

Technical and Bibliographic Notes / Notes techniques et bibliographiques

The Institute has attempted to obtain the best original copy available for filming. Features of this copy which may be bibliographically unique, which may alter any of the images in the reproduction, or which may significantly change the usual method of filming, are checked below.

L'Institut a microfilmé le meilleur exemplaire qu'il lui a été possible de se procurer. Les détails de cet exemplaire qui sont peut-être uniques du point de vue bibliographique, qui peuvent modifier une image reproduite, ou qui peuvent exiger une modification dans la méthode normale de filmage sont indiqués ci-dessous.

Coloured covers/  
Couverture de couleur

Coloured pages/  
Pages de couleur

Covers damaged/  
Couverture endommagée

Pages damaged/  
Pages endommagées

Covers restored and/or laminated/  
Couverture restaurée et/ou pelliculée

Pages restored and/or laminated/  
Pages restaurées et/ou pelliculées

Cover title missing/  
Le titre de couverture manque

Pages discoloured, stained or foxed/  
Pages décolorées, tachetées ou piquées

Coloured maps/  
Cartes géographiques en couleur

Pages detached/  
Pages détachées

Coloured ink (i.e. other than blue or black)/  
Encre de couleur (i.e. autre que bleue ou noire)

Showthrough/  
Transparence

Coloured plates and/or illustrations/  
Planches et/ou illustrations en couleur

Quality of print varies/  
Qualité inégale de l'impression

Bound with other material/  
Relié avec d'autres documents

Continuous pagination/  
Pagination continue

Tight binding may cause shadows or distortion along interior margin/  
La reliure serrée peut causer de l'ombre ou de la distorsion le long de la marge intérieure

Includes index(es)/  
Comprend un (des) index

Title on header taken from: /  
Le titre de l'en-tête provient:

Blank leaves added during restoration may appear within the text. Whenever possible, these have been omitted from filming/  
Il se peut que certaines pages blanches ajoutées lors d'une restauration apparaissent dans le texte, mais, lorsque cela était possible, ces pages n'ont pas été filmées.

Title page of issue/  
Page de titre de la livraison

Caption of issue/  
Titre de départ de la livraison

Masthead/  
Générique (périodiques) de la livraison

Additional comments: /  
Commentaires supplémentaires:

This item is filmed at the reduction ratio checked below/  
Ce document est filmé au taux de réduction indiqué ci-dessous.

10X	14X	18X	22X	26X	30X
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
12X	16X	20X	24X	28X	32X
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input checked="" type="checkbox"/>

# The Canada Presbyterian.

Vol. 25.—No. 52.  
Whole No. 1298.

Toronto, Wednesday, December 23rd, 1896.

\$2.00 per Annum, in Advance  
Single Copies, Five Cents.

## Books.

### Five Popular Books.

#### "The Cure of Souls."

The Lyman Beecher Lectures delivered at Yale University by Rev. JOHN WATSON, D.D. (Ian MacLaren). Cloth, \$1.25.

#### "Robert Urquhart."

By GABRIEL SETON. A novel. Cloth \$1.00; paper, 60c.

#### "A Man's Value to Society"

Studies in Self-culture and Character. By NEWELL DWIGHT HILLIS, D.D. 12mo, cloth, \$1.25.  
"A storehouse of teaching for practical and spiritual life"—The Interior.

#### "Kate Carnegie."

By IAN MACLAREN. Second edition. Cloth, \$1.25.

"The gem of the book is the realistic sketch of the 'Rabbi,' drawn to the life and from the life, not in caricature, but with a kind of unbonneted reverence, spiritual insight and sympathy that go straight to the heart."

#### "The Mind of the Master."

By REV. JOHN WATSON, D.D. (Ian MacLaren). Cloth, \$1.25.

Fleming H. Revell Company,  
140-142 Yonge Street,  
Toronto.

## Sunday School Books

AT HALF PRICE.

We shall be pleased to send a shipment of slightly rubbed books at half price on approval.

## W. Drysdale & Co.

232 St. James Street  
Montreal.

### NOTICE.



At the last meeting of the General Assembly the following recommendation of the S. S. Committee was unanimously carried that:—"The system of Class and School Registers prepared by the Sabbath School Committee be used in all the Sabbath Schools of the Church."

## SABBATH SCHOOL SUPPLIES

Prepared and recommended by the Sabbath School Com. of the General Assembly.

Sabbath School Class Register.	\$0.41-2
Superintendent's Record	0.10
Superintendent's Record in cloth	0.12
Secretary's Record (25 classes for one year)	0.40
Secretary's Record (for three years)	0.75
Secretary's Record (with spaces for 50 classes)	1.00
Class Envelopes, cloth lined, per doz.	0.30
New Scholar's cards, per doz.	0.10
Scholar's Transfer Cards, per doz.	0.10

All these requisites will be furnished, postage prepaid, when ordered direct from this office and the money accompanies the order.

PRESBYTERIAN PTG & PUB. Co., Ltd.  
5 Jordan Street, Toronto

## Books.

### ANNUAL VOLUMES, 1896.

- Boy's Own Annual, \$1.75
- Girl's Own Annual, \$1.75
- Leisure Hour, \$1.75
- Sunday at Home, \$1.75
- Quiver, \$2.25
- Sunday, \$1.00
- Little Folks, \$1.25
- Penny, \$1.000
- Chatterbox, 90c.
- British Workman, 50c.
- Children's Friend, 50c.
- Child's Companion, 50c.
- Family Friend, 50c.
- Friendly Visitor, 50c.
- Cottage and Artizan, 50c.
- Infant's Magazine, 50c.
- Our Little Dots, 50c.
- The Prize, 50c.
- Child's Own, 35c.
- Band of Hope Review, 35c.
- Children's Treasury, 35c.
- The Adviser, 35c.

### UPPER CANADA TRACT SOCIETY

109 Yonge Street, Toronto

## A Xmas Suggestion.

WHAT better Xmas gift than a year's subscription to one of the popular magazines or journals? How about "London News," "Graphic," "Harper's," "St. Nicholas," "Country," "Scribner's," "Boys' Own," "Leisure Hour," "Review of Reviews," etc?

Write for our prices—delivered to any part of Canada.

THE . . .  
**Bain Book & Stationery Co.**  
53 KING STREET EAST,  
TORONTO, ONT.

## International Lesson Schemes

For 1897  
Adapted by the S. S. Committee of the Presbyterian Church in Canada,  
Now Ready  
50c. per Hundred

Presbyterian Pub. Co., Ltd.,  
5 JORDAN STREET, TORONTO.

A Special Discount to Ministers and Students. The best possible value always

JOSEPH J. FOLLETT,  
FINE CLOTHING TO ORDER,  
181 YONGE ST., - TORONTO

**EPPS'S COCOA**  
ENGLISH BREAKFAST COCOA  
Possesses the following Distinctive Merits:—  
Delicacy of Flavor, Superiority in Quality, Grateful and Comforting to the Stomach, Dyptic, Nutritive Qualities Unrivaled.  
In Quarter-Pound Tins and Packets only.  
Prepared by JAMES EPPS & CO., Ltd. Homeopathic Chemists, London, England

## Professional

**BEAUMONT JARVIS,**  
ARCHITECT.  
Heating and Ventilating Engineer.  
McKINNON BLDG., S.W. cor. Jordan and Melinda Sts. Toronto. 'Phone 2274.

**A. M. ROSEBRUGH, M. D.,**  
EYE AND EAR SURGEON  
Has removed to 129 Church St., Toronto.

**STAMMERING.**  
CHURCH'S AUTO-VOIC SCHOOL  
63 Alexander Street, Toronto, Canada.  
No advance fee.  
Cure guaranteed.

### DENTISTS.

**DR. W. GECIL TROTTER. R. C. TROTTER.**  
DENTISTS,  
21 Bloor St. West, Cor. Balmuto St.  
Tel. 3369. Office Hours 9 a.m.—5 p.m.

**DR. J. O. BANSLEY,**  
DENTIST,  
394 Yonge St. Over Thompson's Drug Store.

**J. W. ELLIOT,**  
DENTIST,  
HAS REMOVED TO  
144 CARLTON STREET.

**DR. HOMER E. EATON,**  
DENTIST,  
80 BLOOR ST., W. TELEPHONE 3555

### ARCHITECTS.

**HERBERT G. PAULL,**  
ARCHITECT.  
May be consulted by County Trustees.  
Board at 106 Wellington Place, Toronto.

### LEGAL.

**KERR, MACDONALD, DAVIDSON & PATERSON,** Barristers, Solicitors, etc. J. K. Kerr, Q.C., W. Macdonald, Wm. Davidson, John A. Paterson, H. A. Grant. Offices—Cor. Victoria and Adelaide Sts., Toronto.

## Clerical Collars

We have just received from London, England, a large shipment of Clerical Collars, in all our well-known shapes. Clergymen requiring them can now have their orders filled.

**GEO. HARCOURT & SON**  
Merchant Tailors,  
57 King St. West, Toronto.

## Communicant Cards

Always in Stock.  
Prices Moderate.  
Order Now.

Presbyterian Publishing Co.  
5 JORDAN STREET  
TORONTO

## WESTERN ASSURANCE COMPANY

FIRE AND MARINE.

Capital paid-up.....\$1,000,000  
Assets.....2,300,000  
Annual Income over.....2,400,000

HEAD OFFICE  
Cor. Scott and Wellington Sts., Toronto.

**GEO. A. COX,** President.  
**J. J. KENNY,** Man. Director.  
**C. O. FOSTER,** Secretary

## Financial.

**G. TOWER FERGUSSON G. W. BLAIKIE**  
Member Tor. Stock Exchange.  
**Fergusson & Blaikie,**  
BROKERS AND INVESTMENT AGENTS,  
33 TORONTO STREET.  
Rents collected. Estates managed

## STANDARD LIFE ASSURANCE COMPANY.

ESTABLISHED 1825.  
Assets.....\$40,000,000  
Investments in Canada.....12,500,000

Low Rate. Free Policy. Liberal Terms to Clergymen. Ask for Prospectuses.

**W. M. RAMSAY, MANAGER.**  
THOMAS KERR, Chief Inspector.  
Toronto Office, Bank of Commerce Building, Toronto.

The Promotion of Thrift and Industry is what

## The York County Loan & Savings Co.

is doing.

It has an army of thirty thousand systematic savers.  
It embraces the whole family; men, women and children.  
It loans upon homes on the sinking-fund plan.  
Literature Free.

**JOSEPH PHILLIPS,** Conf. Life Bldg., Toronto.  
**President.**

## ASSESSMENT SYSTEM MUTUAL PRINCIPLE

OFFICE OF THE  
MUTUAL RESERVE FUND  
LIFE ASSOCIATION,  
FREEHOLD BUILDING,  
Toronto, Oct. 14, '96.

I am authorized to announce that in future, pay-out of all death claims in the Dominion of Canada will be made by cheque on Ontario Bank, Toronto, or the Molson's Bank, Montreal—thus making the Mutual Reserve practically a Home Company.

**W. J. McMURTRY,**  
Manager for Ontario.

## SUN FIRE

Founded A.D. 1710.

Insurance Office.  
HEAD OFFICE,  
Threadneedle St., London, Eng.

Transacts Fire business only, and is the oldest purely fire office in the world. Surplus over capital and all liabilities exceeds \$7,000,000

CANADIAN BRANCH,  
15 Wellington St. E.,  
TORONTO, ONT.  
**H. M. Blackburn,** Manager  
Residence Telephone, 3378.  
**HIGINBOTHAM & LYON, AGENTS.**  
Telephone 488.

## Financial.

### The . . . Temperance and General

### Life Assurance Company

Is by long odds the Best Company for Total Abstainers to insure in.

They are classed by themselves, which means a great deal more than can be shown in an advertisement.

Ask for literature. Money to loan on easy terms.

**Hon. G. W. Ross,** President.  
**H. Sutherland,** Manager.

## TORONTO GENERAL TRUSTS CO.

AND SAFE DEPOSIT VAULTS.

Cor. Yonge and Colborne Streets,  
TORONTO.

Capital.....\$1,000,000  
Reserve Fund.....250,000

Chartered to act as EXECUTOR, ADMINISTRATOR, TRUSTEE, GUARDIAN, ASSIGNEE, COMMITTEE, RECEIVER, AGENT, etc., and for the faithful performance of all such duties its capital and surplus are liable.

DIRECTORS.  
**John Hoskin, Q.C., LL.D.,** - President.  
**E. A. Meredith, LL.D.,** } Vice-Presidents.  
**W. H. Beatty,**  
**J. W. Langmuir,** - Managing Director

**Samuel Alcorn,** H. S. Howland,  
**Hon. Edward Blake, Hon. R'd Harcourt,**  
**W. R. Brock,** } Emilius Irving, Q.C.  
**George A. Cox,** } Robert Jaffray,  
**H. Homer Dixon,** } A. B. Lee,  
**Jas. J. Foy, Q.C.,** } Sir Frank Smith,  
**George G. Odorham, J. G. Scott, Q.C.,**  
**T. Sutherland Stayer.**



Your insuring your life is an evidence of prudent forethought and is an action which commends itself to any far-sighted business man and will improve your credit wherever it is known. It will pay you to send for particulars of the Unconditional Accumulative Policy issued by the

## Confederation Life Association.

Head Office, Toronto.

# RADWAY'S PILLS,

Always Reliable, Purely Vegetable

Perfectly tasteless, elegantly coated, purgative, regulate, purify, cleanse and strengthen. RADWAY'S PILLS for the cure of all disorders of the Stomach, Bowels, Kidneys, Bladder, Nervous Diseases, Dizziness, Vertigo, Constipation, Piles.

**FEMALE COMPLAINTS, SICK HEADACHE, BILIOUSNESS, INDIGESTION, DYSPEPSIA, CONSTIPATION**

All Disorders of the Liver.

Observe the following symptoms, resulting from diseases of the digestive organs:—Constipation, inward piles, fullness of blood in the head, acidity of the stomach, nausea, heartburn, disgust of food, fullness or weight of the stomach, sour eructations, sinking or fluttering of the heart, choking or suffocating sensations when in a lying posture, dimness of vision, dots or webs before the sight, fever and dull pain in the head, deficiency of perspiration, yellowness of the skin and eyes, pain in the side, chest, limbs, and sudden flushes of heat, burning in the flesh.

A few doses of RADWAY'S PILLS will free the system of all of the above-named disorders. Price 25 cents a box. Sold by druggists or sent by mail. Send to DR. RADWAY & CO., No. 7, St. Helen Street, Montreal, for book of advice.

## A BARGAIN.

One of the latest WEBSTER'S UN-ABRIDGED DICTIONARY at a bargain. Enquire at

The Canada Presbyterian Office, 5 Jordan Street, Toronto



**R. J. HUNTER,**  
MERCHANT TAILOR & OUTFITTER  
31-33 KING STREET WEST,  
TORONTO.

51 KING E. 152 YONGE. | 51 KING W. 68 JARVIS.



HOT MEALS ALSO AT  
51 KING E. & 28 1/2 COLBORNE.

### Teaberry FOR THE TEETH

RESTORES NATURAL WHITENESS  
PLEASANT - HARMLESS - TO USE - A 25c.

S. ZODESA CHEMICAL CO. - TORONTO

#### UNDERTAKERS

**J. YOUNG**  
(Alex. Millard)  
The Leading Undertaker & Embalmer  
359 YONGE STREET  
Telephone 679

**H. STONE & SON**  
UNDERTAKERS  
Corner Yonge and Ann Sts.  
Telephone 931.

(Take notice to-day. This ad. will not appear again.)

## \$150 FREE! FREE! IN TO GOLD WOMEN

Who can form the greatest number of words from the letters in **INDUSTRIOUS**? You can make twenty or more words, we feel sure, and if you do you will receive a good reward. Do not use any letter more times than it appears in the word. Use no language except English. Words spelled alike, but with different meaning, can be used but once. Use any dictionary. Plurals, pronouns, nouns, verbs, adverbs, prefixes, suffixes, adjectives, proper nouns allowed. Anything that is a legitimate word will be allowed. Work it out in this manner: In, into, industrious, no, not, nut, nuts, dust, dusts, us, sit, sits, etc. Use these words in your list. The publisher of **WOMAN'S WORLD AND JESSIE'S MILLION MONTHLY** will pay \$20.00 in gold to the person able to make the largest list of words from the letters in the word **INDUSTRIOUS**; \$12.00 for the second largest; \$10.00 for the third; \$8.00 for the fourth; \$5.00 for the ten next largest, and \$2.00 each for the twenty-five next largest lists. The above rewards are given free and without consideration for the purpose of attracting attention to our handsome woman's magazine, twenty-four pages, ninety-six long columns, finely illustrated, and all original matter, long and short stories by the best authors, price \$1.00 per year. It is necessary for you to enter the contest, to send 12 two-cent stamps for a three months' trial subscription with your list of words, and every person sending the 24 cents and a list of twenty words or more is guaranteed an extra present by return mail (in addition to the magazine), of a 200 page book, "Doris' Fortune," by Florence Warden, a love story of intense interest. Satisfaction guaranteed in every case or your money refunded. Lists should be sent at once, and not later than Jan. 20. The names and addresses of successful contestants will be printed in February issue, published in January. Our publication has been established nine years. We refer you to any mercantile agency for our standing. Make your list now. Address **JAMES H. PLUMMER**, Publisher, 905 Temple Court Building, New York City.

Catalogue Free.  
**100 STYLES OF SCALES.**  
Prices reduced for this month



**C. Wilson & Son,**  
127 Esplanade Street East, Toronto, Ont.

SEND FOR **H.W. PETRIES**  
ILLUSTRATED CATALOGUE  
**NEW & 2<sup>ND</sup> MACHINERY**  
TORONTO, CANADA.

**IRON FENCING BANK & OFFICE RAILINGS**  
And all kinds of Iron Work, address  
**TORONTO FENCE AND ORNAMENTAL IRON WORKS**  
78 Adelaide St. West Toronto



## Special Home Made Bread

MADE ONLY BY  
**C. J. FROGLEY,**  
850 YONGE STREET (Cor. Yorkville Ave.)  
Telephone 3701. JUST TRY IT.

### RIPANS

ONE GIVES RELIEF.  
NO MATTER WHAT'S THE MATTER ONE OF THEM WILL DO YOU GOOD.

Rev. Frederick R. Marvin, long-time pastor of the First Congregational Church, of Great Barrington, Mass., and at one time a practising physician, graduate of the College of Physicians and Surgeons New York, says of Ripans Tablets: "The formula has long been in favor with medical men, and the method of preparation in the present form is modern and a great convenience. I always keep a vial of the Tablets upon my dressing table, and use them with confidence whenever occasion arises. For a disturbed condition of the digestive organs I know of nothing so good, and for an 'all round' family remedy I do not believe there is anything better to be had."

**R. F. DALE**  
BAKER & CONFECTIONER  
BEST QUALITY WHITE & BROWN BREAD DELIVERED DAILY.  
COR. QUEEN & PORTLAND STS., TORONTO.

### NEURALGIA

CURED BY  
**One Minute Headache Cure**  
10c.  
For sale by All Druggists and at 395 Yonge St.

#### HEALTH AND HOUSEHOLD HINTS.

Meat and fowls may be made more tender if, when they are boiling, a teaspoonful of vinegar be added to the water.

Try cleaning the hands with ground mustard and warm water, instead of soap, after having handled any strong smelling substances.

It is positively asserted that to drink a half pint of hot milk or hot water will have the effect of producing sleep in eight cases out of ten.

Curry Sauce is made by allowing one pint of milk to the tablespoonful each of flour and butter and to these adding one teaspoonful chopped onion, one teaspoonful of curry powder and the same amount of salt.

Venetian Sauce.—Make a rich drawn butter sauce and add to it the juice of half a lemon, one tablespoonful each of parsley and capers cut fine. Season to taste with salt. These seasonings are enough for two tablespoonfuls each of flour and butter and a pint of hot water.

Velvet Sponge Cake.—Yolks of six eggs and the whites of three, two teaspoonfuls of granulated sugar, one teaspoonful of boiling water, two and one-half teaspoonfuls of sifted flour, one tablespoonful of baking powder. Beat the yolks of eggs and sugar until very light; then add the well-beaten whites; add slowly the boiling water, stirring all the time; then add the flour with the baking powder sifted into it; season with the juice and grated rind of a lemon; bake in a rather hot oven, that is to say, hotter than is usual in baking cakes.



Christmas Cakes . . . made with  
**Pure Gold** Baking Powder  
. . . Are Delicious.

To remove a tight ring from the finger, take a long thread of silk and put one end under the ring and draw it through several inches, holding it with the thumb in the palm of the hand. Then wind the long end of the silk tightly round the finger down to the nail. Take hold of the short end of the silk, and, holding it towards the finger end, unwind it, and the silk pressing against the ring will withdraw it.

For charreuse of chicken, chop rather fine one cupful of the white meat of cooked chicken. Mix with it one spoonful of chopped parsley, two spoonfuls of chicken stock, a suspicion of onion juice, salt and pepper to taste, and one egg well beaten. Thickly butter a mould or basin, cover the butter with browned crumbs, and then press a thick wall of boiled rice around the mould. Fill the space in the centre with the prepared chicken and cover it with rice. Put the lid on the mould, place it in a steamer and cook three-quarters of an hour. Carefully turn the cooked chicken out upon a warm platter and pour around the form a celery, tomato or curry sauce, and serve. This makes a delicious course for a luncheon or an entree at a dinner.


Stewed Kidney.—Take a nice fresh beef kidney, let it stand in cold water about ten minutes. Remove all fat and skin, then cut with a knife or chop into small pieces about the size of dice. Put in a stew pot, just cover with cold water and put on over a very slow fire. Add a slice of onion, half a teaspoonful salt, quarter teaspoon pepper, three dessertspoons canned tomatoes, half a teaspoon Worcestershire sauce. Let simmer, not boil, about an hour, or until tender. Take about a tablespoonful of the gravy in a cup, and when cool mix it with a dessert spoon of flour to a smooth, thin paste; gradually stir into the kidneys until they seem thick enough. Let simmer a little while longer. Serve very hot in a covered dish.

This can be prepared the day before and simply heated next morning for breakfast. Delicious. A beef kidney can be bought for five cents.

**HOOD'S** Sarsaparilla has over and over again proved by its cures, when all other preparations failed, that it is the One True **BLOOD** Purifier.

## Marble statuary,

and statuettes, ornaments—so delicate, so easily discolored—ought to be cleaned with **Pearline**. That will bring back their snowy purity and without the least risk of harm. Some of the



soaps and other substances that are sold for washing and cleaning would ruin them. So with mantels, slabs, tables, basins, etc. Clean them with **Pearline**. Then you won't see them getting yellow or dingy. With everything you can wash, there's some point that makes **Pearline's** washing better, as well as easier. 474



## Toronto College of Music (LIMITED.)

IN AFFILIATION WITH THE UNIVERSITY OF TORONTO.

Patrons: His Excellency, the Governor-General of Canada, Lady Aberdeen, and Mrs. Alexander Cameron.

The advantages are unsurpassed for a Modern Musical Education in all branches from Preparatory to Graduation.

Send for Calendar 1896 Free.

School of Elocution: Grenville P. Kleiser, Principal; Miss Annie Richardson, Associate Teacher; Miss Mary E. Matthews, teacher of Physical Culture, Artistic Posing and Elocution.

F. H. TORRINGTON, GEO. GOODERHAM, Musical Director. President.

## The Endeavor Herald

Is the brightest religious paper published in Canada. Every page glows and glistens. Not a dry paragraph in it. Full of help and interest for Christian Endeavorers. Very low subscription rates. Send for sample copies to distribute.

**Endeavor Herald Co.,**  
35 Richmond St. West  
Toronto.

## CHURCH TRUSTEES

About to purchase an Organ will find it interesting to communicate with us, and obtain Catalogue and prices. That over 80,000 of our instruments are in use, is evidence of popularity—we guarantee the quality.

**The Bell Organ & Piano Co., Ltd.**  
Guelph. - Ontario.

# THE CANADA PRESBYTERIAN.

Vol. 25.

TORONTO, WEDNESDAY, DECEMBER 23rd, 1896.

No. 52.

## Our Contributors.

Written for THE CANADA PRESBYTERIAN

### Then and Now: A Reminiscence, 1834-1836.

BY JAMES CROLL.

**D**EAR MR. EDITOR,—I count myself happy to be included in the list of your "old friends" who have been asked to join in celebrating the Silver Wedding of THE CANADA PRESBYTERIAN; and I thank you for the kindly suggestion that my humble contribution might take a "reminiscent form."

Having been a "constant reader" of the journal from its commencement, I may just say in a word or two that I very soon contracted a liking for it that has not decreased with the lapse of years. Indeed, I have noticed with interest its yearly increasing usefulness. So far as I am capable of judging, THE CANADA PRESBYTERIAN has faithfully reflected the mind of the Presbyterian Church in Canada in all the important issues that have arisen during the last quarter of a century, and I trust that it will long continue to hold forth, and to hold fast, the principles of truth and righteousness by which it has hitherto been guided, and that it will receive the recompense of reward to which its literary merits justly entitle it.

A REMINISCENCE has these two difficulties for me at the outset. I scarcely know where to begin, and I shall not know where to end. I have only a dim recollection of the death of King George IV., in 1830. The outburst of popular enthusiasm that followed the passing of the Reform Bill in 1832 left a deeper mark on memory—not that I took any interest in the merits of the question, for, like the boy who carried Jonathan's artillery, I "knew not anything about it;" but the dazzling illuminations, the bonfires, the military pageants, the trades processions, with banners and bands of music; the multitudes of country people who poured into the city, women sitting behind their husbands on horseback—these sights made an indelible impression on my youthful mind, as did also, a few years later, the most fascinating spectacular event of the period—the Eglinton Tournament. But it is to the years 1834-1836 that I shall always look back with the greatest interest, as it was then that I was sent from home to begin the battle of life at a boarding-school, and to become a pupil in the new Edinburgh Academy. Fagging was not practised in the Scottish schools; but another custom prevailed in Edinburgh at that time, namely, that every newcomer must show the stuff he is made of by fighting one of the others. My *vis-a-vis* at initiation was a raw-boned Highland lad about my own age, and a tough customer at that. We fought it out in approved fashion—across the bonnet—and after both of us being sufficiently "punished" to satisfy the onlookers we shook hands and were ever afterwards the best of friends.

The Academy was rather a famous school which had been founded in 1824, through the influence of Sir Walter Scott and a few other literary men, as an offset to the High School which traced its history back to the 12th century, and had on its list of pupils the names of more men eminent in Literature, Science and Art, than any other educational institution in Scotland. Dr. Williams, Archdeacon of Cardigan, was rector of the Academy, and had under him a large staff of teachers in classics, modern languages, mathematics, engineering, etc. The discipline was rigid. Flogging was one of the fine arts in those days. The boy who entered the school-room after the door had been shut for prayers had no need to be invited up to the desk; he just went of his own accord, held out his hand, received so many *loofies*, put the stinging hand into his pocket and meekly took his place in the class. For a major offence I have seen the master divest himself of his coat in order that he might the more freely and effectually indulge in the pleasure of thrashing some unfortunate culprit.

In its main features Edinburgh is unchangeable; but vast improvements have been made since 1834. St. Giles Cathedral, then cut up into three ugly churches, has since been restored to something like its original beauty. Heaps of disreputable tenements in the Old Town have been replaced by fine specimens of baronial architecture. Where the handsome Free Church College now stands, there stood a pile of dingy houses fourteen stories high. Princes Street was not then adorned with the Scott Monument, or

National Gallery, nor with the fine statues of Allan Ramsay, John Wilson, Livingstone, Sir James Simpson, and other Scottish worthies.

Never in the history of the Scottish Metropolis could it boast of a more brilliant galaxy of eminent men than at this time. The "Great Wizard of the North" had passed away only two years before, but his town-house on Hanover Street continued to be the resort of tourists and literary pilgrims. And great Guthrie had not yet appeared on the scene to clothe the naked, and feed the hungry, and draw crowds of peers and peasants to listen to his enchantment—and some of them to *greet*. But Dr. Chalmers was there in full-orbed fame, as Professor of Divinity in the University. The irrepressible "Christopher North" occupied the chair of Moral Philosophy, Pillans, of "Humanity;" Dunbar, of Greek, and the silver-tongued Sir William Hamilton, of History. Dr. Candlish, of the massive head, powerful in speech, and of boundless enthusiasm, had lately succeeded the illustrious Dr. Andrew Thomson in St. George's Church; Dr. John Lee was minister of the "Old High." Dr. William Cunningham, of "overpowering logic," was in the College Church; Dr. David Dickson and John Paul, in Old St. Cuthbert's. Dr. Robert Gordon, one of the most accomplished and eloquent men of his day, was one of the ministers of the High Church. Dr. James Begg, who came to be known as the greatest debater in his Assembly, was the minister of the adjoining parish of Liberton. (He will be remembered by many in Canada as one of a deputation sent here by the Free Church in 1845). Dr. David Welsh, afterwards famous as the retiring Moderator of Assembly in 1843, was already a noted man in 1835 and minister of Carsphairn in Galloway.

Among the eminent laymen at this time in Edinburgh were: Sir David Brewster, the experimental philosopher; Dr. John Abercrombie, who stood at the head of the medical profession; Dr. John Lizars, equally famous in surgery; Francis Jeffrey, the Lord Advocate, the founder and editor of the *Edinburgh Review*, and the most trenchant writer of the period; Lord Henry Cockburn, the Solicitor-General, and Hugh Miller, the eminent geologist, best known to us nowadays by his autobiography, "My Schools and Schoolmasters," was the champion of "Non Intrusion," and editor of the *Witness* newspaper. The "Ten Years' Conflict" had begun that culminated in the memorable transactions of May 18th, 1843, when 478 ministers of the Church of Scotland, for conscience's sake, abandoned their churches, manses, and emoluments, severed their connection with the venerable Church of their fathers and entered on the new undertaking that was to astonish the world by the self-denial of the clergy, the liberality of the people, and the administrative ability of its leaders. Adam Black, the original publisher of *Encyclopedia Britannica*; the brothers William and Robert Chambers, who revolutionized the publishing business by their issues of cheap and useful "Information for the people"; and William Blackwood, the founder of the popular magazine that has so long borne his name: these were also among the illustrious Edinburgh men of that time, and of whom it may be said—"their works do follow them."

Edinburgh, then as now, the citadel of Presbyterianism in Scotland, had at the time I am speaking of twenty-three parish churches, eight of them being collegiate charges, and nearly as many dissenting places of worship. James Haldane, the eminent Baptist, was then preaching to his congregation of 3,500 in Leith Walk, where he continued to preach, without any salary, for fifty years!

In 1835, Glasgow had forty-six Presbyterian churches, of which twenty-six belonged to the Church of Scotland, the remainder being divided among half-a-dozen "dissenting" bodies, of which the most numerous was the "United Associate Synod of the Secession Church." The late Principal Willis, of Knox College, Toronto, was then a minister in Glasgow of the "Original Burgher Associate Synod," which united with the Church of Scotland some years later. The outstanding ministers in Glasgow were the Venerable Principal Macfarlane, of the "Inner High"; Dr. John Burns, of the Barony, who ministered in that parish for seventy-two years; Dr. Robert Buchanan, of polished eloquence, was minister of the Tron Church; Dr. Lorimer, of the *Ram's Horn*; Dr. John Smythe, of St. George's; Dr. Norman Macleod, father of the illustrious Norman of a

later date, was minister of St. Columba Gaelic Church, and was almost idolized by his people; Dr. Matthew Leishman was the beloved minister of Govan, and Alexander Turner of the Gorbals. Dr. Robert Burns, afterwards of Toronto, was minister of St. George's Church, Paisley; the saintly W. M. McCheyne had just commenced his ministry in Dundee; Rev. William Burns, the Scottish Revivalist, was aflame with evangelistic activity at Kilsyth; Dr. John Macleod, of Morven—"the High Priest of Morven," as he used to be called on account of his commanding stature—one of the most venerated ministers in the Church, and who lived to be the patriarchal head of the Macleod family, was then in the prime of life, ministering to the congregation that had been ministered to by Macleods for a hundred years. He, too, came to Canada as a deputy from the mother church in 1845, and left behind him impressions not easily effaced. One more name I must mention as identified with 1835. I refer to the Rev. Dr. John Macdonald, of Fernintosh, "The Apostle of the North," as he was called, the most popular preacher and platform speaker in the Highlands. Ten thousand people were wont to gather round him on the recurrence of the Communion season, and wherever he went he drew crowds of his countrymen. It is said of him that visiting Dornoch in winter, when the roads were blocked with snow, his conveyance got stuck in a snow-wreath, whereupon the people turned out in force and carried the minister—*gig* and all—over every obstacle.

Public worship was held in the cities and towns at eleven a.m. and two p.m. In country places the two services were frequently merged into one, which continued without intermission for about three hours, during which time two distinct sermons would be preached. Sunday-evening services were unknown in the churches. Hymns were not used, nor was there instrumental music of any kind for many years later. As long ago as 1805, an organ had been introduced into St. Andrew's Church, Glasgow, but it created such a disturbance that it was soon discarded and sold to a neighbouring Episcopalian Chapel, and no more was heard of the "sinfu' kist o' whistles" in the sanctuary until fifty years later, when Dr. Robert Lee, at the risk of his *status*, resumed the innovation of instrumental music in Old Greyfriars Church, Edinburgh, of all places the most unsafe for such an experiment; but the organ came to stay.

There were very few Sunday schools or Bible classes in Scotland in 1835, but the "exercises" at home made ample amends, though I fear they would be accounted by most of my readers a weariness to the flesh. The domestic servants, each with Bible in hand, assembled with the family in the dining-room. A part of psalm or paraphrase was sung, not very artistically sung perhaps, but sweetly, nevertheless. Questions from the Shorter Catechism were put to old and young. The Scriptures were read, verse and verse about, after which one of Blair's sermons, or one of Dr. Chalmers' astronomical discourses, which were immensely popular at this time, would be read by *pater familias* in sonorous tones. A vivid recollection haunts me still of the effort to keep awake and the expedients resorted to to recall us to a sense of propriety. These protracted meetings were concluded by a long prayer and the reciting of some verses of psalm or paraphrase by the juveniles. The first sixpence I ever earned was for repeating the whole of the 119th Psalm.

It goes without saying that tea-meetings, socials, church festivals, concerts, and other modern devices of a like kind, had then no existence. They would have been deemed indecorous in a high degree. To read a secular book or newspaper on the Sabbath day was regarded as a flagrant breach of the Fourth Commandment. To be seen walking about on the Day of Rest, except going to or from church, would have met with a solemn rebuke and warning not to do it again. The garden gate was sacredly locked on that day; as also were all the public parks and gardens in the kingdom. It is only a few years since the Princes Street Gardens in Edinburgh were thrown open to the public on Sundays. The startling innovation met with strong opposition for years, but when it did come in the spring of 1879 it was remarked that no less than 28,000 persons availed themselves of the privilege on the first day of opening!

"The sacramental season" all over Scotland was then a time of special solemnity, and the elaborate services were calculated to fill with peculiar awe the minds of the rising generation. In the Lowlands, the celebration of the communion took place twice a year. Like the Jewish festivals of old, it partook of a national character, and had services connected with it which lasted for the best part of a week. Thursday preceding the communion Sabbath was the "Fast Day"; the youngsters used to call it "Wee

Sunday." It was observed as strictly as the Sabbath. Except in name, it has become obsolete nearly all over the south of Scotland; but it is still observed religiously in many parts of the Highlands. Sometimes there were services held on the Friday, and always on Saturday—"The Day of Preparation," so called—when the tokens were distributed to "intending communicants." But the Sabbath was, of course, the great day of the feast. The services continued without intermission from 11 a.m. to five or six o'clock in the evening. There was first the "action sermon," then the "fencing of the tables," followed by the "pre-communication address" and the dispensation of the sacred emblems, not to the whole congregation as is now done—and manifestly better so done—but by tables—long tables ingeniously constructed out of the old-fashioned pews, seated for fifty, sixty, or a hundred, as the case might be; veritable tables, at which the communicants sat face to face. In Govan parish, with 600 or 700 communicants, there were never less than five tables; that is to say, the table would be occupied by five different sets of communicants, and every table would be "served" by a different minister. Ministers in those days acquired celebrity according to their proficiency in serving tables, and I remember that there was none in all that part of the country to compare in this respect with the Rev. Alexander Turner, of the Gorbals. At the conclusion of this part of the service, the minister of the parish usually reascended the pulpit and preached another sermon before dismissing the people to their homes. The Monday forenoon was duly observed as "Thanksgiving Day," to be followed in the afternoon by the "Monday dinner" at the manse, given to the elders and such of the assisting ministers as could attend.

It is difficult for the younger portion of the community at least to realize the changes that have taken place, and the advances that have been made in almost every department of our environment in the course of a single brief life-time. In 1835 the total numbers of miles of railway in Britain was less than 300, and more than half of the lines were worked by horses; in 1895 there were 21,000 miles in operation, representing a capital of five thousand millions of dollars, and on which 950 millions of people travelled. Ocean steamships, photography, telegraphy, the electric motor, the reaping machine, and the sewing machine were not yet in existence. Steel pens and lucifer matches began to come into use about 1834. The old goose quill died hard, for many preferred it then, and some even now, to the metallic implement which came to stay. The primitive tinder-box, with its flint and steel, made a briefer resistance.

The sedan chair was still the fashionable conveyance in Edinburgh in 1835. The "bearer" was usually a sturdy Highlander, who would fortify himself with a dram and a big pinch of snuff before setting out on his journey, and exacted so much for a "lift" according to distance. The stage-coach and post-chaise were both in their palmy days. It was a sight to see the coaches starting from No. 2 Princes street at four in the afternoon for different places, say Glasgow, Aberdeen, Carlisle, Newcastle and London. Such names they had for them—the "Highflyer," "Defiance," "Red Rover," "Antiquary," "Telegraph," "Eclipse." The fastest time to London was 48 hours and the fare, seven guineas inside and four outside. Higher speed being demanded for the conveyance of special mail matter from Edinburgh to London, a new service was devised at this time, to carry a few mail bags and nothing more. It was called the "Curricule" and consisted of a two-wheeled chariot of light construction drawn by three blood horses, very much resembling a Russian *troika*. The 420 miles were covered by this *flyer* in 36 hours, which was accounted a marvel of speed, as no doubt it was; and this continued until 1847 when railway communication was first opened to London.

The postage of a letter in those days was a heavy tax on correspondence. From Edinburgh to Glasgow it was 7d., to Inverness 1s., to London 1s. 8d., to Canada, 2s. 5d. Rowland Hill's Penny Postage system only commenced in 1840, and with it the use of letter envelopes.

I have said nothing about the convivial aspect of those early times, when the man was called a "good fellow" who swallowed his three bottles of claret at a sitting and then slid gracefully under the table, to be rudely awakened, perhaps, by "the lad that loused the napkins," nor of the unequal laws that sent an impecunious debtor to jail, that hanged a man for stealing a horse or a sheep, but which permitted a pampered aristocrat to kill his neighbor with impunity, under cloak of a so-called "code of honor." These and many other grievances and questionable customs that obtained sixty years ago have happily been consigned to oblivion. The greatest change of all is that which has come over men's ideas of right and wrong, and of the true relationship of man to man. Perhaps the world went very well then; they say it did. "But say not, what is the cause that the former days were better than these? for thou dost not enquire wisely concerning this."

Montreal.

## A Madonna of the Entry.

BY AGNES MAULK MACHAR.

In a city of churches and chapels,  
From belfry, and spire, and tower,  
In the solemn and star-lit silence,  
The bells chimed the midnight hour.

Then, in silvery tones of gladness,  
They rang in the Christmas morn,—  
The wonderful, mystical season  
When Jesus Christ was born,—  
And all thought of the babe in the manger,  
The child that knew no sin,  
That hung on the breast of the mother  
Who "found no room in the inn,"—  
All thought of the choir of angels  
That swept through the darkness then,  
To chant forth the glad Evangel  
Of Peace and Love to men!

In that city of churches and chapels  
A mother crouched,—hungry and cold,  
In a cold and cheerless entry,  
With a babe in her nerveless hold:  
Hungry, and cold, and weary,  
She had paced the streets all night,  
No room for *her* in the city,—  
No food,—no warmth,—no light!  
And, just as the bells' glad chiming  
Pealed in the Christmas day,  
The angels came through the darkness,  
And carried the babe away!

No room for one tiny infant  
In that city of churches fair,  
But the Father hath "many mansions"  
And room for the baby *there!*

Kingston, Ont.

Written for THE CANADA PRESBYTERIAN.

## Calvary.

BY REV. LOUIS H. JORDAN, B.D.



It is most fitting that this Christmas Number should especially direct the thoughts of its readers towards the cradle of our King. At this season of the year, the echoes of the angelic anthem come to us once again,—faint but wondrously sweet, awakening tenderest memories; and, like the shepherds of old, we speak with eagerness the words: "Let us now go even unto Bethlehem." For the birth of Christ marks the beginning of a new era in the history of the world. It has changed the complexion and the significance of everything by which we stand surrounded. It is a day of gifts and good cheer, when young hearts are merry and aged hearts are glad. It commemorates that act of unapproachable love wherein God, "willing more abundantly to show unto the heirs of promise the immutability of His counsel," and resolved that all should have "strong consolation who have fled for refuge to lay hold upon the hope set before them," bestowed upon men His unspeakable gift. Hence the Word became flesh and dwelt among us. Verily this world, without its Christmas, would be poor indeed.

Yet Bethlehem, forever to be held in honour both in Heaven and on earth, would have meant little to mankind if Christ had not passed out of it. It is sacred chiefly because it was the brief abode of One whose work was done elsewhere. The birth of Christ was but an incident, although a profoundly momentous incident: the great event in Christ's history was His death. Let us then leave for a little the modest village, the significance of whose name must ever remind us of the Living Bread: let us take our way northward, five or six miles, until we enter the densely-populated metropolis of the Jewish world; for it was not in Bethlehem, but in or near Jerusalem, that Jesus *died!*

But death is a gloomy subject, some one may say; and Christmas, as it has just been affirmed, is a time for universal gladness. We prefer therefore, at this season, to listen to the voices of tuneful carol-singers, as their melodious notes hush us to stillness:—

Like silver lamps in a distant shrine,  
The stars are shining bright;  
The bells of the City of God ring out,  
For the Son of Mary was born to-night:  
The gloom is past, and the morn at last  
Is coming with orient light!

For the believer, at least, death is not a gloomy subject. We allow ourselves to become slaves of a distorted imagination whenever we dread death. We allow ourselves gradually to become blind, if we invariably call that an ending which is really a beginning. Death is not a time of infinite loss, but a time of incalculable gain. It is a hundred-fold more a time when friends meet than it is a time when friends part. Death is not man's persecutor, but God's obedient servant; and, instantly upon the bidding of his Master, he opens to men the gates of life. And so when we stand beside the earthly tomb of Christ, recalling that hour when three uplifted crosses trembled beneath their human burdens; when we remember how, on the central cross, there *died* One "who bare our sins in His own body on the tree"; when we are able to say, out of honest lips,

"with His stripes we are healed,"—verily there is no spot in all this habitable world that is half so fragrant with glad and inspiring associations as "the place which is called Calvary." Call it Golgotha even, if you will: the meaning of that word is no longer repulsive. "In His feet and hands are wounds, prints, and His side"; true, but these are blessed wounds! It is no gleaming star, but a blood-stained cross, that here we see: precisely, yet that death-stream flows for man's salvation. We can never forget one spectacle which our faith has clearly seen,—the outreaching arms of wood that point in every direction and remind us of the height and depth and length and breadth of the love of Christ, a love which touches indeed this earth, but lifts men up to heaven. Surely it will be profitable to abide for a little in a place where One "was wounded for our transgressions," even One who was willing to be offered.

O Master, come; and, added to Thy crowns,  
Receive yet one,—the crown of all the earth,—  
Thou who alone art worthy. It was Thine  
By ancient covenant ere Nature's birth.  
And Thou hast made it Thine by purchase since,  
And overpaid its value with Thy blood.  
Thy saints proclaim Thee King; and, in their hearts,  
Thy title is engraven with a pen  
Dipt in the fountain of eternal love.

11.

From the Church of the Nativity then, in humble Bethlehem, let us pass on to the Church of the Holy Sepulchre in Jerusalem. Both are massive structures,—indeed a group of churches, and ecclesiastical houses, rather than a single composite building. Both date from the early part of the fourth century, when the Empress Helena made her historic pilgrimage through the sacred places of the Christian faith. Both are embellished with costly marbles and rich mosaics and votive lamps and curiously wrought embroideries. The metropolitan church, however, as might be expected, is by far the more imposing structure of the two, both within and without. It has reached its present proportions as the result of various additions and renovations under successive generations of architects. At the outset, it was but a simple chapel; designed to cover and commemorate the spot where the Empress became convinced that she discovered the very cross on which our Saviour suffered and the three nails, wherewith His divine hands and feet were remorselessly fastened to it; but with each successive age the building has been yet further enlarged and its interior more gorgeously decorated. Every year it is the scene of countless imposing processions,—in which the Greek Church, the Roman Catholics, the Armenians and the Copts faithfully observe the Feasts in stateliest ceremonial. The Easter services are especially impressive, thousands travelling great distances in order to be present. But for centuries, through these dim, long-drawn aisles, there has resounded the tread of emperors and kings, patriarchs and archbishops, Christian crusaders and infidel vandals of almost every name; and still the silent never-extinguished lamps burn on! Under ordinary circumstances, the solemn orderliness of the place is religiously preserved; but when fanaticism reveals itself, and the rude Turkish soldiery are hastily summoned to restore peace between contending factions, these sacred spaces re-echo strangely with oaths, and the smooth pavements have been dyed with blood.

The Church of the Holy Sepulchre, as its name plainly indicates, contains the most sacred shrine in all Christendom. Beneath its broad roof is the alleged Mount Calvary of the New Testament,—its rocky surface riven by the lightnings, and the rough sockets in which three historic crosses were once inserted, being still sought out by every visitor. Close by is the Stone of Unction, upon which the body of Christ was prepared for its burial,—reminding one, by way of contrast, of that silver star which has been let into the pavement in the Church of the Nativity, and around which run the words: "HIC DE VIRGINE MARIA JESUS CHRISTUS NATUS EST." A few steps further away is the reputed tomb of Christ, besides many other tombs. For the Church of the Sepulchre is the resting place of many who bore memorable names in the days of their flesh. Our guide on one occasion conducted us to a gloomy recess; and, thrusting his taper into a narrow niche which had formerly been a tomb, he told us that loving hands had once deposited there the body of Joseph of Arimathea. Another niche, hard by, is reputed to have been the burial place of Nicodemus,—the dim and dismal couch of one who, groping after Christ in the darkness of his mind, was not far separated from the Saviour in death's peaceful slumber. There were indeed graves on every side of us,—the graves of those whose names had grown familiar, either in our reading of the Gospel narratives, or (like those of Godfrey of Bouillon, Baldwin I., etc.) in our studies of secular history. The quaint tradition that the tombs of Adam and Eve, of Melchizedek, etc., etc., are to be found within this building, are still occasionally recounted.

Yet it is not to view *these* burial places, however satisfactorily authenticated, that pilgrims flock to the Church of the Sepulchre: there is

one grave there, whose presence is specially affirmed in the very designation of this shrine, causing it to be universally known as the Church of the Holy Sepulchre. It is said to contain the most precious dust that was ever committed to the earth. Christ's tomb is there. It appears to-day as a little chapel, whose rocky, rough-hewn walls are completely hid behind luxurious marbles. We enter it by passing through the larger marble chapel which encloses it, and where we see the stone which angel-hands are said to have "rolled away." It is a little apartment, measuring but six feet in one direction by seven feet in the other; while its ceiling is covered by numerous suspended lamps. With beating heart and silent lip we view at last a spot which in imagination we have often viewed before. The impression produced, even upon one who is wont to be careless, must invariably be profound and enduring. Surely that man were made of stone who could stand unmoved amid such soul-stirring surroundings.

The force of these emotions is modified, and of course considerably lessened, when, in the calmness of sober reflection, we become practically convinced that the site of Calvary, after all, cannot lie within the walls of this huge building, and that our deepest feelings have been aroused through the instrumentality of (conscious or unconscious) imposture. A dream of the Empress Helena,—as, in the case of her distinguished son, a dream,—is credited with explaining the intensity of their kindred zeal for the new faith: the one discovers a wooden cross in a cave, the other discerns a golden cross in the heavens. But modern scholarship is distrustful, is even sceptical, touching the competency of such omens. Moreover, the outcome of patient Biblical research (carried on during the last fifty years by geographers, geologists, critics, and other recognized experts, the representatives of widely-separated schools and churches and lands) has been agreement in a practically unanimous verdict; and that verdict is adverse to the traditional opinion. Unquestionably many of the references to Golgotha in the Scriptures, whether direct or indirect, cannot easily be reconciled with an acceptance of that site to which both the Greek Church and the Latin Church have affixed their *imprimatur*.

But how could a spot so unique,—so unique in a dozen ways,—ever by possibility become shrouded in uncertainty? The fact cannot be denied that for centuries, so far as Christendom is concerned, it was so shrouded. When Helena "found" it, it seemed to be unknown,—unless indeed to those who preserved well their secret. And apparently the Empress, notwithstanding her alleged supernatural guidance, was woefully deceived. Rev. Haskett Smith, in a magazine article which he prepared some years ago, gave an excellent statement of the reasons why so many to-day view with special reverence the little knoll outside the Damascus Gate, both of which objects are familiar to every modern visitor to Jerusalem. Mr. Smith points out that this knoll is known as the Hill of Execution; that this Place of Stoning was also the place where the numerous crucifixions occurred; that it is still regarded by the Jew as accursed, so that he spits at it as he approaches it; that it has the shape of a skull\*; that it stands at the angle formed by two main roads, where (as in the open area behind it) the crosses would be visible to every passer-by. There has also quite recently been discovered, a few rods distant, a long-forgotten tomb. It stands in a garden. It has never been finished. It was hewn about the time of Christ. It was plainly intended for a Jew, for the feet of its occupant lie to the west. And it was revered by the early Christians as the burial place of one whom they worshipped. It is little wonder that, with eager promptness, £3,000 were secured by representative Anglicans, to make certain that this site shall in the meantime be held and suitably cared for.

Perhaps, in view of the ordinary ways of Providence, it should not surprise us that men have unexpectedly lost their way when journeying to Calvary. Is it wholly advantageous that the true site is by millions supposed to be known? Let those testify who have personally mingled with the pilgrims at Jerusalem. If the burial place of Moses, the great leader and lawgiver of God's ancient people, is a tomb which no man knows unto this day, it is not only possible, but probable, that we shall never know with certainty where Joseph buried Jesus. And it is very unlikely that the elaborate ceremonials, that for ages have distinguished the varied forms of worship which may continually be witnessed in the Church of the Holy Sepulchre, will ever be transferred to a new locality,—unless it can be demonstrated that the new site is the true one.

It matters not, however, whether we conclude to believe that Calvary is to be sought within Jerusalem's great church or without that city's walls. For only two sites can lay serious claim to be the spot which we seek, and these are separated by only a few hundred yards. The three stone pockets into which I

looked, rudely cut in the crown of the up-springing skull-like rock within the Church, may not have been those three sockets in which three special crosses were set up nearly nineteen centuries ago: the deep fissures in the rock, still reverently pointed out, may not have had any connection with those dread tremblings of the earth when our Lord uttered His last expiring cry; the reputed Tomb of Christ, which I devoutly entered, may not have been the sepulchre I sought, viz., "a sepulchre that was hewn in stone, wherein never man before was laid." Yet one thing I do know. One belief at least does not admit of denial. Within the city of Jerusalem, I have certainly stood upon ground not far from the spot upon which the Lord of Life suffered and died!

III.

Now what ought we to do who, at this joyous Christmastide, have looked beyond Bethlehem towards the City of the Great King? What can we do but bow ourselves, in unfeigned reverence, before Him who there endured the anguish of the cross. Christ for us condescended, not merely to be conceived, but also to be crucified; and it becomes the supreme moment in a man's life when, looking up from the foot of the cross, he deliberately says: "My Lord and my God." Such a one, like the Saviour Himself, will not long abide at Calvary. He will grow impatient to see the Greater City of the King the heavenly Jerusalem. Christ's tomb, wherever it may have been, is to-day an empty tomb. His grave was empty less than three days after He was laid in it, although men and devils conspired to keep it sealed and to keep Him within it. Our Saviour rose again. He rose in exact accordance with His often-uttered predictions, "conspicuously proved to be the Son of God by the resurrection from the dead." And soon He passed on to the brow of Olivet, whence, triumphant and transfigured, He reascended into Heaven.

And while, in this hour, we tightly recall, not Bethlehem only but also Calvary, may our thoughts and longings carry us far past the period of the infancy and the passion of Jesus. When we celebrate together the Lord's Supper, we think not exclusively of that death which we are enjoined specially to remember: we think also of that life which has vanquished death. And the Christ whom we commemorate and worship to-day is no longer a Jewish babe, nor yet a friendless martyr, but a glorified Redeemer. Let us likewise press up the slope of Olivet, where the dread of doubt and disappointment and darkness and death cannot follow us to torment and terrify. For as many as come back from that summit, to resume once more their usual avocations, are invariably found to be enlightened men and women. They show themselves strong enough to "rejoice," even amid tribulation. They have gained a new conception of the cross, discerning it to be none other than the significant "sign" and safeguard of the hosts of those who "conquer."

There is a green hill far away,  
Without a city wall,  
Where the dear Lord was crucified  
Who died to save us all.  
Oh dearly, dearly, has He loved!  
And we must love Him too;  
And trust in his redeeming blood,  
And try His works to do.

Toronto.

The Flight of Love.

J. K. LAWSON.

A wind in the woods went wailing,  
As slow the sun sank down;  
A voice in the wind prevailing—  
"O love where art thou flown?"  
And the old, old hills, with feet moss-grown,  
The old cry heard, and from their throne  
Sent back an echo wailing:—  
"O love where art thou flown?"  
A sound from the sea came wailing,  
As slow the moon uprose;  
The voice of the tide prevailing,  
The tide that ebbs and flows—  
"O love where art thou flown?"  
Thou wert so sweet—so sweet!  
And life so fleet—so fleet!  
What would'st thou more than—soul for soul?  
Sobbed the long waves that shoreward roll,  
"O love where art thou flown?"  
I heard the wind, and I heard the sea,  
And surely they were but a part of me!  
The wail of the wind and the sob of the sea  
Woke the old pain,—broke the heart of me.  
O hush thee, Wind! Be still, sad Sea!  
Love will never, ah! never come back to me!  
And still the wind goes wailing  
In the lone wood of the years,  
While smiles the moon, and all the tides  
Are tides of human tears;  
For love still comes, and love still goes,  
And the tale is told, and the pain still grows;  
The wound may heal but the heart abides,  
And the heart that knoweth can only moan—  
"O love where art thou flown?"

Toronto.

Written for THE CANADA PRESBYTERIAN.

The Prohibition Plebiscite.

BY REV. W. A. MACKAY, B.A., D.D.



WITHIN the next few months the electors of this Dominion will be called upon to answer, by their ballots, the following question: "Are you in favour of the Immediate Prohibition of the Manufacture, Importation and Sale of Intoxicating Liquors as a Beverage?" This plebiscite is virtually a challenge on the part of our legislators to all friends of the great temperance reform. It says: "You ask for national prohibition; but you must show that you have the country with you; we give you, therefore, an opportunity to prove this by taking a national popular vote on the question." It is a non-partisan vote and appeals to every lover of God and humanity. The churches are specially interested. All the leading Church courts have, time and again, declared that the liquor traffic "is contrary to the word of God and to the spirit of the Christian religion," and that "it cannot be legalized without sin." If, therefore, prohibition is not carried at this time it will be the churches that will be beaten, and the bar-room crowd will rejoice. The importance of the occasion can scarcely be overestimated. Perhaps never before in the history of the world was such a grand opportunity given to a million voters to advance a great moral question. Our opportunity is great, and great is our responsibility. We believe this movement is a part of the divine purpose to establish righteousness in the earth. Oh the broken hearts, the desolate homes, the diseased bodies and the ruined souls caused by the drink traffic! The cries of weeping children, broken-hearted wives, disconsolate widows, fallen sisters and depraved brothers have entered into the ears of Jehovah, and are bearing witness against our folly and crime in legalizing the murderous traffic. Ere the judgments of heaven descend let us arise, and buckling on our armour, go forward writing, and speaking, and praying, and preaching for the contest; and when the voting day shall come, may the Christian men and patriots march by the thousands to the ballot-boxes of the land, and under an avalanche of freemen's ballots bury beyond resurrection the bar-rooms of Canada.

Let us take a large, comprehensive view of this plebiscite, *pro* and *con*. Some objections have been urged

AGAINST THE PLEBISCITE.

1. It is said to be unconstitutional and subversive of the principles of responsible government. We live, however, in an age of progress when popular opinion is becoming more than ever before a potent factor in legislation. Before taking so important a step as passing a prohibition law it is surely permissible for our national Government to ascertain the minds of the people on the matter.

2. This national plebiscite is said to be unnecessary. There is much more force in this objection than in the other. No other subject has been so much discussed by the people of Canada as prohibition, and in favour of no other subject have they expressed their minds so emphatically. In the press, on the platform and in the pulpit the matter has been agitated. Petition after petition, signed by tens of thousands of the best citizens in our land, have gone up to Parliament. Resolutions loudly calling for prohibition have from year to year been passed almost unanimously by the various Church courts of the land. Many of our Counties have voted on local prohibition and sustained it by majorities ranging from 500 to 3,000. A number of the Provinces have taken a plebiscite on prohibition and in every case the majority in favour has been simply overwhelming.

Manitoba gave for prohibition a majority of over.....	12,000
Ontario " " " " " " " " " " " "	81,000
Prince Edward " " " " " " " " " "	7,000
Nova Scotia " " " " " " " " " "	31,000

New Brunswick, by a unanimous resolution of her Legislature, has called on Parliament to pass a prohibition law.

Such is the mind of the people already expressed. No political party ever gained such decisive verdicts, though they have often claimed to "sweep the country," and to "snow under" the defeated. It is not surprising, then, that many friends of temperance have objected to the plebiscite that it is unnecessary, and have charged the Government in submitting it with seeking a subterfuge for delay, and a pretext for evading the issue. There is no use, however, in quarrelling with the inevitable. Whether we like it or not, the plebiscite is before us, and is now the only way in which we can reach the great end at which we are aiming—entire prohibition. If through prejudice or indifference we fail in our duty it will be the greatest calamity that has ever happened our cause in this country.

\* See frontispiece, *The Biblical World*, November, 1896.

## IN FAVOUR OF THE PLEBISCITE

It may be said that :

1. It is educational. The subject will be discussed as perhaps never before. Earnest men and women will work and pray with the courage of heroes and with the strength of God. The living seed of knowledge will be sown broadcast in every city, and town, and rural municipality from the Atlantic to the Pacific. The awful indifference of some Christians to this reform will, we may hope, with the help of the Most High, be removed. Let me here quote the words of Rev. Thos. Dixon, the noted American divine. He says: "The Church must do one of two things—wake to the consciousness of her mission, or die. If the Church has nothing to do with philanthropy, pauperism, crime and saloons, its work is done. It is time to quit, for that is the work of this age. The religion that does not touch and settle these questions cannot live far into the twentieth century." The education thus obtained will be lasting, and powerful in enforcing the law when it comes. As long as a single bar-room, brewery or distillery exists on Canadian soil so long will the agitation for the removal of the curse continue. The battle is ours, but it is also the Lord's; and it is bound to end in victory. Let the people know this; let every patriot who loves his country, every Christian who loves his God, every philanthropist who loves his race, every father who loves his child, and every mother who loves her boy be up and doing, and the plebiscite will be the grandest educational campaign that ever blessed any people.

2. It will be effective.

If we do our duty the plebiscite will reveal the minds of our people to our legislators in a way they cannot and will not venture to ignore. The Liberal party, through its Premier, is pledged to carry out the mandate of the people; and if that party will not do so, another party will. The will of the people must rule in this country.

## THE REVENUE.

What about the loss of \$7,000,000 of revenue? This objection is both heartless and hollow. It is not true, and if it were true it would be heartless covetousness to use it. Manhood is more important to society than money, and the liquor traffic *unmakes men*, rendering them personally immoral, politically corrupt and publicly unsafe. "Government," said Lord Chesterfield, "should not for revenue mortgage the morals and health of the people." Horace Greely writes, "To sell drink for a livelihood is bad enough, but for a whole community to share the responsibility and guilt of such a traffic seems a worse bargain than that of Eve or Judas Iscariot." Even the heathen Emperor of China, when the opium traffic was forced upon him by the English Government in 1842, said: "True, I cannot prevent the introduction of the poison, but nothing will induce me to raise a revenue from the vice and misery of my people."

"Gentlemen," said Hon. W. E. Gladstone to a deputation of brewers, "you need not give yourselves any trouble about the revenue. The question of revenue must never stand in the way of needed reforms. Besides, with a sober population, not wasting their earnings, I shall know where to obtain the revenue."

The Lord have mercy upon the man who will look at this question only from the money side of it. There is this infinitely higher question, "Is the traffic right?" If it is not, then, as you value your soul, vote against the traffic—vote for the right. Remember the words of Jehovah, "Woe to him that buildeth a town with blood, and stablisheth a city by iniquity."

But the revenue cry is hollow; there is nothing in it, and many of those who are now using it, know its hollowness; and they use it only to frighten ignorant people. What are the facts? The Royal Commission informs us that the people of this Dominion spend every year \$40,000,000 on strong drink, or \$8 per head for every man, woman and child in the land. Then having taken \$40,000,000 from the people, the traffic gives us back \$7,000,000. But where did the traffic get the \$7,000,000? Why, of course, it took it from the people. So the people only receive back what was first taken from them. But now another question. What did the liquor traffic give to the people for the other \$33,000,000 it took from them? It gave something; what was it? It gave strong drink, resulting, as Sir Oliver Mowat says, in three-fourths of the poverty, wretchedness and crime of the land. This is worse than no return at all. What, then, are the facts? Just that we pay the liquor traffic \$40,000,000 in order to get back \$7,000,000 in the form of revenue. And some men who profess to be wise say we must go on doing this or the country will go to ruin sure! There was a bachelor who had more wealth than wit, and who was very penurious. Riding in his fine coach one day, he accidentally dropped a shilling into the slit of the carriage window. So he told his coachman to drive over to the manufacturer and have the coin

extracted. He did so, but some time afterwards the owner of the coach received an account as follows: "To extracting 1 shilling from carriage window, 5 shillings." "Poor financial transaction," you say. Yes, very poor, paying five shillings for one; but not poorer than for this Dominion to pay \$40,000,000 in order to get back \$7,000,000.

Christian reader, look at this. The total missionary contributions of all the denominations in Canada amount to about \$400,000 yearly, or just one hundredth part of our liquor bill. Our missionary contributions for a year would pay our liquor bill for only three days and a half! And yet we call ourselves a Christian people.

## CAN THE LAW BE ENFORCED?

"If prohibition would only prohibit, then I would favour it," says one. Oh, man, did you ever think how cowardly that position is? You say, "The rum power is so strong that it can stand in defiance of law, and Christians must compromise with it." Is it true that the followers of John Knox, and the descendants of brave Covenanters who wrung liberty from the grasp of tyrants, now bow and quail before the Rum Power? Let no Canadian ever acknowledge that the laws of this land cannot be enforced. True, local option laws in the past did not within two or three years stop all drinking, but the law we are now asked to vote for is neither local nor partial. It prohibits not only the selling but the manufacturing and importing. When the supplies are cut off the selling and drinking will certainly stop. It is easy to stop the manufacture. It cannot be manufactured in a corner, or in some cellar or backyard. There are now only seven distilleries in all Canada, and these are all in Ontario; the rest have all been closed already. It is easy to stop importations, too, by our present customs machinery, which already prohibits the import of obscene and seditious literature, and many other things, including even oleomargarine. Give us a three-fold law, as is now being proposed, with a Government at the back of it to enforce it, and this law can be enforced as well as any other on the statute books. Let this law, faithfully enforced, be accompanied with temperance education in our public schools, suitable instruction in our Sabbath schools, a faithful ministry and a free press; and under God, intemperance will be reduced to a minimum, homes will be made happy, hearts will be made glad, and the whole land will rejoice.

Christian men and women of Canada! The eyes of the world are upon us! The eyes of God and the angels are upon us! Canada is leading the world in this reform. Let us by our votes, our prayers, our means and our influence, labour together fearlessly and unceasingly for national prohibition. If we do so, with faith in God, we can before long forever banish the legalized traffic from our fair land. Then will the angel of liberty, arm in arm with the angel of religion, ascend the skies and announce to the rejoicing angels that the white flag of purity and righteousness waves from the Atlantic to the Pacific, and Canada is free!

Woodstock, Ont.

## Nature's Thanksgiving Day.

BY R. G. HALIBURTON.

On mossy glades the sun's soft rays are sleeping,  
The autumn breeze  
The Sabbath of the year is keeping;  
The gleaming trees,  
And the still lakes smile on their coming sorrow,  
And, silent, seem  
Watching the sleeping summer, though the morrow  
Will end the dream.  
The year must die awhile, and winter reign supreme.

Written for THE CANADA PRESBYTERIAN.

## The Old-Fashioned Church and the Old-Fashioned Minister.

BY FIDELIS.



THE old-fashioned church was usually called, in common parlance, "the kirk," or else the "Scotch church," in order to distinguish it from its neighbour the "English church," which it had not then become the fashion to call "Anglican." The native Canadian population was then in its infancy, and the Scotch and English folk who made up the majority of that generation were pretty strictly divided, according to nationality, between the representatives of the two great National Churches. The "English church" was usually rather the more pretentious edifice of the two, the "Scotch church" being *more Scottico*—severely plain in exterior, and of course always organless. There may have been, perhaps, a trace of Pharisaism in the feeling with which the Scottish worshippers regarded their free-

dom from the use of doubtful and "unauthorized" accompaniments of devotion; but, on the whole, there was much of the "good and pleasant" quality of unity in the way in which the brethren of the sister churches dwelt and worked together in all that concerned the common good; though, now and then, there was an outbreak of the spirit of encroachment on the one side, met, it is needless to say, with sturdy Scotch resistance on the other. The history of some of these early disputes, of which one of the most important was that concerning the "Clergy Reserves," will no doubt, some day, find their place in the ecclesiastical annals of Canada. But these were but episodes in what was, in the main, a period of fraternal co-operation. As there was generally but one minister of each church in the smaller towns, and these were separated by wide intervals of distance from fellow-labourers of their own communions, they were naturally thrown much on each other for companionship and sympathy, and, in not a few cases, cordial friendships sprang up which, of course, had a most beneficial influence in promoting Christian harmony in the community in which they laboured. Along with their more earnest parishioners they worked cordially side by side in such catholic organizations as the Bible and Tract Societies, and in educational or philanthropic undertakings for the benefit of the whole.

Of special Church schemes there were then comparatively few. A collection was annually taken up for the "Sustentation Scheme"—sometimes ludicrously misunderstood by childish ears as the "Ostentation Scheme," and another for the "Synod Fund," also sometimes transformed by the omission of the final "d"—a mistake which was not so incongruous as the other, for these usually solitary and hard-working ministers had a very salutary modicum of wholesome and innocent "fun" in their social converse at these annual meetings. Foreign Mission schemes there were none; indeed, the Canadian wilderness was then almost a "foreign field" in itself. An auxiliary to the Juvenile Mission Scheme of the Church of Scotland was the first beginning in Ontario towards foreign missionary interest—the thin end of the wedge of the present important work;—and it was at least the means of educating the children of one branch of the Church in the missionary spirit which has since then found so large a development, as the present convener of the Western Section has testified to the writer to have been its effect in his own case.

The old-fashioned church was, as has already been said, usually plain in externals. It was, in fact, as was natural, just a copy of a Scottish parish church, so far as that could be reproduced in a new country. Here and there, a pretty good specimen of it is preserved in out-of-the-way places, as, for instance, in the little town of St. Andrews, in New Brunswick. The seats were all pews, each with its own door, on which was painted the number, the greater proportion being plain, high-backed seats, containing about six persons, by close packing, while, scattered throughout the church, there were the more aristocratic square pews, upholstered in damask or moreen, according to the taste of the owner, for some of these pews were actually family possessions. The nearest one to the pulpit was generally set aside for the minister's family, and strangers to whom its hospitality was extended; and sometimes there was the excellent institution of a pew entirely set apart for the use of the stranger. In garrison towns, where the Scotch church minister was chaplain to Scottish regiments, the best of these square pews, in a conspicuous position, was set apart for the use of resident officers, and this "military pew" had a door impressively decorated with the time-honoured British arms, for it needs scarcely to be said that the Scotch Kirk was loyal to the core.

The pulpit, which always occupied the upper end of the parallelogram, was in shape much like a wine-glass, with the indispensable substantial sounding board above, and a smaller edition of itself below for the precentor, which, on minor occasions, such as meetings of all kinds, was occupied by the minister himself, such appendages as lecture-rooms being then unthought of. Around the precentor's desk, seats were arranged for the choir, who simply *led* the singing, in which the whole congregation joined, as a matter of course. There were no hymns used in those days, with the exception of a small selection of five, bound up with the metre psalms and paraphrases to which the congregation was confined, even the paraphrases being, in some places disapproved of or forbidden. Of course, there were no musical "features," no elaborate anthems and advertized quartets or solos, such a make the announcement of some church service; read much like that of a sacred concert, none of which would ever have been permitted by the kirk session, for ministers and elders were a unit in their jealous care that worship should be purely *worship* and should not, for the sake of being "popular," savour of entertainment. On the other hand, beyond an occasional "singing

school" lasting for a few weeks at a time, there was but little attention given to the quality of the congregational singing, which, nevertheless, in its spirit and devotion, possessed a powerful charm to touch the heart and stimulate religious emotion. The minister almost invariably appeared in the black Geneva gown and bands, in conformity with the time-honoured Scottish practice, certainly a becoming and dignified adjunct to the solemnity of public worship, the disuse of which is to be regretted, especially in view of the decreasing veneration for sacred things and places, which is undermining much that is noblest in our national character.

The worshippers of that time were, as a rule, reverent and devout in appearance and manner. Parents and children walked together to the kirk, and sat together there, the younger ones under watchful eyes which quickly frowned down any symptom of inattention or levity. The unseemly whispering and tittering among young folks, which is too common in modern congregations, would never have been for a moment tolerated, and any flagrant and persistent offender would probably have been "dealt with" by the session. The times for public worship were the morning and afternoon, the Sabbath evening being supposed to be the time when parents, at leisure from the engagements of the week, could superintend the religious teaching of their families, as they were faithfully exhorted to do from the pulpit. The Sabbath school met immediately after the close of afternoon service, about four o'clock. The old-fashioned minister preferred to be his own superintendent, and officially opened the school, "giving out" the lessons for the following Sunday, according to a scheme of his own; for, of course, in those days an "International scheme of lessons" had never been heard of. Nevertheless, the children gained a very fair knowledge of Bible history, and, according to Scottish custom, committed to memory many of the most striking passages of Scripture. It was usual to prescribe from four to six verses for each lesson, in addition to the question from the Catechism and some verses of a psalm or paraphrase. A single isolated text would never have been considered an adequate lesson, and the children of those days, less burdened with secular lessons than the over-driven children of to-day, seemed to find no difficulty coming well prepared to Sunday school. It was by no means uncommon for them to learn a whole parable at once, much the most effectual way of mastering it. The children of that day may not have learned so much of all the "ologies," but they certainly knew much more of their bibles than the "smarter" generation of to-day. It was the minister's custom to make the round of all the classes, giving a word of encouragement to each teacher and getting a brief report of the progress of the pupils, after which only he would retire to get a well-earned rest. Whether or no it was due to his personal supervision over the attendance, there seemed to be no difficulty in keeping the children punctual and attentive without such adventitious aids as festivals or picnics, both the manners and the morals of the children comparing very favourably with those which have been formed under a different régime. The congregation, too, got on somehow very well without socials or entertainments of any kind, the working order and the good-fellowship of the church prospering, while the conditions of the work were much simpler than in our day of church parlours and kitchens and other expensive and complex machinery. The direct system was generally practised, and people enjoyed it, finding, no doubt, the blessing promised to those who "give, asking for nothing again."

The Communion seasons occurred only twice a year; and, indeed, the number of services connected with each celebration would have made greater frequency almost impossible. There was always—following the old Scottish custom—a "fast-day" or day of preparation, usually on the Friday previous, on which service was held morning and afternoon. Business people closed their shops or suspended their work, and came to church both times with their families, almost as if it were a Sunday. On the Saturday afternoon, there was another preliminary service, and, after a sermon, and a solemn exhortation from the minister, who generally sought assistance from his nearest brethren in the preaching of these preliminary services, the "session was constituted," and the customary "tokens of admission," were distributed to the intending communicants, as they filed in a long and solemn procession past the minister with his assembled elders. The Communion service itself was a long-protracted one, as it was the practice to keep up the Scotch custom of several "tables." The square pews, with others made square for the occasion, were used for the communicants, the tables being draped in "fair white linen cloths," thus preserving the primitive character of the Sacrament as a holy feast. As these tables could not accommodate nearly all the communicants, there were two, three, or more separate table services, as the case might be, and as these came after a morning service of nearly the usual length—

including a sermon, technically called the "action sermon"—it may be easily inferred that the whole proceedings were not concluded till three or four in the afternoon. Yet many of the people remained in church through the whole ceremonial, and, strange as it may now seem, did not find it too long! Nay, more; after the protracted service described, there was an evening service—the only occasion on which this variation occurred—and the congregation, far from seeming exhausted with its previous church-going, turned out in full force to what was always one of the most spirited and interesting services of the year. But in some very old-fashioned kirks, even this function did not terminate the series of special services, for the old "Monday sermon" of old Scottish parishes was perpetuated, and there were found people willing to come out to it. But this latter was the exception, not the rule.

The collections taken up at all these services for the poor of the congregation generally sufficed for the widows and sickly persons who were almost the sole charges on the fund. In those days there was work enough for all who could do it, and our now pressing problem of "poverty and the unemployed" were far in the future. One quaint little custom, in some places connected with the communion season, deserves commemoration. Two of the most venerable elders were accustomed to meet at the manse on the Saturday evening before the Communion, in order to prepare the bread to be used on the occasion. They usually took tea at the manse, and, as soon as this was over, the table was covered with a fresh white cloth, and the two large loaves were brought in. The elders carefully pared off all the crust except on one side, and then cut the nicely rounded loaves into a number of slices of equal size, the whole being left ready to be lifted out, while the form of the loaf remained intact. They were then neatly wrapped in fine linen napkins, and set on the silver plates used for the purpose. In serving the tables, the officiating elders handed into each pew a portion of one of these slices, which was passed on till all had helped themselves—a practice still followed in our more conservative Canadian churches. Baptisms, as a rule, were solemnized in the church, except in the depth of winter or under other exceptional circumstances. The time was usually the afternoon service, and as the vestry was generally at the entrance of the church, it was rather an ordeal for the mothers or nurses with their infants in their arms to walk up the long aisle to the foot of the pulpit, where the minister stood while performing the ceremony. Marriages, on the other hand, were then always performed in the home of the bride, or when this was not practicable, at the manse, the minister having frequently to provide the witnesses from his own household. Although, in those days, the "Euchologion" had not been heard of, each minister usually had a certain form of his own, for both marriage and baptismal service, and though it partook, of course, of the individuality of the particular minister, it was often very solemn and impressive, both the contracting parties in marriage, and the parents who consecrated their children in baptism, having their duties and responsibilities very clearly set before them. In the same way, each minister had his own set form for use at funerals and this was often most touching and impressive.

The old-fashioned minister was, like his people, sober-minded, conservative, tenacious of old ideas and ways, and perhaps somewhat slow at welcoming new ones. He was generally a devoted pastor, —faithful in dealing with his people publicly and privately, and in most cases even more attentive to the poor than to the rich, often assisting the former from his own not too heavy purse, especially careful of the needs of those who had "seen better days" and therefore were sensitive about accepting needed help. His practice of paying regular pastoral visits to all his congregation in turn enabled him to keep in touch with them all, and he was, in general, the trusted and sympathizing friend and confidant of all in their troubles, of whatsoever nature. His sermons were plain and practical, and he did not lay himself out to attract by either rhetoric or oratory, recognizing his duty, as being simply to teach and exhort. Yet he had, also, a high sense of the dignity of the pulpit, of which he would have considered it an infraction to introduce into his sermons either a slovenly expression or a quotation from current slang. He trusted mainly in the faithful use of scriptural exposition, and in some cases, a short, purely expository lecture preceded the morning sermon. His prayers were as carefully considered as his sermons, abounding in scriptural expressions, which, though often recurring, never seemed to lose their fitness and solemnity. Sometimes the old-fashioned minister was something of a "Moderate," in which case he was apt to practise a little more worldly conformity than was at that time considered befitting by the more serious parishioners. But even in such cases he was, as a rule, careful of the dignity of his sacred office, earnest in his preaching, solemn and impressive

in the services of the sanctuary, just and kind, and moreover, a "gentleman," to whom a mean or doubtful expedient, or an unworthy subterfuge would have been impossible, and who believed in no religion that had not a firm foundation on the rock of righteousness. His elders were often much after his own pattern, and indeed had often been moulded by his influence. They took an active and intelligent interest in the affairs of the congregation, assisting in visiting the poor and needy, co-operated with him in all his plans, and in general the meetings of session were most pleasant and amicable consultations, the minister always making his elders feel they had a full share in all that concerned the welfare of their joint charge. The ladies of the congregation were active helpers, then, as now, aiding in the collecting of funds for special purposes, and making, with their own hands, a stock of winter garments to fit out needy children to attend church and Sunday-school.

"*Laudator temporis acti.*" It is easy to idealise old times!—perhaps some one may think. Well, the old times are gone into the eternal silence. It is well that we should not forget what we owe them, and all that they did for us. They speak to us yet by their works, which follow them. It is safe to say that a large proportion of the best elements in the life of our Church to-day were formed under the régime here outlined. The Canadian Church has immensely enlarged her bounds since then; in numbers, in wealth, in power and influence, her borders are extended beyond anything the most sanguine of her founders could have dreamed. That in many things she has made progress with a progressive age there can be no manner of doubt. But have we, on the other hand, lost nothing of the faithful, unostentatious perseverance in well doing—the social and industrial uprightness, the quiet self-devotion to duty, the simplicity of life, the genuine reality and whole-heartedness, which in the main, characterized the old-fashioned church and the old-fashioned minister?

Kingston.

### Resurrection Man's Hope.

BY G. C. WYLIE.

The summer bird has crossed the main,  
For autumn's winds are chilling fast,  
And wailing is the north wind's blast  
Across the cold, gray, grassless plain.

Th' stately flower has bent its head  
To worship at another shrine,  
For summer's god has poured the wine,  
And quiet rests upon his bed.

All nature weeps and wails aloud,  
For leaf and blade have passed away  
To mingle with the mouldering clay,  
And calmly wait their snowy shroud

As thus I sit alone and dream,  
"Of what is now and what hath been,"  
That friend of yore, that friend unseen,  
Seems lost to me beyond the stream

Which flows with deep and sullen roar  
Far out into the dark, cold night,  
Where gleams no clear and beacon light,  
But deadly breakers sweep the shore.

But summer birds again I'll see,  
When skies are clear and frosts no more,  
The verdant south will prove a door  
Through which will come the bloom and bee.

O Christ! what wondrous thought is this!  
That all should live again in Thee,  
From shade and death to be set free,  
And none of all God's loved ones miss.

So I can trust my friend to greet;  
Thus hopes anew my aching heart,  
For though for years we've been apart,  
God hath ordained our paths to meet.

Yes, Christ is good and God is love,  
The Spirit is a mighty power,  
And when we pass through death's dark hour  
In faith we'll meet with those above.

Brampton, November 21st, 1896.

### Remembrances.

There is no home like the home of our infancy; no remembrances like those of our youth; the old trees whose topmost boughs we have climbed, the hedge containing that prize, a bird's nest, the fairy tale we heard by the fireside, are things of deep and serious interest in maturity. The heart, crushed or hardened by its intercourse with the world, turns with affectionate delight to its early dreams. How I pity those whose childhood has been unhappy! To them one of the sweetest springs of feeling has been utterly denied, the most green and beautiful part of life laid waste. But to those whose spring has been what spring should ever be—fresh, buoyant, and giadsome, whose cup has not been poisoned at the first draught—how delicious is recollection! they truly know the pleasures of memory.—GEORGE ELIOT.



Written for THE CANADA PRESBYTERIAN

## The Readjustment of Faith.

BY W. C. JORDAN, D.D.



HEREVER the Christian religion comes its brings not only its simple message of sin and salvation, of man's wandering and God's seeking, but also a quickened intellectual movement. The moral teaching of our Lord and His apostles is given, not in the form of direct definite rules, but as living principles which call for prayerful study and thoughtful application. This is distressing to those who think that religious teaching should always be the same thing in exactly the same words, and that worship should forever consist of exactly the same ceremonies. Even the most intelligent people need a deep rooted faith, if they are to adjust their religious beliefs, in a healthful fashion, to the intellectual changes which are inevitable in civilized Christian society.

In a recent essay on the question, "Is There Another Life?" Professor Goldwin Smith lays stress upon two strong influences which have entered into modern thought, from the realm of natural science. These influences he seems to think tend to make it more difficult for men to cherish a child-like faith in a personal God and a confident hope concerning the Future Life.

It was indeed a great change when men first grasped the fact that the sun is the centre of our solar system, and instead of the sun moving round the earth as it seemed to do, the earth revolved round the sun, as well as round its own axis. When this is mentioned now we feel inclined to say what has this to do with religion or with our faith in God? This is acknowledged as scientific fact and is taught to our young people in the schools as part of the ordinary instruction which does not require special comment. True, but if we go back a little while, historically speaking, we find that even this was a burning theological question in the life of Europe. No doubt some opposed the new scientific teaching because they believed that it was false or at least that it was not demonstrated; but many denounced it because they were convinced that it contradicted the Scriptures and led to infidelity. We, to-day, who stand upon the shoulders of our forefathers and take a wider view of things, are astonished at the ignorance and narrowness displayed by the then leaders of society, though in similar circumstances our conduct would no doubt have been the same. Galileo, the great astronomer, was seized by the Roman Inquisition and compelled to retract his troublesome doctrine. They could not hinder him from thinking that the earth moved, but he must not say so unless he wanted to be a martyr for science. Many Protestants were equally strong and bitter against the new doctrine. When the truth prevailed in spite of intolerance, and good men began to see that in putting forth their hands rashly to defend the ark of God they had been both cowardly and irreverent, then men's thoughts of the world were enlarged. Ships crossed the Atlantic, a new continent was discovered, adventurous men circled the globe, in one direction knowledge of the round earth was increased, while in another direction men studied the order of the celestial spheres. Improvements in telescopes and microscopes went on and men learned that the wonders of the universe were inexhaustible, both in the infinitely great and the infinitely small. The very greatness of the universe came as a surprise and a shock to many. There were those who said, "Seeing that the world is so great, if there is a God He must be so great that we can know very little about Him and He is probably so great that He does not care anything about us." Even here we meet the usual diversity of human thought and learn that the way in which the outside world affects us depends very largely upon our spiritual condition. One says, "An undevout astronomer is mad," the grandeur of the universe and the laws of the planets are so wonderful that he who, perceiving this, does not bow in awe and worship before God, is not sane, while a man of different spirit utters the foolish saying, that "the heavens disclose no glory but the glory of Newton and Kepler," as if these great men were the creators of the laws they had discovered. They would indeed have been the last to make such a foolish claim.

This question does not disturb the Church now as it did in the days when the great Chalmers preached his astronomical sermons to show that the greatness of the world does not destroy but rather increases the glory of the gospel. The intellectual life of Christian men after much strife and innumerable "harmonies" has adjusted itself to this great change, we feel that these discoveries have not abolished or banished God but enlarged our thoughts of Him, and made us realize more fully the saying of Paul, that "in Him we live and move and have our being

and He is not far from anyone of us." We can still say with Lord Bacon, "I had rather believe all the Fables in the Legend, the Talmud, and the Alcoran than that this universal frame is without a mind" and that "a little philosophy inclineth man's mind to atheism, but depths in philosophy bringeth man's mind about to religion."

When we look up into the starry sky our thoughts may be different from those of Abraham, who, listening to God's promise, stood under the Syrian blue so many centuries ago, but we may have a faith as firm and as child-like. It is much to be feared that our sloth, our pride, and our greed of earthly things play a greater part in our unbelief than any speculative difficulties about the greatness of the world. Our confession would then be more appropriately made in the language of one of Wordsworth's most beautiful sonnets:

"The world is too much with us - late and soon,  
Getting and spending, we lay waste our powers:  
Little we see in Nature that is ours;  
We have given our hearts away, a sordid boon!  
This Sea that bares her bosom to the moon,  
The winds that will be howling at all hours,  
And are up-gathered now like sleeping flowers;  
For this, for everything, we are out of tune,  
It moves us not. Great God! I'd rather be  
A Pagan suckled in a creed outworn,  
So might I, standing on this pleasant lea,  
Have glimpses that would make me less forlorn;  
Have sight of Proteus rising from the Sea,  
Or hear old Triton blow his wreathed horn."

The other disturbing influence to which Mr. Goldwin Smith referred comes from what is called the doctrine of "evolution." The word evolution means to unroll or to roll out, and it now represents the belief that the world which we see around us came to its present form through the slow movement of countless ages, and was not suddenly called out of nothing 6,000 years ago. There were anticipations of this doctrine in earlier times, but it is in the present century that it has played its great part. It was set forth by Mr. C. Darwin with masterly skill of argument and vast wealth of illustration. It is not possible in a short article to attempt any explanation of the various forms that this theory has assumed, or to present even in briefest outline the discussion that it has caused among scientists and theologians. As a theory it seems to have a high measure of probability and is now accepted in some form by the great majority of scientific men and by many religious teachers. When this theory that all the varieties of life upon the earth have come down by unbroken descent from a few simple forms was first elaborately presented it caused great excitement and controversy. The controversy is perfectly justifiable; no new revolutionary doctrine should be received without careful examination and severe criticism. The excitement also can be accounted for when we remember that to many people the new teaching seemed to be subversive of all that they had formerly believed concerning God and man. The foolish jokes about the relationship between men and monkeys which did the duty of arguments on many platforms were simply vulgar, unworthy of the dignity and solemnity of the subject. This heated discussion has fallen very largely within our own generation. The influence of it is still at work in every sphere of investigation, and it is still too early to gather up the final results, or measure its reaction on philosophy and theology. It has caused bewilderment and perplexity to many, and has staggered the faith of some. The triumphant optimism of Professor Drummond's prose-poem on the "Ascent of Man" is a thing which by many of us is not easily attained. Still it would be quite easy to fill the pages of this journal with the names of men who, with considerable knowledge both of science and theology, have come to the conclusion that the doctrine of evolution in any form in which it can be acceptable to fair-minded, intelligent men does not, and cannot, touch the realities of faith. The discussion still goes on, and the scientific camp is divided into "pure Darwinians," "ultra-Darwinians, Lamarckions, Neo-Lamarckions," followers of Weismann, and so forth. Some, like the late H. W. Beecher, have preached this doctrine from the pulpit, others regard it as probable, though not sufficiently proved for purposes of preaching, while others still condemn it as a dangerous error. The whole subject will be made clearer by-and-by, but in the meantime we are prepared to maintain that it does not necessarily weaken faith in God or in the Future Life. Those who can ignore the whole movement have no doubt a happiness of their own, those of us who feel that such things cannot be ignored have had our moments of intellectual struggle and strain, but there is now general and competent testimony that the fierceness of the shock has passed away and that the present century in its closing years witnesses a reaction from materialism and a return to more idealistic and spiritualistic modes of thought. Some traditions of the elders have passed away, and it has been made more clear that the Scriptures were not given to teach Natural Science but to reveal God, and show the way through the Christ to righteousness and eternal life. The great saving truths of the

Gospel are as fresh and living as ever. As to the future life, in this connection, we may remark that if God has spent so long in bringing the life of man to its present form He is not likely to cast it ruthlessly away.

The two great changes in the intellectual standpoint of many men in modern times are only specimens of changes that have been taking place in human life ever since men learned to think great thoughts of God and the world. Ignorant, superstitious men think that ever, great change will destroy religion and the Church. The Greeks decreed for Socrates the fatal hemlock on the charge of being an atheist and leading young men to despise the gods, when, indeed, he was a man of larger intelligence, deeper religion, and nobler morality than those who judged and condemned him. The Jews crucified our Lord on the charge of blasphemy and seeking to destroy the temple, but we can now see clearly that He brought life and immortality to light and freed the highest religion from the narrow bounds of a bigoted nation. We must face this unceasing change and conflict of thought because man is small and God is great. There are truths which cannot come down to us: we must grow up to them through much toil and travail. It "signifieth the removing of those things that are shaken, as of things that have been made, that those things which are not shaken may remain."

"Make knowledge circle with the winds;  
But let her herald, Reverence, fly  
Before her to whatever sky  
Bear seed of men and growth of minds"

In this connection brief reference may be made to a life which has attracted much attention. Much has been said recently about the late Mr. G. J. Romanes because the intellectual struggle in his case was typical. We know more about the battle in this instance, but it could not have had so much interest for us if we did not know that many minds have had to face precisely the same difficulties; a new conception of the world honestly entertained has completely absorbed the mind and paralyzed old beliefs. Then has come the struggle between mind and heart, between knowledge and faith. Here was a man who for many years laboured under the pressure of intellectual doubts and difficulties, who could not rest in careless indifference, and could not be content with a "religion of science." At the time when he drifted farthest from the Christian faith, and when, according to his own confession, there was in him most of the arrogance of scepticism, his negative conclusion yielded only sadness and disappointment. He did not rest in agnosticism but kept at the problem until he was in some measure led through the clouds and could say, "I have come now to see that faith is intellectually justifiable, it is Christianity or nothing." That faith is intellectually justifiable does not depend upon the testimony of any particular individual, but we know that the same battle has been fought by many who have desired to be fearless and open in their treatment of new truth and at the same time faithful to the old, everlasting principles of the Gospel.

Tennyson's prayer expressed in the following well known lines is the prayer of a poet who reads aright the signs of the times. We are almost afraid to quote them, they are so familiar; but is not the secret of this familiarity in the fact that they express the aspirations of every devout soul in a time of transition:

"Let knowledge grow from more to more,  
But more of reverence in us dwell;  
That mind and soul, according well,  
May make one music as before,  
But vaster."

"Wherefore, receiving a kingdom that cannot be shaken, let us have grace whereby we may offer service well-pleasing to God with reverence and awe; for our God is a consuming fire."

Strathroy, Ont.

Written for THE CANADA PRESBYTERIAN

## The Late Rev. George Smellie, D.D.

BY REV. ROBERT TORRANCE, D.D.



ON Saturday, the 14th ult., in St. Andrew's Manse, Toronto, the Rev. Dr. George Smellie, somewhat suddenly, closed a long and influential life as a minister of the Presbyterian Church in Canada, having attained the 86th year of his age, and the 60th of his ministry. He was a native of Orkney, and a son of the manse. His father was the minister of the parish, and had been spared to a good old age, and gave half a century of successful service in connection with the Established Church of Scotland. Not unfrequently Dr. Smellie referred to this, and to the fact that he was brought up and educated in the manse, till the time came for his entering the university.

At the early age of sixteen he was found qualified to be enrolled in the classes of Edinburgh University, and to proceed, apparently without interruption, to the completion of the prescribed

curriculum. Some of his fellow-students were young men of ability, and afterwards became famous among the alumni of that institution—old already, and celebrated in many generations for the work it was designed to accomplish. Some of its professors at the time, as well as since, were men of renown, as, for example, Dr. Chalmers, whose vigour of intellect, devoted piety, force of character, and fervid eloquence, have gained the admiration of thousands, and John Wilson, of fertile brain and a ready pen, and whose writings, whether in the pages of *Blackwood's Magazine*, or the separate volume, as in "Lights and Shadows of Scottish Life," are so full of rich thought, tender pathos and life-like description. That he attained to considerable rank among those who were passing through the University with him may be inferred from his having been engaged as a tutor in the family of Lord Glasgow; and that he won the confidence and friendship of his pupils is evident from the correspondence that was kept up even after his removal to Canada between him and one of them who succeeded to his father's rank, title and estates.

Mr. Smellie's theological course, like his literary, was successful. Immediately on its completion he was licensed by the Presbytery of Kirkwall to preach the Gospel of the grace of God, and there was in readiness for him a field of usefulness in which to employ the talents, acquirements and graces he possessed. Licensed on one day, he was, on the following one, appointed to be the assistant to the Rev. Walter Traill, minister of Lady Parish, Orkney, quite near the place of his birth. He acted as his assistant for about a year, when the way became open for his appointment as assistant and successor, and here he continued to minister in the faithful and acceptable discharge of all the functions of the office to which he had been inducted.

The agitation was going on in Scotland with undiminished, in fact with ever-accumulating force, reaching to every parish and corner of the land, and extending beyond the precincts of Britain to other lands, which ended in the Disruption of the Established Church and the formation of what is known as the Free Church, in the year 1843. Mr. Smellie's mind had been made up to leave Scotland for Canada, by whose spiritual destitution he had been impressed. Accordingly, having married in the year 1843 the eldest daughter of the Rev. Dr. Logie, minister of St. Magnus, in Kirkwall, one month after his marriage he sailed with his newly-wedded wife for Canada, bearing a commission from the Colonial Committee of the Church of Scotland.

Arriving at New York in company with the late Dr. Bayne, of Galt, and others, the party reached Hamilton on 19th September, and there on the following Sabbath Mr. Smellie's first sermon in Canada was preached. After some weeks of mission work at Montreal, Lachine, and Bytown, he was sent to Fergus, where he preached on 29th October and the Sabbath following to the congregation of St. Andrew's Church, which had become vacant some time previously through the death of the Rev. Mr. Gardner, and was soon called to the pulpit. This call he accepted, and in the month of December was inducted to the new charge in the strange land. The field was an interesting one, the population, then small, being largely composed of settlers from Scotland. Almost all of those have now passed away, but their names will be long remembered, and the force of their example will descend through generations rising up in the future.

Mr. Smellie did not continue long in the pulpit which he had consented to occupy, but retired from it before a year elapsed. The Presbyterian Church in Canada, in connection with the Church of Scotland, also felt the throes of the convulsion through which the Church in the Fatherland had been passing; and the shock of the Disruption at home was felt throughout its congregations and mission stations wherever these had been organized. Deputations from both parties, those favourable and those opposed to a Disruption, had visited the principal of these; one urging the people to hold fast to the connection in which they stood, and the other to come out, and show their sympathy with those who, in the land of their nativity, had been contending, as they claimed, for the spiritual independence of Christ's crown and kingdom from all state dictation and control. Mr. Smellie and many of his people felt the force of the arguments and appeals addressed to them by the latter; and in the year following his induction they severed their connection with the Church of Scotland, cast in their lot with the Free Church movement, were organized into a distinct congregation, and, having chosen a site for a new place of worship, applied themselves to the erecting of a church edifice, and built what is known as Melville Church to this day. The building was completed in 1846, and was opened for service by Rev. Dr. Burns. In this church Mr. Smellie continued to officiate to the year 1888, occupying the same pulpit for forty-two years, when age, with the infirmities it brings, constrained him to give up the active labours of the ministerial office, and spend whatever portion of life

might remain to him in the Providence of God, in comparative retirement. His people who had all along been a help and comfort to him in his work, and were ever ready or consult his wishes, feeling the reasonableness of his proposals, agreed to offer no opposition to the perfection of his resignation by the Presbytery. They still further evinced their good will by making for him a retiring allowance of three hundred dollars yearly, as long as he lived, and agreeing that this be a first charge on the revenue yearly. Without deep feeling, caused by the length of time he had been engaged in spiritual work among them, and by the solemnity of the step he was taking, he bade his people and pulpit farewell, and the pastoral tie was, in due course, declared by the Presbytery to be dissolved. He had another comfort at this stage in his history. Belonging to Melville Church, and at a short distance from the building, a substantial and comfortable manse had been erected, with a small glebe attached. This had been the home of Mr. Smellie, his wife and family for many a year. In it they had experienced the rich, loving-kindness of their God. It was dear to their hearts, hallowed by many sacred and domestic associations, and it pained them to think that they must remove from it. Among the members of the family there was a desire to purchase the place, so that the parents and those at home might continue to occupy it, and thus be spared the wrench to their hearts that would be caused by leaving the dear old homestead. To their honour let it be stated, that the congregation sympathizing with them in this wish and purpose, agreed to part with the property at a reasonable price, and the bargain was closed to the mutual satisfaction of those interested. It is still in the ownership of the Smellie family.

In 1886, Dr. Smellie reached the jubilee of his ordination to the gospel ministry, and the Presbytery of Guelph entered heartily with the congregation into the movement to celebrate the occasion. Not dwelling upon other services there was a public meeting in the town hall of the village in the evening, at which there was a large concourse of people belonging to the neighborhood, and not a few from a distance, desirous of showing their respect and esteem for a workman who had been spared so long to labour in the vineyard of his Lord. It would be out of place to describe these services in detail, but one scene on that occasion will never be effaced from the memories of those present. Arising from what appeared to be a trifling accident, Dr. Smellie's health had been considerably affected and he had been confined to his room for some weeks. But in the course of the evening, and at a particular stage of the proceedings, his medical adviser carried him in his arms from the door of the Hall to the platform on which here remained for a time receiving the formal acknowledgment of his people in a substantial and gratifying shape, of their regard for him, and their appreciation of his long, laborious and faithful ministry.

It 1893, nearly three years and a half before his death, the golden wedding of Dr. and Mrs. Smellie was celebrated, and the occasion was a happy one to themselves and surviving children. There were thus two interesting periods in their history, of rare occurrence in the lives of those connected as they were with the Church—a jubilee of ministerial standing and a jubilee of married life.

Some years ago the University of Queen's College, Kingston, conferred on Mr. Smellie the honorary degree of Doctor of Divinity, a distinction to which he was well entitled considering the valuable pioneer work he had done for the Church.

When Dr. Smellie resigned his charge the expectation was that he would continue to reside in Fergus and in the house in which so large a portion of his family life had been spent, and which he could now regard as his own. He did so for a considerable time. Two years ago his daughter, the wife of the late Rev. D. J. Macdonnell, B.D., of St. Andrew's Church, Toronto, was called away from saintly work and conflict on earth to the crown of reward in heaven, leaving behind her a husband and an interesting family of children, some of them young. For their sakes, and at the earnest request of the bereaved husband and father, Dr. Smellie, Mrs. Smellie and daughter removed to St. Andrew's manse, Toronto, and they were residing here when death laid his hand upon the aged servant and quietly bore him to the Father's house of many mansions. Mr. Macdonnell, as is well known, had pre-deceased his father-in-law by a few months.

Not many of the rising generation can draw a correct picture in his mind of the changes in the face of the surrounding country which Dr. Smellie was permitted to see. Nearly all around him was unbroken forest. Woods occupied a greater part of the distance between even Fergus and Elora. Settlements were scattered here and there; clearances had been made, but they were comparatively small; shanties or houses had been built such as to meet present necessities; the sound of the woodman's axe struck the ear of the traveller, and other things characteristic of the commencement of life in the bush. Now broad, cleared, well-cultivated fields meet the

view; skilled cultivation of the soil has taken the place of the early, rude appliances; the dwellings of the farmer's family are substantial and comfortable; plenty abounds, and large barns, indicative of industry and successful toil, may everywhere be seen. The region above and below Fergus was a wilderness of trees: tall, umbrageous, gigantic. Now there may be seen broad fields and prosperous settlements.

Dr. Smellie saw and was no mean instrument in making great changes in the Church. Several congregations, some of them now strong and active in the enterprises in which the Presbyterian Church in Canada is engaged, grew up under his eye and had the benefit of his fostering care. It would be a labour of love to dwell on these in detail, but we must refrain from doing so.

He saw great changes, also, in the history and relations of the different branches of which the Presbyterian Church in Canada is now composed. At the time of his arrival in the country he belonged to the Established Church of Scotland. Shortly afterwards, as we have seen, he joined the Free Church. In 1861 he entered the union then formed between the Free and the United Presbyterian Churches, and in 1875 the union between that united Church and the congregations connected with the Established Church of the home-land. He thus, with some others, made three changes in his ecclesiastical connection, and four changes in his Presbyterian relationships, without change of locality during his Canadian life.

Dr. Smellie regarded the pulpit as the great centre of his influence and always had respect to the command of Christ to preach the word. He was accordingly conscientious and careful in his preparations as a preacher, and in this respect, as in many others, was an example to all, and especially to young ministers. He selected his texts prayerfully, meditated upon them with concentrated attention, always looking for Divine guidance, compared spiritual things with spiritual, and applied himself to bring out of his treasury things new and old. Christ and him crucified, Christ taking away sins by the sacrifice of himself, Christ entered into the holiest of all with his own blood, and ever making intercession in the heavenly temple, were the grand subjects, the burden and themes of his preaching. His motto was: God forbid that I should glory save in the cross of Christ. As a pastor, he diligently visited the families under his charge, and his attention to the sick, the bereaved and the disconsolate were seasonable, beneficial and duly appreciated.

As a member of Presbytery, he was exemplary in his attendance on its meetings, whether stated or special, was a wise counsellor in matters coming up for discussion, courteous ever to his fellow-members, and as long as strength served, prompt, cheerful and energetic in work assigned him.

We close by stating that Dr. Smellie is survived by his widow and five children. These have the deep sympathy of a very large circle of friends and acquaintances. Mrs. Smellie was a noble partner to her husband, a help-meet for him, and encouraged, cheered and co-operated with him in the duties of his office, and rendered his home a scene of happiness and comfort.

Dr. Smellie has fought the good fight, kept the faith, finished his course, gained the victory, and gone to his reward. "Be thou faithful unto death and I will give thee a crown of life."

We add the following particulars kindly furnished us by a friend in Fergus:—The funeral service in Toronto was conducted by Rev. Dr. Gregg, assisted by Rev. W. S. Ball, and a former Melville Church precentor, Mr. A. Forbes. A deputation from the session of Melville Church met the mourners at Guelph and accompanied them to Fergus, where many more were waiting on their arrival. The remains were taken to the old manse, "Kirkhall," in which Dr. and Mrs. Smellie reared their exceptionally gifted family. A brief service was conducted in the house by the present pastor of Melville Church, Rev. John H. MacVicar. A very large concourse gathered for the public service in the church, all denominations being represented, and a special deputation being present from the session of St. Andrew's Church, Toronto, from whom the revered father had received every mark of kindness during his recent residence among them. At this service Mr. MacVicar presided, Rev. Wm. Robertson, Moderator of the Presbytery of Guelph, read the Scriptures, and Rev. J. B. Mullan, of St. Andrew's Church, Fergus, led in prayer; after which Rev. Dr. Torrance, of Guelph, delivered an impressive address, in which he paid the highest tribute to the power of Dr. Smellie's ministry. After the benediction the entire congregation filed out past the open casket, and the bells of both Presbyterian Churches were tolling as the procession formed and proceeded to the cemetery. On the Sabbath following special memorial services were held in Melville Church, Fergus, conducted by the pastor, and in St. Andrew's Church, Fergus, conducted by Rev. J. B. Mullan, who for nearly twenty years worked side by side with Dr. Smellie.

Guelph, Ont.

# The Canada Presbyterian

Published every Wednesday by

The Presbyterian Printing & Publishing Co.

C. BLACKETT ROBINSON, Manager.

5 Jordan St., - - - Toronto, Ont.

Terms: Two Dollars Per Annum, Payable in Advance.

TORONTO, WEDNESDAY, DECEMBER 23RD, 1896

THIS number (an extra good one in many respects) completes our twenty-fifth volume—fifty-two numbers for the year. No paper will be issued next week, thus giving those employed in the office a few days of needed recreation, which no one will grudge them at this season of the year. During the coming year, commencing on the 6th prox., we hope to be a welcome weekly visitor to thousands of homes all over this fair Dominion. The first part of our semi-jubilee issue is calling forth praise and warm encomiums from every quarter. We thank our friends for their kind words, and wish them and all our subscribers a Merry Christmas and a Happy New Year.

THE ecclesiastics who are fighting so hard against the recent settlement of the Manitoba school question pay no taxes and have no children to educate.

A NUMBER of the leading ministers of New York held a meeting the other day and discussed the "sewer press." A step was taken in the direction of establishing a clean daily newspaper. In our opinion an ideal newspaper in New York is an impossibility. Supposing there was money enough to start one who can be sure that it would remain clean for any length of time. One of the worst journals in the city was started as a clean paper. The only way to put down gutter journalism is to stop reading and advertising in gutter journals.

REFERRING to statistics, which show that family troubles are a fruitful source of suicide and insanity, the *Halifax Witness* says:

"The lesson of these figures is, Seek a good and sensible wife and when you find her prize her as a priceless treasure.—Then, the lesson to young women is, 'Thank God for the love of an honest man, and do all in your power to make his life happy and successful.'"

That is sound doctrine for the young people. If we might add anything it would be: When the "honest man" has found the "priceless treasure" let them not try to get rich too fast nor torment themselves about getting into "society."

THE late Dr. Begg once said that young men had been a conspicuous failure in responsible positions ever since the days of Rehoboam. Doubtless there have been exceptions to this rule, but a good many people are of the opinion that if Archbishop Langevin, of Manitoba, were an older and more experienced man, he would go to work quietly and make the best of the settlement of the school question. If he thinks he can fight the people of Canada he has just about the same amount of sense that Rehoboam had.

COMMENTING on the settlement of the Manitoba school question the *Herald and Presbyter* says:

"It is manifest that no settlement is ever satisfactory to the Romanists unless it meets all their demands. The Pope has disapproved the adjustment."

As our contemporary distinguishes between "Romanists" and "Liberal Catholics," perhaps its conclusion is correct. As a matter of fact, however, a large number of Roman Catholics are satisfied with the settlement, and we believe ninety out of every hundred would be if they were let alone.

Our Bagster Bible forms a superb premium. It is given to anyone who sends us the names of eight subscribers (half new) and ten dollars. Balance of year free to new subscribers.

## "Unto Us a Child is Born."

THIS is the season which, throughout the whole of Christendom, reminds all people of that wondrous birth of the Holy Child. It was not only a most marvellous event in itself, but the grandest in that sublimest of all divine purposes that we are acquainted with—the redemption of the human race from the desperate and lost estate into which it had fallen. It was also and must ever be, one of the most impenetrable mysteries, that of the incarnation and appearance in mortal form upon our earth of the second person of the adorable Trinity. That this glorious being should stoop to be born of a woman, in obscurity and poverty, amid the most humble surroundings, all add to the mystery. This One who, in such circumstances, became flesh and dwelt among us, was to the whole human family God's unspeakable gift. He,

Our great redemption from above did bring.  
For so the holy sages once did sing,  
That He our deadly forfeit should release  
And with His Father work us a perpetual peace."

It was doubtless from this great gift of God to us that the idea arose, in some Christ-like mind, of making this a gift-giving season, and from this it has spread until it has become the chief, and by far the most outstanding feature of the Christmas season. Indeed, it is known only to many and observed only in this aspect of it, and suggests nothing whatsoever to them of God's unspeakable gift. Even at this low view of it we would not cavil, for we cannot well have too many occasions and means whereby to counteract the selfishness which is so apt to assert itself in and dominate over us. The giving of gifts spontaneously and lovingly at set seasons, does not a little to brighten life and vary with gleams of gladness what might otherwise sink into a dead, dull monotony.

But if the gift of God in His Son for our redemption has suggested the observing of this as a gift-bestowing season, what we would plead for is that it should be more closely observed as a model with respect to those who should be made the recipients of gifts. God's gift was bestowed upon those who, because they were lost, and wretched, and helpless, and hopeless, were the objects of divine pity, and for these reasons made the recipients of His greatest gift. Society, the circle of our acquaintance, or Church, or neighborhood, or even the wide world has always furnished a sufficient number of the needy, the destitute, the suffering, the neglected and out-cast to awaken the pity and provide suitable objects upon whom to bestow our gifts. We only plead that at this season these should be made conspicuously the objects of compassion and kindness, and so our gifts be made more like the great pattern gift which we have in that of God to all men when He gave His Son to them in their utmost destitution and need. There is no happiness more pure than that which comes to us by causing happiness to others. Amid all gift-bestowing let not this form of it be forgotten, which consists in giving to those from whom we can expect nothing in return but gratitude, and the thought that in our giving we have been following the example of Him who gave His greatest and best gift at the time of our utmost need, moved only by motives of infinite love and pity. We wish all our readers the brightest kind of a Christmas, made bright to ourselves and others by following the example of Him whose birth and boundless beneficence this glad season commemorates.

## The Indian Famine.

WE ask the special attention of our readers to the letter of the Rev. Mr. Wilkie, of Indore, published in another column of this issue, and addressed to the Rev. R. P. Mackay, Foreign Mission Secretary, setting forth the state of things arising out of the famine extending over that part of India, and which, in its severity, is just beginning to be felt. What the condition of these poor people all around our missionaries may yet become we recoil from dwelling upon, only we may say, that anything more terrible than famine, and the diseases which follow in its wake, it is difficult to conceive, and those who have

not actually seen it, can form no adequate conception of it. We trust that the appeal of Mr. Wilkie will at once open up all the floodgates of Christian sympathy, and to Mr. Mackay, from every part of the Church, will come up the message to tell Mr. Wilkie and his co-laborers to welcome every child deserted by its parents or left an orphan by the famine. Now as never before, there comes a call to our Church for self-denial, to preserve alive those whom it is in our power easily to save from death by denying ourselves many things that we can all well do without. This is the time and the occasion to win to Christianity by the exhibition of an object lesson which all can understand, those who might not be won by the ordinary methods. Not only Christianity, but humanity, call aloud to us from India at this time for help, which we trust will be forthcoming abundantly sufficient for the need.

## General Assembly's Remit on Sabbath School Board of Publication.

IN view of the remit to Presbyteries in reference to the establishment of a Board of Sabbath School Publication, it seems to us that the attention of the Church ought to be called to the very successful work carried on by the Assembly's Committee on Sabbath Schools and reasons urged why that work should be prosecuted with all the encouragement the Church can give it. The remit referred to is in the following terms:

"Resolved,—That the Sabbath School Committee be authorized to arrange for carrying the debt of \$5,000 incurred for another year: that, in the meantime the work of publication be continued; and that the question of establishing a Board of Sabbath School Publication, and the appointment of an editor, be referred to Presbyteries to be reported on to next Assembly."

A reference to the committee's financial statement, appended to its report, and to which we would direct the attention of all our Presbyteries, will show that the "debt," which some made so much of, is not a matter of discouragement but the reverse. It represents the capital borrowed, so far as it remains unpaid, with which their successful work of publishing lesson helps has been started. The profits from these publications would alone, in a year or two, wipe it all out. This work has all along been carried on under the instructions of the Assembly, and has now reached a magnitude which makes it necessary to set apart some one whose whole time can be given to its editorial management. Before making any such appointment the Assembly, following the precedent set in the case of the Foreign Mission Secretary, takes the advice of Presbyteries. The view of some in the Assembly seemed to be that the demands of our schools were sure to cause this branch of our work to expand very much and that some more business-like machinery than a committee should be set up. We do not agree with this idea, and feel that the mention of a "Board" will prejudice somewhat the real question before the Church. To many imaginations it implies a large outlay for offices, staff, etc. But there is no reason why the publication of our lesson helps should not be managed by a small sub-committee of the Sabbath School Committee, very much as the *Record* and the *Hymnals*. There is no need of new machinery, or the erection of another Church agency. Those who have built up the business are surely the proper parties to carry it on. At the present stage of the work all that is required is the appointment of an editor, who could also act as convener and general business manager. His salary and all the expenses of publication will probably be met by the profits of the lesson helps as soon as the borrowed capital is paid up. Such an appointment must, almost of necessity, be made by next Assembly, since it may be assumed as a settled fact that the work will no longer be performed gratuitously once it yields a revenue, and the Church should not expect such an amount of labor to be done gratuitously.

## Club Offers For Next Year.

Young and old should read our liberal club offers as announced on page 550. We expect five thousand new names by the 30th day of December. If friends all along the line only make a little effort we shall not be disappointed. Let the subscriptions pour in day by day until this number is reached; and thus help us to a glad celebration of this semi-jubilee season.

## Reviews of New Books.

### The Art Bible.

A new edition of the Bible requires only a descriptive notice to indicate its special features and show in what respects it differs from other editions. The "Family Bible," so misnamed, is usually a great, unwieldy volume, too heavy to handle, kept on a special stand or table and the only care bestowed on it is an occasional dusting of its thick, gilt-decorated, unopened covers. "The Art Bible" is really a family Bible and in time must become the "Family Bible" in every household where the Sacred Word is read and revered. In one volume it has 1,360 pages, super-royal octavo, printed in entirely new type, selected for its sharpness and clearness of outline. Its typography is beautiful and thoroughly artistic; but what gives it title of "The Art Bible" is the wealth of illustration with which it is embellished. There are altogether 850 illustrations, maps, etc., and these are not inserted, or placed indiscriminately, but on the page or opposite the page the text of which they are intended to illustrate. These illustrations are not conventional ones, but are careful reproductions of the famous paintings of British and foreign artists and drawings of some of the chief artists in "Black and White" of the present day. Among them are reproductions of pictures by Rubens, Raphael, Murillo, Guido, De la Roche, Ary Scheffer, Da Vinci, Eastlake, John Martin, Holman Hunt and others of world-wide fame, with new pictures of historic incidents, manners, customs, costumes and ceremonies, by George Tinworth, Paul Hardy, J. Finemore, Alfred Pearce, J. S. Crompton, C. J. Staneland and others. There are also a number of illustrations of the Natural History of the Holy Land, carefully drawn from nature by P. J. Smit; photographic pictures of scenery and a great many views from drawings made on the spot by that well known traveller in the East, Henry A. Harper. The fidelity and accuracy of the illustrations are testified to by the Chief Rabbi, Dr. H. Adler; and by Dr. Thain Davidson, who speaks from personal observation of the scenes depicted. The work has received the commendation of the Archbishop of Armagh, the Bishop of Ripon, Mr. Gladstone, Rev. Hugh Price Hughes, Canon, Wilberforce and Pastor G. Monod. The last mentioned says: "A French Bible with those pictures would be a real help for the reading of the Scriptures and consequently further the propagation of the Gospel." The paper is necessarily thin, but it is white, strong, and so opaque that the illustrations do not show through the leaf unless held up to the light. The copy before us is strongly and handsomely bound in brown cloth, gilt leaves, and sold at the phenomenally low price of \$3.00. [London: Georges Newnes, Limited; Toronto: Williamson & Co.]

### Briefer Notices.

"Teddy and Carrots." By James Otis. [Boston: Estes & Lauriat. \$1.15.] This capital story of newsboy-life in New York appeared last year as a serial in *St. Nicholas* and was deservedly popular. It is now published in a handsome, well printed volume, with a number of excellent illustrations by W. A. Rogers. No one who has seen anything of large cities can doubt that this is a true and vivid representation of street Arab life in some of the great centres of population.

"A Puritan's Wife," By Max Pemberton. [New York: Dodd, Mead & Co. \$1.25.] Love and war are blended in this charming story. Beginning with the battle of Worcester—Cromwell's "Crowning Mercy"—Master Hugh Peters, "nephew of that Hugh Peters who was chaplain to the Lord General Cromwell," relates his perils and adventures until after the Restoration; and his love throughout them all for the gentle Lady Marjory, to whom at last he was happily married. The story is as tender as it is stirring.

"A Genuine Girl." By Jeanie Gould Lincoln. [Boston and New York: Houghton, Mifflin & Co. \$1.25.] Readers of "Marjorie's Quest" will welcome another story by the same author on the same lines. Indeed "A Genuine Girl" is a continuation of "Marjorie's Quest," as most of the principal characters reappear in it; but it is in every other respect a separate and distinct story. The scene is partly in the city of Washington, and the novel, like its predecessor, is entertaining, stimulating and thoroughly wholesome.

"Cricket at the Seashore." By Elizabeth W. Timlow. [Boston: Estes & Lauriat. \$1.] This prettily bound book with its attractive illustration tells about Cricket's experiences at the sea shore. Cricket is a little girl, some of whose earlier experiences have been recounted by the author in a previous work. This one will be found of equal if not surpassing interest, for naturally, Cricket, as she grows older, says more, attempts more, and accomplishes more than in her earlier years. It is a thoroughly wholesome and attractive delineation of child-life and should have many readers. The pictures are by Harriet Roosevelt Richards.

"Gold." By Annie Linden. [New York: The Century Company. \$1.25.] The opening chapter of this story gives no indication of the stirring incidents to follow before the last chapter is told. The only son of a retired Dutch-Indian merchant is sent out to Java to look after business interests there. At Genoa he meets a beautiful young lady who is a passenger on the same vessel bound for the same destination. Of course they fall in love with each other, but the hero, instead of securing his happiness

goes off on a mad expedition in search of a mountain of gold described in some ancient native manuscript. The author is evidently familiar with life in the Dutch-Indies and gives us some glimpses of it that are by no means attractive.

"The South Seas." By Robert Louis Stevenson. [New York: Charles Scribner's Sons; Toronto: William Briggs.] Before Mr. Stevenson settled down in Samoa he spent a portion of several years cruising among the many island groups of the South Seas. Although undertaken mainly in search of health these voyages could not but result in literary fruitage to a man like Stevenson. His observations, studies and deductions were published serially, and most of them, but not all, are now collected in this volume. It gives his experiences and observations in the Marquesas, Paumotu and the Gilbert Islands; and, apart from their value as literature, they are a substantial contribution to our knowledge of places little known and of peoples rapidly dying away under new and fatal conditions.

"A Girl's Kingdom." By M. Corbet-Seymour. [London: Blackie & Son; Toronto: The Copp, Clark Co.] Blackie & Son's name on the title page of a book for young people may generally be taken as a guarantee of the quality of the book. This is not a very strong story, but it is pleasantly told, and the purpose of it is to show that a girl's "kingdom" is the home and her "mission" to do the work she finds at her hand. The same publishers send us also "Highways and High Seas: Cyril Harley's Adventures on Both," by F. Frankport Moore, and "The Loss of John Humble, What Led to it and What Came of it," by G. Norway. These are stories of a more stirring nature which we noticed favorably on their first appearance. Their deserved popularity with readers young and old have called for these new editions. All these books have full-page illustrations.

"The Metropolitan." By Jeanie Drake. [New York: The Century Company. \$1.25.] We must confess that Jeanie Drake is a writer with whom we had no acquaintance until she introduced herself to us in this book. Whether or not this is her first appearance as a novelist we cannot say, but this much we are bound to say: she has a clear head, a good eye, a copious if not too discriminating vocabulary, and a pen that dances along unhesitatingly whether it describes social events in New York, scenes of gipsy life, or adventures of Arctic exploration. Primarily "The Metropolitan" is intended to be a good-natured satire on New York society, of which we do not know much except that it is very mixed and very exclusive if this story represents it truly. It is a book worth reading and would be a better one if the author had limited herself within narrower bounds.

"My Village." By E. Boyd Smith. [New York: Charles Scribner's Sons; Toronto: The Copp, Clark Co.] This book is beautifully printed, richly illustrated and charmingly written. The author, a native of Boston, has spent many years in France, his winters in Paris and his summers in Vallombrose, or some other quaint and picturesque sea-coast village. He has thus had every opportunity to make himself thoroughly acquainted with every type of French village life. He describes the people around him, their habits, and modes of life in a very simple, unaffected and attractive style, while he is equally facile with his pencil. The pictures, of which there are nearly one hundred and fifty, are very effective and truly illustrate the text. We are grateful that the author does not, as many would, burden his book with untranslated French *faits*.

"The Rogue's March." By E. W. Horning. [New York: Charles Scribner's Sons; Toronto: William Briggs.] This is a story of sixty years ago, the scene of which is partly in England and partly in Australia. "Transportation" was then a part of the criminal code of Britain, and in this book we are given a graphic and substantially faithful account of the conduct of criminal prosecutions and the treatment of convicts in the penal settlements more than half a century ago. There is much that is shocking and even horrible in the story—as there is in "Uncle Tom's Cabin"—but not more than seems necessary for the author's purpose which was to give faithful representation of a system now happily obsolete and which many would suppose impossible within so recent a period. The story is vigorously told and the author exhibits considerable art in concealing the identity of the real murderer for whose crime Tom Erichsen suffered the horrors of the condemned cell and the still greater horrors of the "chain gang" in Australia.

"Manual of the Law of Landlord and Tenant, for Use in the Province of Ontario." [By R. E. Kingsford, M.A., LL.B., Barrister. Toronto: The Carswell Co., Ltd. \$1.00.] The relation of Landlord and Tenant is a very old one and one which, at an early period, was subjected to authoritative regulation, legislative or otherwise. In these days, notwithstanding legislative enactments, judicial decisions and innumerable text-books it is still imperfectly understood and is the fruitful source, not only of much litigation but of many hardships and injustices of which the courts of law have never heard. Common law and statute law are so inextricably mixed up in the popular mind that neither landlord nor tenant knows what his rights, powers and liabilities exactly are. In this little volume Mr. Kingsford does not profess to give a manual by which every man may be his own lawyer; but he does give a very clear, concise, intelligible statement of what the law of Landlord and Tenant now is in the Province of Ontario. While intended both for the layman and the professional man, and will doubtless prove beneficial to both, it will be especially helpful to a large class of people

in the country who are asked for advice, and very properly hesitate to give advice, about matters they imperfectly understand. This manual, like the "Household Physician," does not preclude the necessity for skilled aid where skill and knowledge are required.

"Proceedings of the Sixth General Council of the Alliance of the Reformed Churches Holding the Presbyterian System," held at Glasgow 1896. Edited by Rev. G. D. Matthews, D.D., General Secretary of the Alliance. [London: James Nesbit & Co., Limited, 21 Berners Street; Wm. Tyrrell & Co., 12 King Street West, Toronto, 1896.] This report of the Sixth General Presbyterian Council of the Alliance of the Reformed Churches makes a goodly volume of 710 pp., attractive in external appearance, and equally so within in paper, printing and general make-up. For frontispiece it has a picture of that noble ecclesiastical structure, Glasgow Cathedral, and on page 35 is a cut of St. Andrew's Hall where the regular meetings of the Council were held. After a preface by the editor, Rev. Dr. Matthews, referring in general terms to Glasgow, incidents connected with the Council, and character and objects of the Alliance, there comes the report of the Council arranged according to days. The papers read and addresses given are presented entire or in their substance, and the discussions which followed them are briefly reported. It would be invidious, and our space will not allow us, to notice specially any paper or address, but the importance of the subjects presented and the eminence and ability of the writers and speakers give most of them a permanent value. The subjects treated, speaking of them in a general way, may be classified under the heads of "The Church," different views of it held by the Reformed, the Roman Catholic and the Anglican Churches; next, Presbyterianism considered in many different aspects and relations. Missions, foreign and home, with papers and addresses occupied an important place; the Sunday School Committee's report, and addresses "on Great Cities" afforded a wide scope for the consideration of Christianity in its practical working. Papers were read by able and distinguished men in the higher walks of learning, philosophy, and criticism in their relation to the Scriptures and the Church, and they may be read in full here. The state of Protestantism on the continent of Europe, a most important subject in many respects, was very fully considered and may be learned from this volume, together with much on other subjects of a miscellaneous kind. After the report of the proceedings of the Council comes an appendix of 208 pages, giving statistics, reports and detailed information on many subjects all interesting to the Christian student and minister, more especially if they are Presbyterians. Last of all, and not least, comes an index rendering reference to any subject quick and easy. Great credit is due to the editor for the manner in which he has performed what must have been a work of no little difficulty, and altogether as a contemporary record and presentation of the standing and work of the Reformed Churches bearing the Presbyterian name, the volume is one of great interest and value.

"Mrs. Cliff's Yacht." By Frank R. Stockton. Illustrated by A. Forestier. [New York: Charles Scribner's Sons; Toronto: William Briggs.] Sequels are generally disappointing and we approach them with hesitation, if not with absolute distrust; but we have a great deal of confidence in Mr. Stockton, and although this story is a sequel to "The Adventures of Captain Horn," we are glad to say we have not found it disappointing, and our hesitation, if we had any, was quite uncalled for. Mrs. Cliff, be it remembered, had a prominent part in Captain Horn's adventures and a large share of the treasure obtained in the course of these adventures. Now she is alone in a great New York hotel, the mistress of millions, a widow, without near relatives, and perplexed how to spend her rapidly accumulating income. Thinking about her great wealth, planning vaguely how she should use it, wishing to test its power that very moment, wanting with all her heart to want something, yet not knowing what to want, she touched the electric bell, and when a servant entered, ordered—a cup of tea. Next day she returned to her old New England home, where she intended to spend the rest of her life and be the Lady Bountiful in a modest way to her old friends. There she found no way of checking her income, growing unceasingly at the rate of two dollars every five minutes, until the arrival of Mr. Burke, formerly an able seaman, and also a sharer in the wealth of the Incas. His happy suggestions enabled Mrs. Cliff to spend some money sensibly, and without feeling that she was wasting it; but still the rapid accumulation of income was almost an intolerable burden on her mind and conscience. It then occurred to Mr. Burke that a yacht would be just the thing for Mrs. Cliff; and to this idea she yielded on condition that the yacht should not be merely for her own pleasure, but for the health, comfort and pleasure of poor and deserving people, especially children. A fine yacht was bought, fitted and equipped, and christened the "Summer Shelter." This was all a great satisfaction to Mrs. Cliff. "A great deal of money had been paid for that yacht, and it had relieved, as scarcely any other expenditure she would be likely to make could have relieved, the strain upon her mind occasioned by the pressure of her income. Even after the building of her new apartments her money had been getting the better of her. Now she felt she was getting the better of her money." On her way home, after deciding to make a trial trip on the *Summer Shelter*, Mrs. Cliff stopped in at a Brooklyn church, where a meeting of Synod was in session, and it occurred to her that it would be a good thing to invite some of the hard-worked, weary ministers to accompany her on the trip. A number accepted the invitation and betook themselves, with their grips, on board the evening before the yacht was to start. We cannot follow the story any further, except to say that when the crew desert the yacht the ministers volunteer to man her and "stick to the ship" bravely as long as their services are required. Mr. Stockton makes the most of the unusual situations he ingeniously contrives. His quaint, buoyant humour never flags; and he takes his readers back from the cruise cheered and invigorated.

"Helen." By Maria Edgeworth. Illustrated by Chris. Hammond, with an introduction by Annie Thackeray Ritchie. [London: Macmillan & Co.; New York: The Macmillan Co.; Toronto: The Copp, Clark Co. 3s. 6d.] The novels of Miss Edgeworth were deservedly popular when they first appeared and for a generation, perhaps, after; but they are not nearly so well known to the readers of to-day as they should be. A new, attractive and moderate priced edition, such as this, is exactly what is wanted. "Helen," though written when Miss Edgeworth was quite an old woman, is considered the best of all her novels: "it surpasses them all in grace, charm and lightness of touch," and Mrs. Gaskell considered it one of the best of all English novels. It should certainly serve to revive an interest in a charming writer who was greatly admired by Scott and Byron, and worshipped by Macaulay.

"Hunting" "Angling." [New York: Charles Scribner's Sons; Toronto: The Copp, Clark Co. Each \$1.50.] These fine volumes, the first of the "Out of Door Library," are made up of articles which appeared at various times in *Scribner's Magazine*. Those on "Hunting" are by Archibald Rogers, W. S. Ramsford, Frederic Ireland, Birge Harrison, Harry C. Hale, Frank Russell, and George Bird Grinnell; those on "Angling" by Robert Grant, Dr. Leroy, M. Yale, J. G. A. Creighton, C. F. Holder, A. Foster Higgins, and Alexander Cargill. The illustrations are numerous and are by such artists as Alfred Parsons, Kenyon Cox, A. B. Frost, Herbert Demman, C. D. Hudson, M. J. Burns and Dan. C. Beard. Many of the expeditions in search of sport with rod and rifle, described in these volumes, were made in Canada, which is justly styled the "Sportsman's Paradise" of the American Continent.

"Alone in China and Other Stories." By Julian Ralph. [New York: Harper and Brothers.] The stories in this volume are the fruits of a visit to China made in 1895 by the author at the request of the editor of *Harper's Magazine*, in which they originally appeared. The Introduction, which takes up about one-third of the book, tells very entertainingly how the author and his artist friend, Mr. Weidon, travelled, sketched and fared, while studying the manners and customs of the natives in the "Garden Provinces" of the Flowery Kingdom. Mr. Ralph's impressions of the Chinese are, on the whole, very favorable, and his book is a pleasant addition to our knowledge about a strange country and a peculiarly interesting people. Too much praise cannot be accorded to Mr. Weidon's numerous pictures. They not only embellish the book but powerfully strengthen the impressions made by Mr. Ralph's graphic descriptions. The cover is very artistic in design and is one of the most attractive holiday books we have seen this season.

"Kate Carnegie and Those Ministers." By Ian MacLaren. [Fleming H. Revell Company Toronto.] A book by Ian MacLaren is sure to be interesting and sure to be read. This one is interesting and most readable. It is called by some a novel; it is rather a series of sketches, having one conspicuous character throughout, racy, unconventional, real, Kate Carnegie, a general's daughter with whom Carmichael, a Free Church minister, falls in love and she with him. Besides these two and General Carnegie, we are introduced to other ministers and the Presbytery of Muirtown with descriptions some of them rather extravagant, it must be said of its members. Dr. Davidson reappears in his characteristic features now well known, with specimens of their housekeepers, a class with strong peculiarities. The scene is still laid in Drumtochty, and he who begins the book will read it through, and yet we would just hint that the Drumtochty mine, which has been productive of so much pleasure to the readers of Ian MacLaren and of so much to himself gives signs of becoming exhausted, and we could wish now for some change.

"Dissertation on the Gospel Commentary. S. Ephraem the Syrian." By Rev. J. Hamlyn Hill D.D. [T. & T. Clark Edinburgh. Revell Co., Toronto, 1896.] It was through Ephraem the Syrian that we first got to know that Tatian's Diatessaron was a digest of our own four gospels. This was one of the most important discoveries made in recent years, in the interest of historical Christianity. But the testimony of Ephraem was speedily reinforced by the discovery of a translation of the Diatessaron itself. An English rendering of this interesting document was given by Dr. Hamlyn Hill, author of the volume before us. This most valuable work we have already commended to our readers. The present volume will be welcomed by all students of early Christian literature. The introduction gives us what information is still obtainable on the history of S. Ephraem Syrus, together with a criticism of his text and an account of his works. Next come the "Ephraem Fragments" in other words the passages from Tatian's Diatessaron which are quoted in the Commentary of Ephraem. We could hardly have imagined beforehand that so much interest could be found in these fragments which Dr. Hill has annotated with much learned care. Last of all comes a scriptural index of Ephraem's works. Those who have possessed themselves of the Diatessaron of Tatian will do well to add this volume to their library.

"People's Commentary on the Acts." Giving the Common Version 1611, the Revised Version 1881 (American Readings and Renderings), with Critical, Exegetical and Applicative Notes and Illustrations from Life and History in the East. By Edwin W. Rice, D.D., author of "People's Commentaries," on Matthew, Mark, Luke, and John; "People's Dictionary of the Bible;" "Our Sixty-Six Sacred Books," etc. Maps Engravings and Photographs by Bonfils, Goed, Jordan and others, and from Original Sketches. Cloth pp. 371, Svo. Price \$1.25, postage paid. [The American Sunday School Union, Philadelphia. New York Branch: 111 Fifth Avenue.] 1896. This is a most timely book in connection with the Sunday school lessons to be studied next year—it is the result of two years' study with the use of all the best helps which the researches of recent years have made available. It will be found of great value to all who wish to make a thorough study of the Acts, and the founding and early history of the Christian Church. In the appendix some ques-

tions are specially dealt with while the index helps speedy reference. We need only add that it is No. XI. of the Green Fund Books, in accordance with the terms of which \$1,000 are from time to time given for the best work bearing on some subject having reference to the Scriptures or Sunday school literature. Owing to this arrangement its price, \$1.25, is only about half of what it otherwise would have been.

"The Mystery of Sleep." By John Bigelow. [New York: Harper & Brothers.] This little book is an attempt to answer the question, Why do we spend one-third of our lives in sleep? "What I have aimed to do," the author tells us in his Introduction, "is, first, to unsettle, if not dispel, the popular delusion that sleep is merely a state of rest, of practical inertia of soul and body, or at most, a periodical provision for the reparation of physical waste in the sense that a well exhausted during the day, fills up in the hours of the night; second, to set forth some of my reasons for the conviction that no part of our lives is consecrated to nobler or more important uses than that usually spent in sleep; none that contributes more, it so much, to differentiate us from the beasts that perish; that we are developed spiritually during our sleeping hours as distinctly and exclusively as we are developed physically and intellectually during our waking hours, and finally that it is as much the part of wisdom to order our lives so as to avoid everything apt to interfere with or impair either the quality or quantity of our sleep, as in our waking hours it is to avoid whatever tends to interfere with the growth or impair the health or perfection of our bodies." The author, who is evidently imbued with Swedenborgian opinions, quotes largely from ancient and modern literature to establish his thesis, and especially from the Bible, Shakespeare and Emanuel Swedenborg. Whatever may be the reader's opinion of the views advanced in this work he will find in it much matter for profitable reflection. The collection of Biblical and Shakespearian references to the phenomena of sleep and dreams is exceedingly interesting.

"A Text-Book of the History of Sculpture." By Allan Marquand, Ph.D., L.H.D., and Arthur L. Frothingham, jr., Ph.D. [New York and London: Longmans, Green & Co. \$1.50.] This volume completes, so far as we know, the excellent series of college histories of art edited by Prof. John C. Vandyke, L.H.D. From ancient Egyptian sculpture the history of the art is traced down to the sculptures of England, Europe and America at the present day. Each chapter is prefaced with a list of books recommended for illustrations and for text, and ends with a list of "extant monuments." There is a general bibliography, and as the history of sculpture can be studied best with the assistance of photographs and casts, lists are given where these may be obtained. The illustrations in the volume, 113 in number, have been, in almost every instance, reproduced from photographs taken directly from the original objects. To show the style of the authors and the scholarly quality of their work we make a short extract from the chapter on Assyrian Sculpture: "The Assyrians were not by nature a literary or artistic people. They appropriated much from the older civilization of Babylonia, upon which they were at first largely dependent. The Assyrian kings established libraries like those which had existed since 4000 B.C., in the Babylonian cities, and caused the contents of the Babylonian libraries to be copied for the use of the Assyrian people. Then the northern race entered into the inheritance of the southerners, and borrowed from their mythology, their literature, and their art. But while this at first led to almost complete dependence, as soon as the latent qualities of the Assyrians were developed towards the twelfth century, a civilization radically opposed in many ways to the Babylonian resulted. This is shown very clearly in the political organization of Assyria, for as strongly as Babylonia stands for local government, just so strongly does Assyria represent centralization. The difference between the two peoples is shown even more clearly in sculpture." Admirable as a text-book for the student of the history of sculpture, it is evident that this is a work for the general reader also.

*The Expository Times* (November) has its usual varied contents. Among the notes which always come first an interesting reference is made to the rise of the higher criticism in the Roman Church—not, however, for the first time. Dr. Sanday's criticisms of the Abbe Loisy's writings, especially on the Synoptic Gospels, are sympathetically noticed. We should draw attention also to some excellent remarks on the characteristics of M. Renan. Professor Banks has a valuable article entitled "Back to St. Paul." It is an excellent protest against the disparagement of theology. How teachers of Christianity can speak as they do with the words of their Master before them respecting the work of the Paraclete, passes our understanding. A notice of the "New Herzog" meaning the new edition of the German Encyclopædia of Theological Science, should be recommended to the notice of all students of divinity who read German.

It was with something akin to relief that, after a hasty glance through the table of contents, we found that *The Arena* for December, whose columns during the past six months have been deluged with articles in support of the free silver issue, was comparatively exempt from incendiary matter tending to incite the great "masses" against the dominance and tyranny (?) of the "classes." When *The Arena* has contented itself with being moderately socialistic in the best sense of that much-abused word, we have perused its pages with marked interest; when, as during the recent campaign, it gave itself up to an inordinate advocacy of a pernicious principle, we lost almost entirely our interest and pleasure in its columns. We have always considered *The Arena* a good magazine; we hope, for our own sake, that it may continue in the future to be the same readable, interesting and wholly instructive periodical that it was before the demon of an insane political controversy—now happily exorcised—took possession of its pages. The number for December presents a varied and attractive list of contributions. [The Arena Publishing Co., Boston, Mass.]

Written for THE CANADA PRESBYTERIAN.

## Revival the Great Need of The Church.

BY REV. PRINCIPAL MACVICAR, D.D., LL.D.



HAVE spent some time of late in Scotland, England, Wales, Holland, Germany, Switzerland, Italy and France. I have mingled with people of all sorts, and have carefully observed the stateliness and even imposing magnificence of their religious cults, and the conviction has everywhere been forced upon me that the great need of the Church is revival.

But what is a revival? Is it a special stir, a social excitement, an increase of meetings and ecclesiastical machinery, the employment of peculiar orators who make use of startling incidents and narratives, the skilful rendering of pathetic hymns by accomplished singers, the posting of placards on walls and fences, and the publication of numerous newspaper paragraphs announcing outré subjects of discourse and wonderful things that are being done? Certainly not. All these may abound, and appearances may be multiplied just because the substance is not.

To revive is to reanimate, raise from languor, depression, discouragement. This implies the previous existence of life which is thus strengthened and rendered effective in relation to all its functions.

It is customary to speak of the *revival of religion*, but this language is misleading, because we may have very much *religion*, as that term is understood, with little or no spiritual life. We may, for example, have the long prayers of the old Pharisees which were simply self-glorifying speeches to be heard of men, but nothing more. We may have singing which means entertainment, self-gratification, a kind of imperfect imitation of what is better supplied in the theatre and opera house; but this is not worship, the offering of the sacrifice of praise and thanksgiving ascending from contrite hearts.

Biblical writers are very specific on this matter. They speak of the revival of true believers, those who have been born of the Spirit. Such often become, through the seductive blandishments of the world, the flesh and the devil, very languid, formal, drowsy, and inactive, and thus fail in duty to God and to one another. Hence the Psalmist cries out: "Wilt Thou not revive us again; that Thy people may rejoice in Thee? Though I walk in the midst of trouble Thou wilt revive me." And God said to Isaiah: "I dwell in the high and holy place with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones." Hosea predicted: "After two days will He revive us; in the third day He will raise us up, and we shall live in His sight." And Habakkuk prayed: "O Lord, revive Thy work." His work of grace is in our hearts. We need to be revived; and when this takes place our religion will come all right.

The practical question, therefore, is, How is this inner quickening which moulds the outward conduct to be enjoyed? It must come from Christ through the ministry of His Spirit. All life is in Him. "In Him was life; and the life was the light of men." He came into the world "that they might have life, and might have it more abundantly." And He said, speaking of His flock, "I give unto them eternal life." His Spirit is the executive agent in giving all forms of life throughout the universe. And if it be asked, how do men receive life in what is called regeneration, and how are they afterwards reanimated or revived? the answer is given by Jesus Himself: "If ye then, being evil, know how to give good gifts unto your children, how much more shall your heavenly Father give the Holy Spirit to them that ask Him?" (Luke xi. 13.) And this answer he emphasizes by parables, promises and precepts. Hence He says: "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you; for everyone that asketh receiveth; and he that seeketh findeth: and to him that knocketh it shall be opened."

The spiritual deadness of the Church, therefore, is not owing to Christ's failure to implement His promise, but to her lack of honest, believing prayer. It is thus that she is feeble and powerless in relation to the masses and the great outlying heathen world, while she lavishes attention and prodigal expenditure upon herself. I have seen in Cologne, Venice, Florence, Rome, Milan and Paris, to say nothing of Britain, money enough wasted in the construction and superfluous ornamentation of churches and mighty cathedrals to sustain thousands of missionaries in the dark places of the earth. Yes, and right at the doors of these enormous monuments of human ambition and pride I have found moral and spiritual degradation in the most revolting forms, while inside their walls gorgeously robed ecclesiastics repeated their Latin masses and mummeries to nearly empty chairs and benches.

How then, let us ask, does true spiritual life manifest itself? Chiefly in two generic forms. First, in

turning and clinging to the Word of God, in appropriating its exceeding great and precious promises and obeying all its commands. Truth, and pre-eminently revealed truth, is the nutriment of human souls. So it is written: "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." Accordingly when the Spirit of God rests upon a people, when there is a real revival and not a man-made religious hubbub, they search the Scriptures with diligence and delight, they feed upon the pure milk of the word, and their souls turn away with loathing from the light food and the husks offered by professional peripatetic sensation-mongers.

Second, spiritual life shows itself by turning and clinging continually to its only source, the Lord Jesus Christ. He is the word incarnate, the word made flesh: and all the written word, rightly understood, points to Him. Trust or living faith in Him is the root of all our virtues; and when we are revived, or powerfully wrought upon by the Holy Spirit, this root becomes strong and its vitality is manifested by all our Christian graces—our penitence, prayerfulness, patience, humility, hopefulness, joyfulness, love and liberality. In a word, we live a life of faith upon the Son of God; and this means practically the complete subjection of our hearts and intellects and conduct and all that we possess and control to His holy will. This is what is meant by consecration to Him and to His service, and separation from the world and its ungodliness. Is not this the great desideratum of the Church at the present moment?

Where should we look and pray for such a revival first of all? In the pulpit. Let the ministers of Christ and their sermons be animated by His Spirit, and the influence will be felt in the pew. The dominant feeling in the heart of the public teacher pervades his audience. When he speaks as "before God in Christ," prayerfully looking for the power of the Holy Ghost to send home his message from the word to the hearts and consciences of his people, then the sanctuary is felt to be, not a place of pleasant recreation or amusement, but the house of God and the gate of heaven. And when the ambassador of Christ, thus actuated, descends from the pulpit and moves among the homes of the flock, he stands up for the truth of his sermons, and exemplifies their meaning by his own daily conduct. Thus households and social circles are moved to seek the Lord, and spiritual influences permeate and purify all channels of human activity, and the life which pulsates in the heart of the Church acts with mighty force upon them that are without. This is what the Church in Canada and everywhere needs.

Paris, France.

Written for the CANADA PRESBYTERIAN.

### Sabbath Observance.

BY A. F. WOOD, EX-M.P.P.

**T**HE question of Sabbath Observance has again forced itself on the people of Ontario by the discussions through the press caused by the efforts of a portion of the citizens of Toronto seeking to establish Sunday street cars. What the people of Ontario wanted, and appear now to want, on the question of Sabbath Observance was expressed in 1844 by an Act of Parliament entitled "An Act to Prevent the Profanation of the Lord's Day." The consolidation of statutes in 1859, 1877, 1887, show the same statute in title, spirit and detail. The law, as it now stands, would appear to mean to the non-technical, non-metaphysical mind just what it says: "That all kinds of worldly business or ordinary labor" should cease except "works of necessity and mercy," and all amusements, such as games, racing or gambling, hunting, shooting, fishing and excursions, should be prohibited. "Sales and agreements made on the Lord's day utterly null and void." "Public political meetings or entertainments forbidden." How, with such a law on the statute books of Ontario, any corporation of town or city can hope to acquire a right to go contrary to the true spirit of its provisions, even though endorsed by a popular vote, is more than the ordinary mind can comprehend—unless it is expected to get the Legislature to change the law to suit their convenience, which of course is assuming that the tone of public opinion in Ontario on this question is keeping pace with what may be a small majority of the City of Toronto, which, to say the least, I think is doubtful. I am not writing now, however, for the purpose of discussing this phase of the question, but as suggested by THE PRESBYTERIAN to give impressions on the general subject received on a trip with some members of my family during the winter of '95 and '96 through the Western and Southern States and California.

In the early part of December, '95, we were in Atlanta, the capital of Georgia. The "Cotton States Exposition" was at its height. It had commenced

in September and was to continue until 1st January, '96. The city was full of visitors from all parts of the United States and Canada. Atlanta its citizens claim to be one of the best governed cities in the States, and so far as I could see and learn such was the fact. The best of order prevailed and the facilities for visiting and seeing the Exposition were all that could be asked. One thing specially impressed us, and that was the observance of the Sabbath. The grounds of the Exposition, unlike Chicago, were closed on Sunday, and quiet and order were specially noticeable on that day all over the city, and the churches were filled morning and evening. The people of the city were proud of the reputation this state of things gave. Did Sabbath Observance contribute to the order and decorum or was it the outcome of a high moral sentiment of which Sabbath Observance was the evidence? Either way it is answered speaks volumes for the city, and the impression on strangers was of the most favourable character.

We spent a Sabbath in San Antonio, the largest city of Texas. The contrast with Atlanta was very great. We had difficulty in finding where churches were. Enquiry at our hotel, the "Menger House," the best in the city, failed, and it was only by going to the office of Chief of Police that we learned where to find a Presbyterian Church, which, when we reached it, was so thinly attended that we thought there must be some special reason for it. We found, however, on enquiry that this was true of all the churches. Business places were open. Saloons and gambling houses in full blast; billiard-rooms open, and the one connected with our hotel, with its uncurtained windows facing the main streets, was full all the day. The street cars were crowded carrying people to some park where races and balloon ascensions were advertised. There was no Sabbath as we understand it in Ontario, and, as a venerable Catholic priest told me the day following, "it was a badly-governed city—ruled by the worst classes and teeming with vice in its worst forms—the people paying but little heed to the church or its claims." Very much the same was indicated by a Presbyterian clergyman with whom we conversed at the close of the evening service. In what relationship does Sabbath Observance stand to this city? Subsequently we spent several Sabbaths at and in the neighborhood of the cities of Riverside and Los Angeles, Southern California, the former with a population of 8,000 to 10,000, the latter 100,000. Riverside has many citizens from Ontario and the Eastern States. They have brought with them the Ontario respect for the Sabbath as the Lord's day, and while there are no laws, as with us, preventing profanation of the day, it was generally respected. The Sabbath was quiet and orderly, and the churches fairly well attended. The laws were well administered and life and property safe.

At Los Angeles the atmosphere was different. The population is a very mixed one, the floating population being fully 20 per cent. of the total. The Sabbath day there can be best described as a day of recreation and general relaxation from business. The street cars were filled with pleasure-seekers to "East Lake" or "West Lake Park," where eating houses and refreshment booths abound. Many shops were open and some places of amusement. Railroad and electric car excursions were advertised to places of amusement and to the seaside. Less than ten per cent. of the population attend the churches. There is no special regard for the day as sacred and very little pretense in that direction. I was repeatedly told that the standard of morality was low. Divorces were of frequent occurrence with all the evils that flow therefrom. The want of respect for the Sabbath day seemed a fair indication of the general moral status of the community.

Non-observance of the Sabbath at San Francisco seemed well-defined. Only a very small minority pay any heed to it at all as a sacred day. It is a day generally free from business labour, and especially devoted to recreation and amusements of all kinds—games, racing, excursions, and amusements often of the worst class. We were told before reaching the city that if we wanted to see vice in its worst forms to visit China Town. China Town in San Francisco means one of the best portions of the city, exclusively occupied by Chinese. There are, it is stated, fully 30,000 of these people in San Francisco. Having no desire to hunt for the filth of vileness, we visited that part of the city during the day, and neither saw nor heard anything that was offensive. The places of business were clean, courtesy and the best of attention characterizing all with whom we came in contact. If the information we received was correct, and we fear it was, there was no doubt vileness of a very degrading kind; but then we call these people heathens! But what about the rest of the citizens making up its 400,000 inhabitants? If we are to believe the information about the Chinese, then the same sources of information would place the rest of

the city on a lower level, and they are called Christians.

Who is the Mayor of the city? One Sutro, elected, we were told, to the position by one of the largest popular majorities ever given in that city. Who is Sutro? A man of about 75 years; very wealthy, his accumulation of wealth commencing in the early history of gold in that country, and continued by shrewd speculations in real estate until he is many times a millionaire. What made him so popular? Everyone who has read or heard much about San Francisco knows of the barren sandhills outside the city. They extend some eight or ten miles to the Golden Gate. Some years ago Sutro bought them at almost a nominal price, and having an eye to business had the hill sides planted with trees and shrubs imported from northern Europe, and fostered by irrigation. His venture succeeded. He built swimming baths at the cliff near the Golden Gate, said to be the finest on the continent, and gave them free to the city. He attached a museum which can be visited for ten cents; he created a beautiful park on the heights near by, and adorned it with evergreens, flowers, shrubbery, statuary and fountains, and gives the public access free certain hours of the day. The railways charged 25 cents to reach it from the city. He built an electric railway, and reduced the fare to 5 cents. Did he do all this out of sympathy for the people? The result has been what he anticipated when he purchased the sand hills. His millions have increased. Still the public are benefited? Yes, and hence his election. What is the character of the man? Let the answer be a statement of a few facts. He has separated himself from his family, built a palatial residence in the park near the cliff, and lives there in unblushing immorality, flaunting his vices in the face of the community. He erected a grand hotel called the "Cliff House," attached to the baths, which is a den of gambling and debauchery, but gives large returns in money profits. On Sabbath-days and in the darkness of the nights, debauchery of all kinds hold high carnival here. You say what a man for Mayor! Yes, but what about the moral tone of a people who could elect such a man! Don't think this exaggerated. These statements are quite within what anyone who knows the facts could confirm. Such a man could not get elected in the humblest hamlet in Ontario.

Is the desecration of the Sabbath the result, or is it one of the factors that have brought about this depraved state of morality?

What are the conclusions from these are impressed upon the mind from the difference observed in the cities visited? That Sabbath desecration, and vice and immorality, go hand in hand; and if Sabbath desecration be a cause, then a wise people will do all they can to prevent it. If an effect, then it shows something terribly wrong in the moral atmosphere that requires heroic treatment.

We found wherever we went that Ontario Sabbath laws were known and generally commended. I have seen it stated that certain business men of Toronto claimed that the want of street cars in Toronto on Sunday interfered with the progress of the city. I met men who claimed that Sunday street cars were a convenience that such places as San Francisco could not well do without; but it was always on the ground of "fresh air for working people," or "getting to places of amusement and recreation." I never heard that Sunday street cars increased the attendance at church or added to the business of the city. The Sabbath Observance laws of Ontario are not only widely known, but Toronto as a city has a reputation for good government and quiet Sabbaths that certainly extends over the continent and causes it to be looked upon as a model. "Surely a character of this kind does not keep desirable residents away," said ex-Chief Justice Charles, of the Supreme Court of California, to whom I was introduced, for the reason that he had resided in Ontario. "I came here in '49, and have filled several important positions in the judiciary; I have watched with much interest the progress of that part of Canada now called Ontario; I have unbounded admiration for the administration of its laws, and particularly that which enforces the observance of the Sabbath; I wish it was as well enforced on the Pacific coast."

In wonderful contrast to such Sundays were the Sabbaths spent in Victoria, New Westminster and Winnipeg—specially in Winnipeg. Order and quiet prevailed, and when the hour for church service arrived the streets filled with church-goers. No street cars; no excursions; an Ontario Sabbath-day. I confess to a sense of relief and an earnest heartfelt wish that the Sundays of the cities of the Pacific coast may never reach the Dominion of Canada.

Madoc, Ont.

A word to a neighbor who is not at present a subscriber will result in a new name for our list. Both subscriptions three dollars till end of 1897. Balance of year free to new subscriber. Say the word now!

Written for THE CANADA PRESBYTERIAN.

## Some Features of The Southern Presbyterian Church.

BY REV. PROFESSOR BEATTIE, D.D.



PRESBYTERIANISM is a definite yet flexible system. Its doctrines are clearly stated in its creed, its polity is plainly set forth in its form of government, and its mode of worship and type of piety are alike definite and well understood.

At the same time the Presbyterian system has a flexibility which renders it suitable to people in all conditions of life. Its creed, its polity, and its worship, being closely scriptural, are adapted to all classes and conditions of men, just as the contents of the Bible have this remarkable and universal adaptation. The learned and the unlettered, the cultured and the uncultured, the dwellers in the city and in the rural districts, the people in Christian and pagan lands can all be effectually reached by Presbyterianism, if there be willing hands and earnest hearts on the part of those who are its representatives.

As a result of this definiteness and flexibility we find that Presbyterianism has strength, and that it at the same time has developed within certain lines a variety of types among different peoples and in different countries. Its type in Europe is not quite the same as that in America, and that on the continent is not the same as that in Britain. Even in Britain Presbyterianism in Scotland, in Ireland, and in England has its peculiar types.

In the United States the same variety of type may be seen, arising partly from diversity of source in the Old World, and partly from the different conditions under which it has developed in various sections of this wide land. Presbyterianism in New England is quite unlike that in Pennsylvania, while its type in New York can be distinguished from that of Philadelphia. And so in other sections.

This diversity of type is distinctly seen in the Northern and Southern States. Prior to the great civil conflict of a generation ago this diversity was observable, for Presbyterianism in the South was almost entirely of the Old School type. Since the Southern Presbyterian Church was organized, amid the throes of that terrible civil struggle, it has continued to develop its own well-defined type of the great system which it represents, and some of its distinctive features are to be briefly described in this article.

The first feature of the Southern Presbyterian Church, which has marked it from the outset of its career, is its close adherence to the doctrinal system of its Standards. These Standards consist of the Confession of Faith and the two Catechisms, and of these the Southern Church makes what may be termed a strict construction. Its type of doctrine is distinctively Old School. In its Seminaries this has always been the type of doctrine taught without any toning down or explaining away. In other words it adheres strongly to the Calvinism of its doctrinal symbols. The great majority of her pulpits are manned by men who preach the Gospel with doctrine after the manner of Calvin, of Knox, of Augustine, of Paul, and, we may add, of Christ himself. In regard to the inspiration of the Scriptures, the sovereignty of God, the lost estate of man in sin, the atonement of Christ, the necessity of grace to recover him, the security of the believer, and similar doctrines of the Calvinistic system, there is almost always no uncertain sound. The volume of sermons recently issued by the Committee of Publications at Richmond, Va., from the pens of leading ministers in the Church, very clearly shows this feature. In doctrine this Church holds firmly by the Standards to which it professes adherence.

A second feature of this Church is the firm grasp it has of the spirituality of the Church of Christ, and its clear idea of the respective spheres of Church and State. This is one of its leading characteristics, as the very circumstances of its origin would lead us to expect. It was the failure to recognize this important principle of the spirituality of the Church, as they understood it, which led the Presbyterians of the South to separate from their brethren at the North and organize the new Church in 1861. In all questions referring to the relations between the Church and the State, the position of their entire separation is constantly maintained. Unless a clearly defined moral question is involved, the Presbyterian pulpit of the South is silent as to what are usually called political subjects. Even in the last great struggle at the polls, when the money question was so keenly discussed, and feeling ran high, there was nothing said about the issues of the day in the Presbyterian pulpits of the South. Prayer for divine wisdom, and for grace to allay the passions of men was constantly offered, but the political policies of the respective parties were

never handled in the sermons. Whilst care is taken by the Church to hold firm ground on all moral questions, equal care is taken in all the courts of the Church not to pronounce upon any special public legislation in regard to those questions about which good and honest men may differ. The wisdom and practical value of this clear distinction can often be seen. This Church believes in a free Church in a free State, and holds fast by the spirituality of the Church, and it constantly maintains the absolute headship of Jesus Christ over His own Church.

A third feature which is noticeable in this Church is its homogeneousness. The Presbyterianism of the South has always had this feature in a marked degree. Its sources in the old land are partly the cause of this, and the fact that there has been less admixture of foreign elements in the South than elsewhere also explains to some degree this feature. The people now in the Church are largely of Presbyterian lineage, and her ministers are largely of Presbyterian training. Very few ministers are received from other Churches, and considerable care is exercised in their reception. This goes far to preserve the distinctive type, and to maintain the homogeneity of the Church. The same general spirit or temper consequently prevails in all sections of the Church, and enables it to present united ranks against the common foe. It can scarcely be said that there are any distinct schools or types of Church life in the Southern Church. This must not be taken to imply that there are no differences of opinion among the members of the Church in regard to important matters, or that there is an absence of controversy in the courts of the Church. Indeed, it may be truly said that discussion and debate are marked features of the Church, and that much controversial ability is often exhibited in the Synods and Assemblies of the Church. All this, however, is quite consistent with the general temper, spirit, and attitude in regard to both theoretical and practical subjects.

A fourth feature of the Church, South, is its aggressive evangelistic spirit. This is one of the features which has greatly developed in the plans and efforts of the Church during recent years. In Presbyteries, Home Mission work is diligently pushed; in Synods, there has been marked expansion; and in the Assembly as a whole, Home Mission work receives much attention. There may be a diversity of plan and method along these different lines, but on the whole there is a decidedly aggressive front presented to the unevangelized masses in the several communities where the work is carried on. This aggressive work is also conducted in city centres, although in the South there are not so many large cities as in the North. Still the Presbyterian Church in the South seeks to discharge her duty to these fields of her service, as the cities are increasing in size. One of the best proofs of this aggressive Home Mission work, and of the success which has blessed it, is the fact that in less than twenty years the membership of the Church has doubled, and that the rate of increase has been in advance of the rate of the growth of the population. The membership of the Church is 210,500, making it the fourth in size of the branches of Presbyterianism in the world. The contributions for all purposes amounted to nearly \$2,000,000, and this in spite of the financial depression in this country.

A fifth feature, which is pleasant to note, is the earnest interest in Foreign Mission work. This has always marked the Southern Presbyterian Church, for from the very first it has been actively engaged in this important work, and has from year to year been expanding its service in the Foreign field. In Mexico, in Brazil, in China, in Japan, in Corea, in Greece, and on the Congo. She has her main fields among those who are without the Gospel. Last year \$142,000 was raised for this cause, and nineteen new missionaries were sent out, making about 150 now in the various fields occupied by the Church. This is one of the hopeful features of the work of this Church; for the Christian community that is keenly alive to the interests of others who are destitute of the Gospel is itself likely to be the more richly blessed.

A sixth feature worthy of mention is one which has always marked Presbyterianism both in Europe and America, and that is an abiding interest in education, and a liberal support of schools and colleges. There are four theological schools: Richmond, Va., Columbia, S.C., Louisville, Ky., and Clarksville, Tenn., where nearly 200 students are in training for the ministry. There are at least a dozen of our colleges, and a great many schools and academies, which are under the management of the Church in various ways. There is also nearly a score of colleges for young ladies under Presbyterian auspices. More and more the need and value of these schools and colleges of a denominational nature is felt, and the development in this direction has been very great in recent years. Presbyterianism has always stood for a good education, and in the South she is seeking to be worthy of her good name in this respect.

Other features of this Church might be noted, but space forbids further statement, and we conclude

with a general remark in reference to the Canadian and Southern Presbyterian Churches. In many respects they have points of resemblance. They are nearly the same in membership, and raise about the same amount of money for all purposes. The type of Church life, and the general temper of the two Churches are not unlike, and their work of Home and Foreign Missions is in many ways similar. Perhaps in some things, such as the relation between Church and State, the sphere of woman in the Church, and in practical methods of work, she is more conservative than her Canadian sister. It may be, too, that the Canadian Church is feeling the effect of the present liberal tendencies in the Scottish Churches more than the Southern Church. For the new and untried, for the lax and latitudinarian, the Church, South, has little liking. Perhaps her best counterpart in these respects is the Irish Presbyterian Church. Both are conservative and aggressive, and both, as well as their Canadian sister, are good types of generic Presbyterianism, alive and earnest.

Louisville, Ky.

Written for THE CANADA PRESBYTERIAN.

## A Cosmopolitan City.

BY REV. GEORGE SIMPSON.



WITHIN the memory of persons now living Chicago has grown from a scattered village around Fort Dearborn to one of the front rank cities of the world. Its growth has been phenomenal. Its greatness, enterprise and colossal proportions have been and are themes on which writers and speakers become eloquent even to monotony. Nothing delights the average Chicagoan more than unqualified praise of his marvellous city. Nothing offends him more readily than frank criticism of its defects. Of its greatness, the civic pride of its merchant princes who have contributed to its development, its part as a factor in the world's commerce, there is no dispute. The daily operations on the Chicago Board of Trade are eagerly noted in the world's commercial centres. Its influence on the national life is becoming greater year by year. In the recent presidential election the headquarters of both political parties were located in Chicago, and for a time it was a question whether it should be made their permanent abiding place. It is a centre of trade, industry and commerce. To these interests Chicago is ardently attached. Thousands of its inhabitants devote all their energies to material pursuits and to material pursuits alone. They find recreation in formal social functions, and in the amusement the theatre and opera house afford. They have no time and little inclination for aught else. The city is also a great educational centre, a place of great intellectual activity.

Chicago is one of the most cosmopolitan cities on this continent. Its many public buildings exemplify various orders of architecture. Some are fine specimens and others are pretentious nondescripts. The sky-scrapers, in some of which during the day are housed as many people as would constitute villages and even respectable small towns, are imposing structures and marvels of modern building, but somehow their contemplation does not impart unmixed gratification to the beholder. What if one of them were to collapse? The streets are not up to modern ideas. They are unclean at almost all seasons of the year. The reason why they are not better kept is due to municipal mismanagement. As to the government of this great city it could not well be worse. On all hands it is admitted that a number of the aldermen form a venal crew, ready to sell valuable franchises to powerful corporations for what they can exact, without regard to the popular welfare. Vice and crime in their most loathsome forms are rampant in the city. On this it is not necessary to enlarge as these painful facts concerning Chicago are well known. Of the great moral forces at work for the betterment of the community less is heard. Reformatory influences operate in every direction. Prominent citizens have formed a civic federation whose object is to purify public life by endeavouring to forward the election of competent and worthy men for public office and urging the prosecution of offenders against the laws. Already this philanthropic body has made its influence for good appreciatively felt. Then there are numerous benevolent institutions for ameliorating the condition of the unfortunate of all classes and ages. The population is decidedly mixed. Almost all nationalities are represented. The enumeration of those present at the memorable Pentecost mentioned in the Acts would not cover the dwellers in Chicago. Within a radius of a few miles in the south-western portion of the city nearly twenty different languages are spoken. No wonder that a visitor from a quiet Canadian city or town expresses surprise, not unmingled with regret, to see to what uses the Sabbath is put. Thousands have to work

at their ordinary employments on that day. It is one of the busiest days of the week on a number of the street-car lines. The numerous churches are open in all parts of the city and suburbs, it is true, but so are the theatres in the evening, and it is said they are usually crowded. Here good and evil, truth and error grapple. It is inspiring to see that even in the region where Satan has his seat, the Salvation Army has unfolded its flag and resolutely wages its war on sin. Harry Munro carries on his grand work in the Pacific Garden Mission. Once on a time, like Jerry Macauley in New York, he belonged to the regiment of the Devil's Own, but having experienced the Gospel's saving power he is now instrumental in turning many to righteousness. Many, if not most, of the Christian Churches sustain missions in the densely populated and neglected districts.

The churches are well nigh as mixed as the population. They are of all kinds. The churches with which Canadians are familiar are all represented here, and a great many more beside. There are Jewish synagogues, Chinese joss houses, societies of ethical culture, theosophists and various others. Nearly all forms of belief and scant belief have their appropriate meeting places. The leading Christian denominations are prominent. Presbyterianism has a number of influential congregations ministered to by men of eminent ability. Until a few months ago Dr. John Henry Barrows, who was the leading spirit of the Parliament of Religions held during the World's Fair, and who is interested in its proposed repetition at Paris in 1900, was the eloquent and efficient pastor of the First Church. In the same locality Dr. D. J. Macpherson preaches to the Second Church. He is the worthy successor of worthy men. The venerable Dr. Patterson was its first pastor, and when he retired from the active work of the ministry he was succeeded by Dr. J. Monroe Gibson, now of St. John's Wood, London. Dr. Macpherson is a gifted, impressive and instructive preacher. In the Third Church Dr. John L. Withrow, Moderator of the General Assembly, preaches forcible, practical sermons to a large congregation. Dr. Thomas Hall, son of Dr. John Hall, of New York, is minister of the Fourth Church, where an influential congregation assembles. Dr. Hall is a man of fine, scholarly attainments, an independent thinker, belonging to the modern liberal school of theology. The congregation to which the late Professor Swing ministered, meeting in the Central Music Hall, has found a worthy successor in Dr. N. D. Hillis, a thoughtful and broad-minded man. The Church is independent, but Dr. Hillis retains his Presbyterian connection, by continuing his membership in the local Presbytery. There are many other faithful brethren in all parts of the city upholding the distinctive doctrines of Presbyterianism. There are many noble Christian men in the various denominations, notably Dr. Henson in the Baptist Church. But lest I overrun my allotted space and the gentle reader's patience, I shall here conclude with the fervent wish that THE CANADA PRESBYTERIAN may attain to a power of good-doing and influence far beyond what it has yet reached, though that has been by no means inconsiderable. May it go on and prosper!

Chicago, Ill.

Written for THE CANADA PRESBYTERIAN

Morrin College, Quebec.



MORRIN COLLEGE is the only Protestant Institution established in the city of Quebec for the encouragement of the higher learning. The work it has done and is doing has made it a valuable factor in the education of the country. During the thirty-four years that have elapsed since its foundation by the benevolent founder, Dr. Morrin, its graduates have not only taken an honourable position with the other graduates of McGill University, with which it is affiliated, but many of them have become distinguished in the learned professions, in business and in the several spheres of life. Probably there is not any chartered college that can point to more distinguished alumni in proportion to its numbers than can Morrin, as may be seen from the list published in its calendar.

For the information of our readers we make the following excerpts from its Calendar of the present year:

"In 1860, Joseph Morrin, M.D., of the city of Quebec, duly executed a deed of trust which he assigned and made over unto the Rev. John Cook, D.D., Wm. Stuart Smith, L.L.D., and James Dean, senior, for the establishment of a University or College within the city or banlieue of Quebec, for the instruction of youth in the higher branches of learning. This deed made it a condition that the trustees should make application to the Provincial Parliament for an act incorporating certain persons to be Governors of the said College, of whom the Rev. John Cook was to be chairman and first principal. Dr.

Cook continued to hold these offices till his death, in April, 1892.

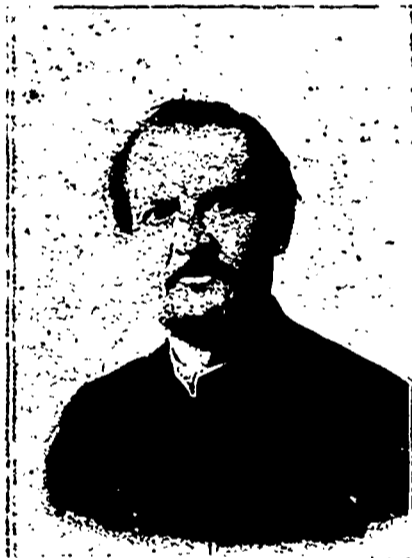
The act of incorporation was assented to May 18th, 1861. The College was empowered to become affiliated to the University of Queen's College, Kingston; to the University of Toronto, or to the University of McGill College.

The College was opened November 6th, 1862. McGill University then made overtures for affiliation, which were accepted, and the College has since that date to the present, carried on its educational work in Arts on the prescribed curriculum of McGill, and its students have been entitled to present themselves to the University as candidates for degrees.

Under the bequest of the late Senator Ross, the College came into possession in 1895, of a considerable increase to its endowment fund. This bequest has enabled the governors to make larger provision for the efficiency and equipment of the institution. A principal has been appointed and the staff enlarged by the addition of two professors. The Rev. Donald Macrae, D.D., of St. John, N.B., to whom the governors unanimously tendered the principalship, has, much to their delight, accepted the position. Prof. Gunn, A.B., who holds testimonials of a high order from the Lyceums of Paris and of Germany, has been appointed to the chair of Modern Languages, and Prof. Macintyre, who has completed a Science Course at Jena, Germany, to the chair of Chemistry and Experimental Physics."

The Calendar is a very complete one and we advise such of our readers as have an interest in the higher education to procure a copy.

We believe it is and has been the aim of Morrin to make its entire course educative—not merely to instruct but to make the instruction an instrument by which mental power shall be developed and fostered and by which the student shall acquire that culture and grasp which shall fit him for entrance upon



REV. PRINCIPAL MACRAE, D.D.

any profession or calling he may choose. There are besides some special advantages peculiar to Morrin: As the number of students that can be properly accommodated is limited, those in attendance derive all the advantages that accrue from an institution where individual work and individual effort can be carefully supervised, where defects or excellences in scholarship or character can be readily observed and dealt with according to their needs. For such reasons as these, parents often prefer to have their sons and daughters at what are called small colleges, feeling assured that the individual training of mind and character is duly provided for and faithfully carried out. Again, another advantage which the students at Morrin enjoy, though it is perhaps not singular in this respect, is free access to two extensive libraries. The Aylwin Library of several thousand volumes left to the College by the late Judge Aylwin, consists of History, Latin and Greek Literature, English Literature, Theology, Science. Additions are made to it yearly not by the exaction of a fee from the students, but from the funds of the College or by voluntary contribution. The latest addition is the generous gift by Dr. Cook's family, consisting of the extensive and valuable theological library of the late Principal. The other library is that of the Literary and Historical Society located in the college building. It is rich in history and literature, and receives regularly the high class magazines and reviews containing the best thought of the day in science, literature and art.

Principal Macrae has entered upon his duties and has been most cordially received, while the students, the staff, and the governors of the College as well as the community have already had ample evidence of his eminent fitness for his responsible position. We feel assured that under his wise and skillful management the College will glow with vigorous life and transmit its quickening impulse to every community within the sphere of its influence.

WHAT PRAYER SHOULD DO FOR THE CHRISTIAN.

REV. W. S. M'TAVISH, B.D., DESERONTO.

(A meeting of preparation for the week of prayer.)  
Jan. 3rd.—1 Kings viii. 22-40. Shorter Catechism Question 87.

There could be no more suitable topic for the beginning of the year. Many are asking to-day the old question, "What profit shall we have if we pray unto Him?" In reply we would say, "more things are wrought by prayer than this world dreams of." To-day we have to confine our attention to what prayer should do for us as Christians.

I. It should increase our faith. This was the case with the Psalmist, for he says, "Because He hath inclined His ear unto me, therefore will I call upon Him as long as I live." The fact that one prayer has been answered should encourage us to ask for something else—something greater, something grander, something higher. If God hears us once we should be strengthened in the belief that He will hear us again. We should say to our soul,

"Thou art coming to a King,  
Large petitions with thee bring;  
For His grace and power are such  
None can never ask too much."

II. It should make us better students of the Bible, and more accurate interpreters of its meaning. Luther's motto is still well worthy of consideration, "To have prayed well is to have studied well." The prayer of the Psalmist should be often upon our lips, "Open Thou mine eyes that I may behold wondrous things out of Thy law." The same Divine Spirit Who first inspired the prophets and apostles to write the thought of God must reveal to us now its rich and precious meaning; otherwise our study will be in vain. We do not despise learning nor skill, but however great our erudition we must reverently wait upon this Divine Teacher, that we may grasp the significance of the thought which He expresses. Commentaries may assist us, but we must rely chiefly upon the aid of Him Who alone can take of the things of Christ and reveal them unto us. If we desire light—and surely we do, then we must ask the Holy Spirit to interpret for us the truth of God. The Christian who reads the word in dependence upon the Spirit's aid will find that truth which is able to build him up, and to prepare him for the enjoyment of the inheritance of the saints.

III. It will develop within us a sense of dependence upon God. There is nothing, perhaps, of which we require to be more frequently reminded than that we are dependent upon God for "breath and life and all things." We are slow to learn this lesson and apt to forget it when we have once learned it. How slow the children of Israel were in grasping the fact of their dependence upon the Almighty One! Though they never had enough provision in store to keep them for forty-eight hours, they sometimes seemed to lose sight of the fact that they were needy, dependent creatures. Had their prayers been more frequent, more earnest, more importunate, more humble they would have learned the lesson sooner. Seeing, then, that the lesson should be learned by us early, we should set about it in the proper way.

IV. It will make us more zealous and faithful workers. It is a notable fact that our Lord Jesus, before entering upon any special work, spent much time in prayer. Before He delivered His Sermon on the Mount, He spent a night in prayer; before He chose His twelve disciples, a night was spent in communion with His heavenly Father. "Every great event in His life was prepared for by prayer." Taking Him for our example, we, too, should spend much time in prayer before engaging in any special work, and the very fact that we pray over it and confidently look for the help and direction required will make us faithful and zealous in it. Do we not desire to be more efficient workers? Then let us pray more—pray that we may be strengthened to do whatever work is before us; pray that we may have success in it; pray for the blessing of God upon it.

V. It will make us more humble, more charitable, more sympathetic—in a word, more like Jesus Christ. The heathen taught that a man grows like the being whom he worships. If this be so, then by communion with Jesus we are more and more conformed to His likeness. By prayer we learn that we are loved much, and so we shall love much. This love will be centred not upon God alone, but will extend to children everywhere.



**"When Physicians of High Order"**

recommend its use to nervous and dyspeptic people you may safely assume "it's all right."

**"SALADA"**

CEYLON TEA

DELICIOUS AND ECONOMICAL.

It's the most delicious and healthful of all Teas.

Sold only in Lead Packets. Never in Bulk.  
Sold at 25, 40, 50, and 60 cts.

**AGENTS WANTED**

In unrepresented districts; we pay well; men are making large salaries working for us. Apply, with references, "Man Savings & Loan Company," Confederation Life Building, Toronto.

DR. SWANN W. C. ADAMS

**DENTISTS.**

Tel. 2419. 95 KING ST. EAST.

**MONUMENTS.**

D. McINTOSH & SONS

Manufacturers and Importers of GRANITE and MARBLE MONUMENTS. Best Designs and Lowest Prices in Ontario. Write us before buying elsewhere.  
Works—YONGE ST., DIXIE PARK.  
Office and Showroom—524 YONGE ST. (Opposite Matt. St.)  
Please Mention this Paper  
TELEPHONE 4219.

**DROPSY TREATED FREE.**

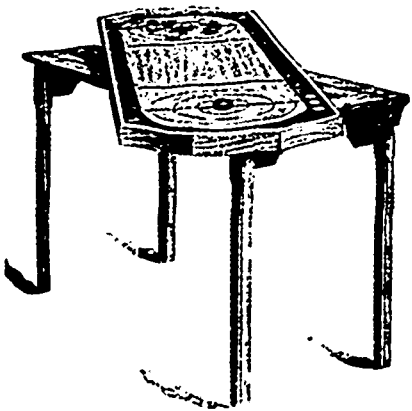
Positively CURED with Vegetable Remedies. Have cured many thousands of cases called hopeless. From first dose symptoms rapidly disappear, and in ten days at least two-thirds of all symptoms are removed. **BOOK** of testimonials of miraculous cures sent **FREE** to every man, woman or child. Write for **FREE** to Day's Treatment Free by mail. Drs. Green & Sons, Specialists, ATLANTA, GA.

**Stoneor Metallic Monuments**



Enamelled and Metallic Wreath Handsome designs. Prices reasonable. Satisfaction guaranteed. Catalogues and estimates free. Agents Wanted Everywhere.

Metallic Monument Co., Ltd.,  
341 Yonge St., Toronto.  
Phone 2894.



**Curling Without Ice.**

A Duplicate of the "Roaring Game" Adapted for Indoors.

A new invention that has been patented in Canada, United States and patents applied for in all European countries. Wherever there are Scotchmen, or people of any nationality that like a scientific, fascinating and sensational game for fall and winter evenings, this game cannot fail to fill the bill. It is interesting to players and onlookers alike.

**Cranston's Parlor Curling.**

Patented 1898.

FASCINATING AND FASHIONABLE.

Size of Board 20 x 72 in.

PRICE \$3.00 (Board only).

With Table and Swing Attachment, \$1.00

Scientific and The Best Party Game Ever Brought Sensational.

**RULES**

1. The game may be played by from 2 to 8 players, playing individually when only two are playing, and choosing sides when more are playing.
2. There are 16 curling blocks or discs divided equally into two colors (one color for each side). The discs are numbered in pairs to distinguish each person's discs when more than two are playing at one board.
3. Four players, two opponents at each end of the board, make the best game.
4. Opponents play in turns, one block each. Players may sit or stand while playing. If a board with patent folding-table attachment is used, swing the board to a good position for the player as he sits at the board, the board being adjusted on a pivot to swing easily.

J. K. CRANSTON, Galt.

**British Columbia Gold Mines**

**FOR SALE**

Trail Creek, Rossland, Kootenay, B.C. Gold Mining Stocks, "Josie," "Monte Cristo," "Old Ironsides," "St. Elmo," also California Gold Mining Co. "The Big Three." Prospectus of latter will be sent upon application. For further particulars apply to

A. W. ROSS & CO.,  
4 King St. E., Toronto.

**Our Young Folks.**

**A DEAR LITTLE SCHEMER.**

There was a little daughter once whose feet were —oh, so small!

That when the Christmas Eve came round they wouldn't do at all;

At least she said they wouldn't do, and so she tried another's, And folding her wee stockings, she slyly took her mother's.

"I'll pin this big one here," she said—then sat before the fire,

Watching the supple, dancing flames, and shadows darting by her,

Till silently she drifted off to that queer land, you know,

Of "Nowhere in particular," where sleepy children go.

She never knew the tumult rare that came upon the roof!

She never heard the patter of a single reindeer hoof;

She never knew how Some One came and looked his shrewd surprise

At the wee foot and the stocking—so different in size!

She only knew when morning dawned that she was safe in bed.

"It's Christmas! Ho!" and merrily she raised her pretty head;

Then, wild with glee, she saw what "dear Old Santa Claus" had done,

And ran to tell the joyous news to each and every one:

"Mamma! papa! Please come and look! a lovely doll and all!"

And, "See how full the stocking is! Mine would have been too small,

I horrowed this for Santa Claus. It isn't fair you know,

To make him wait forever for a little girl to grow."

—St. Nicholas.

**ONE CHRISTMAS EVE.**

Christmas was coming! but Mr. Eaden was gone, and the family had moved into a cottage by the river side, and many things were so different with them that not only the children, but mamma and Aunt Mary felt some anxiety about the coming festival.

"I don't believe we shall have any kind of a time at Christmas," said Frank to his sisters. "Pa's gone, and mother says she cannot get much for us—only things to wear, that we should have, any way."

"But danma's toming, and danpa," said Fannie, "and danma'll tell 'ories, and I'll yide on danpa's foot."

"Yes," said Annie, "and grand-mamma will make wag babies—ever so many; and funny bonnets—beautiful—with capes!"

"Papa used to fill up our stockings," Emma said, "and he'll think of us, I know, and maybe Uncle Winchester will bring us some books. I'd rather have books than anything."

"Oh, yes! and Grandma Eaden sent us a box last year and year before—oh, we shall have merry Christmas! I'm not afraid. I'll go and ask mother if the box hasn't come already. She's always keeping it so private."

"Mother," said Frank, "won't Grandma Eaden send us something for Christmas?"

"I think so, Frank, but I would not calculate on it—we may be disappointed."

"Mother," persisted that young gentleman, "hasn't grandma sent the box?"

"No, my boy, but there is plenty of time. Christmas will not be here for a week."

For several days, every time Frank came into the house his first question was, "Mother, has any box come from grandma?" and he and the girls would have given up all hope of it if mamma had not always said, "I think Grandmamma Eaden will remember her grandchildren."

The box arrived at last, two days before Christmas, and it so happened that Mrs. Eaden was the only one who knew when it came; and she told only Aunt Mary. It happened, also, that master Frank on that day, omitted to ask his usual question, and began, instead, to peep about in the dark closets and private nooks to see if it had been hidden away, and as the time drew near he stopped talking about it, thinking there was no box coming.

"How should you like having your presents in the sitting-room on Christmas eve?" asked mamma when the children were together at dinner the day before. "Then you need not keep yourself awake or be feeling after your stockings in the dark, cold morning."

"First-rate, mother!" said Frank, "and couldn't we have an illumination?"

"What is a numination?" asked one of the little ones.

"Oh, I know. It is lights in the windows," answered Emma, to whom Frank had described the lighted windows he had once seen at Grandma Eaden's when on a visit there with papa. "Can we have it, mamma?"

"I think Aunt Mary and I will be able to illuminate one window. Which shall it be?"

They talked the important matter over, and decided on the one window at the side, rather than one of the front windows. It could be seen by people coming down the street, and the Leonards who were the nearest neighbors, would have a good view, and that would be pleasant.

It chanced that in moving to the cottage, Mrs. Eaden had found a forgotten box of wax candles and tin holders that had been used for a similar purpose and she thought they would serve the best purpose now in giving pleasure to the children. These were brought out and put in order, and Frank and Emma helped in putting them into the window frames, talking all the time, while the younger ones looked on and wondered.

"I want you to stay in the dining-room, now, and you may have a good game till it is time to set the supper-table," said mamma. "Aunt Mary and I are going to arrange all the Christmas presents on the table before the illuminated window."

"Oh jolly!" said Frank. "But, mother, is there anything from Grandma Eaden?"

"Yes, indeed, the box came yesterday."

"Where did you hide it, mother? I've looked everywhere."

"Only, when you ransacked the closet in the entry, you did not look under the baby-carriage, which is the first thing you could see."

"There? Well, I noticed that the carriage stood up higher than usual, but I never thought of that."

The little girls went dancing away in noisy glee, talking of things they hoped to have, and Frank soon joined them, leaving auntie and mamma to sort out and label the numerous packages.

Supper time was a festive occasion. Aunt Mary had prepared some favorite cakes and custards, and mamma brought out her best china and nicest preserves, and while they lingered at the table after auntie had excused herself, mamma read the beautiful story about the shepherds watching their flocks by night on the hill-sides near Bethlehem, when the

angel suddenly appeared and told them of the Saviour that was born; and of the glorious song that was sung by a multitude of heavenly beings who joined the angel as he talked with the shepherds.

Then Aunt Mary opened the door of the sitting-room, and the blaze of the candles filled them with astonishment. Emma and Frank almost tumbled from their chairs in haste, and mamma carried Fannie and led Annie after them to the table before the window, and showed them all their places.

Never before had the children received so many presents. Frank had a book from papa, which was so unexpected that he was half wild, and Emma was to receive "The Little Pilgrim"—that dear, delightful paper—through the year; Annie had a lovely little willow carriage for her dolly; Fannie had a doll that made her breathless for a second, and then she broke into smiles all over her face—all from papa whom they dearly loved.

From grandma's box had come skates, and boots, and striped stockings, and mittens, and cakes, and confections, and picture-books, and ruffles, and aprons, and gloves, and games; and from the other dear friends were hoods, and scarfs, and handkerchiefs, and dresses, and neckties, and—you must go into the shops at Christmas time to find out the rest.

There is no telling how pleased the young people were. Their voices made a merry noise in the house, to be sure; and if you had been at the window of the next neighbor's house, and seen Frank trying on his skates, and Emma laying her things in order on the table, admiring each with all her heart, and Annie, with beaming looks, taking her doll to ride about the room, and Fannie affectionately wrapping her new scarlet scarf about her beautiful new doll, you would have said it was as pretty an illumination as you could wish to see.

The children were to sit up longer than usual, and they were very full of pleasure and full of curiosity about each other's presents, and of joyful anticipations, too. But they became calm after awhile, and talked about papa and their other friends; and after mamma had told them how the shepherds went to see the infant Saviour, they went quietly away to their beds.

Then mamma sat down and wrote papa a true and particular account of all the proceedings; and so passed by one Christmas eve.—*Zion's Herald.*

**Exhaustion**

**Horsford's Acid Phosphate.**

Overworked men and women, the nervous, weak and debilitated, will find in the Acid Phosphate a most agreeable, grateful and harmless stimulant, giving renewed strength and vigor to the entire system.

Dr. Edwin F. Vose, Portland, Me., says "I have used it in my own case when suffering from nervous exhaustion, with gratifying results. I have prescribed it for many of the various forms of nervous debility, and it has never failed to do good."

Descriptive pamphlet free on application to Rumford Chemical Works, Providence, R.I. Beware of Substitutes and Imitations.

For sale by all Druggists.

Teacher and Scholar.

BY REV. W. A. J. MARTIN, GUELPH.

Jan. 1st, 1897. CHRIST'S ASCENSION. { Acts 1: 1-14.

GOLDEN TEXT.— Luke xxiv. 51

MEMORY VERSES.—7-9.

CATECHISM.—Q. 82.

HOMR READINGS.—M. Ma. xxviii: 16-20 and Mark xvi: 9-20. T. Lu. xxiv: 36-53. W. John xxi: 1-22. Th. I. xlii: 1-8. F. John xiv: 1-20. S. Acts. i: 1-14. Sib. A. s. i: 15-26.

During the coming year we shall be permitted to study the book of the Acts in almost its every part. At least we shall study it with sufficient fulness to give us, if we pay careful attention to our lessons from week to week, a pretty clear idea of the planting and progress of the Christian Church during the generation immediately following the crucifixion of our Lord. The gospels purport to give us an account of the things which Jesus began both to do and to teach during His earthly career, the book of the Acts tells us some of the things which this self-same Jesus continued to do from His glory, through the agency of the Holy Spirit. Clearly we have no record of all that Jesus continued to do through the operations of the Spirit, for we have scarcely a word about at least eleven of the apostles, including Matthias, and we cannot imagine that these eleven were idle in the face of their commission to go and disciple all nations. Our lesson for this week covers the interval between our Lord's resurrection and Pentecost, and may well be studied under the headings, "The Lord Risen and Ascended," and "The Disciples Waiting."

I. The Lord Risen and Ascended.

—The resurrection of Jesus was a most unsuspected thing by His disciples, and yet so satisfied were they of the truth of His resurrection from the dead, that they were ready to lay down their lives rather than surrender the hope which they had in that resurrection; nay, many of them did seal their testimony with their blood. In the face of that one fact, we need not say much about the "many infallible proofs," by which He convinced them of the reality of what they saw. Let those who cavil at the doctrine of the resurrection of Jesus from the dead, find any parallel in history of men ready to lay down their lives for a myth of such a character as this, and we will then be prepared to hear what they have to say in explanation of the phenomena we find manifested in the early Church, and which sprang from an honest conviction that what they had seen and heard was true, and that He who was dead really lives again at God's right hand. Again and again did the risen Lord show Himself to His disciples, and so often as He met with them, He spake of the "things pertaining to the kingdom of God." The substance of all His conversations was "go ye into all the world and preach the gospel to the whole creation." But He would not have them go without their fitting equipment. They had "seen and heard," and "their hands had handled of the word of life," but something else was needed to make their witness effective, and that something was "the promise of the Father," of which the Master had spoken to them at such length during the last hours before His passion. They must not go at once, but must "wait" the fulfilment of this promise, viz., the baptism of the Holy Ghost. Now they have come for the last meeting though they knew it not, and still their minds are full of that Jewish chimera, a temporal kingdom. Filly the Lord rebukes their curiosity and theorizing, with a reminder of the immediate duty of the day, and that they should wait God's own time for making known the future. It would be well if many in our own day were content to leave the future to God, and to work in the present through the power of the Holy Ghost. Thus from Bethany the Lord with outstretched hands was taken up, and the last words they heard were "witnesses for Me—unto the uttermost parts of the earth."

II. The Disciples Waiting.

—At first the disciples seem to have been stricken dumb with amazement. Not until the heavenly visitors gently reminded them of the Master's promise to come again, and of His words of command about "waiting," did they come to themselves and return slowly to Jerusalem to the upper room to "wait." There was the abiding place of the apostles and thither gathered the little band of believing men and women to "wait upon God" for the fulfilment of His promise. There was but one mind among them, and that was a longing desire for the promised Spirit. For Him they cried night and day, until the time had come for the fulfilment of the Father's promise and then, as we shall see next week, they received what they had longed for. The lesson to us is obvious. No equipment intellectual or other can of itself qualify for effective witnessing for Christ. We must have the "promise of the Father." That promise we can obtain only by "waiting upon God" as did these first disciples.

Ministers and Churches.

Rev. Dr. Wardrope, of Guelph, formerly of Knox Church, Ottawa, preached at Billings' Bridge on Sabbath evening Dec., 6th, an able and interesting discourse on the subject of "Assurance."

We ask all present subscribers to send us a new name and thus help THE CANADA PRESBYTERIAN to a joyful celebration of this semi-jubilee and holiday season.

The Ladies Aid Society of Billings' Bridge Church recently held a very successful social. A very excellent programme was kindly furnished by the orchestra of St. Andrew's Church, Ottawa. Proceeds amounted to over fifty dollars.

Brandon Church held its annual thank-offering meeting recently. A large gathering of ladies was present. Mrs. (Rev.) E. A. Henry, assisted by a committee, received the visitors as they arrived at the church, where a sociable and profitable evening was spent. The President, Mrs. McDiarmid, was assisted during the opening exercise by Mrs. Cameron who offered prayer, and Mrs. Forbes, who gave an earnest, helpful address on "Waiting on God." The programme rendered was an excellent one and much appreciated. Mrs. Murray, in clear, impressive tones, read the reasons for thankfulness accompanying each offering, which amounted in all to \$96. The dedicatory prayer was offered by Mrs. Smart and the members separated with hearts filled with gratitude and gladness for the privilege of assisting in the Lord's work.

The Board of Management of the Presbyterian College, Montreal, has issued a circular signed by the chairman, D. Morrice, Esq., calling attention to its claims at this season. It states that the attendance of students in the Theological classes is this session the largest in the history of the College. The sum of \$5,000 is this year required, over and above the interest accruing from the Endowment Fund and the guaranteed salary of two of the professors. Last year only 160 congregations sent contributions. Were all the congregations of the Church in Ontario and Quebec to contribute, as the Assembly enjoins, there would be no difficulty in securing the revenue needed. The large debt of \$26,200 on the College building, the interest of which must be met from year to year, is a serious burden on our finances. Contributions should be sent to Rev. Robt. H. Warden, D.D., Confederation Life Building, Toronto.

At a meeting of Knox Church, Cobocok, held on the 6th inst., the following resolution was unanimously passed: "That this congregation, having learned with much regret that our pastor, Rev. David Millar, intends resigning the charge of Cobocok and Kinmount at the forthcoming meeting of Presbytery, we desire to place on record our high opinion of his faithful work as a Christian minister, and his conscientious efforts at all times to forward his Master's work in this portion of His vineyard. We believe that on no occasion has he left anything undone that could advance the welfare of the congregation, and as a result of his efforts, with the Divine blessing, our church has been numerically strengthened. We would, therefore, humbly petition Presbytery that every effort be used to retain Mr. Millar in his present charge." At the ordinary meeting of the Lindsay Presbytery, held in Lindsay on the 15th inst., we understand Mr. Millar resigned his pastorate of the above congregations, which action was regretfully acquiesced in by the Presbytery.

KNOX COLLEGE.

A misunderstanding exists in some quarters regarding the amount which is required from the congregations of the Church on behalf of Knox College. In the estimate circular, the amount is placed at \$18,500, including the deficit of last year. This has been interpreted by some as the total amount required, including interest on investments. We learn, however, that after deducting the interest, the sum of \$18,500 is necessary to enable the College to end the current year free from debt.

The total amount received from congregations last year was \$6,864. It will thus be seen that this year there is required nearly three times that amount. It ought not to be a very difficult matter to obtain the \$18,500. It only means an average contribution of thirteen cents per member, and there are few congregations in the Church from which this cannot be got, if ministers and sessions will present the strong claims of the institution, and give their people an opportunity to contribute.

The expenditure has been largely increased by the appointment of the two new professors, by last Assembly. These appointments were made with great unanimity, and the College Board has therefore good reason to expect that the Church will respond liberally to the appeal made for the funds necessary to maintain the institution. It is hoped that the requirements of the College will be kept in mind when congregations are distributing their missionary contributions.

A VOICE FROM FORMOSA.

The following letter has been received by Rev. R. P. Mackay, Foreign Missionary Secretary, from Rev. G. L. Mackay, D.D., Formosa:

MY DEAR BROTHER,—On the 27th ult., when travelling inland, indistinct sounds were heard far ahead. These grew louder as we approached. Looking towards the east was seen in appearance a perfect snowstorm advancing rapidly westward. We halted on the path-way, and with a rushing noise swarms of locusts on the wing flew ten feet over our heads. On and on with the wind the insect army pressed forward, until the air was thickened and the sun darkened. In a moment they settled on the waving rice fields of green, and with great rapidity that color gave way to a brownish hue.

Crowds of farmers, their wives and children were wild with excitement, and were jumping, running, yelling, and cursing the destroyers; I clapped my hands, not only to assist in driving the voracious hosts away, but also from real joy, because these eyes saw what accurate observers the inspired naturalists were. Bamboo groves have been stripped of their leaves and left standing like saplings after a rapid bush fire. Rice crops have been made to resemble oat fields in Canada after the army worm has marched through. And grass has been devoured, so that the bare ground appeared as if burned. Hence the name locust.

The Hebrew name of one species is truly appropriate, Arbeh (to multiply).

These insects belong to the order Orthoptera, and are gregarious, migratory and vegetable feeders. They closely resemble the (Locusta migratoria) of Linnæus. The heads, bodies and legs of the majority are yellow, while others are reddish brown in color. Their antennæ are short and thick. The front wings are straight, membranous and four inches in length when stretched at right angles. The hinder ones are sail like, translucent and three and one half inches long when spread out to fly. One specimen in my museum is so gaily colored that it might be mistaken for a gaudy butterfly.

What splendid and accurate descriptions are the following: "And when it was morning the east winds brought the locust." "All thy trees shall the locusts consume." "The locusts have no king, yet they go forth all of them by bands." "The land is as the Garden of Eden before them, and behind them a desolate wilderness."

As there are countless numbers in the larval condition, and as eggs are being deposited in the ground, it is to be feared these dreadful armies may next year invade and devastate vast regions in North Formosa. As this is their first appearance here the natives are amazed and affrighted. Many declare there are letters on their wings and are a scourge somehow connected with the coming of the Japanese, and many have burned incense-sticks and invited the locusts to leave Formosa and go elsewhere. Christians declare they understand better than ever one of the plagues of Egypt. I am, yours sincerely, G. L. MACKAY.

A JUBILEE CELEBRATION.

Knox Church, Cornwall, has just finished celebrating their jubilee. The Rev. James Fleck, B.A., of Montreal, Moderator of the Synod of Montreal and Ottawa, preached on 6th December, forenoon and evening, and addressed the Sunday school in the afternoon. It is needless to say the greatest satisfaction was given. On Monday evening the ladies gave a splendid dinner to some seven hundred people. Then for two hours the audience were treated to music by the choir and addresses by the local clergy, while Mr. Fleck, the chief speaker, gave a humorous and instructive speech.

The pastor, Rev. James Hastie, read a sketch of the congregation from its inception fifty years ago. During that period seven pastors have been in charge, viz., Revs. John Fraser, J. Charles Quinn, Martin Loury, Wm. H. Hende Bourck, Hugh Campbell, Robert Binoie, and James Hastie. The first six are now all dead. The first

Nerves

Are the Messengers of Sense.—the Telegraph System of the human body. Nerves extend from the brain to every part of the body and reach every organ. Nerves are like fire—good servants but hard masters. Nerves are fed by the blood and are therefore like it in character. Nerves will be weak and exhausted if the blood is thin, pale and impure. Nerves will surely be strong and steady if the blood is rich, red and vigorous. Nerves find a true friend in Hood's Sarsaparilla because it makes rich, red blood. Nerves do their work naturally and well,—the brain is unclouded, there are no neuralgic pains, appetite and digestion are good, when you take

Hood's Sarsaparilla

The One True Blood Purifier. All druggists. \$1. Prepared only by C. I. Hood & Co., Lowell, Mass.

Hood's Pills the best family cathartic and liver stimulant. 25c.

four remained from two to four years each, Mr. Campbell ten years, Mr. Binnie eleven when he died, and the present pastor completes his thirteenth year this month.

Some interesting details were given for the last twelve years. There were added to the communion roll 420, 270 were baptized, and 106 couples married. The Sunday school has about trebled. A new church was built at a cost of \$18,000. The congregation has raised during this period \$63,271 or \$5,273 per annum on an average. Reference was made to the unusual number of deaths, and the large number of the factory people, who had left town and of young men who went to the cities.

On Wednesday evening the Junior Mission Band of sixty little boys and girls, under the leadership of the pastor's wife, gave a missionary concert which was highly appreciated. The closing day was the 13th inst., when the communion was dispensed by the pastor. Few remain of those present when the congregation took shape half a century ago.

OPENING OF MORRIN COLLEGE, QUEBEC.

In connection with the account of this College, to be found in another column, we give here a brief account of the ceremonies at its opening under its new Principal, Rev. Donald Macrae, D.D., which took place at the usual time—an account of which, though late, was sent us. It is appropriate here.

It was naturally an occasion of much interest to all connected with the College. The Convocation Hall was the place of meeting and was suitably decorated for the occasion, a portrait of Dr. Morrin, the founder of the College, appropriately occupying a conspicuous place. A. Cook, Esq., B.A., B.C.L., chairman of the Board of Governors of the College, occupied the chair and with him on the platform were the Principal-elect, other members of the faculty, several clergymen and other well-known friends, together with a large and interested audience along with students. The ceremonies included, after the installation of Rev. Dr. Macrae as Principal, addresses by several gentlemen and a conversation.

Mr. Cook, the chairman, made an admirable opening speech in which he referred to the history of the College, the advantages it offered, the valuable work it had already done, and its improved prospects under a new Principal, and with its enlarged means. The Rev. K. McLennan was the next speaker. He gave a cordial welcome to Dr. Macrae to Morrin, and spoke of the absence in it of sectarian spirit, and expressed regret at the unavoidable absence of some whose intention it was to be present.

The Very Rev. Dean Murray next spoke, and, like the other speakers, emphasized the broad basis on which the College was founded and the liberal spirit exemplified in its teaching, and in the choice of its faculty. He was followed by

The Rev. Principal Macrae, who, after expressing his thanks for the kind references and good wishes expressed towards him in his new office, paid a high tribute to the ability, talents and success as a Principal, of the late Rev. Dr. Cook. He referred also appreciatively to the kind and liberal spirit shown towards the College by members of other religious bodies, and stated that its teaching and whole conduct would continue to be marked by the same broad and liberal spirit by which it had been characterized in the past. Its chief need at present was more, more of everything that goes to make a flourishing college. There were, however, indications of brighter days being in store for the City and Province of Quebec, and in that prosperity which was coming, and brighter future for the City, the College was bound to share. After an able and eloquent speech the Principal formally declared the College open. With such an opening, Morrin College would appear, indeed, to have entered upon a new lease of life, and let us hope a long career of ever-increasing usefulness, both to the Church and with which it is connected and to Quebec City and Province.

OUR ENEMY STOLE IN. An enemy stole into your house one day last week and touched you lightly in passing. You thought little of the matter at the time, for the enemy was only a vagrant current of air. But now you are beginning to learn what mischief the little intruder did, for your back is stiff and painful. Your head aches, and at times you feel dizzy. What has happened? Simply this: the cold has settled on your kidneys. They are over-charged with blood and inflamed. Instead of passing the waste matter out of the body they are damming it up in the blood. Every minute, yes, every heart beat adds to the poison in you. Normal action of the kidneys will purify the blood. Nothing else will. Sarsaparilla is the friend in need. It will reduce the inflammation, so that the grip on the tissues of the blood-vessels is relaxed, and the uric acid is sent on its way out of the body. Thus You Overcome Your Enemy

Price reduced ... \$10 from twenty-five to



An Oxygen Ome Remedy Without Medicine

Often... Cures Cases Pronounced Incurable

From Crutch to Bicycle.

RHEUMATISM ITHACA, N.Y., Jan. 20, '96.

NERVOUSNESS After two months I not only dispensed with crutches...

Book Free

Electrolibration Co., 1122 Broadway, New York...

FAMINE IN INDIA.

DEAR MR. MACKAY.—Col. Barr spoke to me of the famine that is already making itself felt here.

Indore, Oct. 18, 1896.

Friends of THE CANADA PRESBYTERIAN are asked to help us to get 5,000 new names to mark the semi-jubilee of publication.

BIRTH.

At the manse Glencoe, on the 18th December, the wife of the Rev. R. W. Ross, M.A., of a daughter.

NERVOUS Troubles are due to impoverished blood. Hood's Sarsaparilla is the One True Blood Purifier and NERVE TONIC.

ROBERT HOME, MERCHANT TAILOR, 415 YONGE ST., CORNER OF MCGILL ST., TORONTO.

THE WALL PAPER KING OF CANADA

IF YOU THINK OF PAPERING

a Residence, Church, Office, Lodge Room, Public Hall, Hotel or Store

Write a Postal to

C. B. Scantlebury,

Box 600. Belleville, Ont.

Mention the ROOMS you think of papering, about the PRICE you want to pay and where you saw this ad.

You will get by return mail large Sample Books of choice WALL PAPER at the lowest prices known to the Canadian trade...

We pay express charges on all orders and guarantee satisfaction or your money back.

References, Can. and Dom. Express Cos.

Semi-Jubilee Announcement Special Club Offers

Five Thousand New Names Wanted

It would be a desirable thing to celebrate our twenty-sixth year with an addition of Five Thousand new names to our list.

SPECIAL CLUB OFFERS

And now a word or two about our club rates. We make a big "cut" in price for this Semi-Jubilee occasion...

To a Club of Four Names—half now—one year, \$6.00; and a free copy of paper to get up of club.

To a Club of Eight Names—half now—one year, \$10; and a copy of the famous Bagster Bible (Mr. D. L. Moody's favorite)...

To a Club of Twenty Names—half now—one year, \$20, a free copy of the paper, and a Bagster Bible...

In each case balance of year free to new subscribers.

The following rules must be observed:

- 1. No old subscriber in arrears can be included in club. To be eligible arrears must be paid.
2. Club subscriptions must terminate at end of 1897.
3. All the names for club should be sent in at one time along with the money...

ADDRESS: THE CANADA PRESBYTERIAN, 5 Jordan Street, Toronto.

The members of the Y.P.S.C.E., and of the pastor's class, St. Andrew's Church, London, Rev. R. Johnston, pastor, have decided to give twenty-five cents each towards the reduction of the Foreign Mission deficit.

A YEARLY INCOME FOR LIFE.

The writer of the following letter testifies to the handsome results payable under his Investment Policy in the North American Life Assurance Company:

HALIFAX, N.S., Oct. 5th, 1896.

To the North American Life Assurance Company, Toronto, Ont.:

Gentlemen,—As chairman of the Nova Scotia Board of Directors for your Company, and one of the original policy-holders, I have always taken a great interest in its prosperity and progress.

The paid-up policy, provided by these results, is \$12,240.00. The life annuity, provided by the surplus (if I accept that basis of settlement), not only extinguishes all future premiums on this policy, but provides an annual income besides of near \$100.00...

Such results could only be attained by the most careful management, and certainly speak volumes for the success that has invariably attended the North American Life Assurance Company.

Yours truly, A. G. JONES.

Full particulars regarding the Company's attractive plans of insurance and premium rates will be furnished on application to Wm. McCabe, Managing Director North American Life Assurance Company.

BRASS and IRON—Bedsteads Tiles, Grates, Hearths, Mantels. RICE LEWIS & SON LIMITED Cor. King and Victoria Streets TORONTO

Best for Wash Day For quick and easy work For cleanest, sweetest and whitest clothes Surprise is best

USE SURPRISE SOAP

Best for Every Day For every use about the house Surprise works best and cheapest. See for yourself.

These Familiar Brands

- "TELEGRAPH," "TELEPHONE," "TIGER,"

Are synonyms for the best matches made.

ASK YOUR GROCER FOR E. B. Eddy's Matches

Karn Pianos Please

EVERYBODY EXCEPT COMPETING DEALERS.

AGENTS FOR OTHER PIANOS DISLIKE THE KARN BECAUSE THEY FEAR IT.

KARN IS KING.

D. W. KARN & CO., ORGAN AND PIANO MFRS.

WOODSTOCK, ONT

BEST QUALITY COAL & WOOD



Elias Rogers & Co'y.

At over 300 Nonconformist churches in London Temperance Sunday was observed. The congregations were good.

The city of Buffalo was illuminated by electricity generated by the water power of Niagara Falls on Sunday, November 15th.



SEE THAT MARK "G. B."

It's on the bottom of the best Chocolates only the most delicious. Look for the G. B.

Ganong Bros., Ltd., ST. STEPHEN, N.B.

**SCHEMES OF THE CHURCH.**

As the time is near when congregations allocate their missionary money, for their guidance we append herewith the estimated amount required for each of the several Schemes: Western Section, for the current year—Home Missions, \$80,000; Augmentation of Stipends, \$28,000; Foreign Missions, \$78,600; French Evangelization (including Pointe Aux Trembles Schools) \$49,000. Colleges, viz.: Knox (including deficit—\$6,576—from 1st year), \$18,500; Queen's, \$4,000; Montreal, \$5,000; Manitoba (exclusive of amount from Synods of Manitoba and British Columbia), \$5,000. Ministers' Widows' and Orphans' Fund (over and above ministers' rates and interest from investments), \$10,500; Aged and Infirm Ministers' Fund (over and above ministers' rates and interest from investment), \$13,500; Assembly Fund, \$6,000. In addition to the above, the sum of \$50,840 is this year required by the Woman's Foreign Missionary Society.

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

The average sum required per member for each of the Schemes is as follows: Home Missions, 54c.; Augmentation, 20c.; Foreign Missions, 53c.; French Evangelization, 30c.; Knox College, 13c.; Queen's 3c.; Montreal, 34c.; Manitoba, 3c.; Ministers' W. & O., 7c.; Aged and Infirm, 9c.; Assembly Fund, 4c. Thus an average contribution of \$2 per member would provide the total amount required for all the Schemes this year. Many congregations will, of course, greatly exceed this average. It is hoped that in every congregation an earnest effort will be made to reach the average of \$2 per member. Mission stations, as well as congregations, are enjoined to contribute to the Schemes of the Church. With the increased price of wheat, and the more hopeful business prospects throughout the country, it ought to be a comparatively easy matter to raise the entire amount asked by the several committees. This will assuredly be done if every minister and session give their people the opportunity of contributing to each of the Schemes.

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

R. H. WARDEN.

An old minister in Ohio was vigorously opposed to an educated ministry. "Why, my brethering," said he, "every young man who is going to preach thinks he must be off to some college and study a lot of Greek and Latin. All nonsense! All wrong! What did Peter and Paul know about Greek? Why, not a word, my brethering. No! Peter and Paul preached in the plain old English, and so'll I."

**A GOOD CHILD**

is usually healthy, and both conditions are developed by use of proper food. The Gail Borden Eagle Brand Condensed Milk is the best infant's food; so easily prepared that improper feeding is inexcusable and unnecessary.

A submarine mountain range has been discovered in the southern part of Davis Strait by the Danish steamer, *Ingolf*, which has been carrying on deep sea explorations on the Iceland and Greenland coasts for the past two years.

Hall Caine, the distinguished author of "The Deemster," "The Manxman," etc., spent the early part of his boyhood in the picturesque little Manx island, which his genius has illuminated. His early struggles and adventures, his associations and vicissitudes, will form the subject of a charming autobiographical paper to be published in the next volume of *The Youth's Companion*.

**THE RESORT**

Rev. T. C. Mellor, Rural Dean, Christ's Church Rectory, Guyaboro, N.S., referred recently to K.D.C. in the following words:—"I have much pleasure in bearing testimony to the value of K. D. C. for Indigestion. I have been a victim of Dyspepsia for some time, but your remedy has worked wonders. Whenever the slightest symptoms return I resort to K. D. C.; and instant relief is the result. I never fail to recommend K. D. C. wherever I go."

Can more convincing proof be called for than the above. We say emphatically that K. D. C. is the Greatest Cure of the Age for Indigestion. The K. D. C. Pills are splendid for the Liver and Bowels, and cure chronic constipation when used with K. D. C.

**Walter Baker & Co., Limited.**

Dorchester, Mass., U. S. A.  
The Oldest and Largest Manufacturers of



**PURE, HIGH GRADE  
Cocoas and Chocolates**

on this Continent. No Chemicals are used in their manufactures. Their Breakfast Cocoa is absolutely pure, delicious, nutritious, and costs less than one cent a cup. Their Premium No. 1 Chocolate is the best plain chocolate in the market for family use. Their German Sweet Chocolate is good to eat and good to drink. It is palatable, nutritious and healthful; a great favorite with children. Consumers should ask for and be sure that they get the genuine Walter Baker & Co.'s goods, made at Dorchester, Mass., U. S. A.  
**CANADIAN HOUSE, 6 Hospital St., Montreal.**

RAISE YOUR HOT BISCUITS, CAKES, ETC., WITH

**Dunn's Malted Leaven**

THE NATURAL DIGESTIVE

The only raising agent that renders the starchy matter in flour digestible and retains the whole nutriment of the gluten. Thus the most delicious, digestible Hot Biscuits, Pastries, etc., are obtained. No baking powder required.

Sold in 1 lb. Tins, 35c., or Flour Mixed with it Ready for Use 25c. per Bag.  
Manufactured by W. G. Dunn & Co., Surrey Food Works, England, and Hamilton, Canada

Burdette gives good advice, as follows: "There are young men that do not work, my son; but the world is not proud of them. It does not know their names, even; it simply speaks of them as old So-and-so's boys. Nobody likes them, nobody hates them; the great busy world doesn't even know that they are there. So find out what you want to be and do, son; take off your coat and make a dust in the world. The busier you are the less deviltry you will be apt to get into, the sweeter will be your sleep, the brighter and happier your holidays, and the better satisfied you will be with the world."

**THERE IS NOTHING LIKE K. D. C.  
FOR NERVOUS DYSPEPSIA**

Headache, Depression of Spirits, etc.  
Free Samples K. D. C. and Pills. Write for them.  
K. D. C. CO., Ltd., Boston, U.S., and New Glasgow, Can.

Established 1827.

Comes Every Week.

**THE YOUTH'S  
COMPANION**

The Companion of the Whole Family.

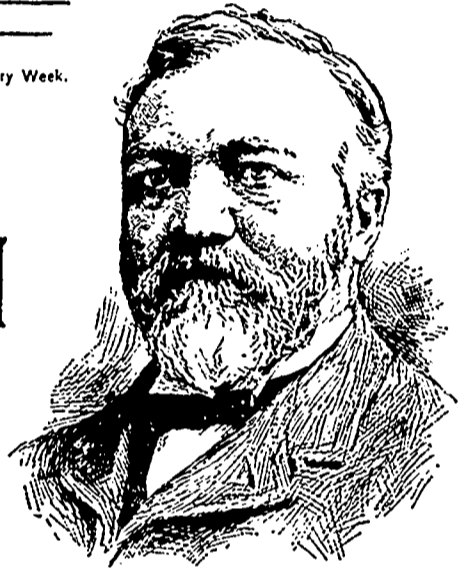
The Prospectus of The Companion for 1897 offers many brilliant features which will give the paper great practical and educational value.

**Papers of Great Worth.**

Besides a delightful supply of fascinating Stories, Adventures, Serial Stories, Humorous Travel and Sketches, Anecdotes, etc., each Volume of THE COMPANION furnishes an unusual number of Articles of exceptional value written by men and women at the very forefront of their professions. Below are named a few of the Articles already engaged for 1897.

- THE HABIT OF THRIFT.
- THE COST OF BECOMING A DOCTOR.
- HOW TO TRAIN THE VOICE.
- NURSING AS A CAREER.
- CLEANING THE METROPOLIS.
- THE NEW YORK POLICE FORCE.
- THE REAL MIDSHIPMAN.
- THE QUEEN'S HOUSEHOLD.
- NEW CURES FOR OLD DISEASES.
- SCHOOL LIFE IN FRANCE.
- BIG AND LITTLE WORLDS.
- AMONG THE IMMIGRANTS.
- HOW LINCOLN EDUCATED HIMSELF.
- HOW I BECAME AN ARCTIC EXPLORER.
- MY EXPERIENCES WITH INDIANS.

- Andrew Carnegie.
- Dr. Austin Flint.
- Madame Lillian Nordica.
- Dr. William L. Love.
- Col. George E. Waring, Jr.
- Hon. Theodore Roosevelt.
- W. Clark Russell.
- Lady Jeune.
- Dr. Cyrus Edson.
- Max O'Reil.
- Sir Robert S. Ball.
- Alvan F. Sanborn.
- Jesse W. Weik.
- Adm'l A. H. Markham, R.N.
- Hon. Carl Schurz.



MR. ANDREW CARNEGIE,  
ONE OF THE EMINENT CONTRIBUTORS FOR 1897.

In addition to the twenty-five staff writers THE COMPANION Contributors number fully two hundred of the most famous men and women of both continents, including the most popular writers of fiction and some of the most eminent statesmen, scientists, travellers and musicians. More than Forty of the most popular Artists of the day will prepare illustrations in keeping with the excellence of the Articles contributed.

**One of the most beautiful CALENDARS issued this year  
will be given to each New Subscriber to The Companion.**

It is made up of Four Charming Pictures in color, beautifully executed. Its size is 10 by 24 inches. The subjects are delightfully attractive. This Calendar is published exclusively by The Youth's Companion and could not be sold in Art Stores for less than \$1.00.

700 Large Pages in Each Volume—52 Weeks for \$1.75—Send for Illustrated Prospectus.

<p><b>12-Color Calendar FREE.</b></p>	<p>Now Subscribers who will cut out this slip and send it at once with name and address and \$1.75 will receive: FREE—The Youth's Companion every week from the time subscription is received till January 1, 1897; FREE—Thanksgiving, Christmas and New Year's Double Numbers; FREE—The Companion's 4-page Calendar for 1897, a beautifully colored souvenir. The most costly gift of its kind The Companion has ever offered; And The Companion Fifty-two Weeks, a full year, to Jan. 1, 1898.</p>	<p><b>See Special Offers.</b></p>
---	--	---

THE YOUTH'S COMPANION, 201 Columbus Ave., Boston, Mass.

**McLAREN'S CELEBRATED  
COOK'S FRIEND  
BAKING POWDER**

Has given Universal Satisfaction for over thirty years. It is made of the purest and most healthful ingredients, and is the *Safest* Baking Powder in existence.

**NO ALUM**

Buy only McLaren's Genuine Cook's Friend.

Six Costa Rica, 10c.; 14 Roman States, 15c.; 16 Mexico, 20c.; 3 Samoa, 12c.; 8 unused Cuban, 8c.; 6 Newfoundland, 10c.; 3 New Brunswick, 15c.; 19 Heiligland, 25c.; 3 Corea, 10c.; 10 Japan, 10c.; 50 different Stamp, 10c.; Illustrated Album, holds 2,500 stamps, 30c. Stamps bought. W.M. B. ADAMS, 7 Ann Street, Toronto.

**The Parisian Steam Laundry Company**  
of Ontario, Ltd.  
67 ADELAIDE ST. W.  
Phone 1127.



Good work and prompt delivery. Mending done free.

E.M. MOFFATT, Man. Established 1878.

Will Be Better  
...Than Ever.

**THE WESTMINSTER TEACHER** for 1897 will be enlarged and a new department, "Notes on Primary Work," added. It is a real help in the study of the lessons, and its thousands of subscribers are delighted with it. Send for a sample set of the Presbyterian Board's Lesson Helps before placing your order for the New Year. They are the very best.

**N. T. WILSON,**  
12 KING ST. WEST,  
TORONTO, ONTARIO.

To Organists, Harmoniumists, Choirmasters, Head Teachers of schools, Conductors of Music in choral societies, Church Choirs, Sunday Schools, Temperance Societies, etc.

**J. CURWEN & SONS,**  
8 & 9, WARWICK LANE, LONDON, E.C.

The leading publishers of good Popular Music, have just issued their Annual Catalogue, with Coupon for sample copies of new works at nominal prices.

Any of the above are invited to apply for the Catalogue and Coupon, which will be sent post free.

**STRONG AND PROSPEROUS**

**SUN LIFE**

ASSURANCE COMPANY OF CANADA.



**Buckeye Bell Foundry**  
E.W. Vandusen Co. Cincinnati, Ohio.  
Best Pure Cop- Church Bells & Chimes.  
per and Tin  
Highest Grade, Pure Tone, Westminster Bells. Founders of Largest Bell in America.



**MENEELY BELL COMPANY,**  
TROY, N. Y., AND NEW YORK CITY,  
MANUFACTURE SUPERIOR CHURCH BELLS



**CINCINNATI BELL FOUNDRY**  
SOLE MAKERS OF THE "BYMYER BELLS"  
FOR CHURCH, SCHOOL, FIRE ALARMS, ETC.  
Catalogue with 2500 illustrations, Prices and Terms FREE.

NO DU'Y ON CHURCH BELLS  
Please mention this paper.

**MENEELY BELL COMPANY,**  
CLINTON H. MENEELY - General Manager,  
TROY, N. Y., AND NEW YORK CITY,  
MANUFACTURE SUPERIOR CHURCH BELLS

**Guid Auld Scotch Songs**  
71 OF THEM—WORDS AND MUSIC 25c.

ALSO,—  
**Guid Auld Scotch Readings**  
Full of Fun and Frolic.  
28 OF THEM—A 68-PAGE BOOK 25c.

ALSO, THE WELL-KNOWN SCOTCH PICTURE  
**GATHERING OF THE CLANS**  
17x23 (MOUNTED) POST FREE 50c.

ALSO, A GENUINE PORTRAIT OF  
SCOTLAND'S PRIDE, **SIR WALTER SCOTT**  
WITH VIEWS OF ABBOTSFORD &c. 25c.

Each post free for the price marked; or, all four for \$1.00.

**IMRIE, GRAHAM & Co.**  
31 CHURCH STREET, TORONTO, CANADA

**STAINED**  
x x GLASS x x

**WINDOWS**

OF ALL KINDS  
FROM THE OLD ESTABLISHED  
HOUSE OF

**JOSEPH McCAUSLAND & SON**  
76 KING STREET WEST  
TORONTO

At the dinner of the St. Andrew's Society in New York, Mr. J. Kennedy Tod, the president, intimated rather broadly that Dr. John Watson (Ian MacLaren) might take up a permanent residence in that city, and the newspapers forthwith jumped to the flattering conclusion that the novelist-clergyman had been asked to take the vacant pulpit of the Broadway Tabernacle, and had accepted or agreed to take the matter under consideration. The Tabernacle is one of the big churches of the metropolis; the late Wm. C. Taylor, another Scot, drew throngs to it. The congregation also is rich; it numbers a dozen millionaires among its members. Naturally, therefore, the conclusion of the newspapers was received with credence. But there was a bit of conversation at the dinner which did not get into the newspapers, that shows there was more of hope than fact in the inference. Andrew Carnegie took part in it. "What's that Tod's saying?" he remarked to his neighbor; "Watson settle in New York? Tut, he's only trying to draw the bird. Watson has no more idea of coming here than I have of going to Iceland." The fact is that Dr. Watson occupies the pulpit of one of the finest churches in Liverpool; everyone in the city is his friend; his salary is large, and he has as much liberty, including a three months' vacation, every year, as any man could desire. One of the trustees of the Broadway Tabernacle remarked to a reporter: "There is no chance of our getting Dr. Watson. We would take him fast enough if we could, and I and many another I know would contribute, specially, any necessary sum to bring him."

The Christian Endeavor Society of Central Church, Hamilton, has elected these officers for the first six months of 1897: President, Mr. John Adam; first vice-president, Mr. James Stewart; second vice-president, Miss H. Doherty; recording secretary, Miss Minnie Sinclair; corresponding secretary, Miss A. F. Adam; treasurer, Miss M. Hardman; Conveners of Committee—Missionary, Miss M. Kennedy; prayer meeting, Miss A. Hardman; lookout, Miss Susie Lees; temperance, Miss Ella Hill; social and music, Miss Lydia Allan; flower, Miss Maggie Currie; relief and good literature, Miss Lottie Lees; organist, Miss Maggie Troup.

A "methods" meeting was held recently by the Christian Endeavor Society of Knox Church, Stratford. The pastor, Rev. M. L. Leitch presided. Rev. Mr. Moyer gave a very practical address on "Work." This was followed by an "open parliament" on methods, led by the county president. A number of helpful suggestions were given on the work of the officers and committees, which will result in better work being done by all. Some pointers for presidents—Be prompt, be energetic, be whole-souled. Our pledge means prayer, meditation, work.

**Free for Three New Subscribers**  
AT \$2.00.

**A VALUABLE WORK**  
FOR  
MINISTERS  
AND  
STUDENTS

The ever-growing interest in New Testament subjects—so generally and so intelligently discussed now—makes it desirable that the general reader, who would be well informed on current topics, should have some acquaintance with the relation of the standard English version to the original text, while a still more intimate knowledge on the part of the clergyman and the Bible Class teacher would seem almost imperative. Toward this end no aid is likely to be more helpful than the Interlinear New Testament.

There are many other reasons, scarcely needing mention, why the Interlinear New Testament should be at the elbow of every intelligent person who either is or hopes to be posted on general topics. Not the least of these reasons is the facility with which it enables one, even if rusty in his Greek, to put his finger on the original Greek word or phrase, and at the same instant upon an absolutely literal rendering. To many it will promptly repay its cost in the time saved from turning to a Greek lexicon.

The Interlinear New Testament will be needed by every minister and Theological student, as well as by many students of Greek in Schools and Colleges. Of course, no working library is complete without such a book.

As in 1st Corinthians XIII, the word "charity" must be read "Love," so in thousands of similar instances some other word will enable the Bible teacher to clarify the text. In all these instances that other word "the word that illumines" is brought to the tip of one's pen at a moment's notice by

**The Greek-English Inter-linear New Testament**

Royal 12mo, 670 pages. With Footnotes. And with the standard English version arranged in the margin of each page in a column parallel with the interlinear page and furnishing an ideal New Testament in every respect.

Substantially Bound in Full Cloth, \$3.00.

**How to get it Free.**

Send us three new subscribers to THE CANADA PRESBYTERIAN and we will deliver the Interlinear New Testament to your address, free of postage.

**Presbyterian Publishing Co.**  
5 JORDAN ST., TORONTO

**Educational.**

**British American Business College Co., Ltd.,**

Confederation Life Building, Toronto

Affiliated with Institute of Chartered Accountants. Owned and controlled by Frederick Wylde, Stapleton Caldecott, Edward Trout, E. R. O. Clarkson, S. F. McKinnon, D. E. Thomson, Q. C., Wm. McCabe, F. A., and other leading Toronto business men. NEW TERM begins JANUARY 4th, 1897.

Write for free prospectus.  
D. W. HOSKINS, Secretary. EDW. TROUT, President.

**TORONTO CONSERVATORY OF MUSIC**

FOUNDED IN 1866. HON. G. W. ALLAN, PRES. YONGE ST. & WILTON AVE. EDWARD FISHER, Musical Director.

Affiliated with the University of Toronto and with Trinity University. Unequaled facilities and advantages in Music.

**CALENDAR FOR 1896-97 FREE.**  
H. N. SHAW, B.A., Principal School of Elocution. Elocution, Oratory, Delsarte, Literature.

**ALBERT COLLEGE, BELLEVILLE, ONT.**

OPEN TO BOTH SEXES. The new buildings, "Massey Hall" and the "Gym" are greatly admired. Highest facilities in San. Matrimonial, San. Leaving, Music, Elocution, Fine Arts, and Com. Science. Will Re-open September 8th, 1896. For special illustrated circular address PRINCIPAL DYER.

**Woodstock College.**

Prepares for University, Teaching and Business. Manual Training, Preparatory and Science Courses. The new Catalogue gives terms of admission, expenses, etc.

Opens Sept. 1st.  
Write to J. I. BATES, B.A., Woodstock, Ont.

**Moulton College.**

Prepares Young Women for University.

Full courses in Literature, Music, Art, Elocution and Physical Culture. University Trained Teachers. Careful and sympathetic discipline.

ADELAIDE L. DICKLOW, Ph.M., Principal, 34 Bloor Street East, Toronto

**BRANTFORD Presbyterian Ladies' College**

—AND—  
Conservatory of Music.

In English, Classics and Mathematics the Curriculum is in line with Toronto University. In Piano-forte, Organ, Violin, Voice Culture, Harmony, etc., the Course is identical with the large Conservatories with fees decidedly moderate. Last Session eight of the students received the degree of A.V.O.M. of the Victoria College of Music, London, (Eng.) The Art, Elocution and Business Departments are under popular and experienced teachers.  
WM. COCHRANE, A.M., D.D., Governor. MRS. MARY ROLLS, Lady Prin.

**COLIGNY COLLEGE**

OTTAWA  
For the Board and Education of YOUNG LADIES.

This institution is the property of the Presbyterian Church. Its aim is to give a first-class English Education, with French and German, Music and the Fine Arts; also Callisthenics, Typewriting and Stenography. Grounds extensive. Buildings have all modern conveniences. The staff thoroughly efficient and experienced. Music teachers from the best Conservatories of Music. The Art teacher a Provincial medalist. Teachers reside in College. Cheerful home life. Special attention to religious training. Fees moderate. Reduced rates to Ministers. Session begins 17th September, 1896. Early application necessary. For prospectus address:

REV. W. R. CRUIKSHANK B.A., Room 6, Y.M.C.A. Building, Montreal

**Dominion Stained Glass Co.**

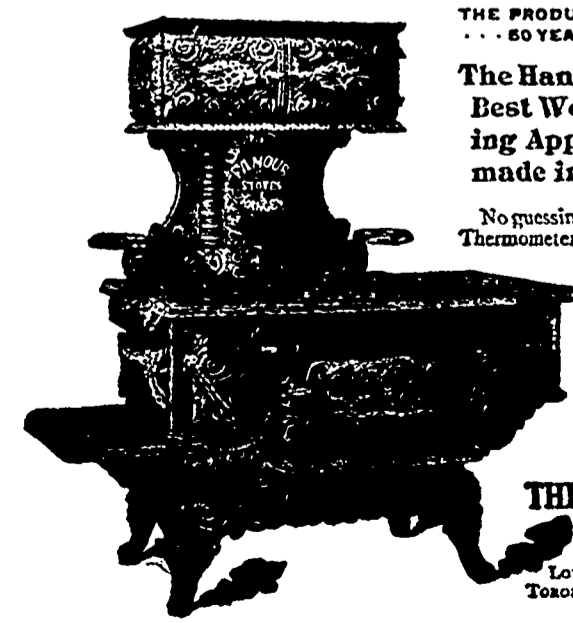
Established 1861. Manufacturers of CHURCH DOMESTIC and ORNAMENTAL GLASS.

Correspondence Solicited. Designs with Estimates on application.

94 Adelaide St. W. TORONTO Tel. 932.



**The "Famous Active" Range**



THE PRODUCT OF...  
...50 YEARS EXPERIENCE.

**The Handsomest and Best Working Cooking Apparatus ever made in Canada.**

No guessing as to heat of oven. Thermometer in door shows it exactly. Every cook will appreciate this feature.

Oven ventilated and cemented top and bottom, ensuring even cooking.

**THE McCLARY M'fg. Co.,**  
LONDON, MONTREAL, TORONTO, WINNIPEG, VANCOUVER.

If your local dealer does not handle our goods, write our nearest house.