awaited Him, in full sympathy with their distress, and forgetful of Himself, He uttered these tender, parting words, "Let not your heart be troubled; ye believe in God, believe ye also in Me; in My Father's House are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again and receive you unto Myself; that where I am there ye may be also. My peace I leave with you; let not your heart be troubled, neither let it be afraid." The darkness of despair is changed to the light of hope.

His words were filled with light. They brought comfort to the sorrowing; they gave strength to the weak; they inspired the despairing with hope; they imparted confidence to the doubting; they restored health to the sick; they sent pardon to the sinning; they breathed life into the dying.

The same words that gave light to those who heard them have not been dimmed by intervening ages. They shine as brightly now as they did nearly two thousand years ago, and are as effectually driving darkness away from the minds and hearts of men to-day.

Reader, are you groping in the darkness of sin or sorrow? Turn your eyes to the words of Jesus and walk in their light.—*Christian Leader.*

### REVISING LIFE.

Is it not true that, sooner or later, there comes to most of us a time when life has to be revised? We get to see things in clearer lights, in more abiding relations. Hitherto we have proceeded upon temporal assumptions—theories of life which cannot stand the test of eternity. We have lived and planned as if this life were all, or at least as if this life were the principal thing. But suddenly—or it may be gradually—the true perspective opens before us. Immediate things are dwarfed and dwindle into insignificance; the everlasting verities break upon our vision like mountains out of a morning mist.

This life-crisis usually comes when one is emerging out of youth into manhood or womanhood. It is often preceded or accompanied by some painful or trying experience, and in itself at the first it is commonly a depressing experience. We speak of it as coming to look upon the serious side of life. Yet there is no great spiritual joy possible to one who fails to make this grand life-revision. We cannot keep the child-view of things always. It would not be natural. While we are young it is meet that we should speak and think as a child, but when we become men we must put away childish things. The great and impressive facts of life must be taken into the account; and so soon as we are able to contemplate them they will modify, and perhaps change altogether, our estimate of ourselves and our environments.

We may determine to make this revision of our life ourselves, or God will make it for us. There is a grim necessity in a man's maturer change of outlook. Strive as we may to keep the short-sighted and often foolish deals of youth, how few of us live after the pattern of our early dreams! Especially as regards our life-work, in ninety-nine cases out of a hundred the man meets life's necessity by doing that which never entered into his boyish plans. Usually it is somewhat more substantial, the work we are doing in our maturity, than that which we contemplated in our youth—better work, probably, as we realize before we finish it.

Occasionally, to be sure, a mature view of life is taken in youth—a view which needs no revision; but this is not often. Most of us have to put our early ideals away in sacred places, as we do rose-leaves and old letters and first sentiments. They are worth keeping because they were sweet and beautiful, like flowers; but like flowers, also, they could not last. The serious and abiding judgments of a mature mind displaced them. The time came when life ceased to be a romance and a dream. The realities took the place of the fancies, and life was adjusted according to its abiding principles.—*Zion's Herald.*

### A SISTER'S INFLUENCE.

A girl in the house, to my mind, can wield a wonderful influence. I cannot conceive a more beautiful sight than the affection of a sister for her brother. A sister's love is one of the sweetest flowers planted by God in the heart of a girl. It is born of filial sympathy and confidence, and ripens into a spiritual love different from any other affection.

Powerful as is the influence of a mother, there have been innumerable cases where the presence of a sister's sweet and tender love, or the memory of a sister's holy affection, have been the saving grace of a brother's life. The sister's love in the home often formulates the brother's estimate of her sex. A sister can have a softening influence upon a brother where everything else fails. She raises his opinion of woman by her actions towards him.

A young man can be made pretty well what his sister chooses to make him. As he sees her in the home, so he judges the sisters of other brothers. She is often his standard whereby others are measured.

### HASTE.

If a man were to discover a blaze three inches long on the roof of his house, would he say: "Oh, it is no use to be in a hurry about extinguishing that little blaze"? If there were a heavy mortgage on his farm, and to-day were the last day of grace, and he were sure that his creditor would close in as soon as the time expired, would he go off for a week's vacation on an excursion? If, by mistake, I had taken a dose of poison, and were to be informed by the physician I would die in three hours, would I say: "Let us go to the fair or to the political rally"? Then, my friend, you have already taken the poison, and the Saviour offers the antidote to-day, but He may never offer it again.

### IT IS A MISTAKE

To try to cure catarrh by using local applications. Catarrh is not a local but a constitutional disease. It is not a disease of the man's nose, but of the man. Therefore, to effect a cure requires a constitutional remedy like Hood's Sarsaparilla, which, acting through the blood, reaches every part of the system, expelling the taint which causes the disease, and imparting health.

## Our Young Folks.

### PEEVISHNESS.

Each little trifle puts me out,  
And without knowing why,  
Instead of laughing at a joke,  
I feel inclined to cry.

I feel so very, very cross,  
With every one to-day;  
I do not care to do my work,  
I do not want to play.

And yet because I feel so dull,  
It surely can't be right  
That I should hinder all the rest  
From being glad and bright.

One day I heard our mother say:  
"If you are feeling sad,  
Then go and do some loving work  
To make another glad."

I think I'll call the little ones  
To have a game of play;  
They wanted me an hour ago,  
But then I turned away.

And though I don't feel much inclined,  
My brothers will be glad;  
And I may find in pleasing them  
A cure for being sad.

### THE SHIP OF THE DESERT.

"I should like," said Miss Harson, the governess, "to have some one tell me what animal is almost indispensable to man in hot and dry countries."

"I know," cried Clara; "it's the camel."

"The very creature, and in many respects it is one of the most interesting and wonderful of animals. It is called the 'ship of the desert,' because it safely navigates the sandy sea where other animals would perish beneath the burning sun. The Arabs value their camels very highly."

"What funny looking creatures they are," said Edith, looking at a picture which Miss Harson had just shown. "They are so dreadfully high! Do people have ladders to climb up on their backs?"

"No, dear," answered the lady, "I never heard of a camel ladder. The camel kneels to receive its burden."

"How tall is a camel, Miss Harson," asked Clara. "It looks almost as high as a house."

"Not quite," was the reply, "but as a camel measures seven feet from the ground to the top of the hump, and the saddle with its cushions adds a foot or two more, it is easy to see that a fall from such an animal's back is no trifling matter. Besides the cushions with which the saddle is provided, it has a long upright piece to which the rider can cling to prevent his being thrown off. But the safest way of sitting is to cross the legs in front and grasp the pommel with both hands."

"I shouldn't think," said Clara, "that any of it would be very comfortable."

"It wouldn't suit our ideas of comfort," replied Miss Harson, "and I am sure that three people of my acquaintance, with their governess, would be dreadfully sea-sick if they tried this style of riding."

"Sea-sick on a camel?" The girls could not understand this.

"Of course," said big brother Malcolm, with a knowing air; "it's a ship, you know—the 'ship of the desert.'"

"I wonder if the baby camels are pretty?" said Edith.

"Young camels are described," said Miss Harson, "as being funny, helpless little objects, and at first have to be watched like a human baby. A little camel does not gam-

bol and play like other young creatures, but is just as grave and quiet as grown up ones, and it looks just as melancholy as though it could see all the loads it would have to carry during its life.

"The camel is described as ill-tempered and revengeful, and there is a story told of one who had been unmercifully whipped by his driver. One night the man retired to his tent leaving his cloak outspread over the wooden saddle, and this is what happened. During the night he heard the camel approach the object and after satisfying himself by smell that it was his master's cloak, and believing that the man was asleep beneath it, he lay down and rolled backward and forward over the cloak, evidently much gratified by the smashing of the saddle under his weight, and fully persuaded that the bones of his master were broken to pieces. After a time he arose, contemplated the disordered mass and walked away. Next morning, at the usual hour for loading, the master presented himself to the camel. The disappointed animal was in such a rage on seeing his master safe before him, that he broke his heart and died on the spot."

### IT MAKES ALL WRONG.

"Please, father, is it wrong to go pleasuring on the Lord's Day? My teacher says it is."

"Why, child, perhaps it is not exactly right."

"Then it is wrong, isn't it, father?"

"Oh, I don't know that—if it is once in a while."

"Father, you know how fond I am of sums?"

"Yes, John, I am glad you are; I want you to do them well, and be quick and clever at figures. But why do you talk of sums just now?"

"Because, father, if there is one little figure put wrong in the sum it makes all wrong, however large the amount is."

"To be sure, child, it does."

"Then, please, father, don't you think that if God's day is put wrong now and then, it makes all wrong?"

"Put wrong, child; how?"

"I mean, father, put to a wrong use."

"That brings it very close," said the father, as if speaking to himself, and then added: "John, it is wrong to break God's holy Sabbath; your teacher was quite right."

"Remember the Sabbath Day to keep it holy."

## Sabbath School Teacher.

### INTERNATIONAL LESSONS.

Jan. 3,  
1892.

#### THE KINGDOM OF CHRIST.

Isaiah xi.  
1-10.

GOLDEN TEXT.—He shall have dominion also from sea to sea, and from the river unto the ends of the earth.—Ps. lxxii. 8.

#### INTRODUCTORY.

The prophet Isaiah lived during the reigns of Uzziah, Jotham, Ahaz and Hezekiah. The history of the stirring times in which he lived will be found recorded in the second book of Kings and the second book of Chronicles. So numerous are the distinct and unmistakable references to the person, character and work of Jesus Christ as the promised Messiah that Isaiah has been called by way of eminence the evangelical prophet. He lived nearly seven hundred years before the birth of Christ. The present lesson is one of the prophecies that foretell the origin, character and glorious reign of the Messiah.

**I. Lineage and Character of the Messiah.**—David and Solomon had been the two kings under whose government the Jewish nation had attained to its greatest power and splendour. The distinguished members of that royal house had risen from a comparatively humble origin. Jesse was the father of David. It is from this ancestry, as related to the humanity of Jesus, that a new branch was to spring. The figure here used by the prophet would indicate that the stem, or root, remained in the ground after the trunk and branches of the tree had been cut down. In Canadian woods, a stump may be seen from which a new and promising shoot springs up. So the royal family of Judah had apparently sunk back into obscurity, but from the stem of that race should come One whose character and reign would far transcend all earthly worth and splendour. The

prophecy also foreshadows the humble guise in which the Saviour would appear, a rod, or twig, or branch. There was a wide difference in the outward appearance of Jesus Christ as presented to the eyes of men while He sojourned on the earth and that which was presented to the apostle John in his exile in Patmos.

**II. The Messiah's Qualifications.**—The gift of the Holy Spirit, the Spirit of the Lord, was to be bestowed upon the Messiah in richest measure. The Spirit would be manifested in the special gifts with which He was to be endowed. He should possess wisdom and understanding. Wisdom and understanding, though often mentioned together in Scripture, are distinct qualities. Understanding may be possessed though wisdom is absent, but there cannot be wisdom without understanding. The Messiah was to be endowed with all truth, and every act of His would be in accordance with the highest wisdom. Counsel and might were also to be conspicuous qualities of His. By these He would be able to devise and execute the plans by which He could found and perpetuate His kingdom. The spirit of knowledge and of the fear of the Lord. The Messiah possessed the fullest knowledge of the Divine purposes and was ever moved by the Spirit of filial reverence. The Revised Version gives the meaning of the next clause: "And shall make Him of quick understanding in the fear of the Lord" as "His delight shall be in the fear of the Lord," while others understand it to signify that His whole sinless life shall be lived in the fear of the Lord.

**III. The Messiah's Reign.**—He shall rule in righteousness. His decisions shall be unerringly just. Not by appearances, but according to equity shall His judgments be. Outward pretensions cannot influence Him. Not after the sight of His eyes, nor the hearing of His ears, shall He judge. With Him there is no respect of persons. The poorest supplicant for justice will fare as well as the richest. He is opposed to all injustice, oppression and unrighteousness, and as His cause advances the unrighteous world will feel the weight of His righteous judgments. "With the breath of His lips," with His omnipotent word, "He shall slay the wicked." As expressive of the principles on which His kingdom is founded the prophet says: "Righteousness shall be the girdle of His loins, and faithfulness the girdle of His reins." He then proceeds in striking and picturesque language to depict the peace, the glory and prosperity of the coming kingdom of righteousness. The lamb, the emblem of all that is most gentle and innocent, is helpless against the attacks of its natural enemy, the wolf, and yet so great will be the change that they can dwell peacefully together. Animals of the most opposite nature shall live harmoniously. Not only so, but even a little child shall be able to control them. A picture of the happy time when the change shall be complete. Rapacity and cruelty shall disappear. The age of universal love shall dawn. The destructive power of reptiles such as the asp and the cockatrice shall be so changed that a helpless infant can play near them without risk of danger. Many interpret this prophecy as one that is capable of literal fulfilment, and cite the passage in the eighth chapter of the Romans as a confirmation of the view they entertain. There is nothing in Scripture to forbid such an expectation. If Nature, in sympathy with Man's fall and sinfulness, became, in some respects, disordered, may it not be that when universal righteousness obtains, Nature will mirror man's happiness in the new creation? Here the prophet says: "They shall not hurt nor destroy in all My holy mountain: for the earth shall be full of the knowledge of the Lord, as the waters cover the sea." The knowledge of the Lord, not merely an intellectual knowledge, shall prevail, but an experimental knowledge, the divine illumination or mind and heart, shall be universally diffused. It shall be wide and deep as the ocean. As the sea fills its appointed place, so shall the knowledge of the Lord satisfy and completely fill all the capacities of the human mind, and visit all who dwell on the earth. "In that day," the time when the triumph of Christ's redemptive work is complete, when the kingdom of God has attained its destined universality, "the root of Jesse," so humble in origin, shall have reached its culmination. It "shall stand for an ensign to the people." It will be the standard round which they gather, and the emblem of their safety, protection and glory. "To it shall the Gentiles seek." The nations will be attracted by it, and they will gather round it. "His rest shall be glorious." "The land where he rules, the Church with which He abides, the soul which He fills shall be glorious with the glory of God's character, His love and righteousness. Here will be the centre of rest and blessedness."

#### PRACTICAL SUGGESTIONS.

Only by divine inspiration could the prophets have so distinctly foretold the character and work of Christ. The testimony of Jesus is the spirit of prophecy.

Jesus possesses all the qualifications necessary to make Him the Saviour of men.

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## The Canada Presbyterian.

TORONTO, WEDNESDAY, DECEMBER 23rd, 1891.

OUR publishers expect an addition of TWO THOUSAND new names to THE CANADA PRESBYTERIAN list for the coming year. Old subscribers, who help to bring about this desirable result can get their own renewal for ONE DOLLAR. The way to do it: Secure two new names at \$2 each; forward \$5; and have your own subscription credited for another year.

AN exchange says that a young Jewess who had embraced Christianity expressed a desire "to read Church history in order to find out how and when Christians became so unlike Christ." Painfully suggestive.

TO our readers between the oceans and to those beyond we wish a merry Christmas, a happy New Year and many happy returns. To some THE CANADA PRESBYTERIAN has made weekly visits for twenty years. With others we are just becoming acquainted. For one and all, old and young, far and near, we wish the best blessings our Heavenly Father bestows.

EVERY speech in Presbytery on Summer Sessions should begin with an expression of gratitude to God for giving the Church such a magnificent Home Mission field. Every speech on the remittant the appointment of a Foreign Missionary secretary should begin with thanks for the extension of our Foreign work which makes the appointment necessary. If any Presbytery groans about "increasing burdens," its replies to the remits should not be counted.

THE Presbytery of Maitland is of the opinion that a mission secretary should be appointed to superintend the Home and Foreign Mission work of the Church, and that Dr. Cochrane is the right man for the joint secretaryship. The suggestion is well worthy of consideration. If it is possible to hold the balances evenly between the two funds and impartially advocate the claims of both, Dr. Cochrane is as likely to do it as any man in the Church. Still we doubt very much whether the plan would be a wise one. If the Church grows in numbers and in missionary spirit as it should do, each of the Schemes will soon provide work enough for any one man.

THE practice of referring questions to the people is growing too fast in our municipal bodies. There may be questions that it is eminently proper to refer to a direct vote of the people. The practice, however, if persisted in will soon make municipal councils a sort of agency for passing questions on to the polls. Too often it is nothing but a cowardly dodge to shirk responsibility. Men are sent to the council chamber to transact the business of the people, not to pass difficult questions to another tribunal. The British system is to settle the question and let the man, not the question, go to the people. It sounds well to talk about "the sovereign people," and "trusting the people," and "the voice of the people," etc. Yes, it sounds well to talk that way, but too often the talker is merely working a cowardly plan to avoid personal responsibility.

THE advocates of political union with the United States will not fail to make the most of the fact that twice in thirteen years Constitutional Government has broken down in Quebec. Viewed from any standpoint these failures are deplorable. If the advisers of the Crown in '78 and at the present crisis were so hopelessly corrupt that they had to be dismissed, though possessing the confidence of a majority in the Legislature, then there were two governments sustained by the people but unfit to live. If the Lieut. Governors wrenched the constitution from partisan motives there were two alleged representatives of Royalty using the name and power of the Queen for the basest of partisan purposes. Look at the facts any way you please and they are deplorable. There is just one thing more deplorable and that is that men can be found professing to be patriotic Canadians who rejoice over the state of things at present existing in Quebec. Assuming Mercier to be guilty of everything charged against him, the public feeling should be one of mingled alarm and shame. The man who chuckles over Mercier's misdeeds and the country's shame is no better than Mercier.

TWICE during the last thirteen years the Lieut. Governor of Quebec has exercised the Royal prerogative in a manner that it has never been exercised by the Queen nor any Governor directly appointed by her. During the half century of her beneficent reign Victoria never dismissed advisers who had a majority of the representatives of the people, nor did any Governor or Governor-General appointed by her perform that constitutional feat. Were the game not so dangerous the spectacle of a second or third-rate French politician exercising powers that her Britannic majesty never used would be supremely ludicrous. Disguise the unpleasant fact as we may, the question that lies at the root of this crisis is whether Quebec is capable of self-government. Supposing Mercier and his friends are disposed of at the polls, the new government will have to face a debt of thirty-five millions, an annual deficit of over half a million, a credit impaired, if not lost, and a people excited enough to take each other by the throat at any moment. The prospects certainly are the reverse of bright. It is idle for people in the other provinces to say all this is in Quebec. Quebec is part of the Dominion, and no small part of it either. Painting Mercier black is simply blackening a Canadian supported by a large number of Canadian people.

CHRISTMAS! Again over all the globe the Christmas bells will ring out their joyous peal. Musical voices will blend harmoniously in singing to the praise of the Babe of Bethlehem. Kindly impulses and generous feelings will for a season—alas, too brief—be in the ascendant, and we can at least have a faint impression how much better this world would be were the spirit and the precepts of Him who brought peace on earth and good will to men made the guiding principles of our daily lives. But to that the purposes of the Eternal are tending. May each Christmas season, as it calls to mind the Saviour's advent, see advances in His cause and kingdom on the earth. May the festive gatherings in all the many homes into which THE CANADA PRESBYTERIAN enters throughout the wide Dominion and in far off lands have their joys sanctified by the presence and blessing of the Divine Elder Brother, and may all whose outlook has been darkened by clouds of suffering and trial have the gracious presence of the Brother born for adversity. Through the gloom may they see the clear shining of His love. May the glorious dawn, to which the divine purposes tend, speedily appear, when

The Temple again shall be built  
And filled as it was of yore;  
And the burden be lifted from the heart of the earth  
And the nations all adore.  
Unto the throne of heaven  
Morning and eve shall rise;  
Unto, but not of, the Lamb  
Shall be the sacrifice.

OUR good Methodist friends often tell us that Presbyterianism is changing. We hope it is if the change is in the direction of improvement. Of one thing, however, we are certain: Methodist practices are rapidly changing. The other week a writer, no ordinary one, as the style abundantly shows, found a place in the official organ of Methodism for the following:

I would draw the attention of our governing bodies to one or two things that, in my opinion, require check and control.

One of these is the method recently introduced at some of our camp and revival meetings of calling on all present to pray aloud at the same time. It is not Scriptural, and it certainly is not edifying. Young women converts are encouraged to screech at the top of their voices when engaged in prayer, and to wear a galvanic grin, and clap their hands when exhorting, to show that religion has not made them sad. Unfortunately, they are not solicited to put on the ornament of a meek and quiet spirit. Better this, say the apologists for noise, than the stillness of death. But order and decency do not imply death; all true spiritual life is rhythmic, not discordant. Of the physical phenomena encouraged by some at these meetings, it is unfit to write. Disgust, pain, sorrow are the emotions awakened by these proceedings in the breasts of all right-thinking and intelligent people.

Again, it is now the growing fashion for the minister and his people to call in the aid of the travelling evangelist. Nothing else will draw; and the abnormal craving for excitement must be satisfied. By-and-bye the reaction sets in. Regular services seem prosy. Something is the matter. The minister is dull and old professors are but stumbling blocks. The heating and the cooling process has done its work: the metal has grown hard and brittle. Heat is again needed. The groundwork of the truth—the teaching and the enforcement of duty—must stand aside and give place to renewed evangelistic effort. "Working for the Lord" is the watchword, but the "work" consists largely in loud ejaculations, sickly jingles of song, or prayers, that in their coarse familiarity shock the reverent. These are the flashy livery of the live saint, while the "robe of righteousness," if of quiet colours, is despised. Regular pastoral work seems profitless and tame under these lurid lights, and ordinary circuit labour is yearly growing more grinding and difficult. The religious character of the people is beginning to lose its old-time sturdiness, and the mushroom growths of easy conversion too often wilt and crumble under the glare and pressure of the world.

Brother Dewart is a man of courage, but we doubt very much if he would have inserted the foregoing fifteen years ago. It is true, however, every word of it. Last week the *Guardian* had the following in an excellent editorial on "Noisy Demonstrations at Revivals"—

We think it is a grave mistake for those who conduct evangelistic meetings to stimulate or encourage shouting, physical demonstrations, or promiscuous noise and confusion, as if these things had some moral and religious value, or were signs of a work of grace. Not only is there no spiritual value in noisy confusion, it is unfavourable to serious thought and solid religious experience. We must not forget that conversion is a mental and spiritual process, which in its very nature requires sober thought. It is necessary that the sinner should consider his ways, fully resolve to turn away from his sins, and exercise an intelligent trust in Christ for salvation. This process may take place under a variety of outward circumstances. But it will hardly be claimed that noise and confusion have any special adaptation to aid in promoting a clear apprehension of saving truth. On the contrary, such surroundings increase the danger of mistaking a transient excitement of feeling for an experience of converting or sanctifying grace. Subsequent reaction and declension are general in proportion to the preceding degree of physical demonstration and excitement.

Intelligent, devout Methodists will no doubt feel grateful to the *Guardian* for such timely and Scriptural teaching. Noisy demonstrations never did Methodists any real good and have done others much harm. Too many hardened scoffers took their first lessons at noisy religious meetings. The most intelligent and influential Methodist Churches would not tolerate for an evening some of the practices of the early days.

## LET PUBLIC WORSHIP BE DEVOUT.

PRESBYTERIANISM has ever insisted that in the conduct of public worship everything should be done decently and in order. It has no ornate system of worship, no liturgical forms, no priestly exaltation. Its very simplicity has hitherto been its chief characteristic. All systems, even the very best, are liable to abuse, a liability that has ever to be guarded against. Two very opposite tendencies in the Churches of to-day are discernible. On the one hand is to be seen a striving, after a gorgeous and ornate ritual that differs but little from the outward magnificence of Roman Catholic ceremonial, and on the other an effort to reduce public worship to the level of a meaningless routine. The straining after novelty, effect, sensation, is doing much in these days to rob public worship of its true character in many of the Churches. It was the aim of our reforming Presbyterian forefathers to make the services of the sanctuary as unlike as possible the ostentatious ceremonial of the system they discarded. They sought to follow in its simplicity the New Testament model. In the sublime simplicity of Presbyterian worship there is nothing to offend a devout soul, but here as in other ways there is a possibility of degenerating into a cold, lifeless and meaningless formalism, and that is something that should be carefully shunned.

Examples are not wanting to show that a devout demeanour in the house of God is not incompatible with an irreverent and sinful life. It is not ritual or its absence that is the cause of true devotion. The soul of the worshipper must go out in adoring love toward God, and hold communion

with the unseen and eternal. The true worshipper must worship the Father in spirit and in truth, for such the Father seeketh to worship Him. Outward conditions may help or hinder true devotion, but they can never constitute real worship. Nevertheless the conditions ought to be such that they are in harmony with the purpose for which Christians assemble on the first day of the week. The sermon is an important part of the service. People need instruction in the doctrines of Christianity, they need the appeals of the Gospel, they require its warnings, its comforts, its consolations and its inspiring hopes, but the sermon is not everything. Worship is an essential and most important part of Christian service.

Why is it that in our Churches the flame of a vital piety does not burn brighter, and why do our public devotions lack the warmth that ought to be diffused in every worshipping assemblage? It is not that its importance is denied, it is too generally overlooked. The stiffness and rigid decorum of other days is not now apparent, but in its place we have a listless impatience, wishing that the service may soon be over, and in no case exceed by a few moments its prescribed limits. We need to cultivate the habit of reverence more, and to realize that the object for which we visit the house of God is that we may praise Him and hold communion with Him and with our fellow worshippers through our Lord Jesus Christ. Whatever tends to chill the atmosphere of devotion ought to be carefully avoided, and whatever helps it should be as carefully cultivated. The conscientious pastor is careful in his preparation and conduct of this part of the service. The songs of Zion are selected that they may be in harmony with the theme to which he desires to turn the thoughts of his hearers. Where extemporary prayer is the method adopted, he does not leave that most important part of public worship to the moment but reflects on the petitions most fitting for his congregation to be presented at the throne of grace. The reading of the Scriptures as a part of public worship is not overlooked. Here, too, it is desired that the portions selected should have a direct bearing on the subject of discourse, and for reproof, correction and instruction in righteousness.

However devout and adaptive the worship may be as conducted by the minister, that will not make a devout congregation if the spirit of devotion is not developed among the people. The good old plan of family worship at which on the Sabbath morning special petitions for blessing on the minister and on the services of the day were offered up is found to be eminently helpful to a devout and worshipful frame of mind. Nor should a silent invocation be omitted. Might not devotional fervour in public worship be advanced by the people joining more heartily in the service of song? Fine instrumentalization and choral singing may be very artistic, and not without their refining and elevating effect, but there is great devotional power and possibilities in Christ's song. Let us not lose the spiritual benefit of worship by indifference and unconcern, "Let more of reverence in us dwell."

#### A PROBLEM OF THE TIME.

THE magnitude of Foreign Mission work, and the imperative duty of undertaking it, are more clearly discerned as this century is in its last decade than since the first age of Christianity. There is a growing enthusiasm, a steadier purpose, and more systematic effort in its prosecution than the Church of Christ has experienced for centuries. As yet we are, comparatively speaking, but at the beginning of this recognition of one of the essential functions of Christianity. It claims to be the religion of humanity, and the Christian Church is under the most solemn obligation to make these claims good by untiring and self-denying activity. Past and present experiences make it no less evident that unceasing effort has to be maintained to keep the conquests that the Gospel has achieved. In the older civilizations there is an element of deterioration that makes itself felt in the sum of misery and wretchedness that is painfully observable in the most advanced Christian countries. In the leading capitals of the Christian world there is an amount of heathenism nearly as degraded as can be found in lands where the light of divine truth has not yet penetrated. There is a virtual paganism in London and New York that in its essential features differs but little from that existing in Calcutta or Peking.

The claims of the far-off heathen world have not diverted attention from the clamant needs of the dense populations of city slums. There are mission-

aries as devoted, as self-sacrificing as any in the foreign field labouring with success among the destitute and degraded in our over-crowded cities. Not a few whose social condition removes them from the class that inhabits the worst parts of great cities are devoting time and means to the amelioration of the sad lot of thousands who, but for the sympathetic influences of Christian philanthropy, would have parted with hope for ever. One of such labourers in this field has been visiting in Canada. Lady Somerset came to this continent to be present at the meeting of the Woman's Christian Temperance Union in Boston. With experienced and benevolent eye she has been looking on the misery and degradation that make their presence felt in this new world. She is able to institute comparisons between the wretchedness that exists in London and its counterpart in New York. Though the extent is greater in the English capital, yet the growth of poverty, destitution and vice is more rapid in the leading commercial city of this continent. She discerns a more healthful symptom in New York than in London: the degradation of woman is not at least outwardly so apparent in the former. The abandonment of self-respect is not so great. In this therefore there is more hope of being able to help those whose better feelings have not been deadened than is usually the case with such as have bidden good-bye to outward respectability. Lingering regard for public opinion also helps as a deterrent to sinking lower. Lady Somerset, however, finds that in some respects the difficulties to be overcome are greater in the new world than in the old. Rents are higher for even the worst places into which human beings can be crowded, and she concludes that as a means of civilization the tenement house system is a failure. The housing of the toiling masses, however, in a city situated as is New York is a difficult problem. Property values are necessarily high, and it would be extremely difficult to provide accommodation for the working population within easy reach of the working centres. Nevertheless a home for each family lies essentially at the foundation of a true Christian civilization. All classes of the community send their quota to swell the numbers of the unfortunate, the poor, the miserable and the criminal population, but from the nature of the case many are drawn from the artisan class. It is of importance, therefore, that a decent home from which all comfort is not excluded should not be beyond the reach of the toiling masses. Nor is it outside the range of possibility that new social and economic conditions may be evolved, when it will not be next to impossible for the toiler to have such home accommodation for his family that they will at least be shielded from the incentives to evil that overcrowded dwellings inevitably entail.

It is said, and reasonably, that not a little of the misery and wretchedness existing in the larger cities on this continent is due to the quality of the emigration that is landed on its shores. It is also true that much of it is directly traceable to shiftlessness, vice and crime, and that, therefore, it is self-inflicted. Very true, but does not the human brotherhood in its ample sweep comprehend such as these? Christianity recognizes no pariahs. Christ came to seek and to save that which is lost. Modern civilization, by the law of self-preservation, cannot be indifferent to the abnormal growth of a proletariat. It is a question of practical Christian philanthropy how to raise the submerged tenth. It is clear that larger and more systematized effort must be directed to the solution of this present-day question than has yet been attempted. General Booth's plan has demonstrated that the case is not hopeless. Lady Somerset, like every candid thinker, recognizes that the only power adequate for the work is a vital practical Christianity. In a recent communication, in which she brings this practical problem to the notice of readers, she incidentally remarks that "Christianity to-day has ceased to be a religion of creeds." To one animated by so pure a Christian spirit and so thoroughly in earnest in her good work, much might be forgiven were it necessary. In making this remark, however, she is only repeating a thoughtless common-place. She immediately proceeds to speak of the ethics of the Sermon on the Mount. What is a creed? It is what one believes. Without belief in the divine verities, philanthropy will only be fitful and evanescent. Great fault need not be found with the creeds. What is required is the carrying out of them in the ordinary affairs of every-day life.

SUBSCRIBERS in arrears are kindly urged to remit *at once*. If you have been missed in rendering accounts, the date to which your subscription is paid is indicated on the address label.

## Books and Magazines.

It is said that Mr. E. W. Kemble has for years wished to illustrate "Uncle Tom's Cabin." He has now done it, and with what success is shown in the two beautiful volumes of the Holiday Edition of this world-famous story.

In the *Atlantic Monthly* for January will be printed a collection of letters written by John Stuart Mill while conducting the *Westminster Review*. This periodical, under his editorship, was one of the most important reviews of England, and these letters throw a pleasant light on a famous man.

FOOTHOLDS FOR FAITH'S FRET is the title of a small book which will appear about the end of this week, from the pen of Rev. W. H. W. Boyle, B.A., late of Knox Church, St. Thomas. Mr. Boyle was forced to abandon his work in the fall of 1890 because of serious bronchial trouble, and is now in Colorado. Since residing there he has lost the use of his voice for public service, and, seeking to carry on his work of ministry, resorts now to the use of his pen. The book will contain six illustrative lectures from a popular course, and is published by Wm. Briggs, Methodist Bookroom, Toronto.

THE sixth and final volume of "The Century Dictionary" is just ready. Attention is called to the impressive fact that while the preface issued with the first part is dated May 1, 1859, and the supplementary note to the preface issued with the last part is dated October 1, 1891, between these dates has been published, in twenty-four parts, a dictionary of 7,046 large quarto pages, containing, from the printer's point of view, two thirds as much matter as the *Encyclopædia Britannica*, and including about 500,000 definitions of over 215,000 words, 50,000 defined phrases, 300,000 illustrative quotations and 8,000 cuts.

BIBLE CLASS ADDRESSES. Being Seven Addresses to the Young People of Chalmers Church, Woodstock, Ont. It is evident that special pains have been taken to interest and instruct the young people of Mr. McKay's congregation. Their wants and aspirations have been carefully considered. The subjects brought under the notice of the young people, and now printed in collected form, are: "How to study the Bible," by Rev. W. A. McKay, B.A.; "Good Measure," by Principal Huston; "Man the Architect of his own Fortune," by A. S. Shurie; "Our Influence," by Mrs. John Weir; "Duty," by M. Brownlee, M.D.; "What is Man?" by Principal Garvin, and "The Bible and Amusements," by Rev. W. S. McTavish, B.D. The addresses are short, pithy and practical.

THE BOOKMAN. (London: Hodder and Stoughton.)—This new literary venture has bounded to the front with one leap. So great has the demand for it been that the first number issued, in October, has reached a fourth edition. It contains a great abundance of general literary news and criticism, and gives a full list of works in all departments issued during the month. Judging from the numbers that have already appeared, it fully deserves the wide and cordial welcome it has received. It is understood to be under the management of Rev. W. Robertson Nicol, D.D., who has achieved not a little well-deserved renown from his successful editorial superintendence of the "Expositor's Bible," and the marked ability with which he has edited the *British Weekly*.

SELECT NOTES. A Commentary on the International Lessons for 1892. By the Rev. F. N. Peloubet, D.D., and M. A. Peloubet. (Boston: W. A. Wilde & Co.; Toronto: John Young, Upper Canada Tract Depository.)—A high practical value attaches to the series of "Select Notes." They have stood the test of experience and have been found most helpful to the Sabbath school teacher. The series for the coming year is equal to any that has preceded it. The subjects of study are selected from Isaiah, Jeremiah, Ezekiel, Daniel, Psalms and Acts of the Apostles. As formerly, the Notes are arranged as explanatory, illustrative, doctrinal and practical, with illustrations, maps, pictures, chronology of the Old Testament, Chronology of the Acts, suggestions to teachers and library references. The intelligent Sabbath school teacher who desires a compact and condensed presentation of all that pertains to the weekly lessons cannot well be without the work.

THE OLD AND NEW TESTAMENT STUDENT. (Hartford, Conn.; The Student Publishing Company.)—This scholarly monthly has much that is valuable to the students of the Sacred Scriptures. It is to be noted that it has not a little sympathy for the methods in vogue among the higher critics. The December number has a new feature. It gives as a frontispiece an excellent portrait of Professor Llewelyn Joan Evans, D.D., LL.D., in Lane Theological Seminary, Cincinnati, and a finely appreciative sketch of his life and work by Professor McGiffert. Other papers of interest are: "A Stage in Paul's Spiritual Development: An Inquiry," by Professor Small; "A Question of Space," by Rev. Wm. H. Cobb; "The Proverbs of the Bible and Other Proverbs," by George S. Goodspeed, Ph.D.; "The Bible in English Life and Letters—III.," by J. G. K. McClure, D.D., and "Inductive Study of the Founding of the Christian Church," by Mr. C. W. Votaw. There is, in addition to these, much information that is both interesting and useful.

SONGS OF THE HUMAN. By William P. McKenzie. (Toronto: Hart & Co.)—Possibly an over-fastidious taste might object to the title of this exquisite little work. It no doubt expresses the author's intent, but it seems slightly indefinite and unenphonic. This, however, is probably the severest thing that can possibly be said of a book that deserves a high and permanent place in Canadian poetic literature. Mr. McKenzie is gifted with the vision and the faculty divine. He has the clear insight of the genuine poet, and sings of pure and lofty themes. The delicacy and subtlety of his thought is apparent, and the cultured beauty of expression will be appreciated by all who delight in the union of the true and the beautiful. The subjects on which this true Canadian poet has written are varied, but all of them of deep human interest. He has in this volume assayed the dramatic. The theme selected is a striking one, and in its treatment there are eminent touches of power. The subject is the "Yielding of Pilate." The book as a whole is one that can be cordially commended. Mechanically, also, it makes a fine appearance. The binding, paper and typography are excellent and tasteful.

Choice Literature.

A KING OF TYRE.

A TALE OF THE TIMES OF EZRA AND NEHEMIAH

BY JAMES M. LUDLOW, AUTHOR OF "THE CAPTAIN OF THE JANIZARIES," ETC.

CHAPTER V. (Continued.)

"I do believe in the priests," said he, "just as I believe in scorpion and other pests, because they are disagreeable facts. I suppose I ought to be above letting them annoy me, as the people in the country build booths on the roofs of their houses, and go to sleep there, knowing that the scorpions cannot crawl so high. But I cannot sleep if I so much as hear these priestly vermin scratch."

"Do you remember, Zillah, the stories we used to invent as children with Layah's help? They were generally about a king who was driven from his throne, and went wandering over the world, and lost his queen somewhere, and could not find her. You used to call yourself the queen, and imagine all sorts of things you did without—without me; for I was always the king, was I not?"

"And I always found you, too; and now I am going to keep you, and not let you go wandering even in my dreams," replied the fair girl, throwing her arm fondly about the shoulder of Hiram, with her cheek against his. "Even Astarte does not have so good a hold on Tammuz, or, as the Greeks call him, Adonis, when she has found him come to life again as I have on my Adonai—my lord."

Her lustrous eyes, as she gazed into his, seemed to drink love from his heart.

"Ah, but Astarte has to lose her Adonis first, and her maidens go mourning for him. So you might lose me. The Persian king has but to say a word and I must leave my throne. The satrap of Syria—only a satrap—has more power than I, a king, and could depose me. These priests could poison the minds of Artaxerxes; or they could poison me. Do you not regret having promised to be my queen?"

The girl rose from the divan. She straightened her form to its full height. Her pose was majesty itself. Her black eyes flashed with indignant pride:—

"Not even a king shall question either my love or my courage."

Hiram, though startled, was not offended at this sudden transformation. He had been frequently treated to novel exhibitions of her character; but each one increased his admiration for her. She was to him a garden of graces. At every turn in their intimacy some new beauty was revealed, or some new sweetness exhaled from her life to gladden his. He did not, however, expect to find in his garden a stately palm-tree—a character so lofty and ruggedly strong. He now felt that she was more royal than he, and he could have thrown himself at her feet as a slave. But through all Zillah's severity of countenance there played a softer sentiment, that overtempted him to a different expression of loyalty, and he caught her to his arms with the wrapt exclamation: "A queen, indeed! My queen!"

She pushed him gently from her, and looked deeply into his eyes as if she would dry up the very fountain of his soul, as the sun-god dries the springs in summer, should he dare to question again the supremacy of her love. She then took his face between her hands, as she said:—

"I shall be Hiram's queen if he reigns only in a round boat, a pauper pirate of the sea, or carries his crown on a camel flying across the deserts. But"—her voice trembled, steadied only when his hot kiss had acted as a tonic—"I would rather be simply Hiram's wife. Wife means more than queen, does it not?"

The superb woman again became a girl; the palm-tree became a spray of delicate vine that twined itself through and through Hiram's heart.

The long and silent embrace that followed was disturbed by loud talking in the apartment of Ahimelek, which was across the recess entering from the court, a sort of hallway that divided the business offices of the merchant from the portion of the house that was devoted to domestic use.

"Ah! I know that screech," said Hiram. "It belongs to the night-hawk Egbalus. He is always flitting about in the dark. Listen! What nest is he putting his beak into now?"

The priest was evidently threatening and entreating by turns. Ahimelek was as clearly on guard, like some fencer who knows the superior prowess of his antagonist. His tones of voice showed that he was now objecting, and now yielding point after point, only protecting his retreat. Whole sentences were at length caught by the listeners, as the excitement of the priest betrayed his caution:—

"But, sire, you cannot prevent it. I have obtained the consent of every other member of the council but yourself. No man can withstand the will of Baal."

"Ah!" whispered Hiram to Zillah. "Your father, then, did not vote for the sacrifice. I half thought as much. He has always assented to my view that we are making too much of religion. If they would only leave me to select the victims I would order the sacrifice myself, and roast a score or two of priests' spawn. I would make such a feast that Moloch would be sick from surfeit for a hundred years. But listen!"

Egbalus was now fairly hissing his words: "You dare not refuse. It is ruin to you and to your house. Hark you, Ahimelek! Your dealing with the Egyptian is known. You accepted a bribe of 10,000 darics to abandon the commerce of Cyprus and Memphis to the sailors of the Nile. This is death by the laws of Tyre. And think not that having a son for king will save a traitor. The evidence of it is written out. It is on this parchment. A horseman stands ready to carry the news to the Great King at Susa. It was treason against Persia. You know the end. Sign this order of the priests of Baal, and I will tear up this damning document. If not—"

The two listeners looked at each other with consternation. They knew that the priests had spun some web about the merchant. True or false, their accusation would ruin him. Hiram's first impulse was to enter the room, and slay the priest as he stood. A second thought showed the unwisdom of such a course. The plot must have other meshes, though

Egbalus held the chief string. A rash deed on the king's part would precipitate an issue between the throne and the temple, with the advantage in favour of the latter, since their plotting had been of long continuance, and their purposes were well ripened.

"I shall advise your father to yield the point," said Hiram rising. "A few miserable babies more or less for a sacrifice, what does it signify?"

He strode across the open space, and, unannounced, stood before the men. His sudden appearance transformed the debate into a tableau. Egbalus was standing rigidly erect, his hand clenched and raised above his head; his whole soul seemingly condensed into one act of will, dominating the soul of Ahimelek; and that will was blazing from the priest's half-demoniacal eyes. Had he uttered no words, the very pantomime would have been enough to crush a weaker man's resolution. Ahimelek sat limp and pale with terror before the priest.

Without awaiting an explanation, Hiram determined to rescue the merchant from the straits into which his loyalty had apparently put him, and said:—

"Enough of this quarrel! Ahimelek, you have your king's permission to assent. Let the priests have what sacrifice they will."

"Your majesty! Your majesty is mad!" jerked out Ahimelek, holding up his hands in agonizing remonstrance.

"It is enough! I have said it," responded the king.

Egbalus was surprised, and stared as one confounded. But only for a moment did he lose his self-possession. He was a consummate actor. He could direct his most fiery passion by cold discretion, as the moulder leads the molten metal into his patterns of sand. A look of holy serenity suddenly diffused his countenance.

"Baal, I thank thee! Thou hast owned thy servant! Said I not so—that the heart of the king would be so led by Baal that he himself would consent? Most noble king! Servant of the gods! Let me kiss the feet of him whom Baal receives as his son!"

He threw himself upon the floor before the king, who could scarcely restrain an impulse to trample the hypocritical wretch with his heels. It cost Hiram a mighty effort to obey his quick, intuitive discretion. He did not even glance at the prostrate priest, but, with a look of scorn and pity upon Ahimelek, he withdrew.

"Oh, for the power of a king!" he exclaimed, as he re-entered Zillah's apartment. "I swear by all the gods that for the last time have I yielded to the cruelty of these priests. To Sheol with the whole brood of them."

Hiram sank upon the divan by the side of Zillah, exhausted by the sharp conflict of emotions through which he had passed. He rebuked himself for the display of passion.

"But for your sake, my fair one, and the sake of your father, I would have died rather than have done it. But my time will come, if there be any power of justice back of these villainous gods who demand such things."

"I see," said Zillah, putting her hand upon his brow, as if to exorcise some demon there—"I see that you, too, could be cruel, dear Hiram."

"Yes, cruel as any other human beast, until I can abolish cruelty. And I will abolish it—abolish it by the sword."

He sat a long time in silent thought, then rose suddenly, exclaiming:—

"But these are no scenes for you, my darling."

"Why not for me, if for you?" rejoined Zillah. "I am not a butterfly, that must needs flit only in the sunshine. I would rather be like our heroic Queen Dido, for all her troubles, than be a mere statue come to life, like that which her brother, our King Pygmalion, made. Your cares shall be mine, or I am not worthy to sit under the purple canopy of your throne."

"Right royally spoken!" cried Hiram, in an outburst of admiration, "But, for all that, I shall save you from such scenes and such priests, for I shall decree that there shall be no gods—except that every man shall have his own Astarte, and she shall be worshipped thus—" He laid his ardent offering upon her lips.

CHAPTER VI.

An unusual throng filled the streets and the Great Square when the king returned from the house of Ahimelek to his own palace. Priests were everywhere. It seemed as if the ecclesiastical hives of half the cities of Phœnicia had swarmed along the coast, and lit again on the rock of Tyre. Some of these priests, with unkempt hair and mad eyes, were haranguing the crowd; others were engaged in excited debate among themselves. The palanquin of the king moved among the people as if it were the ark of some strange religion; for, while a few glanced at it with respect, many regarded it with rage, and scarcely restrained the impulse to lay violent hands upon it. Egbalus and his devotees had evidently done effective work, not only in disseminating their own venomous spirit, but in organizing their various guilds for action in emergency. The royal attendants noticed that a band of priests moved just ahead of them, and that another band came behind, as if the king's person were either honourably escorted or dangerously menaced. Still another company of priests moved hastily, yet in order, away from the palace gate as the king approached it.

Hiram was himself too much engrossed with his own thoughts fully to take in what was transpiring beyond the closely-drawn curtains of his carriage. But, having passed within his own gate, he suddenly awoke to a sense of some unusual environment that was being spun about him. Entering his private apartment, he was possessed by that mysterious power of clairvoyance through which one is made conscious of a presence that is neither seen nor heard. He was impressed with the fact that the room already contained an occupant. The instinct of danger, reinforced by an acquired habit of vigilance, led him to place his back against the wall, and his hand upon his dagger hilt. Uncertain of the loyalty of even the private servants of his chamber, he determined to face the unknown menace alone. He dismissed all his attendants, and closed the door behind them as they made their exit. Prepared to strike at any living thing that had dared to invade his privacy, he stood a moment listening, and searching with his eyes every object which the thick screen of the hanging lamp left in the shadows.

"Who goes there?" was his challenge.

A whisper came from beyond the curtains that shielded one end of the divan:—

"It is I, King Hiram."  
"Why, Hanno! what means this? Are you mad? Is everybody mad?"

The low tones of his friend's voice bespoke continued caution. Hanno laid his hand upon the king's arm as he said: "Let us first make sure that we are alone. If I could steal a glance here, others might."

He raised the shade from the flaming wick that floated in the oil. With drawn weapons the two men searched every nook where there was possibility of concealment. They were alone.

"You are in danger, my king. I anticipated no harm to you in the open streets, for the priests are interested in protecting you there; but I feared lest some of the devils might give you foul play here; so I crept in, no matter how. You know the plot? No? It was further along than I suspected when we parted this afternoon. You, Hiram! Oh, the treachery of it! the cowardice of it! You, my king!"

Hanno's voice was choked with uncontrollable rage. "You—you are to be the sacrifice to Baal."

Hiram stood gazing stupidly into his friend's face. He heard his words. He understood them, and yet he could not take them in. The power of thought seemed paralyzed. Then, gradually, he came to realize the meaning of what he had heard. At first he thought only of the indignity offered his throne. Then, brave as he was, there came a tremor of dread, as the horrid rites of the sacrifice filled his imagination. That cruelty which he had refused to sanction, where the victim was the humblest babe among his people was to come upon himself! He saw himself a bound and helpless victim. He felt the flames, but they chilled him to the heart's core. For the first time in his life he was afraid.

The two men sat down together upon the edge of the divan. For a long time neither spoke. Nor was it necessary. Rapidly the king put together in his memory many recent occurrences. His keen judgment saw their significance, and that they focused in the terrible fact which Hanno had announced.

"Blind! blind! blind I have been; but I see it now," groaned the stricken man. Then, starting from his horrible reverie, he strode across the apartment. Pausing under the full glare of the lamp, he held aloft his dagger:—

"I swear before Baal that if he demands the sacrifice of the King of Tyre, the King of Tyre shall be both priest and victim! My own hand shall strike the blow; not theirs. And the altar shall be the dead body of Egbalus. He first shall fall. I shall seek him."

He moved towards the door. His friend stayed him.

"You cannot go out. The house is closely guarded," said Hanno. "Egbalus has filled the city with bands of Galli. They have been coming into Tyre from the country around for days."

"I will cut my way through a thousand of them to the dock, and take to the sea," cried the king, in the valour of his despair.

"It is too late," replied Hanno. "When I heard the decision of the priests this afternoon I tried to arrange for that; but your biremes have all been scuttled, and mine is stolen away. The very captains in the harbour have been bedevilled by the priests. Brave fellows though they are, like all sailors, they are superstitious, and believe that Baal has put a curse on every wave for any one who would attempt your rescue."

"Then, my dear Hanno, you too must go and leave me to my fate. I will not have my life if it endangers yours. Go! Appear as my enemy! Save yourself! I will know that your heart is true, even if your hand should tie the cords and cast me into the flames. Go!"

"Never!" cried Hanno. "Did not you and I see the flames when forty thousand Sidonians burned their houses over their heads and perished together, rather than fall into the hands of the Persians?"

"Then let it be so, Hanno! And right here we will emulate them. See, this flame to this curtain, and this couch shall be our altar!"

As the king spoke, he reached the lamp from its hanging, and brought it close to the heavy draperies.

"Hold!" cried Hanno. "This is no time for madness, but for cool heads. The sacrifice cannot be for some days yet. Time breeds opportunities. Let us watch!"

"For what?" cried the king, burying his head in his hands.

Nearly an hour passed in silence, broken at length by Hanno:—

"Egbalus has made a prediction that, so powerful is the will of Baal, the god will send the spirit of holy zeal into every heart in Tyre; that the very rays of the sun-god to-morrow will inspire all they fall upon with such acquiescence that every one would gladly take the place of the sacrifice. As I came in here, only a moment before you, a herald was running across the square, crying: 'The king consents! The king consents! Praised be Baal!' The lying devil of a priest has already perjured his soul with 'at counterfeited the royal word.'"

"Ay, I did consent."

Hiram then related to Hanno the scene at the house of Ahimelek, where, under misapprehension of its full import, he had approved the sacrificial celebration.

"It is well, then," said Hanno. "Why not seem to verify the high priest's interpretation of your assent? Apparently yield. It will divert suspicion from any plan we might adopt."

The young men talked through the entire night, and in the early dawn Captain Hanno, disguised as a market vendor, was let out the great gate with a good volley of curses from old Goliab, the porter.

CHAPTER VII.

The ensuing day was one of intense excitement in Tyre. At every open space, on the walls, in the Great Square, at street corners, and especially in the court of the temple, were priests haranguing the people. Bands of Galli, the priests of Astarte, having set an image of the goddess upon an ass, swarmed about it as it was drawn through the streets beating drums, blowing horns, cutting themselves with knives, tearing out handfuls of their hair and chanting—or rather howling—the sentences of their wildest liturgy. Caught by the strange infection, many private citizens openly renounced their secular vocations, and joined the priesthood of Astarte.

Initiation into this order, according to an ancient custom, was signalled by the candidate's breaking into a neigh-

bour's house, where he penetrated to the women's apartment, demanded a suit of female apparel, and arrayed his nether members in this, leaving the shoulders bare. In this mongrel attire the neophyte joined some roving band of Galli. The dress was presumed to symbol a cruel rite by which the enthusiast had made his priesthood more acceptable to the goddess.

Among the young men who appeared to have been especially filled with the spirit of Astarte was Captain Hanno. He had stopped to listen to an excited exhorter. Some invisible spell drew him closer and closer to the speaker. His eyes became riveted upon the countenance of the priest, the contortions of whose facial muscles he imitated. The orator changed from speaking naturally to a singing rhythm, timing the variation of his tones by a swinging motion of his body. In this he was closely followed by the circle of priests about him. Captain Hanno wedged himself among them. Shoulder to shoulder they stood, swaying now sideways, now forward, now backward. With every motion the spell deepened. Louder and louder they shouted, until shouts became shrieks. One after another fell swooning to the ground. A priest grasped wildly at the blade of a sword his comrade was waving, half severing his hand; but he did not heed the pain. At a moment when physical exhaustion had produced a temporary lull in the confusion, the priests recognized Hanno as a new-comer among them. Instantly they cried:—

"The stigma! Make the sacred stigma!"

They held toward him their knives. Hanno seized one of them, and dashed the point through the fleshy part of his shoulder. The screeching grew wilder as the priests saw this evidence of the power of their goddess. Surely Egbalus' prediction was being verified, since the man who, of all Tyre, next to the king, was noted for coolness and indifference to religion, had become a convert! Suddenly breaking through the throng, Hanno ran from street to street, followed by the priestly rabble. He shook the gates of several houses which would not open to him. Up the steep lanes he went, as if impelled by some fury. He dashed through the gate of the house of Ahimelek, which flew open at his touch. In a few moments he emerged. A woman's skirt, of richest texture, hung from his waist and covered the upper portion of his legs, which protruded bare and bleeding beneath. The blood still trickled from his shoulder and smeared the garment. The Galli gathered about him. He broke into impassioned praise of Astarte, of Melkarth, of Moloch. In his ecstasy he shouted every phrase that described divinity in the street speech of Tyre. His celestial rage seemed inspired by the beams of Baal, which were changed to molten fire, and poured through his veins. His eloquence was prodigious. He clamoured for more haste with the sacrifice. He declared himself willing to be the victim. Then, abandoning the wildness of gesticulation, he suddenly became rigid as a statue of porphyry, and his face as red with the blood-flush of excitement. He swayed an instant, then fell. The Galli caught him in their arms. They bore his stiffened form on their shoulders to the temple.

Even Egbalus was astounded at such a tribute to his priestly astuteness and power, and fairly croaked with delight as Hanno, returning to consciousness, prostrated himself at the high priest's feet. The addition to the priesthood of one who stood foremost among the Tyrians for social rank and for naval prowess was an event to be appreciated within the Temple of Baal.

(To be continued.)

THE MISSIONARY WORLD.

SANTO.

In a letter dated Tangoa, Santo, 30th Sept., 1891, the Rev. Joseph Annand writes: Long before this reaches you tidings of murder in our parish will have been sent broadcast over the world: Doubtless, also, it would be greatly magnified before it arrives in your city.

On the morning of the 12th inst., the bushmen from the hills came down to Tangoa, and after throwing the two white men there off their guard by engaging to work with them for the day, they suddenly attacked them shooting Mr. Sawers through the heart and then chopping him with their tomahawks. The rifle aimed at Malcolm, Sawers' companion, missed fire. After which they attempted to club him, but he managed to reach their camp and seizing his revolver he frightened them away. He then ran for our station as fast as he could lest he should be shot on the path. A native of Malekula working with the two white men was killed and his body carried to the hills for a cannibal feast. Taking a few of the Tangoans and our own lads I went at once to the scene of the tragedy to recover, if possible, the bodies and prevent plunder. The bushmen had all cleared out of sight before we arrived, some two hours after the fatal shots had been fired. We found the body of our friend Sawers on the spot where he fell, so we brought it to Tangoa for burial. During the day we made a second trip and so saved their goods from plunder. The Tangoans rallied round me well and acted nobly. Their anxiety for my safety cheered us and gave us evidence that we have gained a stronghold in their affections.

A very sad element in the affair was the fact that Mr. Sawers was married on the Monday evening previous to a young woman who came all the way from Scotland to meet him. She was with him only two days before he was killed. Both Mrs. Sawers and Mr. Malcolm are now with us. The latter will require to await the arrival of a man-of-war to give evidence.

Although the Tangoans have always told us that the bushmen were very bad and would kill all white men that they could, we did not fear them in the least. This has given a feeling of insecurity here not previously experienced. It will be a heavy blow to the advancement of civilization on Santo. Mr. Sawers was a man of considerable experience with natives, having been in charge of a plantation in Fiji for some years. He treated the natives well, and, so far as we

can learn, no cause exists for the murder beyond the general hostility of the bushmen to all white men coming to the country.

Their retreats in the mountains are so numerous and so secure that it is very improbable that the men-of-war can reach them to punish them. If not punished for this the bushmen will be worse than ever towards settlers. By our last mail our hearts were saddened by the tidings of Mrs. Leggatt's sudden death on Malekula, and also by Mrs. Lawrie's insanity through illness and worry. These things have overshadowed us like a thunder cloud, but we trust that all will again be bright. The Lord is still with us and His work will advance. I am glad to say that our health is very good—that the cough which troubled Mrs. A. for several months has entirely left her. Let not our friends be anxious about our safety, for so far as we can judge our lives are perfectly safe in our Master's keeping. We earnestly ask the prayers of God's people on behalf of His work on Santo, that these degraded tribes may be speedily brought to the Saviour.

TRINIDAD.

The following extract from a private letter from Rev. E. A. McCurdy, which appears in the *Presbyterian Witness*, will be read with interest. It was written at San Fernando, Trinidad, Rev. K. J. Grant's station:—

Mr. Thompson came on board the train at Couva and spent a good part of the day with us at San Fernando. Mr. Grant drove me out in the afternoon to Oropouche where Ragbir used to be—a most pleasant drive of about eight miles to the south of San Fernando. There we attended the funeral of an infant child, on which occasion I got a good look at that portion of his field which lies to the south of San Fernando. I was down with Mr. Grant on Monday evening to see Mr. and Mrs. Geddes Grant. Mrs. Geddes Grant had a meeting of the Young People's Society of Christian Endeavour, of which she is president, consisting of twenty of the Indian boys and girls, about half of whom were present. The meeting was nearly over when we went in, but they sang some of our hymns very nicely in English, and Mr. Grant and I said a few words to them. I need hardly say that as I move about among the missionaries and see their work at a shorter range, its importance grows upon me, and I feel more and more that our Church has been highly honoured in being employed to found and carry forward so successfully a mission of such importance and excellence. Yesterday afternoon we drove out to Diamond village where Ragbir now lives; we saw him and wife and child as well as the field of which he is in charge. On our way back we drove round the northern region so that now I have a pretty correct idea at least of the various localities in Mr. Grant's field. In the evening I had an opportunity of addressing for about half an hour Mr. Grant's English-speaking congregation of Coolies. The church, which was very comfortable, was fairly well filled by upwards of a hundred people, nearly all East Indians, all of them neatly dressed. They sang with harmony and spirit our English hymns, led by one of their own young men who presided at the organ, and listened with apparent intelligence and interest to what was said. It was one of the pleasures of a life-time to have the privilege of looking into the faces of a congregation almost all of whom had been gathered out of heathenism within a few years, and to be able to speak to them with so much ease and comfort. I do not know that ever I realized more the excellence and value of the work which our mission here is doing than I did on this occasion, more especially when I remembered that back of all that I could see in that meeting were the similar results in the other fields, and the thousands of children who are daily increasing in their knowledge of the Gospel of which apart from our work they seemed likely to live and die in ignorance.

A BRAHMAN TESTIMONY TO CHRISTIANITY.

A learned Brahman in India bears the following testimony:—

I have watched the missionaries, and seen what they are. What have they come to this country for? What tempts them to leave their parents, friends and country, and come to this, to them unhealthy, clime? Is it for gain or for profit that they come? Some of us, clerks in Government offices, receive larger salaries than they. Is it for an easy life? See how they work, and then tell me. Look at the missionary. He came here a few years ago, leaving all, and for our good! He was met with cold looks and suspicious glances.

He was not discouraged; he opened a dispensary, and we said: "Let the Pariahs (lowest caste people) take his medicine; we won't; but in the time of our sickness and our fear we were glad to go to him, and he welcomed us. We complained at first if he walked through our Brahman streets; but ere long, when our wives and daughters were in sickness and anguish, we went and begged him to come into our inner apartments; and he came, and our wives and daughters now smile upon us in health! Has he made any money by it? Even the cost of the medicine he has given has not been returned to him. Now, what is it that makes him do all this for us? It is the Bible! I have looked into it a good deal in different languages I chance to know; it is the same in all languages. The Bible! there is nothing to compare with it in all our sacred books for goodness and purity, and holiness and love, and for motives of action.

CATARRH is not a local but a constitutional disease, and requires a constitutional remedy like Hood's Sarsaparilla to effect a cure.

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But one company is better than another whenever its plans and management are better. If you are seeking one in which to insure your life, you will do well—

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Second—To avoid a company that is fond of litigation, and has the habit of disputing the payment of its policies. You want your family to inherit the money, not law suits, after your death. If an honest man, who has regularly paid for his insurance, die, the company should pay the policy. This is the practice of the North American Life Assurance Company, which issue policies whose payments are made indisputable after they are three years in force.

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the battle painter, was wounded in the Russian Army while getting experience for his wonderful war scenes. Their realism is such a protest against all war that he became obnoxious to the Czar, though formerly a favourite. He is one of the special writers for *The Youth's Companion*.

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**Ministers and Churches.**

THE Rev. D. A. McLean, of Kemble, has been called by the Presbyterian congregation of Glamis, in the Presbytery of Bruce. But the call has been declined.

THE following were inducted as elders of the Bloor Street Church last Sabbath, viz.: Rev. Dr. McLaren, W. B. McMurrich, J. Aitkins, Julius Duncan; and J. Wanless, jr., was ordained and inducted.

At a meeting of Knox Church, Brussels, Ont., held there on Friday, 18th inst., an entirely unanimous call was extended to Rev. D. Millar, lately of Chester Church, Toronto, and formerly of Aylmer, Quebec.

THE congregation of the First Presbyterian Church, Vancouver, B. C., presented the pastor, the Rev. G. R. Maxwell, with a very handsome secretarie on the anniversary of his pastorate. The congregation is growing steadily.

THE Presbyterian congregations of Grand Valley and South Luther were very much interested, on the 6th inst., by addresses delivered by Mr. Tozo Ohno, of Toronto. His account of the customs and habits of the Japanese and the progress of missionary work amongst them was listened to by crowded houses, morning and evening. Such addresses as these will give the people a deeper interest in the work of Foreign Missions.

THE Empire of December 14 says: The anniversary sermon in Queen Street Methodist Church was preached yesterday morning by Dr. G. Howie, of Syria, to an immense audience. Rev. Manly Benson cordially thanked the preacher for the "new and forcible way in which he presented the cause of missions." Dr. Howie is expected to work in Victoria County next month in the interest of the Women's Christian Temperance Union.

THE half-yearly business meeting of the society in connection with Wentworth Presbyterian Church, Hamilton, was held last week. Mr. W. R. Leckie gave an address on missionary work, after which the officers for the next half-year were elected as follows: Mr. Albert E. Croal, president; Mr. Arthur Wooley, vice-president; Miss Edith Rowlin, secretary; Miss Katie Woodman, assistant secretary; Miss Annie Wooley, treasurer; Miss Jessie Miller, organist. At the close the members bade good-bye to Mr. William Aikins, one of the number, who is leaving to reside in Orangeville.

A SOCIAL time was spent in the lecture hall of Knox Church, South London, last week. The congregation and members of the Sabbath school assembled with the object of becoming better acquainted. Andrew Thompson occupied the chair, and those taking part in the programme were Mesdames Clark, Russell, Ballantyne and Macpherson, Misses Kemp, L. M. Dewar, Smith and A. McArthur, and Messrs. Smith, Alexander, Thorne and Kemp. Refreshments were provided in abundance by the ladies, and the best of it all was the social was free.

THE Rev. Jonas Johnson, pastor of the Martin Luther Icelandic Church, died of fever Sunday afternoon week at the general hospital after a short illness. Mr. Johnson was founder of the Icelandic Presbyterian Church in Winnipeg, has done a noble work and endeared himself to all who knew him. The services Sunday evening week were conducted by the Rev. Dr. Bryce and Mr. Lars Johnson, brother of the deceased. Mr. Johnson was quite a young man, had been ordained about two years ago, and married only lately Miss Spears, of Springfield. The funeral took place at ten a. m. on Tuesday, the 8th inst., from the church, corner of Kate and McDermot Streets.

THE annual meeting of the Woman's Foreign Missionary Society of Knox Church, Galt, was held recently. The Treasurer's report showed that \$465.52 had been contributed for the Foreign department, and \$304 for Home Missions. Very satisfactory reports were given from the various Mission Bands. The following officers were elected for the ensuing year: Mrs. Jackson, President; Mrs. Graham, First Vice-President; Mrs. Milligan, Second Vice-President; Mrs. H. A. Cant, Foreign Treasurer; Miss Cant, Home Treasurer; Miss Kerr, Corresponding Secretary; Mrs. J. M. Hood, Recording Secretary; Mrs. John Landreth, Tract Distributor.

THE annual meeting of the Brampton Auxiliary to the W. F. M. S. was held on the 4th December. The reports of the year's work were very encouraging. With a membership of sixty-four there was an average attendance of forty-one. A more active interest was taken in the meetings than ever before. In July a bale of clothing was sent to the North-West mission schools. In November a very successful Thank Offering meeting was held, at which about one hundred ladies were present. The officers for next year are: Mrs. Gray, president; Mrs. W. D. Hunter, first vice-president; Mrs. D. Kirkwood, second vice-president; Mrs. Corbet, treasurer; Miss Mattie Smith, secretary.

THE anniversary social held in Erskine Church, Hamilton, last week, was a grand success. There was a large and appreciative audience, completely filling the body of the church. Tea was served by the ladies in the lecture-room from six to eight p. m., at which hour the chair was taken by Rev. J. G. Shearer. Addresses were delivered by Rev. J. S. Conning, Caledonia; Rev. S. Lyle, B. D., Rev. Dr. Laing, Dundas; the Hon. R. Moreton. The following musical programme was given: Piano duet, Misses Whyte and George; anthem, "I will Sing of Thy Power" (Sullivan); song, "Resurrection" (Shelley), Mr. J. T. Hall; duet, "The Lord is My Shepherd" (Smart), Misses Allan and Gauld; song, "Flee as a Bird" (Dana), Mr. Charles Mayor; song, "Children Dreaming" (Cowan), Miss Anna Edgar; Miss Gauld, accompanist. The anthem by the choir was a very pleasing selection. Erskine Church has a choir that is a credit to it, and the state of proficiency it has reached reflects much credit on the talented leader, Miss Edgar.

THE *Quebec Chronicle* says: So great a sensation has been created in town by the recent sermon of the Rev. A. T. Love, of St. Andrews Church, upon the work of the Salvation Army in the Slums of London, that the rev. gentleman has promised at an early date to give publicity to a number of additional facts concerning the Army's operations which came under his personal notice in the world's metropolis. Mr. Love had felt deeply interested in the weird recital of the wretchedness of the White-chapel people contained in General Booth's book, "In Darkest England," and was so moved to undertake a personal investigation of the condition of affairs therein described and of the work conducted there by the Salvation Army. Mr. Love gave a clear outline of General Booth's scheme, and spoke in commendation of the work undertaken in carrying it out.

SABBATH week Rev. R. J. Beattie, of Knox Church, Guelph, entered upon the ninth year of his pastorate. The sermon in the morning had special reference to the work of the Church in the past and future. He thanked the people for their forbearance and loyalty during the past eight years, and called upon all to give thanks to God for abundant blessings bestowed upon them as a congregation. The membership eight years ago numbered 254. There were now 573 names on the roll; six hundred members had been received during his pastorate. There were upwards of 200 families now in the congregation. Death had claimed thirty-nine members, six of this number having passed away this year. Eleven young persons had also been taken away by death. Special notice was taken of the increasing liberality and zeal in Christian work shown in the congregation. Touching reference was made to the high character of Mr. Robert McCrea, who had recently passed away.

In a recent discourse Dr. Laidlaw, of Hamilton, spoke strongly against the scenic presentation of religious subjects. His remarks were occasioned by the representation of Ben Hur in Hamilton. He said: I have been asked what my own opinion of the rendering of the play now under consideration is. Let me say, frankly, that I regard it as the greatest public mistake I have ever known Christian people make in all the twenty years of my ministry. It is true that I am not in a position to analyze the performance in detail and show that it is wrong in itself. But this is not necessary. It is not necessary for me to be able to analyze alcoholic drinks to show that they are made up of dangerous ingredients. Let me see that they intoxicate those who drink them and this is enough to warrant me in guarding people against the needless use of them. To me, one of the most painful features connected with the proposed performance is the fact which has come before me again and again during the past week, that the rendering of it by our Christian people is wounding the consciences of many of God's most devoted children in our city. I feared that this would be the case, and in my sermon last Sabbath evening I dwelt with strong emphasis upon the importance of being exceedingly careful not to wound the conscientious convictions of others. Had I then known what I have learned since—how much grieved, not one or two simply, but many of the Christian people of our city, are—I would have spoken still more strongly. I am sure that none of you would willingly wound the consciences of the class of persons to whom I refer, whether they are in high or humble stations.

ON December 2 a most successful and enjoyable soiree was held in the Town Hall, Cayuga, under the auspices of the Ladies' Aid Society of the Presbyterian Church, in celebration of the first anniversary of their minister's induction. The hall, notwithstanding the inclemency of the weather and the disagreeable state of the roads, was well filled, many having come long distances, and the other Churches in town were largely represented. After a substantial tea provided by the ladies, who were kindly assisted by a number of ladies from the other Churches, all of whom deserve great credit for the abundance and excellence of the feast, Mr. William Parker, elder, took the chair, and in a few well-chosen remarks opened the intellectual and musical part of the entertainment. During the evening excellent addresses, congratulatory and suitable to the occasion, were delivered by the Rev. Mr. Chalmers, of the Methodist Church, Mr. Kinnear, M. A., Principal of the High School, Mr. A. K. Goodman, LL. B., and Dr. Baxter, M. P. P., ex-Speaker. The musical part of the programme was sustained by Mr. Stevenson and the Barnes Brothers. These gentlemen, all townsmen, acquitted themselves admirably in their songs and recitations, and were frequently encored. Mr. Johnson, toward the close of the meeting, thanked the speakers for their kind words of congratulation, and all who had taken part in the meeting by their presence and otherwise, and expressed the hope that the event of December 2 last year would often be celebrated in the future, and that the present harmony subsisting between him and his people would not soon or easily be broken. Mrs. J. H. Rogers presided at the organ with her well-known taste and ability.

ST. PAUL'S Presbyterian Church, Daly Avenue, Ottawa, was filled at both services on Sabbath week on the occasion of the anniversary sermons. Rev. Dr. MacVicar, of Montreal, was the preacher. The singing was bright and hearty, and the collections, which were liberal, were given to the interest fund. In the morning Dr. MacVicar preached an able and instructive sermon on "The Assurance of Hope," taking for his text Heb. vi. 11. He dwelt on the possibility and grounds of assurance, entering largely into the theological and historical aspects of the question. He illustrated from his experiences as a pastor the great value of religious nurture in the home and in the Church, pointing out the fact that, for those so brought up, the day and date of conversion was not the great question, but the reality of their regeneration. God has not said to every one, old or young, virtuous or profligate, who enters His kingdom, they must pass through the experience of the Philippian gaoler. May not many enter like Lydia, whose heart the Lord opened to receive the Gospel? May not the

work of grace, reaching to full assurance, be the gradual working and growth of years? Why should persons who have thus grown up as Christians in the Christian Church be asked for day and date and be reproached and branded as no Christians or as Christians of an inferior order? Who shall presume to determine dogmatically and with mathematical certainty the moment when the omnipotent spirit of God first took dealing with his soul? "Whoever believeth on the Lord Jesus Christ shall be saved." Have you this faith? Then you are saved. He concluded by pressing his hearers to test their faith by what it grasps, by what it does and by what it is willing to suffer. In the evening Dr. MacVicar preached a powerful sermon on the cure of the maniac of Gadara, taking as his text the words, "Go home to thy friends and tell them how great things Jesus hath done for thee." From this he claimed that Jesus intended converts to prove their sincerity and zeal in their home and everyday life before they attempted to go forth into active work for Him. A man that was not able to be a missionary at home would not make a missionary in Africa.

THE *Bowmanville Statesman* says: A severe trial has fallen upon the Rev. A. Leslie, Presbyterian minister of Newtonville, in the death of his wife on Monday, 7th inst., after an illness of only twelve hours. Without previous warning she was seized with convulsions early on Monday morning, and notwithstanding all that medical aid could do passed away at seven o'clock the same evening. The startling news of her death was received with great grief by the whole community, for the deceased lady had endeared herself to a wide circle of friends in Clarke township by her high Christian character, the amiability of her disposition, and her active interest in her husband's work and in every good cause. The sympathy of the congregations of Newtonville and Kendal, of which Rev. Mr. Leslie has been now for nearly thirteen years the minister, and of the whole community was shown by the large attendance at the funeral on Thursday forenoon. The elders of Newtonville and Kendal congregations acted as the pall-bearers. The following members of the Whitby Presbytery took part in the services at the house and in the church and afterwards at the cemetery: Revs. A. A. Drummond, J. Abraham, S. H. Eastman, B. A., R. D. Fraser, M. A., J. A. McKeen, B. A., and W. F. Allan, B. A., and also Rev. R. T. Courtice of the Methodist Church, Newtonville. Rev. R. P. Mackay, M. A., of Toronto, a college friend of Mr. Leslie's, delivered the address in the church. The congregation was visibly affected as Mr. Mackay referred in a touching way to the deceased as a daughter, a wife and mother and Christian worker. Mrs. Leslie was the younger of the two daughters of our respected and venerable townsman, Rev. George Purkis. After graduating from the well-known ladies' academy of Mrs. Lay in Montreal, she taught for a time in that school, and afterwards in Miss Haight's ladies' school, Toronto. As a teacher she was energetic and successful, and greatly beloved by her pupils. In her new sphere at Newtonville she threw herself ardently into the work of the Woman's Foreign Missionary Society and with an active interest in everything that pertained to the welfare of her husband's congregations. Her loss will be deeply and widely felt. We extend our sympathy to Rev. Mr. Leslie and the whole circle of bereaved relatives.

THE concert given by the Toronto Vocal Society in the Pavilion last week was one of rare excellence. The careful and conscientious training of Mr. W. Edgar Buck was apparent in the fine and effective choral singing. The special artists for the occasion were Miss Fremstadt, whose singing was charming and cultured; Mr. Victor Herbert, the accomplished violinist, and Miss Irene Gurney, the brilliant pianist.

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THE anniversary services and tea meeting of the Presbyterian Church, Dorchester, Ont., were held on Sabbath, 13th, and Monday, 14th inst. On Sabbath large congregations crowded to hear the Rev. F. H. Larkin, B.A., of Chatham, at the morning service; Rev. Mr. Hutt, of Ingersoll, at the afternoon service, and Rev. F. H. Larkin again at the evening service. The seating capacity of the church was taxed to its utmost, and very many could not gain admission at all. The Presbyterians of Dorchester are a live people and led by a live pastor. This is evinced from the fact that the success of the congregation has been somewhat phenomenal during the past year since the induction of the Rev. W. A. Cook to the pastorate. This was shown more prominently at the tea-meeting held on the Monday night, when the chairman (Rev. Wm. A. Cook), in his opening remarks, made the statement that the congregation were to be congratulated on the fact that they met together to enjoy a happy evening, being released from the incubus of a heavy debt of \$1,300 upon the church building, which had retarded their progress in many other directions that might have been attempted had it not been for this debt. He said this free-will offering of his people, made heartily and ungrudgingly within the past week, was shown in not merely clearing off this debt but in having the handsome balance of \$191.33 to begin the new year with. A lengthy and excellent programme was thereafter rendered to a large gathering that had come together notwithstanding the inclemency of the weather. The following reverend gentlemen addressed the people in words of encouragement and counsel, viz.: Revs. Wm. Clarke, Park Avenue Church, London; Alex. Grant, Knox Church, St. Marys; L. Cameron, Thamesford; J. E. Moore, Methodist Church, Dorchester, each of the speakers taking certain definite topics. The whole speaking was enjoyable and intellectual. These speeches were interspersed by readings and recitations and music (vocal and instrumental) from the Misses Mutch and Golt, of London, Mr. and Miss Poole, of Lambeth, Captain Robson, of Ilderton, Mr. Mitchell, of London, the Misses Cook and Morris, Dorchester, Mr. J. H. Archibald, of Ingersoll, assisted by the choir of the Church, under the efficient leadership of Mr. Mark Tallach. The least that can be said is that there was not a single poor piece upon the whole programme, which was evidenced by the repeated encores given to the performers. The proceedings were brought to a close after the usual votes of thanks by the singing of the National Anthem. The Sabbath collections amounted to \$82, and tea-meeting proceeds to \$90. These, added to the collection of the previous week, make the round sum of \$1,663.

PRESBYTERY OF BRUCE.—This Presbytery met at Paisley on December 8. Mr. Campbell was appointed Moderator for the ensuing half year, and took the chair. The call from Bethel Church, Proof Line, in the Presbytery of London, to Mr. Little, of Underwood, was presented, and parties heard in its support. Mr. Little having signified acceptance, his translation was granted, and he was instructed to wait the orders of the Presbytery of London. Mr. Anderson was appointed Moderator of the Session of Underwood and Centre Bruce, and was authorized to preach and declare the charge vacant on December 27. Mr. D. McKenzie reported that he had moderated in a call from Allenford, etc., to Mr. Mowat, of Merriton. The call, which was signed by 197 members and 127 adherents, and accompanied with the guarantee of an annual stipend of \$800 with manse and three weeks' holidays, was sustained, and the Clerk was instructed to forward it to the Clerk of the Presbytery of Hamilton. Mr. McKenzie was appointed to prosecute the call before said Presbytery. In the event of translation being granted the Presbytery agreed to meet at Allenford on the first Tuesday of February next at half past eleven a.m., for Mr. Mowat's induction, and the following arrangements were made in connection therewith, viz., Mr. McKenzie to preside and address the congregation, Mr. Perrie to preach and Mr. Tolmie to address the minister. Mr. Campbell reported having moderated in a call from Glamis to Mr. D. A. McLean, of Kemble. The call was signed by eighty-four members and 105 adherents. The stipend promised is \$500 per annum with manse. The call was sustained and ordered to be forwarded to the Clerk of the Owen Sound Presbytery, and Mr. Campbell was appointed to represent the interests of this Presbytery in its support. It was agreed to apply for a grant of \$200 a year from the Augmentation Fund. Committees were appointed to visit the augmented congregations and report at the March meeting. Mr. Eadie was appointed treasurer in room of Mr. Little. On application the Clerk was instructed to send Mr. Gilles a Presbyterian certificate, and to certify Mr. D. D. Miller to the Senate of Montreal College as a literary student of the first year. The Presbytery approved of the appointment of Mr. Joseph Elliot, B.A., to supply St. Andrews, Paisley, and Gillies Hill for the next four months, it being understood that while Salem Church, Elderslie, is still a part of this pastoral charge, the present arrangement for its supply shall be allowed to continue till the end of the four months. Dr. Caven was nominated as Moderator of the General Assembly. Leave was granted to moderate in a call to Hanover and North Norranby. Mr. Perrie presented the financial and statistical report, which was ordered to be printed for distribution in all the families within the bounds. The remit of Assembly on a salaried Foreign Mission secretary having been considered, it was resolved that the Presbytery recommend that instead of the appointment of a Foreign Mission secretary as proposed, the work of the Committee be carried on in connection with some of the existing offices, with the addition of such assistance as may be deemed necessary. The next meeting of Presbytery was appointed to be held at Port Elgin on the second Tuesday of March, 1892, at five o'clock p.m.—JAMES GOURLAY, Pres. Clerk.

PRESBYTERY OF MAITLAND.—This Presbytery met at Wingham on December 8. Rev. T. Davidson, M.A., Moderator. The Rev. John Stewart on presentation of certificate from Guelph Presbytery was recognized as a minister without charge, residing within the bounds of the Presbytery, and was invited to sit as corresponding member. The Rev. K. McDonald tendered his resignation of the pastoral charge of Ashfield congregation. It was agreed to cite the session and congregation to appear for their interests at an adjourned meeting of Presbytery to be held at Lucknow on Tuesday, 22nd inst., at half past one p.m. The Rev. J. Stewart was appointed to read citation to the congregation next Sabbath, 13th inst. An obituary notice regarding Mr. George Chaplain, elder in Pine River congregation was adopted. Mr. R. Douglas read an overture to the General Assembly anent the procedure of business in that Court. The overture was referred to a Committee to report at next meeting. It was agreed that the assessment for the Presbytery Fund for the ensuing year be at the rate of seven cents per family. The representative elder from Langside was instructed to furnish the Presbytery at next meeting with a full report of the numerical and financial strength of the congregations. Messrs. McNabb, Hartley and Geddes were appointed to look after supply for Langside till March meeting. The Assembly's remit re instruction for Catechists was approved. The following were appointed to visit aid-receiving congregations, and to report at next meeting. Belgrave, Messrs. Hartley and Maxwell; Pine River, Messrs. Murray and A. Campbell; Dunganon and Port Albert, Messrs. Anderson and R. E. Lane. The Rev. D. M. Gordon, B.D., of Halifax, was nominated as Moderator of Next General Assembly. Messrs. Murray and Ross were appointed to address a public meeting in connection with the presentation of the Annual Report of the Presbyterian Woman's Foreign Mission Society. The Presbytery recommends to the General Assembly the appointment of a mission secretary to superintend the Home and Foreign Mission work of the Church, Western Section; and nominated the Rev. Dr. Cochrane, of Brantford, for the office of Secretary for the Home and Foreign Mission work. The Presbytery approves of the plan of College Summer Session for Manitoba College. The remit on probationers' scheme was approved with some modifications. The Presbytery also approves of the remit anent the formation of Algoma Presbytery. Mr. McFarlane was appointed Convener of Committee on State of Religion. An obituary notice regarding the Rev. George Brown was adopted. The Clerk announced the names of charges entitled to send commissioners to the General Assembly: To send ministers, Molesworth, Melville Church, Brussels, Belgrave, Wroxeter, Huron. To send elders, Lucknow, Knox Church, Kincardine, Pine River, Whitechurch, South Kinross. It was agreed that the next regular meeting of Presbytery be held in Melville Church, Brussels, on the second Tuesday in March, at quarter past one p.m. The Presbytery adjourned to meet at Lucknow on Tuesday, 22nd inst., at half past one p.m.—JOHN MACNAH, Pres. Clerk.

REPORT ON SYSTEMATIC BENEVOLENCE.

The following is the report submitted to and adopted by the Presbytery of Whitby. It is a matter of satisfaction that the subject of Systematic Benevolence is more and more engaging the attention of all the great Christian bodies. In our own Church, it has long had prominence in the Synod of the Maritime Provinces, and with markedly good results. The Synod of Manitoba and the North-West Territories issued last year 5,000 copies of a leaflet entitled "A Decalogue on Systematic Benevolence." The other Synods are moving into line. The General Assembly has now appointed a Standing Committee on this subject, thus completing the machinery necessary to securing adequate attention to it throughout the Church, as in reference to Sabbath Schools, State of Religion, Temperance and kindred topics. In the report laid before the Assembly at Kingston in June, favourable notice is taken of the efforts of this Presbytery, and especially of the "Standard" adopted by the Presbytery to be aimed at in the meantime in all the congregations. Of this the Assembly's report says: "The Presbytery of Whitby has circulated among its congregations a concise and practical set of instructions on the matter, which can hardly fail to be highly useful." This "Standard," it may be well to recall, is as follows:—

- (1) Each individual to set apart a definite proportion of his income for religious work.
- (2) The weekly offering for congregational funds.
- (3) A monthly envelope, or monthly collectors, for the Schemes, with a canvass at the beginning of the year by the elders or others for promises of the amounts to be given.
- (4) Each congregation to contribute to all the Schemes—no blanks.

The recommendations attached to the Assembly's Report and unanimously adopted, contain a valuable summary of the duties of Presbyteries, office-bearers in congregation, and the people generally, in regard to storing and giving for the Lord's work, and are therefore here quoted in full from the Minutes of the General Assembly:—

1. That all the members of our Church be earnestly exhorted to practise systematic giving in support of Christ's cause, both at home and abroad, as required by Christian stewardship.
2. That, as far as possible, congregations follow the method of weekly offerings for congregational purposes at least; while monthly envelopes or monthly visits of collectors is recommended as an efficient method of contributing to the Schemes of the Church.
3. That the ministers be reminded of the duty of faithfully instructing their congregations in the scriptural principles of giving and of discountenancing unscriptural methods of raising money for religious purposes; and that they use means to have

their people well informed regarding the work of the Church and its claims upon their liberality.

4. That those who are charged with the care of the young be at special pains to train them to take an interest in the cause of the Gospel and contribute towards it.
5. That each Presbytery shall have a Committee on Systematic Benevolence, and that under direction of Presbytery such Committee shall endeavour to meet with Sessions and Managers of Congregations when there is a lack of system in collecting, either for congregational purposes or for the Schemes, and, if possible, secure the adoption of some efficient plan that may produce better results.
6. Further, Presbyteries are recommended to print an annual financial exhibit, with comments upon it, and circulate it in congregations, drawing special attention to the best methods of contributing for the work of the Lord.

Anticipating Recommendation No 6, this Presbytery, last fall, issued a Financial Exhibit in considerable detail of the statistics of 1889. The figures of 1890 do not differ materially from those of the previous year, and it would therefore scarcely appear necessary to print so elaborate a statement this season. The contributions for stipend and the Schemes of the Church remain at substantially the same amounts. For "all strictly congregational purposes," however, including, of course, stipend, there was some \$4,193 less than for 1889; but the difference is owing to special sums spent on churches and manses during the year. It is gratifying to know that progress is being made in methods of giving. Five congregations have adopted the weekly offering since 1889. It is now in use in twelve out of the twenty separate congregations of the Presbytery. Only four, however, out of the twenty as yet contributed monthly to the Schemes. Thirteen congregations have given something, more or less, to all the Schemes. The "blanks" in the table for the Schemes are growing fewer. Out of 160 spaces to be filled, there were only eighteen blanks in 1890. In 1889 there were twenty-five blank spaces, and the year previous forty-three. The year 1890 was one of great scarcity of money both in town and country throughout the district covered by the Presbytery, and it is pretty evident that it is owing in no small measure to the increased attention bestowed on methods of giving, that there was not a falling off in the contributions for ministerial support and for the Schemes during that year. A good method is a useful friend in such a pinch.

The Presbytery is not at present in possession of sufficient information to take action in accordance with the Assembly's Recommendation No. 5; nor is it aware to what extent Nos. 1, 2, 3, and 4, are being carried out in the congregations. The information can be secured most readily through questions addressed to the Sessions and Managers. The questions appended are therefore suggested as suitable for the purpose; and it is recommended that Sessions and Boards of Managers be requested to take them into consideration at joint meetings, and to send replies to the Convener of the Committee not later than New Year, in order

that a full summary of the information received may be submitted to the Presbytery at its January meeting.

It is also recommended that a conference on the subject of Systematic Benevolence be held at the above-mentioned meeting of Presbytery, from two to half-past three o'clock in the afternoon, at which office-bearers and members of all the congregations of the Presbytery shall be invited to be present and assist. Respectfully submitted.

R. D. FRANK, Convener of Committee.

N. B.—The above Conference on Systematic Benevolence will be held in St. Pauls Church, Bowmanville, Tuesday, January 19, 1892, at two p.m. Office-bearers and members of all the congregations are invited to be present and to take part.

A DELIGHTFUL programme was rendered by some of Mr. Torrington's advanced pupils last Wednesday evening in the College Hall of the Toronto College of Music, embracing organ, piano and vocal numbers. The organists who were brought forward on this occasion played with great brilliancy and correctness of style. A difficult composition by Raff, for two pianos, was artistically played by the two gold medalists of the College. The College has closed for the holiday season, and re-opens on Monday, January 4.

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THE usual way to prepare a goose for the family dinner-table is to stuff it with sage and onion stuffing, to roast it before a clear fire for about two hours, and so serve it with brown gravy and applesauce. To those who object to the high flavour of the onion stuffing the following recipes for cooking and preparing geese (and poultry of all kind) are to be recommended, and well deserve a trial, as being both wholesome and inexpensive.

**BRATENFULLE.**—Prepare the goose as usual for roasting; peel and cut up apples into pieces the size of nuts or marbles, add three or four ounces of currants well cleaned and plumped in boiling water; put a piece of butter in with the apples. Fill the goose, and close it with a skewer or sewing, and roast. Prunes half stewed or sliced almonds, mixed with the apple filling, are also used.

**GEDAMPFT GANS (STEWED GOOSE).**—Chop an onion or two, put them in a stewpan with a large tablespoonful of goose dripping. When this is hot and the onions turned yellow and soft, dredge in some flour and let it brown; add some broth or gravy and water. Cut up any remains of cold goose and put them into the same, with salt, pepper, a glass of white wine and a little tarragon vinegar to flavour. Cover and let all steam awhile, and either peel and quarter some pears and lay them in the sauce to stew till tender, or serve with young turnips (or any delicate vegetable) cooked as follows: Weisse Ruben (Turnips).—peel and cut them in small, thin slices; let them lie half an hour in cold water. Make a piece of butter hot in a stewpan, put in a chopped onion, and, when it has steamed a few minutes, put in the turnips with some salt; let them steam till they are soft and yellow. Supply a little water to prevent their burning.

**GANSEBRUSTE (PICKLED GOOSE BREASTS).**—Rub the breasts with half a pound of salt and half an ounce of saltpetre. Let them lie in this three days, turning them every day. Take them, wet with brine, and cover them well with bran, rubbing it in so that each piece is well coated with it. Cover with thin paper and hang them six days in smoke, after which, hang them in a cool dry place. When to be used, rub off the bran with a clean napkin. They are eaten raw, sliced thin, with pepper, salt, bread, and butter. The outside should be yellow, the fat white, and the lean red. Note.—"A Rauch Kammer" (smoke chamber) is rarely found in modern German houses, in or near towns. Pyroligneous acid, etc., is pretty well known now to be the medium used in giving the smoke flavour to hung beef, poultry, fish, sausages, etc. The process is a good one, and fully answers the end of smoking.

**POKEL GANS (PICKLED GOOSE).**—Cut off the legs and divide the breast from the back by cutting through the middle of the body; thus the goose is parted into four pieces. Rub them with salt and a little saltpetre. Pack them close together in a dish and set them in a cool place. In a few days the back and legs may be stewed and seasoned to taste. The legs of the goose are also excellent smoked and cooked in sourkraut or beans. Cook the back with the giblets, as for a ragout or stew.

**GANSESCHMALZ—GOOSE LARD, TO PREPARE.**—This most useful article should never be wasted as it often is in English kitchens. When a goose is drawn, strip off all the superfluous fat from the inside. Throw it into cold water in an earthen bowl, change the water after a few hours, and again at night. Let it stand in a cool place until next day, then cut it into small pieces, and put it in a stewpan, with a juicy apple or two, cut in slices. Set it to melt on a slow fire, and, when the pieces of fat are turning yellow, warm a sieve, and strain the clear fat into a jar. Stir some salt in. Cover it when cold, and keep it in a cool place for use. Another way is to lay the fresh inner fat in cold water for an hour, then throw it into the dripping pan while the goose is roasting and ladle it off as it clears into a small jar. Let it stand a night, then put the jar into a saucepan of water; melt the fat to a boiling heat, salt and strain it.

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**ACTS ON THE BOWELS.**

**British and Foreign.**

MR. J. M. BARRIE'S "Little Minister" is already in a second edition.

THERE is a prospect of the Evangelical Alliance holding its next meeting in Dundee.

THE Self-Denial Fund of the Salvation Army exceeds \$200,000 this year. General Booth has left Australia for India.

THE Free Church of Scotland has 632 ministers who are abstainers, and a total membership of nearly 64,000 teetotallers.

THE Rev. W. Hay, B.D., assistant to the Rev. Dr. Stalker, of Glasgow, has been called to St. Andrews Free Church, Ayr.

LOUIS KOSSUTH, the Hungarian patriot, has just entered his ninetieth year. He is in fair health in his Italian home.

IN 1890 the number of passengers carried on the Indian railways was 114,032, 246, as against 110,402,338 in the previous year.

THE English Provinces contain twenty-one qualified lady doctors. Twenty-three English lady doctors are now practising in India.

THE Rev. William M'Ghie, Clerk of Kirkcaldy Presbytery, has received three months' leave of absence to conduct a mission in the South of France.

MR. NORMAN MACLEOD, son of the late minister of the Barony, is to edit *Church and State*, a weekly that is to appear on 9th January. It will be devoted to the interests of the Church of Scotland.

DUNBLANE cathedral, which is being restored at the cost mainly of the Marquis of Bute, under the supervision of Dr. Howard Anderson, is now externally complete. The interior will soon be finished also.

As a memento of her son, Rev. R. W. Barbour, Mrs. Barbour, of Bonskeid, has presented each of the students of the New College with a copy of Rev. Dr. Stalker's Yale lectures, "The Preacher and his Models."

PROFESSOR SIMPSON of Edinburgh says that Messrs. Moody and Sankey's visit has awakened an interest almost incredible, the requisitions from all parts of the country for their services being impressive and touching.

DR. WHITELAW, of Kilmarnock, Rev. William Bell, M.A., of the Free Church, and Rev. W. W. Burridge, the junior pastor, conducted centenary services in Princes Street U.P. Church, Port-Glasgow, recently.

DUNKELD Presbytery have approved of the Assembly's proposed regulations for the election of ministers with some alterations suggested by sessions. Rev. Mr. Donald of Moulin protested strongly against the introduction of the ballot "as it would introduce wholesale lying into the parish."

PRINCES Street United Presbyterian Church, Port-Glasgow, has had in succession two ministers, Revs. David Inglis and William Lauder, who reached their jubilee; the former was first Moderator of the Paisley and Greenock Presbytery, at its formation in 1842, and the latter of the Greenock Presbytery formed in 1879.

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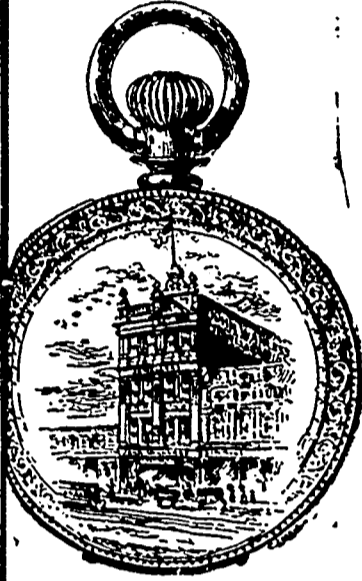
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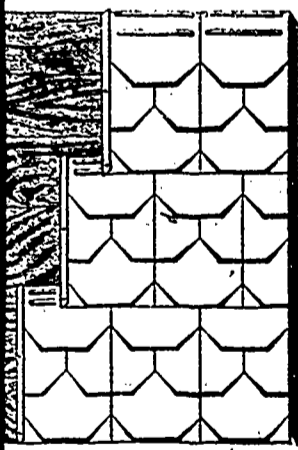
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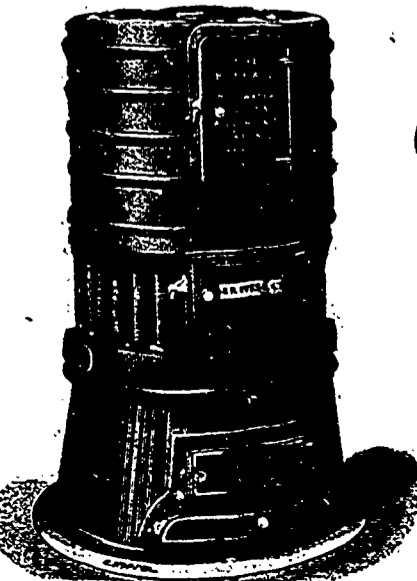
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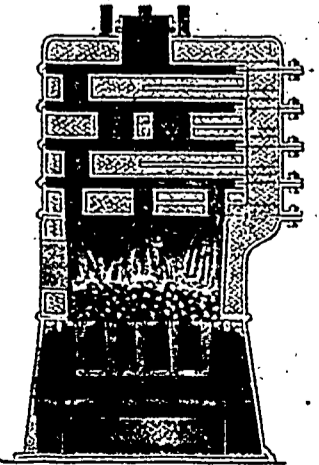
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 At the residence of the bride's father, 5th con. Eldon, on November 25, 1891, by the Rev. M. McKinnon, B.A., Mr. John McLeod, of Mariposa, and Elizabeth Grant, second daughter of Mr. Alex. Grant.

At the residence of the bride's parents, on the 9th inst., by the Rev. P. Scott, Mr. James I. Watt, of the township of Darling, county of Lanark, to Miss Margaret Ann Miller, of the township of Hibbert, county of Perth.

At the family homestead, Fifth street, Collingwood, on the 9th inst., by the Rev. John Campbell, M.A., Ph.D., Margaret Crawford, daughter of George C. McKenzie, Esq., to Mr. Malcolm MacLennan, of Port Finlay, District of Algoma.

On the 10th inst., at the residence of the bride's father, 192 Concession street, Ottawa, by the Rev. Wm. Moore, D.D., George I. Dewar to Mary, youngest daughter of William Robertson, Esq.

At Port Hope, Ont., on December 15th, by Rev. B. Canfield Jones, Rev. J. Morris McLean, of Rosebank, to Violet Elizabeth, eldest daughter of Wilfred M. Robertson, Esq., and granddaughter of the late Hugh Robertson, Esq., of Gartlock, Lanarkshire, Scotland.

In Simcoe, at the residence of the bride's father, by the Rev. W. J. Dev, M.A., pastor of St. Pauls Presbyterian Church, on Wednesday, 16th December, 1891, Ebon Edmonds, Esq., of Lynn Valley, to Jessie, daughter of Mr. William Burt, sr.

In Brampton, on Wednesday, December 16, 1891, at the residence of the bride's father, by Rev. Alfred Gandier, David E. McClure, of Lisgar, to Sadie, eldest daughter of Mr. Wm. Anthony.

**DIED**  
 At the homestead, Logan, Co. Perth, Ont., on the morning of the 3rd inst., after a lingering illness of many years, which she bore with Christian patience and fortitude, Helen Campbell, beloved wife of Mr. William McLagan, and mother of Mr. J. C. McLagan, of the World Vancouver, aged 78 years.

At the Manse, Newbury, on the 7th inst., Emily, the dearly beloved wife of Rev. Alex. Leslie, and daughter of Rev. George Purkis, Bowma: ville

On Wednesday, December 16, at his residence, 328 Wellington street west, John Kay, in his 75th year.

At 233 Jarvis street, on the morning of the 17th inst., of heart failure, Eliza Harrington, the beloved wife of David Blaine, a resident of this city for over half a century.

**MEETINGS OF PRESBYTERY.**

**BARRIE.**—At Barrie on last Tuesday of January, 1892, at 11 a.m.

**GUELPH.**—In Chalmers' Church, Guelph, on third Tuesday of January, 1892, at 10.30 a.m.

**HURON.**—In Seaforth, on January 19, 1892, at 10.30 a.m.

**LINDSAY.**—At Woodville, on last Tuesday of February, 1892, at 11 a.m. The Woman's Foreign Mission Presbyterian Association to hold their annual meeting same place and date.

**MAITLAND.**—In Melville Church, Brussels, Tuesday, March 8.

**MONTREAL.**—In Convocation Hall, Presbyterian College, on Tuesday, January 12, 1892, at 10 a.m.

**ORANGEVILLE.**—At Orangeville, January 12, at 11 a.m.

**PARIS.**—In Zion Church, Brantford, January 19, 1892, at 10.30 a.m.

**PETERBOROUGH.**—In St. Pauls Church, Peterborough, and Tuesday in Jan., 1892, at 9.30 a.m.

**QUEBEC.**—In Morrin College, Quebec, February 23, 1892, at 4 p.m.

**SAUGEN.**—In Fairbairn Church, January 12, at 11 a.m.

**TORONTO.**—In St. Andrews Church West, on first Tuesday of January, 1892, at 10 a.m.

**WHITBY.**—In St. Paul's Church, Bowmanville, Tuesday, January 19, 1892, at 9.30 a.m. The Presbyterian Women's Foreign Mission Society in the same place and on the same day.

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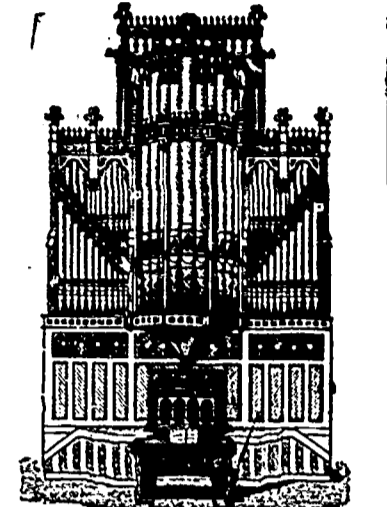
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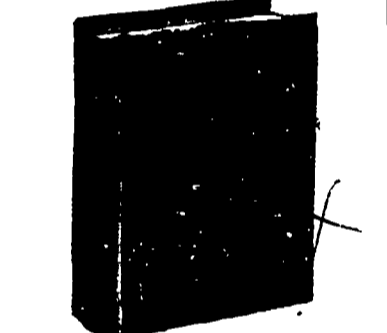
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