

Pages Missing

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Light.

Along the eastern sky before the break of day
Mountains of leaden clouds in threatening masses lay.

The sun rose up behind the clouds, and then behold,
The mists were all transformed to hues of red and gold.

And even so our lives are drear and dark unless
They glow with light from Christ, the Sun of Righteousness.

OVER LAND AND SEA.

The thing we have most to fear from, says Dr. Parkhurst, is not the liveliness of the sinners, but the deadness of the saints—that remoteness from God, that inexperience of the great realities that makes God a name and a report rather than a felt person, and the superb verities the possession of the few rather than the realization of the many.

Concerning one's amusements, the Christian Commonwealth wisely propounds these questions.

"First, do they rest and strengthen or weary and weaken the body? Second, do they rest and strengthen or weary and weaken the brain? Third, do they make resistance to temptation easier or harder? Fourth, do they increase or lessen love for virtue, purity, temperance and justice? Fifth, do they give inspiration and quicken enthusiasm, or stupefy the intellectual and harden the moral nature? Sixth, do they increase or diminish respect for manhood and womanhood? Seventh, do they draw one nearer to or remove one farther from Christ?"

Bob Burdette answers the question "May Christians Dance?" in his usual unique fashion. "May a Christian dance? Of course he may. He may swear, and lie, too, but it would not make him a better Christian. Surely, Christians, you may dance, but dancing will never identify you as a Christian. What puzzles us is that you ask the question so often. Christians, dance if you can't live without it. Join hands with Salome, Herodias, and Herod, and circle to the left. But don't be surprised if you are mistaken for a goat. That is the side they are on."

More and more there is growing up a disposition among parents, says Bishop H. C. Potter, to permit all matters of religious observance to be with their offspring mere matters of choice or preference. Your child must learn French or German and drawing, but he shall learn his catechism and his Bible lesson and a reverent observance of God's holy day if he chooses, and not otherwise. A more dismal and irrational folly it is not easy to conceive of. I do not say that there may not have been folly in another and in an opposite direction. But surely we can correct the excess without straightway flying to an opposite and worse one. And so I plead with you who are parents to train your children to ways of reverent familiarity with God's word, God's house and God's day.

The graduating class in McCormick Theological Seminary this year numbered seventy eight members. This is perhaps the largest class that has ever issued from any Theological Seminary in the United States.

It is stated that the total amount given to church, schools, colleges, libraries, and other public charities in America, during 1894, was \$19,967,116, and that in 1895 this was increased to \$28,943,549.

Princeton College is to receive the gift of a new Library Building. At the meeting of the Board of Trustees, held lately, the offer of a new Library Building was made from a generous donor whose name, for the present, is withheld. He proposes to erect a fine stone edifice, which will cost from \$300,000 to \$500,000, and to bear the entire expense of the erection himself. The gifts to the College in this memorial year are likely to be large. Judging from what has already been promised, we suppose that more than \$1,000,000 will be added to the endowment of the College.

A newspaper published in Jerusalem, printed in the Hebrew language, states that Dr. Bliss, Supervisor of the Palestine Exploration Fund, has lately discovered, near Mount Zion, the exact course of the city walls of Jerusalem built before and during the Roman era, also a number of vases and mosaics of high historical value.

Dr. Alexander, the new Archbishop of Armagh and Primate of Ireland gave his first address in that capacity at the opening of the General Synod of the Irish Protestant Episcopal Church in Dublin on the 14th April last. It was characterized by all the eloquence for which he has long been famous, but even more gratifying to the majority of the Synod than the eloquence was its decided Protestant tone. This was all the more satisfactory that he had been suspected by many of a tendency towards ritualism and Sacramentarianism. Irish Episcopalianism lives too near a dominant and degrading Romanism to be much enamoured of its priestly theories or superstitious practices.

A Salvation Army exhibition is to be held in London from the 1st to the 10th of August. The intention is to present a series of living pictures of the Salvation Army in all lands, and to have a gigantic sale of all kinds of merchandise for the benefit of the social work of the Army.

The annual general meeting of the Royal National Lifeboat Fund was held recently in St. Martin's Town Hall. The Duke of York was in the chair, and was supported by a distinguished company. In the course of an admirable speech, his Royal Highness alluded feelingly to the disaster which befell the Kingstown lifeboat on Christmas Eve. He drew attention to the fact that lifeboats were launched 437 times during the past year, and 533 lives were saved by them. Since the Institution was founded in 1824, it had been instrumental in saving 38,354 lives. Last year the sum of £16,800 was collected for the Lifeboat Saturday Fund. May 16th would be the first Lifeboat Saturday in London, and H.R.H. the Duchess of York had consented to be the President of the ladies auxiliary branch.

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Toronto, May 14, 1896.

The Presbytery of New York and the Licensing of Students.

THE last General Assembly of the Northern Presbyterian Church enjoined the Presbytery of New York "not to receive under its care for licensure students who are pursuing or purpose to pursue their studies in theological seminaries respecting whose teaching the General Assembly disavows responsibility." At a recent meeting of the Presbytery a Committee on the Minutes of Assembly reported that in so doing the "Assembly exceeds its constitutional powers and infringes upon the inherent rights of the Presbytery which are specially reserved to it by the constitution." After lengthened debate the Presbytery declined to adopt this report and adopted instead a motion made by Mr. Dr. John Hall, assuring the Assembly of the Presbytery's loyalty to the standards of the Church in the reception of ministers from other Presbyteries and in the licensing of students' irrespective of any question of where they have been trained. It is not certain that this will end the matter or satisfy the majority of the Church, but it seems a little difficult in these days when students are disposed to travel far afield in search of knowledge to apply any other principle. The Assembly's action was intended no doubt to prevent students from attending Union Seminary, but it would logically exclude all those who have taken post-graduate courses in Edinburgh, Oxford, or in German Universities, however orthodox they might be. As a blow at Union Seminary it seems to have proved a failure as the number of students in attendance this session is stated to have been larger than ever before.

Foreign Mission Funds.

We publish this week another appeal from the Foreign Mission Committee. It appears that now when the books are closed the Fund is \$8,784.81 in arrears. The appeal is addressed to ministers and sessions, and states that if the congregations are made acquainted with the situation, and a contribution, however small, received from each, the whole amount will be provided for in time to report to the General Assembly. No doubt ministers and sessions often shrink from appeals of this kind, and yet what can the Committee do but keep the Church acquainted with her own work. The missionaries are in the field—the work is growing and more laborers are urgently needed. It is an honest debt and must be paid. To carry a deficit into next year means perplexity and injury to a cause whose importance cannot be exaggerated, and which we believe lies near the heart of very many in our Church. The Committee asks that on Sabbath the 24th or 31st May a collection be taken for this purpose. We understand both the Home Mission and Augmentation Funds have a surplus, which is satisfactory. If this appeal is

generally responded to and especially if Sabbath School and Young People's Societies take an interest this deficit will be extinguished to the satisfaction of all concerned.

The Schemes of the Church.

In a neatly printed report of the Presbytery of London, Ont., the following pithy, pertinent, passages appear regarding the Schemes of the church:—

It is the duty of all members of the church to contribute according to ability to the Schemes of the Church, and the Presbytery recommends that in doing so, conscientious regard should be had to the requirements of all the Schemes.

The Presbytery further recommends that a Mission Committee or Board of Missions be appointed in every congregation, consisting of the Session with other members of the congregation whose duty it would be to aid in awakening and keeping up interest in mission work, and to allocate the year's contributions to the several Schemes.

The Presbytery recommends the adoption of the envelope system in collecting for the Schemes, and these collections should be made weekly or monthly—certainly not seldomer than quarterly. The envelopes may be so prepared as to give each contributor the privilege of indicating what proportion of his offering he wishes to be devoted to each Scheme, if he so desires.

The Province Of The Pulpit.

Too often is the pulpit the subject of intolerable criticism, and in the thoughts to be here expressed there is no desire to act the part of the candid critic, but rather to draw a lesson from some fact of recent occurrence that may serve as a warning to preachers. In a city congregation, not connected to the Presbyterian church, it is the practice to select subjects for the evening discourse with the obvious aim of "drawing a crowd." Among the members were a family of earnest Christians who went to church to worship God and to hear the Gospel preached. To them it became unendurable to have to listen one evening to a sermon on the "New Woman," another evening on "Toronto the Good," another, again, on "Toronto the Bad," and so on *ad infinitum*, and *ad nauseam* too. Finally it became a question of conscience whether membership could be continued in that congregation, and a severance took place. The family attended a church in a different denomination, viz: the Baptist, and now are about to join that body. The case is not by any means an isolated one, and it illustrates both the tendency in certain quarters to divert the pulpit from its primary object, to hanker after sensationalism, to push to the verge of worldliness in order to tickle the curious and fill the pews. Every one has heard of the minister who announced that on the following Sabbath he would give a "Quintologue" and when the time came explained that a "Quintologue" meant a sermon with five divisions a mild ruse in comparison with the means too often made use of now-a-days to attract attention. The old minister preached a Gospel sermon even if it had been constructed under five heads, but many of the "popular subjects" announced for evening addresses have scarcely a religious basis to stand upon. No thoughtful observer of the tendency of the times can fail to see and to note with regret the shallow fluency that too often does duty for substantial thought and forcible expression of truth; and the disastrous departure from an exposition of evangelical truth to a superficial discussion of moral or historical subjects or for that matter

of current topics, in the pulpit. Nothing can be more disastrous to the influence for good of the pulpit. The Gospel of Christ is the power of God, and must continue to be so, to the exclusion of every other theme, and the preacher who thinks the Old Story has become tedious and thread-bare ought to abandon the pulpit, as unfit to handle the Word of Life. The need of the present day, as should be its motto, is "Back to the Bible."

As has been said these are words of warning. We are not aware that they apply to ministers of the church we try to the best of our ability to serve. Indeed our readers will concur in the belief that the Presbyterian Church in Canada is singularly free from the grave fault to which we have drawn attention. Decorum, earnestness, a high estimate of the sacred office of the ministry, and of the evangelizing power of the Gospel are characteristics of people and preachers in that church. Let us be thankful for the fact and acknowledge, in the light of experience, how much we owe to it. When we see the mad rush after novelty invading the pulpits of other churches, it is well to examine ourselves and seek strength and wisdom to resist the too obvious temptation of momentary and seeming success. When the funds are low, the people listless, perhaps indifference growing apace, and spiritual life languishing, then is the time for trial. But it is not the popular Sunday evening lecture, or the amusing anecdote, the witty turn of speech, that will bring relief. The only remedy is the quickening of the conscience by the Holy Ghost and the indwelling power of the Spirit. From the Old Book, yea, and the old way the church must never swerve: there can be no compromise with the world; the dividing line is sharply drawn; not peace but a sword in the Christian warfare.

That the Gospel maintains its attracting power even in this material age may be seen from the figures published lately by the *Telegram* of Toronto, as a census of church attendance. It is probable that the census for all the churches was not taken on one and the same day, a supposition which would account for the under and over estimates made. The average, in any case, may be taken as approximately correct, and it gives a large attendance. The paper in question has not infrequently done service to the churches by taking an intelligent interest in their affairs, and the census has been a real service. In the Presbyterian pulpits of Toronto (we speak of what we best know) sensationalism finds no place. The city ministers are most excellent examples of what ministers ought to be. Their works praise them. And yet with an entire absence of the devices we have here condemned the churches are not empty but fairly well attended, and the Gospel holds its sway, as it ought to do, in the pulpits. The experience here may well serve as an object lesson for the derelict churches.

Sabbath Bicycling.

We rejoice to place the following resolution on record. It was unanimously adopted at a meeting of the Toronto Christian Endeavor Union held on Saturday: "Whereas the evil of bicycle riding solely for pleasure on the Sabbath is becoming alarmingly prevalent in our city; resolved, that this meeting representative of the Christian Endeavorers of Toronto, expresses its strong disapproval of this form of Sabbath desecration, and calls upon the members of the Union to discountenance it in every way." The Sunday bicycle practice has assumed large proportions, and the question is one that must be faced. In fact it has been allowed

to drift on too long. The evil has taken root and will be extremely difficult to remove. It has been estimated that about 6,000 bicyclists were "wheeling" in Toronto on pleasure bent, last Sabbath, an alarming number in a city so well-behaved as a rule on the Lord's Day, as Toronto.

At a meeting in Dundee, Scotland, recently, the Presbytery entered a strong protest against the work carried on on the Sabbath in the Post-Office, on the railways, and pleasure steamers, in the livery stables in Dundee, and the tramways of Glasgow and other cities. "And," queries the journal which publishes the report, "what about the myriads of 'wee shoppies' that are open from 'early morn to dewy eve' and far on to the midnight hour Sunday after Sunday? As a social question the Observance of the Sabbath is a subject of vital importance to the working classes. One day in seven to rest is as essential to human nature as it would be for the benefit of every worker either with hands or brain to enjoy a day's rest. To preserve the Sabbath is therefore a working man's question. No man should be deprived of his Sabbath rest except where it is impossible to avoid it. If all unnecessary labor were suspended on Sunday the country would suffer very little, nay, it would be the gainer." The Christian has to fight continually and everywhere for the Sabbath Day.

We may depend upon it, that were the Sabbath of less value than it is to the cause of Christ there would be less desire to desecrate it.

A Rational Test. The character of the Bible for truthfulness may be tested by any man, as he tests any other book. Does it prove to be true in his experience? A book on diseases and their remedies is proved to be true or false, by the results of a practical application of its doctrine. A geography has its reputation for truthfulness established, when it has been discovered that it does not lead the obedient student astray. The man who lives his Bible knows that he can trust its teachings.

What Orthodoxy Says an exchange. Orthodoxy is not ^{is} severity and frigidity. It is liberality and warm-heartedness. It is happy heavenly humor. The sour-visaged brother may have some orthodox ideas, but he does not represent the system by his barbed wire and vinegar countenance or conversation. He commits a double offense if he claims absolution from his sins against truth by claiming to be her champion. It takes a perfect character to keep the balance exactly; to be firm in the faith and to be patient with the faithless. But it is better to win than to worst an unbeliever. Faith gives a man joy and courage, brotherhood and blessing even for the unthankful and evil.

Sa. tion Army According to the last annual balance-
Finances. sheet of the Salvation Army, just issued, the freehold and leasehold properties acquired for the use of the Army corps throughout the United Kingdom were valued at £583,276 1s 6d; furniture and fittings at the international headquarters, officers quarters, and training garrisons, £9,379 17s 11d. Investments and loans totalled £131,331 14s 10d; and sundry debtors on "general maintenance," "property," and "insurance" funds owed the army £11,928 11s 6d. Altogether, the assets reached £736,869 0s 11d. Liabilities included £368,781 17s 7d in respect of loans on mortgage on freehold and leasehold properties, £93,277 4s 2d loans for fixed periods; and £43,547 9s 8d on account of insurance, annuity, pension, and other reserve funds, sinking fund for leasehold properties, and the redemption of mortgages and specific legacy fund. Salvation Army fund, £222,045 10s 5d.

Australia.

The General Assembly of the Presbyterian Church of New South Wales has been in session for the last ten days in St. Stephen's church, Sydney, the church of which the late Dr. Robert Steel had been so long the beloved and distinguished pastor. During the six years of my absence from Australia the Assembly has received a large accession of new members, while many of the familiar figures of those who had been long bearing the burden and heat of the day were missing. Four have this year been placed on the Aged and Infirm Ministers' Fund, but still holding the position of minister emeritus and members of Presbytery. The retiring allowance of these men is from £150 to £200 per year, the congregation in some cases guaranteeing a supplement to the pension from the fund. The new recruits have come for the most part from the mother country. An important detachment, however, has been received from the other Australasian colonies. The Assembly as a whole seems to be a fine body of able and consecrated men. The theological institutions for the training of a native ministry being as yet only in an embryonic state, the church here must be largely dependent, for some time to come, on the importation of pastors from abroad. The financial depression has told severely on every congregation of the body, both in town and country, but it is believed that more prosperous times are at hand.

I observed one new feature in the procedure of the Assembly. An honorary procurator now sits with gown and wig by the side of the Moderator. Both he and the law agent are ex officio members of Assembly. They must be either members or adherents of the Presbyterian church. The position, though only honorary, is said to be highly remunerative to those occupying it, as it serves the purpose of a splendid advertisement.

As in other British communities, the Moderator here wears his gown and bands, and also his academic hood, if he be a man with an academic appendage to his name. The clerk of the Assembly also wears his gown and bands.

The moderator for this year, elected by a majority of Presbyterian votes, before the meeting of Assembly, is the Rev. A. M. Tait, a native of Caithness, Scotland, and a graduate of the University of Edinburgh. He was for some years the pastor of Bristol, Quebec, Canada, thereafter of Coromandel, New Zealand, later of Newtown, Sydney, and for the last twenty years the hard-working and honored incumbent of St. Andrew's Church, in the cathedral city of Goulburn, N.S.W.

The retiring Moderator, the Rev. J. Lamont, F.L.S., preached the sermon on the occasion of the opening of the Assembly, selecting as his text Rom. xii. 5: "We who are many are one body in Christ, and severally members one of another." The sermon was an earnest, evangelical and practical exposition of the doctrines of the headship of Christ and the unity of the church. Subsequently, the new Moderator delivered an address on "The Protestant Churches as They Are, as the Master Would Have Them, and as They May Be under Present Arrangements." The clamant evils of sectarianism were impressively put before us, and co-operation in evangelistic and philanthropic work was shown to be feasible and highly desirable.

In future the sermon of the retiring Moderator and the addresses of the incoming one are not to be delivered on the night of opening, the two discourses having been found rather too long for one sederunt. So the sermon will be preached on the night of opening, and the new Moderator's address on the following night.

In the course of his remarks the Moderator showed that the Australian field is exceptionally difficult to work efficiently. This arises from its enormous extent of territory and scattered population. The area of New South Wales alone is 310,700 square miles, while the population is only three to a square mile, and far more than half of this population is located in the cities and towns, while England possesses nearly six hundred to a square mile, and some continental states a still higher number. You can easily imagine then how sparsely settled the interior must be, and how difficult to supply them with the means of grace.

This year there has been before the Assembly no disquieting Moderator's address like that of Mr. McInnes on "Inspiration," nor, indeed, anything entitled to be designated "a burning question," but many important topics have been discussed, and at times, the debates were very lively indeed.

Among the overtures was that asking that the attention of the legislature be directed to the Gothenburg system, with the view of reforming the liquor traffic. As many have been recently poisoned by drinking adulterated liquors, there has arisen a strong and widespread desire that the traffic in intoxicants should be taken out of the hands of interested individuals and that it should be entirely controlled by the government. It is desired also that barmaids should be dismissed, and that all bars (saloons) should be closed every night at ten o'clock. The overture, however, met with a very stormy reception, although in a modified form it was ultimately carried. Some of the Assembly regarded its discussion as a waste of time. Local option, it was maintained by some, had failed, and prohibition treated men as children. The Gothenburg system had a mass of favorable evidence behind it. Others contended that there was more drunkenness in Gothenburg than in Sydney, that any use of intoxicants was an abuse, and that physicians made many drunkards by prescribing it, and that the temperance committee of the Assembly concluded that it was inexpedient to advocate the Gothenburg system. One speaker, in emphatic fashion, said that teetotalers could do a great deal more for their cause if they were not so unreasonable. He had often tried to go with teetotalers, but had found them so crabbed, cranky and unsociable that he had to seek other company. The resolution, however, having had a majority of votes, a deputation was appointed to convey it to the government.

The committee on intercourse with other churches presented a report on the scheme of union laid before the Federal Assembly in 1894, and submitted articles of agreement upon which it was proposed to unite the Presbyterian churches of Australia. The scheme proposes a supreme court of the united church, to be called the General Assembly of the Presbyterian Church of Australia and Tasmania, meeting annually; the General Assembly to consist of an equal number of ministers and elders in the proportion of one-fourth of the number of the Presbyteries of the Church, a permanent element being retained by the proposed General Assembly, to be secured in such a way as may be afterwards agreed upon; the General Assembly to have functions legislative, judicial and administrative, supreme as regards foreign mission work, the theological colleges and the training of students therein, and the admission of ministers from other churches and denominations, and also shall form the supreme court of appeal in all matters affecting life and doctrine; the existing General Assemblies and Synods to be known as Provincial General Assemblies and Synods, which, meantime, shall carry on their own home missions, the foreign mission work to be managed by a board, on which the various provincial assemblies shall be represented, and which shall meet in Melbourne, till otherwise ordered.

The views enunciated in the Assembly on certain topics gave evidence of a tendency to recognize the fact that there is a physical as well as a moral element in human life, and that it is useless attempting to cultivate the latter while the former is ignored. Whatever tends to ameliorate the physical conditions under which men live helps religion. All the parts of our complex human nature must be reckoned with.

The report on Sabbath Observance laid special stress on the increasing laxity in the observance of the day of rest. This is not confined to the scoffers, but is observable among church members. Various remedies were suggested, among them that of appealing to the secular law. Some, however, sought the root of the matter in giving people easier conditions during the week. One member asked, how was it possible for one cooped up the whole week long in sweating shops and other places where the terrible struggle of life causes so many hapless toilers to crowd, to spend Sunday in church. For his own part, he frankly admitted that under similar conditions, he would be in bed, or seek a little healthful recreation in the open air.

The coldest winter which Australia has ever known has been succeeded this year by the hottest summer ever experienced within the memory of any one now living in this country. Cases of sunstroke and fatal heat apoplexy have been very numerous. The early corn crop was blasted by the heat wave, but recent rains have saved the later crop. The hills and valleys are

now clad with a beautiful mantle of verdure, and the squatters are rejoicing in the prospect of an exceptionally good season for their flocks and herds.

The unemployed are still numbered by the thousand, and the majority of these used to rank among the well-to-do classes. There is a vast amount of unspoken poverty among respectable people who are struggling to keep up decent appearances. Sad as such adversity may be, however, it may prove to have been a blessing in disguise. Too many have been living too fast and need to be taught the lesson that money making is not the one thing needful.

After having tried the policy of protection and found it a failure, New South Wales has been glad to return, at the beginning of this year, to free trade. The government, however, has made a new departure which is being watched with keen interest, viz., that of taxing incomes and properties, with certain exemptions, such as church properties and incomes under £240 per year.

New York Observer. JAMES D. MURRAY.

Spiritual Food.*

BY REV. ADDISON F. FOSTER, D.D.

SPIRITUAL FOOD TO BE SOUGHT RATHER THAN PHYSICAL.

The miracle of the loaves and fishes made Christ exceedingly popular. The Jews concluded they could secure all temporal advantages from Him and began to throng about Him. But He rebuked them for their greed. He came to give spiritual, rather than physical food. The latter was an incidental merely. Worldliness is the bane of humanity. Like the Indian, we gorge ourselves with the abundance of to-day, unmindful of the famine of to-morrow. This is the day of the physical and temporal, to-morrow is the day of the eternal and spiritual. The spiritual underlies the physical and abides when the physical is no more. We need food for the spiritual, far more than for the physical life.

SPIRITUAL FOOD IS OBTAINED BY FAITH IN CHRIST.

Men naturally depend on themselves in spiritual things. The religions of the world are for the most part religions of good works. But Christianity sharply distinguishes between faith and works. Both are important. Faith is dead without works. Works do not justify, but faith only. But Christ startles us by calling faith a work. How can this be? Because Christian faith is not a mere intellectual acceptance of truth; it is a committal of one's self to Christ. It involves action. It leads to obedience. We believe on Christ when we come to Him and follow Him; for Christ uses these three terms as meaning one and the same thing. We believe on Christ when we accept implicitly in perfect trust the directions of the Great Physician.

CHRIST IS OUR SPIRITUAL FOOD.

In striking metaphor He declares "I am the Bread of Life," and then goes on to prove it by declaring that He satisfies our spiritual hunger. Every man is constituted with a spiritual appetite. It may grow dull by neglect, but it can be roused by cultivation. It is there. Every man has a spiritual nature and no amount of materialism or even of animalism can entirely destroy it. He has, at least, moments of craving for something better. The world at times disgusts him, he thinks of the hereafter, and he longs for peace with God. The sense of sin sometimes becomes insupportable and he cries out, in an agony of desire for God's forgiveness, "O, that I knew where I might find Him." Here Christ shows He is the food of the soul. He offers Himself to the sinner hungering for the divine favor. He becomes the sinner's friend and Saviour. He gives to the sin-burdened instant peace. Nothing else can do this. Human friendships, wealth, power, fame, intellectual attainments, fail to minister to a mind disturbed by sin. The Stoic met his troubles in a spirit of philosophic bravado. The Christian faces his in the joyful assurance that Christ is his friend and will bring him

through all in safety. The Christian has Christ and with Him hath all else. "All things are yours" "for ye are Christ's."

A DIVINE INFLUENCE AWAKENS A DESIRE FOR SPIRITUAL FOOD.

In mysterious language Christ declares our absolute dependence on God for salvation. "No man can come to Me, except the Father who sent Me draw him." No matter whether we contend for a Calvinistic or Armenian interpretation of this language, all will agree that the parallel between physical and spiritual food holds good here as at other points. God has given us an appetite for food. This appetite leads us to toil unceasingly for food. We must have it; we want it; and God has made us need it and want it. The same is true of spiritual food. There is a hunger in the soul for Christ which God has implanted. Christ's friendship is sweet to us; we need His help; we grow more earnest, we seek Him and find Him. This hunger that leads to the satisfying of the soul in Christ is implanted by God. God is anxious to have us turn to Christ and He sends His Spirit to our hearts to awaken desire.

THERE IS LIFE IN SPIRITUAL FOOD.

"If a man eat this bread he shall live forever." Physical food sustains life for a time. Without it we perish. But its power in this direction is limited. Our earthly frame wears out and at last breaks down. We constantly repair it with fresh supplies of food which carry lime to the bones, phosphorus to the brain, and oxygen to the blood, but to all this there is an end. The machine at last is beyond repair. Not so with the soul. This is built on a different plan. If its vitality is properly sustained by the appropriate food it never wears out, it never grows old, it never dies. Had God made the body so that food should replenish all its waste it would not have known death. He did, however, make the soul on this plan, and its food supplies all its need so that it cannot die.

SPIRITUAL FOOD RECEIVED BY COMMUNION WITH CHRIST.

This doctrine of spiritual food we must admit is somewhat mystical and obscure, but Christ makes it as plain as in the nature of things it can be made. How do we receive this food and get the good of it? Simply by coming in contact with Christ. Physical food must be received by the parts that need it; so Christ must enter the soul and impart Himself to it. We must receive Christ to our heart, we must let His thoughts and feelings permeate our minds, we must enfold Him in our affections. We must live under His influence. All this is done by the absorbing influence of faith and love, by reading the Scripture and prayer, by public worship, by the sacrament of the Lord's Supper, by meditation and by entering heartily into Christ's plans and activities for the world's good.

He Calleth Thee.

For the Review.

The history of the human heart is beyond expression. Its story is of joy and sorrow; of pleasure and unrest. Here, the heart is desolate, there, the home has lost its charm; the child voice is still, the mother sleepeth and will not awaken, the father cometh no more, the daughter weepeth alone. From the valley riseth the cry of heart desolation, and the hills resound the cry. Is there no ear to hear? No heart to feel? Listen! a voice is calling, "Come and I will give you rest" arise make haste; He meaneth thee. Jesus comes; He bringeth joy—all your sorrow He has known; all your suffering He has seen, yet, the Hand that brought you sorrow is still the Hand of love—stay not; sad heart. He calleth thee.

Another mourneth loss. The evil days have come; the troublous times have brought despair. It is worry here, embarrassment there, and the burden of living is very great. Fear not, the way though dark is known to him. The Burden Bearer calleth thee. Look up! the sun is shining still—arise make haste! your heart shall yet be glad—a greater than thee is calling, "Come, and I will give you rest"

O hear His tender call through all the coming days and unto your life will come a charm that sorrow and trouble cannot destroy.

*A Meditation based on (John vi. 22-58.) in the Bible Study Union Course on "The Teachings of Christ."

And some are glad. The heart is light, the home is full of charm, friends are many the world is kind.

Here, is pleasure, there, success and circumstances drive away the care of a work day life. Yet, the whirl of pleasure cannot satisfy the soul. There still is longing, still unrest. The love of friends but kindles thought of deeper love that cometh from above. Is there no peace. No abiding rest? Yes, He calleth thee—Arise, hasten thee to meet Him—He cometh bringing the sum of happiness, the peace of loving—Oh, learn of Him—Your joy will be deeper, your longing satisfied—your life enriched with noble purpose and over you will be the banner of His love. He calleth thee. M.

Sabbath Observance in Europe.

Dr. Stoddart of the *New York Observer* who has had good opportunities of judging from having paid many visits to Europe, is of the opinion that there is considerable improvement in Sabbath Observance all over the continent. More men attend religious services than formerly, and employers of labor more generally deprecate Sunday work as inimical to the best interest of the employer and demoralizing to the employed. He considers, however, that Continental Europe can teach us on this side of the Atlantic little about the observance of the Sabbath which it is desirable for us to know, and urges that foreigners here should respect our laws on the subject as loyally as Americans in Europe respect a multitude of laws on other matters that seem to them useless and tyrannical. In the long run the institution will prove to be their best friend whether employers or employed.

Make it Unanimous.

B. W. Thompson of Minneapolis writing in the *Presbyterian Journal* furnishes under the above caption an account of a western revival which is inspiring. He says:

A young pastor in one of our villages procured the assistance of a classmate minister and began revival services. He directed his efforts for a time to arousing his members to a sense of their responsibilities. When he felt the time had arrived he asked his people if they were ready to begin to do the Lord's work in bringing their families, friends and neighbors to Christ. The church responded affirmatively.

He then explained that the Lord's work must be done as all other successful work is done, earnestly, devotedly and perseveringly. All other work must be laid aside as far as possible and every one must do all in their power to win souls for the Kingdom. If they were ready they would begin the next morning and spend the day in visiting those who were in their vicinity, talking and praying with them about their soul's salvation.

This work was to be continued until all in their region were converted, or had positively refused to accept the proffered Saviour.

Having submitted the whole matter to a rising test, he closed the service and held an after-meeting, in which the work was arranged, each taking certain houses. Those who had horses were assigned to adjacent country districts, and all were provided with some active share in the labor for souls.

The result was simply electrical. The community was moved as never before. The Holy Spirit's presence was felt with great power. The meetings were crowded and the number of conversions increased daily.

In little more than a week almost every person in the village and a large district around had professed conversion.

The question comes naturally, why don't we all do the Lord's work in this manner? The promise is specific, "According to your faith be it unto you."

These young men only pursued the plain common sense plan of doing the work which their Master had placed before them. They had no specific endowments of power. The spirit was not wanting. He is always ready to do His work, and the conditions are so simple.

Is not this a glimpse of the coming of the millenium?

Looks into Books.

ON GERMINAL SELECTION as a Source of Definite Variation, by August Weismann, Chicago. The Open Court Publishing Co. 25 cents.

This is an essay read by this distinguished German Evolutionist at the International Congress of Zoologists at Leyden in September 1895, and contains an argument in favor of his theory that the original variations in individuals out of which new species are developed are not accidental but determined by a kind of germinal selection or unconscious struggle for nutriment among the units of the germ, in which struggle utility is the deciding

factor. Weismann's view is by no means accepted by all evolutionists and his statement of his view is not entirely clear, but he is working at the problem which lies at the very foundation of all evolution. To it attention is bound to be more and more directed. This monograph is a little too technical for the ordinary reader, but the scientific student of biology cannot afford to overlook it. Though really only a pamphlet it is printed in an unusually good style.

The *American Antiquarian and Oriental Journal* for March-April, contains articles on The Purposes of Ethno-Botany, Cane Exploration in the United States in 1894, Medieval Glamour and its Antidotes, Devil Worship in the Evolution of Religion, the work of the Kungur Bay, Notes on European Archaeology, Palestine Exploration, Egyptological Notes, The Lunar Cult and the Calendar System, Picture writing in Polynesia and America. The last two are illustrated, and all are by competent writers. Good Hope, Ill., \$4.00 a year.

The history and work of Queen's University at Kingston, Ont., are well told in an article which appears in the May number of the *Canadian Magazine*, under the title of "Queen's University and its Founders." The writer is Mr. J. Jones Bell, M.A., a graduate of the University which he describes. Queen's is an institution of which the Presbyterian Church, with which its theological faculty is more particularly identified, has reason to be proud, and under Principal Grant it has already achieved great things and promises to reach to still greater. The article is well illustrated and will doubtless be read with interest.

At the recent convocation of Queen's University, Kingston, the honorary degree of D.D., was conferred upon Rev. Angus McCon, of Chatham, Ont., and Rev. W. P. Begg, of Kentville, N.S. The former was one of the first matriculants of Queen's when the classes were commenced in March, 1842. The latter is a Scotchman, who has done good work in the Maritime Provinces and who is the author of studies in Aesthetics, which have been favorably reviewed by such a competent critic, as Principal Caird. Queen's is very chary with her honorary degrees, and this is the first occasion for many years when she has conferred the degree of Doctor of Divinity.

Principal Grant, of Kingston, has gone to England for a trip.

A new work from the pen of the Rev. Alexander Robertson, D.D., Venice, will shortly be published by Mr. George Allen, Ruskin House, London. It is a practical, historical and descriptive guide-book to that unique Highland Region, the Dolomites to the north of Venice. Dr. Robertson, because of the character of the country, and the legendary and historic romances that surrounds the people, and their love of civil and religious liberty and of education, has called it the *Scotland of Italy*. The book will be fully illustrated. There will be forty full-page views, a map of the country, a frontispiece of the Dolomites as seen from Venice, etc., etc. As no book of the kind exists it will meet a felt want. In an appendix is given all information necessary to the traveller.

LIVES BYWAYS AND WAYSIDES.—By J. R. Miller, D.D. Presbyterian Board of Publication, Philadelphia. Cloth 12 mo. Price \$1.

Dr. Miller is an old and much loved friend. We always expect sweet and refreshing glimpses of Christ from him and are never disappointed. This series of what he calls "fragments of teaching" are peculiarly tender and helpful. In the chapter entitled "Spices for Christ's grave" he quotes from the old rabbinical books, this fragment, "that there are two orders of angels—the angels of service and the angels of praise. The angels of praise are of a higher order than the others. No one of them praises God twice, but having once lifted up his voice in the song of heaven he perishes and ceases to be. He has perfected his being. His song is the full flower of perfect fruit of his life, that for which he was created. He has now finished his work and his spirit is breathed out in his one holy psalm." This is fancy, but how beautiful! Thus is Dr. Miller breathing by a very gentle ministry music and gladness into many a weary life. His books are not pretentious but are effective, and this one sustains his reputation. They are suitable for Sabbath school libraries, and for the dressing-room table where in short seasons of calm it will prove a spiritual tonic.

The *Canadian Almanac* for 1896. Published by Copp Clark Company Ltd. Toronto. Price twenty cents.

This is the forty-ninth issue of the *Canadian Almanac*,—a very full, reliable, and useful publication relative to the whole Dominion as well as to Ontario. Dr. Bearnot of Ottawa, gives an outline of "Forms of Government throughout the World." Mr. Chadwick gives an article on the Canadian Flag.—Statistics abound and the usual official lists are given.

Protestantism And Education With Special Reference To The Province Of Quebec.*

BY THE REV. PROF. SCHMOCKE, D. D., MONTREAL.

Protestantism believes in education with all its heart. It is bound to do so if it would be true to itself and would continue to live. The Reformation of the sixteenth century was a revolt of intelligence against human authority, due to the awakening of the mind of Europe through the revival of learning after the long slumber of the dark ages. It asserted for every man in the community, from the highest down to the lowest, the right of independent judgment, and laid upon him the responsibility of choosing for himself, free from the dictation of prince or priest, that which is true and right, according to the best light available to him under his circumstances. It taught him to call no man master on earth and to bow only before the authority of the God who made him. In order, therefore, that every man may be able to form his opinions and make his choice with some measure of intelligence and wisdom, Protestantism has always insisted that he should have every educational advantage that can possibly be brought within his reach. It has never been satisfied to have learning as the monopoly of a few who should be simply followed without question by the great mass of the ignorant. It is ready enough to recognize the fact that there must always be some better educated than the rest, because they have better opportunities or better abilities or greater enthusiasm in the pursuit of knowledge. It is ready to give them all the respect and honor and attention that is due to superior learning. But after hearing all that they have to say and listening to all the instruction they have to give, it still leaves with the individual the responsibility of weighing it for himself and making up his own mind; a responsibility before God of which he can not divest himself by any device whatever. This is the secret of the Protestant attitude toward the education of the masses. The Roman Catholic Church has always had its institutions for the education of the few and has often made great sacrifices to maintain them. Protestants have not neglected these either, as is manifest from the munificent donations that have been made by them for founding and carrying on Colleges and Universities in every part of the world where they have wealth to bestow. But it was Martin Luther who first sought to bring the school within the reach of the humble cottagers' children, and it was John Knox who originated the movement for establishing a school in every parish throughout Scotland. It is Protestant nations to-day that everywhere lead the van in popular education, and it is Protestant sentiment which insists that the system of public schools shall be so pushed that not one single person shall be left in the land who is unable at least to read and write his own name. The practical effect of this sentiment is seen in the fact that, according to the last census, in the Protestant provinces of Ontario 90.4 per cent. of the population could read and write, whereas in the older, but Roman Catholic Provinces of Quebec only a little less than 64 per cent. were able to do so.

For a similar reason Protestantism every where demands that the education given to the people should be of such a character as will really develop intelligence and not simply load the mind with a mass of undigested knowledge. In this respect it differs radically from Roman Catholicism, which does not really believe in education of the masses at all, but only in instruction. Education, according to its etymology, means the drawing out of the mind so as to awaken its capacity and fit it for life-long activity. Of course this cannot be done without giving a good deal of information, and it is important that there should be as much information as can properly be assimilated. But it is possible to give a great deal of information and to give it in such a way that the power of thought still remains largely dormant, in such a way that there is little additional capacity given to the mind, no freedom or independence of thought, no enterprise in discovery or alertness in seeing the significance of new facts that may come to light, and consequently no progress. Now we do not claim that the Roman Catholic system has always failed by any means to develop the power of thought, and that the Protestant system has always succeeded. But the Protestant system has always at least kept before it, as the ideal of education, to awaken the minds of the people to independent thinking and to fit them for dealing intelligently with new questions that may arise, and new situations that may present themselves. As President Elliott, of Harvard University, put it when in this city a few months ago, the object of education is not to make a man acquainted with the whole round of human knowledge (that is no longer possible,) but to qualify him for obtaining and using advantageously such knowledge as he needs for his daily work. The grindstone is round and forms a complete circle. But man is not intended to be like the grindstone. He is

*An address delivered in St. John's Church, Mont., April 26, 1898.

to be rather like the tool which the grindstone sharpens to a keen edge so that it may cut and shape the raw material on which it is to be used.

It follows from this that Protestantism aims at an education which is pre-eminently practical. It does not despise culture, for culture enables one to take truer views of life—broader views of man's aim and destiny. It enables one to appreciate that which is ideal and spiritual in nature as well as that which is material. And man cannot live by bread alone. Protestantism values also the art of expression and cultivates it in order that each man may give fit utterance to his thoughts and make the most of his influence for good in the community. But even more than these, for the masses at any rate, it values the power to make life a success by the comprehension and mastery of the world around them. It is not that it would degrade life into a mean race for wealth as the highest good that can come to man, but it recognizes that, *perit* it how you will, life is a struggle—always has been so and always will be so. It recognizes also that the true progress of the world and of human society must come through that struggle. Whatever, therefore, will increase each man's efficiency in the struggle will not only advance his interests and help him in the race, but will enable him to become a leader of others and promote the general welfare. It therefore seeks to equip every individual with those mental tools and weapons that will contribute towards his success in whatever line of life it is his lot to labor. Even if his tool were to be of the commonest and simplest kind, it would fain help him to perform it in the easiest way and give him the largest result for his labor. The man that has the intelligence to double the product of his toil, to make, as it were, two blades of grass grow where there was but one before, not only enriches himself, but is a benefactor to his kind. The one who simply drudges on doing only what some one else has shown him how to do, content to find nothing better, may fulfil some worthy destiny, but will soon pass away and be forgotten like one of last year's leaves. Protestantism would have its education practical at least, whatever more it may embrace.

It is for this reason among others, we believe, that Protestant nations to-day are greatly out-stripping Roman Catholic ones in material prosperity, and in everything that makes for real progress. It is not that Roman Catholic people have been wanting in minds of real acuteness and intelligence. Individuals among them have been shrewd and practical enough, but the great mass have not been taught to perform the practical work of life in such a way as to make real progress. They have been slow to adopt new ideas and new methods. They have been content to follow in the footsteps of their fathers and keep to the old traditional ways until they have fallen behind in the race. Where are to-day the Catholic nations that three hundred years ago led the world in enterprise, discovery and wealth, such as Spain, Portugal, Italy and Austria? The only one of them that has at all kept its place is France, and France has practically ceased to be Catholic in everything but the name. Britain, Germany and the United States have hopelessly distanced all their competitors, and bid fair to hold their place for a long time to come. Why is it that in passing from a Catholic to a Protestant Canton in Switzerland every traveller notices the difference in the material condition of the people? The people are the same, but their education is different, and this difference is one that tells. Catholic and Protestant Ireland, New France and New England present a like instructive contrast. New France to begin with had undoubtedly the nobler blood and the broader culture of the two. To-day it is probably the most backward district north of the Gulf of Mexico. It would be infinitely more backward still but for the Protestant minority which the conquest by Britain in the last century has planted beside it.

Protestantism recognizes, however, that the intellect is not the only part of man that needs to be educated. His education should include also his character and his conscience. A clever scoundrel is necessarily a dangerous member of the community, and the more highly educated he is the greater the danger. All true education must therefore aim at implanting right principles in the heart and awakening all the nobler impulses of the nature. Only in this way will labor and skill be directed to right ends.

Concluded next issue.

When in 1888, Dr. Warburg, from Hamburg, Germany, made a tour of Formosa in the interests of natural science, on departing he left this testimony: "I have seen sixteen chapels and people in them worshipping God. I have also seen native preachers standing on platforms preaching the truths of Christianity. I never saw anything like it before. If people in Hamburg saw what I have seen they would contribute for Foreign Missions. If scientific sceptics had travelled with a missionary as I have, and witnessed what I have on this plain, they would assume a different attitude toward the heralds of the Cross."

MISSION FIELD.**Years Of Waiting For Fruit.**

"It was seven years before Carey baptized his first convert in India.

"Seven years elapsed before Judson won his first disciple in Burmah.

"Morrison toiled seven years before the first Chinaman was brought to Christ.

"Moffat waited seven years to see the first evident moving of the Holy Spirit upon the Bechuanas of Africa.

"Henry Richards wrought seven years on the Congo before the first convert was gained at Baza Manteka.

Jottings From The New Hebrides.

N. U.S.A.

Mr. Milne writes: "The work is very encouraging just now on Nguna. Nearly all the remaining heathens are coming in and I am trusting next year to be able to report that not a heathen is left on the island. Much progress is also being made on Emau. A splendid earnestness to go out to new fields on heathen islands is shown by the Christian Ngunese."

NALEKULA.

The Rev. F. W. Legatt has been able to extend his work to many heathen villages. A band of young men visit the villages round and hold services regularly every Sabbath morning. The natives who are at the Teachers' Training Institute are making satisfactory progress. There is much fighting among the tribes near the Rev. R. Boyd's station, but all are friendly to him.

The Rev. F. Paton writes that about a mile and a half from Pangkum there is a village of Christian boys. A hurricane lately destroyed their old church. With our help the boys built a new one. It took months to do it. A short time ago, all were collecting coconuts to make copra to buy a new bell. A spark from a burning log at a distance was carried by a high wind to one of the houses, and now the new church and houses are in ashes. Only one good house is left with two others unfinished. It will take six months to rebuild. They have set to work with brave hearts to repair the damage with the assistance of the Christian natives at Mr. Legatt's station.

THE TRAINING INSTITUTE.

The Rev. Mr. Lawrie writes: "The great difficulty which always met proposals to found a school for the training of native teachers and preachers, till recently, is the babel of tongues that prevail in the New Hebrides. At last it was decided to give the instruction in English, and prove the feasibility of the project. The Rev. Dr. Annand was appointed Principal and an institution on the plan of 'Lovedale' in South Africa was commenced. They are taught to use tools and to raise food for themselves, as well as to teach and preach. Buildings are being erected as means are provided. Dr. Paton recently made a substantial contribution, out of money in his hands, towards defraying the cost of a new weather board schoolroom, 60x26 feet.

Dr. Paton writes late in December regarding the 'Dayspring's' arrival at Melbourne. Mr. Gibson and he went down to meet her, and at the entrance to the river boarded her with the good captain praised and thanked God. "Outside she was washed and sea-beaten, showing what a long voyage she came through, and below she was green with sea grass and barnacles." . . . "In her saloon and inside the ship is as clean and beautiful as when she came out of the builders' hands. Evidently great care has been taken of everything, and the captain and officers are loud in her praises as an excellent sea boat." Under date of Feb. 10th he writes:

"The 'Dayspring' has left for the islands with provisions for the missionaries, mails, etc., and Dr. and Mrs. Macdonald, of Elate—with their children—are on board, returning to their work."

"By the addition of rolling chocks our little vessel is now one of the most pleasant and steady boats afloat for her size."

Letters from China.

CHANG TO FU, HONAN, CHINA, Feb. 23rd, 1896.

DEAR MR. MACKEY,—The days of blessing continue. These days the people bothrong us. It is not alone idle curiosity which brings some of them. Not a day passes but some come to enquire definitely about the doctrine. It is so easy to tell such of the way-of life. So many women come these days, that I have to help Mrs. Goforth to talk to them. I speak for a while to the women that she may rest, then I go to the chapel to talk to the men. This is kept up from morning to night. It is heavy work, but it is

grand to use all our strength in the Master's service. Mr. MacGillivray, what with teaching a class of enquirers, and speaking several times each day in the Chapel, is worked to the uttermost. This is a great opportunity for reaching the women. Sometimes dozens of them are here at a time. It is perfectly proper for me to speak to them, with my wife at my side. It has been our privilege to see the manifest signs of Holy Ghost power among them. None but the Holy Spirit could open these hearts to receive the truth, as we see some receiving it every time we speak. I never saw anything approaching to it in previous years. It cheers us beyond measure and makes us confident that God is going to save many people in this place. We are greatly rejoicing over Mr. An, Dr. Monzie's teacher. He has lately come out on the Lord's side. It is a trying thing for him to confess Christ in his home and native city. He is a B.A., and will probably meet with much opposition from his fellow students in the city. He had been searching for light, and it was not until about two weeks ago, on the Chinese New Year eve, that he determined to cast in his lot with Christ's followers. Some days later we noticed that he was troubled, and tried to cheer and comfort him. He has now told us the cause of his trouble. It seems that as soon as his father, mother and elder brother, found out that he had become a Christian they were greatly enraged, and forbade him ever mentioning the doctrine in their hearing, but said he "the last two days my parents have so changed that they have asked me to explain to them this new way, and are now studying the books with me." Mr. An seemed so full of joy when he told me this, and said "I might just as well have tried to overturn heaven and earth, as to have tried to move my parents. It is truly the work of the Holy Spirit."

Thursday eve., Feb. 27th, 1896.

This has been the most glorious day of blessing among the women. Twenty or thirty seemed more or less deeply impressed in the course of the day. I can only compare what we saw this afternoon to a scene in an enquiry room. In the note dated a few days ago, I spoke of Mr. An's conversion—well, to-day his mother, wife and sister-in-law, all came, and before they went away the old lady, along with others exclaimed "truly we have been worshipping devils instead of God." Jesus by the power of the Holy Spirit, is enabling us to lift Him up, and He is drawing all men unto Himself. J GOFORTH.

HONAN PRESBYTERY.

All the members of the Mission having observed January 31st as a day of prayer and fasting, seeking a special outpouring of the Holy Spirit, Presbytery met to transact business on Saturday, Feb. 1st.

One new missionary, Rev. Jas. Menzies, M.D., was welcomed with the right hand of fellowship and enrolled as a member of Presbytery; and Miss Jeanie I. Dow, M.B., was welcomed as a member of our Mission-staff.

Reports were presented from our Mission-stations, Hsin Chen, Ch'u Wang, and Chang to fu.

At Hsin Chen work has gone on quietly since last meeting. In November Messrs. Malcolm and Mitchell joined Messrs. Slimmon and Grant there. Shortly afterward, possession was quietly taken of the new premises, which we had succeeded in renting earlier in the season, for medical work. The names of two men at Hsin Chai were recorded as catechumens. Medical work was begun on the arrival of Dr. Malcolm.

At Ch'u Wang preaching has been steadily carried on among the patients in the hospital with gratifying results. The names of sixteen persons (ten men and six women) from seven different villages, were recorded as catechumens, while two men at Hsin Te'un, who were catechumens of a year's standing, were baptized and added to the Church. Medical work has gone on steadily, the average number of treatments *per diem* being forty-three. Misses McIntosh and Dow arrived at Ch'u Wang on December 9th.

At Chang To Fu evangelistic work has gone on steadily among both men and women. Mr. Goforth's family and Miss MacKenzie moved here in October, and Dr. J. Menzies joined us in December. All has been very peaceful. Three native buildings have been erected.

Reports were received from the various committees and approved. Wm. Malcolm, M.D., was elected Moderator for the succeeding year, and Dr. Wm. McClure was appointed Mission Treasurer during Mr. Bostwick's absence on furlough.

Prof. D. M. Gordon was nominated Moderator of the next General Assembly, and Rev. H. MacVicar and D. McIntosh appointed Commissioners to the same.

The Foreign Mission Committee were requested to send out an additional young lady doctor and a young lady worker.

A standing committee was appointed to superintend the studies and examinations of new-comers, in the language.

Presbytery cordially encouraged Mr. MacGillivray to continue his revision of "Stent's Chinese Dictionary" until completed for publication, a task which he is so well fitted to perform, and in the performance of which he will benefit missionaries generally throughout North China.

Estimates for 1896 were approved for transmission to the F.M.C. In the evenings conferences were held at which subjects of general interest were discussed.

On Feb. 5th Presbytery adjourned to meet again at the call of the Moderator. W. HARVEY GRANT, Clerk.

Letters from Palestine.

BY REV. D. MCKENZIE.

Written for the Review.

A SABBATH IN DAMASCUS.

(Continued from last week.)

Some days ago there was seen at midday on the north-east shore of the Sea of Galilee a company of fishermen engaged packing fish. That morning these men had succeeded in inclosing an unusually large number, even for those waters in this respect so productive, and the succeeding hours they spent in preparing the morning's "catch" for the market. But for what market? Not, as was learned, for that of Tiberias or Nazareth or Jerusalem but for that of the far more distant Damascus, a fact that might be pleased aside by side with those already mentioned bespeaking that city's commercial supremacy.

Nor is it to be supposed that the greatness of Damascus is a matter only of modern times. When Abraham was still in the prime of his manhood it was sufficiently prominent to indicate by their relation to it the location of other places (Gen. xiv. 15). In the days of Solomon it was sufficiently strong to defy that mighty prince (1 Kings xi. 25. It fell before Jeroboam II (2 Kings xiv. 28), but then he seems to have been a leader endowed with the military genius before which every adversary is made to bow. Ezekiel speaks of its traders as the merchants even of Tyre (xxvii. 18). During the Greek and Roman periods it lost some of its greatness but the rise of Mohammedanism exalted it to its modern relative prominence. So that its prolonged existence has been almost invariably a prominent one. Two facts seem to account both for its prominence and almost indestructible vitality. These are its abundant water supply and its position relative to other lands. But of these the mere mention must be sufficient.

There is considerable in the city to interest the traveller, and yet perhaps not so much as might be expected. It is not by any means a beautiful city. Its surrounding fields and gardens through which the waters of the Barada ever flow are doubtless beautiful during the later spring and early summer. But the city itself is certainly not beautiful during the winter and can hardly be during the summer. Its narrow, crooked, ill-paved streets, and unadorned, low, flat-roofed houses will ever fail to prove themselves attractive to the ordinary observer. It is said that Mohammed, ambitious to enter the Celestial Paradise, refused the invitation to enter Damascus because he believed that no one will enter more than Paradise. His refusal was probably a fortunate one both for himself and for the fame of the city, for the facts in the case would doubtless have proved sufficient to drive the illusion even from his mind the kindly strongholds of such quests. The bazaars of the city are doubtless interesting to those who find enjoyment in such matters. But there is so much of disorder and dirt in and about them that visits often will be made impelled more by the desire to gain knowledge than by the thought of the pleasure immediately to be derived. The character of the Great Mosque and the history with which it is associated prove a great attraction. Its beauty is at present marred by the effects of a fire which threatened some years ago to destroy the entire structure, and which the Mohammedans were no slower in quenching than they are in repairing the injury done. It, nevertheless, makes a deep impression not only through its huge proportions but also because of the still discernable beauty of its many parts. This well-known building was at one time a pagan temple. How early no one knows. Perhaps it was within its courts that Ahab saw the altar which, to the serious hurt of Judah, he had reproduced in Jerusalem (2 Kings xvi. 12). When Christianity prevailed in Damascus this monument of pagan pride was converted into a Christian Cathedral. Again when the cause of the false prophet triumphed it was humbled into a Mohammedan Mosque. How soon it shall cast off the sackcloth in which the Christian fancy clothes it, and refuse any longer to sit in the dust is a knowledge far beyond the reach of human prevision. The Citadel which traces its origin to the thirteenth century of our era is an interesting building, but of difficult access to the Christian visitor. For the present this ancient stronghold has been converted into a prison into which are huddled hundreds of Druse captives. About the middle of February there were no less than four hundred of these heroic but misguided people confined within its walls, and the many stories told of their inhuman treatment conjured into the imagination the notorious "Black-Hole" of the Indian mutiny. Of some interest to the Christian is the street called Straight. Its identity with that in which Paul figured is unquestioned. To-day, however, it is much narrower than it then was as can be seen from the gate by which it is entered and which is now just half its original width. Also through the accumulation of debris during the ages, its level, it is said, is

now over a dozen feet higher than in the Aycattes' day. They show you also the house in which Annias lived as well as the point at which Paul, in order to escape his blood-thirsty persecutors, descended from the top of the wall by means of a rope and a basket. These traditional locations are doubtless interesting and in direct ratio to the observers credulity. Perhaps the most interesting feature of Damascus lies in the fact that it is the best existing sample of an Oriental city, Jerusalem, Jaffa, Nazareth, Beyrout and the other important towns of Palestine show that they have felt the influence of the west. Damascus so far has been obdurate against all such influences. It still wears intact its Oriental garb, and this for western people is probably after all its most interesting feature.

The population of the city shows almost as many different religions as nationalities. There are 150,000 Mohammedans, 10,000 Jews, 30,000 Greek and Roman Catholic Christians, and several hundred Protestants who have been gathered in by the recently established missionary agencies, of which there are several. From these figures the inference would be readily drawn that the Christian Sabbath was not well observed in the city and the facts in the case go to confirm the inference only all too emphatically. The streets on Sabbath show as many people as on the preceding Saturday. The buyers seem as numerous and the vendors as eager. Laden donkeys, horses and camels untaught by experience that the day demanded for them relief from all burdens press their weary way through lanes, alleys and crowded bazaars. Cabs recognizing no difference press their favors as usual upon the unwilling visitor. The only evidence open to the casual observer, reminding him that the first day in the week was again offering its precious blessings to an overburdened creation is that here and there are seen shops with barred windows. Damascus has three Sabbaths,—the Mohammedan on Friday, the Jewish on Saturday, and the Christian on the first day of the week—and, therefore, it has none at all. The Mohammedan will not allow his Sabbath to interfere with his worldly pursuits, therefore Friday is not visibly a day of rest. The Jews who do observe their Sabbath with much of their former scrupulosity are too few in number to make a tangible impression with their day of rest on the rush and din that characterize the daily life of every populous centre. The same may be said with some qualifications of the Christian population and their Sabbath, in whose homes and churches alone the blessings of the day are enjoyed.

These are at work evangelizing the non-Christian masses of the city four Protestant Missionary organizations. These are the Irish Presbyterian Mission, the British Syrian Schools for Syria's Daughters, the London Jewish Society, and the Edinburgh Medical Mission. Some years ago there was in addition an American Mission in connection with one of the Presbyterian churches in the United States. Very wisely after an experience of some years this mission entered into union with the Irish Presbyterian Mission assuming the name of that organization. The result of the union, as might be expected, has been strengthened forces and more effective Christian work. At present the United Mission has in the field four ordained missionaries and several lady missionaries. The ordained missionaries are Dr. Crawford and Rev. Stuart Crawford, Rev. Mr. Philips, and Rev. Mr. Stuart who preaches in a native village fifty miles from Damascus. Among the lady teachers are Miss Legget, Miss Logan and Miss Lynd. The "British Syrian Schools for Syria's Daughters," an organization whose sphere of work is defined by its title, is represented by Misses Attell, Buchart and Johnston. The forces of the London Jewish Society range in strength second to those of the Irish Mission. Laboring in connection with this Society, whose work is limited to the Jews, are Rev. and Mrs. Sogall, Dr. and Mrs. Maclem and Miss Gridly. The Edinburgh Medical Mission has been working in the city during the last eleven years. Dr. McKinnon who is still in the field was its first missionary. During the last three years he has been ably assisted by Dr. Smith of Edinburgh who has thrown himself into the work with all the energy which a strong manhood and good training alone can impart. In addition to the ordinary native services held in connection with these different agencies there are two conducted each Sabbath in English, one in connection with the Irish Presbyterian Mission, the other in connection with the London Jewish Society, the former in the forenoon the latter at sunset. About one or all of these organizations the heart of the Christian Protestant whether resident in the city or a visitor will be found gravitating during the Sabbath.

(Continued next issue.)

The Palestine Exploration Society of London has been granted a two years' privilege to dig around the walls of the Holy City by the Sultan. Doubtless many long-hidden treasures will be brought to view.

OUR YOUNG PEOPLE.

This department is conducted by a member of the General Assembly's Committee on Young People's Societies. Correspondence is invited from all Young People's Societies, and Presbyterian and Synodical Committees. Address: "Our Young People," PRESBYTERIAN REVIEW, Drawer 2464, Toronto, Ont.

FROM HONAN.

The Convener of the Assembly's Committee on Young People's Societies sent questions and blanks to the Foreign fields as well as to the Home congregations, with the request that, if there were no regular organizations as yet, any facts should be forwarded that would aid the Committee in its work of gathering information, or stimulate the societies here in their work. He has just received the following from Rev. W. Harvey Grant, Clerk of the Presbytery of Honan. It is evident that we shall have to wait only a little time for the young Christians of Honan to swing into line with their comrades here. The brethren of that Mission are wide awake to the possibilities of such organizations as the Y. P. S. C. E.

H-SIN CHEN, HONAN, March 16th, 1896.

DEAR SIR, - The blanks for reports for Young Peoples Societies just to hand. Though late, I venture to reply. We attempted to establish Y. P. S. C. E.'s among our native Christians at the main stations in 1894. These societies we wished to be as completely as possible under the control of the natives themselves, and leaving the matter chiefly to them to decide, they thought that it was still too early in the history of the Mission here to establish Y. P. S. C. E.'s as separate societies, and the matter was dropped at that time. We are, of course, keeping the subject in view, and shall at the earliest possible date establish more societies in our Presbytery.

With fraternal greetings, I remain,

Very Sincerely, Yours
W. HARVEY GRANT.

THREE GOOD MEETINGS.

Variety is very desirable in meetings of young people, and, therefore, any new method of conducting a meeting is to be welcomed. It may not be any better than the old plan, but because it is new it will get the society out of the rut and will give freshness to the meeting. Too many "special" meetings should not be held. Occasionally, however, a meeting like the following will do good and make the usual plans of the society more effective.

STAFF MEETING. - On some single track railroads in Britain they operate what is known as the "staff system" for the prevention of accidents. The railway is separated into divisions, each represented by a staff with but one staff to a division. No train may run on the division unless the engineer holds the division staff, which gives him the right of way. At the end of the division he hands over the staff to be used by a train going in the opposite direction. One society has made use of this principle in conducting its meetings occasionally. Instead of a staff a Bible is used. It is handed from one to another, each person receiving it taking part if he wishes, and when through handing it to his neighbor. The advantage of this plan is that there is no suggestion of haste, and timid ones, besides, are encouraged to take some part in the meeting.

LEADERLESS MEETING. - One C. E. Society reports such a meeting which proved most interesting and impressive. The Prayer Meeting Committee arranged a programme and had it copied on a manifold, a copy being handed to every one present. The hymns, prayers, scripture selections, etc., were given with the names of those who were to take part separately. The secretary says: "The meeting was very impressive, and although no visible leader was present, the power of the Spirit was manifested."

CHRISTIAN ARMOR MEETING. - In this meeting the topic chosen is the Christian's Armor, as given in the sixth chapter of Ephesians. The six pieces of armor are taken up separately by six persons, one taking "The sword of the Spirit", another, "The breastplate of righteousness"; others, "The Gospel shoes of peace," "The girdle of truth," "The helmet of salvation," "The shield of faith." Good, spirited hymns should be sung and an inspiring martial ring given to the whole meeting.

WORLD MAKERS—CORAL AND CHRISTIAN.

A savage ruler in the Indian Ocean rejoices in the title, "The Sultan of the Twelve Thousand Islands." Nor is it an exaggeration. The Maldines stretch north and south off the southwest coast of India for 800 miles—a vast archipelago, and this sultan rules them all.

These islands are peculiarly interesting as being the work of

coral animals, or "insects," as they are popularly, though improperly called. Slowly these little animals have toiled away in their submarine depths until the coral reefs pushed their crests above the waves. The action of the waves corroding the surface produced a sand which, becoming mixed with floating seaweed and other refuse of the waves, produced soil. So it increased until grass, plants, trees, and finally man appeared upon it. Such we understand to be the foundation of most of the South Pacific Islands, of the West Indies, and also of Florida.

How like it is to the building of God's kingdom in the world. We Christians are the coral animals, or polyps and the church, or redeemed society, is the island empire.

The coral animals are little sack-like things an inch or an inch and a half long. They are stationary. Their lower part is attached to the rock beneath them. The upper end is a kind of mouth, which sucks in the carbonate of lime of the sea, thus forming within a kind of bone, which hardens into the limestone or coral rock. Presently the polyp, or coral animal, dies, the sack-like skin falls away, and only the limestone secretion remains. It is often beautiful in the extreme, having colors as varied as the rainbow. Before its death the polyp produced others of its kind by means of eggs. Others are also produced by shooting forth branches or new growths like a shrub, the polyp seeming to be related both to the animal and vegetable kingdoms. So the work goes on till the island which these tiny world-builders are making lifts itself above the waves.

Like them the builders of Christ's kingdom—"the new heavens and the new earth"—toil beneath the surface. That is when most of our work that endures is done. So many it must seem that they build in vain. They die without seeing the world appreciably better for their labors. Often the sad and almost bitter question must arise, "what does it all amount to?"

"Oh it is hard to work for God,
To rise and take our part
Upon the battlefield of earth,
And not sometimes lose heart.

"He hides Himself so wondrously,
As though there were no God;
He is least seen when all the powers
Of ill are most abroad."

But the coral's lesson is, "Wait." They that endure to the end shall be saved and shall save. Build into God's great plan and await the issue.

So Carey "the consecrated cobbler," builded in obscurity in India; and Morrison builded long and weary years in China; and Livingstone kept his love and dark vigils in midnight Africa. They builded and died, when lo! above the waves their world's appeared, and India and China and Africa stretch out their hands to-day unto God.

The coral world-builders build each upon another's foundation. They do so by instinct. It is a beautiful unity, God's plan for making island worlds.

And so must we if we do not wish to work in vain. The work of our predecessor in office is not to be pushed aside nor ignored. Only as we work in unity with those before us and those now with us do we work in power. We build necessarily on other men's foundations. They have been world-makers, too. "Every visible pillar in the temple of God rests upon an invisible one beneath the surface of history." St. Paul on Stephen; Augustine on Monica; Sampson, too, and many another on a saintly and heroic mother. What a beautiful symmetry and unity does God's plan for humanity assume, viewed in this light! "Now, therefore ye are no more strangers and foreigners, but fellow-citizens with the saints and of the household of God; and are built upon the foundations of the Apostles and prophets, Jesus Christ Himself being the chief corner-stone."

The coral animal, strange to say, cannot live at a depth of more than 120 feet. How are the islands planted, then? Always upon a submarine mountain on its sloping height, a hundred feet below the surface or thereabout, the polyps begin their foundation and build upward.

Our rock is Christ. "Other foundation can no man lay than that is laid, which is Jesus Christ."

Our poor humanity cannot live far below the surface. If we get very deep down we die. Only Jesus can say, "All Thy waves and Thy billows are gone over me." And Jesus stands the Eternal Rock amid the seas of troubled waters. We build on Him. Because He stands we shall stand also. Humanity is slowly but surely swinging toward Him. It is building on Him. And that is humanity's hope. Because He stands humanity is going to stand a redeemed humanity, a glorified humanity, with all the beauty of the coral's grace and all the endurance of the coral's strength.—*Epworth Herald.*

CHRISTIAN ENDEAVOR.

CONDUCTED BY S. JOHN DUNCAN-CLARK.

WORLD'S O. E. PRAYER CHAIN, SUBJECT FOR MAY.—That we may all show more of the Spirit of Christ in our Home Lives, so that our Brothers and Sisters and Family Friends may be won to Jesus by our Example.

Christ's Widening Kingdom.

DAILY READINGS.

First Day—Comes not with observation—Luke xvii. 20-37

Second Day—Begins with little things—Matt. xiii. 31-35.

Third Day—Not a kingdom of form—Rom. xiv. 16-23.

Fourth Day—A kingdom of justice—Matt. xiii. 24-30.

Fifth Day—A kingdom of humility—Matt. xi. 7-15.

Sixth Day—The triumph of the kingdom—1 Cor. xv. 19-28.

PRAYER MEETING TOPIC, May 24th.—"CHRIST'S WIDENING Kingdom." Isa. xi.

The beautiful prophecy contained in our topic passage is sure of absolute, literal fulfilment, as surely as any prophecy such as Isa. liii, that referred to Christ's first advent was fulfilled. But we must not suppose that the missionary activity and energy of to-day are to be the direct means of bringing this happy state of things to pass. The church is not here to convert the world. How any Bible student can think otherwise is a mystery; and those who do are certain of disappointment. If I thought the fulfilment of Isa. xi. depended upon the efforts of the church, I would be a pessimist of the darkest dye in view of the present condition of the world. Read Matt. xiii. and in the seven parables there given descriptive of the church history down to the end of this age, find if you can a single one pointing to the gradual conversion of the world. Read what the Holy Spirit says of the last days in such passages as 2. Thess. ii. 1. Tim. iv. 1-3. 2. Tim. iii. 15. iv. 3, 4. No, the world is not ripening for the millenium; it is ripening for judgment. The church is here, not to convert the world, but to be a witness through the indwelling Holy Ghost convicting of sin, of righteousness, and of judgment to come. So teaches the Word of God. If it does not, then do not believe it. The fulfilment of Isa. xi. thank God, depends on no such uncertain agency as a church rapidly assuming the character of Laodicea in Rev. iii. 14-18. It depends on the return of Jesus Himself in person, to destroy His enemies and establish His millennial reign. With this glad, and certain hope in my heart I am the brightest of optimists; and the confidence that He is speedily coming is the strongest incentive I know to unwearied labor, that when He comes I may be found letting my light shine in the world's darkness, and faithfully bearing witness to His name. His last words were "Lo, I come quickly!" Let us answer with the Seer of Patmos, "Even so come Lord Jesus!"

FOR THE SABBATH SCHOOL.

CONDUCTED BY S. JOHN DUNCAN-CLARK.

International S. S. Lesson.

LESSON VIII—JESUS TEACHING IN THE TEMPLE—MAY 24

(Luke xx. 9-19).

GOLDEN TEXT.—"The stone which the builders rejected, the same is become the head of the corner."—Luke xx. 17.

CENTRAL TRUTH.—The Climax of Love.

ANALYSIS.—The REJECTED SERVANTS, v. 9-12.
OD, v. 12-16.
TONE, v. 17-19.

TIME AND PLACE.—A. D. 30; the last week of Christ's public ministry, probably Tuesday. In the temple at Jerusalem.

INTRODUCTORY.—After Jesus had spoken the parable of the Pounds, in our last lesson, He went from Jericho to Bethany. He arrived there on Friday evening. The next day being the Jewish Sabbath, He remained at Bethany. Jesus always kept the Sabbath. That evening He attended a supper at a house in Bethany. While He was at the table Mary, Lazarus' sister, anointed His feet with precious ointment. The next day, which would be our Sunday you know, He entered Jerusalem riding in triumph on a colt. On Monday He went again from Bethany to Jerusalem and drove the traders from the temple, and healed the lame and the blind there. Then the children in the temple sang, "Hosanna to the son of David." On Tuesday He went for the last time to the temple. It was then that He spake the parable of to-day's lesson, as well as the other parables in your readings.

VERSE BY VERSE.—V. 9. A Vineyard.—Palestine, or the Israelitish people themselves; see Isa. v. 1-6. He has planted a vineyard for each of us, and put it under our care. Not a place of mere pleasure and blossom, but a field for labor and fruitage.

"Let it forth to husband men."—Primarily the rulers of the people. But each one of us is an husbandman in the little vineyard God has planned for us; it is our duty to care for, and cultivate the space put in our charge; by-and-by when we come to render an account of our husbandry, may we be able to give up to the Lord of the harvest a rich offering of fruit.

V. 10. "He sent a servant."—The first of the prophets. It is significant how many of the prophets were shamefully ill treated by Israel. Jeremiah was stoned, Isaiah is said to have been sawn asunder, and Zacharias was martyred in the sanctuary, beside many others less prominent who were persecuted and killed. God sends His servants to us "at the season," and sometimes we too reject them. Trouble, sorrow, sickness come calling for fruit from our vineyard, and do we not often fail to recognize them as the servants of God? How many times the unconverted summoned thus to a reckoning, and given an opportunity of coming into favor and peace with the Lord of their neglected vineyards, turn away with hardened hearts, and cruelly reject His tender advances to them.

V. 11, 12. "He sent another . . . and again he sent a third." What wonderful patience and long suffering! Three messengers sent to ask what was rightfully His, and each rejected, beaten, cast out. How many of His servants have we sent away empty my reader? When He has asked fruitage from our vineyard, how often have we made no response? Busy with our own interests, seeking our own good things, spending the results of our labors on our own self-pleasing; yet how tenderly has He treated us. Not an angry word, not a harsh demand, not a servant sent otherwise than with gentlest forbearance. Could love do more than this? Yes, it did! Read v. 13. "What shall I do?" What a picture is here! Israel with the blood of the prophets on her hands, and the Lord's vineyard held in unrightful possession, the rightful owner scorned and unheeded. God in the council chamber of Eternity asking "What shall I do?" not in anger, seeking some adequate punishment for such treason; but in love seeking some means to win the willing service of a rebellious people. Think you not that God has often had to ask the same question concerning us: when we with wayward persistency have refused to heed His messages of love? Now listen to the wonderful solution the Father reached, the marvellous answer to that seemingly unanswerable question, "I will send My Beloved Son."—This is the climax of love! The only-begotten and well-loved Son of the Father is sent to woo into willing obedience a stiff-necked and perverse people. Could human heart refuse and reject such a wonderful condescension, such enraging tenderness? History answers with blunt and hideous truthfulness, Yes.

V. 14. "Come let us kill Him."—Oh! the horror of those words! What a revelation of the baseness of poor human nature! They reasoned among themselves, that if they made away with the Heir, they might enjoy the inheritance in undisturbed possession "So they killed Him."—Killed the Son who came with messages of love and reconciliation from the Father, killed Him and cast Him out! We exclaim with horror at such depth of ingratitude and treachery; to this day the Jew is despised because of it. But take care lest thus judging; you are not guilty of the same sin. They who do not accept Christ to-day as their Saviour, are as heinously and hatefully wicked as the Jews of old. They trample His blood beneath their feet, and their condemnation is already pronounced.

V. 15. "What shall the Lord do unto them?"—Ah, there is a different purpose in this question. The higher expression of God's love rejected, nothing now remains but judgment.

V. 16. "He shall come."—Yes, and He did come to the Jews, and took from them their land, and gave it to another. For centuries the Turk has profaned the sanctuary, and trampled under foot the Holy Land. But it shall not be so much longer. The day is approaching, nay is nigh at hand, when Israel shall once more inhabit Palestine, and the God of Israel rule in it. For those, however, who to-day are misusing and neglecting their vineyards Christ is yet coming in dreadful judgment destroying them and handing over their ill-gotten gain to others, and though we cry "God forbid," it will be of no avail, if the Son be not acknowledged.

V. 17. "The stone."—That is Christ. Many are to-day rejecting Him from the foundations of their religious structures. Theosophy, Christian Science, Unitarianism, all these creeds that reject the corner stone, Christ Jesus, will yet be crushed beneath it, in the day of His power.

V. 18. "Whosoever shall fall."—Oh! how much better that we fall upon the stone, and be broken in heart, in pride, in will; than that it should fall upon us and grind into powder. This is the alternative. Reader, you must choose. Which shall it be? For a parallel passage see Dan. ii. 34, 35, 45. The stone here is Christ, not the Kingdom of Heaven, and the reference to His personal return in power, not to the gradual triumph of His Church. This is manifest because the destruction of the image was sudden, and not by degrees as would be the case accepting the latter supposition as correct, and secondly because the stone did not become a great mountain and fill the whole earth until after the image was destroyed, while the latter supposition implies that this growth and extension is to be the cause of the destruction.

Church News

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

Montreal Notes.

A public meeting with the Mayor in the chair was held on Tuesday evening last in the Windsor Hall on behalf of the persecuted Armenians to send relief to the suffering. The Witness of free has for some months past taken charge of such a fund and over eleven thousand dollars have been forwarded for this purpose. But nearly all the contributions so far have been small amounts from persons in moderate circumstances. It was felt that an effort ought to be made to interest the wealthier classes in the community. Earnest addresses were given by the Mayor, Sir William Dawson, Sir William Hingston, Bishop Bond, Dr Barclay, and other representative clergymen. But the chief address of the evening was made by Mr. Hagop Boghigian, an Armenian merchant of Boston, some of whose own relatives have perished in the massacres under circumstances of heartrending cruelty. In a straightforward, business like way, he told the story of their sufferings and of their need. In addition to immediate relief he suggested that an effort should be made to have them emigrate to America. This latter idea will doubtless be considered by the government. Mr. Wollferstan Thomas of the Molson's Bank, was appointed treasurer to receive funds for relief purposes and it is to be hoped that the appeal will meet with a hearty response.

Last Sunday afternoon Dr. Chiniquy gave an address in St. John's Church before a large audience on the duty imposed on the Protestants by the Conquest of French Canada. The address was characterized by marvellous vigor for a man of his years, and urged especially the duty of sending them the pure gospel free from all superstitions. The remarkable thing, however, was not the address itself or the audience that listened to it which included a good many Roman Catholics. These we are accustomed to. It is the fact that an excellent report of the address in a perfectly fair spirit was given in one of the French Catholic papers, *La Presse*, which probably has the largest circulation of any French paper in the Province. This is a change from the old days when no Catholic paper could ever mention his name without abuse and shows the revolution which is coming over the spirit of the people.

The same paper in a recent issue gave a long detailed statistical statement of Roman Catholicism in the United States taken from the official almanac of the church and then added the following remarks: "As will be seen the Catholic population does not yet reach ten million souls. Nevertheless the Irish Exodus is calculated to have brought to these shores thirteen million immigrants most of whom were Catholics. Add to that number a million French Canadians several millions of German and other Catholics and you cannot help coming to the conclusion that there have been numerous, very numerous defections in the ranks of the Catholics in the United States. There should be in the United States from twenty to twenty-five millions persons professing the religion to which we ourselves belong." It does not follow, however, that those who are lost to the church of Rome have become Protestants. The great bulk of them have probably lost faith in religion altogether, as little effort has been made by the Protestant churches to gather them in. The only way to prevent a similar landslide into infidelity here is to present them a purer gospel than they have generally known before the matter has gone too far.

In matters Chinese there is apparent progress. As a result of considerable effort on the part of influential citizens who wish them to have fair play the city council has agreed to reduce the exorbitant water tax on their laundries to one-half the amount first proposed.

Another gambling den has been broken up and though the case is not yet finished the active leaders are likely to receive their deserts and one of

the worst temptations of these poor people will be greatly lessened. Among steps of a more positive character for their benefit is the opening of another Christian boarding house, which it is expected will receive the support and encouragement of the C.P.R. Through the generous aid of Mr. David Yulle, who takes a deep interest in the work, this residence will include also mission rooms for school and other purposes. Dr. Thomson reports that there is on the part of a good many of the scholars a spirit of enquiry, while a number have expressed their desire to make profession of their faith in Christ at a favourable opportunity.

General.

To Ministers and Sessions.—

On the 30th April when the books closed for the year the Foreign Mission fund was in debt to the extent of \$8,784.81. Since an appeal was made some weeks ago other unexpected claims have been presented which, notwithstanding the response of certain congregations to that appeal leaves the fund in the condition above named. At a meeting of the executive of the F. M. C. held on the 1st inst., it was agreed to acquaint the church with the state of the fund in this department of its work and to ask that a collection be taken on the 24th or 31st May, in order to make up the amount required. It is not reasonable to expect that this will be done unless the effort is general throughout the church. All congregations, Sabbath Schools and Young Peoples' Societies are therefore asked to assist in this effort, in order that the work of the year now begun may not be encumbered by the deficiency of the past. A few congregations have responded generously to the last appeal. If sessions will make known to their congregation this responsibility, giving them an opportunity to contribute and a contribution, however small, is received from each we doubt not the whole amount will be provided for, in time to be reported to the General Assembly when it meets next month.

I am, yours very truly,
R. P. MacKay, Sec.
of F. M. C.

Rev. W. Fortune, B. A., of Elkhorn, Man., has received a strong call to Alinston and Euphemia. Stipend \$900 and manse.

Dr. Cochrane, the clerk of the Hamilton and London Synod, requests us to say, that copies of the minutes of the Synod, have been sent to each of the Presbytery clerks for distribution among the ministers and elders.

The Sacrament of the Lord's Supper was dispensed at Smithsville and Muir Settlement, Rev. A. J. Mann, B. A., pastor, on May 10th, when 11 names were added to the communion roll.

On Sabbath the 3rd inst., Messrs. R. J. Brodie, B. A., Wm. Ewart, and A. G. Farrell, B. A., were ordained as ruling elders in the St. Paul's Church, Smith's Falls. The pastor, Rev. Thomas Nixon, was assisted by the Rev. Dr. Crombie, clerk of the Lanark and Renfrew Presbytery.

It is forty two years ago since the Rev. George Cuthbertson, the popular pastor of the Wyoming and South Plympton Presbyterian churches, set out to preach as a minister of the Gospel, and for the past nineteen years he has been the worthy spiritual adviser of these two congregations, during which time he has labored earnestly and unceasingly for their welfare, spiritual and temporal.

To mark their appreciation of his efforts during this long period, and as a tangible recognition of the same, the members and adherents of the South Plympton congregation assembled at the manse Friday evening, May 8th, on the eve of the nineteenth anniversary of his induction to the charge and presented to their worthy pastor a beautiful ivory headed cane, and to Mrs. Cuthbertson a handsome rocker, accompanied by an address.

Mr. Cuthbertson made a suitable reply acknowledging in fitting terms his sincere appreciation of their good-will and referred feelingly to the many events and changes which had occurred during a long period of nigh a score of years, events which he would always hold in endearing remembrance of

twenty years of the most friendly pastoral intercourse.

Rev. D. McG. Gandier, B. A., Newburgh, son of Rev. J. Gandier, has been engaged by the session of St. Paul's Church, Hamilton, to supply for three months during the summer.

The re-opening services of the Wyoming Presbyterian church were highly successful. The Rev. Neil McPherson occupied the pulpit morning and evening, April 26th, and preached impressive sermons to a large congregation. On Sabbath, May 3rd, the services were continued, when the Rev. W. G. Jordan, B. A., of Stratford, preached instructive sermons morning and evening. On Monday evening Mr. Jordan delivered a lecture on Longfellow. The church was well filled.

The committee of accommodation for the General Assembly, while doing all that is possible in the way of making the commissioners comfortable, are not able to make themselves responsible for billeting the wives of the commissioners. Every effort will be made to render the visit pleasant, but unless the way is open by invitation it will be difficult to make arrangements for ladies.

A children's day service was held in the Presbyterian church Allandale. The pastor, Rev. W. R. McIntosh, occupied the pulpit and took his text from the 30th chapter of Proverbs and the 24th verse:—"There be four things which are little upon the earth, but they are exceeding wise." He gave a very instructive discourse.

The regular meeting of the Woman's Foreign Missionary Society of the Presbyterian church was held in the Board-room, Canada Life building, Friday afternoon. Rev. Mr. McKay, the missionary secretary, has received letters from Messrs. Wilkie, F. H. Russell, N. H. Russell, and W. A. Wilson, all missionaries in India. They report the work in good condition, and everybody in fair health.

A meeting was held in South-side Presbyterian church, Toronto, Tuesday, May 5th, under the auspices of the Women's Christian Temperance Union, for the furtherance of the Sabbath observance cause. The pastor, Rev. J. G. Potter, presided. Addresses were delivered by Messrs. J. A. Paterson, Duncan Clark, J. S. Robertson, Elliott, and Mrs. Foster. The choir of the church, under Mrs. Walker rendered a number of selections.

The services by which Rev. A. H. Drumm, late of Avonton and Carlingford churches, was inducted into the pastoral charge of Port Elgin Presbyterian church, were largely attended and were deeply interesting throughout. At the close of the service the pastor was conducted to the door where he received a cordial welcome from the people as they passed out. In the evening the church was thronged by a very large audience to cordially welcome Mr. and Mrs. Drumm to their new charge.

Last Sabbath was the twenty-first anniversary of Central Presbyterian church, Toronto, and good congregations attended. The Rev. H. B. Boavis, of St. Paul's church, Hamilton, preached in the morning from the familiar text, "Come unto me, all ye that labour and are heavy laden, and I will give you rest," upon which he delivered an excellent discourse, pointing out how, in the midst of everyday cares, one may be relieved if they will accept the invitation in the text. In the evening the pulpit was occupied by the Rev. John Neil, of Westminster church. Mr. Neil was present at the laying of the cornerstone of this church 21 years ago, and not a few other old friends of the congregation were present and renewed acquaintance.

On Wednesday a decidedly unique affair occurred in Cooke's Church, Kingston, which is now celebrating its fiftieth anniversary. The burning of mortgage, bond and notes which completely rid the congregation of debt. The amount raised to bring about this desired result was over one thousand dollars. As the mortgage burned in the presence of the audience the happy people sang with joy, and many with tears, "Praise God from whom all blessings flow." The church will be renamed St. Colombo and no more debt will be entailed, a by-law being passed to this effect. When changes are required,

the money will be provided before the work proceeds. This is the only Kingston church absolutely free from debt.

Toronto C. E. Union.

The Executive of the Toronto Christian Endeavor Union met in the Central Y.M.C.A. library, corner Yonge and McGill streets, on Saturday evening, Mr. S. J. Duncan-Clark presiding. After devotional exercises a report was received from Mr. C. J. Atkinson, Excursion Manager for Ontario, re the transportation of delegates to the International Christian Endeavor Convention, to be held at Washington, D. C., July 8 to 13. The route recommended to be chosen by Ontario delegates was that via Suspension, Buffalo and Rochester, by the Lehigh Valley Railway. A similar report was presented from F. Dunn, on behalf of a committee appointed to arrange for transportation of Toronto delegates. It was decided to adopt the route recommended by Mr. Atkinson; also to leave on Tuesday, July 7th, arriving in Washington early the following morning.

A circular will be issued very shortly giving full particulars as to the route chosen. Further information, if desired, can be had on applying to Mr. C. J. Atkinson, 35 Richmond street west. The following resolutions were unanimously adopted:—

"(1) Whereas the evil of bicycle riding solely for pleasure on the Sabbath is becoming alarmingly prevalent in our city; resolved, that this meeting, representative of the Christian Endeavorers of Toronto, expresses its strong disapproval of this form of Sabbath desecration and calls upon the members of the union to discountenance it in every way."

"(2) Whereas the decision of the Judicial Committee of the Privy Council re the Provincial jurisdiction in the prohibition of the liquor traffic has now been made public; be it resolved that this meeting, representative of the Christian Endeavorers of Toronto, call upon the Ontario Government at the earliest date to fulfil its definite promise to give the Province whatever measure of prohibition the decision of the Privy Council will permit."

An illuminated address was presented to Miss L. E. Wiggins containing an expression of thanks and sincere appreciation of her services as Corresponding Secretary of the union during the past three years. It was decided to invite the Provincial Christian Endeavor convention to meet in Toronto in 1897.

Bible Training School

The Toronto Bible Training School closed its second session last week with a very interesting meeting in Guild Hall. The reports presented showed that the school is making gratifying progress. In the day classes 60 students have been enrolled, of whom 29 are young women, and in the evening classes 120 have been enrolled. The diploma of the school has been presented to 14 of the students who have completed the two years' course of study, and passed satisfactory examinations thereon. The students of the school are engaged in practical Christian work as well as in study, and as the result of their labours, numerous instances of blessing have been reported. The school is open to consecrated young men and women of every evangelical denomination, who desire to be prepared for Christian service at home or abroad. The school is sustaining a great loss in the departure of Mr. Wm. Ferguson, its devoted Secretary, who is returning with his family to Scotland. In the meantime, all correspondence in regard to the school and its work may be addressed to the Principal, Rev. Dr. Stewart, 706 Spadina Ave., who will gladly give any information that may be required.

Obituary.

The death of Mr. John D. Armstrong, which took place at the family residence, Bank st., on the morning of the 25th ult., removes from our midst one of our most widely known and highly respected citizens.

Mr. Armstrong had attained the ripe old age of 80 years on the 20th of March last, retaining wonderful vigor of body and mind until about eighteen months ago, when a slight stroke left him partially disabled. He was probably the eldest resident of the town-

ship of Cavan, having settled with his father's family at the old homestead on the fourth line in the year 1818 and residing there until the year 1874, when he retired from his farm and removed into the village of Millbrook.

His long life was actively identified with the material and spiritual progress of the community. For over half a century he was an elder of the Presbyterian congregations of Centreville and Millbrook, taking an important part in all church and other religious work. He was a man of singular energy, uprightness and kindness of character. His piety was genuine and both by life and word he exerted a wholesome influence upon those with whom he came in contact, both old and young.

He leaves behind him to mourn his loss a family of six sons and five daughters, David H. Armstrong, Alex. T. Armstrong, Jas. D. Armstrong, residing here, Rev. Dr. Armstrong of Ottawa, John Armstrong, of Owen Sound, barrister; Robert Armstrong, of Alva, Manitoba, Mrs. J. Kerr, Mrs. V. R. Smith, Mrs. R. J. Doak, Mrs. G. Hetherington, all of Millbrook, and Mrs. G. W. Douglass, of Lisbon Centre, N. Y. Mrs. Armstrong had predeceased her husband just eleven months.

Vox Populi.

Written for 'The Review.

A party of tourists was visiting the lonely, but picturesque island of "Davaar," in the neighborhood of Campbelltown, Scotland, when as they were entering one of the many caves on the west of the island, the foremost of the party with a cry of surprise fell back among his companions. The cause was soon apparent, for there, on the rugged rock facing them was a life size and life like painting of the Saviour on the cross.

The following morning the above facts as briefly related from one to another startled many a stolid highlander in Campbelltown, and that evening as the sun was dipping over the Mull, might have been seen passing Davaarwards one and another who, if their hearts could have been read would have reminded us of Peter as on that first Easter he hurried to see for himself if reports were true.

True! yes, there it was, in the gloomy cavern, on the rough unhewn rock, the calm crown girl, bowed head, encircled with a halo of light from a natural window in the side of the cave. During the week the scene was visited by thousands, and ere two weeks had passed there was not within miles, a man, woman or child, who could by any means get there, but had seen that picture.

The "Frees," the "U. Ps." and the "Auld Kirks," were never so unanimous on any thing as on this. It was even reported that the Free and U. P. ministers the next time they met instead of the cold, formal, keep on your own ground sir, nod, warmly shook hands on the public street and had a short crack about the cave picture. Be that as it may, every one was loud in its praises.

But who is the artist? No one apparently is able to tell. Letters appeared from the two art critics of the town in which they both without consultation suggested the greatest of living artists.

They told how he might have been in the bay with his yacht for weeks without them knowing it, how he might have been rowed over day by day to the lonely island to do his work. They also both agreed that the town had lost the chance of its life in not having had the honor of giving him a banquet. The people bowed to this decision, the only dissentient voice heard being that of an Irish Catholic, who said, "It was no the hand of man that ever painted that picture, it was the finger of God. That picture was put there to give the wicked people of Camiltoun, one more chance."

Matters went on thus for a few weeks, enthusiasm and speculation still holding sway over the people's mind, till one day the announcement was publicly made through the press that the hitherto unknown artist was a local mechanic.

From the two art critics to the Irish Catholic, the whole community began to belittle that picture and the man who painted it. The art critics led the way through the rank and file knowing not the difference between fetch and bring, they knew the difference between an artist and an amateur. Yes! "vox populi."

What about the men who have been taken from their pulpits to do such difficult work in Knox? They are local. Let us be unprejudiced.

In this land of the setting sun, the cross must be placed in our church where the light from the natural window of the country shall encircle that bowed head. Who is more likely to know such places than a Canadian? There are some things that cannot be pointed out to us by others so well as found out by ourselves.

An Edinburg man, scholar though he be, could learn some things to equip him for his work in Knox, better in our Mission Field than from Professors Flint or Davidson.

G. Mackay.
Sunderland, April 10, '96.

The Best of Hobbies.

"A hobby no man is liable to ride too much—life insurance. And yet he ought to ride it to death."

"Promises are cheap and plentiful. Opportunities to insure your life are plentiful, but they may not strike you as cheap. Yet the best life insurance is the cheapest. Avoid life insurance of the bargain-counter type, unless you would leave your family a lawsuit instead of a legacy."

"Little is needed to make a happy life. Luxury and wealth often breed anything but happiness. Provide so that your family may have all that is needed to make them comfortable in case you do not live to do it yourself. It is easy to do this. Insure your life."

"Take this selection at random: 'Put down on a card all the money you save by not insuring. If you die, if your wife can't find the money you saved, she can keep the card, and thus have the proof that yours was the better way (theoretically).'"

In case you fully recognize the advantageous method of accumulating a fund for the protection of your family (in case of your death) under the most modern and easiest obtainable system of investment—a policy of life insurance—if you have not as yet performed that duty, you will do well to secure particulars of the Compound Investment policy of the North American Life Assurance Company. It contains very valuable features, available in case of early death or the enjoyment of a prolonged lease of life, thus making it as its name implies "a compound investment."

Pamphlets explanatory of this and other attractive plans of investment insurance, and copies of the company's last annual report furnished on application to any of the company's agents, or to Wm. McCabe, F.I.A., Managing Director, 22 to 28 King street west, Toronto, Ont.

With the commencement of the season by the steamer Empress on Monday, May 15th, the G.T.R. will commence their special steamboat express from Port Dalhousie for Buffalo. This service will be the quickest that has ever been offered our citizens. Leave Toronto, Geddes' wharf, 3:20 p.m., arrive at St. Catharines 6 p.m., Niagara Falls, 6:35, and Buffalo 7:40, solid train from Port Dalhousie to Buffalo, without change. Returning, leave Buffalo at 8:15 a.m., and reach Toronto at 12:40. Correspondingly quick time is also made to all points on the Welland division. Double trips will commence on June 6th, and the weekly trips to Rochester, on Saturday, June 13th.

The Time for Building

Up the system is at this season. The cold weather has made unusual drains upon the vital forces. The blood has become impoverished and impure, and all the functions of the body suffer in consequence. Hood's Sarsaparilla is the great builder, because this is the One True Blood Purifier and nerve tonic.

Hood's Pills become the favorite cathartic with all who use them. All druggists, 25c.

THE LITTLE FOLK.

The Mother's Psalm.

In the times of the persecution of the Covenanters even the children's lives were in peril. S. R. Crockett, in his book, "The Men of the Moss Hags" (Macmillan), gives this account of the little ones who were saved by the "the mother's psalm":

Now, when the soldiers came near to the huddled cluster of bairns, that same little heart-kroken bleating which I have heard the lambs make broke again from them. It made my heart bleed and the blood tingle in my palms. And this was King Charles Stuart making war! It had not been his father's way. But the soldiers, though some few were smiling a little as at an excellent play, were mostly black ashamed. Nevertheless, they took the bairns and made them kneel, for that was the order, and without mutiny they could not better it.

"Sodger-man, will ye let me tak' my wee brither by the hand and dee that way? I think he would thole it bet'er!" said a little maid of eight looking up. And the soldier let go a great oath and looked at Westerha', as though he could have slain him.

"Bonny wark," he cried, deil burn me gin I listed for this!"

But the little lass had already taken her brother by the hand, "Bend doon, bonny Alec, my man, doon on your knees!" said she,

The boy glanced up at her. He had long, yellow hair. "Will it be sair?" he asked. "Think ye, Maggie? I houp it'll no be awfu' sair!"

"Na, Alec," his sister made answer, "It'll not be either lang or sair."

But the boy of ten, whose name was James Johnstone, neither bent nor knelt. "I hae dune nae wrang. I'll just dee this way," he said: and he stood up like one that straightens himself at drill. The Westerha' bid fire over the bairns' heads, which was cruel, cruel work, and only some of the soldiers did it. But even the few pieces that went off made a great noise in that lonely place. At the sound of the muskets some of the bairns fell forward on their faces, as if they had been really shot, some leapt in the air, but the most part knelt quietly and composedly. The little boy, Alec, whose sister had his hand clasped in hers, made as if he would rise.

"Bide ye doon, Alec," she said, very quietly, "it's no oor turn yet!"

At this the heart within me gave way, and I reared out in my helpless pain a perfect "growl" of anger and grief.

"Bonny Whigs ye air," cried Westerha', "to dee without even a prayer. Put up a prayer this minute for ye shall all dee, every one of you."

And the boy, James Johnstone, made answer to him: "Sir, we cannot pray, for we be too young to pray."

"You are not too young to rebel, nor yet to die for it!" was the brute-beast's answer. Then with that the little girl held up a hand as if she were answering a dominie in a class.

"An' if it please ye sir," she said, "me and Alec can sing 'The Lord's my Shepherd,' Mither taught it us afor she gaed awa.'" And before any one could stop her, she stood up like one that leads the singing in a kirk.

Stand up, Alec, my wee mannie," she said.

Then all the bairns stood up. I declare it minded me of Bethlehem and the night when Herod's troopers rode to look for Mary's bonny Bairn. Then from the lips of babes and sucklings arose the quavering strains:

"The Lord's my Shepherd, I'll not want.
He makes me down to lie
In pastures green; He leadeth me
The quiet waters by."

As they sang I gripped out my pistols and began to sort and prime them, hardly knowing what I did. For I was resolved to make a break for it, and, at the least, to blow a hole in James Johnson of Westerha' that would mar him for life before I suffered

any more of it. But as they sang I saw trooper after troop r turn away his head, for being Scots' bairns, they had all learned that psalm. The ranks shook. Man after man fell out, and I saw the tears hopping down their cheeks. But it was Douglas of Morton, that stark persecutor, who first broke down.

"Curse it, Westerha'," he cried, "I canna thole this langer. I'll war na mair wi bairns for a' the carldoms i' the North."

And at last even Westerha' turned his bridle rein and rode away from off the bonny holms of Shield hill, for the victory was to the bairns. I wonder what his thoughts were, for he too had learned that psalm, at the knees of his mother. And as the troopers rode loosely up hill and down brae, broken and ashamed, the sound of these bairns' singing followed after them, and souging across the fells came the words:

"Yea, though I walk in Death's dark vale,
Yet will I fear no ill:
For Thou art with me; and Thy rod
And staff me comfort still."

Then Westerha' swore a great oath and put the spurs in his horse to get clear of the sweet singing.

Safe in God's Hands

I want to tell you a true story about a little black boy. He was quite a tiny child, living in a village far away from white men in Africa. One morning, while his mother was getting breakfast ready, there came a number of wicked and cruel men, who rushed into the streets, catching all the people they could to carry them off into slavery. Then they set fire to the village, and hurried away with their poor captives.

Amongst these was the little boy, who had been separated from his mother and was driven along by men who held long whips and beat their prisoners if they did not walk fast enough. How he cried for his mother when the dark night came on and he was all alone with his cruel masters!

At last, after many weeks, the march was over, and the little boy with many others was sold as a slave, and put on board a ship to go over the sea.

Very bitterly he lamented his sad fate, and felt that everything was against him now. But God had not forgotten him, and was not going to forsake the little black boy, but would one day make him a great blessing to his native land. Soon after they had started from the shore an English captain caught sight of the poor slaves, and hurried across the waves to rescue them. The little black boy, with the others, was carried safely to a town where he was taught to read his Bible, and there he learnt about Jesus and His great love.

Many years after that he became a preacher of the the Gospel, and is now honoured and useful Samuel Crowther, the Bishop of the Niger. Though he had been carried away from his parents, and was in the hands of such wicked men, the Lord had not forsaken or forgotten him.

Neither will He ever forget you and me. Others may forget us, and some who love us very much may be so far away from us that they cannot help us if they would. But Jesus is always near, never goes away, and is ready every moment to take our hand when we reach it out to Him in faith for help. Let us always remember that we have no friend like Jesus, and the promise is that the Holy Spirit shall bring all the good things He uttered to our remembrance.

And then the Lord Jesus never dies. Sometimes we go into the leafy churchyard and see the white stones which tell us that some mother or father or teacher has been laid to rest. But "He ever liveth," our Saviour never says good-bye to us; when death comes it has no power over Him, and He is with us "always even unto the end of the world."

The love of Jesus does not change. He is not like some who are very kind to us to-day, but cool and forgetful to-morrow. He, in His love to us and His care over us, is the same "yesterday, to-day and for ever."

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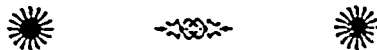
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THE CHURCH ABROAD.

The total contributed last year to the various funds of St. George's, Eilerslee-street, was £2,242 19s 2d.

The Rev. D. Fyffe, M. A., Glencairn, has accepted the call to Fairfield Presbyterian Church, Liverpool.

The total income of St. Mary's, Govan, for the past year was £1,530 4s 5d. There is a clear membership of 1,142.

The Edinburgh Medical Missionary Society is the oldest in the world, dating from year 1841, and has (in 1895) twenty-six medical missionaries in the foreign field.


The Rev. G. Jackson, B.A., Edinburgh, has had a successful series of meetings in Manchester. His lecture on "Some Aspects of Socialism" brought together a large audience.

The Rev. Alexander Cameron, Greenock, has been unanimously appointed parish missionary in Campbeltown in room of the Rev. A. E. Wallace, M. A., minister-elect of Patna.

At the annual soiree of the Victoria Church, Govanhill, Mr. D. M'Lean, who has been an elder of the church for forty years, was the recipient of a handsome present from the congregation.

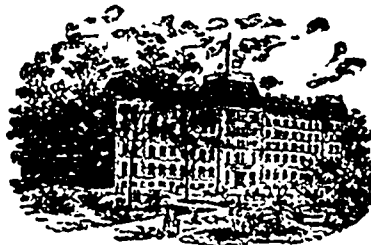
It is with deep regret that we announce the death of the Rev. Gavin S. Wetherspoon, colleague and successor to Dr. Smith, Cathcart. He has assisted for fourteen years, and only nine months ago was elected colleague and successor. He was a native of Bothwell.

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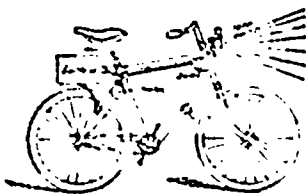
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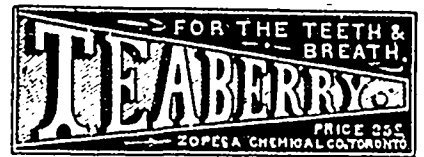
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