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The Presbyterian Review.

Vol. XIII.—No. 23

TORONTO, DECEMBER 10, 1895.

\$1.50 per Annum

Pray.

Do not afraid to pray—to pray is right.
Pray, if thou canst, with hope; but ever pray,
Though hope be weak, or sick with long delay;
Pray in the darkness, if there be no light.

Far is the time, remote from human sight,
When war and discord on the earth shall cease;
Yet every prayer for universal peace
Avails the blessed time to expedite.

Whate'er is good to wish, ask that of Heaven,
Though it be what thou can'st not hope to see;
Pray to be perfect, though material heaven
Forbid the spirit so on earth to be.

But if for any wish thou dar'st not pray,
Then pray to God to cast that wish away.

OVER LAND AND SEA.

"Make Christ your most constant companion." Be more under His influence than under any other influence. Ten minutes spent in His society every day, ay, two minutes, if it be face to face and heart to heart, will make the whole day different. Every character has an inward spring; let Christ be it. Every action has a keynote; let Christ set it. Yesterday you got a certain letter. You sat down and wrote a reply which almost scorched the paper. You picked the cruelest adjectives you knew and sent it forth, without a pang, to do its ruthless work. You did that because your life was set in the wrong key. You began the day with the mirror placed at the wrong angle. Tomorrow, at daybreak, turn it toward Him, and even to your enemy the fashion of your countenance will be changed. Whatever you then do, one thing you will find you could not do—you could not write that letter. Your first impulse may be the same, your judgment may be unchanged; but if you try it the ink will dry on your pen, and you will rise from your desk an unavenged, but a greater and more Christian man.

A new uptown Congregational Church, to be known as Manhattan Church, has been organized in New York, under the pastorate of Dr. Henry A. Stimson late of the Broadway Tabernacle. It consists largely of educated and wealthy people who are determined to put everything connected with their church on an up-to-date basis. The Sunday school will be organized according to the most advanced principles of pedagogy. It is to have the President of the Teacher's College for its Superintendent. Separate classrooms will be provided. Promotion will be by examination step by step from the Kindergarten to the Normal class, and the scheme of lessons will be arranged to conform to this method. Not many schools will be in a position to follow its example, but the experiment will be followed with interest as possibly suggesting something better than the rather slipshod system which now widely prevails.

Once when Pastour was dining with his daughter and her family at her home in Burgundy, he took care to dip in a glass of water the cherries that were served

for dessert and then wipe them carefully with his napkin before putting them in his mouth. His fastidiousness amused the people at the table, but the scientist rebuked them for their levity and discoursed at length on the dangers in microbes and animalcules. A few moments later, in a fit of abstraction, he suddenly seized the glass in which he had washed the cherries and drank the water, microbes and all, at a single draught.

Saghalien, of the eastern coast of Siberia, presents a very curious anomaly of climate, says *Cosmos* (Paris, October 31). "The island is bathed by two cold ocean currents, and in winter nothing protects it against the icy north-west winds coming from Siberia. At the sea level the snow falls continually, and stays on the ground till the end of May, and the seashore is very cold. Farther inland, however, especially as we go higher up, the climate is modified—just the opposite to what is observed elsewhere. It has often been observed in Siberia and in central Europe that in winter the cold is greater in the plains and the valleys, and that the highlands have a sensibly milder temperature; it is as if the denser cold air accumulated in the lowlands. This fact is very often observed in our climate; there are several very good examples of it; all the trees and shrubs of a valley have been known to be killed by frost, while above a certain level, very clearly marked out, on the hill or the mountain, the vegetation has not suffered at all. The cold air often flows from the summits toward their bases. This is what takes place at Saghalien. The cold air accumulates in the low regions of the island and on the coast, the higher regions have a more elevated temperature. So it happens that the lower parts have an arctic vegetation while the intermediate altitudes have the vegetation of a temperate zone, sometimes subtropical. . . The birch, the ash, the pine, the fir, abound in the low regions and form often impenetrable forests, but toward the center of the island appear bamboos, hydrangeas, aralias, and other plants that one is greatly surprised to meet, and whose presence can be explained only by the altogether abnormal climatic conditions of the island."

Don't stay away from church. It is raining? You are neither sugar nor salt. It will spoil your good clothes? Wear some that will bear a little water. Go when you feel a little out of sorts, unless you are really unfit to go. It may be the healing of your blues. Go when your heart is heavy, and sing your burden away. Go where the people are the happiest and noblest on earth and shake hands with some saint. There is an electric shock in that grasp that will do you good. Go and hear what message God has for you by the mouth of His ambassador. You cannot afford to miss it.

There are some saints who, while they ought to be the salt of the earth would be more properly characterized as the pepper.

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Issued EVERY THURSDAY, from the office of the Publishers, Rooms No. 20, 21, 22, 23 Aberdeen Block, South-East corner Adelaide and Victoria Streets, Toronto.

TERMS, \$1.50 per annum.

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

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

Toronto, Dec. 10, 1896.

FOREIGN MISSION FUND.

WE learn from Dr. Warden that this fund is about \$50,000 in debt at the present time, and that but for an advance made by the W. F. M. S. on this year's account the present indebtedness would amount to about \$70,000. It is time that about this time of the year there is annually a considerable amount loaned from the banks but not in any former year so much as at present. There is the additionally discouraging fact that less has been received than at the corresponding date last year by several thousand dollars the difference being chiefly owing to the smaller amount received from legacies. It seems clear that there is a financial crisis in this department of the church's work and that nothing less than a heroic effort will save the Committee from a very large deficit at the end of the year. Already it appears from statements issued by Mr MacKay, the Secretary, that the work has seriously suffered. We do not believe as we have already said that it is the will of the Church that our Foreign Missions should suffer. The Church has not yet realized the situation, when she does the response will be ample to provide for present needs and for reasonable enlargement as well. Let every pulpit publish the condition of affairs and we feel assured that the results will be satisfactory and the Church protected from reproach.

BAPTIST WORK AMONG FRENCH CANADIAN ROMAN CATHOLICS.

Though of course we naturally count on Presbyterians contributing to the evangelization work that is being conducted by their own Church rather than to any other, it is well for them to know what others are doing in the same direction. To our thinking the Baptist Church has always been a little too exclusive and sectarian in its attitude to other churches, though perhaps not more so than some others, but it is undoubtedly evangelical in its teaching, and therefore we have every reason to rejoice in the success of its efforts among Roman Catholics who are very largely in ignorance of the Gospel. In one sense they were the pioneers in this work, and have continued steadily at it for sixty years. In that time they claim to have had 6,000 conversions and to have trained sixty missionaries from among that number, a large proportion of whom are still at work among their fellow-countrymen. Their last report, which came to hand a few days ago, shows that the Feller Institute at Grande Ligne, which corresponds to our own schools at Pointe-aux-Trembles, had 123 pupils during the session of 1895-6. They have also a school at Coaticook with an attendance of 36. They have nine organized French congregations in the Province of Quebec, with resident pastors, and twelve evangelists breaking fresh ground. Only twenty-five baptisms are reported for the year, but this seems to be considerably below the average. The expenditure of the mission for the year was \$19,282. The ordinary revenue was about a thousand dollars less, and as there

was a debt of \$1,000 carried over from the previous year they had decided to reduce the appropriations for the ensuing year by a corresponding amount. Of their revenue \$2,820 comes from the United States, \$1,655 from Britain, and the Feller Institute has an endowment of \$27,850, yielding \$1,046. The balance, nearly \$13,000, was contributed by their churches in Canada. We note with pleasure that, except in the large cities of Montreal and Quebec, their missions are all at different points than our own, so that there is no clashing of work; and for several years past there has been a definite understanding between our Board and theirs that each would avoid entering on any field occupied by the other, in order that all unseemly rivalry might be avoided. The field is wide enough for all under present circumstances. Except at one point in the Ottawa Valley, they have no field outside the Province of Quebec, but as soon as funds permit will endeavor to open stations in New Brunswick and Manitoba. One of the special difficulties with their missions, as with our own, is the enforced emigration of their converts from the country through social persecution. But, nevertheless, they consider that the present time is one especially favorable for their work, owing to the growing spirit of independence among the people in matters of a political character. As the report puts it: Resistance to ecclesiastical power on political ground is a footing for further resistance on religious ground some day. It is the assertion of personal sense of right of conscience which may give its full measure when undue clerical influence has become unbearable.

KNOX COLLEGE.

The present financial condition of the College necessitates an urgent appeal for immediate assistance. While the Board has done everything possible to keep down the expenditure and at the same time to maintain the efficiency of the College, the long continued depression in business, the diminution in the rate of interest, and the decrease, in the rural districts especially, of the Congregational collections for the College Fund, have resulted in a deficit which must be immediately provided for. The deficit at the close of the financial year was \$6576.00.

The appointment by the General Assembly of two new Professors, involves an increased yearly expenditure, which demands earnest attention. To meet the deficit, with the increased liability, will require this year \$18,500.00.

No one acquainted with its past history and the work done by the College can be unaware of the vast benefit it has proved to the country, and especially to the cause of Presbyterianism throughout Canada. In view of this fact the Board appeals with confidence to Presbyterians for help, and trusts that a generous response will be made. There is no doubt about the reasonable character of this appeal.—Knox College deserves well from the Church and the time is no doubt coming when, like Princeton Seminary in New Jersey, her days of struggle will have ended, but meantime the struggle is on. Help now means every thing for the College. With an earnest desire for its success, the Board has made every effort to put the College staff on a good footing.

Success seems assured in this direction and the least that the Presbyterian Public can do is to wipe off the deficit, and, with a moderate increase in the congregational collection, put this valuable institution on a more comfortable footing.

Increase of the endowment will come a little later.

THE VENEZUELAN SETTLEMENT.

Though the terms have not yet been officially published, Lord Salisbury's speech at the Lord Mayor's dinner makes it certain that some solution of the

Venezuelan dispute has been reached and that probably the whole matter will now be referred to arbitration. This is a diplomatic triumph for the United States, but one which is entirely to its credit, for in order to win it, it too has conceded something to the just claims of Britain, and the latter has no reason to feel humiliated. Canada has special reason to be thankful for this peaceful issue of the dispute. Since the first few days of excitement caused by President Cleveland's message a year ago there has probably been no real danger of war, but none the less desirable is it that the whole cause for friction between the two nations should be removed out of the way and the matter settled for good. The relations of the two Governments cannot fail to be more cordial on account of it. Now that this misunderstanding has been cleared up it would not be too much to hope that the United States should co-operate with Britain in a real attempt to settle the Armenian question. The American Government never had so much reason to interfere in European politics as in this case when many of its own citizens have been persecuted and their property destroyed. Its intervention would on all hands be acknowledged to be disinterested. It would cause the national flag to be more respected abroad and prevent it from being despised by many of its own best people at home.

THE SUNDAY CAR QUESTION.

The Toronto Sunday car question has assumed a new phase, the serious importance of which it will be well to realize without delay. As Mr. Paterson has stated in an interview with a press representative this week the anti-car people so far as they are represented in the Lord's Day Alliance, view the question from a higher stand point of duty than the economic or commercial one; and their opposition will be supported by better motives than those inspired by mere convenience of transit. But at the same time, it is well to ignore no factor in the case which may tend to obscure the real issue in the public mind, and as a consequence, warp the judgment of the voter. As the question appears now, it is saddled with the proposal of an Island service and it is the duty of the Alliance to make it plain that the Sabbath service and the Island service ought to be kept separate. It will be profitable also to point out the worthlessness of the agreement from a business point of view. These two lines of action if adopted vigorously will do much to disabuse the people of the idea that the company would make a sacrifice in order to oblige the city; and of the supposition that on the result of the vote would the Island service depend.

Now, should the proposal agreed upon between the Mayor and the Railway Company be endorsed by the City Council, it would not involve that an Island service would be given in return for Sunday cars. That is to say, should the people vote down Sunday cars, they may still have an Island service on the terms indicated in the Fleming-Bertram correspondence and agreed to by the company, we consider it of the utmost importance that throughout the discussion and controversy, which will follow, this fact be kept clearly in view. It is by conveying the impression that both stand or fall together, the advocates of Sunday cars hope to snatch a favorable vote. A large number of people would hail an Island car service on the present rates of travel as a great boon, and the effect which would be produced on their mind by the combining of such a service with a Sunday service would not be an increased hostility to Sunday cars, but the opposite. Here lurks a serious danger. And yet it is a matter of real difficulty to disassociate the two question from one another. For, while

the granting of an Island service does not depend on the carrying (only on the submitting) of the Sunday by-law, there is no doubt the conditions of the Sunday service do depend on the providing of a Island service. Our effort should be, to make the distinction clear, and to help the Aldermen, who are now considering the proposed agreement, to arrive at an amended settlement by which the cause of the workmen will not be altogether abandoned as has been done by Mayor Fleming.

Barbarous Russia. The New York *Independent* reports a case of religious persecution in Russia which shows the deplorable condition of affairs in that country. A young Russian priest, a member of the family of the Tolstois, though just what relation, if any, to the celebrated Count Lea Tolstoi is not stated, recently announced his acceptance of the Roman Catholic religion. He was accordingly arrested by the police in Moscow, conducted to Nijni Novgorod, where his sentence was confirmed excluding him from the clergy, prohibiting him from residing in Moscow or St. Petersburg for seven years, and debarring him from all state and public service for twenty years. The only thing he is allowed to retain, apparently, is his hereditary nobility. It is scarcely surprising under such circumstances that cases of apostasy from the Russian Church are rare.

Father Chiniquy in Scotland. The indefatigable and redoubtable Pastor Chiniquy is heard from in Scotland, where he has been lecturing on his favorite theme. According to reports in the British press he appeared recently at a meeting at Oban in response to a challenge from Father Beque, of the Pro-Cathedral there, offering to forfeit £150 if Pastor Chiniquy could give chapter and verse in the Roman breviary for the words "Mary, thou art the only hope for sinners," which Pastor Chiniquy had stated in an address, he had to repeat every day as a prayer from his breviary when he was in the Roman Church. The Rev. Ambrose Townsend, who accompanied Pastor Chiniquy read from the breviary the words, and named the page, offering to do the same in any of the copies which Father Beque had brought to the meeting. Father Beque insisted, however, that his challenge referred only to the use every day as a prayer of the words quoted, and admitted that they occur once a year in a portion to be read on the 9th Sept., which, he contended, was part of a sermon by St. Augustine. Mr. Townsend insisted that he had, in terms of the challenge, given chapter and verse. Father Beque then left the meeting, and Mr. Townsend declared the victory lay with Pastor Chiniquy.

Now Scottish Moderators. The procedure observed in electing Moderators for the General Assemblies of the Established and Free Churches of Scotland is rather peculiar. A Commission of Assembly meets in the Fall and transacts routine business on behalf of the Assembly and at its sitting the ex-Moderators nominate the next Moderator. The choice is confirmed by the Assembly following. This year the ex-Moderators have nominated Rev. Dr. Mair, Earlston, for Moderator of the next General Assembly of the Church of Scotland; and Rev. Professor A. B. Davidson, Edinburgh, for the Moderatorship of the General Assembly of the Free Church. Both are natives of Buchan, and were born in the same year. Educated at the same college, they were together from the beginning to the end of their curriculum. They excelled in the same subjects, graduated with honors, and were capped on the same day; now they will occupy the highest offices in their respected churches in the same year.

Notes from the North.

BY W. M. G.

Written for the Review.

III.

We left Stockholm reluctantly, and as we steamed down the bay in the *Tornea* turned many regretful glances towards the gay metropolis of the North. The views on either side were attractive and picturesque. The shore generally was high and well wooded and many elegant villas belonging to the wealthy citizens could be seen nestling among the trees. The bay itself was alive with yachts and steamers bringing back heavy freights of excursionists from the places of popular resort, which appeared to be numerous, and from the more fashionable bathing places, such as Salts-jobadens. We sailed about six o'clock in the evening of a warm day in July, and the whole scene was flooded in brilliant light from a sun still high in the heavens. The water was as blue as anything we ever saw even among the Isles of Greece, and everything conspired to leave a favorable impression on our minds of Stockholm and its surroundings. The *Tornea*, called after the river which forms part of the boundary between Sweden and Finland, was a staunch iron steamer of some 500 tons, and like the *Pallas* on the Gotha Canal, was kept clean and tidy. We were under the impression that we were sailing on a Swedish ship, but observing the Russian flag at the stern, we asked the captain, who spoke English fluently, what was the nationality of the boat. He replied very emphatically, that it was neither Swedish nor Russian, but Finnish. He, like some other Finns we met with were careful to explain that the Czar ruled over them as Grand Duke of the Duchy of Finland, and not as Emperor of Russia. The subject seems rather a sore one, for it will be remembered that Finland passed into Russian from Swedish hands only so lately as 1809, and it is evident that the old national feeling still exists. Although Finland is garrisoned by Russians, it possesses representative institutions subject to the, not often exercised, right of veto, of the Czar. It has a separate currency and postage stamps, and a story is told, that one of the Imperial Grand Dukes while recently travelling in Finland, used a Russian postage stamp, instead of a Finnish one on his letter, with the result that his missive failed to reach its destination. Many of our fellow passengers spoke English although none were British except a gentleman from Edinburgh and his wife. All along the seaboard of Finland we never visited any place where the Queen's English was not spoken. On one occasion we saw a group consisting of the captain, a German and a Frenchman engaged in conversation and as no one knew the language of the others, they talked in English and that with great fluency and using very conventional phrases.

After being out on the open Baltic for about two and a half hours, where it connects with the Gulf of Bothnia we reached the Aland Islands. The *Tornea* stopped for a very short time in a small port of Mariehamn. These islands are not of particular interest, and contain about 20,000 inhabitants who are chiefly sailors and fishermen. Near Mariehamn is Bomarsund, a ruined fortress destroyed by the united French and British fleets during the time of the Crimean war. Some of the readers of THE REVIEW will remember the time when the British fleet under Sir Charles Napier left for the Baltic to destroy the Russian Navy, amid the greatest enthusiasm of the public. The Russians being wise in their generation, kept these ships behind their great forts and never ventured out. The British Admiral knew too well to hazard his ships in a bombardment of such forts as Cronstadt, and fulfilled the duty of blockading the Russian vessels in their ports. This did not satisfy an impatient English and French people, and the press of both countries hounded on the united fleets to action of some kind. To satisfy, to some extent, this foolish clamor the combined navies bombarded this miserable fort and destroyed it. The writer well remembers D'Israeli's attack on the Aberdeen Government for their misconduct of the war, when, among other bitter things, he declared that, in the destruction of Bomarsund, the fleet had but "anticipated time by a winter."

We continued our voyage during what might be called night, if regard were had only to the hours a recorded on the clock, but which possessed nothing of the darkness which we are accustomed to associate with the "wee sma' hours." The steamer touched next morning at Abo which is situated at the mouth of the Aurajoki River. At the entrance stands an old castle, part of which dates from the year 1300. The banks of the river for a very long distance are lined with cut stone quays, which give the river something of the appearance of a canal. As the steamer remained for some hours we landed and enjoyed a long walk through the quiet streets of this quaint old place which dates back to pagan times. The houses are to a considerable extent built of wood, and only of one story in height. The whole place seemed asleep, although it is said that a considerable trade is done here. The chief object of interest to visitors is the great Lutheran Church, known as the St. Hendricks Domkyrken, which stands on a prominent site in the older part of the town. It dates from the twelfth century and contains the tombs of many of the old families of Sweden and Finland. Among these ancient sepulchres we noticed with interest the resting places of Col. S. Cockburn, and General Wedderburn, both Scottish soldiers of fortune, who were held in high repute in Sweden and figured largely in their wars. It was to us surprising and interesting to find in the course of our journey so many traces of the old Scot-Swedish friendship. Some of the noblest houses in Sweden, are descendants of the Leslies, Duffs, Gordons, Murrays, Hamiltons and Douglasses. During the reign of Gustavus Adolphus, there were no fewer than four field marshalls, four brigadiers, four generals, twenty seven colonels and one thousand officers of inferior rank, all of whom were Scots. At one time sixty Scotchmen were Governors of castles and towns in the conquered part of Germany. Many stories are current of the valor of these men. One of the Monros of Foulis in Rossshire, for instance, was placed in charge of the half-ruined castle of Colberg. He was there attacked by a thoroughly equipped force of 8,000 Austrians and the conflict was fierce. Seeing the desperate condition of Monro and his 500 Highlanders, the Austrian general summoned him to surrender, offering to make a treaty with him. The Scot replied that the word "treaty" was not in his instructions, and that he had nothing but powder and shot for his excellency. The struggle was again renewed and the 8,000 Austrians retired in total discomfiture.

We were somewhat surprised at the nature of our voyage along the coast of Finland. The whole shore is lined with islands as far as Viborg, so that the vessel is as completely protected from the sea as if she were sailing among the Thousand Islands. The apprehension of sea sickness, while on this ideal voyage, may be abandoned by even the most sensitive. The islands are of all shapes and sizes. Some appear to be cultivated, while others are bare and rocky. Most of the inhabitants seem to be "toilers of the sea" rather than agriculturalists. After leaving Abo the *Tornea* threaded her way among this maze of islands on a course often marked by buoys and sometimes by poles or branches of trees stuck in the shallows, until she reached Hangö. This is quite a new town dating from 1874, and owing its existence to the railway and its fine harbor. We arrived in the evening, and, as we entered, passed four Russian ironclads in the offing. In the harbor proper we found seven Russian gunboats. The railway station and the buildings connected with it are constructed of wood, and differ in no respect from a small railway station in Canada, other than that everything is kept in smarter order than with us. We landed and strolled along a well-kept road, lined with pleasant looking residences, all built of wood, until we reached a sea-bathing establishment. Here we found many attractive and indeed elegant villas, surrounded by gardens and lawns which extended to the shore. In the ball-room connected with one of the hotels we found a dance going on, and were courteously permitted to see a Finnish dance. The ball-room was similar to such rooms as are found in American seashore or mountain hotels. The young Finnish ladies were fine-looking and were dressed in the height of fashion. Their partners were

all Russian naval officers from the cruisers or torpedo boats. These men were in dress uniform and were strongly built although not tall. The dances during the time of our visit were somewhat similar to the old-fashioned country dance, and the figures were called in French by one of the officers. The whole scene was bright and the company seemed heartily to enjoy themselves. We sauntered back to the steamer in the long twilight and there after supper sat watching the summer sea glowing in the lingering colors of a belated Northern sunset. As the twilight deepened the large boats of the battleships manned by from ten to twenty sailors dressed in white rowed into the harbor and speedily embarked the officers who had been engaged in the evening dance. On their return the men kept time to the dip of their oars with a sea song, in which their rich voices sounded musically over the stillness of the slumbering sea. The *Tornea* left Hango about one o'clock in the morning but so quietly that the sleeping passengers remained undisturbed, and we awakened to find ourselves steaming among the innumerable islands of the Finnish coast, which might well be termed the Sporades of the North, so thickly are they sown along the sea-board. Shortly after breakfast we arrived at Helsingfors, the capital of Finland. The approach from the sea is among seven islands, on which are erected forts of great strength, bristling with 900 cannon and known as the fortress of Sveaborg. This fortress is considered to be the Gibraltar of the North, and has a garrison of 5,000 men, increased in time of war to 10,000. On passing this frowning gateway the city lies before the visitor and its many spires and lofty buildings have an imposing effect. The most prominent object as seen from the sea, or indeed from every part of the city itself, is the great Lutheran Church with its grand dome. This magnificent building is constructed in the Renaissance style, and is erected on a huge mass of granite sixty feet in height. The church is reached by immense flights of steps, and as the edifice covers nearly all the surface of the rock, the church appears to be erected on a pyramid, the summit of which had been cut off. We visited the church, and found it capable of containing 3,000 people in its aisle. It is entirely unadorned inside and its very simplicity renders it impressive. Another important ecclesiastical building is the Greco-Russian Church which is quite a modern edifice. It is built of red brick in the Byzantine style. Its gilded domes, and florid ornamentation are in marked contrast to the grave simplicity of the Reformed Church. Helsingfors has a population of about 70,000, and its wide streets, handsome buildings, public gardens, and fine shops indicate the taste and wealth of the people. The ancient university of Abo, was removed hither some time ago and is now known as the University of Helsingfors. We visited the building and examined its Senate-room, class rooms, library, etc. Everything is plain and substantial but well-suited for educational purposes. The library is extensive, and contains upwards of 200,000 volumes. The students number 1,700, being about 1,000 more than are to be found in the University of St. Petersburg. After a delightful and interesting day at this busy and attractive place we left in the early evening for Viborg where we arrived next morning after a devious course among the myriad islands which still sheltered us completely from the waters of the Gulf of Finland. Here we found more Russian gunboats, and another Russian garrison, showing that although the Finns repudiate the idea of their being Russians, yet the bear has his paw upon them pretty firmly, and the Grand Duchy of Finland may at any moment become an integral part of Russia should the Czar see it in his interest to assimilate it.

The harbor of Viborg is good, and many Russian war vessels rendezvous there in summer. Immediately adjoining the wharf, stands an old castle which was erected in A. D. 1290, and which has witnessed many conflicts between Swedes and Russians. Large Lutheran and Greek Churches are among the prominent objects which attract the attention of the traveller from the harbor. We fell into conversation with a young Finnish gentleman, and from him learned, that to carry on business in Viborg, it was necessary to speak five or six languages. He himself spoke Finnish, Russian, Swedish, German and English. The latter he spoke

with perfect fluency, and informed us that he had acquired the knowledge of our mother tongue in Edinburgh. After a brief stay at Viborg, we steamed out into the open Gulf, and leaving the islands headed away for Cronstadt.

Christ's Final Commands and Promises.*

BY REV ADDISON P. FOSTER, D.D.

The four Gospels all contain accounts of Christ's final instructions to His disciples as spoken not long before His ascension. Omitting the narrative of Mark as of doubtful authenticity, we find in the other three gospels accounts of interviews at apparently quite different times and yet all containing three underlying thoughts, practically the same in each narrative though given in entirely different words. Christ first removes the Christian's doubts, then tells him what he is to do and finally shows him how he may hope to do it.

THE CHRISTIAN'S ENCOURAGEMENT.

The Christians of that day were heart-broken by the crucifixion. Christ's first aim was to put them in heart. Otherwise no efficient service could be expected from them. They must be made to see that Christ was truly risen and was not spirit. This fact He established conclusively by appealing to their senses. They saw Him; they even touched Him; He ate before them. They could not doubt that the resurrection was real and no mere disordered fancy such as we of to-day might call hypnotism. And more, He showed them that the Old Testament in each of the three divisions then recognized, declared that Christ must suffer even unto death and rise again the third day. He even went on from this point to declare that after this suffering and death should follow the offer of salvation through His name. Christ's humiliation on the cross was an essential to victory. As at Emmaus, so apparently throughout the forty days Christ was teaching the meaning of the wonderful series of prophecies in the Old Testament that found their fulfillment in Him.

THE CHRISTIAN'S MISSION.

Christ has a work for His disciples. He began a great work while on earth and on departing gave it over to His disciples with the charge that they continue it to the end of time. He directed that we bear witness to Him and to the events connected with His death. It was for this especially that the apostles were chosen and set apart for service. It was an essential qualification for apostleship that the apostles had seen the Lord and so could testify to that which they had seen and heard.

They must also preach the gospel, though what is this but witnessing to Christ? This preaching must declare the need of repentance and show that remission of sins can be obtained through Christ. It is a declaration, on the one hand, of Christ's complete salvation. The gospel message is incomplete unless the first truth is shown as a preparation for the second. And those who are charged with this work shall be so wonderfully helped and so clear-eyed regarding character, that ordinarily when they declare a man's sins forgiven or denounce a man as living in his sin, they state his condition accurately. In these judgments they are divinely guided. They know how men are saved and they can tell by the fruits of the life whether or not one is joined with Christ and is living His life.

This command to preach the gospel expands under the touch of Christ. The gospel must extend to the ends of the world. "Disciple all nations" is the command. We must begin in our own city and at our own home and from that point work outward till all the world is reached. This sweeping command has a profound meaning. It nails to the mast-head as its signal for Christian warfare, the principle of foreign missions. It ignores the old-time distinction of Jew and Gentile, breaks down caste and race prejudice, and given all men a chance.

Then Christ's language goes on to indicate the way in which this discipling of the nations is to be done. They are to be baptized into the name of the Father, Son and Holy Ghost. Some insist that this language has no reference to the use of water but simply declares the necessity of union with the Triune God and making Him our life and controlling influence. To be baptized into a person or into a condition indicates that that into which we are

*An Exposition based on (John xx. 19-23; Matt. xxviii. 16-20; Luke xxiv. 44, 49), in the Bible Study Union Course on "The Teachings of Christ."

baptized is the end and aim of the rite. To be baptized into the name of the Father, Son and Holy Ghost is to be brought into the closest and most intimate relation to the character of these divine personalities. Baptism is a symbol of the washing away of sin and the putting on of a Christ-like character.

But we are required, in order to disciple the nations, not only to baptize them but to teach them. Forms are empty without instruction. And what is to be taught? It is no narrow range of merely evangelistic truth; but rather all evangelical truth, whatever Christ has taught. To teach this is to preach Christ.

THE CHRISTIAN'S POWER.

Before the ascension the disciples had a foretaste of the pentecostal gift but after days of waiting the Holy Spirit descended in power, coming as He does, in fulfillment of Christ's promise, teaching us all things and especially how to speak in emergencies, revealing Christ as present, and bringing His teachings to remembrance; it is no wonder that he is a power. The Spirit dwells within us and helps us in every time of need. But further, Christ Himself is with us through the Spirit and His presence cheers us, strengthens us and makes our lives effective.

The Bible in Japan.

During the Spring of 1895 the Missionaries residing in Nagoya Japan together with some of the native workers representing four denominations resolved to undertake the work of putting one copy of a portion of God's word into each of the 50,000 dwellings of the city. Some Christian friends came to the meetings of the committee and made well-meaning but discouraging speeches, declaring the undertaking dangerous, and one Christian pastor predicted bloodshed as a consequence of stirring up Buddhist wrath by attempting a house-to-house visitation and distribution. It was well known that among these two hundred thousand people, mostly Buddhists, two thousand Buddhist temples and five thousand priests, there would be some opposition; but the committee did not hesitate. All were eventually surprised at the mildness of the opposition.

The work was begun by presenting neat well bound copies to the chief officials, each copy containing a letter of explanation. With but one or two exceptions the officials received the Committee with great cordiality and many of them seemed glad to enquire about Christian customs. Portions of the city adjacent to the respective churches were apportioned to their workers, and the work of house-to-house visitation began. In some instances priests went in advance of the workers and threatened the people if they should take copies of the Word. In other cases the distributors were closely followed and all the portions left were gathered up for destruction. In some cases doors were barred in the face of the workers. In one section, covering several blocks, of the most wealthy people of the city, an agreement was made that no one there would receive these portions of Scripture, and in some instances priests required the people to sign documents to the same effect, but no violence has taken place. From 2 per cent. to 40 per cent. of the offers made were refused, but the average will not exceed 4 per cent. or 5 per cent. In many instances people appeared glad to get the Word, and instances of direct good are known to have followed this work. The spirit of inquiry has increased, and some persons thus found are now attending the churches.

Getting Something for Nothing.

BY CALVIN S. BROWN, D. SC.

A dangerous thing in the moral world is the desire of getting something for nothing. It is this desire that leads the thief to break the house and the highwayman to take the road. It is this desire that causes the gambler to substitute gaming for honest labor, and to try by a lucky deal to become the possessor of the money or goods of others. It is this desire that prompts men to bet on horse races and elections—the desire of getting other men's property without giving a fair equivalent. It is this desire that leads men to reckless speculation in futures and real estate and to the formation of trusts and monopolies. It was this desire run mad that led England into the South Sea Bubble and caused ruin and untold misery to thousands—that led France into Law's Mississippi Bubble, and came near plunging the nation into total bankruptcy. It is this

same desire that is causing the desolation of hundreds of our American homes every year—this desire which is so fatal to the incentive to honest effort.

Let it be put down as an axiom that it is impossible to make something out of nothing. No way has ever been devised, or ever can be devised, of getting something for nothing, in which one party does not suffer to the extent that the other gains. If the thief steals, the owner must lose the goods stolen, if the gamster wins a thousand dollars, his opponent must lose that amount; if a syndicate buys up all the wheat on the market and makes a fortune off of it, somebody must pay dear for flour; if a company waters its stock, somebody must buy water; if people ride on a bubble, they must expect to be precipitated when the bubble bursts. There is but one correct and thoroughly honest business principle, and that is to give value received in every transaction. An equivalent must be given. This equivalent may be in labor, in goods, in money, in what you please; but it must be an equivalent. All else is on a false basis and leads to evil.

This experiment of making something from nothing has been tried time and again by nations as well as by individuals. Kings and parliaments have issued paper money and false coins and inflated currency, and always with one result. History will be searched in vain for a single instance of fiat money which has held its own for any considerable time, and which has not resulted in loss either to the Government or to those who trusted the Government.

"Live or Die, put me Ashore!"

The following interesting story is from the pen of Dr. John Hall of New York in the November *Gleanings for the Young*.

"It is nearly two generations since a boat's crew left their ship to reach the Hervey Islands. One of the passengers upon that boat desired to land, but the boat's crew feared to do so, as the cannibals were gathered together on the shore; but holding up the Bible in his hand, he said, 'Live or die, put me ashore.' They would not go near the land; he plunged into the surf and held high the book. He reached the land. The cannibals did not kill him, but he won their favour, and lived among them, and, for aught I know, he died among them.

"Thirty years afterwards another ship reached the same Hervey Islands, bringing literally a cargo of Bibles. They were all wanted, and were taken with the greatest eagerness, and paid for by these people. This was the result of the labours of that heroic young man who said, 'Live or die, put me ashore.' I was preaching to my people some time ago on behalf of the Bible Society. I mentioned this circumstance in illustration of the fact that it is not so long, after all, between the sowing and the reaping. When I came down from the pulpit and was standing in the middle aisle, there came up to me a tall, manly-looking gentleman, a man that looked as if he might be a descendant of one of the old Vikings, and said, 'You will excuse me for coming up to speak to you and introducing myself; I am Captain So-and-so—I need not give you his name—I am in command of Her Majesty's frigate So-and-so, and I take the liberty of coming to speak to you in reference to what you said about these islands; I was there with my ship; I saw these people, and I saw the circulation of the Bible among them, and I never saw such Christianity in all my life as among the people of these islands.' Said he, 'They reminded me of those people of whom you read in the Acts of the Apostles.'"

Hidden Treasures.

In the green-room at Dresden, we are told, where for centuries the Saxon princes have gathered their gems and treasures, until they become worth millions of dollars, may be seen a silver egg, a present to one of the Saxon queens, which when you touch a spring, opens and reveals a golden yoke. Within the yoke is a chicken. Press the wing, and the chicken flies open, disclosing a splendid gold crown, studded with jewels. Nor is this all. Touch another secret spring and you find hid in the centre a magnificent gold ring! So it is with every truth and promise of God's Word—a treasure within a treasure. The more we examine it, the greater riches do we find. But how many neglect to touch the spring!

We must by careful thought and diligent investigation, touch the spring, and lo, wealth beyond computation will open to our grasp.

Schemes of the Church.

THE AUGMENTATION FUND.

An esteemed correspondent sends the following communication:—Dr Campbell's very clear and interesting statement regarding the condition and prospects of the Augmentation Fund must bring no small satisfaction to many throughout the Church in Canada. How great the need this Fund has already met cannot be well estimated, and yet the necessity of the existence of this scheme and its vigorous operation was never more important to the vital interests of a large number of congregations than at the present time. Would it not be a wise course for the General Assembly to emphasize the signal service the Scheme has rendered during the last thirteen years by placing in the moderators chair the convener of the committee who has ever been a most loyal and efficient member of that committee since its beginning. Next to him who did so much to bring Augmentation to its present and eminently useful position in the life of the Church, none has done more to maintain the efficiency of this Scheme, especially when grave difficulties threatened its existence, than Dr. Campbell.

Two years ago, Dr. MacKay, of Fortnosa, was chosen moderator, thus Foreign Missions received due recognition. Last year Home Missions were brought wisely to the front, when Dr. Robertson, superintendent of H. M. work in the N. W. and B. C., was the honored head in the General Assembly. This year the chair of the Supreme Court is occupied by Dr. Gordon, who well represents Theological education. Let this wise course be followed once more at least, a like benefit will doubtless follow—would it not also be a becoming memorial to his loving and courageous devotion to his department of his Master's work, for by common consent, none did such great service for this Fund as the beloved, much lamented, late Rev. D. J. Maconnell.

AMOUNT REQUIRED FOR CURRENT YEAR.

As the time is now approaching when congregations allocate their missionary money, we append herewith the estimated amount required for each of the several Schemes, Western Section, for the current year. This will be a guide in the distribution of money:—

Home Missions.....	\$80,000 00
Augmentation of Stipends.....	23,000 00
Foreign Missions.....	78,600 00
French Evangelization (including Pointe Aux Trembles Schools).....	49,000 00
Colleges, viz.; Knox (including deficit—\$8,576—from last year).....	18,500 00
Queen's.....	4,000 00
Montreal.....	5,000 00
Manitoba (exclusive of amount from Synods of Manitoba and British Columbia).....	5,000 00
Ministers' Widows' and Orphans' Fund (over and above Ministers' Rates and Interest from Investments).....	10,500 00
Aged and Infirm Ministers' Fund (over and above Ministers' Rates and interest from Investments).....	13,500 00
Assembly Fund.....	6,000 00

The congregations in both Eastern and Western Sections of the Church contribute for French Evangelization, Manitoba College, and the Assembly Fund; the amounts named for the other schemes are for the Western Section alone.

The average sum required per member for each of the Schemes is as follows;—

Home Missions.....	54 cents.
Augmentation.....	20 "
Foreign Missions.....	53 "
French Evangelization..	30 "
Knox College.....	13 "
Queen's ".....	3 "
Montreal ".....	3½ "
Manitoba.....	3 "
Ministers W. & O.	7 "
Aged & Infirm.....	9 "
Assembly Fund.....	4 "

Thus an average contribution of \$2.00 per member would provide the total amount required for all the Schemes this year. Many congregations will, of course, greatly exceed this average. It is hoped that in every congregation an earnest effort will be made to reach the average of \$2.00 per member. Mission Stations, as well as congregations, are enjoined to contribute to the Schemes of the Church. With the increased price of wheat, and the more hopeful business prospect throughout the country, it ought to be a comparatively easy matter to raise the entire amount asked by the several Committees. This will assuredly be done if every minister and session give their people the opportunity of contributing to each of the Schemes.

Congregational Treasurers are earnestly requested to forward the amount for the several Schemes, without delay, to the General Agent of the Church.

Looks into Books.

HOW, WHEN, AND BY WHOM WAS THE BIBLE WRITTEN. By James Todd, D. D. With introduction by Rev. W. D. Thomas, D.D. Published by Fleming H. Revell Co. Toronto, New York, and Chicago.

This little work will be found helpful to students, teachers, and parents, as it supplies ready answers to many of those disturbing questions that are so prevalent in this somewhat sceptical and doubtful age. It is written in a popular style, but at the same time is sufficiently full and explicit to be of real use to the reader. It is convenient in size, and inexpensive in price.

JESUS CHRIST BEFORE HIS MINISTRY. By Edmond Stapler, Professor in the Faculty of Protestant Theology at Paris. Translated by Louise Seymour Houghton. New York, Charles Scribner's Sons. Toronto, Copp Clark Co., Ltd. Price \$1.25.

A delightful book, and as valuable as it is pleasing. The boyhood ascribed to Jesus is not wholly a work of imaginative fiction, but placed on the basis of a carefully studied and very intelligent conception of what that boyhood must have been. One of the best chapters is the tenth, on the originality of Jesus, which should be read carefully every word of it.

VALERIA, THE MARTYR OF THE CATACOMBS; A TALE OF EARLY CHRISTIAN LIFE IN ROME. By W. H. Withrow, D. D. Toronto, William Briggs. Price, 75 cents.

The author has endeavored in this book, in the form of a story, to convey the substance of the information contained in this expensive work. It gives a vivid picture of early Christian trial and triumph in Rome during the last of the ten Great Persecutions, that under Domitian. It describes the secret worship of the catacombs, the trial and persecution of the Christians, even of those of Caesar's household, and the wife and mother of Caesar himself, the turbulent scenes in market and forum and amphitheatre. It abounds in elements of heroism, pathos and tragedy, and gives a very graphic account of the conflict between Christianity and paganism for the possession of the old Roman world.

This will be a good holiday gift book, as it is handsomely bound and illustrated. It throws much light on the early Roman Church to which St. Paul ministered. It describes his imprisonment and martyrdom, and the pagan legends and traditions about the great apostle and first Christians. It will thus be of much interest in connection with the Sunday-school lessons on the life of St. Paul for 1897.

W. Drysdale and Co., Montreal, have in press and will issue in a few days "The Administration of the Old Regime in Canada," by Robert Stanley Weir. This book, which promises to be of more than ordinary interest, will, it is safe to say, be one of the artistic publications of the Christmas season.

CANADIAN AND AMERICAN CITIZENSHIP. By J. Frith Jeffers, M. A. and J. L. Nichols, M. A. Toronto, J. L. Nichols & Co. Price, cloth, \$1.25, leather, \$1.75.

This is a work of which no written description can give a properly adequate idea. It must be examined that its merits may be appreciated. The authors seem to have studied the wants of every one who takes an interest in the leading events in the histories of Canada and the United States together with the characteristics of citizenship in the two countries. A thorough study of the book by young men and women would repay them by their acquiring a large fund of very valuable and practical knowledge from its pages.

MAGAZINE ARTICLES YOU SHOULD READ.

"The Christmas Kalends of Provence." By Thos. A. Janvier, with pictures by Louis Loeb; in The Century.

"Oliver Wendell Holmes." By William Dean Howells; in Harper's.

"Sir John Millais, Bart., P. R. A." By Cosmo Monkhouse; in Scribners.

"Christmas in Bethlehem." By Edwin S. Wallace; in St. Nicholas.

"Has the Election Settled the Silver Question?" By the Hon. William Jennings Bryan; in North American Review.

"The Early Life of Ulysses Grant." By Hamlin Garland; in McClure's.

"Days with Mrs. James T. Fields and her Friends." By M. A. De Wolfe Howe; in The Bookman.

"A Panorama of Italian Fine Art." By Russell Sturgis; in The Book Buyer.

"Art Criticism Made Easy." By C. L. Benjamin; in The Art Amateur.

OUR YOUNG PEOPLE.

This department is conducted by a member of the General Assembly's Committee on Young People's Societies. Correspondence is invited from all Young People's Societies, and Presbyterian and Synodical Committees. Address: "Our Young People," PRESBYTERIAN REVIEW, Drawer 2404, Toronto, Ont.

THE MASTER TOUCH.

In the still air the music lies unheard;
In the rough marble beauty hides unseen;
To make the music and the beauty needs,
The Master touch, the sculptor's chisel keen,
Great Master, touch us with thy skilled hand;
Let not the music that is in us die!
Great Sculptor, hew and polish us; nor let,
Hidden and lost, Thy form within us lie!
Spare not the stroke. Do with us as thou wilt!
Let there be naught unfinished, broken, marred;
Complete thy purpose, that we may become
Thy perfect image, Thou our God and Lord!—Bonar.

THE LITTLE FERN.

"A great many centuries ago there grew in one of the many valleys a dainty little fern leaf. All around the plant were many others, but none of them was so graceful and delicate as this one. Every day the cheery breezes blow and the merry sunbeams darted in and out, playing hide and seek among reeds and rushes; and when the twilight shadows deepened, and the sunbeams had all gone away, the little fern curled itself up for the night with only the dew drops for company.

So day after day went by; and no one knew or found the sweet wild fern, or the beautiful valley it grew in. But a great change took place in the earth. Rocks and soil were upturned and the rivers found new channels to flow in.

Now, when all this happened the little fern was quite covered up with the soft, moist clay, and perhaps you think it might as well never have lived as to have been hidden away where none could see it.

But, after all, it was not really lost; for hundreds of years afterward, when all that clay had become stone, and had broken into many fragments, a very wise and learned man found the bit of rock upon which was all the delicate tracery of the little fern leaf, with outline just as perfect and lovely as when long, long ago it had awayed in the breeze of the valley.

Is there not a sweet lesson for us in the life of the little fern? It will do us all good to remember that none of the beauty in this fair world around us, nor any thing that is sweet and lovely in our own heart and life, will ever be useless and lost. As the little fern lay hidden away, waiting to be revealed again centuries after, so should we, day by day, quietly cultivate all lovely traits of character, thus making ourselves ready to take our place in the world's work."

Faith changes us in relation to Christ, but it does not change Him in relation to us. Faith does not create, but merely finds its object; it does not bring the vision near, but merely opens the eyes to behold what was already there for the seeing, it does not make Christ present, but it clears away the earthborn mists and clouds which hide Him from sight, and makes Him vividly present to the inner consciousness as a real and actual Saviour. An old writer remarks that "when the boatman with his hook grapples the rock he does not pull the shore to the boat, but the boat to the shore; so when we by faith lay hold on Christ we do not pull Christ to us, but ourselves to Him."

WHEN TO BECOME A CHRISTIAN.

"Mother," a little child once said, "mother, how old must I be before I can be a Christian?"

And the wise mother answered: "How old must you be, darling, before you love me?"

"Why, mother, I always loved you. I do now, and I always shall," and she kissed her mother; "but you have not told me yet how old I shall have to be."

The mother made answer with another question: "How old must you be before you can trust yourself wholly to me and my care?"

"I always did," she answered, and kissed her mother again; "but tell me what, I want to know."

And she climbed into her mother's lap and put her arms about her neck.

The mother asked again: "How old will you have to be before you do what I want you to do?"

Then the child whispered, half guessing what her mother meant: "I can now, without growing any older."

Then the mother said: "You can be a Christian now, my darling, without waiting to be older. All you have to do is to love, and trust, and try to please the One who says: 'Let the little ones come unto me.' Don't you want to begin now?"

The child answered "Yes."

Then they both knelt down, and the mother prayed, and in prayer she gave to Christ her little one, who wanted to be His.

THE PATH ON WHICH DANGER LURKS.

The hour of special temptation is not always the hour of greatest danger; for God is able to deliver those who trust Him under any possible circumstances. The time when we are most likely to lose hold upon God is when things are going smoothly with us and we get careless. The Devil does not waste any of his ammunition on us at such times, knowing that we are sure to drift in his direction as long as we are not aroused to a consciousness of danger.

The spiritual conflict with self which every man or woman who wishes to rise must wage continually is not a pleasant occupation. Our whole being naturally shrinks from it, and gladly accepts any plea that will make the conflict appear unnecessary. Or the deceitful heart dodges the issue, resolving to face it some other time. And while in that condition we need no Devil to tempt us; for in the very act of turning away from the conflict and the service to which God has called us we choose the way which leads to death. If we do not recognize the downward inclination of the path on which we are travelling our danger is just so much the greater.

"ONE SWEETLY SOLEMN THOUGHT."

A writer in *The New York Observer* gives the following incident of the above hymn:

"Two Americans sat in a gambling den in Hong Kong, China, several years ago. The younger man, while waiting for the other to shuffle the cards, carelessly sang a verse of Phoebe Cary's hymn, 'One Sweetly Solemn Thought.' His companion gazed at him with surprise and exclaimed: 'Where did you learn that?' The young man replied: 'In a Sunday-School in America.' Then old memories rushed like a flood-tide to the old man, who with tear-dimmed eyes, repeated the whole poem. Dashing the cards on the floor, he said: 'Come, Harry, here's what I've won from you; go and use it for a good purpose. As for me, as God sees me, I have played my last game and drank my last bottle. I have misled you, Harry, and am sorry. Give me your hand, my boy, and say, for old America's sake, if for no other, you will quit this infernal business? The sequel to this true story is well known—the two men returned to America and led new lives.

"When the gifted author was prostrated with grief for the loss of her beloved sister Alice, their friend, Rev. Dr. Deems, endeavored to cheer her by this incident, which had appeared in the newspapers. He told her it was a sin for one whose usefulness had gone to the ends of the earth, and whose words would be repeated forever, to sink into hopeless despondency. Nothing could arouse the broken-hearted woman, and in six months after her sister's death they were resting side by side in Greenwood. The consolation she felt on hearing that her poem had been the means of saving two erring souls, was revealed in a letter to an aged friend. She wrote:

"I inclose the hymn and the story for you, not because I am vain of the notice, but because I thought you would feel a peculiar interest in them when you know the hymn was written eighteen years ago (1842) in your house. I composed it in the little third-story bedroom, one Sunday morning, after coming from church, and it makes me very happy to think that any words I could say have done a little good in the world."

BOILED SERMONS.

Mr. Spurgeon, when speaking of the elaborate way in which certain preachers prepare sermons, which are full of literary merit, but lack the power of the Gospel said:

"Oh, brethren, if some preachers would only preach the Gospel, they would soon see how very superior it is to all their fine essays! But they prepare their sermons so well. Oh, yes; I know. But did you ever hear of a man who used to prepare the potatoes before he planted them in his garden? He always boiled them, but they never grow, for he had prepared all the life out of them. Now, many a boiled sermon is brought out to the people, but it never grows. It is elaborated and prepared so much that nothing will ever come out of it. The Lord loves to bless living words spoken in simple language out of an honest heart. The man who speaks thus does not get the glory, but the glory goes to God, and thus there is room for the works of God to be manifested."

CHRISTIAN ENDEAVOR.

WORLD'S O. E. PRAYER CHAIN, SUBJECT FOR NOVEMBER:—*For our Country.*—Pray for the nation of which you are a citizen, whichever that nation may be, that it may be a God-fearing, law-abiding, Christian land. Pray for every wise effort of the young people to advance true Christian citizenship.

Blessings from Bethlehem.

DAILY READINGS.

First Day—Life—2 Tim. i. 1, 9, 10.

Second Day—Strength—Col. i. 9-11.

Third Day—Freedom—Gal. v. 1.

Fourth Day—Peace—Heb. xiii. 20, 21.

Fifth Day—Salvation—Heb. vii. 25.

Sixth Day—Glory—2 Tim. ii. 11, 12.

PRAYER MEETING TOPIC, DEC. 20.—“What are some blessings that Christ brought to the world?” Luke ii. 8-14. (A Christmas song service suggested.)

The message which the angels brought to the wondering shepherds upon the plains of Judea, so many centuries ago, comes once more to gladden the hearts of all believers.

The birth of Christ was not a mere epoch in history, it was the beginning of a new era for mankind. The Babe of Bethlehem came to tell the children of men that they were the sons of God, and as such heirs together with Him to eternal life. He came to take upon Himself our humanity, and to show us by His life of holiness, charity and patience the possibilities that were within our sinful nature, and lead us step by step to the knowledge and love of the Father.

Christ came in the form of a slave to give liberty to those who were in bondage.

The Son came out from the Father to help us to come out from the world: He descended to us to enable us to ascend to Him.

Every one gives presents at Christmas-time, Jesus has given you presents, life, and health, and friends, and a beautiful world; and He promises you something more, a bright and glorious home in heaven, such good thing as pass man's understanding. Won't you take a present to Jesus? Do you know what He values most? Your love.

FOR THE SABBATH SCHOOL

International S. S. Lesson.

LESSON XII.—THE BIRTH OF CHRIST.—DECEMBER 20.

(Matt. ii. 1-12.)

GOLDEN TEXT.—“And the angel said unto them Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people.”—Luke ii. 10.

TIME AND PLACE.—B. C., 4, February. Bethlehem.

The visit of the wise men to Jerusalem (v. 1-3).

OUTLINE.—Herod's inquiry (v. 4-8).

The visit of the wise men to Bethlehem (v. 9-12).

The title of our lesson, “The Birth of Christ,” is not happily chosen, as the events recorded in it took place some time after Christ was born. According to the chronology most widely accepted, the Birth of Christ took place about the last of December, B. C., 5, or four years before the commencement of our common era, or just nineteen hundred years ago. The visit of the wise men took place in the February following, when the infant Jesus was six or eight weeks old, though some have placed the time of this visit months later.

VERSE BY VERSE.—V. 1. “Now when Jesus was born.”—The most natural meaning of this clause would be given by using the word *after* in place of *when*, thus indicating indefinitely the time of the coming of the wise men. We may turn to the Gospel of Luke, ii., for a particular account of the Birth of Jesus. “In Bethlehem of Judea.”—There was a Bethlehem in Northern Palestine, hence the expression “of Judea.” This Bethlehem was six miles south of Jerusalem, the home of the family of David. See Luke's account explaining the presence of the mother of Jesus in Bethlehem. “In the days of Herod the king.”—The first of the Herods mentioned in the New Testament and the founder of the Herodian dynasty. He is called Herod the Great. “Behold, there came wise men.”—Magi. The name was given to a class of men who practiced astrology, then regarded as an established science. “From the East.”—Persia is probably meant. “To Jerusalem.”—They came to the capital of the kingdom, naturally expecting to find there and in the royal palace the newborn king they were seeking.

V. 2. “Saying, Where is He that is born King of the Jews?” Everywhere throughout the East men were looking for the advent of a great King, who was to rise among the Jews.—*Ellicott*. This expectation would be shared by the magi, and when the miraculous star appeared to them, it was an assured sign of His coming.

“For we have seen His Star in the East.” While they were in the East they had seen this star, which doubtless appeared in the western heavens. That this was a miraculous star is evident from the fact that it went before the magi. “And are come to worship Him.” With such homage as was due to such a king.

V. 3. “When Herod the king had heard these things, he was troubled.”—Herod, as a foreigner and an usurper, feared one who was born king of the Jews; the people, borne away by seditious and slaughters, feared fresh tumults and wars; there was also a popular notion that the times of the Messiah would be ushered in by great tribulations.—*Alford*. “And all Jerusalem with Him.” This we may understand as referring chiefly to the officials of Herod's court and those interested in the permanence of his rule.

V. 4. “And when he had gathered all the chief priests and scribes.”—The chief priests were probably the heads of the twenty-four courses into which the sons of Aaron were divided, but the term may have included those who had, though only for a time, held the office of high priest. The “scribes” were the interpreters of the law, casuists, and collectors of the traditions of the elders, for the most part Pharisees.—*Ellicott*. “He demanded.” The Revised Version, *inquired*. “Of them where Christ.”—The Christ, the expected Messiah. “Should be born.”

V. 5. “And they said unto him in Bethlehem of Judea.”—The answer seems to have been given without any hesitation, as a matter well understood and settled by divine authority.—*Alexander*. “For thus it is written by the prophet.”—This prophecy is found in Micah v. 2, and was delivered at least seven hundred years before the birth of Christ.

V. 6. “And thou Bethlehem . . . art not the least among the princes of Juda.”—This is a free translation from the Septuagint version of the Old Testament Scripture. In the original, instead of princess, we have the word *thousands*, which means the smaller divisions of the tribes, each having a prince. “For out of thee shall come a Governor, that shall rule my people Israel.”—The Revised Version reads, *which shall be shepherd, etc.*

V. 7. “Then Herod, when he had privily (privately) called the wise men, inquired of them diligently.”—That is, ascertained the precise time when they had seen the star, that he might know how old the child was.

V. 8. “And he sent them to Bethlehem, and said, Go and search diligently for the young child.”—He imparted to them the result of his investigation, so far dealing truly with them. “And when ye have found Him, bring me word again, that I may come and worship Him also.”—His purpose was to make the wise men the instruments, in part, of his wicked purpose.

V. 9. “And, lo, the star, which they saw in the east.”—Which they had seen before, while they were in the East, but which, having led them to the land of Judea, had for a time disappeared. “Went before them.”—As they went towards Bethlehem. “Till it came and stood over where the young child was.” Not merely over the village of Bethlehem, but over the house where Jesus was.

V. 10. “When they saw the star.”—As it guided them on the way to Bethlehem. “They rejoiced with exceeding great joy.”—They knew that their search was successful.

V. 11. “And when they were come into the house.”—The necessity which had driven Joseph and Mary to the stable at the time of the birth of Jesus had now passed away, and they now had a more permanent and fitting home. “And when they were come into the house, they saw the young child with Mary, His mother, and fell down, and worshipped Him.”—They did not worship, but the young child; their worship was something more than the homage offered to a mere temporal king. “And when they had opened their treasures.”—The word *treasures* means the chests, caskets, or bales in which the gifts they had brought were carried. “They presented unto Him gifts.”—As tokens of their allegiance. “Gold frankincense, and myrrh.”—The two precious gums here mentioned were both used for incense, in the offering of sacrifice; they were also used for perfumes, and were among the most valued products of the East.

“Say, shall we yield Him in costly devotion,
Odors of Edom and offerings divine?

Jems of the mountain, and pearls of the ocean,
Myrrh from the forest, and gold from the mine?”

“Vainly we off each ample oblation;
Vainly with gifts would His favor secure;
Richer by far is the heart's adoration;
Dearer to God are the prayers of the poor.”

V. 12. “And being warned of God in a dream that they should not return to Herod.”—They may have had no suspicion of Herod's treacherous purpose, and but for this warning would out of courtesy have respected the request of the king. They departed into their own country another way. It was not necessary that they should on their return pass through Jerusalem, as they could go direct from Bethlehem to the crossing of the Jordan.”

THE LITTLE FOLK.

A Fellow's Mother.

"A fellow's mother," said Fred the wise,
With his rosy cheeks and his merry eyes,
"Knows what to do if a fellow gets hurt
By a thump, or a bruise, or a fall in the dirt.

"A fellow's mother has bags and strings,
Rags and buttons and lots of things;
No matter how busy she is, she'll stop
To see how well you can spin your top.

"She does not care—not much, I mean—
If a fellow's face is not always clean;
And if your trousers are torn at the knee,
She can put in a patch that you'd never see.

"A fellow's mother is never mad,
But only sorry if you are bad;
And I'll tell you this, if you're only true,
She'll always forgive you, what'er you do.

"I'm sure of this," said Fred the wise,
With a manly look in his laughing eyes,
"I'll mind my mother, quick, every day,
A fellow's a muff that don't obey."

Wolfgang Mozart's Prayer.

Many years ago, in the town of Salzburg, Austria, two little children lived in a cot surrounded by vines, near a pleasant river. They both loved music, and when only six years of age Frederica could play well on the harpsichord. But from her little brother such strains of melody would resound through the humble cottage as were never before heard from so young a child. Their father was a teacher of music, and his own children were his best pupils.

There came times so hard that these children had scarcely enough to eat, but they loved each other, and were happy in the simple enjoyment that fell to their lot.

One pleasant day they said; "Let us take a walk in the woods. How sweetly the birds sing, and the sound of the river as it flows is like music." So they went. As they were sitting in a shadow of a tree, the boy said, thoughtfully: "Sister, what a beautiful place this would be in which to pray!"

Frederica asked wonderingly: "What shall we pray for?"

"Why, for papa and mamma," said her brother. "You see how sad they look. Poor mamma hardly ever smiles now, and I know it must be because she has not always bread enough for us. Let us pray to God to help us."

"Yes," said Frederica, "we will."

So these two sweet children knelt down and prayed, asking the Heavenly Father to bless their parents and make them a help to them.

"But how can we help papa and mamma?" asked Frederica.

"Why, don't you know?" replied Wolfgang. "My soul is full of music, and by and bye I shall play before great people, and they will give me plenty of money, and I will give it to our dear parents, and we'll live in a fine house and be happy."

At this a loud laugh astonished the boy, who did not know that any one was near them. Turning he saw a fine gentleman who had just come from the woods. The stranger made inquiries, which the little girl answered, telling him: "Wolfgang means to be a great musician; he thinks he can earn money so that we shall no longer be poor."

"He may do that when he has learned to play well enough," replied the stranger.

Frederica answered: "He is only six years old, but he plays beautifully, and can compose pieces."

"That cannot be," replied the gentleman.

"Come to see us," said the boy, "and I will play for you."

"I will go this evening," answered the stranger.

The children went home and told their story to their parents, who seemed much pleased and astonished.

Soon a loud knock was heard at the door, and on opening it the little family were surprised to see men bringing in baskets of richly cooked food in variety

and abundance. They had an ample feast that evening.

Thus God answered the children's prayer. Soon after, while Wolfgang was playing a sonata which he had composed, the stranger entered and stood astonished at the wondrous melody. The father recognized in his guest Francis I., Emperor of Austria.

Not long after the family were invited by the Emperor to Vienna, where Wolfgang astonished the royal family by his wonderful powers.

At the age of fifteen years Wolfgang was acknowledged by all eminent composers as a master.

Mozart was a good Christian as well as a great musician. The simple trust in God which he had learned in childhood never forsook him. In a letter to his father he says:

"I never lose sight of God. I acknowledge His power and dread His wrath, but at the same time, I love to admire His goodness and mercy to His creatures. He will never abandon His servants. By the fulfilment of his will mine is satisfied."

The simple, trusting faith of the youthful musician was remarkable, and it teaches old and young a lesson.—"Everybody's Magazine."

Stretch it a Little.

Trudging along the slippery street,
Two childish figures, with aching feet
And hands benumbed by the biting cold,
Were rudely jostled by young and old,
Hurrying homeward at close of day
Over the city's broad highway.

"Come under my coat," said little Nell,
As tears ran down Joe's cheeks, and fell
On her own thin fingers, stiff with cold.
"Tain't very big, but I think 'twill hold
Both you and me, if I only try
To stretch it a little. So now don't cry!"

The garment was small, and tattered, and thin,
But Joe was lovingly folded in
Close to the heart of Nell, who knew
That stretching the coat for the needs of two
Would double the warmth, and halve the pain
Of the cutting wind and the icy rain.

"Stretch it a little!" Oh, girls and boys,
In homes o'erflowing with comforts and joys,
See how far you can make them reach,
Your helpful deeds and your loving speech,
Your gifts of service and gifts of gold;
Let them stretch to households manifold.

Killing the Dragon.

A little boy, four years old, was much impressed by the story of "St. George and the Dragon," which his mother had been reading to him and his sister, and the next day he said to his father,—

"Father, I want to be a saint."

"Very well, John," said his father, "you may be a saint if you choose, but you will find it very hard work."

"I don't mind," replied John. "I want to be a saint and fight a dragon. I am sure I could kill one!"

"So you shall, my boy."

"But when can I be one?" persisted the child.

"You can begin to-day," said his father.

"But where is the dragon?"

"I will tell you when he comes out."

So the boy ran off contentedly to play with his sister.

In the course of the day some presents came for the two children. John's was a book, and his sister Catherine's a beautiful doll. Now John was too young to care for a book, but he dearly loved dolls, and when he found that his sister had what he considered a much nicer present than his own, he threw himself on the floor in a passion of tears.

His father, who happened to be there, said quietly, "Now, John, the dragon is out."

The child stopped crying, but said nothing. That evening, however, when he bade his father good-night, he whispered, "Papa, I am very glad Catherine has the doll. I did kill the dragon!"

Knox College Debate.

A joint debate was held at Knox College Dec. 4th between representatives of Knox and of the Presbyterian College, Montreal, on a resolution "that restriction against Chinese immigration should be removed." Hon. A. S. Hardy was chairman, and gave his decision in favor of Messrs. F. W. Gilmour and N. D. Keith, B.A., of Montreal, who spoke for the negative. Messrs. Alex. Stewart, and R. W. Dickie, B.A., represented Knox. The Glee Club under the direction of Mr. R. Gorrie, sang two choruses, and Mr. T. Eakin, B.A., gave a reading from Tennyson. Mr. Hardy's address was attentively heard by the large audience present. Rev. Dr. Caven had sufficiently recovered to be able to attend.

Children's Aid.

The Treasurer of the Children's Aid Society acknowledges with thanks the following Sunday School Annual collections received between November 16th and 30th 1896:

Baptist—Beverly St. (morning) 77 cents (afternoon) \$248; Walmer Road (the largest ever taken for any purpose in the school) \$21.00. Church of England—Messiah \$9.25; Redeemer \$19.10; St. Marks \$11.00. Congregational—Broadview \$2.10. Methodist—Clinton St. \$11.10; Perth Ave., \$1.80; Berkeley St. \$12.20; Centennial \$7.95; Davenport \$5.50; Zion (Bracondale) \$1.67; Hope (East Toronto) \$5.00; Arthur (Ont) \$4.66. Presbyterian—Dovercourt \$5.00; St. Enochs \$3.09. Friends meeting \$1.11. German Lutheran—Bond street \$2.00; West Side \$6.50. Jewish—Holy Blossom \$1.79.

How Some of our Readers can Make Money.

Last month I cleared, after paying all expenses, \$355.85; the month previous, \$260, and have at the same time attended to other duties. I believe any energetic person can do equally as well, as I have had very little experience. The Dish Washer is just lovely, and every family wants one, which makes selling very easy. I do no canvassing. People hear about the Dish Washer, and come or send for one. It is strange that a good, cheap washer has never before been put on the market. The Iron City Dish Washer fills this bill. With it you can wash and dry the dishes for a family of ten in two minutes without wetting the hands. As soon as people see the washer work they want one. You can make more money, and make it quicker than with any other household article on the market. I feel convinced that any lady or gentleman can make from \$10 to \$14 per day around home. My sister and brother have started in the business and are doing splendid. You can get full particulars by addressing the Iron City Dish Washer Co., Dept. 119 St. A, Pittsburg, Pa. They help you get started, then you can make money awfully fast.

Mrs. W. H.

The Toronto Chamber Music Association, of which the following are members, Hon. President Lady Gzowski, President Mrs. J. Herbert Mason. Lady Thompson, Lady Meredith, Mrs. Hardy, Mrs. Goldwin Smith, Mrs. Loudon, Mrs. Welsh, Mrs. Sweetman, Mrs. B. E. Walker, Mrs. Street, Mrs. J. E. Plummer, Mrs. Ramsay Wright, Mrs. Austin, Mrs. Arthurs, Mrs. Cosby, Mrs. T. G. Blackstock, Mrs. J. D. Hay, Mrs. Irving Cameron, Mrs. G. Dickson, Miss Carty and Miss Gurney, is a welcome addition to the societies for the development of music in our midst, and those to whom chamber music has been an unattainable pleasure will hail with delight a permanent association whose object is to introduce the best artists, the highest form of music, and programmes, the rendering of which will be the interpretation of some of the most delightful musical poems of the great masters. The first concert will be given by the Yuck String Quartette on December 10th, in the Guild Hall, when the following programme will be given, which certainly is an earnest of good things to come. Beethoven Quartette op. 95 in F minor; Raff Quartette op. 192, No. 2; Spohr Concerto No. 8 (violin); Goldmark Quintette op. 30. Mr. H. M. Field, pianist, and Madame Bernhard Walther, vocalist, will assist the club. The Goldmark Quintette is new in Toronto and is a composition of great merit, comprising the following movements: Allegro vivace, adagio, andante, quasi moderato, scherzo (moderato, con spirito, allegro vivace alla breve). The subscribers' list is at Gourlay, Winter & Looming's, and the plan is now open.

The annual concert of the University College Ladies' Glee Club was held on Dec. 3rd, and was a pronounced success. The gymnasium was prettily decorated with the college colors, a temporary platform was erected on the north side, and the whole effect was very pleasing. The club showed a very marked improvement in their singing, and reflected credit on Mr. Walter H. Robinson, their conductor. They sang with admirable precision and some very pretty shading. Their most successful numbers were Czibuka's "Stephanie Gavotte" and a march by Becker. The Mendelssohn trio gave two

selections which were well received. The vocalists were Mrs. Adele Straus-Youngheart, Miss Mabel DeGeer, Mr. Walter H. Lee and Mr. O. Frank King, '97. Miss E. Massie rendered a double number violincello solo, and Mrs. Fred W. Leo a piano solo.

The Cinematograph enters upon a brief return visit at 96 Yonge street Toronto. Not one of its many imitators carries more than ten indistinct views, while the wonderful cinematograph carries 100 and shows twenty at each performance. The programme will be as follows, the performance being continuous: Landing from Steamer; Regent street, London; Rotten Row, Hyde Park, London; Visiting friends in London, The Village Blacksmith, Pulling down a Building, Garden Hose Scene, Children in the Nursery, Bark Leaving Port, The Gulf of Lyons, Coming out of Cologne Cathedral, Artillery at Gun Practice, Spanish Soldiers Dancing, Review of Imperial Troops, Breakfast With Baby; Many Faces Under One Hat, by M. Drewey; Burning Weeds, A Game of Cards, Negroes Drawing Water, Arrival of Train at Station.

A Scottish Canadian Poet.

Those who have the pleasure of personal acquaintance with Mr. John Imrie find in his kindly countenance, his genial disposition and intense love for his fellows the secret of his sympathetic, love-inspiring verse. A true Scot, so far as shrewdness, and industry and thrift is concerned, he has lived down the ruggedness of the national character, and instead possesses mellowness of a softened nature, and the bubbling good cheer of an emotional poet. He was born in Glasgow in 1846, of honest, hard-working parents, in direct descent from the Perthshire Highlands, on both sides of the house. He was apprenticed to the printing trade and acquired a masterly knowledge of the business in the Scottish commercial capital. He came to Canada in 1871 and has been in business for himself for fifteen years. He married in 1880, "a lass frae the town o' Ayr, Scotland," from which union there is a family of four sons and three daughters. Still in the prime of life Mr. Imrie has a penchant for literature and poetry, and in the cultivation of the muse he has achieved very considerable success. His poems have passed through many editions and a new edition is being prepared now for the press. He is a public lecturer on Scottish subjects, and is a useful, active member of St. Andrew's, Caledonian, Gaelic Societies, Toronto, and of the Sons of Scotland Association. His love and enthusiasm for Scotland knows no bounds, and no worthier Scot abroad adores the "land he left."



JOHN IMRIE, TORONTO.

Church News

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

Montreal Notes.

On Tuesday evening last a public meeting was held in the lecture-room of the American Presbyterian Church to organize a Lord's Day Alliance for the Province of Quebec, similar to that already existing in Ontario, for the purpose of protecting the observance of the day from the growing encroachments on its sanctity as a day of rest and worship. There was a fair attendance of both clergy and laity representing the different sections of the English Protestant community. The chair was occupied by George Hague, Esq., General Manager of the Merchants' Bank. Addresses were given by Dr. Scrimger, Rev. R. J. Hewton of Lacine, Rev. Prof. Warner and Dr. Manly Benson, after which the organization was resolved on and officers appointed. It is hoped that branches may be formed at different points throughout the Province, and that something may be done to influence public opinion in the right direction for the preservation of an institution of unspeakable value to the whole community and vital to our Christian civilization. Happily the condition of things is still far from being as bad as in many other countries, including even most portions of the United States. With one insignificant exception we have no Sunday newspapers; no games or sports are held in public places, the saloons are closed by law and liquor can be sold only at the risk of a heavy penalty which is often enforced. Theatres and other places of amusement that keep open on Sunday are few in number. But owing to the greater laxity of views held on the question by the Roman Catholic Church as compared with most Protestant Churches the Province of Quebec has always been considerably behind Ontario both in its Sabbath laws and its Sabbath practices. The post offices have always been open during a portion of the day everywhere. The street cars have been run in Montreal throughout the whole day ever since their introduction and have always been better patronized by the public than on other days. Sunday local passenger trains, both regular and special, were run on the Quebec railways long before they were known in the sister Province. In many districts it has been the favorite day for holding political meetings. For years back hundreds of the smaller shops have been open in this city on Sunday evening as well as a few places of amusement, with the full knowledge and avowed consent of the authorities. While the cheese and butter factories of Ontario are practically all closed on Sunday those of Quebec are as universally kept open. At all times there is a vast deal of mere pleasure driving and at the suburban summer resorts there are many who spend the day in boating or sailing. The sentiment, even among Protestants, is not so high as one would like to see it, and is being gradually lowered with the rise of new conditions and the increased facilities for travel that are being offered. The churches in the past have been neither silent nor inactive. On more than one occasion even the Roman Catholic authorities have intervened to check growing abuses, especially Sunday excursions and Sunday political meetings. The Protestant churches have frequently approached the authorities to secure a better enforcement of the law. But it was felt that if the latter were to accomplish anything they would have to act together. Hence this society in which they are all represented. The lines of its activity are not as yet very clearly defined, but from the necessity of the case its work will be very largely educational, and mainly directed towards the Protestant minority of the population. Whatever Sunday labor is done is mainly under their control and if a higher standard of observance can be secured on their part there will be some hope of a more earnest administration of the law against other encroachments on its sanctity. There are some indications of awakening conscience already. Among others present at the meeting on Tuesday evening was the proprietor of a butter factory in the Eastern townships who, after much difficulty, per-

sued his patrons to allow him to close his factory on Sunday, and all are now better satisfied with the arrangement. There seems to be no good reason why his example should not be followed throughout the Province.

Some of the Chinese Sunday schools received a visit last week from Mr. Hamilton Cassels, the Conventor of the Foreign Mission Committee. He expressed his satisfaction at what he saw, especially at the large attendance of both pupils and teachers in Knox church on Sunday evening. There were 113 Chinamen present and almost as many teachers.

A well attended missionary meeting in St. Paul's church on Wednesday evening last was addressed by the Rev. Dr. Thomson of the Chinese mission in the city, the Rev. Murdock MacKenzie of Honan, and the Rev. Dr. A. B. MacKay.

It is announced that the Rev. Malcolm MacLennan, of Kirkhill, in the Presbytery of Glangarry, who is now on a visit to Scotland, has been called to St. Columbia church in Edinburgh. Rumor has it that he is likely to accept. If his departure from Canada will be regretted by his many friends here.

General.

Mr. S. O. Nixon was ordained and inducted at Cheltenham on Tuesday 8th inst. at 2 p.m.

Rev. Mr. MacKenzie of Orangerville delivered an exceedingly interesting lecture on "Jerusalem" in the Presbyterian Church, Alton, on Thanksgiving night. A large audience greeted him.

Rev. W. M. Roger, who is visiting various points, giving evangelistic addresses, is spending this week in special work with Rev. R. M. Hamilton, of Brantford. Mr. Roger reports a wide spread desire for more and more earnest work for the extension of Christ's kingdom and the ingathering of souls. This is an encouraging feature in this age of intense activity. Peterboro will henceforth be his permanent address.

The ladies of the Presbyterian Church, Mimico, have formed themselves into a Ladies' Aid Society—their object being to reduce the debt on the church. They decided to hold a series of social meetings during the winter, and the first one was held on Friday evening, Nov. 27th, in the church. A very interesting programme was prepared, and at intermission refreshments were served, during which time the ladies availed themselves of the opportunity to welcome and introduce all strangers, and thus a very pleasant and sociable evening was spent. Rev. Mr. Hamilton occupied the chair.

The third anniversary of the opening of the Gladstone Presbyterian Church, was observed on Sabbath, Nov. 15. The Rev. Principal King, of Manitoba College, conducted worship morning and evening. In spite of the stormy weather large congregations assembled at both services. In the morning Principal King preached from the words, "In me . . . peace;" and in the evening from the words, "The Gospel of the grace of God." Both sermons were deeply spiritual and were listened to with interest and profit. The collections for the day were \$362.55. On Monday evening the anniversary tea-meeting was held, at which there was a large gathering. After tea was served, the Rev. C. B. Patladio, of Westminster Church, Winnipeg, lectured on "Barns and Ian McLaren." The proceeds were \$62, making a total for the two days of \$424.55. This amount is to be devoted to the reduction of the debt on the church.

Presbytery of Kamloops.

Rev. J. C. Herdman, of Calgary, has been nominated by the Presbytery of Kamloops for the Moderatorship of the General Assembly at Winnipeg. Kamloops approves of reducing representation in the Assembly from one-fourth to one-sixth. It also approves of one central place of meeting, that place to be Toronto, —the bulleting system to be abolished. The remit re the reception of ministers being regarded as very important to this

Presbytery, was considered with special care. The following resolution was unanimously agreed to: "That in view of the extreme difficulty experienced by the large missionary Presbyteries of the Church in securing adequate supply for the mission fields, especially during the winter months, it was agreed to approve of the remit and in addition to recommend that the General Assembly require from all students one year's continuous service in the mission field either before or after graduation; and Presbyteries be instructed to refuse to ordain and induct graduates over self sustaining or augmented congregations until a certificate be presented from the Home Mission Committee that such service has been given, and that no graduate be eligible for a call until these conditions have been complied with.

Presbytery of Maitland

Met at Wingham Nov. 17th, Rev. R. McLeod, Moderator, *pro tem*. A special meeting of Presbytery was appointed to be held in Ashfield church on Monday, Nov. 30th at 1 p.m. for the induction of Rev. Alexander Miller.

The clerk was instructed to certify Mr. J. Lovell Murray, B.A., student in theology to the Senate of Knox College, Toronto. Some of the remits of Assembly were considered. It was agreed that the Assembly should decide on a central permanent place of meeting, and that Toronto should be the place selected. The Presbytery is in favor of appointing a Union Mission Board. Communications from the Foreign and Home Mission Committees were received stating that for the former \$1,200 and for the latter \$1,400 are allocated to this Presbytery as the amounts required from it for the current year. The Presbytery resolved upon a general exchange of pulpits by the ministers within its bounds on Sabbath, Dec. 13th, for the purpose of bringing prominently before the congregations the claims of the various Schemes of our Church for liberal contributions by our people. The attention of the congregations is earnestly called to the urgent needs of the missionary, educational and benevolent Schemes of the Church. A special collection for these objects will be taken in each congregation on the aforesaid Sabbath. Notice of this resolution will be sent to each congregation by the clerk in the name of the Presbytery.

The Assembly's plan of study is commended to all the Young People's Societies within the bounds of the Presbytery. The Assembly's S.S. Publications were brought to the favorable notice of the Presbytery. Leave was granted to moderate in a call in Bluevale. A Convention of all the Young People's Societies in the bounds of the Presbytery will be held at Wingham on Monday, January 18th at 10 a.m.

Next regular meeting of Presbytery will be held at Wingham Tuesday, January 19th, at 9 a.m. John MacNabb, Clerk.

Lucknow.

Presbytery of Pictou

Met in the Hall of James Church, New Glasgow. Rev. R. Cumming was appointed Moderator *pro tem*, and there was a large attendance of ministers and elders. Revs. A. Robertson, J. McG. MacKay and Penman were associated with the Presbytery. Messrs. J. Ferguson, R. Fraser and M. Mackenzie were heard as Commissioners from the congregation of Little Harbor and Fisher's Grant, asking for moderation in a call to a minister. The Presbytery were satisfied with the representations made, and deputed the interim Moderator of Session, Rev. A. Bowman, to moderate in a call on the 16th inst. Arrangements were also made, in response to a cheerful communication from the congregation, and the pleading in their behalf of Rev. J. McG. MacKay and Mr. Bain, for the regular supply of Gospel ordinances at Mulgrave by an ordained missionary in the meantime; with a view, if warranted by circumstances, to the erection of the station into a congregation, in the near future. A letter was read from Dr. Morrison, the Agent of the Church, calling attention to congregations within the bounds, which failed to contribute to certain Schemes of the Church, during the

Fast year. It was agreed that the Conveners of the different Standing Committees of the Presbytery interested, deal with the delinquents, and if possible, secure a collection from them during the current year. Revs. J. R. Munro, G. S. Carson, and W. J. Fowler, were appointed to secure supply, at regular intervals, during the coming winter, for the Mission Stations of Cape George, Carriboo, and Wine Harbor, respectively. Notice of the amount asked by Synod from this Presbytery for Augmentation was received from the Rev. E. Smith, and allocations made as follows:—United Church, N. G. \$234; Prince street church, Pictou, \$158; James church, N. G., \$140; Sharon church, Stellarton, \$88; James church, Antigonish, \$82; Knox church, Pictou, New St. Andrew's, N. G., West River and Green Hill, Hopewell and Middle River, \$70 each; Scotaburn and Salt Springs, Union Centre and Lochaber, \$67 each; Westville, \$59; Thorburn and S. River, Springville and Bridgeville, St. Andrew's, N. G., \$47; Glenelg and East River St. Mary's, \$41; Blue Mountain and Garden of Eden, Sherbrooke, Sunnybrae and St. Paul's, Trenton, Merigonish and French River, and St. Luke's church, Salt Springs, \$35; West River, St. Mary's, \$20; Ferrons, Candlish church, Barnoy's River, \$15 each; St. George's church, River John, \$10. After attending to other matters of local interest, the Presbytery adjourned to meet in same place on the last Tuesday of the month and at half-past one o'clock, p.m.

Presbytery of Orangeville.

Met Nov. 10th at Orangeville, Mr. Bell, Moderator in the chair. Rev. Mr. McKenzie reported that the Home Mission Committee agreed to grant supplement to Maxwell, McIntyre and Foversham on condition that all arrears of stipend were paid. Messrs Bell and Harrison were appointed to visit said stations anent the matter.

Messrs Bell and Morrison were appointed to consider the first and second of the Assembly's Remits; Messrs McKenzie and McRobbie the third; Messrs Farquharson and Matheson the fourth, and Messrs Orr and Fleming the fifth; all to report at next regular meeting.

Dr. McRobbie reported that he had visited Proton Station and dispersed communion, that nine members were received, and a treasurer, secretary and board of managers were appointed. The report was received, Dr. McRobbie thanked, and requested to visit the station and complete its organization.

Mr. McLeod submitted a minute anent Mr. Wells' resignation, as follows: In accepting the resignation of Rev. John Wells, M. A., the Presbytery would record the high appreciation of him as a faithful, diligent, efficient, and successful pastor, an able minister of the Word, a laborer that needeth not to be ashamed, regular in his attendance at church courts, thoroughly versed in church procedure and business, manly, candid, firm, but considerate, always ready to give his services to help a brother minister when possible. The Presbytery retired to part with him and trust and pray that the Lord may be with him, and soon place him in a field where his abilities and experience may be fully employed in the service of the Church. The report was received and ordered to be engrossed in the minutes.

Mr. Bell reported that the Presbytery's Committee had agreed to recommend that Rev. Frank Davey be appointed ordained missionary for two years to the congregations of Maple and Singhampton. The report was received and the recommendation adopted. Mr. Davey accepted the appointment, and his induction was appointed to take place at Maple Valley, Mr. Nellie to preside, Mr. Morrison to preach, Mr. Hudson to address the minister and Mr. Harrison the people.

Mr. Farquharson reported that he had met with the people of Cheltenham and Mount Pleasant and moderated in a call which was given in favor of Mr. S. O. Nixon. The call was signed by 162 members and 31 adherents. Stipend promised \$75 and manse.

Messrs McCalloch, Hunter, and Clark, from Mount Pleasant, and Messrs Henderson, Lyons, and Fraser, from Cheltenham,

were heard in support of the call. The call was sustained and ordered to be forwarded to Mr. Nixon, and it was agreed that, conditional on his acceptance, his ordination and induction would take place at Cheltenham, on the call of the clerk, Mr. Farquharson to preside, Mr. Matheson, to preach, Mr. Fleming to address the minister, and Mr. Campbell the people.

A circular letter from the secretary of the Foreign Mission Committee intimated that this presbytery was expected to raise \$600 for Foreign Mission work.

Messrs Elthott, Campbell, Farquharson, McKenzie, Bell, and Morrison were appointed to make arrangements by which all the congregations of the Presbytery may be addressed on all the Schemes of the Church.

Rev. J. A. Matheson, of Calodon, was appointed to present the claims of the Manitoba College within the bounds of the Presbytery.

Leave was granted to Mr. McLeod to moderate in a call at Flesherton and Eugonia, and said congregations were allowed to provide their own supply for two months.

Mr. McKenzie was appointed to visit Camilla and Mono Centre anent future supply. Next regular meeting of Presbytery at Orangeville on Jan. 12.—H. Crozier, Clerk.

Presbytery of Stratford

Met at Knox church, Stratford, Tuesday, Nov. 10th, and was constituted. There was a good attendance of members.

The principal items of business were the following:—The Presbytery considered the question to whom the unpaid remainder of the late Mr. John Campbell's salary should be remitted. The Treasurers of Granton and Lucan were advised to wait the result of correspondence by the clerk of Presbytery.

A communication from the Foreign Mission Committee contained a request that this Presbytery contribute \$1,400 to the F.M. Fund. A Committee was appointed to issue a circular to the sessions and congregations of the Presbytery and urge special effort in this matter.

For the Home Mission Committee Dr. Hamilton made allocation of sums to be raised by the different congregations for the E.M. Fund.

Mr. Cosgrove presented the report of the Committee on Y.P.S., which was adopted—including a programme for a Convention to be held in Knox Church, Stratford, on Dec. 10th.

Remit No. 1 from the General Assembly was taken up. It was unanimously agreed to approve of reducing the representation of Presbyteries in the Supreme Court, from 4 to 2 of the whole number of members.

In re Remit No. 11, the Presbytery disapproved of any change from the system adopted in the past. Consideration of the other remits were postponed.

The following were appointed Conveners of Standing Committees, viz.—For A. and I. M. Fund, Mr. A. G. McLachlan; State of Religion, Mr. Kay; Temperance, Mr. J. D. Ferguson; Systematic Benevolence, Mr. Grant; Sabbath Observance and Church Life and Work, Mr. J. W. Cameron; Home Missions, Dr. Hamilton, W. and O. Fund, Mr. James Dickson, elder, of Atwood; Sabbath Schools, Mr. McKibbin, Y.P.S., Mr. Cosgrove.

Presbytery adjourned to meet in Knox church, Stratford, the 12th of Jan., 1897, at 10.30 a.m. H. M. McKibbin, clerk.

A special meeting of the Presbytery of Stratford was held at N. Easthope, on Nov. 17th, for the ordination and induction of Mr. R. F. Cameron into the pastoral charge of the united congregations of N. Easthope and Hampstead. The handsome church at N. Easthope was made still more attractive with floral decorations, and the same kind care prepared a sumptuous table for the Presbytery and the large company assembled in the basement. The audience-room was filled with hearers, closely attentive to the impressive services.—W. M. McKibbin, clerk

Presbytery of Inverness.

This Presbytery met at Whyccomagh on the 17th Nov. There were present Messrs. A. Ross, Moderator; E. McKenzie, A.

Grant, D. McDougall, A. McMillan, E. S. Bayne, D. McDonald and J. Rose, Ministers; and J. W. Campbell and Angus McDonald, Elders.

The first matter taken up was a complaint and appeal against a resolution of the congregation of Baddeck proposing to give nearly half of the Sabbath services of the pastor to Baddeck Forks, at least for the winter. Parties were heard *pro* and *con*, after which the matter was disposed of by the following motion which passed unanimously—"That this Presbytery is of opinion that the congregation of Baddeck had better not enter into the proposed arrangement with the Forks until it is clearly shown to the Presbytery that the said congregation cannot meet its obligations to the pastor; or, until circumstances will be such that the Presbytery may deem it best to have this or some other arrangement carried into effect. At the same time the Presbytery would recommend the congregation to use all diligence to secure promised support for their pastor, and to secure it with greater promptitude."

The amount of \$360 asked of this Presbytery for the Augmentation Fund was allocated as follows:—Whyccomagh and West Bay \$38 each, Strathborne \$35; Mabon and Port Hood \$34, Malagawatu and River Dennis \$32, Little Narrows \$28, Baddeck \$27, Middle River \$27, Port Hastings and Lako Ainslie \$24 each, Baddeck Forks \$18, River Inhabitants and Margaree Harbor \$12 each, Big Intervale \$7, Cheticamp \$5.

The following committees were appointed for the current year:—Church Life and Work, Messrs. D. McDougall, J. Rose, A. McMillan; Sabbath Schools, Messrs. E. S. Bayne and Walter McDonald; Young People's Societies, Messrs. A. M. Thompson and N. P. MacKay; Statistics and Systematic Giving, the clerk and Mr. Bayne.

The report of Mr. L. H. McLean, B.A., catechist at Baddeck Forks was adopted. The Presbytery was pleased to find that the people had paid in full for Mr. McLean's services. Rev. K. McKenzie gave a very satisfactory report of labors within the bounds since last May. He continues to supply Little Narrows.

It was agreed to hold the next meeting of Presbytery at Baddeck on the third Wednesday of Jan at 11 o'clock for business and at 2 p.m. for visitation.—D. McDonald, Clerk.

Correspondence.

Home Mission Contribution.

Editor Presbyterian Review:

Sir,—In a circular issued by the Home Mission Committee bearing date Nov. 13th, 1896, and signed by Dr. Cochran, showing the total amounts contributed by the several Presbyteries and the average givings per member in the Provinces of Ontario and Quebec, the Orangeville Presbytery is represented as having contributed last year \$374 so that the average for each member is set down as only 9cena. In the last Assembly's Minutes, Appendix 26, the Orangeville Presbytery is credited with having contributed \$682 to the Home Mission Fund so that the average per member is nearly double of that represented in the circular. While heartily wishing that the contributions from this and other Presbyteries may be largely increased, I have pleasure in showing that the position of Orangeville Presbytery is not so bad by one half as represented. Wm. Farquharson.

Central India.

DEAR MR. EDITOR,—In reference to the too long neglected people, the Bheels, the Foreign Mission Committee a year ago last June authorized the Central India Mission to begin work among these very interesting non-caste boards of the Central India jungle country. Accordingly last October Mrs. Buchanan and myself were appointed to this mission, which we entered upon at once, living in tents until our return to Canada. From the last census report we learn that there are within the bounds of the Canadian Presbyterian Church there over 50,000 of these despised "Aboriginals." An hospital for these down-trodden, death-

tute, uncared for and unloved but worthy poor would be of untold service. And I have merely to mention the fact that the Bheel country is one of the famine districts now suffering, to show the desirability of having Christian homes for the boy and girl waifs who will be left orphans this year. While not merely for the efficiency of the missionary but for his very existence in that deadly malarial district, a house is necessary. A careful business estimate has been made, the result showing that plain simple but efficient buildings can be erected for \$5,000. Concerning this matter the F.M.C. have passed the following:—

"Dr. Buchanan who was present spoke of work among the Bheels.

"The following resolution was moved by Dr. MacLaren, seconded by Principal Grant and agreed to, That in view of the importance of securing suitable buildings for the new work which it has been decided to commence among the Bheels in Central India, Dr. Buchanan be authorized to collect \$5,000 the amount considered necessary for the erection of a bungalow, an hospital and boarding schools, one for boys and another for girls."

With regard to this resolution I wish to say, First, I desire that contributions to the establishment of this work be special, not interfering with the ordinary offerings to the Foreign Mission Fund, and second, I do not purpose hereafter, lest there be misunderstanding asking any one for gifts, deeming it sufficient to lay the need before the Church and believing that as God led us to lay ourselves, not without cost, upon the altar for this service, so He will lead some of His chosen ones to join in this work of rescuing the perishing.

A dear friend has suggested that this matter be taken up as a business for the Lord; that this building fund be divided into shares, himself agreeing to take one share at \$200. Accordingly I propose to divide it as follows:—1 A share, value \$500; 5 B shares, value \$200 each; 20 C shares, value \$100 each; 20 D shares, value \$50 each; 20 E shares, value \$25 each; which make the total \$5,000. Of course all offerings will be thankfully received.

A beginning has been made and I desire gratefully to acknowledge the following sums paid:—

Mrs. Wm. Buchanan, Galt.....	\$ 5
Rev. J. Neil, Bloor St., Toronto.....	3
Rev. J. M. Scott.....	1
Miss Grudge, Central Church, Toronto.....	1
Mr. A. T. Crombie, Central Church, Toronto.....	10
Mr. J. W. McMillan, Toronto.....	2
Mrs. Mortimer Clark, Knox Church, Toronto.....	10
Miss Annie McKenzie, Knox Church, Toronto.....	3
Mrs. S.—(per Dr. McTavish) Central Church, Toronto.....	2
Mrs. Lillie R. Brown, Central Church, Toronto.....	25

Total.. \$62

In addition there has been promised sums amounting to \$221. Yours very truly,
J. Buchanan, 449 Church St.

The Superiority of Canadian Companies.

The following letter recently received by the North American Life Assurance Company should convince intending insurers of the advantage of insuring in a leading Canadian company:

BRANTFORD, Oct. 31st, 1896.

To the North American Life Assurance Co., Toronto:

Gentlemen, I am to day in receipt of your cheque for \$4,682.04, being the cash value of policy 341, issued on my life in October, 1881, on the 15 year endowment 15 year investment plan. Of the three options, viz: (1) cash value of \$4,682.04; (2) paid-up life policy for \$7,810, or (3) an annuity payable each year for the balance of my life of \$481.39. I elected to take the first option. My attention has been directed to what would have been paid to me under a similar form of policy if I had insured in any one of the three large American companies doing business in this country. In the first place, I observe that your

premium rate is \$9.00 less per annum on my policy than that which would have been charged by some American companies. This saving alone for the term of my policy improved at 5 per cent., compound interest, amounts to the large sum of \$203.91. This speaks volumes for our Canadian life insurance companies, and especially for the North American Life. There is no reason in my mind why a well managed Canadian life insurance company should not do considerably better for its policy-holders than a United States life company, and in your case this has been practically demonstrated. I find that if I had invested my premiums annually at 4½ per cent. compound interest they would have about equalled the amount that I have received from you; thus your policy has given me an investment of 4½ per cent. compound interest on all payments made, and the protection of \$3,000 life insurance for 15 years. Considering my age at the time of insurance and now, at which the cost of life insurance is comparatively high, the result is exceedingly gratifying.

Yours truly,

DAVID SPENCE,

Lieut.-Col. Dufferin Rifles of Canada.

Full information regarding the company's various plans of insurance can be obtained on application to William McCabe, Managing Director, head office 22 to 28 King St. west, Toronto, or to any of the company's agents.

An Incurable Cured.

After Treatment in Canada's Best Hospital had Failed.

One of the Most Remarkable Cases on Record—Ten Years of Intense Suffering From Acute Rheumatism—The Whole Body Contracted and Out of Shape in Every Limb—Again Restored to Active Life.

From the Newmarket Advertiser.

We suppose there is not a resident of Newmarket who does not know Mr. J. A. Moffatt, who does not know of his years of suffering and who has not heard of his release from a life of helplessness and pain through the medium of Dr. Williams' Pink Pills. Indeed we doubt if in the annals of medicine there is a more remarkable restoration than has been accomplished in Mr. Moffatt's case, and he deems it his duty to mankind to make the facts known through the columns of the *Advertiser*.

Ten years ago Mr. Moffatt was working in the Newmarket Hat Factory. Through the influence of the damp room, and possibly some carelessness in regard to his health, he was attacked with a severe cold which eventually settled in his limbs. For some years he was an almost constant sufferer from rheumatic pains and spent much money in treatment for the trouble, but with no result beyond an occasional temporary release from pain. Finally to make matters worse he was attacked with malaria and rheumatic fever. He was then forced

Six weeks later a second operation was performed. The operations proved successful only in so far as they afforded temporary relief. He remained in the hospital from November, 1890, till January, 1892, and with all the modern remedies and appliances known to the staff of that well equipped institution no permanent relief could be obtained. He was then advised to go home, partly in the hope that the change might prove beneficial, but instead he continually grew worse, and in March, 1892, was again forced to take to his bed, and those who knew of his condition did not believe he had long to live. At this time every joint in his body was swollen and distorted, and he suffered the most excruciating agony. If a person walked across his bedroom it intensified the pain as though he was being pierced and torn with knives, and if touched he would scream aloud with agony. In this state of hopeless suffering he remained bedfast for eighteen months, all the while using all manner of medicines from which relief might be hoped for. Then he was put under the treatment of a celebrated Toronto specialist, but with no better result. After this last experiment failed, he determined to try Dr. Williams' Pink Pills, at the same time discontinuing all other treatment. At the end of three months there was a very noticeable improvement in his condition, and so much so that his mother thought he could be lifted outside. He was still so weak, however, that he was only able to remain up a few minutes as before. When taken back to bed he felt a sudden tingling sensation going up from his toes and through his joints and spine. The next morning when he awoke the pain had left the body and lodged in the arms, and then for some weeks the pain flitted from place to place in the arms and then disappeared, and he has not had a particle of pain since. All this time he was taking Dr. Williams' Pink Pills and slowly but surely regaining his strength. Then an invalid's chair was procured, and he was wheeled out, eventually he was able to wheel himself about. The continued use of the Pink Pills constantly added to his strength, and then the chair was discarded for crutches, and then the crutches for a cane. At this time (Sept. 1895) Mr. Moffatt had so far recovered that he was a frequent contributor to the columns of the *Advertiser* and procuring a horse and buggy he was engaged as local reporter for the paper. The once utterly helpless invalid is now able to go about, and to get in and out of his buggy without any assistance, and is at his post of duty whenever called upon.

Thus we find that after years of suffering and helplessness Dr. Williams' Pink Pills have proved successful after all other remedies and the best of medical treatment had utterly failed. With such marvellous cures as this to its credit it is no wonder that Dr. Williams' Pink Pills is the most popular medicine with all classes throughout the land, and this case certainly justifies the claim put forth on its behalf that it "cures when other medicines fail."



to go to the Toronto General Hospital when it was found that he was afflicted with torticollis (wry neck). During the first six months in the hospital he was under the treatment of the staff electrician, but the powers of electricity entirely failed, and after a consultation of physicians it was deemed advisable to perform an operation.

Rich, Red Blood

Is absolutely essential to health. It is impossible to get it from so-called "nerve tonics" and opiate compounds. They have temporary, sleeping effects, but do not CURE. To have pure blood and good health, take Hood's Sarsaparilla, which has first, last, and all the time, been advertised as just what it is—the best medicine for the blood ever produced. In fact,

Hood's Sarsaparilla

Is the One True Blood Purifier. All druggists \$1.

Hood's Pills assist Digestion and cure Constipation. 25 cents.