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Perfect Through Suffering.

God never would send you the darkness
If He felt you could bear the light;
But you would not cling to His guiding hand
If the way were always bright,
And you would not care to walk by faith
Could you always walk by sight.

'Tis true He has many an anguish
For your sorrowful heart to bear,
And many a cruel thorn-crown
For your tired head to wear;
He knows how few would reach heaven at all
If pain did not guide them there.

So He sends you the blinding darkness,
And the furnace of seven-fold heat;

'Tis the only way, believe me,
To keep you close to his feet,
For 'tis always so easy to wander
When our lives are glad and sweet.

Then nestle your hand in Father's,
And sing, if you can, as you go;
Your song may cheer some one behind you
Whose courage is sinking low;
And, well, if your lips do quiver,
God will love you better so.

Romanism in Italy.

REV. PRICE HUGHES, the well-known London minister, spent some time lately in Italy recruiting his strength, and while there he made a study of Italian questions, and of the condition of the church there. To an interviewer he expressed himself in the following terms, which taken with the article by Rev. Dr. Robertson of Venice recently published in the PRESBYTERIAN REVIEW, will prove interesting reading:—Of Catholicism as it exists in Italy it is difficult to give an adequate idea to an Englishman. In all ages the best Italians have been Catholics, but not Papists. The old antagonism to the Papacy, which is an ecclesiastical excrescence, is latent still, and might break out at any moment. Englishmen who have never had special opportunities of examining the actual condition of the Roman Catholic Church in Italy are so misled and deceived by the influences of a totally different kind of Catholicism in this country, that it is almost impossible to bring home to them the real character of Romanism at headquarters. While as a matter of fact Romanism has little power, either in England or in the United States, what there is of it in English-speaking lands is of an immeasurably higher type than Romanism in Italy. No English Catholic, I should think, would sanction much that is done openly and everywhere in Italy. The grossest superstitions are still practised. Twice a year in Naples the blood of St. Januarius is liquefied; and one of the latest things I saw in Rome was the "bambino" in the great Franciscan church, a little doll, with a carriage and pair of its own, which is supposed to have healing powers. I have seen that great church crowded by peasants and others who were simply worshipping a wooden idol.

"Romanism has blighted Italy, as it has every other country in which it prevails. As Mr. Benjamin

Kidd shows, Roman Catholic countries are going down, down, and Protestant countries up, up, up. If you want to know what any religion is, you should go to its chief seat and centre. Go to Rome, visit the churches, witness the services. The educated classes in Italy are alienated from the Roman Church. You seldom see well dressed persons in an Italian church except English and American visitors. The congregations consist almost exclusively of the poorest of the poor, many of whom are attached to the Church by benefit and other societies, which are, no doubt, a great boon in poverty-stricken Italy. The Roman Catholic priests try to persuade Italians that all Protestants are Unitarians, and that no one becomes a Protestant in Italy except for money. But if those interested in the charities connected with the Roman Church in Italy were withdrawn, their places of worship would be almost deserted except by tourists."

Later on, when speaking of the pictures in Italy, Mr. Hughes said that there was an enormous infusion of the old pagan religion in Romanism. They have taken the shape of their churches, their lighted tapers, their incense, their popular holidays, their nunneries, and the costumes of their nuns from the old religion which they superseded. Even the Pope calls himself Pontifex Maximus, the official title of the high priest of the old pagan religion of Rome. Julius Cæsar was at one time Pontifex Maximus—the head of the classical religion, a religion that had nothing to do with morals, a religion which consisted in certain ceremonies which the gods required. So it is in Italy now. Religious performances and exercises have very little connection with personal conduct. It is a positive proverb that you may be a very good Catholic and a very bad Christian. Some of the most devout attendants at spectacular services are men of notoriously evil character, and nothing is more shocking to a devout Protestant than the absence of real reverence in public worship. The sacristans and other officials who cannot pass an altar without bowing are guilty of improprieties which would be impossible here.

This led Mr. Price Hughes to say that he did not see how it could be otherwise, for there is no preaching in Italy. During the whole of his visit he only heard one sermon, and that was on New Year's Day, a long theological discourse on original sin, and the fact that there was no salvation outside the Catholic Church. In Florence he was told that notwithstanding the scores of churches, sermons are preached in only two, and that only at Easter. There is no attempt to teach the people. They are simply amused with lighted candles and incense, pretty vestments, and elaborate ceremonials. The ordinary Italian has no conception of Christ except as a healthy little babe or a corpse. The living loving Christ is practically unknown. The real object of their devotion is the Madonna.

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Toronto, February 7, 1895.

Keeping the Sabbath.

IN a time of quiet, it is well to look ahead and provide for the coming storm. The sailor dries and mends his sails in the sunshine and calm, knowing that the winds will surely blow. The Commander disciplines his troops in times of peace. That there is no open assault on the Lord's Day such as that of the Street Railway in 1893, is something to be thankful for, but there are signs of a coming struggle, and there are always the insidious attacks which are, like a secret enemy, more dangerous than open encroachments. Every effort to counteract wrong views of the right observing of the Sabbath and to prepare for the day of battle when the foe leaves cover is to be welcomed and supported. It is a cause for thankfulness that the readers of religious thought in this country are fully alive to their responsibilities in this matter. In this age of organization the friends of the Sabbath must organize. This truth is admitted on all hands and last week a convention was held in Toronto to give it practical effect. At that gathering the necessity of having an active body to keep the pro-Sabbath forces scattered over the province in touch with each other, to direct effort to the best issue, and to keep the importance of Sabbath-keeping before the body politic was clearly recognized and a provincial organization was formed. The conference was fairly representative, many of the best men in the churches were interested participants in the proceedings, and there was a deep conviction regarding the line of action and the path of duty. It is gratifying to note that the Presbyterian Church was represented by some of her best men, men who wield influence over the people.

The name agreed upon for the organization was The Ontario Alliance for the Better Observance of the Lord's Day. The existence of the Alliance and its name ought to be widely known. Every Christian—man and woman—in the province should either be a member or at least give direct sympathy and prayer for its objects. If this were done, nothing could withstand its good influence on public life. There is abundance of work before the Alliance. The first great object will doubtless be to enlist the services of the ablest available writers and speakers so that the press, pulpit and platform may be used for the purpose of educating the people on the great truths of the Sabbath. The character of the day, its institution, our obligations with respect to it, and other phases of the subject ought to be placed in the most striking and attractive manner,

and placed often, before the public. The legislation affecting Sabbath Observance is in an unsatisfactory state. Much work remains to be accomplished in this direction. Christian men having a knowledge of the statutes can be employed usefully in bringing about improvements in this branch of the question. The proper understanding and enforcement of existing statutory safeguards will afford scope for sanctified effort; and there are many questions which suggest themselves too obvious for enumeration in a brief article.

There need be no lack of work, but the Alliance must prove its worthiness for the sacred task it has assumed, by unremitting activity, wise counsel, and able leadership. It has a right to ask the co-operation of the churches and the christian public and it will prove a lamentable condition of affairs should there not be a ready and enthusiastic response.

Encouraging Bible Study.

The American Institute of Sacred Literature offers prize examinations to students which seem admirably fitted to secure the purpose aimed at and which briefly is as follows. (1). To induce college students who contemplate entering the ministry, to obtain a working knowledge of Hebrew, New Testament Greek, thereby saving much time for purely exegetical work in the Seminary. (2). To induce colleges to add courses in Hebrew and New Testament Greek to their curricula by creating a demand for such work from the students. (3). To provide for all college students a special incentive for the study of the English Bible, (a) as a unique literature, (b) as the record of a unique history (c) as a text book of religious principles, (d) in relation to the influence which it has exerted in the history of the world. (4) To test the work now being done in these lines on the colleges of the United States and Canada, and if possible to gain facts with which to refute the current impression concerning the ignorance of the college student on Biblical subjects. (5). If possible to secure data which will help to convince the vast number of colleges in which no adequate Biblical instruction is offered, that it is important to add to their intellectual equipment the facilities for the best work on these lines. If the results of these examinations warrant their continuance the prizes which are \$50 and \$100 each will be offered annually.

Rev. H. S. Lunn's The Rev. Henry S. Lunn, M.D. is
Visit. announced to visit Toronto shortly, and the announcement has aroused considerable interest in the city. Dr. Lunn is known by his successful work as founder and editor of "The Review of the Churches," as the promoter of the famous Grindelwald conferences, and movements directed towards a closer relationship of the churches of Christendom.

War on Secret Societies. The Papal *Encyclical* has been fruitful of criticism. The position taken with respect to the press has evoked loud dissent on account of its intolerance; and not less objectionable, although more surprising, have been the clauses, against membership in such benevolent societies as the Oddfellows, Sons of Temperance, and Knights of Pythias. The order will be enforced, and if the remarks of the Archbishop of Cincinnati be taken as indicating the general action of the hierarchy, it will be enforced severely. The Archbishop said that "the fact that the reason for the

order may not be understood is no excuse for disobedience any more than it is for violation of civil law when the reason for the enactment is not understood. Just as the state must enforce its laws, so must the Church enforce such rules as are essential for the welfare of souls." He also said "that to belong to these orders made Roman Catholics more tolerant of Freemasonry, which had long been declared inimical to the Church. Another was that in the case of the Knights of Pythias a pagan is selected to be treated as a saint."

Dissatisfied Says the *Cumberland Presbyterian* :—

Pastors "The number of letters which overwhelm any session or congregational committee that advertises for a pastor shows that many ministers are dissatisfied with their present charges, waiting an opportunity to make a change. Now it is not wrong for a preacher to aspire to even wider usefulness; or even to be on the lookout for a better place, especially if his present labors are hampered and crippled by limitations and difficulties that seem insurmountable. But it is nevertheless true that a majority of our pastors will best increase their usefulness as well as promote their own material and spiritual welfare, by sticking to their task, working with new energy in the places where they find themselves standing."

Evangelistic Successes and Hard Times. In times of business depression, it has been observed and chronicled, that people turn their thoughts more readily and earnestly to spiritual things. Statistics show that after great waves of depression there have been, evangelistic successes on a marked scale, and this winter there have been noted seasons of revival along side the pinch of hard times. In Canada there has been quiet, effective work in many of the congregations, and Mr. Moody's visit to Toronto was, it is believed, followed by the best results. In the United States, at many of the industrial centres, there have been large meetings, solid congregational work with special arrangements to meet the demands made on the regular agencies; and at several places such as Pittsburg and Chicago, the reports lead to the belief that the harvest of souls has been abundant. "Sweet are the uses of adversity."

An Editor's Equipment. The *Independent* gives a report of Mr. Charles A. Dana's lecture to the Cornell students, on newspaper making. When it comes to editing a paper, Mr. Dana says that the first consideration should be whether a person wishes to provide for intelligent people or for fools. He would not discredit the important duty of providing papers for fools but declares that for himself he finds it more interesting to work for the other class. A journalist cannot know too much. Mr. Dana thoroughly believes in the widest classical education; that a good editor ought to read Latin and Greek easily, and know the contents of the literature of those languages, and then know English thoroughly; he ought to know practical sciences, especially chemistry and electricity; he should know history, and especially the history of his own country, the constitution and constitutional law. As to political economy, the trouble is that people who know it may know a good many things that are not so. . . . It is of supreme importance for the chief editor to decide whether he will follow his party or whether he will be independent. The following maxims, the editor of *The Sun* lays down as of great importance: I. Never

be in a hurry. II. Hold fast to the Constitution. III. Stand by the flag. Above all, stand for Liberty, whatever happens. IV. A word that is not spoken never does any mischief. V. All the goodness of a good egg cannot make up for the badness of a bad one. VI. If you find you have been wrong, don't fear to say so.

Religion in the Public Schools. Dealing with the school question as it affects the United States, the *Christian Statesman* states with evident fairness the position of the Roman Catholic hierarchy to be as follows: Rome holds steadfastly to the absolute necessity of morals and religion in her educational system. A large number of Protestants commit themselves to the secular or godless theory of public education. The argument as between these two views is overwhelmingly with the Romanists. They have the whole philosophy of education on their side. The way to meet them is not by adopting the secular or godless theory, but by determining just what the true connection of religion and education is, and by showing Rome's idea of religion as connected with the education of our youth to be the uniting of the Papacy itself with our public schools. This does not present the bare alternative between what Romanists call moral and religious training and the practically atheistic instruction of secularism. It presents a third view which is the true solution of the vexed problem; and that is, the education of the youth in the knowledge of the divine law, as given in the Bible, in all that pertains directly to the duties of good citizenship. In this way we shall cultivate in our rising generation the righteousness that exalteth a nation, and avoid the sins which are a reproach to any people.

Her Memory Will be Cherished. A contemporary pays a graceful and well-deserved tribute to the memory of Mrs. Isabella McKay MacVicar, wife of Rev. Malcolm MacVicar, LL.D., (brother of Rev. Principal MacVicar). Mrs. MacVicar was well-known in Canada and her recent death been much lamented. The eulogist who writes from Lima, N. Y. states: "Dr. MacVicar's work as an educator brought her as well as himself into intimate relations with a multitude of students both in the United States and in Canada, so that she was a kind of mother to them all. No one knew better how to cheer the heart of a home-sick boy or girl, and none was quicker to find out those who were struggling with poverty and devise ways of help. It must be a very large company, counting the living and the dead, who hold her in grateful remembrance for cheering words and helpful deeds in times of bitter need. As a friend she was true as steel and as constant as the sun. Her manner at first was a little reserved toward strangers. But with her friends she was very free and genial and often overflowing with merriment. Her Christian experience began early. Her charity grew great by exercise, and her piety was greatly mellowed and sweetened by the bodily infirmities and trials of the last few years. A very large circle of widely-scattered friends will unite with the bereaved husband and children in cherishing her memory among their precious things."

In the current issue of the "REVIEW" there appears the annual statement of the North American Life Assurance Company, which in spite of the hard times, shows a very handsome increase in business results, which must be alike satisfactory to share-holders and policy-holders and gratifying to the President, Mr. J. L. Blaikie, the Managing Director, Mr. Wm. McCabe and the Secretary, Mr. L. Goldman, to whose untiring efforts, the success must, of course, be attributed.

CONGREGATIONAL SINGING.

Owing to the difficulties encountered during a long walk through the deep snow which overspread everything last Sabbath morning, I failed to reach Old St. Andrew's in time for the opening of the service. As I neared this fine old church the strains of old "Martyrdom" greeted me in a manner which was most refreshing. I cannot understand how it is that we hear so much nowadays of the tendency to crowd out the Psalms of David from the service of the Presbyterian Church. In every church which I have visited as commissioner from the "REVIEW" the foremost place in the service has been accorded to the Psalms. Pastors seem to be united in their reverence for the Psalms which have for many centuries been the medium of expressing the deepest religious feelings and experiences of the Presbyterian Church. As Sir Walter Scott contended when under the impression (which proved to be erroneous) that the General Assembly contemplated a revision of the Psalter, "they are the very words and accents of our early reformers—sung by them in woe and gratitude, in the fields, in the churches, and on the scaffold." The congregation at Old St. Andrew's is ostensibly composed of musical people. From the pew, to which I was conducted by an exceedingly courteous usher, I observed that a large proportion of the worshippers were provided with the harmonised edition of the Psalter and Hymnal, and that those who had the notes before them made good use of them as they sang. On my left there was an excellent contralto, in front a clear and resonant bass, and behind me a sweet voiced tenor. Part singing is fairly general at Old St. Andrew's. The effect produced by the simple harmonies of such a fine old tune as "Martyrdom" when sung in harmony by the large congregation was uplifting and inspiring indeed. I am aware that there are some superficially minded musicians who affect to despise this old tune. They call it antiquated, out of date, and dull. They fail to appreciate its inherent beauty of melodic form which has stamped it, with such as "French" and "Old Hundred," as classics in the school of sacred melody. "Martyrdom" is included in every collection of Psalm tunes, of any importance, which has been issued during the past sixty years. It was originally composed by a humble shoemaker named Hugh Wilson, a native of Fenwick in Ayrshire, Scotland. In addition to his humble trade he led the Psalmody in the Secession Church, and occupied his spare time in teaching the villagers the ordinary branches of education and music. He composed many psalm tunes but only two, viz., "Martyrdom" and "Caroline" have been published. On his deathbed he caused all of his manuscript tunes and poems to be destroyed—which is to be regretted, as there may have been other compositions as excellent as "Martyrdom."

The first scripture reading was from the xiii of Job, which was fully interspersed with explanatory comments delivered in Dr. Milligan's well known clear and forcible style, which was followed by hymn 189. The writer of this hymn, "O Thou by long experience tried," was Madame Guyson, who suffered afflictions almost equal to those of Job himself. Her married life was a constant series of trials. She was persecuted by her mother-in-law; her favorite child died at four years of age; she was disfigured by an attack of small-pox; and her husband died twelve years after her marriage. These calamities resulted in a deep spiritual experience which found expression in a life of benevolence and pure piety, which finally conducted her to the Bastille, owing to the persecutions of the Roman Catholic Church. Her hymns were translated into elegant English verse by the poet Cowper at the request of a friend who took this means of engaging in congenial occupation, the restless mind of the unfortunate poet. The tune "Holley" with which this beautiful hymn is associated is admirably adapted to the spirit of the words. It was sung with careful attention to ex-

pression and shading by the congregation in response to the excellent example of the precentor and choir. The 224th hymn was a fitting prelude to the sermon. The tune "Innocents," to which it is set, is well adapted to the spirit of joy and confidence which characterize the hymn. This was sung very heartily by the congregation after which Ps. xlii. 2 was announced as the text. In describing the thirst of the Psalmist for the living God, Dr. Milligan said, "The deepest thirst in man cries for God. When taken up with the superficialities of life, it is then that he fails to thirst for God. The Psalmist thirsts for a living God; not a mere fancy, but one who can feel, and think, and speak with him. In his trials he might have become rebellious, or misanthropic, but no, he thirsted for the living God. As the hart pants after the water brooks so doth the soul pant for the living God. The closet is the brook from which we draw for our recuperation and sustenance. What is faith? It is the openness of the soul Godwards. He stands at the door and knocks every time that we have a serious thought or an impulse for good. I believe in God's supremacy, but not in that way which says we are merely clay in the hands of the potter and can do nothing of ourselves. God only can supply the necessities of a being morally and spiritually constituted as man is. We come to God as a Judge instead of as a Healer. If we come to Him as a Healer, He will have mercy on us and heal us of all our infirmities. During the offertory which came after the sermon Miss Jane, organist of the church played Guilmant's transcription of an Andantino from Chauvet with the same skill and attention to details of registration and expression which marked her playing throughout the service, both in solo and accompaniment. The concluding hymn was 120, "Come ye disconsolate" which was sung to Samuel Webbe's well known tune. This is not included in the Presbyterian Hymnal, but I hope the mistake will be rectified by the committee in charge of the forthcoming new Book of Praise.

I was much impressed by the quiet and reverential manner in which the congregation was dismissed. The benediction was pronounced immediately after the concluding hymn had been sung and no organ voluntary was heard. The effect of the quietness with which each worshipper departed, communing within himself on the thoughts inspired by the impressive discourse just heard, was such as could not fail to impress the observer. It is not that the session of Old St. Andrew's object to organ music, but that it is wisely directed and controlled, and utilized where it can be made most effective in the service of praise. It has been said that "sometimes the most impressive music is no music." This is beautifully illustrated in the impressive silence which precedes the final Hallelujah in Handel's magnificent "Hallelujah Chorus." Old St. Andrew's is fortunate in the possession of a choirmaster thoroughly in sympathy with the best traditions of Presbyterian Psalmody. Mr. G. W. Grant has occupied the precentor's chair at the regular services during the past eight years. The choir is an excellent one, and the congregational singing is led with discretion and care. No anthem was sung during the service which I attended but the choir remained to rehearse the anthem for the evening service. With such excellent congregational singing as I was privileged to hear, the absence of an anthem is not appreciably felt. The impression which I received of the conduct of the service of praise at Old St. Andrew's is a very pleasant one. There are no narrow restrictions as to organ voluntaries, anthems, hymns, or solos, any of which may be used. Here we have proof that these may be utilized in the service of praise without risk of their becoming the prominent attractions, so much dreaded by those who still object to their introduction. With such cautious Scotchmen as have charge of affairs at Old St. Andrew's there need be no apprehension of misuse or abuse of any means employed in praise to Him who has said "Praise the Lord with harp; sing unto Him with the psaltery and an instrument of ten strings."—TEMPOR.

CANADIAN PULPIT.

No. 54.

The Blessed Result of Loving Obedience.

TEXT.—“Jesus answered and said unto him, if a man love me, he will keep my words; and My Father will love him, and we will come unto him, and make our abode with him.”—John xiv. 23.



DR. E. FRASER TORRENCE, D.D.

There are those who say that there is nothing supernatural about Christianity, and that its rise and progress are due to natural causes only. They compare other systems of religion with Christianity and their founders with Christ, and they assert that the success of such has been as great as the success of Christianity. They point to the paganism of ancient Greece and Rome, and to the spread of Buddhism and Mahomedanism as phenomena which rival the success of Christianity.

Now while it is true that these different systems of religion have held sway over the minds of millions of the human race, their success is by no means to be compared with the success of Christianity. It is easy to account for the spread of these religions on merely natural grounds; but it is impossible so to account for the spread of Christianity.

There is a very important difference between the religion of the Bible and all other systems of religion. In the former, Christ the founder is one with the system which He has founded; in the latter the founders of these systems are quite distinct from the systems themselves. As has been well said, “Christ is Christianity. Detach Christ from Christianity and it vanishes before your eyes into intellectual vapor. Christianity is non-existent apart from Christ, it centres in Christ, it radiates from Christ. It is not a mere doctrine bequeathed by Him to a world with which He has ceased to have dealings; it perishes outright when men attempt to abstract it from the Living Person of its founder.” Men may be Buddhists and Mahomedans without loving the founders of these religious systems; but to be a Christian one must love Christ.

If we keep this great truth before us we shall see the significance of the words of the text, which associate love to Christ's person with keeping Christ's words. The words of the text have much the same meaning as the words of the 21st verse. In the 21st verse keeping the commandments is said to be the proof of love to Christ; while in the text it is said to be ensured by love to Christ.

Our subject for to-day is *The Blessed Result of Loving Obedience*. I. The connection between loving Christ and keeping His words. “If a man love Me he will keep My words.”

In forming an estimate of the character of a great man, it is an advantage to have a reliable account both of his words and of his deeds. There are some great men whose deeds history records, but of whose words we know little or nothing. There are other great men whose words history records, but of whose deeds we know little or nothing. We have heard from childhood of the exploits of Hannibal and Alexander, but we know little or nothing of their words. We have read from childhood the words of Isaiah and of some of the other prophets; but we know little or nothing of their lives. The estimate which we form of these different men is not so complete as it would be, if we had reliable accounts both of their words and of their deeds.

The four evangelists record both the words and deeds of Jesus Christ; so that we have every advantage in forming our estimate of His character. The complete picture of Jesus Christ which is furnished by the four evangelists is a picture of absolute perfection. As we gaze upon it we feel that we have before us the ideal man, the archetype of humanity. No other man can be compared with the man Christ Jesus. Other men are characterized by one or more virtues; but in the man Christ Jesus, every virtue is to be found. He is brought before us under the most varied circumstances; and he appears ever the same. The consciousness of infinite greatness was combined with the deepest humility. Intense hatred of sin was side by side with intense pity for the sinner. His life was one prolonged act of self-sacrifice. He pleased not himself. He sought not His own glory. The most cruel treatment failed to call forth His resentment. He wept over those who had rejected Him; and He prayed for His enemies when they were nailing Him to the cross.

As we think of the man Christ Jesus, we might suppose that there would be love in the hearts of all men to Him. But so blind and sinful are men by nature that they know about Christ and yet love Him not. And so the Apostle Paul has pronounced the solemn words, “If any man love not the Lord Jesus Christ let him be Anathema Maranatha.” There are two or three important truths contained in the words, “If a man love me He will keep my words.”

(1) There can be no true obedience without love to Christ.

In this respect, as we have already said, Christianity differs from every other system of religion. Christianity makes all motives to obedience to cluster around the person of Christ. The

only obedience which God will accept is obedience which comes from the heart. As, then, the heart is not right with God, it must be changed ere there can be acceptable obedience. Those who attempt to keep the commandments of God while their hearts are still unchanged, are really covering up the wound while the poison festers within. “Either make the tree good and his fruit good or else make the tree corrupt and his fruit corrupt, for the tree is known by his fruit.” In the young ruler we have an example of one who attempted to keep the commandments while his heart was still unchanged. He said to Jesus, “All these things have I kept from my youth up; what lack I yet.” But was his obedience acceptable obedience? No. It was an outward obedience, not an obedience from the heart. It was an obedience to the letter which killeth, not of the spirit which giveth life.

In Saul of Tarsus, we have an example of one, who touching the righteousness of the law was blameless, while his heart was still unchanged. But was this blamelessness acceptable to God? No. Saul who was thus blameless was the chief of sinners.

There are those who suppose that salvation is the reward of obedience, and who set themselves to obey before they have learned to love. They are like the Jews, who being ignorant of God's righteousness and going about to establish their own righteousness have not submitted themselves unto the righteousness of God. They forget that they must receive salvation as a gift before they can do good works.

(2) There will be true obedience when there is love to Christ.

Those who love Christ will keep the words of Christ in their memories. There is always a peculiar interest attached to anything connected with those whom we love. If separated from them, we take pleasure in thinking of the words which we have heard them speak. The disciples treasured up in their memories the words of Christ, and hence the faithful record of them in the four Gospels. There were some of the sayings of Christ, the meaning of which they did not at first understand; but which were afterwards brought to their remembrance and made plain by the Holy Ghost. Their love to their absent Lord made them delight to think of what they had heard him say. Those who love Christ, though they have not seen Him, treasure up His words in their memories. They take special delight in the four Gospels, where they find the words of Christ Himself. Diligent though many of these sayings of Christ are to be understood they are esteemed by those who love Him as more than their necessary food.

The words of Christ, however, contain not only truths to be remembered but also commandments to be obeyed. It is in this sense especially that the words of the text are employed. The saying in the text, “If a man love me he will keep my words” may be compared with two other sayings in this chapter. “If ye love me, keep my commandments.” “He that hath My commandments and keepeth them, he it is that loveth me.” If as we all know love to a person does not necessarily lead us to do all that person may direct; on what ground does love to the person of Christ lead us to keep his commandments? Evidently on the ground that He has authority over those who love Him.

The authority, with which Christ spake is one of the most striking characteristics of His teaching. When a lad of twelve years old. He sat in the midst of the doctors in the temple at Jerusalem, both hearing them and asking them questions, and at his understanding and answers all that heard him were astonished. When the officers, sent by the Chief Priest and Pharisees to take Him, returned without having accomplished their task, they excused themselves saying, “Never man spake like this man.” When He had finished the Sermon on the Mount the people were astonished at His doctrine. “For He taught them as one having authority, and not as the scribes.”

The people felt the authority of Christ not only when they saw His miracles, but also when they listened to His words. And well they might, for His words were the words of the Father who had sent Him. Thus we read in the fourth Gospel, “Now about the midst of the feast Jesus went up into the temple and taught. And the Jews marvelled saying, how knoweth this man letters, having never learned.” Jesus answered them and said, “My doctrine is not mine, but his that sent me.” And again He said, “For I have not spoken of myself but the father which sent me, He gave me a commandment what I should say and what I should speak.”

From all these things we infer the divinity of the Son, His distinction from, yet equality with the Father. His harmony with the Father in purpose and in action.

If, as in the case of the believer and his Lord, love is accorded and authority recognized, obedience is sure to follow.

(3) Obedience is a test of the reality of love to Christ.

Profession without practice is of no value. Jesus says, “Not every one that saith unto Me, Lord, Lord . . . but he that doeth the will of My Father which is in heaven.” And James says, “What doth it profit my brethren though a man say he hath faith and have not works? can faith save him? Even so faith if it hath not works is dead being alone.” There are many in the Christian Church, who profess to be Christians, but who do not act like Christians. They are regular in their attendance upon Christian ordinances; but they have not the mind of Christ, nor are they seeking to advance His Kingdom. How blessed it is when profession is supported by practice! How blessed it is when one shows that he loves Christ by keeping His words!

II. The promise given to those who love Christ and keep His words.

“My Father will love him and we will come unto him and make our abode with him.” There are few, if any promises in

the Bible more precious than this one. It is the promise of the Father's love and of the indwelling of the Father and the Son in the believer.

But is not this promise of the Father's love contrary to the general tenor of secular teaching, which make's God's love to us the cause and note the consequence of our love to Him. "We love him because he first loved us." No. There is perfect harmony between these two aspects of the love of God. The love of God to the world is different from His love to His people. God loves the world with the love of benevolence, He loves His people with the love of complacency. We see the first kind of love in the love of Jesus for the young ruler and for Jerusalem, the city over which He wept; we see the second kind of love in the love of Jesus for the Disciple John and for the members of the home at Bethany. The love of which Jesus speaks in the text is the love of complacency. It is the love of which Zephaniah speaks, when he says, "The Lord thy God in the midst of thee is mighty; He will save, he will rejoice over thee with joy: he will rest in His love, he will joy over thee with singing."

The promise "We will come unto him and make our abode with him" is much the same as the previous one, "I will love him and will manifest myself to him." Both promises have reference to the actual experience of the believer in conscious fellowship with God. The connection between the two clauses of the text teaches us that our enjoyment of salvation is the result of our loving obedience. There is a difference between salvation and the enjoyment of salvation. Salvation is secured by faith alone; the enjoyment of salvation depends upon faithful obedience. After David's grievous fall, he lost the joy of salvation, though he still had salvation itself. And so he offered the prayer, "Restore unto me the joy of thy salvation." Sin deprives us of the light of God's countenance and plunges our souls in darkness.

In the 15th and 16th verses our Lord connects keeping His commandments with receiving the Holy Spirit. He says, "If ye love Me, keep My commandments. . . . And I will pray the Father and he shall give you another comforter, that He may abide with you forever." In these few verses then as the reward of obedience, the spirit dwells in the believer, the Son manifests Himself to the believer, the Father and the Son come and take up their abode in the believer's soul.

The measure of the Spirits indwelling and the richness of the manifestation of the son to the believer's soul are in proportion to the measure of the believer's consecration and obedience. We might refer to Fletcher and Rutherford and other saints, who at times had such manifestations of the power and love of God that they had to cry to Him to stay His hand. These saints had a brighter experience than ordinary Christians, because they were more faithful in their ordinance to Christ.

Let it be our great aim to have the Father and the Son make their abode with us. And to this end let us watch unto prayer and let us be faithful in our obedience.

The Evil of Dislocated Truth.

One of the characteristics of the church life of the present is the importance attached to smaller matters. The less important truths are defined and illustrated with painstaking care. The less weighty duties are infused often with motives sufficiently powerful to secure the discharge of duties the most weighty. The age is that of the microscope, the scalpel, the hair balance, not only in the sphere of the physical sciences, but also in that of morals and religion.

This is as it should. It is well to attach importance to smaller matters. Every truth, even the least significant, is sufficiently important to repay the energy expended in its discovery and illustration. Every duty is sufficiently weighty to claim the attention of those under obligation to discharge it. The Lord Himself having in view the scrupulous care with which the Pharisees tithed mint anise and cummin said: "these ought ye to have done." It is the habit of entering into detail of examining the unescapable in both material and vital phenomena that has made modern science such a power in human affairs. The same habit adopted with care by the church in expounding truth and in enforcing duty will not go to lessen its influence among the forces that go to improve the moral and spiritual condition of the race. This habit, however, this characteristic, of church life, is not without its dangers. Less important matters may so engross the attention that the more important are in danger of being ignored and so cease to exert their due influence. This possibility had some years ago become actual in modern physical science, and it has not altogether ceased to be so. Science was so occupied with the particular that it lost sight of the general. Its gaze was so fixed upon the individual of the material world that, at last, it could not see the universal of the spiritual world. The great truths of philosophy and religion were displaced by the lesser truths of physical science. And this, owing to the habit of examining a part as if it were the whole, of attaching importance to lesser matters that is due only to the greater. The same possibility has become actual more than once in the history of the church. It did so in the days of our Lord, especially among the Pharisees. They allowed themselves to be so occupied with the minutiae of the one law that they lost sight of the great matters of the Mosaic law such as mercy, justice and faith. They thought so much about their illustrations, the washing of cups and platters, that they overlooked, in large measure, the need of spiritual cleansing. They were so diligent in assuming the true posture in worship that they forgot to enquire if the spirit was right. They exerted themselves so much to keep the people ceremonially pure

that they had no energy left to devote to their eternal salvation. Smaller matters, right and useful in their own place, were made so prominent as to displace the more important; and with what results is known to every reader of the story of the Gospels. There are not wanting signs that go to give warning to the effect that this evil in church life may reappear in our time. The discussions carried on in the religious press, the published records of church courts, conferences, councils, associations, as well as the congregational services, reveal the fact that much time and energy are given to the discussion of unimportant matters should be devoted to these questions of greatest human concern. Last summer for a month or two the pages of a prominent American Presbyterian weekly were burdened with communications in reference to the "Individual Communion Cups." About the same time it was reported that at a ministerial meeting in one of the States of the Union considerable time was occupied in *deliberating* on the suggestion that a plate of *clean straws* passed to the communicants through which they could sip the wine, would be an improvement on the "Individual Communion Cups." The reports of conferences show that it is not an unfrequent occurrence to have the discussion of weighty topics sidetracked for the discussion of matters comparatively trifling, matters quite in place in the nursery and kindergarten, but out of place in conferences, avowedly intended to secure more rapid progress in the work of human salvation. In the pulpit service it frequently appears that the more profound truths have to give place to less important truths, and that the profound truths are taken in hand the desire is to discuss them in a manner that will entertain rather than in a manner that will exhaust the theme and give the hearer a thorough understanding of it. With such facts in view it does not seem too much to say that there is danger at the present of overlooking the weightier matters of the law in the close attentances that is given to those of less significance. This state of matters indicates a lack of depth in experience, a defective comprehension of the truth. Those who have had a deep and searching experience will not be allowed by that experience to displace the more important by the less important. Their experience has shown them what is of the greatest worth. It will thus prove a safeguard when there is danger of overestimating the lesser and underestimating the greater. Those who have received a proper comprehension of the truth, and have allowed truths great and small to exercise the full sweep of their influence upon heart and life, will know the relative value of different truths and will thus be prevented from dislodging the great by the small, the deep truths of God by maxims of human prudence. The fact that any do so goes to evidence that their experience has been far from deep, and their knowledge of the truth far from comprehensive.

In addition to its being a symptom, this state of affairs is a mighty cause. It goes to reproduce itself in still more aggravating forms. There is no more subtle form of error than truth out of its proper relations and perhaps there is no form of error that inflicts greater injury. For instance, a teacher may give such prominence to the life of Christ as to throw into the background the influence of His death, he may in discoursing of His death give such prominence to its moral influence as to overlook its substitutionary character. In so doing he teaches error, and error that will lessen the spiritual vigor of the church and hinder its growth. Then too the fact remains that it is weighty truths, after all, that prove the weighty motives in influencing human conduct. The knowledge of human sin and divine redemption, of human needs and divine provision for these needs are the mightiest elevating forces that can be brought to bear upon human life. If through any cause these lose their due prominence the result will inevitably be a church life far from vigorous and very ineffective. The good of the church and the salvation of the world demands that the great truths of sin and redemption with their associated duties be kept in the front while lesser truths are allowed to fall into the rear.

The Development of Talents.

Every man must have some sort of "start in life," as every building must have a foundation. And as upon the foundation of the building the superstructure is erected, so upon one's natural endowments are built those capabilities and accomplishments which make a man useful in the world.

The beginning in life may not be very promising, and yet one's talents, which are God-given, may be developed almost without limit. This is the whole of education. No man can give to himself a talent which God withheld. It is his business first to discover his own natural endowments and then to develop them for special or general uses, according as he determines the direction in which his duty lies.

These natural endowments are like diamonds. They must first be mined: those materials which have a baser use must be cleared away until the gems are exposed. Even when found they must be subjected to the grinding and polishing process which we call education.

There may be few of "the richly endowed" men, but every man has some gifts; and these are his capital: these are his "start in life." This capital may be increased by judicious use, or it may decay in idleness.

A man's wisdom is shown in the way in which he develops his natural endowments.

We want not time to serve God, but zeal; we have not too much business, but too little grace.

We promise "loyalty to our church." Do you attend the Sabbath morning and mid-week prayer-meeting regularly?

FOR THE SABBATH SCHOOL.

International S. S. Lesson.

LESSON VII.—THE GOOD SAMARITAN.—FEB. 17.

Luke x. : 25-37.

GOLDEN TEXT.—"Thou shalt love thy neighbor as thyself."—
Lev. xix. 18.

CENTRAL TRUTH.—Love.

ANALYSIS.—The ^{AW}LACK of LOVE V. 25-28.
^{AEOR} V. 29-32.
V. 33-37.

TIME AND PLACE.—November A. D. 29, a few weeks after last lesson, on the way from Galilee to Jerusalem. Probably in Perea beyond Jordan.

INTRODUCTORY.—Shortly before the incident of this lesson, Christ left Galilee for the last time, and on His journey south, while in Perea sent out the seventy on their mission. (Luke xi 21.) This incident is not to be confounded with that of the rich young man, told by Matthew and Mark, and later on by Luke himself, (xviii. 18-23).

THE LAW OF LOVE, v. 25-28.—Perhaps the Master had been speaking in some house on the deep things of God, when this Lawyer rose and put to Him the question "What shall I do to inherit eternal life?" It was a good question, but the motive that prompted it was bad. This student of Moses, theologian as well as lawyer, was evidently anxious to trip up the Saviour on His teaching, but he had overstepped his ability as he soon found to his discomfort. The reply of the Master, as it often did, took the form of another question, a courteous compliment to the lawyer: "What is written in the law? how readest thou?" The answer came with the promptness and confidence of long familiarity, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind, and thy neighbor as thyself." It was an apt quotation, but it recoiled upon the quoter. One can imagine the Master with steady gaze look into the face of His questioner, and quietly saying, "Thou has answered right; this do and thou shalt live." Well did the Saviour know that eternal life depending upon such conditions was beyond the grasp of any mere man, and it was to show this to the proud querist that He thus made answer. It would help the lawyer to realize how far he was from inheriting eternal life.

THE LACK OF LOVE, v. 29-32.—The lawyer was undoubtedly troubled by the reply, as is shown by his desire to justify himself, the foolish endeavor of so many sinners who fail to see that "It is God that justifieth." His second question shows a strange condition of mind, in that he seems to have been more anxious concerning his relationship to man than to God. "Who is my neighbor?" the query gives opportunity for a parable than which no more beautiful picture exists on language, unless it be that of the prodigal son. It is not necessary for us to repeat the story here; let us, rather, glance at some of its teachings. The downward journey from Jerusalem "The City of Peace," to Jericho the city of a curse, (Josh. vi. 26) is typical of the downward path which morally and spiritually is travelled by so many. The thieves among which the poor traveller fell on the way, are the despoilers of peace, happiness, honor and all a man holds dear; they throng the downward path, as all of us can testify, for who has not at some time been robbed by one of them when on spiritual descent to a spiritual Jericho. The passing, unsympathetic priest may typify the law, the first thing to meet the sinner in his downward course. But it is inflexible, it can only pass by, condemning but never saving. The Levite represents perhaps ordinances and ceremonies, which while coming a little nearer yet avail not to save. The law has not love, and ceremony is cold and dead. This was lacking, and so help came not from priest or Levite.

THE LABOR OF LOVE, v. 33-37.—Some one has recently said that that the deadliest heresy is to be unloving. The priest and the Levite were orthodox, but they lacked love; the Samaritan was a heretic, but he loved. And the Master gives the preference to the latter; He teaches us that to love, is better than to be versed in doctrines and ceremonies, a lesson which not a few need to learn. There is an added beauty in the Saviour's choice of a Samaritan as the type of the evangel of love, when we remember that but a short time before they had rejected Him. The Samaritan is the type of the Gospel that can accomplish what the law and ceremony can never do. Christ had unfolded now to the lawyer a truth which could not have been altogether welcome to his haughty heart, and the question with which He applied the truth must have wounded his pride deeply to answer; in fact he replied in a circumlocutory way, "he that showed mercy," instead of saying simply and plainly "the Samaritan." The concluding words of the conversation are practical in the extreme, and leave the critical Jew silenced, "Go thou and do likewise."

NOTES ON THE TEXT.—V. 31. Priest.—About 12,000 priests and Levites lived in Jericho. V. 32 Levite.—Assistant of the priests. V. 33. Samaritan.—The Jews despised and hated them. V. 35. Twopenny.—Equal to about \$3.00 purchasing power of our money.

Application and Illustration.

WHAT CAN I DO?

UNDERSTAND AND APPLY THE PARABLE.—"The human race is the man fallen among thieves, robbed of his hope, his character, his righteousness, his joy, his heaven; sick unto death through sin. The robbers are Satan and his emissaries—all who mislead and tempt. Those who pass by on the other side are all those religions

and societies which are unable to save men; which give good advice, but give no power to practice it; which point to heaven but cannot show the way; which say "be good," but cannot forgive the past nor renew the heart. Self-righteousness, formalism, infidelity, godless education pass by on the other side. Jesus Himself is the ideal Good Samaritan. He had compassion; He came to man; He bound up his wounds at infinite cost; He poured upon him health, and comfort, and strength; He bore His burdens of sin and sorrow; He brought him to His Church, 'the Palace Beautiful'; He cares for him to the end, restoring him to perfect spiritual health."—*Peloubet.*A Chinese Christian thus described the relative merits of Confucianism, Buddhism and Christianity: "A man had fallen into a deep, dark pit, and lay in its miry bottom, greening and utterly unable to move. Confucius, talked by, approached the edge of the pit, and said, 'Poor fellow, I am sorry for you; why were you such a fool as to get in there? Let me give you a piece of advice; if you ever get out, don't get in again.' 'I can't get out,' groaned the man. That is Confucianism. A Buddhist priest next came by, and said, 'Poor fellow, I am very much pained to see you there. I think if you could scramble up two-thirds of the way, or even half, I could reach you and lift you up the rest.' But the man in the pit was entirely helpless and unable to rise. That is Buddhism. Next the Saviour came by, and, learning his cries, went to the very brink of the pit, stretched down and laid hold of the poor man, brought him up, and said, 'Go, sin no more.' That is Christianity."—*Westminster Teacher.*The Samaritan is a model for those who help the afflicted. 1. He is a model if we notice who the person was that he helped: (1) One who could not repay him; (2) A total stranger; (3) One rejected by his own people; (4) One of a different faith from himself. 2. He is a model to us in the spirit in which he did his work: (1) Without asking quest ones; (2) Without attempting to shift the labor from himself to others; (3) Without any selfish fear; (4) With self-denial; (5) With great tenderness and care.—*Spurgeon.*

CHRISTIAN ENDEAVOR.

The Good Samaritan.

First Day—Liberal—2 Cor. ix : 6-15.
Second Day—Ready—1 Tim. vi : 17-21.
Third Day—Willing—2 Cor. viii : 7-12.
Fourth Day—Wise—Luke vi : 30-38.
Fifth Day—Prudent—Prov. iii : 9-17.
Sixth Day—Loving—1 John iii : 10-13.

PRAYER MEETING TOPIC, Feb. 17.—"LESSONS FROM THE PARABLE OF THE GOOD SAMARITAN," Luke x : 25-37. (A missionary meeting suggested.) I was talking to a friend on the subject of foreign missions. He said, during the conversation, "Why do you allow your sympathy and interest to go speeding away to China and Africa when there is so much work to be done at home?" I answered, "you will find that those who are most interested in foreign work, are doing the most work at home; and that those who take no interest in foreign work are probably idlers anywhere in God's vineyard." And he humbly said, "Well, that last sentence fits my case exactly," and relapsed into silent meditation. But he is not the only one who fails to realize that one's sympathy, nay one's responsibility for his fellows cannot be limited by the four walls of a house, or the square of a block, or the circumference of a town, or even the boundary line of a country, or coast of a continent. "All the world," was the smallest field of labor to which the Master called His servants; and while certain necessities must in some degree circumscribe our little work of voice and hands and feet, there is no limit to the field our sympathies may cover, and our prayers may bless. If Jericho was neighbor to Jerusalem in the time of Christ, then the very antipodes are to day our neighbors, for they can be reached as swiftly and with greater ease.

A Million for Missions.

A million for missions by next July! This was the object we set before us at Cleveland last July, is it going to be accomplished? That depends on you who read this paragraph, if you do your small share it may be, if you don't it won't be. There are now over 2,000,000 Endeavorers active and associate, fifty cents from each for the whole year means over a million dollars. Less than a cent a week! Will it not be a reflection upon the reality of our zeal for Christ and the Church if this money is not raised. There are in Ontario 1496 societies, of which only 347 have Missionary Committees, what are the other 1149 societies doing? There are some 70,000 Endeavorers in Ontario who gave about \$8,300 to missions last year, had they given fifty cents a piece it would have been \$35,000 more than four times as much. We gave in Ontario last year about twelve cents ahead, or a quarter of a cent a week. We should at least do four times better. We can do four times better. Let us do so before the gathering of Boston '95?

Over 200 letters, many of them touching in the extreme, have been received by the Louisville Endeavorers in reply to the Christmas messages sent to the prisoners in the state prison. Many of them declare that they have been helped by these encouraging letters to begin purer and better lives. Some who wrote have accepted Christ in their prison home. All expressed gratitude for the comfort and cheer sent into their desolate lives. Surely the approving "inasmuch" of the Master will follow this beautiful work.

MISSION FIELD.

Applicants for Foreign Mission Work.

Allow me to place before your readers the policy of other important missionary organizations, as to applicants for service in the foreign field. It will be seen to have a direct bearing on the condition of our own Church at the present time, when so many young men are eagerly looking for an opportunity to do what they feel to be the Saviour's command to them.

The Church Missionary Society, seven years ago, resolved to refuse no candidate whom they regarded as suitable for the work. During these seven years they have doubled their missionary staff and although they have occasionally known a deficit, nothing has occurred to induce them to think of retracing their steps. They have at the present time 265 ordained missionaries in the field, and the funds for the support of their work are annually forthcoming.

The Board of Foreign Missions of the Presbyterian Church in the United States, in December, 1892, adopted the following resolution: "In view of the urgent calls from the mission fields for reinforcements and in the deep trust that God will supply the means for sending and supporting the workers whom He has called, it was resolved that for the present year the Board would decline no qualified and approved candidates for service as ordained missionaries, on financial grounds." The Board's action was limited to the fiscal year in which it was taken, but it was approved by the General Assembly in May 1893, when the following resolution, which has since constituted the policy of the Board was adopted. "Resolved, that we approve of the Board's determination to send to the open fields of the world all qualified men who may apply. So long as the harvest is great and the laborers few, it must be the duty of the Church to put into the harvest field those whom God calls in answer to her prayer." Is their faith in the Canadian Church to follow such important examples? That there is room for the exercise of faith in such matters, none will question. Would it not be helpful to get on this point the opinions of some in the Church, whose interest in the world's evangelization is well-known?

R. P. MacKAY.

Mission Triumphs.

The following letter, with which we have been favored by Dr. G. L. MacKAY, will send a thrill of joy and satisfaction through the souls of many of our readers. Such an incident is worth a score of lectures on the importance of foreign missions.

FORMOSA, TA' MA'-IEN, Nov. 24th, 1894.

MY DEAR PASTOR MacKAY:—I want to tell you what occurred here. I crossed over to this place through wind and rain. The other morning when walking on the seashore, I saw a sailing vessel slowly drifting shoreward, and in danger of being wrecked, for there was fog and a heavy sea. I hastened back to the chapel, and beat the drum to call the villagers to worship. As soon as it was over, I asked converts and heathen to go in their fishing-boats as quickly as possible and let the sailors know they need not fear savages there, and if they wished to come ashore a chapel would be given them to stay in. The whole crew came ashore in the boats at once.

I gave your old room to the Captain, his wife and child, and other accommodation to the rest. I then hurried away to a Mandarin and asked him to send men to protect the ship, and got a Military Mandarin to consent to send soldiers along also.

One afternoon at 3 p.m., the twenty-one Europeans and Americans, with one Chinaman, met with one hundred and forty-six (146) of our converts for worship. There were eight nationalities, viz.:—British, American, French, Danish, Turkish, Swiss, Norwegian and Chinese, in the crew.

They hailed from America with coal-oil bound for Shanghai, Hong Kong, etc. They said that no one ever dreamt of seeing such a neat, clean chapel, on the East Coast of Formosa, and now seeing such zealous Christians made their hearts glad. I made known the best I could to them, the days of toil you spent in establishing these churches, etc. The Captain said that a bell, lamp and mirror on board the vessel, he would like to present to this chapel, etc.

(signed) A-Hoa.

Dr. MacKAY adds the following.

The above is a translation of part of a letter just received from my first convert, Rev. Giam Chheng Hoa.

Ta'-ma'-ien is the "Margaret Machar Memorial" Church on the sea coast in Eastern Formosa.

Note well, twenty-five years ago that crew would have been

murdered, the vessel plundered and no one left to tell the tale. Glorious Christianity!

Spread it all the world around.

"Blessings abound where o'er Jesus reigns."

Home Missions.

The Home Mission Committee (Eastern) have issued the following statement to the Ministers, Sessions and Congregations of the Synod of the Maritime Provinces:

The Home Mission Committee at the meeting in Halifax, Nov. 28th 1894, instructed the Sub-Committee to issue a statement of the condition of the Home Mission Fund; and to appeal to the Church for money to carry on efficiently our Home Mission work.

They also appointed the following brethren to lay this matter before their respective Presbyteries, and to see that a collection for the fund is made by every Congregation and Mission Station before the end of April, 1895, when our accounts, for the current financial year, will be closed, viz.:—

PRESBYTERY.	REPRESENTATIVE OF COMMITTEE.
Sydney	Rev. J. A. Forbes.
Inverness	" D. McDonald.
Pictou	" Geo. S. Carson.
Wallace	" J. A. McKenzie.
Truro	" A. D. Gunn.
Halifax	" A. Gandier.
Lunenburg and Shelburne...	" J. W. Crawford.
St. John	" Dr. Macrae.
Miramichi	" Wm. Hamilton.
P. E. Island	" T. F. Fullerton.
Newfoundland	" Wm. Graham.

Last summer there were at work in the Home Mission field ten probationers, giving supply to vacant Congregations, in pursuance of monthly appointments by the Committee and Presbyteries, twenty-one ordained missionaries, laboring continuously in the same fields, and fifty-four catechists. This winter, we have eleven probationers, seventeen ordained missionaries, and eleven catechists.

By far the greater part of the salary of these men is paid by the people among whom they labor; but not all. The H. M. Committee must pay them about \$9,600, so that with some expenses added the Committee cannot get on this year with less than \$9,800. Our receipts to Jan. 23rd are \$5,500, leaving over \$4,200 to be sent in, to make income balance expenditure. We began the year in May last with a debt of \$2,836.00, which we should try to wipe out this year. To do this, we should receive, between now and the end of April—three months—\$7,000.00 for our Home Mission work. Can this money be raised? There are one hundred congregations that have not, so far this year, given anything to this fund. The most of these are congregations of average strength—some of them quite strong. If all give liberally, the amount required will be forthcoming. An average of \$70.00 will meet the requirement. In these congregations there are about fourteen thousand communicants, so that a cent a week per communicant, for the year, would give us the \$7,000.00 needed, and \$280.00 over. Surely that is a low average for so worthy a cause, and cannot be beyond the systematic ability of our Christian people. But if this be too much to ask, surely we can rely on a number of congregations, that have already sent in a collection, to forward another, before the year closes. Let us seek at least a cent a week, per communicant, for this fund; and if this is obtained our treasury will, for the present, be replete.

Can we afford to let our Home Mission work languish? Assuredly we cannot. To do so would be to play false to our trust, for many reasons.

1. There are fifteen thousand people in our mission fields in this Synod, looking to us, as a Church, for the Gospel. They may perish without our aid. Shall we feast on the bread of heaven, and let this multitude starve or endure the privation of a scanty allowance? Are they not one family with us? Surely the mind of Christ—who pleased not himself—in us, if indeed it be found in us, will cause us to yearn, and impel us to put the means of salvation into their hands.

2. Our Church must suffer contraction if we do not look after our weak fields. Growth of the tree is impossible, if the little rootlets spreading out in all directions are scorched and starved for want of soil. Such a tree not only decays in its offshoots, but dies in its very heart. The analogy needs no enforcement. If we want growth we must treat our small offshoots generously. Furnish them with the soil, such as is found by the river-side, and they

will bud and blossom and bear fruit, and add to the life and vigor of the good olive that propagates and shields them.

3. Neglect of our Home Mission work is not only suicidal, but wrecks the plans, so dear to the hearts of all God's people, because the object of them was always on the heart of their Saviour, carefully laid for the evangelization of the world. Feeble indeed must be the hand that we extend to benefit the heathen, if our home life is not kept more vigorous. We cannot year by year expand in our liberality to Foreign Mission work, as we ought to do, as our Foreign Missionaries are persistently and powerfully urging us to do, if we are not careful to foster the power to give, by increasing our strength at home. If we can organize and build up three hundred congregations instead of the two hundred we now have—and by proper attention to our home work we can do that and more—is it not plain that our Foreign Mission work will be much more effective? Every lover of the cause of Foreign Missions ought therefore to be an earnest advocate of Home Missions. They cannot stand apart. They rise or fall together.

4. Patriotism pleads for Home Missions. Do we love our land? Canadian Presbyterians are loyal to their country. They wish to see her great and prosperous. They know well what it is that exalts a nation. Material resources, commercial activity, intellectual eminence, social order—even if all these were attainable without righteousness,—could never make us truly great. "The righteous Lord loveth righteousness." To be good is to be great. Can a people be good without a Gospel? Witness the ruinous socialism growing rampant in civilized Europe, and America, where the Gospel is not preached and believed. The Spirit of the Lord is the author of virtue, and the word of God is His instrument. He makes the reading, but especially the preaching of the Word an effectual means of enlightening and saving men. Every lover of his country must therefore be zealous in Home Mission work.

5. Loyalty to Christ puts us under obligation to attend to Home Missions. We are soldiers. What are our marching orders? Our General said that "repentance and remission of sins should be preached in His name among all nations beginning at Jerusalem." All nations must have the Gospel but Jerusalem must not be left without it. So said Christ to His early disciples. What Jerusalem was to the Jews, our Home land is to us. Could Paul have satisfied himself that his duty was done, by going to Rome, if, as opportunity presented itself to him, he left Jerusalem sinners without the truth? Can we justify ourselves for neglecting New Brunswick or Cape Breton, or any other portion of our Synod, by attending to the wants of the New Hebrides or Trinidad? Is this beginning at Jerusalem? Surely the Saviour would say, "This ought ye to have done and not to have left the other undone." Devotion to Christ then calls to this work with hearty earnestness. Let us gird on our armor. Let us put down the enemies of truth and goodness that stalk abroad in our own land, by our weapons of spiritual warfare, that we may occupy in full force the lands of heathendom, which we have invaded. A true revival at home will make us triumphant abroad. Let us bring all the tithes into the storehouse and enjoy the outpouring of an abundant blessing in all our spheres of work.

In the name of the H. M. Committee.

JOHN McMILLAN, Convener.

P. M. MORRISON, Secretary.

Executive of the Foreign Mission Committee.

A letter was read from Mr. Wilkie stating that he found the work in good condition upon his return, but that some of the anxious ones amongst the Mangs had grown cold.

Mr. Russell is away touring amongst the villages, towns and cities where there are no settled missionaries.

A letter from Mr. Gauld was read showing the happy relations that exist between the Mission and the civil authorities—all of which helps to secure justice to native Christians, who often need such sympathy and protection from their enemies. An interesting translation of a letter from A. Hoa to Dr. MacKay was read, describing the Christian treatment given by the native Christians, in the Margaret Machar Chapel, to a shipwrecked crew on the East Coast—where twenty-five years ago the crew would have been murdered and the ships plundered. The Captain presented the chapel with a bell, lamp and mirror as an acknowledgement. It will be remembered that every chapel is a preacher's home which will explain the value of these articles.

Letters from Honan report all quiet,—indeed the natives are more than usually cordial in order to avoid complications with other nations at this time.

Mr. MacKenzie has joined Messrs. Grant and MacGillivray—leaving Mrs. Mackenzie at Pang Chuang, ninety miles north of Chu-Wang—with the brethren of the American Mission who have always been kind and helpful to our missionaries. Our missionaries are in every letter deploring the irreparable loss of Miss Graham and Mrs. Malcolm, and are wondering when others will take up woman's work. There is one village where there are a number of women interested, and whom Miss Graham promised to visit and teach when she returned from the coast. Alas! What is to become of them now? How soon will a successor be sent? Even if she started to-day some time must elapse before she can teach.

Mr. MacGillivray has purchased a valuable property in Chang-te-fu, a city about thirty miles west of Chu-Wang. This city is the most important in its district, it is on the Great Road to Peking, and only a mile from a river navigable to Tientsin. A projected railroad will touch it in the future. The property is leased for fifty years—with a clause requiring that if the landlord or heir ever resume possession they should pay the Mission both the purchase money and the value of any houses that may be erected in the interval. That is of course equal to a sale, but the Chinese like the word *lease* better than *sale* because it hides from them the fact that they are parting with their patrimony forever. The *lease* also has this advantage that it does not require the Mandarin's stamp to make it legal, which is both expensive and difficult to get.

The property has been handed over in July, the Mandarin having in this case required the landlord to do so,—one good effect of the war—the Mandarin's influence being usually exercised in the opposite direction.

Messrs. Goforth, Slimmon and Malcolm are contemplating sailing for Vancouver on the 4th March. That is of course somewhat conditional on developments in the East. Mr. Postwick, our agent at Tientsin has arrangements by which a messenger will reach Honan in the shortest time possible should the British Consul think it necessary for our missionaries to leave.

Dr. Webster is well and working away at Haifa. He has about thirty patients a day at the dispensary. He would have many more but that he refuses to give medicines without charge—which is done at three other dispensaries in the town. He thinks much harm is done in Palestine by free dispensing. Of course there are deserving poor there as well as here, and exceptions are made.

Dr. Thomson is doing excellent work amongst the Chinese in Montreal. He has already thirteen schools organized where Chinese are taught. They have rallied about him in a most encouraging way. He goes to Ottawa soon to organize there. The Chinese are coming—sixty or seventy new ones came into Montreal within two or three weeks.

Mr. Newmark is feeling discouraged in the Jewish work in Montreal and has offered his resignation. He feels a want of sympathy.

Dr. Smith is at Clifton Springs and his health is gradually improving.

Mr. Winchester reports good progress in Canton.

Mr. Colman has been visiting the Chinese schools in New Westminster and Vancouver where they have had a series of very encouraging meetings.

In Alberni the work goes on hopefully. The plans for the new Home have been approved by the Indian Department, and it will as soon as possible be built. Mr. Swartout has moved out to Uchulalt, another Indian centre. The Executive is negotiating with Mr. J. W. Russell as teacher at Uchulalt.

There were several applications before the Executive of men ready to go. How shall they go, except they be sent? Some of them are ready to go single—on small salaries—they feel they *must* go. Would that the Church had the same feeling. The receipts from congregations are \$5,000 less than at this date last year.—R. P. MacKAY.

Writing from Constantinople under date of November 19th, Rev. Dr. Elias Riggs says: "To-day is the eighty-fourth anniversary of my birthday, and I have entered upon the sixty-third year of my missionary life, having sailed from Boston for Greece in October, 1832." This venerable and beloved missionary is still engaged, heart and soul, in the work to which he gave himself more than threescore years ago, and he writes in a clear, strong hand: "I have had my trials, but I can say that divine goodness and mercy have followed me all the days of my life hitherto, and I am sure will follow me through the remainder of my days."

Church News.

In Canada.

REV. WM. COOPER was inducted at Listowel on Thursday last.

THE anniversary services at Churchill, on Sabbath last, were conducted by Rev. Dr. Parsons, Toronto.

THE "Talent" social, held at Bradford, resulted in a balance on the right side of fourteen dollars.

THE collection at the anniversary services of Belwood church amounted to the handsome sum of \$500.

THE Presbytery of Manitoba has nominated Rev. Dr. James Robertson for the moderatorship of the Church.

THE MISSION BAND at MacDonald's Corners, Almonte, held a successful entertainment recently, when \$17 were collected.

THE correct amount raised last year by the Presbyterian W. F. M. S. of Whitby is \$1,070, not \$70, as previously reported.

REV. J. M. McLAREN, of Blenheim, was presented with a splendid fur coat and handsome cutter by some members of his congregation.

THE call from the Lancaster Presbyterian church to Rev. A. Graham, of North Williamsburg, has been sustained by the Presbytery.

IN the lecture-room of St. Andrew's Presbyterian church, Victoria, B. C., on the 22nd ult., the Sabbath school children enjoyed their annual treat.

REV. DR. MACKAY, Moderator of the Church, conducted the anniversary services at Bradford. Special music was rendered by the choir.

THE annual meeting of the Orangetown Presbyterian W. F. M. S. was addressed by Mrs. Harvie, of Toronto, who gave an interesting account of the trip to the North-West.

THE induction and ordination of Rev. Mr. Miller took place at Norwich, on Tuesday of last week. Notwithstanding the heavy snow storm, which rendered the roads nigh impassable, the proceedings were satisfactorily carried out.

REV. DONALD AND MRS. CURRIE, of Wallaceburg, were recently presented with a handsome arm chair and silver water set. The presentation was made at the Queen's Hotel by Rev. G. M. Franklin (Episcopal), who also acted as chairman at the sumptuous repast which was served later in the evening.

THE congregation of St. Andrew's church, Cedar Hill, B. C., held their annual meeting in the church on the evening of January 22nd, when encouraging reports from the different organizations were read, showing the work of the parish to be in a most satisfactory condition. Messrs. MacKae, Somers and Taylor were appointed managers for the ensuing year.

THE annual meeting of the Young People's Presbyterian Union of Toronto will be held in Westminster Presbyterian church, Bloor street east, on Monday, 11th February, at 8 o'clock. Besides the usual business of receiving the annual reports of the officers and committees, financial statements, etc., and the election of officers for the ensuing year, there will be presented the committee's report on some notices of motion relating to an extension of the Union's field of labor which were given at the last business meeting. As this will prove an interesting subject of discussion, there will doubtless be a large attendance.

THE tea meeting given under the auspices of the ladies of St. Andrew's church, Thurston, was held on January 16th. The weather was fine, and a large crowd was in attendance. After all had done ample justice to the edibles, the chair was taken by Dr. Walker, of Belleville. The programme, which was excellent, was well received and much appreciated. At the close, the treasurer announced that the proceeds of the evening amounted to the handsome sum of \$110, and the pastor, Rev. John A. Black, B. A., conveyed the thanks of the managers to all

who had assisted in making the entire event such a grand success.

ANNIVERSARY services were preached in Knox church, Dutton, by Rev. E. Hutt, of Ingersoll, who preached two impressive discourses. Rev. Thos. Wilson, the pastor, has entered upon the seventh year of his pastorate in Dutton, and at the annual meeting of the congregation, where reports were read from all branches of the work, it was shown to be in a better condition than any previous year.

THE annual meeting of St. Paul's Presbyterian church, Victoria West, B. C., took place on the 18th ult., with a large and deeply interested attendance of members and adherents of the congregation. Reports were presented showing a year of gratifying and encouraging prosperity in every department of the work of the church. Messrs. McIntosh, Park and Donald McDonald were appointed managers for the ensuing year.

REV. WM. M. REID gave a very interesting magic lantern entertainment to the children attending the Sabbath school at Alberton, Ont., and gave a number of beautiful Bibles as prizes to those who were successful in his Bible Knowledge examination. The annual business meeting was held same evening, and reports from the various organizations of the church showed marked increase and success all along the line, especially in the Sabbath school.

THE annual meeting of the W. F. M. S. of Knox church, Woodstock, was held on Thursday, January 17th. There was a good attendance. The secretary reported the amount contributed during the year as \$323.96. An encouraging report from the young ladies' Mission Band was also received, showing the total amount of their contribution to be \$123.61. Two bales of clothing, valued at over \$100, were also sent by the two societies to the school at File Hill Reserve.

THE Sacrament of the Lord's supper was dispensed in St. Andrew's church, Peterborough, on January 20th, the largest number in the history of the congregation communing. Thirty-four new members were admitted. This is a very large number, as three months ago twenty-four were received. A very encouraging feature being the large number both of old and young that united on profession of faith. The very rapid growth of this congregation under the present pastor, Rev. A. MacWilliams, must be very encouraging to him and his devoted flock.

A LARGE meeting was held in the Presbyterian church, Millbrook, Ont., on Friday evening, 18th inst., notwithstanding the inclemency of the weather. Rev. Wm. Johnston, pastor, in the chair. The various reports were read and adopted, which showed a very satisfactory increase both in membership and cash balance on hand. The ladies were, as usual, on hand, with a plentiful supply of refreshments, which were heartily partaken of by all those present, including the representative of the Review, for which accept his most hearty thanks.

Presbytery of Paris.

THE regular quarterly meeting of Paris Presbytery was held Jan. 15th in Chalmers' church, Woodstock, the Rev. E. Cockburn, M. A., presiding. A call from Norwich and Bookton to Mr. J. M. Millar, B. A., of Queen's University, was sustained, and Mr. Millar accepted the call. The ordination and induction takes place on Tuesday, 29th inst., the moderator to preside. Mr. Hamilton of Brantford, to preach, D. McMullen, to give the charge to the pastor. Mr. McGregor to address the people. A call from East Oxford and Blenheim in favor of Rev. A. Leslie, M. A., minister of Newtonville and Kendall in the Presbytery of Whitby, was reported by Dr. McKay, moderator of session, and was sustained, and Dr. McKay was appointed to prosecute the call at the bar of the Presbytery of Whitby. Dr. McMullen submitted the report of the committee on the new book of praise, recommending general approval with some suggestions to the Assembly's Committee which was agreed to. Dr. McKay was appointed to address the W. F. M. S. annual

Presbyterial meeting. The list of amounts expected from congregations for Home Missions and Augmentation were read and earnest attention directed thereto. Next meeting is to be held in Zion church, Brantford, March 19th, at 10.30 a.m.—W. T. McMULLEN, Clerk.

Presbytery of Stratford.

THE Presbytery of Stratford met in Knox church, Stratford, on the 15th inst., Rev. A. Henderson, moderator, presiding. Rev. E. W. Panton was appointed moderator for the current six months. A call from Listowel in favor of Rev. Wm. Cooper was presented by Mr. Henderson. The call was sustained and arrangements made for the ordination and induction of Mr. Cooper on the 31st inst., if he shall accept the call. The most urgent students was unanimously approved. The proposed new Hymnal was discussed at length, and the following was the finding of the Presbytery: "In view of the fact that the finding of the last General Assembly was arrived at against the expressed opinion of a majority of the Presbyteries of the Church, this Presbytery resolves to recommend the General Assembly to take no further action in regard to a new Hymnal in the meantime; and further, that the mind of the Presbytery is that a book of praise must contain the whole psalter. The Presbytery see no need of a selection of psalms, and desire that no such selections be made or printed." A resolution expressing deep regret was passed in view of the removal from the bounds of the Presbytery of Rev. A. Stewart. The Presbytery expressed their sympathy with Dr. Hamilton, Motherwell, on account of the death of Mrs. Hamilton, who was for some years secretary of the Presbyterian W. F. M. S. The Presbytery agreed to hold an adjourned meeting for the transaction of general business, in Listowel, on the 31st inst., at 2 p. m., and adjourned to meet accordingly.—A. F. TOLLY, Clerk.

Presbytery of Glengarry.

THE Presbytery of Glengarry met at Lancaster on Thursday, the 24th January. The occasion was the induction of Rev. A. Graham, B. A., into the pastoral charge of Knox church, Lancaster. Rev. N. A. McLeod preached, after which the moderator of Presbytery formally inducted Mr. Graham. Dr. Macnish addressed the charge to the minister, and Mr. Given addressed the people. The affairs of the congregation are in good condition. Upon the whole Mr. Graham has an excellent field to work in and we look for good results.—Mr. Charles was examined for ordination—and the same being sustained—he was solemnly set apart to the work of missionary within the bounds.—M. MacLENNAN, Clerk.

Presbytery of Barrie.

THIS Presbytery met at Barrie, Tuesday 29th Jan. The attendance was less than usual owing to the snow blockade caused by late storms. Mr. D. D. McLeod was re-elected moderator for six months. A letter was received from Dr. Grant, of Orillia, requesting leave of absence from his pulpit as he had been advised to resort to a warmer climate during the winter, with the hope of improving in his health. Leave was granted accordingly, with regrets that it was necessary, and with kind wishes that Dr. Grant would return in restored health; also with expression of sympathy for the congregation. An extract minute of meeting of congregations of Cookstown, Townline and Ivy, was read. It contained a resolution intimating to all concerned, viz., the Presbyteries of Barrie and Orangetown, and Rev. P. Fleming that the congregations cancelled the obligation of the calls, and guarantee lately given to Mr. Fleming and considered the same null and void. The Presbytery agreed, while noting irregularities, to receive the call and notified the Orangetown Presbytery by telegram of the action. Mr. Hewitt, moderator of session of Cookstown, etc., was instructed to moderate in an other call, when desired. Messrs. A. Findlay, F. Smith, I. A. Ross and the Clerk, were appointed a committee on the Augmentation of Stipends. Notice of motion was given by Mr. Leishman for next regula-

meeting, that the Presbytery be divided, and a new Presbytery be formed to be called the Presbytery of Collingwood and Alliston. It was agreed to hold a special meeting at Barrie on the last Tuesday of February, for consideration of Remits of the General Assembly, and to hold the next regular meeting on the last Tuesday of March, at Allandale, at 10.30 a.m. Rom. Moore, Clerk.

Presbytery of Paris.

A MEETING of the Paris Presbytery was held in the church at Norwich on Tuesday, Jan. 2th, at 29 p.m., for the ordination and induction of Mr. J. M. Millar, M. A., of Queen's University into the charge of Norwich and Bookton. The church was filled by a large and interested congregation. The moderator of Presbytery, Rev. E. Cockburn, M. A., presided. The Rev. R. M. Hamilton of Brantford preached the ordination sermon, after which the moderator put the prescribed questions and led in solemn prayer, in the course of which Mr. Millar was ordained by the laying on of the hands of Presbytery. The charge to the pastor on the duties and responsibilities of his sacred office was given by Dr. McMullen, and the address to the people was delivered by the Rev. Mr. McGregor of Tilsonburg. The services were throughout of a solemn and impressive character. A social meeting was held in the evening by way of a public reception and welcome to the new pastor.—W. T. McMULLEN, Clerk.

Presbytery of Hamilton.

THIS Presbytery met in Hamilton on January 15th. A conference on Sabbath Observance and the State of Religion was held on the previous day. A committee was appointed to visit Carleton, and the congregation was urged as soon as possible to have a new church built, so that worship may not any longer be held in the present churches alternately. Mr. S. B. Hamilton and Mr. Langill were received under the care of the Presbytery, and the former was appointed to supply Ancaster for a year and be moderator of session. Mr. J. W. Mitchell's resignation of Thorold was accepted to take effect after February 2nd. A call from St. John's, Hamilton, addressed to Rev. Dr. Bayne, of Pembroke, was sustained, and Mr. James Murray was appointed to prosecute it. The report on the Book of Praise was received, and it was resolved to recommend the revision of the Psalter with the aid of the American U. P. revision or any other. Mr. Parker submitted a carefully-prepared report as to the best method of keeping the accounts of congregations; consideration was delayed. The Home Mission Committee was instructed to arrange for visiting the supplemented congregations.—JOHN LAING, Clerk.

Presbytery of Maitland

Met at Wingham, on Tuesday, Jan. 15th. Rev. R. Fairbairn, moderator; Rev. F. A. MacLennan, clerk *pro tem*. The Assembly's remit on the draft Book of Praise was considered. It was carried that the psalter in its entirety should occupy the first part in said book. It was carried by a small majority that this Presbytery is not desirous for a new Book of Praise. It was agreed that selections from the prose version of psalms and other portions of Scripture for chanting be embodied in the new Book of Praise. The treasurer's and auditors' reports were received and adopted. Estimates of expenditure for the year were agreed upon. Rev. J. M. Millar declined the call to Kelgrave and Calvin, East Wawanosh. Rev. D. Perrie was appointed interim moderator of the sessions of Kelgrave and Calvin instead of R. S. G. Anderson, resigned. Mr. Perrie was authorized to moderate in a call when the congregations are ready. Leave was given to Mr. MacLennan to moderate in a call to St. Helen's and East Ashfield. Messrs. Sutherland and Murray were appointed to visit Pine River congregation in re augmentation of stipend. Committees on Systematic Benevolence and State of Religion were instructed to give in their reports at next meeting. The trustees of Trowbridge church property were instructed to effect a sale of said property.

It was agreed to hold a conference on Temperance in the Presbyterian Church, Wingham, on Monday evening, March 18th. Messrs. Hartley and Perrie were appointed to make arrangements regarding said conference. Messrs. A. MacNabb and Ballantyne were appointed to address the public meeting in connection with the presentation of the annual report of the W. F. M. S. at next meeting. Next meeting will be held in the Presbyterian church, Wingham, on Tuesday, March 19th, at 11.30 a.m.—J. MACNABB, Clerk.

A Gaelic Communion.

DR. JAS. GARNICHAEL, of King, writes:—"A week ago I attended a Gaelic communion in the Township of Oro. It was a real Canadian winter Sabbath. The snow lay deep on the roads and on the fields; the air was full of the wild winter storms; but the brave Highlanders gathered from east, west, north and south, to sit down at the table of the Lord and to commemorate the undying love of the dying Saviour. One aged elder sat down whose years numbered four score and fourteen. Many years ago (half a century and more) these brave men and women left their beloved Islay to hew out a new home for themselves in the far Western wilds. They prospered, as they deserved to prosper. But one cannot help feeling how often they must have cast a longing look to the friends and the scenes they left behind.

"From the dim shelling on the misty island,
Mountains divide us, and a world of seas,
But our hearts are true, our hearts are Highland,
For in our dreams we behold the Hebrides."

It did the heart good to hear the old Psalms sung to the good old Scottish tunes without any artificial aid from harp or organ, and awakened many tender memories of communion seasons long ago.

Annual Meetings.

At the annual meeting of St. Andrew's church, Arnprior, regret was expressed that the improvement looked for in the weekly prayer meeting had not been realized. At the beginning of the year the church had 271 members, which had since been increased by 36, 19 by confession of faith and 17 by certificate. During the year there had been a loss of 16, 10 becoming transferred and 6 paying the debt of nature, leaving a present membership of 291. For missions the sum of \$950 was collected. The total receipts for the year were \$2,195.76, the disbursements \$2,167.61, leaving a balance on hand of \$31.15. The building fund report was encouraging, the present debt on the church was shown to be \$1,400. \$150 had been willed this fund by the late Mrs. Robert Young.

THE PARKDALE CHURCH.

Rev. D. C. Hessack presided at the opening of the annual meeting of the Parkdale church. Throughout the entire business of the gathering the greatest harmony prevailed. The report of the session showed that the attendance at the various church and Sabbath school meetings during the year had been very large. The missionary contributions had increased largely, one offering taken up during the year amounting alone to \$1,200, with 460 families contributing. It was recommended that the Sabbath school accommodation be increased. Six elders had retired during the year, four of whom had left to organize a new church. At the beginning of the year there were 67 on the church roll, and there were now on the roll 715, being a net gain of 58. The report of the managers showed the total contributions to have been \$9,620.03, being an increase of \$1,343.75 over last year. The greatly offerings amounted to \$7,431.46, of which \$1,362.13 was from special contributions, and \$6,072 from the ordinary collections. An appeal was made to reduce the mortgage debt on the church by \$1,000 during the present year, but by subse-

quent resolution it was decided to have the pastor make four special appeals from the pulpit, and that the debt be reduced \$2,000 if possible by collections. It was decided that the board of managers be increased to 18 instead of 15 as hitherto. The pastor's stipend was increased \$250 to \$2,500, in appreciation of his excellent work rendered to the congregation. The financial statements from the various societies showed the ordinary revenue to have been \$6,509.71. Reports from the societies and leagues showed a most satisfactory state of affairs. The new Board of Managers was elected as follows:—Messrs. Carlaw, F. N. Nicholson, and James Crichton, by acclamation; R. E. Jamieson, Haly, and Dr. Buck, for three years; A. Dods, to retire in 1897; W. C. Hewish, Dr. Sloan, and R. Forbes, for one year. Messrs. Alex. McMillan and D. C. Little were chosen auditors.

EAST CHURCH, TORONTO.

The annual congregational meeting of East Presbyterian church, Toronto, was held on Wednesday, the 30th ult., at which the large lecture-room was well filled with members of the congregation. Devotional exercises were conducted by the minister, Rev. J. A. Morison, B.A., who also conducted the business meeting until after the reception of the session report, when the chair was taken by Mr. Culross, chairman of the board of management. The meeting was most harmonious and felicitous, and, although it was only in July that Mr. Morison's induction terminated a somewhat long vacancy, still the congregation evinces a very hopeful and healthy condition. The session report shows that during the year 33 members were added by certificate and 27 by profession of faith, a total of 60; 22 were disjoined by certificate and 4 removed by death, leaving a net gain of 34. There were 10 baptisms—8 of children, 2 of adults. The treasurer reported receipts amounting to \$4,095.94, disbursements \$3,973.07, leaving a balance on hand of \$1,222.87. Ladies Aid—This society has charge of the building fund, and by the 1st of March next will be in a condition to reduce the church debt by \$250. The Sabbath school membership roll is 328, average attendance 318. The Y. P. S. C. E., senior branch, commenced the year 1894 with 54 active and 14 associate members, a total of 68; begins 1895 with 74 active and 27 associate, a total of 101. Over 7000 tracts were distributed by the members. Junior branch—membership 53, an increase of 10 over the previous year, and an average attendance of 48. The juniors last year sent bags containing reading matter, through Rev. Dr. Moffat, to many of the boats on the lakes. They hope this year to raise money enough to support a missionary in China. The Woman's Foreign Missionary Auxiliary—membership roll 41, average attendance 21. An active interest was taken in missionary work. The Bible class under the tuition of Mr. Morison has an average attendance of 95. At this class two series of lectures have been given—one on the "Sermon on the Mount," and the second, which is now in progress, on the "Inspiration of the Scriptures." Towards the close of the meeting the matter of seating the congregation was given earnest consideration, which, owing to the increase in attendance, is becoming a necessary problem.

ST. MARK'S, TORONTO.

Rev. J. C. Stuart presided at the annual meeting of St. Mark's church, King street west. The report of the managers showed receipts amounting to \$2,163.63, giving a balance over running expenses of \$216, which was applied to the debt on the building. The amount received from all sources was \$2,524, an increase of \$360 over last year. The report also showed that 80 new members had been added to the roll and 44 removed, the net increase being 36, and the total membership 222. There were 15 baptisms and two deaths. The various missionary organizations gave \$225 to missions. The reports from the Ladies Aid Society, the Women's Foreign Missionary Society, the Boy's Brigade, the C. E. Society, and the Sabbath school were very gratifying. In the Sabbath school there are 470 children

43 officers and teachers, and the school is flourishing. A spirit of hopefulness characterized the members present, which spoke of larger efforts for the future.

ST. ENOCH'S CHURCH.

The annual meeting of St. Enoch's Presbyterian church was held Wednesday evening, 16th inst., in the church. Tea was served in the school room from 6.30 to 8 p.m., after which reports from the various organizations of the church were received, which showed the a. air of the congregation to be in a very prosperous condition, and considerable in advance of the previous year. The following are a few items culled from the different reports.—Names on communion roll end of 1893, 139, added during 1894, 59; removals, 23, membership beginning 1895, 175, membership of Sabbath school, 250, average attendance of Sabbath school, 200, money raised by the congregation during 1894, \$3,004.16. The following gentlemen were elected to the board of managers:—Messrs. David Carlyle, Douglas Ford, James McIntosh, J. W. Hogg, J. A. T. Bell, J. Connors and Andrew Adams.

BLACKHEATH.

THE annual meeting of the congregation of the Blackheath Presbyterian church, was something to be remembered in the history of the church. The outlook, which has been so dark and dreary for so long, has become brighter, the clouds have lifted, and the blessing of God is recognized in the prosperity of the congregation both spiritually and financially. On the induction of the Rev. D. B. Marsh, scarcely a year ago, the dawn of a brighter future began to gladden the hearts of the anxious members of the congregation. The financial standing of the congregation is very good. Although there was much expenditure during the year, there is still an encouraging surplus on hand. Under the able guidance of Mr. Samuel McLeod, good work has been done in the Sabbath school. Out of a total of ninety-six, the average attendance was seventy-four. The expenditure during the year, including \$40 for library books, was \$65. There is yet a sum in the hands of the treasurer. An encouraging report was received from the Ladies' Auxiliary. The details of the report show that they are extending a helping hand to those in darkness, to lead them into the bright and perfect light of the Gospel. When the business was concluded a social tea was provided. A choice programme was then given, consisting of speeches by Rev. D. B. Marsh and Messrs. A. Simenton and S. McLeod; selections by the choir and Mrs. Marsh; instrumental music by Miss F. Blaine and C. Simpson; and recitations by Miss E. Harrison and Messrs. W. Simenton and F. Overend.

DEER PARK CHURCH.

At the fourteenth annual meeting of the congregation of Deer Park Presbyterian church, the pastor, Rev. J. H. White, occupied the chair, and there was a good attendance of members. The reports submitted showed that the church was making satisfactory if not rapid progress, and that in finances, as well as in membership, the congregation was on a sound basis. The first report submitted was that of the session, which stated that although the increase in membership had not been quite as large as in previous years, still satisfactory progress had been made in all branches of the church's work. Six names had been removed from the roll of persons who had gone to other districts, and two Mr. David Brown and Rev. G. F. Freeman taken away by death. The session took the opportunity of expressing its appreciation of the late Rev. Mr. Freeman. Satisfaction was expressed at the flourishing condition of the minister's Bible class, the weekly prayer meeting, the Sabbath school and the auxiliary to the Woman's Foreign Mission. Appreciation of the services of the organist and choir was also recorded. The treasurer's statement showed that the collections by envelope

amounted to \$1,126.91; open collections, \$779.84; U. C. College collections, \$135, making a total ordinary revenue of \$2,141.75. This was a decrease of \$204.13 as compared with last year. The report called attention to the floating liability, which amounted to \$1,346.20. The sum of \$348 had been subscribed to reduce this amount. The report of the Sabbath school showed a total attendance of 110 scholars and a total collection of \$72. There had been \$75 expended in missions, etc. The report of the Ladies' Aid Association showed that that branch of the church was in good condition and that there was a balance on hand of \$54, which will go to reduce the organ debt. For missions and other church schemes \$190 had been raised and contributed. A satisfactory report was presented regarding the work in the Morton street mission. The election of managers resulted as follows.—Messrs. H. Swan (re-elected), J. H. Mackenzie (re-elected), R. Swan and J. B. Henderson.

Presbytery of Orangeville.

THE Presbytery of Orangeville met on the 8th inst. at Orangeville. There were present sixteen ministers and six elders. The moderator's term of office having expired, Rev. J. Wells, M.A., was appointed moderator for the ensuing six months. Rev. J. Goforth, of China, and Rev. W. J. Hewitt, and Mr. W. Black, elder, of the Barrie Presbytery, being present, were asked to correspond. Mr. Farquharson reported that he had conferred with Mr. Wilson Atkinson, and recommended that he be certified to Knox College. The report was received and its recommendation adopted. Mr. Farquharson further reported that he had visited the congregations of Caledon East and St. Andrew's, Caledon, and they expressed their inability to make any further advance this year. He would recommend that application be made for \$175. The report was received and the recommendation adopted. Dr. McRobbie reported that he visited Laurel and Black's Corners enant supplement, but they were not then prepared to make any definite statement, and he recommended that the matter be deferred until next regular meeting. The report was received and its recommendation adopted. Mr. McKenzie reported that he visited Corbetton, Riverview and Gaudier, enant augmentation. It was found that the membership would not admit of an application for supplement. Mr. Morrison stated that the roll had not been purged, and that there were many names on it which should be removed. The report was received and further action deferred until next meeting of Presbytery, and Mr. Morrison instructed to have his roll purged in the meantime. The clerk reported that he and Mr. McLeod had attended the meeting of the Saugreen Presbytery, held at Palmerston, on the 11th ult., to confer with them enant rearrangement of stations. They urged that Cedarville and Explin be transferred to our Presbytery, but as they refused to do this, they acquiesced in the following resolution:—That Orangeville Presbytery be asked to approach the Synod along with this Presbytery with a view to the transference of St. Andrew's, Proton, to this Presbytery, in order that it may, for the present at least, be supplied with Cedarville and Explin, all three stations to stand on an equal footing. Your committee, therefore, recommend that the request of Saugreen Presbytery be granted. Mr. H. McMillan, a certified delegate from St. Andrew's congregation, stated that the people would acquiesce in any arrangement the Presbyteries concerned might see fit to make, and would willingly work with either Presbytery Moved by Mr. Farquharson, duly seconded and agreed.—That the report be received, and its recommendation adopted, and that this Presbytery ask Synod to sanction said transference, and that Messrs. Crozier and McLeod support this application before the Synod. The clerk read an extract minute of the Presbytery of Barrie to the effect that the congregation of Cookstown, Town Line and Ivy had extended a call to Rev. P. Fleming, of Caledon East. The call was signed by one hundred and fifteen members and fifty-eight adherents, and stipend promised of \$500 and free manse. It was agreed that the call lie on

the table, that an adjourned meeting of Presbytery be held at Orangeville, on Tuesday, 29th inst., at two o'clock afternoon, to issue the call, and that the clerk be instructed to cite the session and congregations to appear for their interests. Mr. Wilson was appointed to preach in Mr. Fleming's charge, on the 13th inst., and serve the citation. Rev. W. J. Hewitt, and Mr. W. Black, elder, delegates from the Presbytery of Barrie, expecting that the call would be issued at this meeting, were present and, at their own request, were heard in support of the call. Messrs. Harrison, Wells, and P. McGregor were appointed a committee to visit Proton Siat on and enquire about the condition and prospects of that field, and report at next regular meeting. The Presbytery appointed committees to consider the Assembly's remits as follows:—Messrs. McKenzie, Emott and Orr on the whole Book of Praise, Messrs. McRobbie and Bell, on a year's probation, Messrs. Campbell and Wilson, on a Jewish standing committee; Messrs. Hudson and Farquharson, on A. and I. M. fund, Messrs. Fowle and Wilson, on amalgamation of certain committees. Mr. McKenzie reported enant conference on State of Religion, and recommended that the following subjects be discussed, viz.:—Whose children should be baptized, by Rev. J. L. Campbell; how to conduct pastoral work, by Rev. R. Fowle, a model popular sermon, by Rev. W. Farquharson. That said conference be held on the evening of the March meeting. The report was received and its recommendations adopted. Mr. Wells gave an excellent report on Statistics, for which he was thanked by the Presbytery. Mrs. Steele, treasurer of the W. F. M. Presbyterian Society, then in session, reported that the work of said society had progressed favourably during the past year, and that \$739.92, an amount larger than any previous year, had been collected. The Presbytery expressed its gratification at the continued success of the society, and appointed Messrs. Wells and Neilly to convey the congratulations of the Presbytery. Next meeting to be held at Orangeville, March 12th, at 10.30 a.m.—H. Crozier, Clerk.

Correspondence.

Suggestive Thoughts on Missions.

EDITOR PRESBYTERIAN REVIEW:

SIR.—In your issue of 17th inst., under the heading "A Suggestive Missionary Meeting," attention is drawn to the fact that the "International Alliance is sending out scores of missionaries," and that "scarcely a ship crosses the Pacific in which there is not a company of missionaries sent forth by the China Inland Mission," while our own Presbyterian Church hesitates or refuses to send men who are willing to go. Even granting that these un denominational societies draw much support from our own people, still the facts, as you put them, look bad for Presbyterians, do they not?

Now, I do not for a moment admit that Presbyterians are doing what they can or will do when thousands have learned to love all races because Christ loved them.

But please give me space for two or three thoughts, merely by way of suggestion, leaving your readers to follow out such for themselves.

First, watching pretty closely the history of missions round the globe, I, for one, have more than once admired that very hesitation on the part of Foreign Mission Committee and leaders in our Church which some zealous spirits may quite misunderstand. Apart from want of funds, is there not reason, when advancing, to do so carefully? While room for great variety of plans in work for Christ, and we pray for success to all, the same God who gives us faith in Him, also gives reason, common sense, and judgment. Ought not our minds to be broad enough, and hearts large enough, to comprehend that while it might be right for one man or society to "pay the fare and trust God for the rest," it might be quite wrong for another individual or society to take exactly the same course? As a matter of fact, some Presbyterians I know have trusted God for the fare too, and He has never failed.

Second. Scores and scores of missionaries take the train or the steamer to start for China. The home Christians sing, "Greenland's icy mountains." There are tearful good-byes, lifted hats, waving handkerchiefs, and away goes another band of workers. But is that all? Alas, alas! The climate in China is trying, the language difficult, and many another barrier confronts the western messengers. How many of them within a short time die on the field? How many quickly break down in health, or for other reasons are obliged to return home? How many hundred dollars of mission money are yearly handed over to railway owners and steamship companies? What proportion of the number of foreign missionaries pouring into China actually remain there permanently? Am I a pessimist that I write thus? Far from it. I spent years in China, and look forward joyfully to ending my days there. In love for the Lord's work and earnest desire to help your readers, let me say to them that the answers to above questions are worth thoughtful and prayerful pondering.

Third. It is well to note carefully the difference between doing and accomplishing. There are societies, and there are scores of eager young missionaries in China who are doing, doing, doing. What are they accomplishing? Are our sober, slow-moving Canadian Presbyterians so far in the rear after all? What say British and Chinese officials and grey-haired missionaries resident in China? What say secular newspapers there about what Canadians are accomplishing? Answers to such questions would cheer the hearts of your readers, but should make us, instead of self-satisfied, deeply, humbly grateful to God, and ashamed that our Foreign Secretary should even have to mention such a thing as a deficit. Canadians have built forts, and placed guns and appointed officers in China. God give knowledge and understanding, that we may take the best and wisest way to hold these forts. God, the God of nations, arouse our Church to more earnestness and whole-souled devotion for His end.

"Hold the fort, for I am coming,
Jesus signals still;
Ware the answer back to Heaven,—
"By Thy grace we will."
Jan. 28, 1895. A. S. J.

A Sad Contrast

Editor PRESBYTERIAN REVIEW:

Sir,—On a famous mosque—if a mistake not, the one in Cairo, which was lately very much damaged by fire—is, or was, the inscription, "Thy kingdom, O Christ, is an everlasting kingdom." This shows that the building was once a Christian church. "How is the gold become dim! how is the most fine gold changed!" There is something of the same kind in Toronto. Opposite Knox church, stands a building, on the top of the wall of which are the words, "Young Men's Christian Association Building." On the arch above the door are the words, "Shaftesbury Hall." The late Earl of Shaftesbury, a Christian nobleman, was asked by the Association to let the building be called by his name. This was, professedly, a mark of respect to him. He did so. Of course, he did not look at the mere building, but at the use which was to be made of it. When the Association removed to another part of the city, it should, therefore, have effaced the inscriptions on the old building which I have mentioned.

Now, from time to time, strange and sad contrasts are witnessed in the building of which I speak. The Blasphemer Laureate of America has twice blown off some of his infidel steam. Mrs. Besant has "followed suit." Boxing matches have taken place. A meeting was held to give those present a full account of that most glorious event of the nineteenth century—the Corbett-Mitchell international prize-fight. Last Sabbath evening, a Mr. Algic, of Allan, Ont., a red-hot infidel, was to blow off some of his steam in a lecture on Harns. I suppose the lecture was given. If it was, the lecturer, I need not say, would most grossly libel, and bitterly sneer at, Christianity. "Tab

the Ranter" is a rich subject for those who desire to do so. T. FENWICK.
Woodbridge, Jan. 23, 1895.

Literary Notes.

TEN MINUTE SERMONS. By the Rev. W. Robertson Nicoll, M. A., LL. D. Chicago, New York and Toronto: Fleming H. Revell Co. Cloth gilt, \$1.25.

Few men of this generation have done more for the cause of what is best both in theology and in literature than the scholarly editor of *The Expositor* and that most excellent of papers, the *British Weekly*. His practice of presenting to the public only what possesses superior excellence is in itself a sufficient guarantee of the merit of a volume of sermons from his own pen. The volume published under the title "Ten-Minute Sermons" contains forty-three brief expository studies of passages of Scripture, and is a book which among books of its kind in a minister's library should have a prominent place. The author touches the deeper experiences of the heart and life with the hand of one rich both in experience and in sympathy, and better still in knowledge of the mind of God. Throughout the volume there is nothing trivial or superficial and the careful reader will find himself continually led by the suggestiveness of the author's treatment of a passage to a study of it along lines to which he was before a stranger. To the student of the Bible and of the problems of life the volume is, like the famous "leaders" of the *British Weekly*, full of suggestiveness and inspiration; every sermon, many of them even in their titles are both spiritually helpful and intellectually stimulating.

It will not be to the theologian only however that this volume will be welcome; in the sick room as in the study, in the cottage as on the student's table it will be a favorite. With a far deeper appreciation than most writers the author touches on the great problems of death and life, poverty and wealth, sorrow and joy, problems which in all ages, and in none more than in our own, have made the heart sick and have been the underlying cause of an unrest and doubt against which the Church must struggle; throughout the volume the author seeks to lead men's souls upward from the quests and problems of earth to the soul's rest and satisfaction in God and Christ. To many a weary heart some of these messages will come as voices from Heaven.

The book is offered as our coupon for February at the low price of 92c, postage prepaid.

THE RELIGIONS OF THE WORLD IN RELATION TO CHRISTIANITY. By G. M. Grant, D. D., Principal Queen's University, Canada. Toronto: Methodist Book and Publishing House.

THAT the learned Principal of Queen's College should have been asked to contribute a text book to the Guild Series, published by leading clergymen of the Church of Scotland, was but natural considering the high estimation in which he is held by brethren of the Scottish Church; and that the subject should be the extensive one, the "Religions of the World," those who know the vast sweep of Dr. Grant's learning, and his especial interest in the study of comparative religion, will deem singularly appropriate. The narrow compass of a brief text book, it is true, does not afford scope for detailed treatment of such a subject, and this the author notes in his introductory chapter. Nevertheless, by confining his attention to the four great systems that, alongside of Christianity, have borne upon modern thought and civilization, Principal Grant has been able to pack an amazing quantity of information within the limits of space at his disposal, and no small portion of the credit undoubtedly his in virtue of this book, is due to the fact that he has put his material in a most readable form, preserving his elegance of style, his elegance of expression—never dry, ever compelling and marshalling his facts in an easy natural progression. As to the subject matter, the province

of a Guild text book is not to dive into controversial, nor to be abstrusely profound. Principal Grant has stuck strictly to the purpose for which these text books have been designed, and no more useful nor interesting work could have been placed in the hands of bible classes and the general reader. The religions dealt with are "Mohammedanism," its success and decadence; "Confucianism," strength and weakness; "Hinduism," strength and weakness; "Buddhism," success and failure.

THE MAKING OF MANHOOD. By W. J. Dawson. London: Stodder & Houghton. Toronto: The Fleming H. Revell Co.

THIS is one of the best books of its class that has come to hand for a long time. It is divided into chapters on such topics as the duty of right thinking, the power of the ideal, the power of purpose, the madness of youth, courage, the gains of drudgery, money, gambling, the empty mind, patriotism, leisure and holidays, the ministry of books, the price of perfection, and a young man's religion. Not one of these chapters is there that does not contain strong meat. The truths may be old, but they are freshly stated, and with such force as to be irresistible to the mind at all open to reasonable argument. The standpoint of the writer is a practical, commonsense one, and his deductions will seldom fail of a hearty concurrence. Especially valuable are the chapters on the duty of right thinking, the gains of drudgery, patriotism, and leisure and holidays. The book is in the author's best style of writing—a natural sequence to his former book, entitled, "The Threshold of Manhood," but not a few will pronounce it in many respects an abler and better proportioned work. There is not a page of it without a gem of thought for young and old. The effect on the reader can scarcely fail of being the very best.

Pension for Young Ladies.

LA PRISTANIERE—VEYTAUX-CHILLON—VAUD SWITZERLAND.

LA PRISTANIERE, by its exceptionally charming situation, its large garden, with shady walks, its extensive view over the lake, the Alps, and Chillon Castle, offers all advantages desired for comfort and hygiene, the climate of Montreux and of Veytaux being sought after for all delicate constitution.

The young ladies intrusted to the Lady Principal, who has years of experience in education and teaching, are the object of the most conscientious moral and physical care. They enjoy a family life, where every member feels happy enough to contribute to the happiness of the others.

The tuition, besides modern languages, comprises all branches that parents desire for their children. Music is taught after the method of the Conservatory of Stuttgart.

Prices for boarding for a year of three terms is 220 dollars, payable each term in advance. The study of the French language is included in this price. Extras—

Music, piano, 2 hours a week... \$10 a term.
" " (for practising)... 2 "

Violin, 50 cents or one dollar an hour.

Drawing and painting (oils and water colours), four to six hours a week..... 7 "

English, Italian, or German... 5 "

Washing, 3s.
Use of bath, for each week, \$1.00.

There is no reduction for the summer months, which comprises five to six weeks of vacation, even if these are spent away from the school. If the parents desire a trip to the mountains for their children, it will be at their own expense. Notice of a pupil's removal is desired a term in advance, unless arrangements have been made beforehand. Each pupil must bring four sheets, six table-pkins, six towels, and a knife, fork and spoon, or these can be furnished by the school for eighty cents a month.

Numerous references from parents of past and present pupils are to be had.

IDA ERZST.

Bobby.

BY ALICE M. DOUTHITT.

There is so little that I can tell about Bobby, and he did so much. Bobby was a waif on the sea of life. We did not know where he had lived, we did not know even his name.

One evening just at dusk, he had come wandering into our little village, when Mrs. Walton bent over him and asked the lonely little stranger his name, he raised two great black eyes to her face and said:

"I'm Bobby."

"But your other name, your father's name?" Mrs. Walton persisted.

"I'm just Bobby," the child said, shaking his little dark head.

"And where is your home?"

"Bobby has no home," the little one answered, "Bobby came from where the sun shines, far away over the sea. Mamma says Bobby is a stray lamb."

"Where are you going?" Mrs. Walton asked, her voice husky.

The child was looking about and did not seem to hear the question; but after a while he said, wearily: "I'm so tired, I do not like this place. I think I will walk on, please. I think I will go right on to heaven. Do you think they will open the gates for Bobby if he gets there at night? Mamma's there, you know."

But Bobby did not go on to heaven that night. Mrs. Walton took him home with her. And there he stayed.

Bobby had only one leg. The other was off above the knee. So he had always to walk with a crutch. When asked about it, the child said:

"I awoke and it was gone, and there were rows of beds, and mamma had gone to heaven."

And this was all we knew of Bobby's little past. Although we advertised and tried in every possible way to learn something of those to whom the boy had belonged, we could find no trace of them. That the child had been accustomed to the most refined surroundings was evident. He was never very strong, and during the first years of his life among us he spent most of his time lying on a couch in a certain beautiful room of Mrs. Walton's. He did not talk much, perhaps because the little body was never quite free from pain. But when he did talk he had a quaint way of speaking of himself as in the third person. He soon began to show a passionate fondness for music. And for a child, how he sang! He became, at last, quite the wonder of our quiet village. During that last year he used to lie for hours crouching softly to himself and looking out into the tree tops that shaded his window, and through the tree tops to the blue hills beyond. Perhaps our Bobby was not only a musician; he may have been a poet as well.

And now I am going to tell you some of the things that Bobby did.

There was but one church in the village. Many of the people went to church but they were not very warm-hearted Christians, I suspect. They did not try to help the minister in his work, and they gave very little to missions. In short, they did not care a great deal for anybody but themselves.

Mr. Parton, the minister, was a very sad man. His only little boy had died about the time that Bobby came to the village. The children said that he—Mr. Parton—went out often when it was cold and dark, and cried by the little, silent grave.

On Sunday morning—Bobby was strong enough that last year to go out and play a little almost every day—some playmates were telling him of this little boy of Mr. Parton's. "Ah!" said Bobby. "I am so sorry for Mr. Parton. I will go and sing to him. Mrs. Walton likes me to sing when she is lonely."

That morning when the minister was giving out a hymn, Bobby stepped away from Mrs. Walton's side. Patter, went the little crutch, and the little foot, up the long aisle, and without pausing, on up into the pulpit, not stopping until the tiny, dark-haired child stood close beside the amazed preacher.

The boy did not speak, and the congregation began to smile. But they did not smile for long. Suddenly they grew very still. Tears gathered in many eyes.

Bobby, a rare smile lighting up his little, thin, dark face, had begun to sing. It was only some simple, childish hymn, but it was Bobby's voice, that rare, strange, wonderful voice, that sang it. Except for the singing, you almost could have heard a pin drop in that church, it was so still.

The minister put his hand over his eyes, and Bobby, thinking that perhaps he might be grieving for the lost little boy, drew close to him and leaned against him as he sang. Bobby did not linger

an instant after his little song was ended, but pattered off down to Mrs. Walton.

Mr. Parton was not troubled by inattention that day; a great hush seemed to have fallen over the people. The following Sunday when the minister read the first hymn, the little crutch again went pattering up into the pulpit. Mr. Parton stopped reading and smiled down at Bobby, but the child did not seem to see him. There was a longing, far-away look in the great eyes. It seemed almost as if he were singing to some invisible presence.

And so Bobby kept singing every Sunday and great crowds soon began to come to that church. Mr. Parton forgot his sorrow in the good that was being done. The child sang always of his own free will. No one could get him to talk of the singing. He would say, simply:

"I like to sing in church. I guess that up in heaven mamma listens."

Mrs. Walton talked to Bobby a great deal of this unknown mother, and he would often allude to her as awaiting him in Heaven. Although he seemed to have quite forgotten the strange way in which he had come to the village, as well as everything pertaining to that other unknown life of his, he seemed to entertain, as he had done from the first, the idea that in some way he was going very soon to Heaven to meet his mamma.

There came a day when Bobby did not hurry off down the aisle as usual after singing. Instead, he climbed into a great easy chair in the pulpit and sat there, his head resting on his little dark hand.

It so happened that the sermon that day was about missionaries and their work, and at the close Mr. Parton asked for a collection for foreign missions.

When Mr. Parton had finished speaking, Bobby stepped forward. Aside from his singing, the boy had never spoke in the pulpit before. What prompted him to do it now no one ever knew. But he said, the clear, childish voice falling out over almost perfect stillness, as leaning far forward he reached out his little arms.

"Suffer the little children to come unto me."

He had learned the verse that morning. Then he broke out into a low, sad, plaintive air that wrung the hearts of those who heard it. The pastor was not dissatisfied with the collection that day. I dare say there had never before been so large a sum sent from that church.

The following Sunday when Bobby had finished his singing he again crept up into the great chair and rested his head on his hand. There was something new and different about Bobby. His brightness seemed to have gone. There was a pinched, weary look in the little face, and great circles under the big, wistful eyes. Mother's hearts ached when they looked at him.

The ladies of the church were making up a box to send to the poor children of a neighboring city, and the minister spoke something of the fact before commencing the sermon. Bobby at once slipped down from his chair and, leaning heavily on his crutch, said:

"Send it full, packed full to the very top. You don't know how sad and hungry and cold they are. I did not know, but one day I went with Mrs. Walton and I saw them all ragged and pale, and I cannot care for all the beautiful things since. Tell them Bobby has no money to send and he cannot come to them now, but Bobby sends his love. Put a little letter in and tell them this, and tell them also, that when Bobby gets on to Heaven he and mamma will look down and watch over them, and will ask Jesus to never let anything hurt them anymore. Do this," a strangely winning smile lighting up his wan little face, "and I shall sing for you next time my prettiest song, I call it Bobby's Christmas song."

Then he sank down at the pastor's feet. There was no sermon that day. Mr. Parton stooped, gathered our Bobby up into his arms and carried him home.

Such a box or rather boxes, as went that week to those poor children. One box did not begin to hold the things. It seemed that the people would never get through sending, and they never have. Many times each year great boxes of things are sent out from that church. And everything that is sent has marked upon it, "Bobby's love."

And what of Bobby? Bobby, our strange, quaint, dark-eyed little wanderer never sang in the world any more. It was not many days until the people were stealing with silent footsteps into a darkened room where a little boy lay with dark eyes closed, and sweet voice hushed and little still hands very softly folded.

The little stray lamb had been gathered to its Shepherd's bosom. Up among the angels Bobby sang his Christmas song—*Presbyterian Messenger*.

