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# The Presbyterian Review.

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## A Christmas Carol.

MARGARET SYDNEY.

THE golden gleam of Bethlehem's star,  
That o'er the Christ-child fell,  
With ceaseless light our pathway fills,  
The same dear nows to tell:  
"Peace—peace on earth, goodwill to men,"  
The message bright and clear,  
"Good tidings of bright joy I bring,  
For Christ the Lord is here."

Those silent rays of gleaming light,  
Unerring, clear and swift,  
Flash radiance o'er the dull, cold earth,  
Our colder hearts to lift;  
"To God the highest glory,"  
We cry in glad acclaim,  
"Peace—peace on earth, goodwill to men,  
Comes in the Christ-child's name."

The same pure train of heavenly light  
Each Christmastide descends,  
And with sweet music of the night  
Celestial radiance blends,  
That whispers soft on every breeze:  
"Good tidings now I bring;  
Peace—peace on earth, goodwill to men,  
For Jesus Christ is King!"

It brightens all the children's glee,  
It beams in every home  
It shines around the Christmas-tree,  
Proclaiming joy has come.  
"To God the highest glory,"  
We cry in glad acclaim,  
"Peace—peace on earth, goodwill to men,  
Comes in the Christ-child's name."

## The Christmas Cult and the Christmas Spirit.

BY CELIA PARKER WOOLLEY.

THE present age of theological controversy has witnessed the destruction of many religious beliefs and customs, and is destined to witness greater changes to come, but the Christmas festival promises to hold itself intact for all time, both as an occasion of religious and social celebration. This thought is one to impart cheer and excite reflection. It is one more desired evidence of the fact that the spirit of modern rationalism, so far from destroying certain dear and time-honoured customs, aims only to put them to more high and intelligent use; that nineteenth century science and criticism are not foes of the religious life but powerful allies and helpers.

The Christmas cult has changed somewhat with the growth of time, taking to itself new forms, and modifying itself to suit the conditions of different climes and ages; but the Christmas spirit remains the same, in kind, from one period of time to another, though growing always in degree, and thus establishing anew from year to year its right to man's recognition and regard.

Even if it were not so easy to prove that our Christmas festival antedates, in its main features, the Christian era by many centuries, it could readily be shown that in the present age it has become far more universal in its character than sectarian or even purely Christian. Literary students understand very well that there was a Shakespearean age before there was a Shakespeare, that in the works of Marlowe and other earlier representatives of that great era we have the dawn of the day of which the author of Hamlet was the risen luminary. So the student of comparative religion has learned that that expression of

religious faith and devotion, united to a glowing moral ideal, called Christianity, had manifested itself to the world, in more or less tentative fashion, long before the birth of Mary's Child; and that it continues to move and inspire many hearts which ignore or wholly reject the name.

The world will keep its Christmas festival, not because of its regard for the Christmas cult, but because the Christmas spirit is one that belongs to no age or people, only intensified in expression at this particular season of the year, and entering more and more into the hearts of men as common daily motive. The human significance of Christmas is far deeper than the religious; and when we have learned to use terms more carefully, and to estimate values more intelligently, we shall know that it is this human significance which imparts and explains the religious. The Christmas cult celebrates an event to which a mass of traditional lore, impossible to separate from it, must always impart a more mythical than real character, but the Christmas spirit has as little necessary connection with that cult, as the fragrance of a rose-bush with the paling which the gardener has built to enclose it and other treasures in his keeping.

It is the Christmas spirit which in time will save the world, not in any theological sense, but in the widening away which it demonstrates anew every year, of the principle of human brotherhood. Christianity embodies more perfectly than any other form of faith the idea of democracy in religion; and the Christmas season reiterates this thought in a hundred ways, compelling new and stronger belief in it. All the kindlier feelings of the heart are then aroused, crowding out the old assumptions of worth and difference based on the artificial and extrinsic.

Doubtless the great ideals of human freedom and progress would continue to advance without these recurring tidal seasons of special joy and thanksgiving, but it would be in a cold and spiritless fashion; as the rose-tree would doubtless grow and blossom under a mean temperature of seventy degrees, without the help of those days of intense vibrating heat middle July brings, when the earth reels as if intoxicated with the great drafts of the strong sunshine she has imbibed;—but the ecstasy of being, when fulfillment is reached in a day, this the rose-tree would miss entirely.

No! Life would be a dull and plain affair without that adornment, social and moral, which it receives in these holiday seasons. And the most prized holiday of all the year will continue to be that which not only re-consecrates the ties of home and friendship, but adds the element of religious worship. To the rationalist,—by this I do not mean the man of clear, courageous intellect alone, but the man whose religious and philosophical creed is based on that consensus of testimony offered in his whole being, the emotional and active sides of his nature as well as logical—to the rationalist, then, the element of religious faith is not lost with those theological conceptions that once seemed its final expression. The spirit of worship—and the Christmas festival is but one expression of this spirit—will remain as long as the heart finds something outside or within itself worthy to trust and adore.

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Toronto, December 21, 1893.

### A Merry Christmas.

BEFORE next issue our readers will have observed, in their various ways, what may be termed the Christian holiday of the year. To one and all we extend the good old salutation, "A Merry Christmas." The season is naturally one of gladness. It is well that a certain time of the year should be given over to relaxation and joy, and by common consent Christmas has been seized upon as the right time. For the moment care and sorrow are cast aside, for his must be an unhappy lot indeed who is not drawn to the brighter side of life by the chimes of the Christmas bells. This is the great season for gifts. Hearts are opened and so are hands; the divine feeling of sympathy is kindled, where, for probably a year, the well-springs have been dried up. How much better the world is for this seasoning virtue? The hand that gives is the hand that receives in double portion; the heart that feels for others is the heart that draws love in return. And there is no happier, nor more gladsome, nor better manner in which Christmas can be celebrated than by scattering seeds of kindness in the needy homes.

To those who profess the Christian faith, this season has a deeper meaning. It is not a question of dates or of chronological tables, but of thanksgiving for the great gift of God to man. The recipients of the priceless mercy will remember anew their obligations, and the joy of Christmas will be to them a holy joy. May it be so with our readers. To bring this gift to the knowledge of our fellows, what a Christmas present that would be! To consecrate our energies anew for God's work, to reach after better things, to live the life of Christ who proclaimed on earth peace and good-will to all men, that would be a fitting mode of thanksgiving. Christmas has many kindred lessons. They can be easily learned, and if we be willing the spirit is able to render their practice easy. Let not this season pass without placing a mark for eternity on our life record.

WITH this number of THE PRESBYTERIAN REVIEW is printed a fine plate containing the pictures of the Moderators since the union of 1875 to the present day. The arrangement with the lithographers was to produce as good a picture as could be taken from the photographs procured, the question of cost, while of course a factor, not being allowed to stand in the way of excellent work. The picture has been pronounced as very satisfactory and we

offer it as a Christmas gift to our readers for 1894. The paper on which the picture is impressed being of heavy, fine toned quality, the post office authorities have permitted of arrangements by which the picture will be distributed in strong paste-board wrappers, instead of folded up inside the REVIEW, thus providing for the safety of the souvenir which will be placed in the hands of our subscribers in good condition. The work speaks for itself and need not be commented on in our own columns. We draw attention to the short sketches of the Moderators on our pages. They are not what the subjects would have received had the intention been to do justice to them in the way of life sketches. The extent to which our crowded space allows does not go beyond a few jottings of the pivotal dates and events in careers, all highly interesting and which would furnish material for many long articles. Still the few facts presented will serve a useful purpose. It may be right to repeat what has appeared in a recent issue, that the plate will be sent free to all subscribers for 1894 whose orders reach us from now until the end of January.

### The Grace of Giving.

UNDER this heading an esteemed contemporary publishes an article which is so much in line with our appeal of last week that it is here in part reproduced. The Mid-Continent says:—"Religious benevolence, giving of our means for pious purposes, is one of the features of a Christian life. Shall we not say it is one of the tests of consecration? The apostle calls it a grace. The Form of Government of our church classes it among the ordinances of worship. The word of God calls us to it as truly as it calls us to prayer. This sense of duty has a rightful place in every Christian's conscience. We are to recognize that He whose is the silver and the gold is the rightful proprietor of that which we call our own. The third servant in the parable, slothful and unprofitable though he was, yet acknowledged this truth when he said, as he gave up his one talent to his Lord, 'There thou hast that is thine.' If the Christian in his personality is not his own, but in his body and spirit is to glorify God, surely he cannot set up a claim of exemption for that extraneous substance which God has temporarily lodged in his hands.

Different phases of consecration have had their special emphasis of illustration at different times. Now, martyrdoms for the truth. Again, ascetic renunciation of the world. At another time the ordeal of Reformation throes amid universal error. We are not speaking amiss if we say that for this age the consecration of money is one of the very manifest calls of God upon His people. Formerly the church was more restricted in its mission. The heathen world was closed. Methods of communication and international relations and treaties were not in the providential development we have them to-day. The church was provincial and had only its local wants. And its work not then making large demands, God did not bestow such marked wealth upon His people. But it is otherwise now. To-day two orderings of providence come together. 1. Ability of the church to give. 2. The myriad avenues for the Gospel to enter—the doors of every heathen country open, the amazing development of home countries with means of access to every corner, the facility of contact and communication everywhere, the whole earth as it were having become one neighborhood. Put these two facts together, and what do they mean? The work, and the means wherewith to do it being thus contemporaneous in the providence of God, make plain the duty of the hour."

## Praying for the Dead.

A CONFERENCE of ministers high in the affairs of the Established Church of Scotland produced some startling views the other day at Glasgow. According to the report a paper was read by an esteemed brother on "Devotional Life" upon which a courageous discussion took place. It began by Rev. Dr. Hamilton, of Hamilton, urging the necessity of praying for the blessed dead. He believed that the state of the blessed dead was one of gradual advancement, seeing more and more into the light and glory of the blessed Lord, and surely they could pray that their blessed dead might grow in that state, and pray that the Lord might have mercy upon them in the Great Day of Judgment. Since we might hope to pray for the dead, he thought we might also hope that the dead were praying for them. Rev. Dr. Cooper, Aberdeen, said he was grateful to Dr. Hamilton for the courage he had shown in saying a word for the long-neglected practice of prayer for the blessed dead. Rev. Dr. John Macleod, Govan, also thanked Rev. Dr. Hamilton for having courageously touched a subject so liable to be misunderstood. They were not only entitled, but they were compelled by the necessities of the case to pray for the dead. Every Christian prayed for the resurrection of the dead, and when they prayed for the resurrection, what were they doing but praying for the dead? Their belief in this matter was as separate as the poles from the doctrine of intercession of the saints, or the doctrine of purgatory, both of which, as Protestants, they repudiated. Yet he was quite prepared to see themselves misrepresented. He was quite prepared to find that the devil would get up an anonymous correspondence in the newspapers representing that the policy of the Scottish Church Society was "Down with the pulpit and up with the mass." The conference was held under the auspices of the Church Service society which is becoming strong and influential in the church.

**Propagation of the Gospel** CANON SCOTT ROBERTSON'S twenty-second annual summary of British contributions for the propagation of the Gospel in foreign parts shows that for the financial year 1892 the total sum voluntarily contributed to the numerous missionary societies in the British Isles was £1,363,153. The channels selected by the donors are thus classified: Church of England societies, £584,615; joint societies of Churchmen and Nonconformists, £204,655; Nonconformist societies in England and Wales, £354,396; Presbyterian societies in Scotland and Ireland, £307,327; Roman Catholics societies, £12,160. Total voluntary contributions for the year 1892, £1,363,153.

**Higher Religious Instruction.** REV. T. F. FOTHERINGHAM writes: "I have mailed to every minister and S. S. superintendent a parcel containing sample copies of the Home Study and Teacher's Preparation Leaflets; the Syllabus of Higher Religious Instruction for the current year; the blank form for annual statistical returns, and another for use in applying for question papers. If any have not received the parcel I shall be happy to supply more if notified. Samples of the leaflets and the syllabus will be sent in any quantity to those who wish to examine them. The date of the annual examination (Jan. 27th) is approaching, and I shall be greatly obliged if those intending to apply for question papers would do so promptly, after New Year at the latest. It adds greatly to the work of the central office when such requests come in on the eve of the examinations. Permit me to remind those

Sabbath schools which allocate their funds at this season that we require two thousand four hundred dollars this year. This is but a small sum to spend on such a work and not a large amount for 2,000 schools to raise."

**No Crowd, no Sermon.** A STORY is told that Bishop Grafton, of Fort du Lac, Wis., went to church recently to deliver a sermon. The audience was disappointingly small, there being indeed, but six or seven devoted members present. His lordship was angry. He told the two or three who were gathered together that he had spent full four days on his sermon and he did not propose to waste it on a handful of people. It is added that he upbraided the parish for its lack of interest, and ended by stepping down from the pulpit in high dudgeon without delivering the sermon. Differently did Rev. C. H. Spurgeon act when a young and unknown man. The morning was wet and the congregation small, but he selected his best discourse, prayed more fervently than ever before and preached with all his might. His success spread among the villagers and the rain at night did not prevent the church from being crowded. He had not the dignity of a bishop to maintain, but he had the wisdom, though a youth, to adopt the right method of filling the church.

## THE MODERATORS

## Of the Presbyterian Church in Canada, 1875-1893.

REV. JOHN COOKE, D.D., LL.D.

THIS eminent Canadian divine was born in Sanquhar, Dumfriesshire, Scotland, in the year 1805. He studied at the Universities of Glasgow and Edinburgh. He was ordained a clergyman of the Church of Scotland in 1835 and came to Canada in 1836. In the famous controversy culminating in the Disruption of 1843, he held that the Church in Canada should not take sides, and in the negotiations for union he took an active part, even in 1861 having proposed a resolution for the union of all the Presbyterian Churches here. He was the first Moderator of the United Church in Canada as now constituted, and right worthily he deserved the high honour. He was one of the delegates who obtained a Royal Charter for Queen's College, Kingston, of which he was one time a trustee and principal in 1857 and 1858. In Quebec he was distinguished for the educational services he rendered to the community and to the Church. He was mainly instrumental in establishing the High School, one of the best institutions of the kind in the country. He became principal of Morin College in 1861. He received the degree of LL.D. from Queen's and that of D.D. from Glasgow University. In 1893 he retired from the duties of the active ministry (St. Andrew's church) but up to the time of his death he manifested great and active interest in the work of the Church at large and departing full of years he left a name behind him which will live long in the annals of the Church he loved so well and so faithfully served.

REV. ALEXANDER TOPP, D.D.

REV. ALEXANDER TOPP, A.M., D.D., was born in 1815 at Sheriff mill, near Elgin, Scotland. He was educated at Elgin Academy and the University of Aberdeen. He distinguished himself at both institutions and obtained a scholarship and his degree of A.M. at the University of King's College. This University afterwards conferred on him the degree of D.D. The large church at Elgin was one of those known as a collegiate charge, and in 1838 at the early age of twenty-three years, Dr. Topp was appointed junior minister and very soon after, on the removal of his coadjutor, was appointed by Her Majesty on the petition of the Town Council and congregation to be the senior minister. It was about this time that the evangelical movement was beginning in Scotland and the young minister, in full sympathy with this revival, addressed himself to the work of his great charge. One of his first acts, which was opposed by the "Moderates," was the establishment of a Sabbath School, and he continued through life to manifest deep interest in the training of the young. The five years of his ministry which preceded the Disruption in 1843, was a time of laborious and arduous work. From the first he was an ardent supporter of the Free Church party, and when the crisis came, unhesitatingly surrendered his beautiful manse and handsome stipend. Almost the whole congregation left the establishment with him and a large church was immediately erected for their accommodation. He continued to minister to the Free Church with marked success till 1852, when he was called to Roxburgh Free Church, at Edinburgh. This congregation rapidly increased under his pastorate till 1858, when he was called to Knox church, Toronto, of which he continued to be the indefatigable and successful minister till 8th Oct., 1879, when he

(Continued on page 422.)

## Symposium.

### How Shall we Interest our Young People in Church Work.

BY REV. JAMES ROSS, MONTREAL.

PASTORS working among people of the same general type naturally find their experience running along parallel lines. I have proved, in actual work, the truth of most of the statements made in the previous articles of this series.

I submitted the question before us to several young men who are most active and successful in Christian work and I shall make free use of their replies as well as of my own experience.

It is unfortunately true that many young persons grow up among us in an atmosphere of such worldliness and practical unbelief, or suffer such unjust treatment from Christians, that they are prejudiced against Christianity from the start. I remember a bright fellow student of mine, while smarting from being mercilessly skinned by a prominent member of the Church, bitterly denounced all religion as a piece of organized hypocrisy. Such a conception is not uncommon, and, while we lament the state of things which has produced it, and do our utmost to remedy it, the problem before us is how shall we change the opinion of those thus wrongly biassed, and so attract and interest them in the Church and her work.

1. We must love those whom we desire to interest. If we approach young persons outside the Church, or careless ones inside of it, merely professionally, or because we wish to strengthen our congregation, they will feel it and resent it. If we deal with them as a matter of duty or because it is necessary to the development of our own spiritual life, they will intuitively divine the element of refined selfishness underneath the effort and set themselves against us. But the secret freemasonry of affection finds some avenue to the heart. It is the nature of love to beget love and of affectionate interest to produce interest in response. There are hardly any young persons but have some noble qualities, and certainly all of them have splendid possibilities before them, which ought to awaken an enthusiastic regard for them in every true soul. Have not most of us met young people who were very much surprised at any interest taken in them? Now, this surprise is an adverse criticism on the general attitude of indifference maintained by Christians towards them, and which they had come to regard as the normal state of things. There are many other signs that there is not among church members in general, that deep solicitude for the souls of men which must ever be the basis of success in this work.

2. There must be personal contact with them. Our affection needs to display itself in finding some bond of union between their souls and ours which shall serve as a connecting link for our influences. For a young man or woman to be interested in a Christian is a step towards being interested in the Christian's Saviour. Like Jesus by Jacob's well, and Paul on Mars' Hill, we must find common standing ground with those whom we wish to interest in higher things. To discover this often needs something like genius, and to use it properly when discovered is no easy matter. One of my correspondents tells how he attracted a number of young men to religious life and work through his special activity and skill in baseball. The respect and admiration awakened on the field brought them to his services and gave them a more favourable opinion of Christianity. The influence thus begun led to eternal life. Another describes how a class of big boys, who had become so unruly in the Sabbath school that they were at the point of being expelled, were thoroughly changed by their teacher inviting them to her home once a week, providing some little treat or entertainment for them, and making a study of their views of things and what interested them. Nearly all of them are now active Christians. Any method which dispenses with the thought and patient continuous effort by which this point of contact must be sought, will prove as futile as the plan of a somewhat dull countryman of mine for mastering the Shorter Catechism. After struggling with its contents for some months in vain he thought to accomplish the end by one supreme exertion; so after his mother had boiled the manual he swallowed it!

3. We must study to make them to feel their influence in Church work. As a means of doing this we must take them into our confidence. There are matters connected with the work and well-being of the congregation on which we might ask their advice. In no other way can the sense of their personal responsibility be so forcibly brought home to them. One of our ministers stimulated many by doing so. He was accustomed to ask the stingiest member of his congregation what means he thought should be employed to awaken the liberality of the people. Not only the congregation but the individual so consulted was much profited by this.

Every Christian worker feels that to get them to engage in some distinctively Christian service is the best way to interest both old and young—the young especially. But the difficulty is to find work for everyone which that one can do well and have joy in the doing of. If the duty we select for him prove a fearful task, the likelihood is that he will be repelled instead of attracted by it. It is now generally believed that everyone ought to take some part in meetings for social worship. But I fear there will be some in every generation who will never be brought to do so. At any rate, there are many on whom this ought not to be forced at first, because it is too difficult for them. We believe in diversities of gifts. Why then should we try to force all Christians to engage in one form of service, when there are so many ways in which their love may find expression?

The insight of the pastor and his helpers will be exerted in discovering the gifts of young persons and employing them. The methods of service which he may suggest to them in his personal conferences with them will be very diverse. It may be carrying a bouquet of flowers to some invalid, or taking care of a baby to allow a careworn mother to attend a service or get a sadly needed rest. It may be canvassing a community in support of some measure of social reform, or collecting missionary or Bible Society moneys, arranging the executive business of a Sabbath school entertainment, or taking charge of its library, or teaching a singing class in some rural district. Only let us be sure that it is something which the individual can do easily and well, so that he may have some exhilaration in the doing of it. And when it is done we may emphasize the other and greater joy which the worker ought to have in the breath of blessing which descends on his heart because he has done something which is pleasing to Christ.

The service at first can hardly be simple and commonplace enough, provided only it be done for the Master's sake. Because things difficult to perform are prescribed to beginners they are discouraged. Another result of such training is that many Christian men and women are longing for the opportunity of some brilliant and almost impossible achievement for Christ, and ignoring the little things well within their reach, in which they might glorify Him hourly. The service which comes to us in the commonplace ways of God's providence ought to be accounted as sacred as that which our ambition strives after with painful effort.

Some declare that conversion must precede service. No doubt that is the natural order; and conversion must be sought, directly and indirectly, as long as there is ground to believe that it has not been experienced. But it is always a question how far such service as they may be able to render to Christ's cause may be a preparation for conversion, in the case of those who believe the truth theoretically, and look on the Church as the best means for leading men to righteousness. Many successful workers plunge them into what has been called the secular work of the Church, and into other work also if they will undertake it. Many a man now a Christian was thus led to feel his own deficiencies, and was forced by the responsibilities he had undertaken to apply to Christ for the necessary spiritual life to enable him to discharge them.

"There is too much preaching that is like the Venus of Milo, very beautiful, but it has no arms, and cannot help a man that is down." This shrewd criticism is akin to that of a sailor on a rose-water sermon: "It may have been good, but there was too little harpoon in it."

## Canadian Pulpit.

No. 24.

## Christian and Individual Experience.

BY REV. THOMAS SEDGWICK, D.D., TATAMAGOUCHE, MODERATOR OF THE PRESBYTERIAN CHURCH IN CANADA.

TEXT—Acts xxviii. 16. "Whom when Paul saw he thanked God and took courage." The text expresses the feelings of the apostle when, drawing near as a prisoner to the great metropolis of the world, he was met by Christian brethren from that city, who came to welcome him and to assure him of their sympathy and affection. "And from thence, when the brethren heard of us, they came to meet us as far as Appii Forum and the Three Taverns; whom when Paul saw he thanked God and took courage."

But it admits of other applications.

1. The words may be used oftentimes as expressive of the Christian's individual experience. No one, I am sure, would for a moment think of comparing his trials either as a man or a Christian with those of the great apostle of the Gentiles. In the period preceding the time of which the text speaks he had much to endure, but far from such an experience being exceptional, his whole life since his conversion to Christ, was one of trial—of sorrows. Such an experience he had before. "Thou hast fully known," he says to Timothy, "my doctrine, manner of life, purpose, faith, long suffering, charity, patience, persecution, affliction, which came upon me at Antioch, at Iconium, at Lystra, what persecution I endured." And such an experience he would have again. "At my first answer," he says in the same epistle, "no man stood with me, but all men forsook me, I pray God that it may not be laid to their charge." The apostle, like his Divine Master, was a man of sorrow and acquainted with grief—and so I am far from suggesting that our experience of trial can for a moment be compared with his—but yet, we are all tried, and sometimes sorely and severely tried; suffering and often sorely suffering in ourselves and on account of others, at the hands of men, as the apostle did, and at the hands of God, and, like him, because of these things we are in heaviness of spirit—our hearts are cast down within us. Such is our experience often, as it was his, and it is good and right that it should be so. Complete freedom from suffering would be very injurious to us. We must through tribulation, and often through much tribulation, enter into the kingdom of heaven.

But then on the other hand it would be perhaps equally injurious to us were our experience of trial uninterrupted, were there no break in the clouds, did no bit of blue sky appear, and were there no gleam of sunshine to cheer and to encourage us on our way. So was it, as the text tells us, with the apostle at this time, and so was it with him time and again. If he had his afflictions he had also his consolation. If he could say "Thou knowest . . . what persecution I endured," he could also say "But out of them all the Lord delivered me." If he could say "At my first answer no man stood with me, but all men forsook me," he could say as well "Notwithstanding, the Lord stood with me and strengthened me . . . and I was delivered out of the mouth of the lion, and the Lord shall deliver me from every evil work, and will preserve me unto his heavenly kingdom." And similar on the present occasion was the effect—the inspiring, encouraging effect of the appearance of these Christian friends at Appii Forum and the Three Taverns, "Whom when Paul . . . he thanked God and took courage."

And, Christian brethren, is it not so—has it not been so time and again with ourselves? Sometimes—nay, may we not say oftentimes,

\* \* \* \* \*  
A light surprises  
The Christian as he sings.  
It is the Lord who rises  
With healing in his wings;  
When comforts are declining  
He grants the soul again  
A season of clear shining  
To cheer it after rain.

When the sky is dark, not seldom when it is darkest, the clouds break away, and the sun appears. We see as the apostle did, the hand, the gracious hand, of our Heavenly Father, of our Divine Master and Guide and Friend, and we go on our way rejoicing. We thank God and take courage.

2. But, taking a wider view, the words of our text may, perhaps, be not unfitly regarded as expressive of our feelings in regard to the land in which our lot is cast. We are told that it was a good land which God gave to his people of old, and it is in like manner a good land in which we dwell, and which the Lord our God has given to us. I have often thought that there is a remarkable similarity between the land of Canaan, as described in the Book of Deuteronomy, and our own land. "The Lord thy God," we are there told, "bringeth thee into a good land, a land of brooks of water, of fountains and depths that spring out of valleys and hills, a land of

wheat and barley, and vines and fig trees and pomegranates, a land where thou shalt eat bread without scarceness, thou shalt not lack anything in it; a land whose stones are iron and out of whose hills thou mayest dig brass." But, be this the case or not, it is a good land which the Lord our God has given us. Well indeed may it be so called. We have but to think of the extent and variety of its material resources; its fertility throughout a large part of it, and how it abounds in all the products of the forest, the mine and the sea; of the character of its population, diverse, it is true, in race, in religion, in temperament, but yet, on the whole, as peaceful, as happy, because for the most part enjoying the golden mean between poverty and riches, as intelligent, as God fearing as any people on the face of the earth; nay, more so, I believe, than most; of the nature of its instruction, combining liberty and order, and lastly, of its religious advantages. We have but to think of these and such like things to be convinced how well it deserves to be thus described. What then shall be our feelings with respect to it? They cannot, I think, be better set forth than in the text; they shall be feelings of thankfulness and of encouragement.

Let us not be misunderstood. Here, as well as elsewhere, there are two extremes against which we should be on our guard. There are those who tell us on the one hand in regard to the country's condition and prospect, that everything is as it should be, that everything is right. This is one extreme against which I would warn you. Good as our land is, it is far indeed from being the case that everything is right, that everything is as it should be and as it might be. There are not a few things among us which are fitted to cause the utmost solicitude and to awaken the most lively apprehension on the part of every lover of his country, things which need and which ought to be remedied. But there is another extreme which is as much to be deprecated, namely, that nothing is as it should be, that nothing is right, that the whole head is sick and the whole heart faint. Here, as elsewhere, the truth lies between, and is, I think, in the main, pointed out to us in the text. Far from living in a fool's paradise on the one hand or in an abandonment of hope on the other, conditions of mind which are in both cases utterly unreasonable and fatal to all true material progress and prosperity, let us feel when we contemplate our country's condition and prospects, even should there be not a little that is fitted to excite anxiety and apprehension, as the apostle felt when the brethren met him. Let us thank God and take courage.

3. Lastly, the text may be not unfitly, perhaps, applied to the Church to which it is our privilege to belong. The words of the text were much in my mind not long ago when attending the meetings of the Synod of the Maritime Provinces and of the General Assembly. Day by day as I watched and took part in the proceedings of those courts, the thoughts uppermost in my mind were those to which expression is given in the text, "Whom, when Paul saw, he thanked God and took courage."

How inspiring are the memories of our past history, and what grounds of thankfulness to God do we not there discover, and equally great are the grounds of thankfulness which are furnished by our present condition. How we have been made to take deep root and flourish in this land. But more than this has to be said. God has not only enlarged us, but He has given to us, and He is giving to us, more and more His Spirit as a spirit of power and of love and a sound mind. He is enabling us not only to keep the faith but to extend it and to witness for Him as the Master, not simply in our own land in all its extent, but to the uttermost ends of the earth. True it is, we make no high pretensions. We do not claim to be the Church of Christ in our land as some others do, but we do claim to be a Church of Christ and we rest our claim, as we are surely entitled to do, on the application to ourselves of the principle which our Lord lays down—"A tree is known by its fruits." The truth is, there is no Church in our land, and I believe there is no Church in the world, which has a clearer idea than our own of the great ends for which our Lord instituted His Church here upon earth, and is setting itself more intelligently and earnestly to accomplish them. As we think, then, of our Church's past history, as we contemplate its present condition, we have reason, much reason, to thank God; and if so, have we not equal reason to take encouragement and hope for the future. Doubtless, there is not a little to discourage us as we go forward to do the Lord's work. It is a great work, our powers are feeble, our resources are small, evil is hard to subdue and the time is short. But there is more, far more, to enhearten than to discourage. God has been with us. He is with us. He who has brought us so far will bring us farther, even to the end, and if God be for us who can be against us. Surely then on a sober review of our Church's condition and prospects, our feelings can find no better expression than in the words of the text. Like the Apostle, we should thank God and take courage.

REV. JOHN McNEILL being urgently called upon by the audience at the recent Free Church missionary meeting stated that he was more and more realizing that the foreign mission and the home mission were neither logical nor Scriptural; there was only one blood. He rejoiced that it was the purpose of Jesus Christ to redeem them by one blood, and to bring them home to one Father's home.



REV. THOMAS SEDGWICK, D.D.

## THE MODERATORS

(Continued from page 419.)

died suddenly, as he was paying a pastoral visit to one of his congregations. The name of Dr. Topp is inseparably connected with the history of the Presbyterian Church in Canada. He was a Free Churchman in the best sense of the term, and while faithful to his conviction as such, he took an active part in bringing about the union of the various branches of the Presbyterian Church in Canada, and no better testimony could be given to the value of his services in this respect than his unanimous election to the Moderator's chair of the Presbyterian Church in Canada at the second General Assembly in 1870. He had previously been unanimously selected by the Presbyteries as Moderator of the Canada Presbyterian Church.

REV. HUGH McLEOD, D.D.

REV. DR. MACLEOD, who has reached a patriarchal age, was born on the 23rd of April, 1803, and after a successful career as pupil and student he graduated as master of arts at the age of twenty three. He was licensed to preach the Gospel in 1831 and was ordained in 1833. He visited Canada in 1845 and was inducted at Mira, Cape Breton, in 1850. He became very popular and his ministrations and labours were onerous and arduous. His ability and worth were to some extent recognized in 1854 when the degree of Doctor of Divinity was conferred. Then followed a long period of successful service, when in 1877 the General Assembly elected him Moderator of the Church. As showing his activity in and devotion to his high calling it may be stated that he has been Moderator of Presbytery twenty times and of the Synod four times; he has preached upwards of six thousand sermons, baptized over two thousand, admitted to Church membership over twelve hundred and married over seven hundred couples. Dr. MacLeod's jubilee was celebrated in 1883. To-day he is hale and hearty. "Those that he planted in the house of the Lord shall flourish in the courts of our God. They shall bring forth fruit in old age."

REV. JOHN JENKINS, D.D.

REV. DR. JENKINS, a native of Exeter, England, has had a varied and eventful career in the Master's work. Educated at Radford College, Exeter, and Hoxton Theological Institution, London, England, he received ordination on the 6th of August, 1837. He immediately afterward went to India where he laboured for some time at Mysore as a missionary under the auspices of the English Wesleyan Missionary Society. He afterwards came to Canada and was stationed at Montreal where he established a reputation as a preacher of ability. At this time he published the "Protestant's Appeal to the Douay Bible" in which he founds his arguments in favour of Protestant doctrines on quotations from the Roman Catholic translation of the Scriptures. The book is ably written, and has done in its day good service to the cause of truth. In 1853 he became a minister of the Presbyterian Church in the United States, and for ten years was pastor of Calvary Presbyterian Church, Philadelphia. After the outbreak of the civil war he returned to England and after labouring for a time in the English Presbyterian Church he came again to Montreal and was in June, 1865, inducted to the pastoral charge of St. Paul's Church, one of the churches in the Synod in connection with the Church of Scotland. Of this Synod he was elected Moderator in 1869. To him belongs the honour of initiating in the Synod, in the following year, the movement which resulted in the general union of the Presbyterian churches as the Presbyterian Church in Canada. Of the General Assembly of this church he was elected Moderator in 1878. In the educational and missionary operations of the Presbyterian churches of Canada, Dr. Jenkins took an active and influential part. The Hymnal which is now in general use in the Church owes much of its excellence to the judgment and taste of Dr. Jenkins who was the senior joint convener of the committee to which its preparation was entrusted. He retired from the active duties of the ministry in 1881, and now resides in London, England, where he still takes a deep interest in the affairs of the church of Canada. He was married twice, first to Harriet, daughter of Mr. Geo. Shepatone, architect, and second, to Louisa, eldest daughter of the late Rev. John MacLennan, minister of Kilchrean, Scotland.

REV. WILLIAM REID, D.D.

He was born in the parish of Kildrummie, Aberdeenshire, Scotland, on 10th Dec., 1816. He was educated at King's College, Aberdeen, and there took his degree of M.A. in 1833. He was licensed to preach by the Presbytery of Fordeyce, of the Church of Scotland, May, 1839, and shortly after left for Canada. In January, 1840, he was ordained and inducted into the pastoral charge of Grafton and Colborne in the Presbytery of Kingston. In 1849 he was called to Picton, in the county of Prince Edward, where he remained until 1853, when he was removed to Toronto to take the position of general agent for the Ecclesiastical Schemes for the Presbyterian Church and editor of the Record. In 1873 he was Moderator of the Canada Presbyterian Church—the designation after the union of the Free Church with the United Presbyterian in 1861. In 1879 he was Moderator of the General Assembly of the Presbyterian Church in Canada—the name of the Church after the general union of the Presbyterian bodies which had taken place in 1875. For a long time he has been one of the clerks of the General Assembly as well as agent for the schemes of the Church in Western Canada. In 1848 he was married to Mary Ann Street, daughter of W. Street, Esq., of Devonshire, England. His youngest son, Rev. H. E. A. Reid, is pastor of Melville church and Stonville, and his youngest daughter is wife of Rev. J. McD. Duncan, Tottenham, Ont. He has long been connected with the Bible Society, of which he is a vice-president, and also with the Religious Tract Society.

In 1870 he received the honorary degree of D.D. from Queen's College, Kingston. For many years he has been engaged in the service of the Presbyterian Church of Canada and is well and favourably known to both ministers and members of that Church all over the Dominion. Dr. Reid has been a model manager of the finances of the Presbyterian Church. While several other bodies suffered severely by the failure of banks, Dr. Reid did not lose one dollar of the funds committed to his care, but by his fore-sight and promptness always secured the funds when danger threatened. He well deserves the confidence of the Church, and it is hoped that he will be spared for some years to take charge of her funds.

REV. DONALD MACRAE, D.D.

REV. DR. MACRAE is a son of the manse. From 1827 to 1844, his father was minister of East River congregation, N.S., in connection with the Church of Scotland. In the latter year he returned to Scotland and became minister of the parish of Killearnan and subsequently of the parish church of Stornoway. His son, Rev. Dr. MacRae, was ordained in July, 1856, and was for two years pastor of East River congregation and afterwards of a congregation in Newfoundland. For many years he has been the minister of St. Stephen's Church in St. John, N.B. He is a vigorous preacher, and is deservedly much esteemed by his congregation. His services to the Church have been many and important in various departments. He has been an especially useful member of the Hymnal Committee. He was called upon to fill the Moderator's chair in the General Assembly of 1880.

PRINCIPAL MACVICAR, D.D., LL.D.

DR. MACVICAR was born near Campbelltown, in the peninsula of Cantire, Argyllshire, Scotland. Early in life he came to Canada with his parents, who settled in Kent County, Ontario. His education consisted of schooling by a private tutor, who prepared him for the Toronto Academy, from which he passed to the University and then to Knox College in the fall of 1855. He was a brilliant student and early in the course of his studies gave promise of the eminence which he in after life so eminently attained. In 1859 he was licensed to preach the Gospel by the Presbytery of Toronto, being engaged in Mission work in Collingwood the previous year. Calls from vacant congregations—Collingwood, Erin, Brantford, Toronto—poured in upon him, which he refused, and accepting one from Knox Church, Guelph, his pastorate of which only lasted one year. He accepted a call, and in 1861 was inducted to be successor to Dr. Donald Fraser, as minister of Cote Street Free Church, Montreal, when Dr. Fraser left for Marylebone Presbyterian Church, London. In this pastorate Mr. McVicar continued for nearly eight years, until in 1868 he was appointed by the Assembly as Professor of Divinity in the Presbyterian College, Montreal, in which, at the time as a writer says, there were no students, no money, no building. It was a college only in charter. But the call was from the Divine Master, and it was accepted in faith; and in like spirit the work was begun and continued. For four years he was the only professor; and a room in the basement of Erskine Church—traditionally known to the present generation of students as "the collar"—was their only academy. Now, the stately and commodious pile of buildings that adorn the mountain slope adjoining McGill University on the west side would do credit to any Church. The library contains some of the rarest and most valuable theological books on the continent. Its dining hall, lecture rooms, dormitories for seventy students; besides the Principal's residence and convocation hall (the gift of Mr. David Morrice)—make up one of the best appointed and most desirable of modern college residences. The staff, now consists of four professors and four lecturers, besides a classical and mathematical tutor resident in the buildings, about two hundred students have passed from its hall into the ranks of the ministry. His services to the cause of education have been repeatedly acknowledged in public; and his educational works are well known, being used in the schools of both the provinces of Ontario and Quebec. In 1876, he lectured to the Ladies' Educational Association of Montreal on Logic and in 1878 on Ethics. During the session of 1871, he was lecturer on Logic in McGill University. The University of Toronto conferred upon him the degree of LL.D. in 1870; and in 1881 he was chosen Moderator of the General Assembly of the Presbyterian Church of Canada, an office for which his business tact and courtesy eminently qualified him.

REV. WM. COCHRANE, D.D.

DISRAELI's famous saying "keep your eye on Paisley" is as true of the eminent men "old Seestu" has produced, as of the public-spiritedness which made the town a political barometer. If Dr. Cochrane does not owe his distinguished success to the fact that he was born in Paisley, he, at all events, did not want the stimulus of example from his connection with the burgh. There he was born in 1831, but his father was from Dalry, Ayrshire, sprung from the same family root as that of Earl Dundonald, the famous seaman. From Arran of the hills and the life-giving ozone, came his mother, possessing the marked Celtic characteristics which she transmitted to the subject of this short sketch in no small measure. His career as a student was bright and successful. His university course began in Glasgow and ended in Hanover College, Indiana, where he graduated within 1857 with the highest honours. He studied theology in Princeton under Drs. Hodge and Alexander, and having been duly licensed he was ordained to his first charge in Jersey city in 1859. Brantford claimed him in 1862 and there he has since remained. He holds the degrees of M.A. and D.D., from Hanover College. His life has been a busy one and he has been highly appreciated and honoured for his work. He has been clerk of Presbytery, clerk of Synod, and for about twenty years convener of the Home Mission Committee of the Church. He occupied the highest honour in the gift of the Church in 1882. His name is indissolubly associated with an institution of which he may well be proud.

the Brantford Ladies' College, which he founded in 1874, and of which he is the honoured governor and lecturer in philosophy.

REV. JOHN M. KING, D.D.

The popular principal of the Manitoba College was brought up in his youth in connection with the United Presbyterian Church of Scotland, and was licensed to preach by the U. P. Presbytery of Edinburgh. His native place was Yethorbury, a village at the foot of the Cheviot Hills. His *alma mater* is Edinburgh, whose degree of M.A. he won with great distinction. In his theological studies he was directed by men whose names are still household words in Scotland—Principal Brown, Professors Eadie, McMichael, Lindsay and Harper. He also attended lectures at Halle and Berlin, where Muoller, Thobuck and Roediger hold forth. He was sent to Canada by his Church in 1850, and for twelve months he laboured among the mission stations of the U. P. Church. His first charge was Columbus, in the Presbytery of Whitby, occupying the pastorate there from 1857 to 1863. Then he came to Toronto and took up the congregation of Gould street, now St. James square congregation, where he ministered for over twenty years. His work in this charge was known throughout the Church and the singular success which marked his occupancy will long be remembered. He was elected Moderator of Assembly in 1883. He was one of the members of the Home Mission Committee at its formation. He was a valued examiner of Knox College and a valuable member of Presbytery. As head of the Manitoba College he does service of a most arduous and responsible character to the Church of Christ, and success is still attending his efforts.

REV. PROF. WM. MACLAREN, D.D.

The subject of this too short a notice holds the chair of the Systematic Theology in Knox College, having being in his day a student of the same institution as well as of Toronto Academy and Toronto University. He was ordained in 1853, his first charge being Amherstburg. Thence he accepted a call to Boston, Mass., returning to Canada he accepted a call to Belleville, then to Ottawa where he occupied the pulpit of Knox Church. From there he was appointed lecturer on Apologetics in the Presbyterian College, Montreal, and in the following year he was appointed to the chair of Systematic Theology in Knox College. He holds his degree of D.D. from Queen's College. For a long period he occupied the position of convener of Foreign Mission Committee of the Church, and in 1884 was elected Moderator of Assembly. Dr. MacLaren is still in the vigour and strength of manhood and his services to the church are placed at a high estimate by those who know best his untiring interest in her concerns. Sound to the core, able and scholarly, he is highly esteemed as a professor, instructive as a preacher, and sagacious as a counsellor. He was born in the township of Tarbolton, in the county of Carleton, Canada, in 1828.

REV. ALEXANDER MACKNIGHT, D.D.

DR. MACKNIGHT, Moderator of the General Assembly for the year 1886-8, was born in Ayrshire, Scotland, in 1825. He received his Arts education at Glasgow University, and his Theological at the New College, Edinburgh. He was licensed by the Free Presbytery of Ayr, in 1850. In response to a request of the Synod of the Free Church of Nova Scotia addressed to the General Assembly of the Free Church of Scotland, for assistance in the College at Halifax, Dr. MacKnight was sent out in 1855, and immediately commenced teaching Hebrew in the Free College, Halifax. Concurrently with his work in the college, he was pastor of St. James' church, Dartmouth, from January, 1857, to September, 1868. At the last named date he resigned his pastorate that he might give his whole time to his chair, which was enlarged to include Exegetics. In 1871, on the retirement of Dr. King, he was transferred to the chair of Systematic Theology, and elected to the Principalship of the College, which position he still holds. Dr. MacKnight is one of the most lovable of men. Gentle and generous, kind, courteous and obliging, he is beloved by all who know him. His mind is singularly clear and comprehensive in its grasp. Dr. MacKnight is a born student—study is his delight. His scholarship is large and thorough. His reading is extensive; and while it is mainly in the line of his own studies, he is abreast of the times in all matters of current interest. His preaching is fresh and fervent, edifying and comforting. His theology is Biblical. No man has a higher regard for the Subordinate Standards of the Church, or expounds them more fully and sympathetically, but his ultimate appeal is "to the law and to the testimony." He is properly conservative and at the same time properly liberal. He accepts truth, come from what quarter soever it may. If the old saying be correct, "pectus facit theologum," Dr. MacKnight is a good theologian. His spirit is as devout as his mind is clear. He bows humbly to the authority of God's Word, while, at the same time he is diligent in studying everything that bears upon its fuller and clearer elucidation. Dr. MacKnight has rendered invaluable service to the Presbyterian Church in the Maritime Provinces; and the earnest prayer of all his brethren, and particularly of all his students, is that he may be spared to a good old age to continue the work for which he is so well fitted by gifts, attainments and graces.

REV. JAMES K. SMITH, M.A., D.D.

DR. SMITH is one of a family of ministers, having had three brothers who were set apart for the ministry. He is a native of Aberdeen and went through the famous grammar school under the celebrated Dr. Melville. His arts course was at Marischal College, Aberdeen, where he graduated as master, and of which he was a scholar. After a short time devoted to medical studies he entered the Free Church Theological Hall at Aberdeen, where he spent three sessions and finished at Edinburgh under Drs. Chalmers, Cunningham, and Duncan. He visited friends in Canada and in 1853 was ordained to the Free Church, Ramsay. In 1856 he became pastor of the first church in Brockville, and in 1866 he succeeded Dr. Bayne and Dr. Thomson in Galt. In 1872 he took charge of the

newly formed congregation at Fort Massey, Halifax, remaining there until he returned to his old congregation in Galt a second time. There he remained until he went to the Pacific coast, entering for a brief season the Presbyterian Church in the United States. Since his return to Canada he has been labouring successfully in Port Hope, his present field. In 1880 he became Moderator of the Church. He has been a man of singular zeal, possessing a ready eloquence, and pulpit power. He has been essentially a minister of the Word, and his evangelical zeal has been owned in remarkable manifestations of spiritual blessing and the ingathering of souls. He was born in 1827.

REV. ROBERT FERRIER BURNS, D.D.

REV. R. F. BURNS, D.D., is a native of the town of Paisley, Scotland, where he was born on the 2nd December, 1826. His father, Dr. Robert Burns, was an enthusiastic Free Churchman, and an ardent friend of the Colonies, when he came to Toronto in 1843 his son, Dr. Robert Burns was for many years closely identified with Knox College, and with the progress of Presbyterianism in Canada, and no man was more widely or favourably known not only in Ontario but throughout the sea provinces. Young Mr. Burns completed his theological curriculum when but seventeen years of age; and he was settled in his first charge at Kingston when scarcely twenty years old. He continued at Kingston eight years, and then accepted a call to St. Catharines, where he exercised his ministry for twelve years. From St. Catharines he was called to Chicago where he remained three years. He then accepted a call to Lagauchetiere street church, Montreal, the congregation which has since become Crescent street church. From Montreal he was called to Fort Massey Church, Halifax, where he ministered for eighteen years. In the beginning of 1892 he was taken seriously ill. In the spring of the year he with his family removed to Scotland, and more recently to a suburb of London. Dr. Burns received the degree of Doctor of Divinity while in Chicago—from Hamilton College, New York. He was in 1887 unanimously elected Moderator of the General Assembly of the Presbyterian Church in Canada. It was this year the Assembly met at Winnipeg, and Dr. Burns discharged admirably the duties of that most interesting occasion. He was equal to every emergency, and acquitted himself in a manner that won the admiration of all. At the conclusion of the Assembly he with about eighty others crossed the Rockies and visited Victoria and New Westminster. No one could more thoroughly enjoy the magnificent "outing." Dr. Burns has been an admirable platform orator; he wielded the pen of a ready writer; he was always in demand at the dedication of churches, and at great missionary meetings. He was for many years President of the Presbyterian College Board, Halifax, and rendered invaluable service to the College in increasing its funds. He was closely identified with the whole work of the Church. He was a public spirited citizen and reckoned nothing human alien from him.

REV. W. T. McMULLEN, D.D.

REV. WILLIAM THOS. McMULLEN was born near Newbliss, County of Monaghan, Ireland, on Sabbath, January 9, 1831. His blood is of the true blue Presbyterian kind. His father, Mr. Archibald McMullen, and mother, Mary Jane Moorhead, were devotedly attached to the doctrines and polity of Presbyterianism. Both his grandfathers were Presbyterian elders. Several of his relatives on his mother's side, were well known ministers of the Irish Presbyterian Church. To his mother, however, Mr. McMullen owes more than to all his other relatives. She was a woman of strong faith and an earnest student of her Bible. In 1843 Mr. McMullen's parents emigrated to Canada and settled in Fergus. Having spent four or five years under Mr. McQueen, in Fergus school, during which he began the study of Latin, young McMullen left school and took private lessons from his pastor, Dr. Smellie, and afterwards from Dr. Mair, pastor of St. Andrew's church, Fergus, who taught a class of young men preparing for college. In 1849 he entered the college and pursued his literary studies in the Toronto Academy and in Toronto University. His theological studies were pursued mainly under Dr. Willis. Having finished his college course in 1856 Mr. McMullen was soon afterwards licensed, and on the 5th of November of the same year was ordained and inducted into the pastoral charge of Millbank, in what is now the Presbytery of Stratford. Here he laboured for about three years. Early in 1860 he was called to Knox Church, Woodstock, his present charge, and, accepting the call, was inducted on the 19th of April. Under his ministry Knox church has steadily grown in numbers, liberality and influence, until it ranks among the first in the denomination. He has been clerk of the Presbytery of Paris since 1878, and was elected Moderator of the General Assembly in 1888, received the degree of D.D. from Knox College in 1889; and has been many years convener of Assembly's committee on Sabbath Observance. He took an active part in the movement for introducing the Bible into the public schools of Ontario and was chairman of the conference representing the Anglican, Methodist and Presbyterian Churches to interview the Government on the subject, the result being the volume of Scripture Readings now in use in the Public and High Schools of the Province. In April, 1889, Dr. McMullen had the honour of presiding at a Conference in Toronto on Christian Unity, by representatives of the Anglican, Methodist and Presbyterian Churches of the Dominion. His only brother is representative of the County of North Wellington in the House of Commons, Ottawa.

PRINCIPAL GRANT.

PRINCIPAL GRANT is to-day one of the best-known men in Canada, and no one who has heard him in Church courts, or elsewhere, needs to be told that he is one of our strong men. Better than that, we may consider him, as a preacher and publicist, in a great measure representative of the higher, purer and more generous life of "this Canada of ours." Patriot as he is, however, it is questionable which is the stronger, his devotion to the best interests of his native country, as he understands these, or his passionate love for the noble



traditions of his Scottish fatherland, and of the British empire, whose integrity he so staunchly upholds. He comes of the fine old Celtic stock, almost unequalled when its enthusiasm and intensity are blended, as in his case, with an infusion of Anglo-Saxon breadth, energy and common-sense. Like many others of our leading men, he strengthened his moral muscle by fighting his way through adverse circumstances to the educational advantages which were not then so easily attained as they are now. A native of the celebrated county of Pictou, Nova Scotia, he went from his quiet country home to study for the ministry at Glasgow University, after having won honourable distinction in his preliminary course at the Seminary, not only in the prescribed studies, but in the athletic sport of foot-ball, in which he still takes a lively interest. While in Glasgow, he came under the personal influence of the large-hearted Norman Macleod, and also became a missionary worker among the inhabitants of the closes and wynds of the old city—learning lessons which have been most valuable to his after-life. Though Scotland had naturally many attractions for him, his heart and duty called him back to Canada—his first charge being the quiet country parish of Georgetown, Prince Edward Island, from which he was soon called to the pastorate of St. Matthew's Church, Halifax—one of the oldest congregations in the Dominion. Here his gifts as a pulpit orator were soon recognized—his young men, especially, were attracted by the force, directness and reality of his preaching—while his charge grew and prospered, so that a new church was built during his term of office, and his relations with his flock were so happy that it was a real pain when a call that he could not ignore induced him to enter on a new and still more important field of labour.

It was in 1877 that he accepted, at the unanimous request of the Trustees, the principalship of Queen's University. How that University has prospered under his care is familiar to all who know her history. At the time of Principal Grant's accession, the number of students was under two hundred all told, with but eight or ten professors in the Arts and Theological faculties. Now, there are between four and five hundred students in all the faculties, with about twenty professors in the Arts and Theological departments, in addition to be about the same number of professors and lecturers in those of medicine and law.

It need hardly be said that he is in the best sense of the word, a progressive man, in touch with the needs and problems of the day. In the pulpit he prefers conversational directness, to the rhetorical and ornate style which generally goes over the heads of the audience. He is not afraid of plain speaking—preferring forcible appeals to heart and conscience to theological disquisitions—and valuing only the vital religion which is the root of right feeling and right action, he has no respect for "profession" without fruit. Whether we agree or disagree with him as to any given points, we can scarcely fail to sympathize with his general aims and principles, and to accord to him the merit of decided convictions and the courage to express them. Especially, must every true lover of his country sympathize with his earnest appeals for the purification of our political life, and the promotion of a high and healthy tone of public opinion inspired by the righteousness which alone exalteth a nation.

REV. JOHN LAING, D.D.

THE Rev. John Laing was born near the village of Milton, in Easter Ross, on the 24th of March, 1828. His father was at that time factor for Lady Hay McKenzie, of Cromarty House. His mother was Isabelle, second daughter of John Thomson, Esq., of Prior Letham and Waterlous, near St. Andrew's, Scotland; who was during the French war a contractor for the navy and accumulated a large fortune. The Thompsons are an old family of "the Kingdom of Fife." The early education of Dr. Laing was received in Edinburgh at the High School, chiefly under the distinguished teachers Drs. Ripple and Carson. He held the second highest place in the rector's class in 1842. The following year the family emigrated to Canada and settled near Dunville in the Eastern Townships. In 1848 Dr. Laing came to Toronto and attended Knox College; he also took certain classes in King's College and afterwards at University College. He had taught before coming to Toronto in the common school with success, and from 1849 to 1854 he continued to teach in Knox Academy, and as tutor in Knox College, also teaching the Hebrew classes. He obtained the degree of B.A. from Victoria College, Cobourg, in 1871, and the Master's degree in course. In 1833 Rutgers College, New Jersey, conferred on him *honoris causa* the degree of Doctor of Divinity. In educational matters, as superintendent and as examiner on County Boards, and in Victoria and Knox Colleges he rendered long continued and valuable service until the year 1890. In the public discussion of educational questions as far back as 1861, when the Colleges' endowment question and the Separate School questions were before the country, he contributed many valuable papers, and since he has publicly shown a deep interest in such matters. The question of religious instruction in the Public Schools in Ontario also found in him its earliest and strongest advocate.

He was ordained to the ministry at Scarboro in 1854. There he laboured with great success for five years and a half. Finding the work there too great he accepted a call to Cobourg in 1859, where he remained for twelve years. He spent one year in Ottawa where he opened the Ladies' College, now known as Coligny College. He was called to Dundas in 1873, where he still labours, honoured and beloved by his people and enjoying the confidence and respect of the general public.

Dr. Laing has strong convictions and when he feels called upon does not hesitate to express them publicly. He has taken a fair share in the controversies in Theology, Church Polity, and in Religious-political discussions during the last forty years. Some papers from his pen have also found their way into theological reviews and magazines. In 1877 a pamphlet on the "Second Coming of the Lord" was published by him. Dr. Laing was Moderator of the General Assembly in 1890. In the local Synod he was also Moderator, and is recognized

there as a most useful member. In his own Presbytery he has been clerk for eighteen years. His knowledge of ecclesiastical law and usage is such that he was appointed to serve as one of the committee which compiled the Book of Forms; and he acted as editor of the last edition of that book. His connection with the Home Mission work began with the framing of the present scheme in 1862. He was convener until 1871, when the work passed into the hands of Dr. Cochrane, and has since been conducted on the original lines. Dr. Laing has, however, been kept by the Assembly connected with that work ever since.

REV. THOMAS WARDROPE, D.D.

DR. THOMAS WARDROPE was born in Ladykirk, Berwickshire, Scotland, in May, 1819, and began his studies for the ministry in Edinburgh under Pillans and Dunbar. His father, also a Rev. Thomas Wardrope, was a licentiate of the Church of Scotland, and for years taught the parish school of Ladykirk. From him he learned those habits of correct speech which never fail him even in the most critical situations. In 1834 the family came to Canada and settled in the township of Flamboro', then a wilderness. In 1842 he entered Queen's College, Kingston, and after the Disruption of 1844, taught for some time the Grammar School of Bytown, now Ottawa. In 1846 he was ordained and inducted pastor of Knox Church, Bytown, in which charge he remained for fourteen years. During these years his actual parish was the Ottawa valley. Like many of the founders of the Free Church, the youthful pastor of Knox church, Bytown, greatly enjoyed a good preaching tour. In 1869, Dr. Wardrope was translated to Chalmers' church, Guelph, his present charge. His pastorates have been few but his honours have been many. In 1858 he was appointed Moderator of the Synod of the Presbyterian Church of Canada; from 1873 to 1877 he was Convener of the Assembly's Committee on the State of Religion; from 1883 until last year he was Convener of the Assembly's Foreign Mission Committee, and during his term of office was privileged to see the work under his charge greatly extended and the missionary spirit of the Church quickened. A short time after the Union of 1875 the degree of Doctor in Divinity was conferred upon him by the authorities of Queen's University, an honour as deservedly won as it is worthily worn. His election to the Moderator's chair was made unanimous, and it is safe to say that few elections to the highest place in the gift of the Supreme Court were ever more heartily endorsed by the people of Canada.

REV. WM. CAVEN, D.D.

WM. CAVEN was born in Wigtonshire, Scotland, on the 26th December, 1830. His father, a man of more than average intelligence, and of much amiability and gentleness of disposition, was a school teacher. In uprightness of character, conscientiousness and firm adherence to principle, Dr. Caven's father was one who commanded the respect of all who knew him. If the Principal of Knox College owes much to his father, he is no less indebted to his mother, whose excellence of character was strongly marked. The Caven family left their Scottish home in 1847, exchanging the neighbourhood of the Solway Firth for the banks of the Avon, in Perth County, Ontario. Here in comparative seclusion, the studious youth passed an important period of his life. Strange to say he did not find his way to academic distinction, for he was not an alumnus of any university. In his case the lack was equally compensated for by the advantages he enjoyed. He belonged to the branch of the Church in Canada known down to 1861 as the United Presbyterian, which in that year merged with the Free Church into the Canada Presbyterian, and subsequently united with the Church of Scotland in 1875, embracing within its fold most of the Presbyterianism of British North America. Principal Caven completed his educational course in 1852, and in October of that year was ordained to the ministry at St. Mary's where he laboured with great acceptance for fourteen years. In 1866 he was unanimously chosen to fill the chair of Exegetical Theology in Knox College, of which institution, on the retirement of Dr. Willis, he was appointed Principal in 1873. Two years later, Queen's University bestowed on him the honorary degree of Doctor of Divinity. In the same year he was chosen Moderator of the General Assembly which met in Montreal and at which the reunion of Canadian Presbyterianism was consummated. He was President of the Ontario Teachers' Association in 1887, and was appointed by the Ontario Government a Member of the Senate of Toronto University. Dr. Caven took an active interest in the formation of the Presbyterian Alliance, generally known as the Pan-Presbyterian Council, and has been one of the prominent members of all the Councils yet held; in that at Edinburgh in 1877, Philadelphia in 1880, Belfast in 1884, and at London in 1888, and in Toronto in 1892.

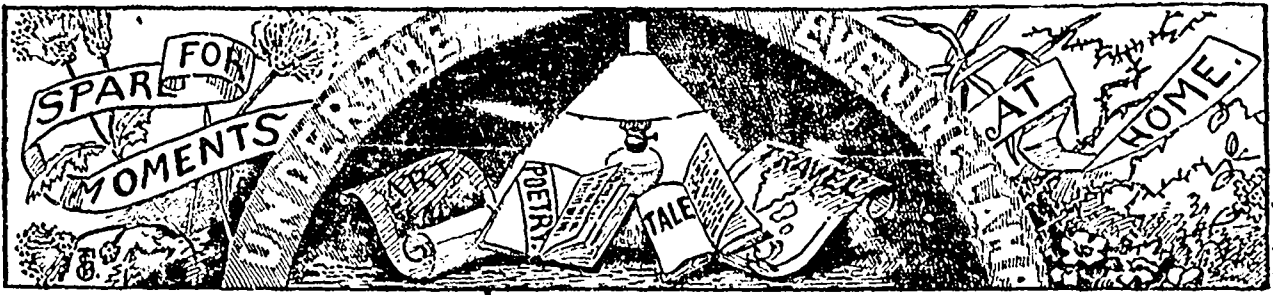
REV. THOS. SEDGWICK, D.D.

Was born at Aberdeen, Scotland, May 5th, 1838, being the eldest son of the late Dr. Sedgwick, of Musquodoboit, N. S. and brother of Mr. Justice Sedgwick of the Supreme Court of Canada. He was educated at the Grammar School and University and King's College, Aberdeen, and at the Divinity Hall of the United Presbyterian Church of Scotland and the Presbyterian Church of Nova Scotia. He was ordained Sept. 19th, 1860, as minister at Tatamagouche, N.S., where he has ever since remained. He is married to Christina, daughter of Roderick Macgregor, of New Glasgow, N.S., and granddaughter of Dr. James Macgregor, the apostle of Presbyterianism in Eastern Nova Scotia. He was Presbytery clerk for nearly thirty years and is now clerk of the Synod of the Maritime Provinces, and was Moderator of the Synod in 1885. He received in 1893 the degree of Doctor of Divinity from the Presbyterian College, Halifax, being the second on whom the College conferred this degree since it obtained the power some ten years ago. At the meeting of the General Assembly at Brantford last summer, Dr. Sedgwick was elected Moderator of the Church, which position he now occupies and adorns.



COMRADES.





## The Sabbath.

As a child I could bear great pain when my father was leaning over me, or had his arm about me; how much nearer my soul cannot Thy hand come! — *Geo. MacDonald.*

### SORROW AND SIGHING SHALL FLEE AWAY.

Mourning and gladness, sorrow and giving of thanks — we shrink, even the youngest of us, from mingling these things; we do not like to look out of the window, on the day of feasting, and see the funeral carriages in the street.

Yet God is always placing these two, the dark and the light, side by side in our lives. Every day, every hour, has its joy and its sadness. In the little daily happenings of your life, in school, in the shop, at home. No day passes when we do not feel a touch of the shadow that fell upon Calvary eighteen centuries ago, and a ray of the sunlight that makes the gladness of Easter Day.

Why does our Father let us be so tossed and driven on the waves? Why do we see upon little Dot's cheek, even while her happy laugh is in our ears, the tear that has not dried since she wept over her broken doll? Why must death and sin thrust themselves into the serene pleasures of our lives? Why in a world where Christmas and Thanksgiving and Easter are so welcome, does He wish us still to take the bread and the wine, in remembrance of His body which was broken, His blood which was shed for us?

All that God thinks for us, plans for us, has in store for us, we cannot tell; but I think we may be sure of one thing: whatever seems the darkest, the saddest, the hardest to bear, is but the preparation for a greater joy; it is but the shadow which promises the very light that makes it.

Golgotha, the cross, the cruel nails, the agony of Jesus through those awful hours — these sufferings were the forerunner of the world's great Easter Day. Every Golgotha has its garden of the Resurrection, every night of mourning its Easter dawn — through Him, who brought life and light into the world, who suffered on Golgotha, who rose again, who lives, and abideth with His own always, even unto the end of the world. — *W. B. A.*

### THE BLIND LAMB.

'Twas summer, and softly the ocean  
Sang, sparkling in light and heat,  
And over the water and over the land  
The warm south wind blew sweet.  
And the children played in the sunshine,  
And shouted and scampered in glee  
O'er the grassy slopes, or the weed  
strewn beach,  
Or rocked on the dreaming sea.

They had roamed the whole bright  
morning,

The troop of merry boys,  
And in they flocked at noontide,  
With a clamor of joyful noise.

And they hote among them, gently,  
A wee lamb, white as snow;  
And, "O mamma, mamma, he's blind!  
He can't tell where to go.

"Look, how he falls over everything!"  
And they set him on his feet,  
And aimlessly he wandered,  
With a low and mournful bleat.  
Some sign of pity he seemed to ask,  
And he strove to draw more near,  
When he felt the touch of a human hand,  
Or a kind voice reached his ear.

They tethered him in a grassy space  
Hard by the garden gate  
And with sweet fresh milk they fed him,  
And cared for him early and late.  
But as the golden days went on,  
Forgetful the child grew;  
They wearied of tending the poor, blind lamb,  
No longer a plaything new.



And so, each day, I changed his place  
Within the garden fence,  
And fed him morn, and noon, and eve,  
And was his Providence.  
And he knew the rustle of my gown,  
And every lightest tone,  
And when he heard me pass, straightway  
He followed o'er stock and stone.

One dark and balmy evening,  
When the south wind breathed of rain,  
I went to lead my pet within,  
And found but a broken chain.  
I called aloud and listened,  
I knew not where to seek;  
Out of the dark the warm wet wind  
Blew soft against my cheek.

And naught was heard but the sound of waves  
Crowding against the shore.  
Over the dewy grass I ran,  
And called aloud once more.  
What reached me out of the distance?  
Surely a piteous bleat!  
I threw my long dress over my arm,  
And followed with flying feet.

Down to the edge of the water,  
Calling again and again,  
Answered so clearly, near and more near,  
By that tremulous cry of pain!  
I crept to the end of the rocky ledge,  
Black lay the water wide;  
Up from among the rippling waves  
Came the shivering voice that cried.

I could not see, but I answered him;  
And, stretching a rescuing hand,  
I felt in the darkness his sea-soaked wool,  
And drew him into the land.  
And the poor little creature pressed so close,  
Distracted with delight,  
While I dried the brine from his dripping fleece,  
With my apron soft and white.

Close in my arms I gathered him,  
More glad than tongue can tell,  
And he laid on my shoulder his pretty  
head,  
He knew that all was well,  
And I thought, as I bore him swiftly  
back,  
Content, close folded thus,  
Of the Heavenly Father compassionate,  
Whose pity shall succor us.

I thought of the arms of mercy  
That clasp the world about,  
And that not one of His children  
Shall perish in dread and doubt;  
For He hears the voices that cry to Him,  
And near His love shall draw;  
With help and comfort He waits for us,  
The Light, and the Life, and the  
Law.

— *Celia Thaxter.*

## GOLDEN THOUGHTS

In confidence and quietness shall be your strength. — *Isa. 50:15.*

Every temptation to evil temper which can assail us to-day will be an opportunity to decide the question whether we shall gain the calmness and rest of Christ, or whether we shall be tossed by the restlessness and agitation of the world. — *F. W. Robertson.*

God reaches us good things by our own hand. — *Ruskin.*

We can never realize our depth in sin until we try to realize what we might have been in the Father's house if we had only stayed at home with Him. — *Phipps.*

The path of the just is as the shining light that shineth more and more unto the perfect day. — *Por. iv. 18.*

It is sin that brings dread, and darkness, and despair; there is light and blessedness for us as soon as we cast it off. — *George Eliot.*

## Church News.

### In Canada.

Rev. Dr. BARCLAY, Montreal, was reported ill with grippé last week.

Rev. D. ROBERTSON, assistant at Knox church, Hamilton, has accepted a call to Knox church, London East, Ont.

Rev. J. C. TOLMIE, of Brantford, has been inducted into the pastorate of St. Andrew's Presbyterian church, Windsor.

THE Presbyterian Witness draws attention to the fact that the Presbytery of Inverness, N.S., is greatly in need of the services of Gaelic speaking ministers.

A UNION thanksgiving service was held in George street Methodist church, Peterborough, on the 23rd ult. All the Baptist, Methodist and Presbyterian clergymen of the town were present, each taking some part. The sermon was preached by Rev. A. MacWilliams.

Rev. A. MACWILLIAMS, of St. Andrew's, Peterborough, has completed a course of four sermons on temperance, that were listened to by specially large congregations. These discourses were reported in full by the local papers and so have reached thousands, and will be instrumental in securing many votes for prohibition.

In his sermon on the morning of Sabbath last, Rev. W. T. Horridge, St. Andrew's, church, Ottawa, said that the great practical problem of the religious world was to bring harmony out of the strife which from century to century had rent asunder the two great branches of the Christian Church. "The ideal religion," he said, "is found neither in Protestantism nor in Catholicism, but in a union of the two, which will make us Protestant-Catholics and Catholic-Protestants. We have no right to restrict the title of brother simply to those who echo our opinions and pronounce our shibboleths. Protestant protective associations, with all the mischievous results which are apt to follow them, will not be needed if we learn to combine unswerving faith with fervent charity. We must beware of using the word brother as a cant phrase which has no heart in it. Unhappily, this is sometimes done, and, as a consequence, earnest men keep the 'brothering' fraternity at a respectful distance."

THE Presbyterians of Glenarm arrived at a very pleasant and happy era in their history on the 26th of Nov., when their beautiful new church was opened for divine service. Professor McLaren, of Knox College, Toronto, conducted the dedicatory services, preaching in the morning at 11 a.m. and in the evening at 7 p.m. The church was literally packed with attentive and appreciative audiences at both services, and they were not disappointed in their expectations. Dr. McLaren fully sustained his reputation of being in the front rank of the sound evangelical preachers of the day. An overflow meeting was ministered to in the Methodist church close by, by Rev. D. D. McDonald, of Eldon. At 3 p.m. Rev. A. Ross, of Clinton, who has few equals as an expostulator of Scripture, preached in the new church to a large number of Highlanders in the Gaelic language, while short addresses were delivered by Prof. McLaren, Revs. McAulay, of Woodville, and McDonald, of Eldon, in the Methodist church. The neighbouring congregations closed their churches for the day in order to allow the people to attend these interesting services. On the following Monday evening an old-fashioned tea meeting was held. Tea was served in the old church, and congratulatory addresses were delivered in the new church by several members of Presbytery—Rev. M. McKinnon, of Fenelon Falls; Rev. R. Johnston, Lindsay; Rev. D. D. McDonald, Eldon, and the pastor, Major Hughes, M. P., of Lindsay; T. Southon, chairman of building committee, and C. N. McDonald, on behalf of ladies' committee. Excellent music was rendered during the evening by our own choir (no foreign importations) of over 20 voices. Notwithstanding the driving wind and rain which prevailed all the

evening, the crowd was immense; every inch of available space was filled, and yet not over two-thirds of the people could get even standing room. \$230 was realized from Sabbath collections and tea meeting proceeds. The church is built of white brick, 60 x 40 ft., neatly finished inside in ash, heated with one of Gurney's hot air furnaces, with a seating capacity of 450 or 500; cost, with site, about \$4,200. The pulpit furniture is of quartered oak, finished in dark crimson plush. The carpet, matting, chandeliers, etc., are all of the very best quality, windows of stained glass, with frosted centro lights, and last, but not at all least worthy of mention, is the fact that practically this pretty, neat, comfortable church is opened free of debt, as the trilling amount unpaid is more than covered by subscriptions payable on the 1st Feb., 1894. The congregation has also completed an extensive line of solid, substantial sheds, capable of sheltering 58 teams, all paid for, cost about \$600. The Ladies' Committee acknowledge with thanks the following valuable donations to the church from old members of the congregation: 1. A beautiful pulpit Bible from the McPherson sisters, of Toronto. 2. A very handsome eight-day clock from the Islay section Sabbath school. 3. A set of collection plates (oak) from Mr. D. McEachern, Toronto. 4. A gold-lined silver baptismal bowl from Junior Endeavor Society. 5. Table linen and napkins for communion service from the Y.P.S.C.E.

### The Presbytery of Halifax.

THE December meeting of the Presbytery of Halifax was held in Chalmers' Hall, Halifax. Mr. John Murray, Moderator, in the chair. The catechists' reports (10) were considered and passed. In almost all cases the balances due, to be paid by the H. M. Board, are smaller than in previous years. The Presbytery expressed its satisfaction with the work done by the young men. The clerk was instructed to secure an ordained missionary for the congregation of Waterville and Lakesville, if possible. Mr. Dunstan was appointed to moderate in a call at Bedford, at an early day. Mr. Gordon, as representing the Foreign Mission Board, called the attention of the Presbytery to the debt resting on the Foreign Mission fund and requested brethren to consider at what time and at what manner they can best move for its reduction and liquidation. The sum of \$1950 asked from this Presbytery by the Augmentation fund committee was allocated among the different congregations very much as last year—the largest allocation to one congregation being \$275, and the smallest \$10. Messrs. Gordon, McMillan, McPherson, Fowler, Stewart, Gandier, Fraser, Robert Murray and the clerk were appointed a committee to consider the remit of Assembly and the proposed changes in the Hymnal and report to next meeting. The next meeting was appointed to be held in Chalmers' Hall, Halifax, on Tuesday, Feb. 5th, 1894, at 10 o'clock in the forenoon. As far as possible the Presbytery will deal with the remits of Assembly at that meeting. Sessions will oblige by sending for the proceedings of the Assembly, the Blue book for 1893, which they will find at Mr. Morrison's office, Duke St., Halifax. A. SIMPSON, Clerk.

### Presbytery of Glengarry.

THE Presbytery of Glengarry met at Vankleek Hill, on Tuesday, 12th inst., with a good attendance. Rev. Jas. Cormack, B.A., was elected Moderator for the ensuing term. The case of Mr. Russell, licentiate, was then taken up. He had been charged with following a divisive course within the bounds of the Presbytery. After considerable deliberation it was finally resolved that the charge was proven, whereupon he was formally enjoined not to labour within the bounds of the Presbytery of Glengarry unless under the direction of the Presbytery's Home Mission Committee, or invited by some one of the sessions of the bounds. The members respectively reported that the missionary meetings appointed by the Presbytery were held in the respective charges. It was resolved to instruct Mr. Givan to deposit the surplus in his hands—left over after making up the deficit in the

matter of augmentation grants to the augmented charges within the bounds—into the hands of the Treasurer of the Presbytery and Synod Fund to be expended subject to the direct instruction of the Presbytery. Rev. R. MacLeod took up the motion, notice of which was given at last meeting, namely, that the Presbytery shall visit all the congregations in the bounds annually, by committee or otherwise. The motion was passed after being duly discussed and a committee appointed to consider the best means for overtaking the work proposed. Assembly remits were sent to committees for consideration and report to next regular meeting. Deputations to visit augmented charges were then appointed. A call to the Rev. J. W. MacLeod, of Finch, from Russelltown, was placed on the table. It was resolved to cite the congregation of Finch to appear in their interests at an adjourned meeting of Presbytery to be held at Maxville, on the 27th inst., at 11:30 a.m. A petition from the mission station of South Finch, asking the Presbytery to apply to the H.M.C. for aid to the extent of \$3.00, per Sabbath, so as to enable them to secure the services of an ordained missionary. It was resolved that the petition lie on the table and that a committee, consisting of Revs. A. K. MacLennan, convener, Thos. Mitchell, R. MacLeod, A. Russell and Jas. MacKenzie, be appointed to meet and confer with the Mission of South Finch, and the congregation of St. Luke's.—First, with a view towards securing union. The treasurer submitted a statement showing that a large number of congregations were still in arrears to the Fund. It was accordingly resolved to instruct the treasurer to notify the defaulting congregations again, urging payment. Presbytery then adjourned to meet at Maxville, on the 27th inst., at 11:30 a.m.—M. MACLENNAN, Clerk.

### Presbytery of Ottawa.

THE Presbytery of Ottawa met on Dec. 12th to present an address of welcome to His Excellency, the Earl of Aberdeen, the new Governor-General of Canada. The members assembled in Bank Street church, whence they proceeded to the Government House. Those present were the Rev. Chas. A. Doudiet, Moderator of Presbytery; Rev. Dr. Moore, Rev. Dr. Armstrong, Rev. Dr. Campbell, Rev. M. H. Seatt, Rev. E. F. Seylaz, Rev. R. E. Knowles, Rev. A. McGregor, Rev. R. Williams, Rev. J. L. Gourlay, Rev. T. W. Winfield, and Rev. Jas. H. Beatt, Mr. Geo. Hay, Mr. Wm. Korr, Mr. A. Devlinney, Mr. C. Dewar, Mr. J. J. Byrnes and Mr. J. Keane. The Rev. Dr. Wardrope, of Guisph, who was present, accompanied the Presbytery as a corresponding member. Arrived at Rideau Hall the Presbytery was graciously received by His Excellency and Lady Aberdeen, when the address, which was couched in loyal and complimentary terms was presented and read by the Moderator, Rev. Chas. A. Doudiet.

#### HIS EXCELLENCY'S REPLY.

"Mr. Moderator and gentlemen," said the Earl of Aberdeen in reply, "I beg you to accept my best thanks for this address, in which you express in dignified and graceful language your deep loyalty to the illustrious Occupant of the Throne and your hearty greetings to Her Majesty's representative. Such a welcome from such a source cannot fail to be a gratification, and ought to be an encouragement. I appreciate also your thoughtful allusion to my ancestry. You doubtless refer, amongst others, to Baillie, of Jerviswoode (himself a descendant of John Knox) from whom, on the maternal side, I claim descent. He was a man who took a noble part in that struggle for civil and religious liberty, which most members of the Presbyterian Church regard with pride and gratitude. Nor do I wish to disguise the fact that another ancestor of mine at about the same period took no small share in the public affairs of those times, but, on the opposite side to that on which Baillie was ranked. That such was the case is sufficiently indicated by the fact that a transcript of the ancient cathedral of St. Giles in Edinburgh was, until quite recently, known by the name of 'Haddo's Hole,' referring to

the fact that Sir John Gordon, the Laird of Haddo, after enduring the siege of my ancestral home by the forces of the Covenanters, was captured and for convenience, or perhaps with the idea that it would be for his own benefit, was imprisoned in the old church, which, I am sorry to say, he only left when he was led out to execution. I do not know whether it is owing to the counterbalancing influence of such heredity that I am indebted for a readiness to look on both sides of a question. At any rate I have had ample opportunity for the cultivation of an impartial and comprehensive attitude of mind in regard to ecclesiastical matters, owing partly to the fact having from boyhood usually spent half of the years of my life in England and half in Scotland, my experience and associations have been almost equally divided between the English and the Scottish churches, though of course my territorial connection is chiefly with the latter; and by a happy circumstance Lady Aberdeen's experience had been altogether of the same kind. The practice of attending the different churches in the two countries is of course not uncommon, though to some people it may seem strange. If we want to quote a high example of the usage, we have only to recall the fact that Her Majesty The Queen when in Scotland has invariably attended the ministrations of the Scottish Church, and when in the southern part of the Kingdom those of the Church of England." Turning to the work of the Presbyterian Church in Canada, His Excellency acknowledged the important work which it performed, its vast opportunities and the importance of its position. Much of this vigour could safely be attributed to the happy union of the various branches of the Presbyterian body—a union largely promoted by the just and considerate attitude of the Church of Scotland at home. His Excellency then alluded to the importance of the Home Mission work, and in this connection recounted his and the Countess of Aberdeen's experience "in a remote but charming part of British Columbia" when they attended a school house service conducted by a minister who had ridden thirty-five miles through the night, to officiate. "It was a beautiful morning," said His Excellency, "and we have always retained a vivid impression of the scene. The horse, and the various vehicles were tied to the trees while the farmers were grouped around the church in quiet conversation, and their wives and families were preparing to take their places in the church; and when all was ready, without any formality the service was commenced. I cannot profess to be able to recall the substance of the sermon, nor even the text, but I retain a very vivid impression of the associations and feelings which were awakened on that Sunday. The Sabbath atmosphere was around; we felt that it was indeed Sunday, and who can measure the benefit of such emotions." Quoting from the minutes the remarks of Dr. Robertson, His Excellency spoke in terms of sympathy and encouragement upon the mission work in the Northwest, alluding especially to the labours of Rev. Mr. Gordon, from whom His Excellency had received a letter, the other day, requesting assistance in obtaining written expressions of support from the municipal branches of the Presbyterian Church in Scotland. In conclusion His Excellency again expressed cordial thanks on Lady Aberdeen's behalf and his own for the kind words of the Presbytery, wishing success to the work under its control as well as to the work of the Church as a whole. The members of the deputation were then introduced to their Excellencies.

For the Sabbath School.

International S. S. Lesson.

LESSON XIV.—DEC. 31.—SELECTIONS FROM THE LESSONS.  
REVIEW.

GOLDEN TEXT.—"The grace of our Lord Jesus Christ be with you all. Amen."—Rev. xxii. 12.

CENTRAL TRUTH.—All truths, all duties, all hopes centre in Jesus Christ.

SUBJECTS FOR SPECIAL REPORTS.—Let

each scholar look up about one of the books studied.

It will be well to review all the books of the New Testament, of which the lessons of this quarter are specimens. The following paragraph gives the name of the book, author, where written and date:—

Matthew—Matthew, Judea, 60-63. Mark—Mark, Unknown, 80 and 83. Luke—Luke, Greece, 63 or 64. John—John, Ephesus, 90 to 97. The Acts—Luke, Greece, 63 or 64. Romans—Paul, Corinth, 58. I. Corinthians—Paul, Ephesus, 57. II. Corinthians—Paul, Macedonia, 58. Galatians—Paul, Corinth, 57 or 58. Ephesians—Paul, Rome, 62. Philip- pians—Paul, Rome, 62. Colossians—Paul, Rome, 62. I. Thessalonians—Paul, Corinth, 52. II. Thessalonians—Paul, Corinth, 52. I. Timothy—Paul, Macedonia, 64. II. Tim- othy—Paul, Rome, 67. Titus—Paul, Maco- donia, 65. Philemon—Paul, Macedonia, 65. Hebrews—Unknown, Unknown, (?) James— James, Jerusalem. 61. I. Peter—Peter, Babylon, 64. II. Peter—Peter, Babylon, (?) I. John—John, Ephesus, 90-95. II. John— John, Ephesus, 90-95. III. John—John, Ephesus, 90-95. Jude—Jude, Unknown, 64 or 65. Revelation—John, Patmos, 66 or 96.

QUESTIONS.

BOOKS.—How many books are there in the New Testament? Which of them are histor- ical? Which of them are letters to the churches? Who wrote most of these letters? Who were the authors of the others? Which book is prophetic? During what years were most of them written.

THE MAP.—Name some of the principal places to which and from which St. Paul wrote the letters we have been studying. Point out Jerusalem. What Epistle was written there? What events took place there with reference to the churches?

Where is Rome? What Epistle was written to the church there? What Epistles were written from there? Under what cir- cumstances?

Where is Corinth? What letters were written there? What letters to the church there? What can you tell about Paul's life there and the founding of the church?

Answer similar questions about Ephesus. Phillipi. Galatia. Babylon. Patmos.

DOCTRINES.—Where in these lessons are we taught salvation by faith? What is justifi- cation by faith? Where are we taught the necessity of a new heart? Self denial for the good of others? The true basis of total abstinence? The resurrection and its bless- ings? The nature of true religion? The in- heritance of the saints? The present nature of Christ?

DUTIES.—Where do you find enforced the duty of being holy? Of refusing to conform to the world? Duties to our neighbours? How we should treat enemies? How we should act towards those who are weak in the faith? What we should do about giving? The duty and privilege of becoming like Christ? What are our duties in the home? How we should treat our parents? What actions towards others always flow from true religion? What is our great duty as Christians?

Dr. Horatius Bonar's Last Hymn.

ERIN'S OLD SONG OF PEACE.

O'er the green hills of Erin  
The old winds wander on,  
In calm or storm still singing  
The song of ages gone;  
Sweetly that song is swelling,  
In strains all soft and low,  
The hymn of holier ages,  
The psalm of long ago—  
Peace, peace, from God to men,  
Good-will, good-will. Amen!

Through the green vales of Erin  
Pours the glad lay of love—  
The love that passeth knowledge,  
Descending from above;  
The love of Him who bought us,  
And sought us in our sin;  
The long-shut gate who opens,  
And bids us enter in.  
Peace, peace, from God to men,  
Good-will, good-will. Amen!

Through the blue skies of Erin,  
The mighty melody  
Steals, with its glorious tidings  
Of all things true and free;  
Of chains forever broken,  
Of life and freedom won;  
The sighs of exile ended,  
Captivity undone.

Peace, peace, from God to men,  
Good-will, good-will. Amen!

Bright hills of ancient Erin,  
Grow brighter, balmier still;  
And with your mellow music  
The listening valleys fill—  
The heaven-begotten music,  
Whose cadences are peace,  
Whose chimes of soothing sweetness  
Shall never, never cease.

Peace, peace, from God to men,  
Good-will, good-will. Amen!

Fair peaks of emerald Erin,  
See Scotland's glens afar,  
Gleaming across the ocean,  
I'neath the same dear star!  
One star o'er both is gleaming,  
One hope to both is given,  
One love o'er both is bending—  
The pardoning love of heaven!

Peace, peace, from God to men,  
Good-will, good-will. Amen!

They greet each other gladly,  
These island sisters fair;  
And with each other freely  
The heavenly tidings share.  
True daughters of the ocean  
Each clasps the other's hand,  
To give and take the welcome  
Of the one Fatherland.

Peace, peace, from God to men,  
Good-will, good-will. Amen!

Though Tara's harp lies broken,  
And Tara's halls are dumb,  
Though Tara's minstrel-voices  
Are silent as the tomb;  
A sweeter harp is swelling  
Through Erin's pensive skies,  
And truer bards are chanting  
The song that never dies:

Peace, peace, from God to men,  
Good-will, good-will. Amen!

Round the old manger-crib  
We gather hand in hand;  
Beneath one Cross we shelter;  
Upon one Rock we stand;  
One holy faith is knitting  
The kindred West and East;  
One Christ the blessed centre;  
One Table for our Feast.

Peace, peace, from God to men,  
Good-will, good-will. Amen!

One Pilot through the breakers,  
One port to all is given;  
One love our hope and refuge,  
The boundless love of Heaven!  
'Tis love to man the sinner,  
Free love to earth undone;  
The love that knows no quer hing—  
The love of God's dear Son.

Peace, peace, from God to men,  
Good-will, good-will. Amen!

One everlasting Gospel  
Shines out before our eyes,  
One Temple and one Altar,  
One perfect Sacrifice!  
O sons of men, sore-burdened  
With sin's oppressive load,  
Of Eriu and of Scotland,  
"Behold the Lamb of God!"  
Peace, peace, from God to men,  
Good-will, good-will. Amen!

THE Free Assembly's commission have ex- tended the powers of their committee on the secession in the Highlands, so as to enable them to give aid to individuals as well as to church courts to vindicate the right of property. Principal Rainy expressed himself as most sympathetic with the seceders that are acting conscientiously, but pointed out that much harm would be done if the first steps were not to secure the Church's property for her loyal adherents.

## Mission Field.

### At Home and Abroad.

The Forward Movement of the London Missionary Society, although liberally responded to, is proving a cause of serious embarrassment to the finances. The contributions from Scotland this year have been more than £1000 less than last year.

It is difficult to realize the growth of Christianity in China, but one fact may be of interest. When Dr. Talmage landed in Amoy there were but six native Christians in China; and when he left China, forty two years later, there were in connection with all the Societies some 37,000 communicants, and probably about 80,000 native Christians.

On the evening of Nov. 23rd, the Auxiliary of W. F. M. S. of South Missouri Presbyterian Church held their first annual Thanks giving meeting. An address was delivered by the pastor, Rev. W. W. Craw, B.A. The thank offerings amounted to \$28. At the annual meeting recently held the following officers were re-appointed:—Pres., Miss Bessie Craw; Secy., Miss Patterson; Treas., Miss J. Gillies.

It was explained at the meeting of the Assembly's commission that no part of the Madras Christian college is used as a drink shop, the premises talked about being part of a building vested in the pension fund trustees and not under control of the Foreign Missions Committee. And the "Roman Catholic professor" in Bombay college is only a former student of it, to whom Dr. Mackichan has given temporary employment as a teacher of Latin.

The mission begun by the late Dr. McAll, in Franco, is being carried on with spirit and success by his successor, Dr. Greig. The services in the halls are largely attended by many who have no connection with the Protestant Church, and who would not think of attending Protestant places of worship. Dr. Greig is the son of a Scottish minister, and a distinguished graduate of Edinburgh University. He has relinquished brilliant prospects in this country, that he may devote himself to the work in Paris.

LETTERS from Miss Johnston, missionary in Alberni, B.C., say that there are now sixteen children in the Indian mission school there. Miss Johnston mentions that owing to the high prices (are it pays the people better to purchase goods in Toronto and pay the express rates on them to Alberni than to purchase them in the "home market." Rev. R. McLennan, missionary to Honan, married Miss Bella MacLeod of Tarbert, Harris, Scotland, on his way to Honan recently. A letter has been received from Rev. Dr. Hart, Methodist missionary to Shento, China, dated Oct. 11. Dr. Hart reports all in good health. He, with Mrs. and Miss Hart, recently went on a twenty-days' trip down the river. They received courteous treatment from the natives, and express satisfaction at the result of their trip. The triennial examinations have passed off without trouble of any kind.

The directors of the Upper Canada Tract and Bible Society held their monthly meeting on Tuesday evening of last week with Mr. J. K. Macdonald in the chair. The following work was reported:—During November the colporteurs in Manitoba, Algoma and Ontario sold 392 Bibles and 1,075 of the best religious books. Special grants of healthy Gospel literature were voted to the Girls' Industrial Institute, to the Nursing at Home Mission and to the Salvation Army Shelter and Prison Gate Mission. Fourteen lumber shanties were supplied in November with free grants of Christian reading. Mr. Bone of the Welland Canal Mission and Mr. James S. Potter, the sailors' missionary for Lake Ontario and the St. Lawrence, are steadily and successfully carrying on their special mission work. Free grants are going out every month to new and poor Sabbath schools, hospitals, city mission work, Chinese work and the many foreigners coming to Canada who sorely need the Gospel in their mother tongue. During November, Dr. Moffat, the Secretary, gave fourteen sermons and addresses on the work of the Society in Paisley, Brucefield, and other places. The board received notice that the sum of \$100 had

been left to the society by the late Thomas Thompson of St. Mary's.

The evangelization of the world in this generation depends, first of all, upon a revival of prayer. Deeper than the need for man; deeper far than the need of money; ay, deep down at the bottom of our spiritless life is the need for the forgotten secret of prevailing, world-wide prayer. Missions have progressed slowly abroad, because piety and prayer have been shallow at home. "When I shall see Christians all over the world," said John Foster, "resolved to prove what shall be the efficacy of prayer for the conversion of the world, I shall begin to think that the millennium is at the door." The condition and consequence of such prayer as this is a new outpouring of the Holy Ghost. Nothing short of His own suggestion will prompt the necessary prayer to bring Him back again in power. Nothing short of His new outpouring will ever solve the missionary problems of our day. Considering the fearful consequences of it all, something like criminal neglect has marked for years the attitude of the Church toward the matchless power of prayer for the world. Shall it be so longer, or shall a change come over the Church!—R. E. Speer, in "Prayer and Missions."

The annual thank-offering service in connection with St. James W. F. M. S., Antigonish, was held on the evening of the 6th inst. There was a large attendance, all the denominations in the town being represented. Rev. Mr. Gardiner, Baptist, was present, and led the opening prayer. The annual report of the Society, read by Mrs. Jocelyn, showed that the contributions of the past year, \$162, were the largest in the history of the Society, now in its sixteenth year. The Mission Band report was read by Miss Tupper. The membership of both W.F.M.S. and Mission Band has increased during the past year, that of the former being now 70, and the latter 35. The total contributed by the Mission Band amounted to \$28.26, including the life membership fee of Miss Blanche Munro. The singing by the Mission Band, led by Miss Percy Archibald, recitations by Miss Blanche Munro and Masters Percy Archibald and Earnest Munro, were much appreciated. An excellent paper was read by Miss Ross, "Women's work for women." Most earnest and eloquent addresses on mission work were delivered by Messrs. Turnbull and Laird. Their words of faith and love will not soon be forgotten. The proceedings were brought to a close by the reading of the slips handed in with the thank-offerings. The offerings of the evening amounted to \$7, a very encouraging result. May the whole Christian Church speedily rise to the conviction that one of the greatest opportunities of the age lies along the line of "Women's work for women" among the depressed and degraded women of the heathen empires of the world.

The problem presented by the Chinese "invasion" has been dealt with by the various classes affected in characteristic ways. The hoodlum class of the cities and mining regions of the Pacific coast, influenced, it would seem, more by pure devilry than anything else, have resorted to brute violence, and by unprovoked and murderous attacks upon the Chinese have not only proved that the savage instinct still lives, and that civilization is only a comparative term, but have placed American missionaries, and others residing in China, in great danger from Chinese mobs, who have sought by open violence to revenge the indignities put upon their countrymen in America. I am aware that other causes have been assigned for the outbreaks in China; but those who are competent to speak, and are not deterred by political considerations, do not hesitate to affirm that resentment against American treatment of Chinese has been at the bottom of outbreaks from which Americans in China have suffered. The politicians, pandering to the labor organizations and the hoodlum class, have sought to meet the case by repressive and oppressive legislation, culminating in the Garry Act. Whether this Act can be enforced remains to be seen, but if it can, it will remain to all coming time a standing blot upon American honour. No one pretends that this Act is not a direct violation of rights guaranteed by solemn treaty; and no nation, were

it twice as strong as the United States, can long stand before the opprobrium that attaches to treaty-breakers. The politicians have yet to learn, however, that national honour, although involving some inconveniences at times, is of infinitely greater importance than any temporary advantage gained by breach of national faith. Canada, I regret to say, has been moving in this matter in the footsteps of her sister nation, but has not gone so far, and I hope she may yet see occasion to retrace the steps she has taken. Meanwhile, there is one circumstance which all concerned would do well to note, namely, that the characteristic quality of the Chinese is plodding perseverance. They are slow to take a step forward, but having taken it, they never go back. The fact may as well be recognized first as last—the Chinese in Australia, in America, in Canada, have come to stay, and as mob violence and unjust legislation have failed to drive them out in the past, so they will fall in the future. The Chinese problem will have to be solved along entirely different lines from these.—Rev. A. Sutherland, D.D., in *the Missionary Review*.

### East Indians in Granada

The following interesting letter has been published in the Presbyterian Witness:—I had been preaching at the town of Gonyave, to a mixed audience of Indian, and black and coloured and white people, and was staying with Mr. McPhail, owner of Palmiste Estate. Mr. McPhail, as his name shows, is a Scotchman, who came out as a young man to the West Indies 40 years ago, and who is now proprietor of a beautiful estate from which many bags of cocoa are shipped annually to the London and French markets. As the cocoa was being picked from the cocoa trees I determined to go with the overseer, a young Scotchman, to see what was being done. Off we went among the tropical vegetation passing a dangerous lake by the way. Here and there were young coffee trees, orange trees, lime trees, etc. Then we found ourselves among palm trees and cedars and other giants of the forest. When we got to the scene of the day's labour we were favoured with the shade of numerous cocoa trees. They were not very high and were all about the same size. They were about thirty feet from the ground, and were covered with bright green long leaves. Here and there sticking to the trunk and high up among the branches overhead you could see the far famed cocoa beans on which the wealth and prosperity of Granada at present depend. Lying on the ground were scattered heaps of the beans, large, beautiful, golden in colour. I have been told that the Indians have been tempted away from their own country by stories of a land which grows trees bearing golden fruits. Here were the Indians and here the golden fruit, but it was not for them. The scene was for the West Indies a busy and picturesque one. Litho Hindcos with black straight hair and swarthy countenances were armed with long poles like a sailor's boat hook. With these poles which had knives and hooks at the end, they reached up among the branches and after a cut, and perhaps a thrust down came the golden bean. Very expert these Indians were and seldom did they thrust in vain. Some of the very Indians I saw are said to be very expert fencers, which to judge from their sinowy frames I could well believe. Not a few were clad in ordinary Indian costume of white cloth wound artistically round them, and turban on the head—while some were just dressed like the negroes, in shirt and blue trousers. Their heads but not their feet were covered. Indian women moved actively about, baskets under left arm with cutlass in right. You did not see the cocoa gatherers stoop down, what she did was to strike the cutlass into the bean and lift it into the basket. Many of these women looked like children. They were married however and one young creature I was told was the mother of three children. They marry very early in life, in fact when they are mere children. They are much more handsome than the black women but not so strong. I was much amused to hear from a Coolie the names of his boys, a negro boy and a little Coolie who gathered the stray beans. The one was John King, the other was George Khoudabacus. Very clever boys they were

too and they worked very hard. When the overseer had decided that enough beans had been picked for a day the labourers went to work to open the pods. This they did by a stroke of the cutlass, that weapon which is always seen in the hands of a negro or East Indian, and with the use of which they are very handy. Sometimes said to say the Indian uses it in his fury and most terrible murders have been committed, especially in Demerara and Trinidad. During my residence in British Guiana some years ago several men were executed for killing their reputed wives with this terrible instrument.

The work of shelling goes on merrily enough. Occasionally the overseer directs and gives a helping hand. Baskets when full are carried down to the works. The mules come up, and go away loaded. The cocoa beans, which are like the big red beans at home, are all put into sweating boxes for eight days to destroy the life in them. They are then taken out and dried in the sun or in kilns and packed in sacks to await the large steamers which come to carry them to London or Glasgow. When work is over the Indians go home to their dinner of rice and oil, yams and perhaps a dish of jack fish caught in the large seine net which we had seen being dragged ashore by the negro fishermen. A Coolie woman whose bracelets we were admiring showed on it a little fish cut in silver and to our astonishment though she could not speak English, said "Jacks." She referred to the Jack fish. I have told you of the daily work of these poor simple folks. Sad to think they are living in ignorance of the Saviour. We could easily tell them of Him had we more catechists.

We wish to place one at Mount Carmel, 1 to secure a suitable place of our own in which to meet with the people of Guyave, but I grieve to say that my hands are tied for want of funds. There is much to be done for these people; who will help us to do it? The little ones claim our care; they have souls to be saved. The women's M. S. of St. Andrew's Church, Pictou, pay the salary of the catechist at Belair under my supervision, and I am pleased to say that this is a most flourishing mission. We have a day school at this station with 120 on the roll and seventy of an average attendance.

FRANCIS A. ROSS.  
St. Georges, Granada, 21st Nov., 1893.

**Indore Missionary College Fund.**

REPORTED already up to Dec. 7th, \$128.15.  
Received since up to Dec. 14th from

Miss A. Graham, Seaforth.....	\$ 2 00
St. Paul's Y. P. S. C. E., Ingersoll, per	
Jessie F. Baxter.....	10 00
Two Friends, Seaforth.....	2 00
Mrs. P. S. Ross, Montreal.....	6 00
Mrs. P. D. Ross, Montreal.....	1 00
Mr. John Sniello, Hamilton.....	2 00
Mr. Wm. Masson, Whitby.....	1 00

Total, \$151.15

\$126.00 of the above has already been remitted to Rev. Dr. Reid for immediate transmission to India.

Extract from a private letter received recently from Mr. Wilkie:—

"The work here seems to grow without even an effort on our part. A week ago Wednesday eight families came to the church and asked to be there and then baptised, as they were Christians. It turned out that they a year ago, in the famine, had been turned out of their homes 400 miles N.W. from here in search for bread. They travelled away south of us, and one of their number seems to have heard the Gospel story and to have been baptised. They in their return were stranded out of Indore, and for months have been living in a miserable way in low grass huts on what they could make as labourers in the field. The Christian had so faithfully lived and preached Jesus Christ that the whole of them wished to be baptised.

"On going out of their home or huts I found them living in what was simply a great swamp. To reach them we had a long walk through mud and slush, as no horse could possibly get through it, and in some places I had to be carried over the water holes. They are living in huts about 6x8, in the centre not 7 ft. high and at the sides not 2 ft. The

earthen floor had been raised a few inches above the surrounding mud, but was still damp, and all they had to lie on was a mat made of palm leaves. Their principal food has been Indian corn, roasted on the cob over a fire of dried cow manure, and they are all suffering from the effects of starvation and malaria. One poor woman is, I fear, dying from consumption. We have got her into the women's hospital.

"I cannot tell you when I felt more moved than when I sat down amongst them, and heard their simple, childlike faith. The old leader is like some of the old typical Scotch elders in his rough honesty. I was pitying him when at once he said, 'We must not not complain. Did not Christ suffer for us, and should we not be willing to suffer too?'

"They belong to a fairly high caste, and are farmers. I hope I may be able to get some land for them from the Maharajah, but it takes these native states so long to move that it is hard to say when we may get it, if at all.

"As one sees such misery, one cannot but make contrasts. Is not the missionary thinking of our comforts? And as one sees the wonderful power of the hidden heaven, one cannot but take courage."

The above extract is fitted, not only to quicken interest in all departments of the missionary work going on in Central India, it will especially help to a better understanding of Mr. Wilkie's words.—"As our wee room (50 x 20) is crowded full and overflowing at our different services, there is an intense longing for the larger hall—but it will all come in our loving Master's own time, and He knows what we need and when."

Is it not the farmer, touched by the very bounteousness of his harvest, to long with a very eager longing for adequate barn room?

If the college building were only finished the large college hall, (70 x 40) would give accommodation to the steadily increasing congregations of Christians and inquirers.

Shall we work and pray for a harvest and then begrudge to build the barn when God gives it?

The close of the letter, bearing directly on the College work, must be reserved for another week.

ANNA ROSS.  
Brucefield, Ont., Dec. 14, 1893

**Our Thanksgiving and the U. P. Religious Tract Society.**

On the Thanksgiving Day just past we spent a most delightful evening here in Brucefield. Rev. Dr. Moffat, secretary of the Upper Canada Religious Tract Society, addressed the annual meeting of the Brucefield branch.

The varied and rapidly increasing work of the society, in circulating Bibles and many thousands of the text books, and in scattering those winged messengers of Heaven, the tiny tracts and booklets, the deeply interesting and much needed Sailors' Mission, the helping hand held out to struggling Sabbath schools, the systematic colportage work, the Sailors' Bag scheme, a fascinating sailor's mission all by itself—all these things were brought rapidly before the attention. The pretty scarlet bag exhibited as a pattern, pinked round the edges and supplied with rings that it might hang conveniently in the fore-castle, attracted much interest and inspection at the close of the meeting. May it yet prove one of those sweet material links between us at home and those often forgotten sailors who "go down to the lake in ships." Incident and detail kept even the children interested to the last.

The need of the society's work, its extent and varied character, and the evidently efficient and economical methods of prosecuting it, all came out clearly in the address. The effect of the whole was to make us glad that such a society is at work in our midst, by means of which we, with a daily duty keeps us in our homes, can yet reach out a hand to minister to the deeper needs of scattered settlers, dark Roman Catholics, neglected lumbermen and sailors, and even John Chinaman himself as he plants his stranger feet on our unwilling shores.

If this little notice shall help to interest anybody else in the work of this energetic society I shall be very glad.

ANNA ROSS.  
Brucefield, Ont., Nov. 29, 1893

**The Innerancy of the Bible.**

REV. FERGUS FERGUSON, D.D., GLASGOW.

(Written for the Young Men's Page of the British Weekly.)

II.

Alford says of the two accounts in Acts ix. 7 and xxii. 9, relating to the voice heard at Saul's conversion, that we have here a discrepancy in the *letter* perfectly fatal to what he calls "the suicidal theory of verbal inspiration." It is not a verbal discrepancy to use the same word in one place in its first outer meaning, and in another place in its second and deeper meaning, for the purpose of asserting that a voice was heard by some as mere sound, but not heard as articulate speech addressed to another. A similar case occurs at John xii. 29. And yet, although Alford is quite cognizant of all this he maintains that such an instance is fatal to every conceivable theory of verbal inspiration. Christ, using the same term, said of some, "hearing, they hear not." Any ordinary paradox may be a contradiction in terms, and as Christianity is the deepest thing in the world, it is full of paradoxes (2 Cor. vi. 8-10)

But we are told that to plead for verbal inspiration, in any form, is to play into the hands of the enemy. Certainly, if the arguments in its favour are no better than the one just cited in denial of it. As one may hold up a penny before the eye and blot out the sun, so may anyone hold up the paltry errors usually cited, and obscure for himself the whole authority of the Bible. That, I fear, is the more probable result among thoughtless people, who can easily catch up the objection, but will not be at the trouble to read any solid reply, especially in the present state of public feeling, so resentful of authority in every form, and content to get an excuse of the poorest kind for rejecting it. And where is the authority of the Spirit, after that of the Letter is broken down? Jesus said of the Scripture (the written word as one whole) that it could not be broken.

The Higher Criticism, properly so called, is primarily, if not wholly, an affair of standpoints. Is there, then, any common stand point from which the Bible can be surveyed and approached as a whole? The theory that fully explains any matter, and comprehends all the facts, is allowed in science to be the true theory. Is there, then, any principle that grasps the whole and binds it into one? It has already been suggested that such a principle is to be found in the relation of the whole to Christ—the relation of the written word to the Incarnate Word. It came to us as a whole, and the first question for the Higher Criticism is, What is its main significance, as a coherent fact, fixed and determined for all these centuries? Does it not find its real unity in Christ? The prophets had actually to study their own writings and to find out the ultimate meaning of the whole, as pointing to Christ (1 Peter i. 10-12). The Divine Spirit, above and beneath and beyond their own clear consciousness, put into the writings a depth and reach of meaning which the whole Church has not yet exhausted. But that which was their bond of union and guiding principle in all their researches, is our principle and bond—viz., the direct relation of the whole to Christ. The difference is this, that we have scientifically to formulate, in deference to the want of the time, what they held on purely spiritual grounds. One thing is evident and that is that the modern scientific apprehension of the Bible, as one book, requires something more than learning and scholarly equipment and acquirement, inexpressibly valuable and necessary as these are. The prime requisite is spiritual insight and sanctified common sense. It follows, too, that the question as to date and authors is entirely subordinate to the supreme concern the authority of the book, as distinctly a spiritual production, capable of being construed, throughout its whole extent, from the point of a divine purpose.

(To be continued.)



**An Unexcelled Record.**

It is believed that the better the principles of life insurance are understood, the better able will people be to see its manifold advantages, and its adaptation to every individual case.

It is also believed that the more the people learn of the operations of life insurance companies, and the more the companies take the public into their confidence, the more intelligent will be the idea formed of their transactions.

The North American Life Assurance Company issued its first policy on January 1st, 1831. Since then it has been steadily and successfully increasing its operations, until today it takes rank as one of the leading life insurance companies of the Dominion.

The following tables will give some idea of the substantial proportions which the business of the Company has assumed. They also indicate a popular confidence in the policy of the Company, which has been, from the commencement, one of strict economy in the matter of expenditure and equity as to its members:—

**INSURANCE IN FORCE.**

At end of	Amounted to
2nd year, 1832.....	\$ 2,213,037
4th year, 1834.....	3,377,314
6th year, 1836.....	6,075,805
8th year, 1838.....	7,927,664
12th year, 1842.....	12,060,080

A. An increase in ten years of insurances in force of \$9,346,143, or 444 per cent.

Necessarily, with such a large amount at risk, the accumulated funds of the Company must be considerable. Each succeeding year in the Company's history, as will be shown, has marked a step higher in the important particular. These accumulated funds are for the purpose of meeting the Company's policy obligations as they fall due, either by death or by maturity of investment or endowment periods; consequently, they should be invested by the Company in securities of undoubted reliability. That the assets of the North American are so invested is unmistakably borne out by the very small amount of interest overdue, and also by the announcement made at the close of the year 1892, that "not a single dollar is required to be written off for losses on investments." It is doubtful if any other life insurance company or financial institution can point to such a successful experience extending over a series of years.

**ACCUMULATED FUNDS.**

At end of	Amounted to
2nd year, 1832.....	\$ 151,131 61
4th year, 1834.....	275,988 52
6th year, 1836.....	422,402 07
8th year, 1838.....	606,918 52
12th year, 1842.....	1,413,578 00

An increase in accumulated funds in ten years of \$1,236,343.39, or 336 per cent.

The yearly income of a life insurance company is made up of premiums and interest, and if a company is successful, and doing an increasing business, it must show substantial gains in the item of income.

The North American's income has steadily increased with its growing business, and it is therefore able to show the following gratifying gains:—

**CASH INCOME.**

At end of	Amounted to
2nd year, 1832.....	\$ 81,014 16
4th year, 1834.....	128,398 64
6th year, 1836.....	184,956 64
8th year, 1838.....	293,691 20
12th year, 1842.....	434,625 42

An increase in cash income in ten years of \$353,612.26, or 436 per cent.

But the features which are most important to the policy-holders in a life company are, first, absolute security, and second, profit. The security of any institution can, of course, only be gauged by a comparison of the assets with the liabilities.

Security and safety should be the main characteristics of all public financial institutions, and especially should this be the case in a life insurance organization, where the officers have a great responsibility and a sacred trust to discharge.

On December 31st, 1892, the assets of the North American Life amounted to \$1,413,078, while its total liabilities amounted to \$1,183,342.26, consequently for every \$100 of liability it has \$119 of assets.

The North American Life thus offers safety and security unapproached by that of any other home life insurance company.

Next to absolute security comes profit. Referring to the subject of profits, the then President of the Company, the late Hon. Alexander Mackenzie, said in his last annual address:

"Last year we paid our first investment policies, and others are maturing this year. From the report of our consulting actuary, I feel sure that the results will prove satisfactory to the holders of these policies.

"I believe the amount of profit earned for the past year will compare most favourably with that earned by any other company, and is in itself the strongest reason I can advance why our policy holders should endeavour to maintain their policies in this company, and those who hold long-term investment policies will doubtless maintain the same, as I believe it will be advantageous for them to do so."

For information as to the excellent investment plans of insurance, apply to the Head Office, North American Life Assurance Company, 23 to 28 King Street West, Toronto, or to any of the company's agents.

**SYSTEMATIC SAVING.**

Very few of our readers are aware that twenty cents a day systematically saved, and invested monthly in the right way, will in about eight years, yield the useful and comfortable sum of \$1,000. The Modern savings and loan associations are doing much of late years to help those of moderate means to accumulate sums of money for their co-operative methods from small savings, which without enforced regularity would not be saved at all. The Equitable Savings Loan and Building Association, 24 Toronto St., Toronto, have just issued a new edition of their prospectus, giving full information regarding their methods.

This will be given or sent to any one on application, and will cost you nothing but a post card. The knowledge thus gained, if rightly applied will place a person of perseverance and frugality out of reach of want.

The time is rapidly approaching when we make good resolutions for the New Year. There is no resolution which will give as great satisfaction in time, as the stern resolve, to save part of your earnings each week or month, and if persistency is linked with the resolve, the results cannot but give the greatest satisfaction. Send for prospectus, the Equitable are prepared to give you all the information necessary.

**Waterman's "Ideal" Fountain Pen.**

Messrs. Hart & Riddell, Toronto, have been appointed agents for Canada for the high class fountain pen. It has been previously handled here but Hart & Riddell have now made such arrangements that enable them to supply at the United States prices. This pen has long been known to be best of the class. There's no longer any experimenting with them. They write at once, no stoppage, no blotting or dropping of ink. This pen was awarded first prize at the World's Fair. In addition to the makers guarantee Hart & Riddell give their personal guarantee with each pen. We use this pen ourselves and can recommend it.

**Constipation Cure 1.**

The following extract from a letter from Mr. James M. Carson, Banff, N.W.T., will speak for itself:—"I have been troubled with constipation and general debility and was induced to use your B.B.B. through seeing your advertisement. I now take great pleasure in recommending it to all my friends, as it completely cured me."

You Should See



Our quaint little Doublton Toby Jugs just imported from England. They have probably been as much admired as anything in the place. For Tooth Pick Holders or Match Safes on a mantel they have no equal for cute attractiveness.

We have larger sizes for use as Cream Jugs, marked with striking mottos, such as "Dissdain me not; is it not true I am of clay, and so are you." They are inexpensive and new.

**JOHN WANLESS & CO.**

IMPORTERS AND MANUFACTURERS OF

Artistic & Novelties

172 YONGE STREET

ESTABLISHED 1840 TORONTO

**A XMAS PRESENT**

FOR YOUR

Wife, Mother, or Sweetheart.



Pat. April 18th, 1893.

The Dome Bottom Tea Kettle, both useful and ornamental, boils water in about half the time of ordinary kettles; handsomely made in polished copper, copper-nickled tin with copper bottom. For sale by all principal dealers. Manufactured by the

**COLLINS MFG CO.**

84 Adelaide E., Toronto.

**At 499 Queen St. W.**

You will find an elegant assortment of Tailoring Goods in Scotch, Irish and Canadian Tweeds also Overcoatings and Trouserings in all the latest designs.

**ELMES & CO.**