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Sweet Surprises.

BY LISA A. FLETCHER.

THERE are times of sweet surprises,
When God giveth to the soul
Revelations of His mercies
Writ upon life's purest scroll.

It may be some dear blessing
We had prayed and wished for long—
Yet had scarcely dared to hope for—
That comes to fill our hearts with song.

Or the kindly light it may be,
Beaming from some tender eyes,
Where we have no claim of friendship
That stirs us with a glad surprise.

Or the first sweet breath of springtide
By the south wind softly stirred,
Fragrant blossoms of the April,
Or early bluebird we have heard.

Or the friendship more than precious
Which finds expression of its love,
By some all unlooked-for token
Which falls like sunshine from above.

Yes, along life's dusty waysides
Springeth many a pure delight,
Bringing all the joy of morning
Into the winter of our night!

—New York Observer.

Education and Missions.

REV. A. J. GORDON, D.D.

IS multitudinism or individualism the true method in missions? The Roman Catholic theory has been, "Bring men into the Church, in order to bring them to Christ;" the Protestant theory has been, "Bring men to Christ, in order to bring them into the Church." It is obvious that, according as the one or the other of these ideals prevails, the order of missionary procedure must radically differ. Education first and foremost, if the masses are to be nurtured into a condition where they shall be fit to be saved by faith in Christ. But is this according to the Divine plan? Is the now birth the graduating degree in the school of Christianity, or is it the matriculation into that school? The record of the Church's beginnings reads, "And the same day there were added about three thousand souls." Added to whom? Not to the Christian community merely. A parallel statement reads, "And believers were the more added to the Lord, multitudes both of men and women"—multitudinism, but through individualism! The ecclesiastical tens and hundreds gained only through the believing units, and whether by ones or by thousands, all "added to the Lord!" Jesus Christ is the Divine Unit, the one and only Centre of accretion to which all increase is related. Indeed, the phrase "added to the Church" occurring in our common version (Acts 2: 49) is unknown to the original. Such a conception as a church standing as a portico to Christ, or as an introductory school to Christ, seems to be unknown to the New Testament.

Dr. George Smith considers that the conversion of Constantine, with the subsequent looming up of the ambitious legend, "By this sign conquer," marks the first step in a

fatally wrong policy of Christian aggression. "From a purely missionary point of view," he says, "it began a system of compromise with error, of nationalism instead of individualism in conversion, which in the East made the church an easy prey to Mohammedanism, and in the West produced Jesuit missions."

Let the reader mark the words which we have quoted: "nationalism instead of individualism in conversion." They contain the crucial question of missionary policy. If we will conform to God's order for this dispensation, and labour for an elective outgathering instead of a universal ingathering; seeking individual conversions instead of grasping after national conquests, we shall be found in a way that has always proved safe in the history of missions. The "*In hoc signo vinces*" as interpreted by Constantine and his successors marks a total break with the whole spirit of apostolic and primitive Christianity. The cross indeed! But "the cross of our Lord Jesus Christ, by whom the world is crucified unto Me and I unto the world;" not the cross emblazoned on banners and inscribed on the Labarum moving on for the subjection of the nations to Christianity. The work distinctly appointed for this present time is the gathering of the Ecclesia—the called out. Not that we would question for a moment the ultimate conversion of the world. When "that which is in part shall be done away," and "whon that which is perfect shall come," then indeed shall our Lord Jesus have "dominion from sea to sea, and from the river unto the end of the earth." But the time of this consummation is not yet.

Now, a misconception of the present purpose and aim of foreign missions has undoubtedly had much to do with fostering these large and expensive schemes for educating the heathen about which many thoughtful people are beginning to cherish such grave doubts. Substitute civilization for evangelization as the work of the Christian Church among the heathen, or identify civilization and evangelization as essentially the same, and secular education will come more and more to the front. On the contrary, let the idea be held firmly that the first work of the missionary is to promote individual conversions and gather churches of regenerated souls, and inevitably the work of educating unbelieving heathen will fall to the rear. And for this reason emphasize conversion and the idea will soon emphasize itself that only converted persons are capable of being thoroughly instructed in the things of the kingdom of heaven. It is written in Scripture and in many forms reiterated that "the natural man receiveth not the things of the Spirit of God, for they are foolishness unto him, neither can he know them." Therefore the obvious conclusion must be. Seek to have men born of the Spirit, that they may be qualified for instruction in the doctrines of the Spirit. There is a saying so true and scriptural that it is worthy of being inscribed over the door of every mission house: "*In man's school the pupil seeks to know in order to believe, in God's school the pupil must believe in order to know.*" Therefore conversion first and culture afterward.

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Toronto, December 7, 1893.

Our Christmas Number.

THE special Christmas Number, if it serves no other good purpose, helps to deepen the impression given by the manifold associations of the joyful season. The PRESBYTERIAN REVIEW takes advantage of the general practice, in order to place within the reach of every Presbyterian family in the Dominion a souvenir which will be greatly prized and treasured. It is a picture of the Moderators from the date of the union down to the present time. It will form a supplement to the issue of the 21st instant and it will be accompanied by a key and short biographical sketches of the Moderators. The picture will be finely developed half-tone, printed on paper of extra good quality, and will be suitable for framing. The Moderators have been as follows in the order given, each having occupied the position for one year:—

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THE REV. WILLIAM CAVEN, D.D., Principal of Knox College, Toronto 1892

THOMAS SEDGWICK, D.D., Tatamagouche 1893

The Christmas Number will contain other seasonable features and will be enlarged to thirty-two pages, but while it will be thoroughly in keeping with the occasion, it will retain the character of the REVIEW as ordinarily issued, as to departments and general arrangement. It will thus have the advantage of being a genuine copy of the REVIEW in Christmas dress. It should prove to be popular as well as interesting from a Presbyterian standpoint.

It is proposed that a copy of the moderators' picture with key should be sent to each subscriber for next year and those who have not already given their names for 1894 should not lose time in doing so, so that all who wish to secure a copy may be furnished with one.

Helpers in Our Work.

WITH the close of 1893 at hand our readers are introduced in this issue in our announcement card to a number of ladies and gentlemen with whom they will have more or less intimate converse during the year to come. Several of the names are well known in almost every home in the land, while in the Church all of them are honoured and highly respected. That their help will be given to sow the good seed of the Kingdom through these columns, as their opportunities will allow, is matter for sincere congratulation. It will be seen that the east and west and centre are represented. Thus the REVIEW will be kept in live touch with the activities of the Church all along the line, and suggestions, as well as useful information and Church intelligence will be more readily accessible than formerly. As to the responsibilities attached to the position of associate editors and correspondents, it may be well to give a word of explanation. They are not directly or indirectly responsible for articles appearing in these columns which do not bear their signatures. It would be manifestly unfair that they should be held responsible for the general conduct of the paper or that each of them should share the responsibility of articles written by one of their number. Yet the REVIEW will profit by their advice as well as by their writings. On the other hand, the REVIEW assumes the entire responsibility for every item and article in its columns except in the case of correspondence or specially contributed articles over which it will exercise merely the usual, well-defined editorial supervision. Starting out with this explanation there need be no embarrassment or misunderstanding in connection with our combined labours. We shall be assisted, very materially, by other able friends who recognize the value of the Church journal in disseminating healthy opinions in the homes. For all this we are grateful, both because of the fine spirit shown by devoted men and women whose lives are busy and whose energies are otherwise greatly in demand, and of the greater service we may confidently expect to render in our special sphere of labour.

North West Synod.

THE sessions of the Synod of Manitoba and the N. W. Territories were held at Portage la Prairie from Thursday the 16th till Tuesday the 22nd of Nov. Most of the reports were full and well presented and the debates were spirited yet friendly; but the attendance of members and the interest of the public in the evening meetings left much to be desired. This led to the debating of plans for increasing the interest and attendance. The last two

Synods have been the only ones held in the autumn, and the only ones, in which an attempt was made by beginning the sessions on Thursday to carry them over a Sabbath with all the accompaniments of two sermons preached by appointment before the Synod, a communion service and a mass meeting of the Sabbath School children in the afternoon. Even the strongest advocates of the change have been obliged to confess that it has not been successful. It has therefore been resolved to change the day of meeting back to Tuesday in the expectation of completing the business before the end of the week, but the experiment of holding the Synod in the fall will continue for the present. Another inducement to be held out is the equalizing of the expense of attendance so that those who live near the place of meeting will help to bear the extra expense laid upon those who live at a considerable distance.

This Synod has never had to complain, as have other Synods, of a meagre programme of business. It has a college within its bounds, for the payment of the salary of whose principal it is responsible; it has the largest Home Mission field of the Church and it is allowed through its Synodical Home Mission Committee a considerable share in the management of this field; it has within its bounds almost all the Indian missions of the Church and these missions are managed entirely by a local sub-committee of the General Assembly's Foreign Mission Committee; it has a work growing so rapidly that constant re-adaptations of organization and machinery are necessary. No wonder then that its debates instead of being pointless and perfunctory, impress the onlooker as those of men who have a great work in hand and who are striving in the name of God to do it.

Manitoba College.

THE letter from Rev. Dr. King, which appears in another column, is commended to the favourable consideration of the Church. There are special reasons why a liberal collection should be made for Manitoba College. One of these is emphasized in Dr. King's letter, viz., the summer session instituted in connection with the College and which entails additional outlay. But apart from this extra expense which may or may not be a permanent change, it is well to bear in mind that Manitoba College occupies a most important place territorially in the Church's work. To this institution must be entrusted for years to come the grave duty of feeding the supply of ministers for the vast Canadian country to the west of Winnipeg. In order to discharge this duty as it ought to be discharged and as the needs of the people demand that it should be discharged, the College should be supplied with ample funds. What does this mean? It means that a reasonable measure of liberality on the part of those who have plenty and to spare, would ensure the preaching of the Word, and the providing of the ordinances of grace on the stretching prairies of the West where people are sparsely settled now, but where the yeomanry of Canada will flourish and abound in the not far distant future. Communities that may be neglected now can be but poorly overtaken afterwards and the great importance of reaching every settlement now, lies in the fact that new settlers assimilate themselves readily to their circumstances and the religious or irreligious impressions of the early years give colour to the character for life. If we feel impressed with the greatness of building up a North West for God, then it behoves us to do what we can to give the Gospel free and abundant course in these territories. This is plain to the General Assembly. But the

Church must depend on the offerings, voluntarily given, and she can only appeal for help. May her cry be heard by a willing people. "It is more blessed to give than to receive." Whatever is given to the cause of Manitoba and the West will be applied in a most necessary and important cause. 'Principal King, Dr. Robertson, and their co-adjutors are placed at the breach. They occupy the position of honour as pioneers, at the front, working for Jesus. Will their old friends stand by them now as in the past?

The Chiniquy Fund. THE SUM of five dollars was received since last issue of the REVIEW, towards the Chiniquy Fund from the executors of the late Mrs. Mary Hilson, Elders Mills.

Home Mission Report. A CONDENSED statement of the Home Mission Report for this year, in the form of a four paged leaflet, has been prepared for the use of ministers and office-bearers, in bringing the claims of Home Missions and Augmentation before congregations and mission stations at the regular Sabbath services, or at missionary meetings during the ensuing winter. The form in which it is issued makes it also serviceable to enclose in letters to friends of this important department of Church work. Dr. Reid will supply them in quantities to those who desire them for circulation in their congregations. Application should be made at once.

Late Prof. Tyndall. THE death of this noted man leaves a breach in the world of science which will be severely felt, for Prof. Tyndall occupied a unique place which cannot well be filled. He was a brilliant son of the Emerald Isle, and as strong an Anti-Home Ruler as he was distinguished in natural science. He occupied a prominent place in theological controversy, his views being directly opposed to those of believing Christians. He was probably the most effective writer, his style being singularly lucid, on the agnostic side of great controversies. His career in science may be said to have begun in 1847 when as a teacher in Hampshire he began those original investigations which have placed him in the foremost rank among the explorers of science. He prosecuted his researches in several German Universities, and conducted investigations on different phenomena. In 1853 he was chosen Professor of Natural Philosophy in the Royal Institution of Great Britain, and succeeded the celebrated Faraday as superintendent. In 1859 he commenced his researches on radiant heat, which disclosed relations previously unthought of. He was a Rumford medallist of the Royal Society, and a member of various foreign scientific societies; he was made LL.D. of Cambridge in 1855, and LL.D. of Edinburgh in 1866. From the proceeds of a lecturing tour in the United States in 1872 he handed over \$13,000, the net profit of the tour, to a committee, who were authorized "to expend the interest in aid of students who devote themselves to original research." In 1873 he received the honorary degree of D.C.L. from the University of Oxford. For some years Professor Tyndall was scientific adviser to the Board of Trade and to the Lighthouse authorities, but he resigned those offices in May, 1883. He has written "The Glaciers of the Alps," 1860; "Heat Considered as a Mode of Motion," 1863; "On Radiation," 1865; "Sound," 1883; "Faraday as a Discoverer," 1870; "Essays on the Floating Matter of the Air in Relation to Patrefaction and Infection," 1881; and several other works. He was married in 1876 to Louisa Claud Hamilton, eldest daughter of Lord and Lady Claud Hamilton.

Symposium.

How to get Young People Interested in the Work of the Church.

By REV. G. COLBORNE HEINE, B.A., MONTREAL.

THE question of interesting our young people in the Church's work is a live question, and has been for some years. That this is recognized by older members of the Church, especially by office bearers, is itself a sign of spiritual quickening, which is cheering, and augurs well for the future of the Church of Christ, in its many branches. For a long time, far too long indeed, the Church seemed unaware of the immense power for good which was latent among her young people. She appeared to have forgotten that the old prophecy of spiritual enlargement was for the younger, as well as the older, members of her fold. "I will pour out my spirit upon all flesh; and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions." And, as a consequence, this spiritual power being unemployed had no result. But these later years have witnessed a very great change. The younger members of the Church are now receiving every attention and care, with a view to their being trained for the Christian life, and for the service of Christ. Here is the Christian Endeavor movement, the Order of the King's Daughters, and of the King's Sons, the Brotherhood of Andrew and Philip, etc., all of which are doing much good. And we wish them all God speed in every good word and work. But there is a very, very large number of young people not reached by any or all of these agencies, and the burning question is, how they may be saved from falling into indifference, and brought into touch with the life and work of the Church.

The answer to this question does not, in our opinion, call for the formation of any new society, with attractive name, and novel devices. In fact, while we welcome the co-operation of societies, which have for their object the drawing of young people from the ranks of worldlings, and enlisting their sympathy in the Christian life, and in good works, we have no hesitation in affirming our conviction of the entire sufficiency of the Church and her ordinances to accomplish everything aimed at by all the newer organizations of recent years. The only thing needful is wise administration and adaptation, combined with careful and prayerful oversight, on the part of the sessions.

The best organization, and the most effectual means whereby our young people can be interested in the Church's work is the Sabbath school, which may be called, in a sense, the children's church. This institution, which is now more than one hundred years old, has been, and is being, greatly owned and blessed of the Lord, in the spiritual enlightenment of the young. Indeed, the possibilities of the Sabbath school, as an agency for the instruction and quickening of the spiritual life of the young, can hardly be over-estimated. Of course, it is implied that the Sabbath school is efficiently conducted. Examples of this could be multiplied. A couple will suffice. The late Dr. James Robertson, of Edinburgh, was wont to relate, even to his dying day, how, "through God's mercy, he received from his Sabbath school teacher, the first sacred impressions he could recall of the tremendous importance of the Gospel, and the necessity of a real, vital union with the Saviour it reveals; and how, in after years, he used to go and sit on her grave, and think about it with grateful emotion." Some years ago, a mother had much trouble with a son, who attended a Sabbath school in Montreal. In the end he ran away from home, when not more than fourteen years of age, and took to a sea-faring life. When sailing in the Mediterranean he used to pace the deck, night after night, thinking of the hymns and lessons he learned in the Sabbath school. He is now in the Christian ministry. Neither his mother nor his teacher ever dreamed of such a happy issue. But the Spirit had sealed the truth in his heart, and the result was sure.

We do not wish in thus speaking to convey the impression that the Sabbath school is the only, or even the chief, means of impressing these young people. Parental instruction, the faithful fulfilment of baptismal obligations, is the divinely ordained means for rearing the young in the fear

of God. Nor is the kindly oversight, nor pulpit ministrations of the pastor without great effect. All are needful, and helpful, and potent, and, together with God's help, should go far, surely, in saving our young people to the Church.

It is not at all difficult to keep the younger scholars in the Sabbath school fold. But when they grow older, they appear to become restive, and impatient of restraint. It will be generally conceded, we think, that if our young people can be kept attached to the Sabbath school during their "teens," they will most likely be preserved from a careless life, and become useful members of the Church. Now, how shall this be done? We take the liberty of suggesting some directions which may contribute thereto.

1. A senior class should be formed in every school, into which scholars of fifteen years of age and upward can be drafted. With boys more especially, the whole question hinges upon bigness. They conceive the idea that the Sabbath School is for children, and that when they reach the stature of five feet or so, it is inconsistent with their dignity to remain, consequently they go. And, alas, too often all they have learned, and all the good impressions they have hitherto received seem to be like "the morning cloud, and the dew that goeth early away." They are too old to mingle with the junior classes, and too young for the adult class, and there being no place for them, they leave the school. Now, the senior class is the missing link. And, moreover, it is the most difficult link to supply. The teacher of a senior class will have the hardest post in the school. To hold restless boys in their teens requires a man of very special gifts. One gift of the greatest importance is a ready sympathy. He must be able to understand the thoughts and aspirations of youth, to identify himself with them so far that they will trust him and follow his counsel. He must be a man of quick perception, of tact, with a character which is stainless. The scholars will be quick to discern whether the man is behind his words. And he must be somewhat of an enthusiast, for youth likes enthusiasm, which, directed in the proper channel, is thus made a power for good.

2. An adult class should also be formed, into which these seniors could go, once they arrive at the age of twenty or twenty-two. This forms a natural and easy gradation, which is at once pleasing and attractive to the young. It gives them something to look forward to: they feel they are making progress.

3. Again, the character and method of instruction are most important. Very young children must be taught differently from juniors, and juniors from seniors. The teaching must be adapted to the capacity of the scholar, should be of the most practical character, replete with appropriate illustration.

4. Impress upon them the fact of their membership in the Church, that as members they are "subject to its government and discipline." Do not make use of the unmeaning tautology of "joining the Church," of which they were made members at baptism. But urge them, at the proper time, to enter "into full communion with the Church."

5. Let the young people be clearly informed of the work their Church is doing at home and abroad. In this way they will become intelligent, loyal, and interested members.

6. Give them some specific Christian work to do. Do you ask what they can do? Almost anything, is the answer. A little girl scarce nine years of age, in Ottawa, used to take some warm soup, and other nourishment, to a poor labourer's wife near her home, on her little winter sled. She also got a dress for a poor girl to attend the Sabbath school.

The weakest point in all our Sabbath school work has been just at the age at which our young people leave the school. Let us make that strong, the strongest of all, and we shall keep our young people within the Church fold, and interest them in its work. We have really lost them unprovided for: and that is the reason they have gone. Let us make amends for the past, and promptly lay our hand upon the weak spot and strengthen it. And, ever in utter dependence upon the spirit of truth, we shall have the joy of seeing our young people consecrating themselves early to the Lord, and thus becoming a strength and a glory to the Church.

Canadian Pulpit.

No. 22.

Readiness for Death.

SERMON PREACHED AT ALBERTON, ONT., BY REV. WM. M. REID, ONONDAGA, IN CONNECTION WITH THE VERY SUDDEN DEATH OF MRS. THOMAS ARMOUR, A MEMBER OF THE CHURCH THERE.

(Published by request.)

TEXT.—Matt. xxiv., 44: "Be ye also ready." Much of the teaching of Jesus Christ is in words of solemn warning and entreaty to men to be ready for His coming. In this and the following chapters the fact of His sudden and unexpected advent and the great importance of being ready for it, are brought before us in parable and simile, most impressive and significant. In these sayings of Christ regarding His second coming there is much mystery, and many things hard to be understood. He here speaks in words of withering plainness and severity against the Jewish nation for that unfaithfulness which was to bring upon them such awful suffering and desolation. Much that was then foretold is now part of the great events of history. What Christ said regarding the final judgment, future rewards and punishments concerns us. When He comes to us at death our doom is then fixed for ever. Of that day and hour, and the manner of His coming, no one can tell. Only God Himself knows this awful secret. It is kept hid with divine wisdom and profound reserve. It is well for us that it is so. In this uncertainty is our safety and usefulness. That Christ will come and call us to our account is certain. When and how He will come is not revealed. What He urges here is that we, as wise and faithful servants, should be ready at His coming. To know clearly what this readiness means is to all of the very first importance.

I.—There is readiness of STATE. When a man sees himself to be a sinner, weak, undone, and unworthy, and by faith accepts Jesus Christ as his righteousness and strength, that man is at that moment saved from the penalty of sin. He is in a saved state, and in actual though elementary sense ready to die. He is justified by faith, as Abraham was, and his faith is counted or reckoned to him for righteousness. "He that believeth on the Son hath eternal life." When the jailer at Philippi drew his sword to kill himself, he was not in a state of readiness to die. A very short time after, he by faith passed from death unto life. In the space of one hour he was converted, and is now in love bathing the wounds which he mercilessly inflicted. None of us are so careless and hardened as this man, yet we must be saved and made ready for death and judgment in the same way. This readiness does not consist in being born in a Christian land, or being brought up in a Christian home, or in making a vague confession of faith in Christ as the Saviour of the world. A man may plead all that, and much more, and after all be rejected, shut out from the kingdom of heaven at last. Mere appearance and profession are but snares and a delusion. Two men may live together, work together, and to all appearance be much alike in many respects, and yet the one is ready and the other is not. All the ten virgins were very much alike, but at the last testing crisis, when the Bridegroom came, only five of them were ready, and being ready they went in to the marriage feast, and the door was shut! "Can one really know that they are ready?" is a question often asked. It was put to me once in a railway car. I asked my friend if he really knew where he was bound for to-day. He said that of course he did. After some talk on the subject, he confessed that it would be mad and foolish of any man to be sitting there not knowing exactly where he was going, and without a ticket. Faith in Christ and His finished work is our through ticket to glory. Having this ticket, a man is ready, and none can challenge his presumption or his right to travel. We can know with more certainty whether or not we are thus ready to die, than we can know when we are travelling if we shall ever see our desired destination. There are many fatal accidents. Yes, dear friends, we can be ready, and it is for our peace and safety that we know it. Jesus Christ here says to one and all of us, "Be ye also ready." He will not ask us to do or to be what is impossible. The act is ours. The power is of God. Whoever questions this, denies the truth, knows not the Scriptures nor the power of God. I beseech you, believe not the devil's lie, and the world's delusion. We can be ready in the way which God has graciously made known to us in Christ Jesus.

II.—There is readiness of CHARACTER. We said that when a man truly believes in the Lord Jesus Christ, as offered to him in the Gospel, he is justified and saved from the penalty of sin. By readiness of character a man is sanctified and saved from the power of sin.

Justification and adoption as stated in the Shorter Catechism, are acts of God's free grace. To as many as receive Him, Christ gives the right, power or privilege to become the sons of God.

Sanctification is the work of God's free grace, whereby we are renewed in the whole man after the image of God. The difference between readiness of state and readiness of character, is the difference between the young inexperienced Christian and the mature aged saint, the difference between the Christian who is worldly and selfish, and the Christian who is heavenly and self-sacrificing. The one is justified and

saved from the penalty due to us for sin, and is thus far ready. The other is sanctified and saved from the power of sin, and is thus far ripe for death. It was many years after his conversion that St. Paul could say with full knowledge and assurance, "I know whom I have believed, and am persuaded that He is able to keep that which I have committed to Him against that day." It was when St. John was about ninety years of age, that he could say, "These things have I written, unto you, that ye may know that ye have eternal life." To have this assurance, this readiness of character, is what we all ought to seek, and not rest satisfied without it. It is an unspeakable comfort to hear our departing friends say to us, "I am ready," and to know that we also are ready. I had not the opportunity of seeing much of her who has so suddenly and unexpectedly passed into eternity. Those of you who knew her best can tell better than I can how ripe she was for death. I saw her half an hour before she fell asleep. She then looked as well as any one here at her age. She hoped to be with us here two days after at the sacrament of the Lord's Supper. But it was ordered otherwise. By her own confession as a member of this Church, and her consistent character, we believe she was ready. "Be ye also ready," is the warning, loving voice of Jesus, to you, her sorrowing relatives, to us as a Church and congregation, and to every soul in this neighbourhood. Let us then all learn the lesson thus so clearly and impressively taught by this dispensation of God's providence. We cannot tell which of us shall be called next. Let us then be ready, not only in state, but in character and life, not only justified, but also sanctified. Let us have all our concerns temporal and spiritual, wisely arranged. Let us be ready, and not like the ten virgins who all slumbered and slept. Let us be like the wise and faithful servant, ready, waiting and watching for the coming of our Lord. Blessed indeed is that servant, whom his Lord when He cometh shall find so doing.

III.—This readiness will not interfere with our duties in this life, but fit us more and more for them. Many seem to imagine that a devoted attachment to Christ and His cause and a watchful,



REV. WM. M. REID, ONONDAGA.

prayerful attitude of soul will unfit men for the stern, hard, uphill duties of life. To the honest, straightforward man of business, or any man, the Scriptures distinctly declare that "godliness is profitable for all things, having promise of the life which now is, and of that which is to come." If a man wishes to make the best of both worlds, and have real success, the wisest and happiest course to take is to be a devoted Christian and thus ready for death. This does not mean that we are to be always thinking of death and the grave, and saying we are ready, and live as if walking among tombs and dead men's bones. He is not a good, brave, successful soldier who thinks much of the shot and shell and the dead bodies on the battlefield. To do so would unfit him for the fight and incur the displeasure of the general. His eye must be open to every movement, and his ear to the sound of the trumpet. Readiness is the indispensable condition of every good soldier of Jesus Christ. A faithful, cheerful attention to our present duty is our best preparation to meet Him. In the field, at the mill, in the store, in the busy market, in the quiet home; whatever, wherever our duty is, there we can be ready, there we can work out our salvation, there we can fight the good fight of faith, there we can work out the drama of our mortal life, however humble or uneventful. Jesus comes and calls many thus engaged, as our departed friend was in her chair at her work, with needles in her hand. May the Lord, when he comes, find us all as faithful in the discharge of the duties of our calling. The circumstances in which our Lord may find us are of less importance than our readiness to meet Him.

Doubtless many of us here to day can say in humble, simple faith in Christ and His finished work, we are ready.

Some of you would like to say so, but you say you do not feel so. Whoever does feel ready to die when in the bloom and prime of life, when all is well and hopeful, and, as far as we can see, there is work to do and strength to do it? But mark, my dear hearers, the words of Christ here are not feel you are ready, but "Be ye also ready." Be ye ready, not because you are young or old or in the prime of life, but because death may come to you at any moment, as it came to her who is gone, and seal your doom for ever. An old man whom I knew died suddenly, and a friend of his said he had little time granted him to prepare for death and judgment. "Why, how old was he when he died?" it was asked, "Sixty-four," was the answer. This man, like many more, overlooked the fact that his departed friend had at least fifty years to prepare.

Many men prepare and arrange the things that are the most uncertain in this life and neglect the one thing needful, of which alone we can be certain. Oh, my friends, be wise. Be ready. There may be some one here to-day who has never given this all-important matter a serious thought. You may have had no thoughts about death till to-day. For you to die is a vague, perhaps a pre-adventure, a leap in the dark. I beseech you, for the safety of your soul, face this awful question, and settle it now. Accept God's plan of salvation. By faith in Christ and His finished work you can be ready to meet Him at any time when He comes to call you home. The trumpet call is once again heard in our midst. Let us, in the name of Christ, the Captain of our salvation, sound it out loud and clear: "Be ye also ready; for in an hour that ye think not the Son of Man cometh." Amen.

The Prayer-Meeting.

Some Helpful Thoughts and Suggestions.

DEC. 10 16 —CHRIST EXPECTING.—Hob. x. 12, 13.

"After," "expecting"—both these words are in our Scripture. The word "after" points backward; the word "expecting" grasps the future. And between them there is real relation. The "expecting" is what it is because the "after" is what it has been. Notice first the "after," that we may see the reasons for the "expecting."

Consider, then, the "after"—that which has been.

(a) Our Lord and Saviour has offered sacrifice for sins—"But this man, after He had offered one sacrifice for sins" You have sinned, but Christ has made offering of Himself in your behalf. Everything necessary for your complete forgiveness he has done. You need not carry a self-accusing and self-torturing heart. You may stand in a delivering acquittal, in the surprising gladness of a free and perfect justification. His sacrifice is enough. His atonement has been made. Repent of sin, accept Him and you are forgiven. This is part of the "after" which has been. "After He had offered one sacrifice for sins."

(b) Another element in this "after" is that Christ has offered a sacrifice for sins which need never be repeated. "After he had offered one sacrifice for sins." The atonement is a finished fact. The contrast here is between the sacrifices, day in, day out, year in, year out, repeated in the old shadowy, prophetic ritual, and the antitypical, substantial sacrifice of Jesus Christ. "And every priest"—that is, of the old and shadowy ritual—"standeth daily ministering and offering the same sacrifices, which can never take away sins;" "but this man, after He had offered one sacrifice for sins." All our human doing is fragmentary and unfinished. But the propitiation of the Divine Man is perfect, finished. Having been once made, it has been altogether made. There is no need for a second Calvary to make up the deficiencies of the first. There is no need for any patching human attempt at sacrifice. There is no need for the blasphemously so called "perpetual sacrifice of the mass." Perfectly the atoning deed was done. "It is finished!" was the victorious cry upon the cross.

(c) It is a further element in this "after" that this one and finished sacrifice for sins is of perpetual and universal efficacy. "But this man, after he had offered one sacrifice for sins forever." As for your sins and mine His atonement is sufficient, so it is for the sins of all men. As for the sins of our own generation His atonement is sufficient, so it is for the sins of all coming generations. There can be no time or time into which this glad Gospel may not be carried. This is a redeemed world in which we dwell, the need is simply that men accept redemption. The harvest waves, and it is affluent for all. If men will not eat of it, they must die of hunger. But still the affluent harvest waves.

(d) Another element in this "after" is that this Divine Man, having made such sacrifice for sins, has risen into the place of absolute governance and control. "But this man, after he had offered one sacrifice for sins forever," sat down on the right hand of God. I am very sure that, in our usual thought, we limit our Saviour's ministry too much to His atoning work upon the cross. We let ourselves think too often that His ministry for us ended there. But beyond the cross there was the resurrection; and beyond the resurrection there was the ascension; and the issue of these was and is the throne of universal sovereignty. By virtue of His sacrifice and triumph the pierced hand grasped and is grasping the sceptre of dominion. The Lord Jesus has become the "King of the Ages."

Second. Turn now to the "expecting" based thus upon such accomplished "after." "From henceforth expecting till his enemies shall be made His footstool." Christ's "expecting" is toward nothing less than His universally subjugating and triumphant empire.

And that His "expecting" shall not find disappointment we may be sure, because

(a) Of the "after" we have just been considering. Such sacrifice and sacrificial rule of Deity in humanity and for humanity cannot miss its appropriate end and issue. Much, indeed, disputes that empire now—rebellious angels and rebellious men; ignorance, heathenism, tyranny; the prince of the power of the air, sin, death. But all this darkness must fly before the steadily rising beams of the Sun of Righteousness. Our Lord Jesus shall see of the travail of His soul, and shall be satisfied. Not for failure was such stupendous sacrifice enacted.

(b) Because Jehovah's word is pledged to such triumph.

(c) Because it is the steady teaching of history that the Kingdom of our Lord and Saviour Jesus Christ is the winning Kingdom.

I cannot be a pessimist when I read history. I must be an optimist. That history is the record of disaster, defeat, huge patches of blackness, colossal tyrannies, many a refulgent midnight when the day seemed dawning, crash of empires, crash of battles, wails of wounded, holocaust of dead—I grant at once, I grant it all. But in the large view and in the long view I do not see how any man, looking carefully into history, can help the feeling that a Divine Power which makes for righteousness, freedom, the dignity of the individual man, which makes steadily for all spiritual and moral and social betterment, is overcomingly working in the world.

See how science is lending hand to a widening human weal. Consider the remarkable interrelations of history—the Reformation and the revival of learning; the discovery of the new world and the Reformation; the opening of Africa and the abolition of slavery by the two leading Christian nations, Great Britain and the United States. Consider the triumph of modern missions, etc. Let us throw ourselves into work along the lines of the "expecting" of our triumphant Christ. There is no higher dignity than to be with Him co-worker.

The Religion of Zoroaster.

THE Asiatic Quarterly Review contains a valuable analysis by General Forlong of the Pahlavi Texts, Part IV, which have been added to the "Sacred Books of the East" series. From this it appears that "we may reasonably accept the well informed and studied conclusions of Avastan scholars, beginning with Professor Haug, that the prophet lived between the twentieth and eighteenth centuries B.C., and that his principal teachings—the Avasta or "Laws" of Auhar Mazda—were embodied with Zand or "Commentaries" about the seventeenth century B.C., when the Reformed Faith took effect under King Vishtap."

The texts under review are a "popular summary" of these teachings, from an edition of date 860 B.C., about two generations before Amos, the Hebrew. They contain a "mass of weary platitudes" and wordy casuistry; but, "There is also here in abundance the highest ethical and wise teachings by writers of marked piety, goodness and genius: men who are keen and grievously moved by the sins and sorrows, worries and miseries of their fellows, and, who are profoundly anxious to alleviate these and to lead all men into paths of holiness and peace, by the doing of justice, the love of mercy, righteousness, and truth; and as they add, 'looking always to and walking humbly before their God'—Auhar-Mazda, no mean God-idea. The Trinity of Righteousness. The texts continuously and piously counsel us regarding 'the peace which follows the renunciation of sin.' . . . There is scarcely a conceivable relation of life, public or strictly private, from that of the king on his throne, the judge on the bench, the maiden or wife in her chamber, the herdsman and his dog on the hillside, which is not here dwelt upon by these laborious and experienced old writers; and the burden of their teaching is the *Ashem Vohu* or 'praise of righteousness,' as that which alone exalteth the individual and the nation. Righteousness alone maketh, they say, 'a perfect character . . . it alone is the perfection of religion,' and is summed up in the three words which ought to be ever on our lips and in our hearts, good thoughts, good words, and good deeds.

For the Sabbath School.

International S.S. Lesson.

LESSON XII.—DECEMBER 17.—Revelation i. 9-20.

THE GLORIFIED SAVIOUR.

GOLDEN TEXT.—Wherefore God also hath highly exalted him, and given him a name which is above every name.—Phil. ii. 9.

CENTRAL TRUTH.—The once crucified Jesus is now the glorious, all powerful King, able to help His people in every time of need.

DATE.—The book of Revelation was written either about A.D. 68 or 96.

PLACE.—It was written on Patmos, a small rocky island in the Ægean Sea.

AUTHOR.—The apostle Paul, who lived a long time in Ephesus, and was banished by Nero and Domitian during a great persecution.

THE OBJECT was to comfort the churches in their weakness and persecutions, with the assurance that Jesus was alive, guiding all events, and would triumph in the end bringing complete redemption to the world.

NOTABLE PASSAGES.—ii. 7, 11, 17; iii. 5, 12, 21; v. 9, 14; vii. 13, 17; chapters 21 and 22.

HELPS OVER HARD PLACES.—9. "Companion:" fellow sufferer. "In persecution:" when great numbers of Christians were martyred. "In the kingdom:" of Christ, for which he was suffering. "Patience:" waiting for Christ to interfere, and the day of triumph to come. 10. "In the Spirit:" in a trance, removed from bodily senses, into a higher realm of spiritual insight. "Lord's Day:" Sunday, exalted by being the day of the Lord's resurrection. 11. "Alpha and Omega:" The first and last letters of the Greek alphabet. Jesus was the source of all, and the end to which all must come—likeness to Him and communion with Him. "Seven churches:" the perfect number, representing all churches. "Asia:" the Roman province in Asia Minor. St. John at Ephesus had probably known all these churches. 12. "Seven golden candlesticks:" or lampstands, representing the churches (v. 20) as the light bearers. Many in form, one in the light which shone from them. "Golden:" because purified and precious. 13. "Like the Son of Man:" showing that He was Christ, man as well as God. "Garments:" as high priest and king. 14. "Hairs were white:" expressing eternity and wisdom. "Eyes . . . a flame of fire:" seeing all things, looking into the inmost soul, and the farthest future. 15. "Feet like brass:" strong, active, powerful. "Voice . . . as many waters:" heard by all, comforting, manifold, commanding, universal. 16. "Seven stars:" representing the ministers of the churches, shining, lighted from heaven, guided, loved, and protected by Christ. 18. "The keys:" the power of opening.

SUBJECTS FOR FURTHER STUDY AND SPECIAL REPORTS.—The Book of Revelation.—Patmos.—The seven churches of Asia.—In the Spirit.—The seven golden candlesticks.—The seven stars.—The vision of Christ.—The meaning of the symbols of his hair, eyes, feet, voice.—The keys.

QUESTIONS.

INTRODUCTORY.—Who wrote the book of Revelation? When and where? With what purpose? In what language? To whom? What are some of the choicest passages?

SUBJECT: OUR SAVIOUR AS HE IS NOW.

I. VISIONS OUT OF TRIBULATIONS. (vs. 9-11.)—Who was John? In what tribulation was he? Where is Patmos? Why was John sent there? On what day were the visions shown to him? Meaning of "in the Spirit"? Who spoke to John? Why does he call himself Alpha and Omega? Where were the seven churches named? Does God sometimes now send brightest visions in time of trouble? Give some former examples. Gen. xxviii. 11-15; Acts vii. 54-56.

II. THE SEVEN GOLDEN CANDLESTICKS (vs. 12, 20.)—

What did St. John see when he turned toward the voice? What did these represent (v. 20)? What is a candlestick for? What are Christians to do (Matt. v. 14-16; Phil. ii. 15, 16)? What is the light? (Ez. cix. 105; John i. 4, 9; viii. 12. Why were the candlesticks golden? How do they express the unity of the the Church amid various forms?

III. THE GLORIFIED SAVIOUR (vs. 13-18)—Who appeared among the seven golden candlesticks? Describe the vision of Jesus. What is symbolized by His white hair? (Rom. xi. 33, 44.) By His flaming eyes? (Prov. xv. 3; Heb. iv. 13.) By His feet of burnished brass? (Dan. iv. 35). By His voice? (Ps. xix. 4; Isa. lv. 10, 11). By the two-edged sword? (Heb. iv. 12).

What does all this teach us about Jesus, the Captain of our salvation? Why does He again declare His divinity? Meaning of verse 18.

IV. THE SEVEN STARS IN HIS RIGHT HAND (vs. 16, 20.)—Who are represented by the seven stars? (v. 20.) What by their being in the Saviour's right hand? In what respects are ministers like stars? Who shall shine as the stars? (Dan. xii. 3.)

V. THE MESSAGE (v. 19.)—What are some of the messages to the seven churches? What are some of the promises to those who overcome?

PRACTICAL SUGGESTIONS.

1. Even the best of men have their share of trouble.
2. Out of trouble sometimes come the brightest visions, as to Jacob and Stephen.
3. Christians are light-bearers for Christ, and in life and teachings should shine everywhere.
4. Christ keeps his human feelings and sympathies even in Heaven on the throne. He is still the Son of man, to help, reprove, comfort, and save; as well as God, able to give all good things to His people.
5. With a Saviour like ours, victory is certain in the end, the redemption of the whole world.
6. By this vision we obtain a glimpse of what our resurrection bodies will be.
7. God's ministers are like stars, shining with heavenly light, guiding the flock to Christ like the star of Bethlehem, and kept by the right hand of God's power.
8. All faithful we shall shine with the brightest of the firmament, or as the stars forever and ever.

God's ways are not as our ways. Our way is to punish those whom we hate and carefully protect those whom we love. God's ways is expressed in the words, "Whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth." True, they need this chastening and scourging, but they do not think they do, and when they meditate on the matter they sometimes say, "The Lord hath forsaken us, and my God hath forgotten me." But John Newton says it is only like the mother teaching her child to walk, who occasionally withdraws her hand and allows it to fall, that she may teach it the need of care and of her helping hand.

SINCERITY in our beliefs, though it will not make that which is false, true, nor that which is wrong, right, is nevertheless a good thing. It is said that Hume, the infidel, often went to hear John Brown preach, and when asked why he did so, since he did not believe what he preached, replied: "No, I do not believe all that he preaches, but *he does*." Yes, the man who sincerely believes what he preaches is sure to make an impression on his hearers, hence the necessity of being sure that *truth* is the basis of his belief. Every preacher should strive to know the truth and then preach it in sincerity.

Your immediate duty is to flee out of the sinking ship of sin to the everlasting rock. In Christ you are safe. In serving Him you are happy. He will give you the fullest, sweetest and most useful occupation for head and heart and hand as long as you live in this world. When you have finished your life in His vineyard your promotion will be: "Come up higher."—*Dr. Cuyler*.

Broken Bits for the Young.

The Tone of Voice.

It is not so much what you say
As the manner in which you say it,
It is not so much the language you use
As the tone in which you convey it.

"Come here!" I sharply said,
And the baby cowered and wept;
"Come here!" I cooed, and he looked and smiled,
And straight to my lap he crept.

The words may be wild and fair,
And the tones may pierce like a dart,
The words may be soft as the summer air,
And the tone may break her heart.

For words but come from the mind,
And grow by study and art;
But the tones leap from the inner self,
And reveal the state of the heart.

Whether you know it or not—
Whether you mean or care—
Gentleness, kindness, love and hate,
Envy and anger are there.

Then, would you quarrels avoid,
And in peace and love rejoice,
Keep anger not only out of your words,
But keep it out of your voice.

—Selected.

Two Good Shots.

DURING the war a chaplain in a Virginia regiment stood upon a slight knoll watching the operations of the enemy's batteries beyond. Several men were about him lying on the grass and under the trees, also watching the firing. The great balls could be seen in the air as they rose and fell, and the soldiers about estimated very closely where they would light and gave that spot a wide berth. Suddenly, as a tiny black spot appeared in mid-air, the men moved hurriedly.

"Parson," shouted one, "that's meant for you—better look out!" And acting on the suggestion, the chaplain stood aside. Just in time, too, it was, for as he moved away the knoll upon which he had been standing was ploughed by the immense mass.

That was very good shooting on one side and close estimating on the other, and another story of fine marksmanship is equally interesting. Two single-gun batteries were having an extended duel, until finally one of the gunners got annoyed. They were some distance apart, and only the ugly black muzzles of the guns could be seen when they came to shoot.

"Lieutenant," cried the aggrieved gunner at length, "I'll settle that fellow if you'll stand on this platform with your glass and inform me of his movements."

So the lieutenant took his glass and noted.

"They're ramming her!" he cried, after a moment. "Now they are running her out; the gunner has taken his stand; he has hold of the lanyard; he is about to—"

Bang! went the cannon at his side and the lieutenant almost fell from his perch, but recovered his balance in time to see the other gun knocked over and over by the well-directed ball.

The next day the lieutenant and his soldiers were in possession of the enemy's camp, and looked up the disabled cannon. It had been knocked endways, for just as the gunner had pulled the lanyard the ball from the lieutenant's gun had struck the cannon squarely in the muzzle and wedged itself there, causing the gun to burst by its own explosion. It was really a most wonderful shot.—Harper's Young People.

Giving Himself.

MANY years ago in Scotland a little boy went one day to a missionary meeting, where he was so much interested in what he heard about the people in other countries who knew nothing of the Father in heaven, and of the message He has sent to the world by His Son, that his heart was deeply stirred, and he determined that if he should live to grow

up, he would be a missionary himself, and go to the heathen, and tell them about Jesus Christ.

When the meeting was about to close, there was a notice given that a collection would be taken at the door.

Now the boy had not a cent in his pocket, and as he was ashamed to go out and not make any contribution, he hung behind the rest of the people, hoping that the collectors would do their work and depart before he should appear. But as he was stealing towards the door, one of the men heard him, turning back, held the plate toward him.

The boy stood still for a moment and looked at the man, and then said quietly:

"Please hold it a little lower, sir." The man complied with the request.

"Lower still, sir," said the boy again. Again the man did as requested, half-amused, half-curious.

"You'd better put it on the ground," persisted the boy, and when this direction was followed, he stepped into the plate and glanced up with a smile.

"It is all I have to give, sir," he said, "but if God will let me, I will be a missionary some day."

And there was nobody in all the church that day who gave so much as the little lad with nothing in his pockets.—*Presbyterian Banner*.

Teaching Children Patriotic Songs.

MRS. MARY LOWE DICKINSON is interested in a new society lately organized for the purpose of teaching patriotism. One wise woman years ago discovered what help singing patriotic music in the home provided when her four boys were tired of the house, nervous or fretful. Mrs. Page says: "On a certain stormy afternoon my boys were wearing my patience threadbare. They fretted, were irritable and implored to be allowed to get out into the rain. A young friend came into my sitting-room, opened the small cabinet organ, played a lively accompaniment, singing to it the 'Red, White and Blue.' Four cross little faces relaxed. Smiles replaced frowns, small fists beat a rat-tat-a-tat accompaniment upon the floor, and shrill boyish voices joined in the chorus. I looked into four happy little faces. I had discovered a future remedy for similar attacks of discontent and the reign of bad fairies." But why have a society for this? Let the home and the school be full of patriotism.

THE peace which Christ gives is infinitely more valuable than that which the world gives. The world's peace begins in ignorance, consists with sin, and ends in endless troubles. Christ's peace begins in grace, consists with no allowed sin, and ends at length in everlasting peace.—M. Henry.

One at a Time.

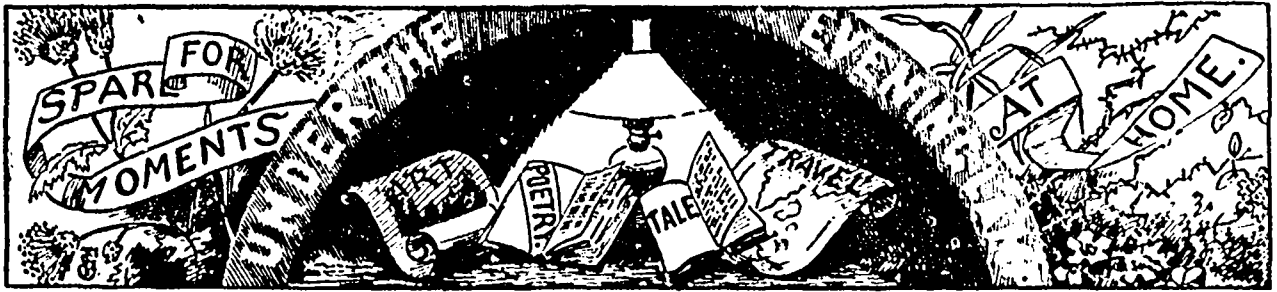
ONE stop at a time, and that well placed
We reach the grandest height:
One stroke at a time, earth's hidden stores
Will slowly come to light;
One seed at a time, and the forest grows;
One drop at a time, and the river flows
Into the boundless sea.

One word at a time, and the greatest book
Is written and is read;
One stone at a time, a palace rears
Aloft its stately head;
One blow at a time, and the tree's cleft through,
And a city will stand where the forest grew
A few short years ago.

One foe at a time, and he subdued,
And the conflict will be won;
One grain at a time, and the sands of life
Will slowly all be run.
One minute, another, the hours fly;
One day at a time, and our lives speed by
Into eternity.

One grain of knowledge, and that well stored,
Another, and more on them;
And as time rolls on your mind will shine
With many a garnered gem
Of thought and wisdom. And time will tell.
"One thing at a time and that done well,"
Is wisdom's proven rule.

—Golden Days



The Sabbath.

*Homeward we go to Heaven's thanksgiving,
The harvest-gathering of the heart.*—Whittier.

"FROM ABOVE."

BY MARION BOYD ALLEN.

A little child, unkempt, alone
Amid the dull disorder of a street
Within whose narrow depth no sunlight sweet
Upon the baby footsteps shone,

Bent low beside his gathered store
Of bits uncouth, from out the dusty drift
Drawn carefully, and then, with futile thrift
Set out in earnest quest of more.

A passer-by, half-pausing, gave
With gentle hand the lily that she wore,
Fresh from the winding river's reedy shore.
The childish face, absorbed and grave

Before, lit with the lily's light
A moment lingering in shy surprise,
He hastened homeward, holding fast his prize,
His dusty hoard forgotten quite.

And will the growing life one day
Look up and cast the sticks and straws aside,
And, trustful, take the higher things untried,
So turning from the past away?

And, like the blossom, radiant, white,
Beneath its weight of troubled waters deep,
Still struggling, climbing up the pathway steep,
Press through the darkness to the Light?

DIP AND DRINK.

I wonder if all of you have heard the story of the sailors who were in a ship off the east coast of South America when their water gave out. Nothing more terrible can happen on board ship, except fire.

The men made all sail they could, and steered due west. Their thirst became fiercer every hour. The hot, tropical sun beat down upon the deck until it blistered their bare feet to walk upon it. Their throats became parched, and when the second morning of this dreadful suffering dawned they could barely speak.

Suddenly one of the crew, staggering to the bulwarks, pointed and cried hoarsely, "A sail!"

Oh, how they watched that speck of gleaming white, growing larger and larger. They hoisted their flag "union down," as a signal of distress.

At last the strange ship came near enough to speak to them. "What's the matter?" called out the captain of the newcomer, when he had thrown his vessel up into the wind to stop its headway.

The poor, thirsty, dying fellows could not answer. They tried in vain with their swollen tongues to call out "Water!" They could only show by desperate motions of their hands to their lips what they wanted.

And then—how cruel it seemed!—the other ship braced her yards and filled away on her course again. But as she passed the stern where the staring, despairing sailors were gathered, the captain called out once more, pointing downward to the sea as he did so:

"Dip and drink!"

It sounded like terrible mockery. Drink the salt sea itself! One of the sailors, with a bitter laugh, let down a bucket, and drawing it up full, placed it recklessly to his lips.

Then what a cry of joy he gave! The water was as sweet as that which used to come dripping up from the mossy well on the old home farm. The others crowded around, hauled up gallons of the glorious dancing water, and drank again and again, until life, and strength, and hope came back.

Without knowing it, their ship had brought them into the mouth of the mighty Amazon, so wide that its banks were out of sight on either hand, like the shores of the ocean. The fresh water was all around them, and they were saved.

So do people find themselves weary and distressed and perplexed in this life, until God calls to them:

"Poor little child! My love is what you are thirsty for! The happiness of knowing you are my child, and of doing my will, is what you need. Lo, it is all about you. Whosoever will, let him take of the water of life freely."

And then we hear the sweet words of Christ echoing down through all the centuries:

"Whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water, springing up into everlasting life."—W. B. A.

HIS MOTHER'S SONG.

Beneath the hot midsummer sun
The men had marched all day,
And now beside a rippling stream
Upon the grass they lay.

Tiring of games and lile jests,
As swept the hours along,
They called to one who mused apart,
"Come, friend, give us a song."

He answered, "Nay, I cannot, please;
The only songs I know
Are those my mother used to sing
At home, long years ago."

"Sing one of those," a rough voice cried,
"We all are true men here,
And to each mother's son of us
A mother's songs are dear."

Then sweetly sang the strong, clear voice,
Amid unwonted calm:
"Am I a soldier of the cross,
A follower of the Lamb?"

The trees hushed all their whispering leaves,
The very stream was stilled,
And hearts that never throbbed with fear
With tender memories thrilled.

Ended the song, the singer said,
As to his feet he rose,
"Thanks to you all; good night, my friends;
God grant you sweet repose."

Out spoke the captain: "Sing one more."
The soldier bent his head;
Then, smiling as he glanced around,
"You'll join with me," he said,

"In singing this familiar air,
Sweet as a bugle-call,
'All hail the power of Jesus' name,
Let angels prostrate fall.'"

Won'drous the spell the old tune wrought;
As on and on he sang,
Man after man fell into line,
And loud their voices rang.

The night winds bore the grand refrain
Above the tree tops tall;
The "everlasting hills" called back,
In answer, "Lord of all."

The songs are done, the camp is still,
Naught but the stream is heard;
But, ah! the depth of every soul
By those old hymns was stirred.

And up from many a bearded lip
Rises, in murmurs low,
The prayer the mother taught her boy
At home, long years ago.

—Mrs. E. V. Wilson.

GOLDEN THOUGHTS.

I say, the acknowledgment of God in Christ,
Accepted by thy reason, solves for thee
All questions in the earth and out of it.

—Browning.

Sorrow and silence are strong,
And patient endurance is God-like.

—Longfellow.

The earnestness of life is the only passport to the satisfaction of life.—Parker.

Synod of Manitoba and the North-West Territories.

This Synod met at Portage la Prairie on the 17th ult., and was convened in Knox Church. The retiring Moderator was Rev. Alex. Campbell, of Wolsely, who was succeeded by Rev. Peter Wright, of Portage, on the unanimous vote of the Synod. In the absence of Rev. S. O. Murray, the clerk, at the opening of the Synod, Mr. Rumball, Morden, was appointed clerk, *pro tem*. Presbyteries were granted leave to meet at the call of their respective Moderators at hours which would not interfere with the sessions of the Synod. The forenoon of the second day was devoted to routine business, such as striking committees, etc., and allocating business.

SYSTEMATIC BENEFICENCE.

Then Dr. DuVal presented the report of the committee on systematic beneficence. A substantial increase in contributions to the schemes of the Church in all the five Presbyteries, but that of Regina, was shown.

It was noted that the large increase in Winnipeg Presbytery was due to special contributions towards Manitoba College building. Apart from this special contribution there is an increase of twelve cents per member. From reports returned to the convener the most common methods for raising funds for church purposes were by envelope and open collections, and for schemes of the Church, monthly collections.

Rev. Joseph Hogg moved the adoption of the report and that the convener be thanked for it.

Rev. Dr. Robertson pointed out, in seconding the report, that the increase was all the more a subject for congratulation, that last year over the Church there had been a decrease in contributions to the schemes.

LICENSE AND ORDINATION.

Leave was granted to the Presbytery of Brandon to license and ordain Mr. Bryce Innes, and the action of the same Presbytery in licensing and ordaining Mr. R. Patterson was endorsed and leave was also granted for license in the case of Messrs. John Maxwell and Frank H. Russell of Manitoba College.

The Presbytery of Regina was granted leave to license and ordain Mr. D. McLeod, appointed missionary to the Carlyle field.

AGED AND INFIRM MINISTERS' FUND.

Intimation was given by Mr. Sutherland in regard to the Aged and Infirm Ministers' Fund and the desirability of the ministers of the Synod connecting themselves therewith was further emphasized by the Revs. Dr. Bryce and Dr. Robertson.

HOME MISSION WORK.

Rev. Dr. Robertson, Superintendent of Missions and Convener of the Synod's committee on home missions, presented his report. He said that the mission operations of the different Presbyteries during 1893 kept pace with the extension of settlement. The partial failure of crops at certain points and the low prices prevailing proved a check, but on the whole substantial progress was made. There were 106 missions occupied, an increase of four on the preceding year, and four of the missions became augmented congregations. The increase in fields was consequently eight. Two of the augmented congregations became self-sustaining and but for revenues others would have been removed from the list this autumn. Connected with these 106 missions are 397 stations, 3,979 families, 1,398 single persons and 4,302 communicants. For the year ending March 31st they received from the home mission committee of the General Assembly, \$16,388; and for the half-year ending September 30th, \$9,634, exclusive of all travelling or other expenses. The amount contributed last year for home missions by the Synod was \$3,045, or, in other words, we took out of the treasury nearly \$5.50 for every \$1 put in. The matter of supply for these missions has been a source of considerable anxiety. The presence of twenty-seven summer session students in the field during the winter of 1892-3 gave substantial relief and hence our missions were better manned than during any winter in our history. The total supply, however, fell short of the demand, and

but for large help given by the arts students in Manitoba College many fields would have been closed. The extension of work and the reluctance of our under graduates to occupy missions during the winter has embarrassed the committee and Presbyteries this winter. Several important missions are at this date without supply. Until a larger proportion of our missionaries are ordained and with some permanency in appointment, winter supply will be found difficult. Of the total staff, 23 are ordained, 12 catechists and 70 students. Ordained men in the west and east seem to shun augmented congregations and missions, largely, it is thought, because of the inadequate support of home missions and augmentation funds receive and the persistent pressure to reduce grants, or wipe them out. The matter of supply is aggravated to some extent by the removal of many of our own graduates to the United States. A number of Hungarians of the Reformed faith have settled in the Riding Mountain and Whitewood districts. It is expected that the 200 families now resident will be increased shortly by an addition of 700 families who are now in Pennsylvania, and who wish to get land. A minister of the Reformed Church, a Mr. Kovacs, has tendered his services, and a grant of \$800 for first year has been secured to assist the work should he enter it. It is hoped that the Church will do its share to overtake the spiritual wants of all settling in the country of whatever nationality. A suitable missionary enters shortly upon work among the Mormons. A change has been made in the regulations governing the administration of the fund. "On and after the 1st of October, 1893, the salary of ministers not requiring a house is reduced in ordinary charges, (including the North-West), by \$50 per annum, and in cities and towns by \$100." "The same principle is applied in fixing the salaries of married and unmarried unordained missionaries." The maximum amount that will be paid out of the fund as supplement is \$250. This fund has not received as it should the support of the Church, and hence chronic deficits have compelled the committee to modify the regulations. The fund has been an undoubted boon to the west, and it merits more generous treatment.

In the present Synod of British Columbia are 52 missions with 187 stations, 1,298 families, 929 single persons and 929 communicants. The General Assembly's Home Mission Committee gave \$11,473 last year to maintain these missions, and the contributions of the synod to the fund amounted to only \$984. Seven new missions were organized last year. There are four augmented congregations in the Synod, with four stations, 141 families and 191 communicants. The committee granted \$950 last year, and the people gave \$3,050. Building operations have been quite active during the season, and the outlook is hopeful notwithstanding prevailing depression there.

Dr. Robertson said that after very earnest efforts in seeking men for the work of the west, it was discouraging to find so few ready to enter upon it, and were it not for the relief obtained from Manitoba College, our missions would suffer very much. More could be done for the mission funds by ministers giving more information to their people, and it would be well for ministers to "eat" the blue book, digest it and inform their people fully with regard to the work. No one need stand sentinel over a Presbyterian's pocket; he would do that himself. At the last meeting of the Home Mission Committee, out of \$28,000 contributed to the whole work of the country, \$16,000 was for the work west of Lake Superior. For this work the whole west gave only \$4,000. There were reasons for encouragement. Many of the missions were faithful. The growth had been wonderful. In 1881, 116 points were occupied, whereas there were now 730 points at which services were held. Then there were 1,153 members; now there are 15,000. Then for all purposes \$15,100 were contributed per annum; now \$280,273. The increase of the Church should be from within and the environment should be favorable.

Revs. A. Urquhart, of Brandon, and Joseph White, of Melita, spoke on the Home Mission work carried on within the bounds of the Synod.

FOREIGN MISSIONS.

Rev. Prof. Thos. Hart, B.D., submitted a verbal report of the Foreign Mission Committee since last June, when report was made to the General Assembly. At Birtle, a comfortable building, costing about \$6,000, had been erected by the gracious gifts of our ladies. It was now being occupied. All who knew of the school would be saddened by the report of the accident a few days ago. At Regina the school was progressing, with 109 pupils on the roll, and an average of 100 in attendance. Advance was made in all respects, and the part taken in the discipline of the school by the pupils was worthy of attention. Testimony to the work in this school had recently been given by the Rev. Dr. Stewart, of the noted Lovedale mission, Africa, who had recently visited it. He was satisfied that a noble work was being carried on with plain evidence of advancement. Reference was then made to the work at Round Lake, and at Portage la Prairie, and the pupils of the latter school with their instructors sang a hymn to the interest of the Synod.

Prof. Baird referred to the work of Mr. Lewis, at Mistawasis, and referred to the hearty reception given their missionary by the Indians, and by their chief, Mistawasis. The caste of the missionary might be judged by the way in which he had through the absence of the interpreter preached to the Indians in their own language after only nine months preparation. He also pointed to the good work done by the Y. P. S. C. E. of the church at Virder, for the Indians, a short distance from that town.

Mr. McKaydwell at length with his usual Celtic fire on the discouragements and encouragements of the work among the Indians. His twelve years' work had convinced him that the heart of the Indian must be reached by the grace of God, that he may be lifted up. He must not be made a pauper, but encouraged to find his own livelihood.

MANITOBA COLLEGE.

The report of the committee on the theological department of Manitoba College, was submitted by the convener, Dr. Bryce. The report referred to the hope expressed in the report of 1892 that the two Synods would be able to raise towards this fund \$4,500. Of that amount \$3,058.71 had been raised. The report evoked much discussion, the tone of which was most friendly to the college. Rev. Dr. King believed the Synod owed much to Dr. Bryce for his work in connection with the committee for the maintenance of the theological department. Dr. Robertson was their sole peripatetic agent. He commended the college, and asked for a subscription for the Home Mission Fund. He believed the Synod had great reason for congratulating itself on the position and progress of Manitoba College. As a staff of instructors they worked most amicably together, each being ready to assist the other. The attendance on the arts classes during the present year was about equal to that of last year, when the number was about 140, equal to the sum of arts and theological students together of any former year. There being twenty-six graduates in arts last year the present attendance was subject for congratulation. Among those now in attendance were several matured young men who had the ministry in view. The summer session, which had been inaugurated with the advice of the Synod, had been successful, twenty-seven students being in attendance. The work went on smoothly. The students did not find the heat burdensome and were never in a better position to do excellent work. They had had a great advantage in the assistance rendered by the professors who came from the eastern colleges and by the moderator, Mr. Wright. There had been manifested an earnest desire to serve us and free us from all unnecessary expense. He trusted that he would not have to report a deficit as he had not to do thus for the past ten years. The new building had cost some \$43,300. There were \$38,000 subscribed, \$2,000 of which had been paid, and he hoped that the remainder would be forthcoming at least by the time of the next Assembly. He looked for the college occupying a warm place in the affections of the people and he expected the graduates to be at his back. He was thankful to be spared to do this work. He

hoped Prof. Baird and he would not be required to teach eleven months in the year or he would not be spared long, but he trusted to the interest of the Synod in the institution and asked that he be remembered in prayer, for the tone of religious life on the part of the professors had everything to do with the true success of the college.

A congratulatory resolution was passed upon the report of the Manitoba College, ending as follows: The Synod would further express its high appreciation of the valuable service rendered to the college and the work of the Church in the west generally, by Principal Grant, Dr. McLaren, Dr. Scrimger, Prof. Thompson and Rev. Peter Wright in undertaking to deliver lectures in the college during the summer session of 1893 without charge to the college, and the Synod hereby instruct its clerk to write to these gentlemen and convey to them the thanks of the Synod.

CHURCH AND MANSE BUILDING FUND.

Rev. Dr. Robertson submitted the report of the Church and Manse Building Fund. Since the date of the report to the General Assembly the board has granted aid to build twenty-four churches and six manse and additional aid to help congregations that had previously built to enable them to meet pressing obligations. The value of these new buildings is estimated at \$44,000 and loans to the amount of \$12,590 have been made and grants to the amount of \$1,500. Of these new buildings seventeen are in the Synod of Manitoba and the Northwest Territories and thirteen in the Synod of British Columbia. A good part of help given is by way of grants. In the past such grants have exceeded the amount paid as interest, and thus the capital of the board has been reduced. The board suggested that a collection be made annually at least in the congregations and missions that have been aided by the board for the benefit of the Church and Manse Building Fund. During the eleven and one-half years of its existence the board has helped to erect 220 churches and forty-two manse, or 262 buildings in all, valued at over \$294,000, exclusive of the land on which these structures stand. A collection averaging \$10 each from these congregations would enable the board to make grants to new missions without trenching on the capital entrusted to it.

STATISTICS.

From the census of two years ago, the detailed report of which had been furnished in advance through the kindness of Mr. H. J. Macdonald, ex-M. P. for Winnipeg, and Mr. Geo. Johnson, statistician at Ottawa, it appears that the population of the area embraced in the Synod is 207,853, made up as follows: Northwestern Ontario, 16,149; Manitoba, 152,506. The part of the N. W. T. included in the Synod, 39,197. Among these are 50,083 Presbyterians, 43,732 Episcopalians, 34,776 Methodists and 32,347 Roman Catholics. The percentage of Presbyterians in the Synod is 24, of Episcopalians 21, of Methodists 16 or of Roman Catholics 15. In the province of Manitoba, between 1881 and 1891, Presbyterians increased 179 per cent., Episcopalians 115 per cent., Methodists 203 per cent. and Roman Catholics 67 per cent. In Winnipeg between the same years Presbyterians increased 151 per cent., Episcopalians 188 per cent., Methodists 218 per cent. and Roman Catholics 142 per cent. In ten of the seventeen places denominated cities or towns the Presbyterian church is numerically the strongest: Birtie, Gladstone, Minnedosa, Rapid City, Portage la Prairie, Brandon, Virden, Morden, Emerson and Port Arthur. Presbyterians occupy a second place numerically in Winnipeg, St. Boniface, Selkirk and Morris, Rat Portage, Keewatin and Fort William.

THE WESTERN MISSIONARY.

Dr. Robertson handed in the report of the Western Missionary. It was agreed that report be adopted, including the recommendation to pay \$100 from the Synod fund to the managers of the paper. Notice was given of the incorporation of the paper in the Record, according to the wish of the Synod, and it was stated that the Record had made a great advance in its home mission columns, and it was decided to make an effort to advance its circulation in the west.

SABBATH OBSERVANCE.

It was resolved, in accordance with the terms of the report on Sabbath Observance submitted by Rev. John Hogg, that the subject of Sabbath observance be remitted to the various Presbyteries with instructions to hold a conference on the subject at a time prior to the assembling of the Dominion Parliament, and the clerks of Presbyteries be instructed to communicate to the convener of the Assembly's committee any facts brought to the knowledge of the Presbytery which might be helpful in the effort to secure a more efficient Sabbath law.

TEMPERANCE.

On the question of temperance, a series of recommendations, including the following, was passed. The Synod would encourage and recommend every voter within its bounds to regard the question as one of the main issues in every election contest, and to give it precedence over all mere party and political questions.

That the Synod would again strongly urge on our sessions to bring their influence to bear on school trustees, inspectors and teachers to have the law carried out regarding the teaching of scientific temperance. That the Synod reaffirms its position of unswerving hostility to the liquor traffic; that it refuses to have any complicity with it in any form; that it regards the traffic as a gross and glaring iniquity, and that it will never cease to lift its testimony against it until it has been swept from the land.

SABBATH SCHOOLS.

The recommendations in the report of the Sabbath School Committee were adopted as follows:

1. That in the exercises of the Sabbath school special prominence be given to the memorizing of continuous passages of Scripture and to the study of the Shorter Catechism.
2. That earnest efforts be made to establish and maintain a Sabbath school at every preaching station in our mission fields.
3. That each mission field be placed by the Presbytery under the supervision and charge of the nearest regular pastor who shall become responsible for the establishment of the Sabbath schools as advised.
4. That the Synod, deeply conscious of the necessity of securing the services of some earnest and experienced man who, under the direction of your committee, will devote his whole time to the work of establishing, equipping and maintaining in efficiency Sabbath schools throughout the whole territory covered by this Synod, would refer the whole matter to the Presbyteries with special instruction to consider the financial aspects involved and report to next Synod.
5. That the Synod urge upon Presbyteries to put forth all efforts possible to secure full information from all schools within the bounds of the Synod, and this information should include union schools as far as possible.

A great amount of routine business was disposed of and the Synod adjourned to meet in Knox church, Winnipeg, on the second Tuesday of November, 1894.

On Behalf of the Children.

Now that the happy Christmas season is approaching, I would like to make a suggestion which, if taken up enthusiastically by those who read this paper, may bring much joy into many humble and forgotten homes all over the land. It is that little bands be formed in churches, Sabbath schools or home circles to make up simple presents for the sick and the poor, and particularly for the children of their neighborhood. I am not proposing any new charity, such as providing a dinner or clothing, but simply the performance of a thoughtful act to show some tired mother or friendless child they have not been overlooked, but that some one has been thinking of them and wishes them

well. We all know how glad we are to get a visit or a letter from some dear friend, who, we thought, had forgotten us, and at Christmas time, when we see the happiness of those around us, this feeling or desire for kindness is greatly intensified. I know there are many children and young people who want to be Christ's messengers on Christmas eve, and all they require is to be told the way.

Now, this is a work which to be successful, must be done with the utmost secrecy. It will not do to go around telling your friends that you are going to give, or have given, a Christmas present to Mary Jones or Johnny Smith. If you did that, you would be seeking praise from men, instead of from Christ, and the value of your kindness would be lost. Neither should you let the recipients know of what you are doing for them any more than your mother would tell you what to expect when you opened your eyes on Christmas morning.

This band of Christian workers may be formed by any boy or girl who reads this page, calling five or six companions together and getting them interested in the good cause. The first thing to do is to get a list of names of those to whom these little presents would be welcome. Ask the minister or some one who knows all the poor families in the district, and select say twenty or thirty, without letting any outsiders know who they are. It is always better to do good first to those around you, and this is why these little bands should be formed everywhere—in churches, in schools, in homes, in the city and in the country. The presents need not be expensive, the idea being to suit the gift to the person for whom it is intended. Each little present should be accompanied by a card or note wishing a Happy Christmas and this or some other appropriate text could be added:

"For unto you is born this day in the City of David, a Saviour which is Christ the Lord."—Luko ii. 11.

Given in the right spirit and in the right way, such little gifts may brighten many dark lives and give new hope and courage to despondent hearts. They may be the means of heralding in the Christ to souls that were closed against His love.

To all who take part in a work such as this, Christmas Day will indeed be bright and joyous. Blessing others they will be abundantly blessed themselves.—J. J. KELSO.

The king of Siam is said to be very favourable to the missionary work in Siam. Presbyterians have five stations there, with 13 ordained missionaries and 21 lay workers, 33 native helpers and 12 churches, with 1,114 members. The American Board was the first to enter the field by sending Rev. David Abeel, and afterwards Rev. Dr. D. B. Bradley, but now only the Presbyterians occupy the ground. The whole Bible has been translated into Siamese. The king has made several contributions to the educational and medicinal departments of Christian work.

At the Parliament of Religion, George T. Cantlin, the Chinese missionary, used the following language: "There are many learned men in China, but there is no advancement. There is no future for the Celestial Empire. China to-day lives solely in the past. They read nothing but books which have been handed down for hundreds of years. There is no future now for the Chinese Empire unless, by the aid of the missionaries, they embrace the doctrines of Jesus Christ. Without these doctrines China is doomed to sink beneath the dark waters of oblivion where it will be hidden forever without."

INDIA'S WOMEN has a department headed "Requests for praise," and why not? How innumerable have been the requests for prayer, and how almost unheard of are requests to join in grateful recognition of special mercies! But Paul says, "In everything by prayer and supplication, with thanksgiving, let your requests be made known unto God. I exhort, therefore, that first of all, supplications, prayers, intercessions, and giving of thanks, be made for all men."

Mission Field.

At Home and Abroad.

THAT we have but little faith is not sad, but that we have but little faithfulness. By faithfulness faith is earned. —Thoreau.

MR. BRADING, who is labouring in Algiers in connection with Miss Trotter's work, reports some interesting facts in a circular letter just issued.

THE Moravian missionary has a noble device—an ox between a plow and an altar, with the words underneath, "Ready for either." Ready for sacrifice, and ready for service.

NATIVES of Pentecost, New Hebrides, attacked the box of an American vessel, the Leon Henri, which was laden with trade to be exchanged for labour boys for other islands of the group. The recruiting agent and two others were killed.

MR. LAMM has been continuing the translation of St. Matthew's Gospel into Kabyle, and correcting the proof of St. Mark's Gospel. Quite a number of talebs (disciples of Mohammed) have come specially to ask for books.

"In the Province of Quebec the ratio of Catholics to Protestant is 1,000 to 1." If this be so, then surely his reverence, the Holy Father, should remove thither if too much straitened for room on the Seven Hills. —Missionary Review.

EIGHTEEN workers were wanted in the Laos Mission, the native Christians were praying for them, and this was the petition of one of the number: "O, Lord, we beg you to send us these 18 teachers truly—not 17, but 18; not even one left out—18 full!" —Field News.

How strangely the good and the bad are taken together from Christian lands to pagan is seen in the statement that in the South Seas the first word usually learned is "missionary," and the next is "tobacco." And it is much to be feared that "whiskey" follows hard after.

THE native church of Polynesia sent 12 missionaries to New Guinea. These were the first native Christians to reach the island, and they were all killed. But this did not chill the devotion of the Polynesians. Then 15 missionaries were asked for, and 40 offered to go. It was necessary to decide by lot who should stay at home.

THE religious idea at the bottom of our civilization, says W. T. Harris, in the Atlantic Monthly, is the missionary idea. The lowest must be lifted up by the highest—lifted into self activity and full development of individuality. Any problem relating to a lower race must be discussed in the light of this religious principle.

CAN it be that Calvinism also, being so close to cleanliness, is next to godliness? For a mission teacher, who had lately entered the work in New Mexico, spoke to one of the older girls, in whom she was especially interested, on the subject of bathing. She was met with the immediate reply: "Oh, yes! no bathes. No a Presbyterian. No has to batho."

THE conception of mission work which confines it to evangelism, pure and simple, is very meagre. It rather includes the laying of the foundations and the erection of the superstructure of the whole kingdom of God. It not only means the saving of souls from destruction—it means their development into the image of Christ. —New York Observer.

REV. E. P. BAKER, of the Hawaiian Islands, says that although his country is the smallest of nations, with a population of only 90,000, it has more religions than any other, considering its size. In one town alone were a Catholic church and 4 Protestant churches, speaking as many languages. These held a sort of polyglot service a short time ago, in which there was prayer and discourse in 5 tongues.

A STRIKING remark was made by Dr. MacGregor in the General Assembly of the Church of Scotland. He read in a very respectable newspaper that the collection made for football alone in the country—tak-

ing all that was connected with it—amounted to £8,000,000 a year, while £1,500,000 was the total sum raised in Great Britain for foreign missions.

A MISSIONARY in Alaska saw a Bible tied at the top of a stick three feet long and placed near the sick bed of an old man. When asked the reason for this arrangement the man said, "I cannot read, but I know that the Word of my Lord is there, and I look to heaven and say, 'Father, that is your book. There is nobody to teach me to read. Very good; you help me.' Then my heart grows stronger and the bad goes away."

FAREWELLS to missionaries appear to be unprecedentedly and most encouragingly numerous this year. Take these as specimen cases, of which the notice came almost within the same week: The English Church Society leads with 165, of whom 38 go out for the first time. The Zenana Bible and Medical Mission took leave of 17; the American Baptist Missionary Union of 27—an instalment of the 70 gone or to go this year; the Canadian Baptists of 6; the American Board of 36; and the United Presbyterians of 5.

IN one of the stations in China two shoemakers worked together. The one was a superior workman, the other a good exhorter. The first agreed to do the work in the shop and let the other give up half his time to missionary toil, while he helped to sustain his family. One day's work a week from every one of the church members of America, estimating the wages at only \$1 per day, would give \$500,000,000 and support 1,000,000 missionaries, or one for every 1,000 persons in foreign lands. —Rev. A. B. Simpson.

MR. J. J. EDWARDS, in connection with his journey into the interior of Morocco, has met with a variety of incidents. A shereef, Manai El Hadj, hospitably entertained him; and on that occasion he had an interesting conversation with the Kadie i.e., Civil Judge—about the divinity of Christ. The Kadie, or Governor, was also present. The shereef went so far as to say that Christ was equal to Mohammed, and, if need be, he said a hundred thousand whom he could influence were ready to become Messiaheens—i.e., followers of Christ.

A WOMAN living near Oromiah forded a river partly covered with ice, time after time, with her child on her back, that she might hear the missionary preaching, in another village. An old evangelist has traveled thousands of miles through Turkey, Persia and the Caucasus. He is blind and very homely, and is accompanied by a friend who is deaf and has the use of only one eye. They travel in a humble manner, taking turns in riding their little donkey. Their only baggage is a covering for the night, and a portion of the Gospel in the raised alphabet.

AT a missionary meeting in Paris, a poor blind woman put 27 francs into the plate. "You cannot afford so much," said one. "Yes, sir, I can," she answered. On being pressed to explain, she said: "I am blind; and I said to my fellow straw-workers, 'How much money do you spend in the year for oil for your lamps when it is too dark to work nights?' They replied, 'Twenty-seven francs.' So," said the poor woman, "I found that I save so much in the year because I am blind, and do not need a lamp; and I give it to send light to the dark heathen lands."

TWENTY SIX years ago a Presbyterian clergyman of Nova Scotia, Rev. John Morton, in search of health visited the island of Trinidad, and, seeing the spiritual need of the coolies, persuaded his home church to support him there as a missionary. The coolies are Hindus, taken there by the government of Trinidad, and engaged for a term of five years to work on the sugar plantations. At the end of their period of engagement those who wish are taken back to India, though not a few prefer remaining and engaging in business in Trinidad. At present they number about eighty thousand.

A JAPANESE senator recently got hold of an exposition of part of the Bible. Read-

ing it attentively, he pronounced Christianity a fine thing in theory; but the question was, Would it work practically? Thinking about it, he became dissatisfied with his life, and while in this state took a trip from Okayama to Ozaka. On the same steamer was a Miss Barrows, and as he heard she was a Christian, he watched her. Her deportment so impressed him that, though not a word passed between them, he was convinced that Christianity was as good in practice as it was in theory; and on returning home he hunted up a missionary, made a public profession of faith, and has since been faithful in working for the salvation of others.

THE authorities who govern the Missionary Colleges of the Free Church, are very unlucky or very indiscreet. Mr. McOmish, one of the professors of the Wilson College, Bombay, addressed the Free Presbytery of Glasgow last week, and had a far from enviable task in answering the questions at the close of his address. These bore chiefly on the current report that a professed Roman Catholic has been appointed on the staff of the college. Mr. McOmish admitted the fact and gave explanations—viz., that the appointment was temporary; until a permanent teacher could be found to teach "some Latin and some Indian history." If it was only "some" that was required, surely the Protestant missionaries might have provided it temporarily amongst them. The Free Church is holding gallantly to its ideal of giving an all round higher education in which Christianity finds its proper place. Such mistakes as this, and others which could be named, are an altogether gratuitous addition to the burden which this ideal has to carry. —The Presbyterianian.

THE Missionary Re-union and Thanksgiving service of the Brooklyn Auxiliary of the Woman's Foreign Missionary Society, held on the evening of Thanksgiving Day, Nov. 23rd, in the Presbyterian church, was an unqualified success. The evening was cold and threatening, but in the church all was light and brightness. Supper was served in the basement on daintily laid tables, decorated with the emblems of Japan, Golden Chrysanthemums, alike pleasing to the eye and taste of the epicure. The platform meeting was intensely missionary in character and the interest fully sustained throughout. Rev. J. B. McLaren, pastor of the congregation, filled the duties of the chair in his happiest mood. Professor McLaren, of Knox college, the originator of the society, spoke of its encouragements and discouragements, its hopes fulfilled and hopes delayed, reviewed the work in India and China, and gave the audience a comprehensive outlook of the actual present situation and promising future of the Woman's Foreign Missionary Society. Rev. R. B. Smith, of Ashburn, was glad to meet the rev. professor who had been the controlling influence of his life, and uttered words of no uncertain sound on the great missionary interests of the Church. Wm. Smith, member for South Ontario, said that the great principles of Presbyterianism demanded the support of her work in the foreign field, and he had faith in the work already accomplished by the consecrated women of the Church, a work that would go on. Rev. T. W. Leggett came to the front with earnest eulogistic words of Christian greeting and full sympathy with missionary enterprises. The musical part of the programme was declared to be a most attractive part of the entertainment, composed of selections from the choir, duets by the Holiday Bros., and duets by Messrs. Burns and Henry, of Whitby. Elder Smith moved a most beautifully expressive vote of thanks to the speakers and helpers generally. Professor McLaren and Rev. R. B. Smith responded in graceful kindly words. The financial statement read by the chairman showed: Society subscriptions, \$53.35; collections at monthly meetings, \$11.56; table offerings, \$4; Total, \$108.91.

THE seventeenth annual report of the Woman's Foreign Missionary Society of the Presbyterian Church in Canada (eastern section), says the Presbyterian Witness, has been laid on our table. Its 35 closely print-

ed pages contain a clear and full statement of the work effected by an organization which, while comparatively young—being yet in its teens—has become a great power in the Church. Its object is to raise money for Foreign Mission purposes, to excite a deeper interest in the spread of the Gospel by diffusing missionary intelligence, and to train the young when at a susceptible age to work in the good cause. In constitution the society somewhat resembles our Church courts. The Synod is represented by the annual gathering attended by delegates from the Presbyterian Societies. The Presbyterian Society itself is formed of auxiliaries, usually congregational, within the bounds of Presbytery. A few auxiliaries have not yet erected themselves into a Presbyterian Society. Sixty-six Bands for Young People's work are reported with a total membership of 1538, and a revenue of \$1,203. The total amount raised by the Women's Society during the last year is \$6,839.75. The most of this would probably have been lost to the treasury of the Church had it not been for the Society's existence. Largely as this sum must aid the Church fund, the good imparted by the stimulus of work and by increased interest in the missionary enterprise is, if possible, a higher benefit. The report gives a complete list of auxiliaries and bands of work, office bearers, and amounts raised. The last annual meeting was held at Sydney and proved to be a successful gathering. The attendance was large, the various reports showed progress all along the line, and the members returned home fired with new zeal for the advancement of the Redeemer's Kingdom. Mrs. Dodge, the president, read an eloquent address which is published in full. A few points in this address claim special notice. The society wishes always to work in entire harmony with the Foreign Mission Board of the Church, handing over to it for appropriation all the funds that that may be raised. Promptly responding to the Board's request, the society has raised \$500 towards the liquidation of the Trinidad Mission debt. To afford more space for mission intelligence, the "Leaflet" has been enlarged from 8 to 16 pages, and is now issued under the name of the "Message." This little monthly publication is full of information concerning our mission fields, and it supplies a medium of communication among the various auxiliaries. We wish the W. F. M. Society the largest measure of success in all departments of work. We rejoice to know that the Church now, as well as the Church of old, has women who deem it a delight to "labour in the Gospel."

THE following letter has been received by the friends of Miss Melville, a young lady from Toronto, who, with Miss Johnson, of Brandon, sailed last spring for the West Central African Mission:—All the dear ones,—We have reached at last Benguela, the end of our sea voyage, and are on old Mother Earth again, for which we are not sorry, much as we enjoyed our voyage. We are all in the best of health. I was weighed the day before yesterday, and have gained ten pounds. We went on shore at Loanda about 11 a.m. to the Dutch House, where we secured two machillas (a sort of chair or rather lounge, with a cane bottom and walnut frame, over which was an awning and side curtains to protect one from the sun) these were carried by two natives. Miss Johnson and I took our seats for this our first trial of native travelling. We enjoyed it very much, as it was easy riding, but certainly odd. We went to visit Bishop Taylor's mission, finding them very glad to see us. They have a nice home made of sheet iron, with a stone foundation. The house has a large room in the centre, reaching from the front to the back, with three bedrooms on each side. The wall is only two-thirds of the way up, making it very cool, but not as private as one would wish. We had luncheon with Mr. Burton, and were there for prayers, and how we did enjoy meeting for worship with those who love the Lord. As they had an organ we also enjoyed some singing. There is a schoolroom below the house (not at all underground), but at present they have no day school, but hope soon to open one. There are four black children, not slaves, living in the house. These

were given to them. They are such nice children; one, a girl of twelve or thirteen, speaks English well, also Portuguese, and her native language. We then took a carriage, two horses, or rather two mules (one cannot walk on account of the heat, and it is not safe for fear of fever), to the British consul's, whom Mr. Saunders and Mr. Currie had seen the day before, when he invited us to tea with him. We enjoyed it very, very much; the butter was so sweet, the bread cut thin, not in chunks. The coloured servant who waited on the table was very polite; he wore a swallow-tailed coat and white shirt, and certainly looked very nice. We next went to visit the Catholic Hospital. It is a large building with long, large halls, and between each of the public wards is a garden opening into the halls. The gardens are beautiful, filled with flowers, palms, etc., so very fresh and nice. The wards were beautiful and clean, the private ones having iron bedsteads, with white cheesecloth draped all around as curtains to protect them from flies of various kinds; also marble-topped stands. The walls between these wards and the halls were only half-way up, making them very much cooler. The floors of the halls were of tiles, and as clean as could be. There are four or six large wards, and ten or twelve private ones. After this visit we returned to our boat. We arrived at Benguela, the desired port, on Monday morning, July 17, 1893, and we were again on Mother Earth, for which we were very thankful. That text was much in my mind, "Then are they glad because they be quiet, so he bringeth them into their desired haven," (margin revised) "haven of their desire." Pa. cvii. 30. We had a fine voyage, and yet were very glad to land. We came at once to the Dutch House, where we were to stay, as they were our agents. Now I hear you say, "What do you think of Benguela!" Well, first, as to sleeping room. It is a small one, made of mud, or rather bricks 18x19x3, made of mud and allowed to dry in the sun, then laid like bricks, using mud for mortar. The roof is of red tiles, with two or three niches left between the wall and the roof, I suppose to supply air. The windows are of a fair size, with no glass, but shutters, so that you have either to be in darkness or have a group of blacks 'watching' your every movement. When we first arrived Miss Johnson and I wished to prepare for breakfast, but there were six black boys looking in at us. There are six or seven slaves in the house, some of their nice boys. Just think, you can buy a boy nine or ten years old for fifteen dollars! They are sold up the coast for a good deal more. One thinks the slave trade is over, but now they have what is called contract labour. These poor things are brought from the interior and made to sign a contract that they will work for so many years for so much. This, for them, just means a cross on a white paper and no more. They are slaves taken up the coast and sold, never to return. Poor things, how much they need the love of Christ Jesus in their lives. The town of Benguela has about two hundred white and two thousand black inhabitants. The houses are much nicer than I thought they would be. The telegraph company have a very nice place, quite large, built of iron, with two stories, each with a verandah and green shades. There it was very cool and pleasant, and we would have liked so much to have been able to stay, but could not find accommodation. The manager is an Englishman, on whom we called yesterday. There is also a public garden, with a fine iron fence, beautiful palm trees and oleanders in full blossom. In the centre was a drinking fountain, at which a boy in grotesque dress was drinking. You will want to hear something of the dress. Well, it is grotesque to say the best of it. They seem to wear all the clothes they have as a piece tied round their waists, another round the shoulders. A good many do not have even these, but are bare to the waist. The men who carried me over to the telegraph company in the machilla had two skins tied round their waists. Hats are the exception, and boots more so. I did not tell you there was a railway here from Benguela to Catumbella, about fifteen miles. It is not a sixty mile express, but the people are proud of it here. There was a woman killed on it yesterday;

the body was taken and put under a tree, and there it had to remain until the judge came and allowed them to take it away. The body was wrapped in white cloth and placed in a hammock, then carried away, followed by several singing and chanting a sort of solo and chorus. How much they need the light of Jesus! The women on returning from their work sang, "We have worked hard, we are tired and weary." Pray for us and our work. Benguela, W.C.A., July 20, 1893.

"A New Sharp Threshing Instrument" in Central India.

SOME have questioned at my unreasonable zeal for the Missionary College at Ludore. I cannot put my own feelings toward that college plainer than by giving a verse that has been ringing in my heart while thinking about it. "Behold, I will make thee a new sharp threshing instrument having teeth; thou shalt thresh the mountains and beat them small, and make the hills as chaff."

That is what we want for the huge work committed to us in Central India—"a new sharp threshing instrument having teeth"—something that will make short work with the mountains of difficulty and do what is to be done with a glorious completeness. I did not seek the verse in connection with the college; it came to me. At first I did not welcome it. It looked too strong, I was afraid to take it. But now I welcome it. God can make of that college just such an instrument.

Change the figure, but keep the idea of the mighty gain of wisely arranged machinery over hand labour. We, as Canadian Presbyterians are responsible for the evangelization of 10,000,000 souls in Central India. That is a big field. It would not do to set it down as less than one of 10,000 acres—10,000 acres now "white to the harvest!"

A college thoroughly equipped and "meat for the Master's use" is a reaping machine. It multiplies the power of the missionary many fold. It is the very sort of machine Christ Himself arranged when He "saw the multitudes fainting and scattered abroad as sheep having no shepherd." First He prayed for labourers, then He gathered special disciples about Him, trained them by daily teaching and occasional direct missionary work, and, at the end of three years and a half, He turned out twelve graduates, filled with His own spirit; omnipotent in His name to do the work He gave them to do. Dr. Mackay, of Formosa, has caught the Master's idea, and has modelled his whole missionary work "after the pattern." Watching carefully the Lord's methods, let us rest content with nothing short of such a scientific machine powerfully equipped in Central India. All honour to the hand labourers and their necessary preparatory work, but God speed the reaping machine, and complete it quickly, take the bonds of debt off from it, give it a strong team to work it, and plenty of oil that it may run smoothly and well. Our part in the meantime is to complete that building.

Do you wonder, with such thoughts about the college, that whole-hearted haste seems necessary? ANNA ROSS.

Brucefield, Ont., Nov. 23rd, 1893.

ON the evening of Mr. McKenzie's induction, the Orangeville people gave him a most enthusiastic reception, when over 500 people sat down to a sumptuous supper. After supper addresses were delivered by Mr. H. Mack, their late pastor, Mr. Brown, Methodist, and Perry, Baptist, of the town, and Mr. McKenzie. We wish the pastor and people of St. Andrew's church, Orangeville, long and unmingled prosperity.

A LARGE and suitable furnace has just been placed in the manse, Gananoque, which will prove no doubt a great comfort to the occupants. This has been done by the liberality of the Ladies' Aid of the congregation, a society which by its labours and constitutions, through several years has done much to assist the congregation in its various undertakings, and has illustrated what can be done by a band of ladies working quietly but persistently to promote the interests of the church to which they belong.

Church News.

Canada.

Rev. Mr. *Edzie* will be inducted into charge of Point Edward on 12th Dec., at 2 p.m.

The Young People's Society, of St. Andrew's church, Gananoque, held an enjoyable social meeting at the residence of Mayor Byers.

The Sabbath School convention held in Deseronto under the auspices of District No. 2, Eastern Ontario, passed off admirably and much good is expected from the meetings.

On Thursday, 23rd ult., Thanksgiving services were held at Winchester, Ont. In the morning Rev. Donald Stewart, of Dunbar, delivered an appropriate and impressive discourse based upon Micah ii. 10. The collection amounted to over \$70, which will be distributed among the following schemes of the Church, viz: French Evangelization, Queen's and Manitoba Colleges. In the evening the *Willing Workers* gave a social and entertainment in aid of the building fund of the new church. A very large audience assembled. The pastor in a few well chosen remarks called Dr. McLaughlin to the chair. Inspiring and stirring addresses were given by Revs. Stewart, of Dunbar; Glegg, of Morewood, and Huxtable, of Winchester. Rev. Mr. Connery, pastor of the church, gave several readings and recitations. The proceeds of the evening amounted to \$11. Since Mr. Connery's settlement at Winchester a few months ago, the church has become overcrowded at all the services. Encouraged by this success the congregation have secured a lot in a central position in the town, and in the spring intend to expend \$10,000 in a new church.

The Stewarton Presbyterians may well feel proud of their church which, as enlarged, was so appropriately opened by Rev. J. J. Macdonnell, B.D., of Toronto, on Sunday, the 20th November, 1893. As had been aptly said the church is larger, prettier, better than ever, probably the finest suburban ecclesiastical edifice in the district and stands a monument to the zeal, courage, and generosity of its members. The history of Stewarton church is short but eventful. On the 9th November, 1890, regular Sabbath services were established in a school-room, capable of holding about 60 persons, and under the supervision of the interim session appointed by the Presbytery of Ottawa. Subsequently ground was purchased in Argyle avenue, and thereon was erected a neat brick building, seated for 350 persons, and which was dedicated to the worship of Almighty God in July, 1891. On the 25th January, 1891, the first communicants, numbering 26, sat down at the table of their Lord. Now the communion roll shows an active membership of 155 exclusive of those who have withdrawn through leaving Ottawa. In June 1891, immediately after graduating, the Rev. R. E. Knowles, B.A., son of Rev. Robert Knowles, of Pembroke, an old and much respected minister, was ordained and inducted pastor. To his earnestness in the presentation of the story of redeeming love, and his ability as a preacher is largely due the increase of the congregation. The members of session as at present constituted, in addition to the minister, are Messrs. D. B. MacTavish, Q.C., W. W. Stephen, and J. B. Halbert, while Messrs. James Skead and J. S. Durn are the energetic Secretary and Treasurer, respectively, of the Board of Managers. There are several organizations in connection with the church, perhaps the most prominent being the Ladies' Aid Society and Young People's Association. Early in 1893, the session knowing that the demand for pews considerably exceeded what was at its disposal asked for increased accommodation. The managers at once took the necessary action resulting in the present church comfortably seated to hold between 600 and 700. As intimated, the formal re-opening took place on the 20th November, the session being very fortunate in obtaining the services of one so widely known for his pulpit eloquence and his enthusiasm in the work of Him whose minister he is. In the forenoon, Mr. Macdonnell, assisted in the services by the pastor

and his father, preached on "Christ's gifts to the Church," and from Ephesians iv. 11 and 13, drew a number of inspiring and pertinent lessons. At the evening service, he discoursed from Philippians iii. 19, 20, showing how Christians should live in this world to fit them for their heritage as citizens of heaven. It is needless to say both sermons were worthy the man and the occasion, and were listened to with rapt attention by the large congregation. Amongst those present in the morning, were Their Excellencies the Governor General and the Countess of Aberdeen, with members of their family and suite. The church was filled to its utmost capacity. In the evening hundreds could not gain admittance and many had to stand during the entire service. Those who had the privilege of being present will long remember the day. Let us hope the Gospel message so earnestly given and so eloquently proclaimed may bring forth much fruit in the upbuilding of Christian character and to the glory of Him who is King and Head of the church.

Rev. Dr. Laing's Jubilee.

Not to many ministers of the Gospel, says the Banner of the 9th ult., is it given to sustain twenty years of uninterrupted and cordial relations with one congregation, each year but welding additional ties of friendship and regard between pastor and people, as it has been to Rev. John Laing, D.D., of Knox church, Dundas. Sabbath last was the twentieth anniversary of his induction to Knox church, and to commemorate the occasion, Rev. McMullen, of Woodstock, a life long friend, was present and occupied the pulpit morning and evening. At these sermons Dr. Laing gave a synopsis of the work of the congregation during the past two decades, and of the progress made. The comparisons were most gratifying and showed great strides yearly, materially and spiritually. On Monday evening a general invitation was given to the congregations of the several denominations in town to be present at Knox church and partake of the doctor's hospitality, and the invitation was most heartily accepted. Tea was served in the basement, and after an hour or two spent socially, an adjournment was made upstairs to listen to a programme of music, interspersed with speeches. Letters and telegrams of regret at being unable to be present were received from Rev. Dr. Cochrane, Brantford; Rev. E. A. Irving, John Bertram, Mayor McKechnie, James More and Samuel Greay, Hamilton. Dr. Laing's address dealt much with the statistics of the church from the time he was inducted to his charge here on Nov. 5th, 1873, to the present day. Rev. Dr. McMullen spoke about his long friendship with Dr. Laing, and recalled many reminiscences of their experiences as they grew into manhood. He said that Dr. Laing had been cut out for a professorship, and would assuredly have been appointed one had he not accepted a call to Scarborough. But then Dr. Laing remarks that if he had become a professor and had he not taken the open air incidental to a country parish, he would have been dead ten years ago. Short speeches, congratulatory of the eminent service of the doctor to Knox church, and the Church at large, were made by Rev. Dr. H. Fletcher, of McNab street church, Hamilton; Rev. John Kay, Methodist church, Dundas; Thomas Bain, M.P., and Geo. F. Burrows. Music was given by the choir under the leadership of W. More, and was an enjoyable feature of the evening. Very few of Dr. Laing's many friends and admirers in the town were absent from the reunion, and these present evinced as much pleasure in congratulating the doctor on having completed two decades of the ministry in Dundas as he did in having so many kind faces about him enjoying his hospitality. May he be spared many years more to continue in Knox church was the hope of all. The children of the Sabbath school were entertained on Tuesday evening. Some of the statistics of the school work will be interesting. During 20 years the school has collected for all purposes \$1,531, rising from \$47 to \$218 yearly. For missions the amount is \$760, begun in 1877, and rising

from \$7 to \$130, the best year being \$162. There has been an increase in the roll from 110 to 221, with an average attendance of 133. There have been three superintendents, twenty secretaries and librarians, and thirty six male and fifty-nine lady teachers. Two scholars have entered the ministry, Rev. W. J. Clark and Rev. Charles Herald, and there are now three graduates at college studying to enter the Church.

Presbytery of Montreal.

The Presbytery of Montreal met in the Presbyterian College, on Thursday, the 30th day of November, at 10 a.m., and sustained a call from Russelltown and Covey Hill, to Rev. J. W. McLeod, St. Luke's, South Finch, in the Presbytery of Glengarry.

Presbytery of Paris.

A SPECIAL meeting of the Presbytery was held in Paris on the 28th Nov. Rev. R. G. Sinclair presiding as Moderator. A call to Mr. J. S. Hardie, of Ayr, from Petrolia, in Sarnia Presbytery, was considered, and representatives of Sarnia Presbytery, and both congregations having been heard, a strong deputation from Ayr, testifying the earnest desire of the congregation to retain Mr. Hardie, the translation was refused. A call from St. Andrew's church, Windsor, in Chatham Presbytery, was then dealt with, said call being addressed to Mr. J. C. Tolmie, B.A., of First church, Brantford. Parties were heard, including Rev. W. M. Fleming, for Chatham Presbytery, and Messrs. Bartlett and McGregor, M.P., for the congregation of Windsor, and a strong deputation from First church, Brantford, opposing the translation. After deliberation the translation was granted, the Presbytery expressing regret at parting with Mr. Tolmie, and extending sympathy to First church, Brantford. The Moderator of Presbytery was appointed to declare the pulpit of First church vacant and act as moderator of session during the vacancy. A committee was appointed to prepare a suitable minute on the death of the late Mr. D. M. Beattie, R.D., minister in East Oxford and Blenheim, expressive of the Presbytery's affection for their departed brother, and sympathy for his widow and children. Next meeting is to be held in Paris, Feb. 8th, at 10 a.m., being date and place of the W. F. M. S. annual meeting.—W. T. McMULLEN, Clerk.

Presbytery of Huron.

This Presbytery met in Brucefield on the 14th November. The treasurer's book was audited and attested. Messrs. Stuart and Shaw were appointed to address the meeting of the Woman's Foreign Mission Society in January. A committee was appointed consisting of Messrs. Martin, Musgrave, Fletcher, Dr. McDonald, ministers, and McLaren, Aikenhead and Mellis, elders, to consider the action of the Assembly's sub-committee in refusing to grant the supplement hitherto given to Bayfield and Bethany, and that asked for Leeburn and Union church, Goderich township. A call was sustained in favour of Rev. George McLennan, from Bayfield and Bethany, and conditional arrangements made for his induction. Questions were drafted and approved of, to be submitted to, our Christian Endeavour Societies. Committees were appointed to consider the reports of Assembly and report at next meeting. The following deliverance being submitted by Mr. Acherson in re the decease of the late Mr. Simpson, was adopted. "The Presbytery of Huron, in session assembled, would recognize the hand of the Lord in calling from their midst their brother, Rev. J. H. Simpson, pastor of the congregation of Union church, Brucefield. The Lord gave and the Lord hath taken away, blessed be the name of the Lord. Our brother has been summoned early in life to rest from his labours, and entered upon his reward. The Lord gave to him gifts of a high order, which were faithfully used in seeking to advance His kingdom among men; and now that he has been called home the Presbytery

expresses its sorrow in parting with a brother so genial, so kind and so diligent in every good work. The Presbytery would also convey to Mrs. Simpson and children their deep sympathy in their sore affliction, and pray that the God of all grace and of all comfort, may support and sustain them in their night of weeping, and supply all their need according to His riches in glory. The Presbytery also expresses its deep sympathy with the session and congregation in the loss they have sustained by the removal of a pastor so dearly beloved, whose services were so highly appreciated by them, and so richly owned by the Master; and it is our earnest prayer that the Lord will continue to bestow His blessing upon the seed sown, so that there may be an abundant harvest to the honour and glory of His name. On motion of Mr. Hamilton the following deliverance was adopted on the Plebiscite question: "That inasmuch as by the order of the Ontario Legislature the electors of the Province will have, on the 1st day of Jan. next, an opportunity of voting for the prohibition of the liquor traffic—this Presbytery would therefore repeat the deliverances of the Supreme Court of our Church, that the general traffic in intoxicating liquors is contrary to the Word and to the spirit of the Christian religion, and that it ought not to be legalized by the votes of a Christian people. The Presbytery would express the earnest hope that our people will be found unanimously opposed to this great evil, and urges ministers and officers-bearers to bring this important subject properly before the people." The pulpit of Union church is to be declared vacant by Mr. Shaw, and Mr. Stewart is to be moderator of session. Mr. J. S. Henderson gave notice that he would move at next meeting that the system of billeting be discontinued. The next meeting is to be held in Clinton on the 16th of January next.—A. McLEAN, Clerk.

Presbytery of Hamilton.

The Presbytery met on Nov. 21. The Presbytery expressed their thankfulness that Dr. Laidlaw and Mr. Day were now able to resume their pastoral work. Mr. Davis, of International Bridge, was given the position of catechist and cited to the General Assembly Home Missions Committee a motion to make to make the basis of assessment for the Presbytery, Synod and Assembly funds the ordinary revenue of each congregation was laid on the table until the motion now before the Assembly be disposed of. A call from Black Heath, etc., to Rev. D. B. Marsh, was sustained; also, a call to Rev. J. H. Courtenay, from International Bridge and Fort Erie. A motion was adopted and ordered to be read in all the churches, expressing the desire and expectations of the Presbytery that all members and adherents of the Church should to what in them lies to secure a decided majority in favour of prohibition at the approaching plebiscite. The resignation of his charge at Grimsby by Rev. J. G. Murray, owing to failing health, was laid on the table, and the congregation will be cited for their interest.

Presbytery of Guelph

MET in St. Andrews Church, Guelph, on Nov. 21st, Rev. Mr. Norris, moderator. Considerable time was devoted to the subject of temperance in connection with the plebiscite vote on the 1st January next. A motion by Dr. Jackson and an amendment by Dr. Dickson were fully discussed. Ultimately it was on motion of Dr. Torrance, seconded by Mr. Armstrong, to recommend that ministers call the attention of their people to the following clause adopted by the General Assembly at Brantford when disposing of the report of its committee on that subject, "That inasmuch as the electors of Ontario and Prince Edward Island are soon to be called upon to vote upon the question of the prohibition of the liquor traffic, this Assembly, without expressing any opinion as to the wisdom of the plebiscite in this connection, urges all the members and adherents of the Presbyterian Church who are qualified to cast their

votes for prohibition, and together with all other friends of temperance, to use all proper means to secure the largest possible majority in favor of that measure." The reports on the relations of Colleges to the Church, on the enlargement of the powers possessed by Synods, and on the representation of sessions of mission stations in the higher courts were approved. The committee could only report progress on the Draft Book of Praise, and asked an extension of time. It was urged upon the members carefully and individually to look into the changes proposed, so as to be able to give an intelligent vote when the report comes up for disposal. A great many items of routine were disposed of.

Indore Missionary College Fund.

RECEIVED additional up to Nov. 30th, from—

Mrs. Miller, Kippen.....	\$ 5 00
Miss McDonald, Kippen.....	1 00
Miss McLean, Kippen.....	1 00
Miss Jonnie Demeau, Blyth.....	2 00
Miss E. Beckett, Peterboro'.....	2 00
Mr. W. McMillan, Brucefield.....	1 00
A Friend, Whitby.....	10 00
Total now in hand,	\$79.43.

ANNA ROSS, Brucefield, Ont.

Correspondence.

Manitoba College.

Editor PRESBYTERIAN REVIEW:

SIR,—As the time is now close at hand, when according to the appointment of the General Assembly the annual collection is to be taken up on behalf of Manitoba College, or where appropriations will be made to it in common with other schemes, in cases where this mode of aiding the institution is regarded as preferable to that of a public collection, I may perhaps be permitted to submit a brief statement regarding the college to your readers.

The college, as must be now generally known, has both a winter session extending from September 1st to May 24th, for students in Arts, and a summer session from April 1st to August 31st, for students in Theology. There were twenty-seven students in attendance last summer, the first year of the summer session. The Arts department is now in session and is attended by one hundred and forty students. The staff at present engaged consists of four professors, two lecturers or tutors, who give their whole time to the work and a seventh person, a graduate of the college, who gives only a portion of his time.

The ordinary expenses of the college amounted last year to a little under \$12,000, this is exclusive, of course, of the contributions to the Building Fund and of the cost of the boarding department, for the latter of which a full equivalent is paid by the students in the residence. Of this amount (\$12,000), \$5,000, the salary of the Principal, is contributed by Manitoba, the North-West Territories, and British Columbia; over \$2,500 is derived from students' fees, a little over \$2,000 from investments and from grants made with great and thoughtful regularity by Churches in Scotland and Ireland. The balance, \$4,100, is what was contributed last year by congregations in Ontario, Quebec, and the Maritime Provinces. Considering that several congregations in Montreal and Toronto are in the habit of giving \$100 each, and some indeed occasionally more than this amount, this result of the annual collections and appropriations, while very helpful and, in fact, for the present absolutely necessary, is scarcely what might be expected from so large a constituency, and, indeed, would be increased by a fourth if only a small sum were given by all or most of the non-contributing congregations.

The need of some such explanatory statement as the present is rendered more urgent by the institution of the summer session. The board of the college in agreeing to it, stipulated expressly for a commensurate addition to the annual income, and indeed without any such stipulation, it is not to be thought that

the General Assembly would expect this, the youngest and weakest of the colleges, to face the increased expense of a second session without securing to it some additional income. It is not easy at this stage to say exactly what additional expense the summer session will occasion. It will probably vary a good deal from year to year. Through the considerate kindness of the professors and the lecturer, who came to the assistance of Professor Baird and myself, and through the hospitality of some members of the board in Winnipeg, the direct outlay will this year not be more than a few hundred dollars. To this, however, has to be added the running expenses of the institution for the additional months, and, most serious of all, the expense connected with providing and paying for the teaching in the Arts course hitherto given by the professors of Theology, during the period in the winter session that these professors may be absent. As, health permitting, I do not myself intend to be away any part of this session, and as Professor Baird also is still at work, the cost of securing additional teaching in the absence of either of us, will for the present year not perhaps be more than \$300. Taking everything into account I reckon that the additional expense entailed by the summer session will for the current year run from \$300 to \$1,000. Manitoba and the Northwest ought to be responsible for a portion of this. The rest, say \$500, should be supplied by the congregations in the east, and as the result mainly of the collection now to be taken up or appropriations to be made. An aggregate of \$5,000, instead of the \$4,200 given last year, would pay the salaries of Professors Bryce and Hart, who were appointed by the two branches of the Church previous to the union, and leave \$500 to help to meet the expense of the summer session.

The close connection of this college with the supply of laborers for the great mission field to the west, and with its economical working, will not be lost sight of by those asked to contribute towards its maintenance. Between a half and two-thirds of the sum contributed last year by the eastern portion of the Church to this institution, was saved to the Home Mission Fund, as travelling expenses, which would have been required to bring the same number of laborers from eastern colleges, even if these could have supplied them. This is irrespective of what the College is doing to give a Christian direction to the higher education of this portion of the Dominion.

The enlargement of the college and the improvements connected therewith, may now be said to be completed, or all but completed. The board has been successful in keeping the entire cost down to \$43,000, or a very little over. To meet this, \$39,000 have now been subscribed. The canvass is being prosecuted in Winnipeg, and at other points, and though the season is very far indeed from being a favourable one, there is reason to hope that the entire sum may be covered before a great while. I shall be thankful to hear from any whose circumstances would enable them to assist in this matter.

I trust I may be forgiven for intruding this lengthened statement on the attention of your readers. I have frequently refrained from writing similar statements, because I am unwilling to press the claims of this institution in any such way as to interfere with the Church's support of the Home Mission and the Augmentation Schemes. I see enough in my occasional visits to the more sparsely settled portions of our western country, to force on me the conclusion that the liberal support of these schemes is of the very first importance. I do not hesitate to say that the Church could better afford to have this college closed (and the remark might not apply to it alone) than either have extensive fields unoccupied for want of means, or subject its missionaries to greater hardships than some of them are now enduring. But if the Gospel is as dear to us all as it should be, the means will be forthcoming, both for Home Missions and colleges, and for the great and urgent work of heathen missions as well.

I cannot close this letter without expressing my personal thanks to the many in all parts of the Dominion who have given generous assistance to this institution during the last ten years.

JOHN M. KING.

The Church Abroad.

SCOTLAND. RESPONDING to complaints of the Synod of Lothian and Tweeddale being kept waiting while their committees were examining the Presbytery records, Rev. Dr. Sprott deprecated interference with the practice, which was the last relic of synodical supervision. The Synod was addressed by Rev. C. W. Gordon, of Banff, Canada, on the work of the Presbyterian Church in the North-west. Since 1884 the self-supporting congregations had increased from 174 to forty-nine, the preaching points from 254 to 712, and the communicants from 3,783 to 15,001. He also addressed Edinburgh U. P. Presbytery.

DR. DAVIDSON is delivering in Aberdeen University the second series of his Burnett lectures on the philosophy of theism.

GLASGOW Free Church Presbytery have unanimously adopted the proposed act on the chair of evangelistic theology.

By the will of the late Mr D. F. Outram £1,000 has been left to each of the Free Church sessions of Kelvin-side and Danoon.

EDINBURGH U. P. Presbytery have resolved to enforce the rule of Synod which prohibits the use of notes by students when delivering their discourses before the Presbytery.

GLASGOW Town Council have declined to comply with the Presbytery's demand for a new church for St. Enoch's congregation on a new site.

REV. G. S. MUIR, of Slateford, has given notice of a motion in Edinburgh U. P. Presbytery calling on the Government for penal legislation to deal with the cantonments system in India.

The signature of the call from Gairloch to Rev. D. Matheson by 520 persons—140 more than in the case of the call of last summer—is regarded as indicative of the failure of the secession movement in Ross-shire.

DUNDEE Free Church Presbytery have resolved to ask the magistrates to arrange for the closing of the public houses on New Year's Day. Rev. D. M. Ross has seen an improvement in the city of late, but finds much yet to be done to put down our worse than heathen drinking customs.

In his introductory lecture to the class of evangelistic theology in the New College, Edinburgh, Rev. Dr. J. H. Wilson contrasted the process of evangelising the world by the Roman Catholic and Protestant Churches, showing how the former was advantaged by the lack of divisions.

ENGLAND. At the request of Rev. A. Halliday Douglas and his session, the Presbytery of London, north, consented that the church at Cambridge should be named "St. Columba's," after the famous missionary of Iona, who did so much to evangelise England. Mr. Douglas said that the name of this great Presbyterian Abbot would be useful in recalling historical facts which ran counter to Episcopal ideas of apostolic succession. The same Presbytery resolved that the "testing committee" for the admission of students should consist of three ministers and two elders, and that the power of rejecting unsuitable applicants should be lodged in the College Committee, and not in the Board of Examination. It was agreed also that the proposed power of stopping a student's course at the end of his first year should be vested in the College Committee.

REV. J. MACMURTRY, B. D., has been elected Moderator of the Liverpool Presbytery.

REV. PRINCIPAL DYKE'S motion for closer relations between the English Presbyterian Church and the Church of Scotland is likely to meet with strenuous opposition in the Committee on Intercourse with other churches and in the Synod, by which body its defeat is predicted.

It is not generally known that the late Sir S. A. Blackwood, K. C. B., although not himself a Presbyterian, was an admirer of that form of church government, and the founder of Streatham Presbyterian Church, some twenty years ago. Sir Arthur continued to take a deep and practical interest

in the welfare of the congregation up to his death. The South London Presbytery, gratefully recalling "this signal proof of confidence in the spirit and methods of English Presbyterianism by one whose ideals in such matters were so high and spiritual," has adopted a memorial minute, regretting his removal, and reverently commending his sorrowing widow and children to the God of all grace.

IRELAND. Rev. W. J. McCaughan, the eloquent and popular minister of Mountpottinger, and his wife received a cordial and friendly welcome from the congregation on their return from a holiday in America. The condition of Mountpottinger congregation is the best tribute to Mr. McCaughan's work and worth.

REV. JAMES McFEETERS has received an address and valuable presentation from the congregation of Brigh on the occasion of his resignation. Mr. McFeeters has been for some time minister of the congregation, and valuable testimony has been borne to his ability and worth. He is entering upon work in another sphere.

UNDER the auspices of the Students Missionary Association of the Assembly's College, a very interesting meeting was recently held at which addresses were given by Mr. T. E. Alvarez, B. A., of Oxford, and Mr. Donald Fraser of the Students' Volunteer Missionary Union. Both gentlemen spoke strongly of the necessity for greater vigour in missionary enterprise, and appealed to young men to throw themselves into the work.

WALES. At the monthly meeting of the Carnarvonshire Calvinistic Methodist Association at Byrnrodyn, under the chairmanship of the Rev. John Jones, Bethesda, the details of the third jubilee of the denomination, which will shortly be celebrated, were discussed; addresses were delivered by the Rev. J. Puleston Jones, B. A., and others. It was arranged that the next meeting should be held at Twigwyn Chapel, Upper Bangor, and that a jubilee service should be celebrated at the Tabernacle Chapel in the same town.

MEETINGS were held on November 8th, 9th and 10th, at the English churches of Bangor, Holyhead, Measi Bridge, and Llandudno, to celebrate the third jubilee of the Connexion, when addresses were delivered by the Rev. Joseph Evans, Denbigh, and John Edwards, Cowlyn Bay.

THE Birmingham Weekly Mercury publishes a character-sketch of late Rev. John Hughes, D. D., of Carnarvon, from the pen of the Rev. T. Chas. Williams, Gwalchmai. The article deals mainly with the facts of the doctor's life and some aspects of his theology and preaching. Mr. Williams takes Dr. Hughes to be one of the most theological minds Wales has had. Though modern in many of his ideas, he was a preacher of the old school, and in that respect the last but one of the "Barons."

AUSTRALIA. THE Ministerial Association met at the Glebe on Oct. 17. Present: Rev.

Dr. Kinross, Dr. Bruce, H. Macready, W. M. Dill-Macky, A. Mackay, T. W. Dunn, W. S. Frackelton, A. Miller, J. Walker, W. J. Cuthbert, W. Burnett, T. E. Clouston. Tea was provided for the ministers and the office-bearers of the congregation and their wives, by the Dorcas Society. After tea a public meeting was held, Mr. Clouston in the chair. The first address was given by the Rev. W. M. Dill Macky on "The Relation of our Church to the charitable organizations of our city." He named four charities which the church ought to take notice of (1) The Aborigines Protection Association; (2) The Night Refuge; (3) The City Mission; and (4) The Rescue Work Society. Mr. Macky said he hoped in future the papers prepared by the ministers would be read in the public meeting and discussed, instead of in the conference of the ministers only. In place of Rev. G. Grubb, who was not present owing to some unforeseen occurrence, Rev. T. W. Dunn gave an address, at very short notice, on "Christain Love," founding his remarks on Xavier's beautiful hymn

"Jesus, I Love Thee," which had just been sung. He pointed out that Christian Love must be practical, not sentimental, and that the test of true Love was giving, although not necessarily the giving of money. Rev. A. Miller gave an address on the "Great Example." The unselfishness of Christ is our pattern. The great mission of Christianity was to get people to think of others. The Glebe congregation was glad to entertain the Ministers' Association and will welcome them again. There were about 60 present at tea and about 160 in the church.

UNITED STATES. REV. DR. CHARLES J. YOUNG was installed in the evening of Nov. 16,

as pastor of the Church of the Puritans, in Harlem. The service, which was attended by a large audience of the members of the church and friends from sister churches, was presided over by the Moderator of the New York Presbytery, Rev. Dr. H. Duffield, who also put the constitutional questions to pastor and people. The sermon was preached by Rev. Dr. Theodore L. Cuyler, an intimate friend of the new pastor, who was nurtured in religious life under Dr. Cuyler's ministry and entered the ministry under his direction. Rev. Francis H. Marling, who has acted as moderator of the session since Rev. Dr. E. L. Clark resigned the pastorate of the church, delivered a very impressive and appropriate charge to the people, and Rev. Dr. J. S. Ramsay, of Harlem, gave the charge to the pastor. The Church of the Puritans was organized in the spring of 1872. It was the second Presbyterian church in Harlem, the first being the Harlem Presbyterian church in One hundred and twenty-fifth street. Rev. Dr. Edward L. Clark, who until last spring was the pastor of the Church, resigned both from the pastorate of the church and from the Presbytery, and later became pastor of the Central Congregational church, Boston, Mass.

THE Musconetcong Valley church, Presbytery of Newton, N. J., has extended a call to Rev. James B. Ulzberger, of Honey Brook, Pa.

There are twenty Lutheran theological seminaries in America, representing \$1,297,800 in property and endowment, and attended by 598 students.

REV. DR. SEXTON is in Ripley, O., preaching and lecturing. His services are intensely interesting, and are drawing the intelligent and cultured. His discourses evidence rare ability and wide research and are extending a healthy influence all around. He is majestic in his delivery and lofty in his conceptions and presses home his conclusions with irresistible power.

REV. WM. BLACKWOOD, D. D., pastor emeritus of the 9th Street church, Philadelphia, died November 13. He was born in Dromorara parish, Ireland, in 1801, and his first pastorate was at Holywood. He came to Philadelphia and was installed as pastor of the 9th Street church in 1850 and in 1890 was made pastor emeritus. He used Rouse's Version of the Psalms during his ministry to the congregation.

The Wines of Scripture.

BY REV. ROBERT WALLACE.

III.

HERODOTUS says the Egyptian priests were allowed to drink wine from the vine, which is defined to be "only the fresh juice from the grape," such as Joseph gave to Pharaoh. Captain Charles Stewart, who was long in the east, says that the unfermented juice of the grape and palm wine are delightful beverages, much used in India, Persia, Palestine and adjacent countries at the present day. Yet, in the face of all this evidence, that there was unfermented wine in use, both amongst the Jews and other nations, several in Canada assert that they know more about wine than Kitto, Dr. Arnot, Dr. F. R. Leo, Dr. Robertson, Plato, Pliny, Josephus, and all the leading writers, ancient and modern, and affirm that all the wine was fermented. They ridicule the idea of consulting the Rabbi. Surely they know the meaning of their own Hebrew ten times better than these conceited

moderns in Canada, and the customs of their country also. They also call it wine under all forms used, and even after it has been boiled down to one-third, or to a syrup if you so choose to call it.

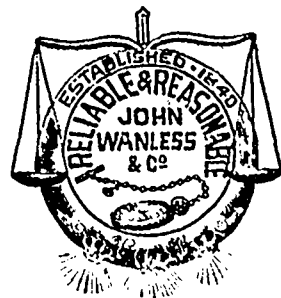
How was this un-intoxicating wine prepared? Pliny, Plutarch and others tell us that it was common to boil this wine down to about one-third of the quantity to prevent fermentation, and this they kept in stone jars and diluted with water when they used it. This is confirmed by John Captain Treal and Henry Holmes, missionary to Constantinople. John says, "Boiled wine is preserved in skins for any length of time." Smith in his Bible dictionary says, "Sometimes it (*i.e.* wine) was preserved in its unfermented state, and drank as milk." Dr. F. R. Lees, the greatest authority on wines, shows in Kitto's Cyclopedia that the term syrup is derived from an oriental term for wine, which in Prov. ix. 25 refers to a boiled wine or syrup, the thickness of which rendered it necessary to mingle water with it previous to drinking. He adds that the Mishna, the greatest Jewish authority, states that the boiling improves it, and Wisdom is aptly represented as "mingling her wine" because such was the richest and best wine; and yet it was neither fermented nor intoxicating. Dr. Lees has shown that the term Sobbia is applied only to boiled wine (Isa. i. 22; Hosea iv. 18; Nahum i. 10), and that the increase of the strength of wine by stimulating or strengthening ingredients called down severe reprobation from God (Prov. xxiii. 31; xxix. 35; Isa. v. 11, 12). He states that the choice wine of Hebron was thus boiled to a syrup until it appeared like honey, and is thus extensively used by the modern Turks about Aleppo even as it was in the marts of Tyre in the time of Ezekiel (xxvii. 18).

Eshkha denotes boiled or cooked wine, grape or raisin cake according to the best authorities (Pococke Gopenius, etc.) though rendered in II. Samuel vi. 11; I. Chron. i. 63; "a flagon of wine," though more correctly in the revised version "a cake of raisins." Anthon, Potter and Smith in their dictionaries, and Sir William Dawson, of Montreal, all agree that sweet un-intoxicating wine was boiled down to a third or less and dissolved with water when used. And many of the Rabbis tell us that either the fresh juice of the grape or boiled grape syrup diluted with water and therefore unfermented wine, was only used by the Jews at the Passover in ancient times, and even at the present day. This was doubtless the kind of wine the people of Israel were allowed by Moses to provide when they went to the sacred feasts (Deut. xiv. 26), and also the kind of wine that Nehemiah purchased for the people of Jerusalem. This un-diluted grape-wine, "the fruit of the vine," as our Lord called it (Matt. xxvi. 29), and that only was used at the Lord's Supper by our Lord and His Apostles, for it was the wine used by the Jews at the Passover. Cavo in his "Primitive Christianity" says that the early Christians diluted wine with water just as the Jews had ever done. The Jews of Russia, Poland, etc., when they cannot obtain unfermented wine they dilute raisins or dried grapes in water and express the juice out of them, and this they use at the Passover. This is the almost universal testimony of Jewish Rabbis that both in ancient and modern times fermented wine was not used at the Passover, and therefore certainly not at the Lord's Supper. Miss West, of the American Board in Turkey, in her "Romance of Missions," says that in the Syrian church, "the oldest in the world," fermented wine is not used at the Communion. When the fresh juice of the grape cannot be obtained, raisins are soaked and the juice expressed for the purpose. (Temperance Bible Commentary, page 481). Fermentation is putrefaction. Leibig, the great chemist, declares that it changes the character and quality of the wine so that it ceases to be the good creature of God that it was in its natural state. Fermented wine is no more the good creature of God than miasma or putrid meat, and this was always the case, notwithstanding the sneers of conceited Canadians. Besides, our Lord called it the "fruit of the vine," a term properly applied to fresh grape juice. Should not Christians then use only unfermented wine at the Lord's Supper, more especially as reformed

drunkards are in danger of falling again by taking unfermented wine at the holy ordinance? There is no doubt that the unfermented wine now used by many churches is similar to the wine used by our Lord and his apostles. Yet because it does not help the sinner's liquor traffic it is sneered at and misrepresented. I have used it in my congregation, West church, Toronto, for many years, and know that it is utterly false what is said about it, that it is nauseous stuff which nobody could suppose was like that used by our Lord and his Apostles. This is utterly untrue, and it is the only kind of wine that Christians ought to use who have any regard for our Lord and His practice. Some years ago Dr. Youmans, of St. Catharines, said that he had in his cellar unfermented wine made after a receipt written by Pliny 1,800 years ago. He says it is not "insipid," "does not clog," "it is not distressing to the stomach," as some affirm of such wine, but like the wine of which Pliny, Plutarch and other ancient authorities speak, is mild, salubrious and wholesome, and that unfermented wine properly made is far more delicious and wholesome than a yalcoholic wine of the market. Such, then, was the unfermented wine used by our Lord, the same as that which was always and only used by the Jews at the Passover. We are not surprised at the opposition to these views by those engaged in the liquor traffic and those interested in upholding the devil's kingdom. But what shall we say of the conceit and presumption of some Christian ministers in Canada, who, in direct opposition to all the leading authorities, both Jewish and gentile, both ancient and modern, declare that there were not two kinds of wine referred to in Scripture, and that the wine used at the Passover and at the Lord's Supper was fermented wine. They sneer at unfermented wine as syrup, and declare that they set aside our Lord's appointment who use it at the Lord's Supper, just as if the Jewish writers had not known their own language and customs, when they describe wine in all the forms we have mentioned as "wine" still! Though the Jews did not know about Leibig, they did know how to prevent the fermentation of wine in order to prevent intoxication, as several of their best writers tell us. As to the converts getting drunk at the Lord's Supper: at Corinth (1 Cor. x. 11), this arose from their being accustomed as heathen to the use of intoxicants at their oligious festivals, and hence drunkenness was their besetting sin for a time after they professed Christianity, even as it is with converts in our modern missions. They were not Jew, and instead of keeping to the unfermented wine at the Lord's Supper, as the Jewish converts did, they in the time fell back into the old heathen habit of feasting at a religious service and of using fermented wine at the Lord's Supper; for which they were severely rebuked by the great Head of the Church through the Apostle (1 Cor. xi. 18-22). Again, in Eph. v. 18, Paul says, "Do not drunk with wine, wherein is excess," or, rather, "rot." Now, the danger was in the wine in common use at Ephesus, fermented wine, and there was danger that if they used it at all it would lead to riot or trouble. The Ephesians are therefore advised not to use it at all, but to be "filled with the Spirit." (See Doddridge, Barnes, Bloomfield, Eadie, etc.)

Communion Wines.

CONSIDERABLE attention has been given recently to the question of pure and unadulterated wines for communion purposes. Foreign wines were formerly used, but owing to their being largely adulterated, attention was directed to wines produced in Canada, recognizing this fact Messrs. J. S. Hamilton & Co., the well known wine manufacturers and vinegrowers' agents, of Brantford and Pelee Island, gave the question their attention, and in 1875 introduced their now well known brand of communion wine, "St. Augustine." This brand they registered at Ottawa and today it is used in hundreds of Presbyterian and Anglican Churches in Canada. If not kept by local wine merchants it can be obtained direct from Messrs. J. S. Hamilton & Co., Brantford, Ont.



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I am, yours truly,
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J. PAYNTER, Huntsville, Ont.

AGAIN the wheels of time have brought us to another Merry Xmas, and all the joys and delights that accompany that festive season it is an occasion of good cheer and made doubly so by the now firmly established custom of making gifts to relatives and friends. The juvenile portion of the family is already in the throes of expectancy wondering what Santa Claus is going to bring, and longing for the arrival of Dec. 25, 1893. The adult members are thinking of what would please best, what a certain person would find useful and which store has the most satisfying collection. John Wanless & Co., 172 Yonge street, Toronto, have this year excelled all previous records in being able to show a large line of reliable but inexpensive novelties, very appropriate for holiday presents. They show an immense range of these goods handled by first class jewellers and intending purchasers will do well when in search of jewellery, rings, diamonds, watches, clocks, spectacles, etc., to call on them and make their selections.

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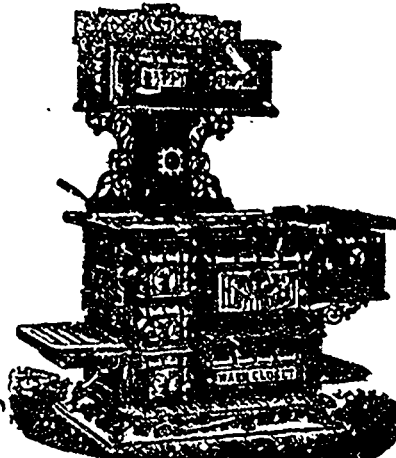
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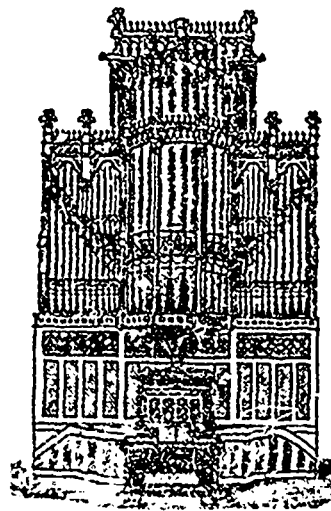
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