

Pages Missing

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OVER LAND AND SEA.

Russian scientific men have ascertained that out of 597 trees struck by lightning in the forests near Moscow, 302 were white poplar. They advise farmers to plant poplars as natural lightning conductors.

A princess, a countess, a duchess and the daughter of a reigning prince were among the four thousand thieves, professional and unprofessional, arrested in Paris during the first six months of this year.

These are trying times for churches, and in such times churches ought to stand nobly by their pastors. Churches that treat their pastors badly will pay dearly for it. The Lord will not prosper a congregation that makes a record of ill-treatment to His prophets.

The Danish people, realizing the terrible effects of the drink habit, have petitioned the Government in large numbers for the introduction of scientific temperance instruction in the schools of that country, and the Government has given favorable answer to their petition.

Fifteen French priests have recently left the Church of Rome. The Bishop of La Rochelle is much concerned because one of his own priests, Frederic Bonhomme, had the audacity to preach from his own pulpit on this subject, "Why I leave, and why you ought to leave the Church of Rome."

The various General Assemblies of Australia and Tasmania have federated their courts into one. It has the expenditure of all moneys for Foreign Missions, and is securing a uniform system of theological training, with the same standard of qualification for the ministry. The doctrinal basis is the Bible, the Confession of Faith, as a subordinate standard, with a declaratory statement similar to one that was in use by the Victorian Presbyterians. Australasia is a little ahead of us in federation.

Arrangements for the International Conference of the Pan-Presbyterian Council in Glasgow next summer are being rapidly pushed forward. The council was formed in 1874, since when five Conferences have been held—in Edinburgh, Philadelphia, Belfast, London and Toronto. At next year's gathering, which will open on June 17th, probably in the St. Andrew's Halls, representatives will be present from Canada, the United States, India, Australia and the Continent, all bodies holding to the Presbyterian form of Church Government being represented in proportion to their numbers.

"I have just heard," writes a correspondent, "a rather good story of Chinese readiness in the matter of pecuniary compensation for outrage. A mandarin was the bearer of a cheque for £6,000 to a British officer, the sum demanded by our rightly offended Government. He expressed himself in but indifferent English, the sum

and substance of which, however, was as follows: 'Here is the money, six thousand pounds. We have taken it from the funds which your good ladies in England subscribed for the sufferers from the Yangste inundations.'"

The *Christian Leader*, Glasgow, says, "During the year 1894, in Scotland, no fewer than 155,000 persons were charged with some sort of crime or offence. This would mean that one person out of every twenty-six of the population passes into the hands of the police in a year. For instance, in Aberdeenshire, the police cite or arrest one person out of every 96 individuals; while in the county of Selkirk, it is one in 24. If, on the other hand, we take the case of towns, we find that in Edinburgh one in 24, and in Glasgow one in every 12 of the inhabitants comes within the action of the police."

The beautiful gambling casino at Monte Carlo is responsible for about fifteen suicides every month. The other day the Countess Jomdes and her sixteen year old daughter were found dead in their hotel in Monte Carlo. They had taken poison. On investigation it was found they had, in their week's stay, lost \$60,000 at the tables and become practically penniless. It is a satisfaction to know that this gambling hell is not so well patronized as it was some years ago, the receipts to the Casino company showing a diminution last year of \$600,000. The charter of the company does not expire till 1913.

The value of the American Bible Society's work is illustrated by the following extract from the *Catholic News of Trinidad*:

"That most pernicious of all pernicious sects—the Protestant Bible Society—is again at its murderous work. Its false prophets are galvanized into temporary activity, and this time it is the 'benighted' Catholics of Spanish America who are to have the peace of their homes invaded and the sanctity of their religion vilified by psalm-singing swaddlers, gospel tramps and ignorant hirelings, who are about as competent to explain the Word of God as a Hottentot is to lecture on bimetallicism.

"Those paid emissaries of a Society that gather into its coffers the savings of dyspeptic old maids, these self-constituted apostles, laymen clothed in clerical garb, carry on an infamous traffic in a Bible which they cannot understand, and yet profess to explain to the addle-pated dupes who are weak enough to listen to them.

"All honor then to the Catholics of South America who have expelled the evangelical carpet-baggers. The priests and people of Spanish America will not remain passive while the slimy serpent of Heresy endeavors to imprint its poisonous fangs in the souls of their little ones. If the Venezuelans are ignorant of anything, it is of the use of tar and feathers, a judicious application of which would be sufficient to keep the brawling ranters of the Bible Society at a safe distance from their shores,"

The Presbyterian Review.

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Toronto, December 12, 1895.

The Armenian Atrocities.

THE Armenian atrocities may be regarded from three standpoints. 1, That of the English bond holders, 2. that of the International Politician, and 3. that of the Christian. The first is of special interest to the capitalist and money has generally held life cheaply. It has a powerful influence with a certain class of politicians whose God is mammon, and that influence is dominant in England in the present grave crisis. The second is a step higher in human estimation for international complications are not to be lightly courted, although they may be made use of as mere bugbears to frighten the timid, or to emphasize the technical scruples of the lovers of pure form. But it is difficult to believe that there is any good reason why the European powers who have assumed the responsibility of maintaining good government in Armenia, should not come to a simple and definite understanding as to a common cause of action to carry out their pledges to the civilized world. Viewed from the third standpoint, while the people in their capacity of citizens are not relieved of their due and necessary responsibility, the Church is the organized body which ought to lead in a moment to see that justice be secured to the persecuted brethren of Armenia. To the Church is entrusted the weighty responsibility of holding the nations to their moral duty, and of arousing the public conscience when iniquity flares in the face of Heaven. The Church in Britain has not done her duty. The bitter cry of the victims of Turkish rapacity and blood-thirstiness has moaned on the breezes passing over every land under the sun but that cry has not reached the heart of the Churches of Great Britain and Ireland. They have been remiss in their duty and it would appear that the time for seasonable action will have passed from them ere they realize their culpability. There have been remonstrances, but they were feeble, petitions, resolutions and an occasional demonstration there have been, but where has been the mighty voice of awakened British Protestantism? Where have been the burning eloquence, the public indignation, the marshalling of the moral forces which would have made the strongest government which Britain has ever seen tremble for its fate and which would have made trifling and vacillation impossible? The Church has lost a glorious opportunity, but she did worse, she neglected to perform a plain duty, for Britain is a treaty power directly responsible for the state of affairs which has disgraced the annals of Europe for many months past. How far Canada, as an integral part of the British Empire, shares in that responsibility it is difficult to estimate, but it is a matter of regret that no formal remonstrance has been sent by the Church and Government here to the Imperial authorities. It ought

to be done even yet. Soon Parliament will assemble and petitions ought to be sent from congregations and Presbyteries praying for a resolution of the House expressing regret at the inaction of the British Government. Is it our affair? It is the business of humanity. We are all of us our brother's keeper; the bond of humanity knows no national boundary, but as has been pointed out, we are proud of our British connection, and Britain is a party to this eastern question; and if so how are we free from all blame? It is not sufficient to say that our Government is a federal one without direct voice in the Imperial Parliament, because there are precedents when our memorials have reached the British Government on questions not pertaining to Canada or its Government. Surely when those poor Armenian Christians are being persecuted to the death because they are Christians and refuse to accept the Turkish form of religion, Mohammedanism, it is but the merest human duty for every one who professes the religion of Christ to convey sympathy in its most tangible form available. To show how bitter is the Turkish hostility to Christianity and that it is a religious war of extermination that is being waged against the Armenians the following extracts from a recent article by Rev. Canon MacColl are quoted:

"There is no justice even in Constantinople; his life and property are at the mercy of the meanest Mussulman who may assail them. Even where the Christian pays his yearly tribute, and is especially under the protection of the Government, the sacred law of Islam expressly declares that if a Moslem believer deliberately kill a glaur, the murderer is not to be punished in any way. Furthermore, Christian evidence is inadmissible; and not a single case is known where a Moslem murderer was convicted on purely Christian evidence. . . . As showing the bitter feeling entertained toward the Christians by the Mohammedans, it is only necessary to cite the Moslem statutes in which Christians are designated as "dogs" and "pigs"; and in the burial certificates Christians are not said to be dead but "damned": e.g., a burial certificate attested to by the British Ambassador certifies to the priest of an Armenian church that "the impure, putrid, stinking carcass of N—, this day damned [deceased], may be concealed under ground!" so rigidly is the censorship enforced, that Canon MacColl declares that in 1892 he could not find a copy of Dante or Shakespeare or a single issue of Murray's Handbook in Constantinople. And—just to think of it!—the publication or public utterance of such expressions as "the grace of God," "the Gospel of Jesus Christ is good news," is forbidden, because it is not admitted that Christians hold any relations with God but those of condemnation and wrath! Ministers, too, are "forbidden to recommend the virtues of moral courage, of resignation under affliction, of hope in God under adversity." . . . But all this is mildness itself in comparison with what follows. In 1891 the Sultan organized his force of 30,000 Kurdish cavalry, and officered them by notorious brigands and criminals, for the extermination of the Armenians. These quartered themselves on the farms of the Christians, stole their cattle and goods; then, demanding a year's taxes in advance, which the poor Armenian Christians could not pay, but promised to if given time, thousand of the Christians were "reduced to feeding on roots and grasses, with the result that thousands of them perished from starvation and disease in their despairing endeavors to feed themselves on garbage."

And yet this the monstrous power that civilized Europe not only permits but protects in its autonomy

and status as a power in order that the nations may be kept from a great war over the division of the spoils of territory and position of vantage for purposes of commerce. Verily the greed of man and of nations is responsible for the heinous deeds that make angels weep.

Gambling.

It is pleasing to note the interest that American Church papers are taking in the action of the Toronto clergy against gambling, particularly upon the race-course. The following appears in the current issue of the *Outlook*. "It would seem that the race-track gamblers who have been outlawed in New York and New Jersey by recent legislation are aiming to establish themselves in Canada. If information now at hand is correct, and there seems no reason to challenge it, the Canadians are to have a carnival of blacklegs, extending from spring till fall, beginning at Windsor, continued at Hamilton, Toronto, and Newmarket, and ending where it began. The late Minister of Justice for the Dominion, Sir John Thompson, allowed an old law prohibiting betting and gambling to be amended by the insertion of a clause excepting betting on races while in actual progress on the track of an incorporated society. The book-making fraternity are now finding in that permission sufficient encouragement to incur vast expenditures in erecting tracks, and a racing programme is already outlined in one of the Toronto dailies extending over one hundred and eighty days. The Toronto ministers are taking steps to get the law restored to the condition in which it was before this obnoxious clause was inserted. Committees of the General Ministerial Association and of the Anglican Clerical Association are already appointed, and a joint meeting arranged. Archbishop Walsh, also, promises the support of the Roman Catholic Church in the movement. The temper of the Dominion on such questions is so well known that no doubt is felt as to the outcome when the people shall have been aroused; yet in the interim vigorous work will need to be done, or Canada may become a gambling center for the "States."

Presbyterial Conference.

The Presbyterial Conference held last week in Toronto on the evening of and in connection with the meeting of Presbytery was successful in proving the admirable uses to which such conferences can be put. As affording an opportunity for the discussion of important questions and for the enlisting of popular sympathy for the great schemes of the Church, no better plan could be suggested than that the members of Presbytery should mingle with the people in open meeting. The topics considered at the Toronto Conference were of urgent importance and the able addresses left a good impression and it is to be hoped a lasting one, on the audience. It is a step in the right direction and ought to be frequently repeated.

A Presbyterian Kingmaker and Martyr.

On May 27th, the anniversary of his martyrdom, a beautiful memorial was unveiled in Edinburgh for the great and good Marquis of Argyll, in presence of a brilliant company. The site of the monument is very fittingly chosen in St. Giles' Cathedral, near which is the place where the martyr and confessor died. This man, who was an honor to Scotland and an ornament to the Presbyterian Church, was born in 1598, nearly three hundred years ago. As a patriot, he took an active part for his country against the despotism of Charles I. After the judicial murder of that monarch;

Argyll took up the cause of his son and lawful successor and it was his hand that actually placed the Crown on the head of Charles II. at Scone. As an elder of the Church, he took prominent part in the Assembly of 1638, which did so much for Reformation work in Scotland. Yet on the Restoration he was committed to the Tower under the eyes of the very King Charles whom he had crowned. Trust not in Princes. On his trial for treason in Scotland, he conducted himself with singular meekness and majesty, and altogether in a way that showed his religion was a reality. On the scaffold he said, "I could die like a Roman, but I choose to die like a Christian." Such was his physical courage nothing daunted him, and such his moral force and spiritual sincerity that few martyrs have done more credit to the Christian faith. The ceremony on Monday took place within St. Giles's, the metropolitan sanctuary in Scotland, and the Marquis of Bredalbane, Queen's Commissioner to the General Assembly, presided. The grand old 124th Psalm, "Now Israel may say," was sung, the Marsellaise of the Scottish Reformation. Prayers were offered by the Moderators of the two Assemblies at present in session; the Lord Provost, on behalf of the citizens, accepted care of the monument, and said it would present to strangers and visitors in tangible shape an important page of history.

Children's Aid Society. The good work carried on by the Children's Aid Society of Toronto is once again brought to public notice by the publication of the Fourth Annual Report of the Society. At this season of the year the children ought to be remembered by kindly friends.

Prin. MacVicar on "The Holy Ghost the author and Interpreter of the Scriptures." The preter of the Scripture" forms the subject of a paper by Rev. Principal MacVicar D.D. in the current number of the Presbyterian College Journal. The limitations on finite man and the disclosures of the Infinite Divine mind are argued ably, followed by a very clear exposition of the subject in its various bearings. The article is timely as well as scholarly.

Our Municipal Rulers. The time is drawing nigh when the citizens in the various municipalities will be called upon to choose their representatives in the civic councils. It is the duty of every patriotic ratepayer and of every right minded man to take an intelligent interest in this matter and to hold his vote as a sacred trust to be cast for worthy, honest, Christian men. Let the duty be not forgotten at this juncture when municipal institutions are severely tested and their value must be proved.

A learned Jew on Christening. A lecture was delivered recently to the Glasgow University Theological Union which has attracted considerable attention throughout the Scotch Churches. First because it was delivered by a learned Jew, A. M. Montefiore, President of the Union, on the subject of "the misrepresentations and misconceptions of Judaism by Christians and of Christianity by Jews," and second, because of the praise lavished upon the lecture by Principal Caird. The lecture showed clearly that the Jewish conception of the Old Testament God, was not that He was merely a God of justice but of love and mercy, also quoting Ps. ciii; that the Jews say that God looks to character only, not confined to the Jewish race but including the Gentiles, and so on. The Ministerial Association had a lecture from the Rabbi in Toronto, after some demur, but that delivered in Glasgow seems to have been a profitable study to the University Dons in Glasgow.

From Far Formosa.

The Presbyterian Church in Canada is to be congratulated in having such a noble son as the Rev. George Leslie MacKay D.D. He is everyway an Apostolic Missionary. Loving the grand fundamental truths of the Gospel of the grace of God, drinking deeply into Christ Spirit, working in patient and assured hope, and achieving victories that may be ranked among the greatest won on the Foreign Mission field. To have proof of this one but needs to read "From Far Formosa". One of the most charming records of missionary enterprise that has issued from the press for many a day. It is second to none that we know. There is not a dull line in it. It is all life and movement. Those who have heard Dr. MacKay speak will at once recognize his voice in the book; his crisp sentences; his incisive statements; his picturesque descriptions; his vehemence, his sparkling eyes; his sharply accentuated tones; his emphatic conclusions, are all here so livingly given that we feel them coming in upon us like a tide. When we have finished the story that has carried us on and on like a Venetian Gondola, we cry with enlarged heart, "God bless Dr. MacKay"—and "Thank God for Dr. MacKay." This book brings out of the reserve and the hidings of the heart, into the light of day, the record of a truly noble and heroic life. A life that will be an inspiration to many a Canadian youth, and that may determine the destiny of many a Christian worker. It is life full of holy zeal and high endeavor, showing how much may be done within the compass of a quarter of a century when a man's soul is in his service. When Dr. MacKay was only five months in Tamsui he preached his first sermon. He diligently sought to master the language, and was not ashamed to go among the herd-boys to do so. He wrought very hard getting hold of a vocabulary that he might speak freely to the people. He wrought night and day. The growth of his work is told in a way that lays hold upon the heart. We are captivated by the man and go with him into all his experiences. His touring through Northern Formosa is for us as full of excitement as the latest novel. He was not afraid of danger, his trust was in the Lord who made heaven and earth. There is a fine dash of true heroism in him. He went from village to village, and even among the blood-thirsty Aborigines in the mountains without a touch of fear. His work has a grandeur about it which dazzles us. In these twenty three years—sixty chapels have been built and sixty unordained native preachers set to minister to the congregation gathering within them. Sixty dispensaries are at the sixty chapels. There are 1738 native communicants in good standing, and 2633 baptized members. \$2375.74 have been contributed for mission purposes by the natives \$264.10 contributed by natives for the Hospital, and \$269 contributed by the foreign community. There are two foreign ordained missionaries and two native ordained missionaries. There are also Oxford College, a handsome building well equipped, MacKay Hospital, of great value to the mission, and a blessing to thousand of people, and a Girl's School. The result of 23 years heroic daring in preaching the truth to the heathen is poorly understood until we read the story that unfolds to us like a panorama—and a vivid panorama it is!

We very cordially agree with Dr. MacKay's ideal of foreign missionary work. His chapter on native workers for native women is a strong plea, which must carry conviction to every heart. He is not a mere theorizer, he has proved his case in actual experiment. His argument there of "native workers for native women"

is simply unanswerable—and it should be acted on in all our Chinese Work and also in our Indian Work. It is much less costly and it is much more efficient. Dr. MacKay's scholarship is seen in his chapters on "Geography and History," "Geology," "Trees, Plants and Flowers" "Animal life" ethnology in outline—under the general head of "The Island."

When one has read this volume Formosa will no longer be an undiscovered country, it will stand in the light of the noonday sun. And over its plains, and up its mountains, and around its coast shall we often go with Dr. MacKay and his students. The Church in Canada will be proud of this volume. A copy of it ought to be in every Presbyterian family, and in every Sunday School library along side of Paton's Autobiography, MacKay of Uganda and Livingston's Travels. It is a splendid refutation of the oft repeated statement that missions are a failure. The young people of the Church should be encouraged to read it as the old certainly will read it. We are glad to think that it has such a thrilling interest in it that it will win its way not only in Canada but wherever men love to hear of the progress of the Kingdom of our Lord.

Overcoming Besetting Sins.

Our besetting sins are peculiarly humiliating. They cling to us so firmly after we have determined to be rid of them, they reveal their power so often after we have supposed them conquered and abandoned, they assail us so unexpectedly and often beguile us so easily, that we sometimes doubt whether we really have any power of self control remaining or any trustworthy loyalty to God and duty. It is no excuse for us but it certainly is comforting to remember that everybody else is tempted similarly and that our Heavenly Father understands the situation even better than we do.

It is a strong temptation to make special excuses for such sins. Sometimes and to some extent this is proper. For example he who, like so many, has inherited the desire for strong drink certainly has in that fact a special excuse for committing that sin. He is not to blame for the hereditary taste which he cannot help having. It is his misfortune and not his fault, But this excuse is not a justification. He is actually and seriously to blame for yielding. The knowledge of his inherited tendency should serve as a special and solemn warning and restraint, fortifying him against tampering with the temptation which he knows is graver for him than for others.

Besetting sins are to be conquered like any other, by prayer and faith and courage and sturdy resistance, by cherishing holy thoughts and cultivating holy aims, by avoiding circumstances involving temptation, by choosing ennobling companions, by studying how to live in constant communion with the Holy Spirit. When the heart is consciously and gladly surrendered to Him so that His presence and power rule in it, even our severest besetting temptations can find little or no opportunity of access.

The sins which beset us specially do us a great service in teaching us self-distrust and humility. But for them also many of our greatest spiritual victories would not be won and our characters would not gain that degree of vigor which now is attainable. When we come to look back upon our lives from the divine point of view we shall confess that in spite of all the sorrow and strain which they caused us, our besetting sins were valuable agents in securing the chief object of life, the development of a holy, heavenly character.—*Congregationalist*.

What may we Know of Christ?

REV. J. A. R. DICKSON, D.D., PH.D., GALT, ONT.

Do we not rest content with an indifferent knowledge of Jesus Christ. A knowledge that is at once very limited and very superficial; a knowledge that is in the letter and void of the Spirit—that is of the head and not of the heart? What is urgently wanted is a deeper experience of Christ's personal relation to us, and a fuller knowledge of His nature—of what He is in Himself. This was what the great Apostle Paul desired supremely, "that he might know Him," "and," mark you, in that experience learn, "the power of His resurrection, and the fellowship of His sufferings, being made conformable unto His death." He desired the production in his spiritual experience of what had taken place in Christ. He longed to enjoy the full benefit of our Lord's redemption. He hungered to be so much one with Him that he might be thoroughly acquainted with Him. He did not think, for a moment, of only looking at Christ afar off, he must, as our old divines would put it "get in upon Him." He would have no hungry half kisses, he must embrace Christ. He would not even Simoon like, carry Him in his arms, he must be like a bundle of myrrh in His bosom. He must possess Him as the pearl of great price.

Paul is not touched with selfishness in his desires after Christ. He pours out his heart generously in his Epistle to the Ephesians for them in a remarkable way: "That the God of our Lord Jesus Christ, the Father of glory would give unto you the Spirit of wisdom and revelation in the knowledge of Him: the eyes of your understanding being enlightened; that ye may know what is the hope of His calling, and what the riches of the glory of this inheritance in the Saints, and what is the exceedingly greatness of His power to us ward who believe, according to the working of His mighty power etc., chap i 17-22. That is his first prayer, his second is like unto it, "That He would grant you, according to the riches of His glory, to be strengthened with might by His Spirit in the inner man: that Christ may dwell in your hearts by faith; that ye being rooted and grounded in love, may be able to comprehend with all Saints what is the breadth, and length, and depth, and height; and to know the love of Christ which passeth knowledge, that ye might be filled with all the fulness of God." What a vista the Apostle opens out to the eye! What an area of Spiritual knowledge there is to be mastered! What a work is to be wrought in our hearts! How much we may know of our Lord! What riches of grace, and of graces, we may come into possession of! When we turn to the Song of Solomon we have the same experiences expressed in the terms of earthly love. And how rich are those experiences! "Let him kiss me with the kisses of his mouth; for thy love is better than wine." "He brought me to the banquetting house, and his banner over me was love." "My beloved is mine, and I am his." "My beloved is white and ruddy; the chiefest among ten thousand," "His mouth is most sweet, yea, He is altogether lovely." What rapturous delight there is in the Lord! What high appreciation of His character! What spontaneous out flowing of Soul! Are we not far away from this position in our own hearts? Or have we anything in us corresponding thereto? Or are we earnestly longing to be in this position of sweet confidence, and blissful commerce? Oh, this is heaven this side of Heaven. This is the foretaste of the joy unspeakable, and the glory that is to be revealed. How grandly this Spirit throbs and pulses in the hearts of our old saintly Divines! Isaac Ambrose says: "Consider that an eye, an heart, on Christ is one of your most unquestionable evidences of sincerity. "Where your treasure is, there will your hearts be also" Matt. vi. 21. If Christ be your treasure, your hearts will be on Christ; and surely an heart set upon God in Christ is a true evidence of saving grace. External actions are easiest discovered, but those of the heart are surest evidences. Christians, as you would have a sure testimony of the love of God, a sure proof of your title to glory, labor to get your hearts on Christ, O look on Jesus, you may be sure Christ will acknowledge you that you really love Him, when He sees your hearts are set upon Him." "No sooner is their eye of faith looking unto Jesus, but presently their heart is all on fire. Such a suitableness is betwixt Christ and their souls, as is betwixt the hearts or lovers. their love to Christ is like the love of Johnathan to David, a wonderful love, and "passing the love of women," 2 Sam. ii. 26." Ambrose's volumes on "Looking unto Jesus," are blossoming like Almond trees, with the beauty and glory of Christ. And they are like bees returning to their hive laden with honey extracted from the opening flowers. No one can read them without great blessing coming to him, in the quickening of his Soul, in the imparting of a new relish for Christ, in the opening of the eyes to see Him, and in the fitting of the heart to feed on Him. And what shall

we say of the letters of Samuel Rutherford! They let us into this secret, that in those days, over two hundred and fifty years ago, there were men and women far advanced in holiness and Christian experience, who could take in with keen zest the advanced positions of theology in their bearing upon the progress of the Soul—the development of the Spiritual nature. There were giants in the earth in those days. They grew to be giants because they fed upon the Word of God, almost entirely. This is a bit of Rutherford's own experience, "I think ay the longer the better of my royal and worthy Master. He is become a now beloved to me now, in renewed consolations, by the presence of the Spirit of grace and glory. Christ's garments smell of the powder of the merchant, when He cometh out of His ivory palaces: Oh His perfumed face, His fair face, His lovely and kindly kisses, have made me a poor prisoner see, there is more to be had of Christ in this life than I believed. We think all is but a little earnest, a fond hours, a small tastig we have, or is to be had in this life, (which is true compared with the inheritance) but yet I know, it is more, it is the Kingdom of God within us."

To Cardouess, Elder, he writes; "Love Heaven, let your heart be on it; up, up, and visit the new land, and view the fair city, and the White Throne and the Lamb, the Bride's Husband, in his Bridegroom's clothes sitting on it; it were time your soul cast itself and all your burdens upon it. You are now on the very border of the other life." To Janet McCulloch, he writes, "Sister fasten your grips fast on Christ; follow not the guizes of this sinful world; it is the portion of bastards, and ye are a Child of God; and therefore seek your Father's heritage."

To the Viscountess of Kenmure, he writes. "I urge upon you, madam, a nearer communion with Christ, and a growing communion. There are curtains to be drawn by, in Christ, that we never saw, and new foldings of love in Him. I despair that I ever shall win to the far end of that love, there are so many plies in it. Therefore dig deep; and sweat, and labor, and take pains for Him; and set by so much time in the day for Him as you can; he will be won with labor." As we read these statements we feel that we are treading the mountain tops of Christian experience. We are out of the beaten track of ordinary profession. We are under the lead of a guide who is skilled in mountain climbing; one who is accustomed to the heights. Oh that He may tempt our feet to scale the sunlit tops of the Mount of God. How far have we to go, how high may we rise, how much may we advance? Where are we—I was about to say—"Standing," now? Or where are we leisurely going on? Not "running" as we are exhorted to do in Hebrews xii. 1. Oh that we could get roused out of our sleepiness, and shaken free from our sloth! Oh that we could get to be in red hot earnest! Jesus cries, "I would thou wert cold or hot, So then because thou art lukewarm, and neither cold or hot, I will spue thee out of my mouth." The Viscount of Kenmure who had lived a life of outward profession without any of the power of godliness, worldly ambition drowning everything—was brought to a sense of his evil life and truly converted by the labor of Samuel Rutherford while his last illness continued. After his death Rutherford published. "The last and heavenly speeches of John, Viscount of Kenmure" which shows how rapidly one may advance in the Spiritual Knowledge of Christ: He said often, "I will not let go the grip I have gotten of Christ; though He should slay me, I will trust in Him, and lie at His feet and die there; and lie at His door like a beggar, waiting on. And if I may not knock, I shall scrape." Another Word was ordinary to him "O Son of God, one love blink, one smack, one kiss of Thy mouth, one smile."

Blessed are they which do hunger and thirst after righteousness for they shall be filled."

The Time in Which the Bible can be Read.

I found that the reading of the first five books of the Bible required an average of one hour thirty-four minutes each; the books of Samuel, Kings, and Chronicles, an average of one hour twenty-nine minutes each; the Psalms, two hours forty-three minutes, Mark, one hour; Luke, one hour forty-two minutes; John, one hour Acts, one hour thirty seven minutes, while such books as Second and Third John, Jude, Philemon, Titus and some of the prophetic books required only from three to six minutes each. The amount of time required for the entire Old Testament was thirty-eight hours twenty-seven minutes; and for the New Testament, eleven hours thirty-four minutes.

The total amount of time, therefore, was almost exactly fifty hours.

Some would read more rapidly than this, others more slowly. But that this is a reasonable estimate seems to be borne out by several instances which have come to my notice.

FOR THE SABBATH SCHOOL

International S. S. Lesson.

LESSON XII.—THE BIRTH OF CHRIST.—DEC. 22.

(Luke ii. 8-20.)

GOLDEN TEXT.—"Behold I bring you good tidings of great joy."
—Luke ii. 10.CENTRAL TRUTH.—*The King's Advent.*ANALYSIS.—Heralded in Song, v. 8-14.
Homage of the Shepherds, v. 15-20.

TIME AND PLACE.—(1) The fields around Bethlehem. (2) Bethlehem. B.C. 5 during the month of December probably.

INTRODUCTORY.—There has been no other time in the history of the world so perfectly adapted for the beginning of the Kingdom and the spreading of the news of salvation throughout the earth as that in which Christ was born. (1) It was after the Jews received all that they would about God's kingdom, but before the breaking up and scattering of the nation by the fall of their capital and the temple. (2) There were many lands, but nearly all the world was subject to the one Government at Rome, so that the preachers of the gospel could travel in safety, and be protected in their work. Roman roads made for their legions were a highway for the gospel, and the Roman soldiers were a guard for its preachers. (3) The world was at peace, for almost the only time, so that the gospel could have free course. (4) The Greek language, the most perfect medium of human speech, was spoken everywhere with the native languages, so that the gospel could be heard and read by all. The conquests of Alexander, which diffused the Greek language, the Greek civilization, the Greek learning throughout the East, were a marvellous providential preparation for the gospel. (5) The Bible of the Jews had been translated into the Greek language in the third century before Christ. This version is called the Septuagint. Thus for some centuries the Greek language was being prepared to express the divine message to man. (6) The Jews had been dispersed through all lands, carrying the Old Testament, which bore witness to one God and held the prophecies of the Messiah. And they had established synagogues in almost every town, so that there was a place in which to preach the gospel, and a people who could easily be reached. (7) It was a time of great intellectual activity. It was an era of literature and learning. Moreover, according to Lecky (*History of European Morals*), there was a general disintegration of the old religions which gave neither righteousness nor hope in this world nor promise for the world to come. But nothing could quench the thirst for something higher and better. All this caused men to appreciate the great message of life and hope which Christianity was bringing to them.

HERALDED IN SONG, v. 8-14.—Fidful to their calling the shepherds watched their flocks on Bethlehem's plains. One cannot help thinking that their conversation as they wiled away the dark hours bore upon the coming of Israel's Redeemer, and that their earnest expectation was in some measure a preparation for the receiving of the joyful news brought them so suddenly by an angel herald. It was fitting that the advent of the Good Shepherd should be first announced to shepherds, and to us it is a comfort to know that God chose men of humble heart and calling as the first recipients of His message of peace and good will. The appearance of the angels bearing the glad tidings was accompanied by the shining of God's shekinah glory, the emblem of the Divine presence from Sinai to Patmos. Thus the midnight of earth's history broke into meridian brightness when Christ was born. Thirty-three years later the light of noon gloomed into midnight darkness when Christ was crucified. What a message the angel brought! Good tidings indeed were those that told of a Saviour to Rescue, and a King to keep; and glad the news that He had come, not in pomp and glory to overcome the world with His power, but as a helpless infant humbly borne, to grow up and labor with the lowly in His life, to utter His death cry in company with criminals that He might save the people from their sins, and by the might to love enthroned Himself as Sovereign in their hearts. Well might the angelic choir that burst upon the startled vision of the shepherds sing, "Glory to God in the highest, and on earth peace, good will toward men!"

HOMAGE OF THE SHEPHERDS, v. 15-20.—There are several instructive lessons to be gleaned from the behaviour of the shepherds on receiving the joyful news. In the first place we have that of prompt response to the call of God. "Let us now go," was their immediate decision. The morning would surely have been soon enough; the darkness of the night made the journey difficult, besides their sheep demanded their care. But no, they felt that Messiah had come, and they must hasten to worship without delay. So, let us be ready to rise and go when God

summons; though it be midnight when the call comes, or though a world of cares and duties seem to hold us back, if it is the messenger of God that gives command we may not safely pause a moment from obedience. The shepherds came with haste to Bethlehem, they wasted no time in finding Jesus, and having found Him they, "make known abroad" the truth revealed to them concerning the child. You have found Jesus, reader; have you made known abroad the truth concerning Him? To how many of your friends have you told the glad tidings? You have taught it in the Sabbath school, but have you told it in the social circle, over the business desk, in the warehouse? If Jesus is precious to you how can you keep back the news? Let us learn this lesson from the shepherds, that we who have found Jesus must be heralds of His presence and power. These humble men having seen the face of Israel's Redeemer and proclaimed to those around them the news of His advent, went back to their work, back to the tending of the sheep, they did not feel because God had chosen to repose in them the first tidings of His incarnation, that henceforth they were above the common people and privileged to live in idleness as holier than they. The message came to them as a glorious condescension on the part of God, and sent them back to their daily toil with a new song in their hearts. Feeding sheep was forever divested of its tediousness to them, and henceforth they felt that the path of duty was the path of blessing.

Application and Illustration.

FROM THE "S.S. ILLUSTRATOR."

BE FAITHFUL, v. 8.—The post of duty is the place of blessing. The angels come while we are watching our flocks. Zacharias was fulfilling his office in the temple when the angel announced that he should be the father of the forerunner of Jesus. There is a beautiful legend of a saint who was praying in his cell, when suddenly he saw a vision of a crucified Saviour. While gazing enraptured, the monastery bell rang out the hour of noon. This was a call to go and feed the hungry, ragged and destitute assembled at the monastery gate. Loth to lose the blessed vision, he reluctantly went out to his duty. On his return the vision was still there and he heard these words. "Hadst thou remained I must have gone; because thou didst go, I have remained."

BE NOT ASHAMED OF LOWLY BIRTH.—Many good men were born poor. Luther opened his eyes among the mines. President Garfield was born in a log cabin. Haydn, Hogarth, Kitto and Whitefield were all poor. The virgin mother laid Jesus "in a manger."

CHRISTIAN ENDEAVOR.

The Presbyterian C. E. Societies of Paris, Ont., are writing to purchase an organ to be sent to a mission church in Rosslands, British Columbia.

Good Tidings.

First Day—Jesus, for He shall save—Matt. i. 18-25.

Second Day—There cometh one Mightier—Mark i. 1-8.

Third Day—And He shall reign—Luke xxi. 26-38.

Fourth Day—Holy is His name—Luke i. 30-56.

Fifth Day—A Horn of Salvation—Luke i. 57-80.

Sixth Day—Good Tidings—Luke ii. 20.

PRAYER MEETING TOPIC, Dec. 22.—"THE GOOD TIDINGS OF CHRISTIANITY."—Isa. liii. 7-15.

Princess of Wales Story.

A lady in waiting to the Princess of Wales told a friend a touching little incident which took place soon after the death of her son, the Duke of Clarence. The Princess with her usual gentle reticence, tried to hide her grief for her first born. It was shown only in her failing health and increased tender consideration for all around her. One day while walking with one of her ladies in the quiet lanes near Sandringham she met an old woman weeping bitterly under a load of packages. On inquiry it appeared that she was a carrier and made her living by shopping and doing errands in the market town for the country people.

"But the weight is too heavy at your age," said the Princess.

"Yes. You're right ma'am. I'll have to give it up, and if I give it up I'll starve. Jack carried them for me—my boy ma'am."

"And where is he now?"

"Jack? He's dead! Oh, he's dead!" the old woman cried wily.

The Princess, without a word, hurried on, drawing her veil over her face to hide her tears. A few days later a neat little cart and a stout donkey were brought to the old carrier's door. She now travels with them to and fro, making a comfortable living, and never has been told the rank of the friend who has tried to make her life easier for the sake of her dead.

Woman's Duties at Home.

BY MRS. EVERED POOLE.
HER SPHERE.

In God's Word we have a glorious picture painted by the master-hand of God, an example for all time of the lovely life of the woman at home, full of rich and varied activities connected with everyday life. Would I had the power to impress this picture on every listener's mind!

But it is an extreme difficulty to me to condense into the brief space of some twenty to thirty minutes the all-important subject of woman's duty in the home, considered in the threefold light of her position there as daughter, wife and mother.

The true realm, the pulpit from which a woman can preach her loudest sermon, the platform from which she wields the widest influence, the glorious throne on which she sits supreme, is spelt in four magical, living, capital letters—"HOME."

Don't smile. If you are a "new woman" or one of "advanced view," you may consider the sphere too limited; but surely it is no mean thing to be "the centre of Home," the "indispensable cement of social life."

AT HOME.

The average Englishman, by the widest stretch of the most poetic imagination, can hardly be called "the light of home!" His solid demeanour, often monosyllabic conversation, his general habits are hardly calculated to diffuse warmth and brightness in the home circle! He is, after all, but a daily visitor, returning at night, after the absence of the day, broadwinning, while woman may reign there all day long—governing, beautifying, sanctifying it, *creating its atmosphere*, having it in her power to make it the sweetest, fairest kingdom on earth. And this kingdom need not be a palace gorgeous with expensive upholstery, its table spread with dainties; its boundary may be the four plain walls of a cottage. A woman's smile, the tender influence and fragrance she dispenses, flower like, round her, will gild the plainest upholstery and sweeten the commonest fare.

There are men who would lay down their lives for such a home as this, men who have died for the mere magic of its memory.

Far away at sea, in the barrack-room, or on the battle-field, amid the hot flurry and fever of business life, the memory of such a spot comes back to men, wafted on angels' wings, beautiful with lights and shades of heart hopes and affections, saving them from sin, strengthening them against doubt and despondency, keeping them from awful abysses of despair.

A young dark-eyed soldier, stepping on board a troopship for foreign service, in answer to my few kindly words of counsel, pointed out to me in his Bible, what he called "The three pivot words on which my life has ever turned." They were pregnant words:

Home! Mother! Heaven!

Some of you to-day cannot look back on such a home and remember the pale-faced, maybe plain-featured woman who reigned there, now resting in her quiet grave, without a rush of love and gratitude that thrills and quickens your very soul; a sudden wave of emotion that makes you a very child again, and makes you long to lay your head upon her lap, and feel her tender touch upon your life-fevered brow, smoothing out care and sorrow lines, as you softly sob—

"Oh, mother! dear, dear mother! Thank God, I am a child again—just for to-night!"

AS DAUGHTER.

Let us look at our three-sided picture, and consider:

I. *Woman as daughter* fulfilling her highest duty—*making home happy*; the daughter is essentially—as someone has said—the *child of home*.

The boy passes out, often as early as eight or nine years, into school life, with very young and tender feet, the influence of home a mere thread, albeit of gold—strengthened in holiday time, or kept fast by home letters full of wise counsel, and wise loving words—and then away to fight life's battle.

But the girl—the daughter, receives most of her moral and intellectual training in the home, and she is knit more closely into its life. Even should she marry, her visits, and her childhood lived over again in the children that cluster around her knee, are always delightful times to the family.

Surely a daughter's primary duty is to make home happy:—(and here I quote)—

"To lend her fresh young strength to the fast falling foot of the father and mother—as years grow upon her father, to cherish and brighten the dimness of his declining life, to make his evenings pleasant and cheer his home. As years grow upon the mother—to lighten the load of domestic cares, and tenderly to minister to her little weaknesses, and infirmities, remembering what she owes to her love."

A HOME PICTURE.

There is no fairer picture on God's earth than that of the aged father, or mother, the old fashioned man or woman of bygone years, with face like some summer sunset, and the silver crown of years gracing their wrinkled brow, waiting patiently the "Home call," and tenderly cared for by a dutiful daughter, "compassed about with sweet observances," and ministered to by loving hands and heart. Bye-and-bye, when time has ended for them, and that daughter visits their quiet resting-place in churchyard or cemetery, she will find sweeter fragrance there, than that of the flowers blooming on their graves, in the memory of a dying benediction, of withered hands laid upon a bowed head, and the last loving glance of earth-weary eyes.

Oh, friends, I cannot stand here myself as a daughter without denouncing the unwomanly, unblest spirit of the age that has entered our English homes, and led to what is called "The Revolt of the Daughters"—a rebellion against obedience and service rendered to parents. You will hear girls argue nowadays that after the legal age of freedom and responsibility is reached, filial duties cease, and a larger independence of parental authority is right and reasonable.

But I protest against this spirit in the name of Him who, "yet being a Son, learned obedience," and whose dying thought was for the comfort and welfare of His blessed mother.

If any girl here is possessed of it, I can only say that as surely as the swift years roll by, so surely will the home and dear ones you now think so lightly of, break up and pass away. The mother's worn hands, the father's bent shoulders will rest in the grave.

AS A SISTER.

The brother will have passed out into life, to face life's dire temptations unhelped, unhallowed, unguarded by sweet Christian and sisterly influences—the young sister will leave home with no bright memories of your counsel and helpful example. Oh! they will all soon be gone! And, *some day*, you will stand, looking back, down the long vista of years, and you will see with awful clearness what you did—or did not do—to make home happy. The heaviest load on your heart will be your ingratitude. Better to have been orphaned, and handed over to the cold arms of an unmotherly world, than to have enjoyed loving care, tender caress, the gratification of wishes, and loving consideration, and repay it all, by "revolt," indifference, and neglect!

How terrible to be followed throughout life by a long haunting procession of ghostly memories, that never bury their burden or cease their wail.

Do you call the unmarried daughter's sphere narrow and unlearned? Nay, the lives round her are ruled by her, servants, friends, brothers, sisters, nephews, nieces, parents—to all, her love comes like dew, and she can mould for eternity; and she is *not* unlearned in the school of love—she has graduated in sweet courtesy and considerateness, the outcome of her years of true unselfishness and sympathy.

(To be continued.)

Gambling.

It is astonishing how widely prevalent is the gambling habit. It extends through all classes of society. The street arab, the army officer, and the heir to a throne, yield to the fascination of games of chance, and each in his own way is an adept at craps or baccarat. Gambling is one of the meanest forms of immorality. For the brutality of the prize ring a kind of apology, though a poor one, may be offered, but the gambling folly is absolutely defenceless. All that there is behind it is an insatiable greed. One desires to become possessed of another's money, for which he renders no service, offers no equivalent, and to which he has no shadow of right. But when the harpies who make a trade of gambling, who prey on the weakness of humanity, add the crime of systematic cheating, they have reached the lowest depths of rascality. Extensive as the gambling fraternity is it is composed of only two classes, rogues and fools. The gambling vice has been working sad havoc among officers in the German army, and the trial at Hamburg has brought to light a most loathsome state of affairs. It is expected that the Emperor will take sharp measures to stamp out this form of demoralization.

MISSION FIELD.

Letter from India.

CANADIAN MISSION, INDORR, Oct. 25th, 1895.

Editor Presbyterian Review:

DEAR SIR,—Over thirty years ago the Methodist Episcopal Mission of North India very wisely arranged a series of meetings in what are called the Dussara Holidays for the benefit of their staff. These meetings have become largely non denominational in character. They are conducted in English almost wholly; for our mother tongue is that which we most delight to use in seeking for our own spiritual improvement. This year Miss White, Miss Oliver, Mrs. Wilkie and I went to them and found them most enjoyable and profitable. The keynote of all the meetings was the need of God dwelling in us through Jesus by His Spirit. I see from the papers that you and some centres at home have been enjoying similar meetings, so I need not dwell upon these.

I especially write, however, to tell you some facts that were brought home to me when there. I went in a somewhat critical spirit as I had heard much *pro* and *con* in reference to their work. I wanted to learn, if there was such, the secret of their success and I believe I have found it, and having found it realize that it is not such a great secret. We met their leading men and I was very much struck with the large-hearted brotherly love manifested among them. They are Methodists and Americans, but I did not hear one single word that in any way partook of the nature of self glorification. When asked in reference to their work, they were prepared in the most natural way to tell you all about it without the slightest appearance of boasting. Further, they were inclined to talk about the work of their brother missionaries rather than of their own, and though they differ in many particulars as to methods and policy, yet in the most pleasant way they seemed to look for the good qualities in each other, and in a brotherly way to tell of any good points in connection with the work. In their meetings it was often difficult to tell who was their Chairman, as each seemed to realize very fully that there would be no danger of treading on tender corns, and that they could act freely as they felt moved by the Spirit. All this, however, was only the outcome of the earnest Christian Spirit which they manifested. I did not wonder after coming into intimate contact with these men that their workers shared in their power and manifested somewhat the same spirit. They do things which we cannot approve of, but as I saw the results for I visited more than one of their stations I felt I dare not criticize a work which has so evidently the approval of our Lord Jesus Christ.

As a contrast to these we visited another mission which was started over sixty years ago and that has had a splendid set of Christian missionaries laboring there from time to time. At the present time two of the finest Christian characters that I know of in India are working there. Yet what has been their experience. They have to day a fine church, bungalows, boarding schools, etc., and yet they have a mere handful of Christians. Shortly after they began a large number of orphans were thrown upon their hands on account of a famine. The Government gave them land at a nominal rent. The theory that the missionary attempted to work out even to day seems a very reasonable one. They thought that by setting these native Christians out as farmers on this land which they had obtained at a mere nominal figure, they would be able to develop a strong self-supporting Christian Community that would be a power for good throughout the district. For those not inclined to work in the fields a tent factory was started and for a time a rushing business was done, *i. e.*, so long as the missionary took the entire management of it. When, however, the missionary withdrew from it, the people gradually sold their interest in it to the money lenders and it was soon taken out of their hands altogether. The farmers got the land from the missionaries for re. 1 an acre but as the government land was rented from 7 to 12 re. an acre they sublet their land to the Hindu farmers around them and lived a lazy good for nothing life, giving Satan a grand opportunity which he did not fail to use. There was undoubtedly mismanagement and it is easy now to see where the kind-hearted missionaries allowed their feelings to run away with their judgment but it was also so gradually developed that had we been there we possibly we would not have done any better. At last, however, the missionaries became tired of it all. The land has all been given back to the Government. The few Christians that are there are full of indignation against their present missionaries, regarding them as anything but friends and refuse to have anything to do with them. I went to one service in the church, and we had a very fine discourse from the missionary in charge. The Church was all that one could wish for, but with the exception of about half a dozen of men and a few girls belonging to their orphanage

the Christians were absent. It was to me a most painful experience and stirred up questionings as to how much of my work sixty years hence will produce an unsatisfactory fruit. It made me realize how careful we must be in helping our Christian community. The next day we visited another Methodist Episcopal Mission where the converts are largely from the low castes and where they have had their full share of trouble as the result of becoming Christians, and was very much struck with the fact that nothing is done to carry the burdens of these people and as a consequence they have developed an independent Christian spirit which was a delightful contrast to the one referred to above.

Another fact that struck us in our trip was the splendid buildings the Methodist Episcopalals have put up there for their work. At Lucknow they have a large High School and adjoining it a large number of houses built around a square for the accommodation of their Christian students. Just across from it is a large new college for men not quite so large as ours and not having cost quite so much, since it is for the college only and since labor costs there just about half what it costs with us. It is a fine building built of brick in line of a most substantial character. They are also building there a large new college for women that will cost over 100,000 rs. Adjoining it is a large native Church that will hold 800 people when full. Across the street from it is a very pretty English church, quite like our home churches, with a large substantial two-storeyed parsonage adjoining. Next to it again is their Deaconess' Home, an old Mahomedan tomb, with very extensive additions and with a court-yard, around which are built a large number of houses for the native women that they have brought into what they call their Rescue Home.

One of their number, in speaking of it, said that as the Government put up substantial buildings where they intend to make a permanent settlement, so did they as such buildings paid best in the end. The Methodist are Evangelistic if anything, and yet in North India they have more educational work of all grades than any other mission in that field—if not actually as much as all the rest combined. But more anon. Yours faithfully,

J. WILKIE.

A French Missionary Meeting.

DEAR SIR,—At a recent meeting, the Presbytery of Montreal arranged for missionary meetings to be held in every church and congregation within its bounds, during the autumn. Both city and country were divided into districts, with a convener, and certain brethren to co-operate with him. This was a step in the right direction, and was taken in pursuance of a recommendation of the Committee on French work. The French congregations and mission stations were included in this arrangement. Accordingly, to one of these we repaired on Thursday evening, 28th ult. It is known as the St. Jean Baptiste Mission, and was founded by the Students' Missionary Society of the Presbyterian College, some years since, the money for the building having been collected, mostly in Ontario, by students of the Society. It is now under the care of the Presbytery. The premises are in good condition, there being a hall on the ground floor, and rooms for the missionary upstairs. The hall will contain from seventy-five to eighty persons. The attendance at the missionary meeting was about forty, all of whom seemed to be much interested, and were most attentive. The singing was spirited and hearty. Two addresses were given, one on Home Missions, by the Rev. G. Colborne Heine, and the other, on Foreign Missions by the Rev. R. P. Ducloux. The former alluded to the extent and the needs of the great field under the care of the Home Mission Committee, and the interest manifested in the work by the brethren in Great Britain, and closed by appealing to their sympathy and co-operation. The missionary in charge, Mr. E. H. Brandt, a young man of fine spirit and parts, and of great promise, replied in behalf of the little congregation, in a very touching and happy manner. He said the words of Peter expressed their feelings: "Silver and gold have we none, but such as we have we give." "We engage to pray for the work, and we further promise to do our utmost to spread the knowledge of the Gospel among our French fellow-citizens, who are still living in spiritual darkness and in error." We were much impressed by this expression of the feelings of this little band of French Christians, and only trust they will fulfil their engagement. Mr. Ducloux gave a short but excellent address on Foreign Missions, bringing in review the different fields in which our missionaries are laboring, and giving facts and figures.

This little congregation is a light in a dark place. The Sabbath attendance averages from thirty to forty, including several Roman Catholics. They have a Sunday school of twenty-four, half the attendance being Roman Catholic. A weekly prayer-meeting is also held, averaging from eighteen to twenty. Then there is a day mission school, with some twenty pupils, half being Roman Catholic. They also contribute according to their means, which are not large, they being mostly of the laboring class. Six scholars were sent to the Pointe-aux-Trembles school, four of them being from Roman Catholic homes, of whom three were taken from convents. Altogether we were much pleased with the missionary meeting, and with the mission, and look for it to grow, and become a power for good.—C.



AFTER THE STORM.

PATIENCE! for the strife is o'er;
 Weary wave and dying blast
 Beat and moan around the shore;
 Peace must come at last.

Lo! the seagull's silver wing
 Flashes in the sunset gold;
 Wait, another morn shall bring
 Gladness, as of old.

Sunlight on the yellow strand,
 Shadows lying still and clear,
 Pearly fringes on the sand;

Murmurs, sweet to hear.

Storms of life must have their way
 Ere these changeful years
 may cease;

Foam and tempest for
 to-day,

And to-morrow—peace.

SARAH DOUDNEY.

HIDDEN TEXT AND CATECHISM.

CATECHISM.			TEXT.					
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EIGHT	SHALT	NOT		JOY	THEY	WITH		

Church News.

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

Montreal Notes.

A large audience assembled in Association Hall on Tuesday evening, the 3rd inst., to hear the Rev. T. S. McWilliams, of the American Presbyterian Church, deliver a lecture on Lincoln, the Martyr President of the United States. In a most interesting manner the lecturer, who is a native of the South, outlined slavery from its beginning to its abolition thirty years ago. He then gave a resume of Lincoln's life, his origin, business career as farmer and lawyer, and dwelt upon his nobility of character and clear sense of justice. During the evening the choir of the church sang negro and other melodies.

THE REV. JOHN McCARTER, lately minister of Mille Isles, but now a resident of Montreal, lectured before the Caledonian Society on Friday evening the 6th inst. on "The Covenanters." This subject, always a thrilling one to Scotchmen, has become still more interesting of late through the prominence given to it in the masterly sketches of Crockett. Mr. McCarter's lecture was made more vivid by his intimate personal knowledge of the localities made famous by their exploits and showed a careful study of the theme.

THE REV. J. EDGAR HILL, of St. Andrew's church, who is one of the directors of the Art Association, presided at a lecture in the Art Gallery on the evening of the 4th inst. delivered by Prof. Davidson, of New York, on "Sappho." There was a large attendance of the most cultured people in the city and the lecturer presented the life and work of the world's greatest poetess with such simplicity, naturalness and exquisite good taste as to delight all who heard him. Prof. Davidson is giving courses of lectures in the city at the present time on Dante and Faust. These are subjects which he has made his own.

THE REV. DR. ROBERT CAMPBELL, of St. Gabriel church, president of the Natural History Society, accompanied by several of the other officials, appeared before the License Commissioners a few days ago to oppose the granting of a license for the sale of liquor in the building adjoining their museum and hall. The respectable portion of the community, whatever their views on the general question of saloons, feel that it would be an outrage to plant one next door to what is virtually an educational institution, frequented by the young of both sexes. It is to be hoped that the opposition will prove more successful than some previous ones have been against the same applicant in another part of the same street.

THE REV. DR. MUIR, of Huntington, has conducted services in Westminster church for the past four weeks with much acceptance. The pastor, Mr. Oxley, is still absent on account of the state of his health.

THE annual St. Andrew's Day sermon was preached before the Scottish societies on the 1st inst. in Chalmers' church by the Rev. G. Colborne Heine, B.A.

At the last communion in St. Mark's French church, Ottawa, nine new members were received into fellowship by the session.

A FRENCH Protestant night school for adults was recently opened in St. Henry, a western suburb of Montreal, by Mr. Delporte, one of the missionaries of our church. Within a few days twenty names were enrolled and all show a eager desire for self-improvement. As Mr. Delporte is well qualified for this work they are likely to make good progress.

An interesting discussion is now going on in the French press as to the patriotism and social standing of French Protestants. Some three years ago the constitution of St. Jean Baptiste Society was so modified as to make them eligible for membership much to the disgust of the Ultramontane section. And now Mr. Israel Tarte, M. P., is out with a strong letter of appreciation of their worth. No doubt political motives and the near approach of the general elections have something to do with this, but it is significant of their growing importance that any political party should court their support.

The Court of Review has sustained the judgment of the lower court in dismissing the

action for damages brought by Mr. Filiatrault, publisher of Canada Review, against the Archbishop of Montreal for interdicting his paper and destroying his business without even the formality of an ecclesiastical trial. From this decision Judge Archibald dissented and gave his reasons in a lengthy and learned judgment. As the case involves not only the liberty of the Catholic press but the liberty of every member of the Church in the discharge of his lawful calling, it is not improbable that it may go to the Privy Council. The whole affair arose from some strong criticisms on a priest who had been guilty of gross immorality and was obliged to flee the country.

London Notes.

A MOST helpful conference of deacons and managers was held in St. Thomas on the 12th ult., under the direction of the Presbytery of London. There was a large attendance of those most interested, and the discussion of all matters pertaining to the finances of the congregation were readily engaged in by those present, and were found most helpful. The conference will be repeated along similar lines in Glasgow and in London, so that the managers from all the congregations of the Presbytery will have the opportunity of profiting from the discussions.

CHURCH extension in London is claiming considerable attention just now at the hands of Presbyterians. At a recent meeting of the Presbytery council it was arranged that St. Andrew's church should have the oversight of the work in London North and of Pottersburg; the First Presbyterian church with Knox church, is to look after the interests of the mission on Waterloo St. south, and St. James' church is to have the care of London West, where at the present Rev. Dr. Proudfoot is rendering effective service to the work. Excellent Sabbath schools with encouraging weekly services are carried on in London North and at Waterloo St. school, and it is hoped that ere long congregations may be established in these parts of the city.

THANKSGIVING services were held in all the churches of the city. Rev. Mr. Pedly, who has succeeded Rev. Dr. Wild in the First Congregational church, preached in St. Andrew's church, relieving Mr. Johnston, who was confined to his house by illness. A union Christmas service of all the Presbyterian congregations has been arranged for, to be held in the First Presbyterian church.

British Columbia Notes.

REV. W. L. CLAY, St. Andrew's, Victoria, preached very acceptably on Sabbath, November 17th, in Mount Pleasant church.

REV. G. R. MAXWELL preached to the Orangemen of Vancouver, on the 5th. The church was crowded. Contrary to expectation the reverend gentleman steered clear of the Manitoba School Question. Mr. Maxwell's Sabbath evening lectures on social subjects are causing quite a stir. Many of the leading men of Vancouver are attending to hear the Relation of the Gospel to Poverty, Wages, Wealth, Monopolies, etc. It is acknowledged that Mr. Maxwell is the best fitted man on the Coast to handle this subject. Mr. Maxwell lectured on Thanksgiving night on the Seven Stages of Matrimony.

THE Governor-General attended divine service in St. Andrew's, on Thanksgiving Day. Lady Aberdeen, the children and suite accompanied His Excellency. His lordship is a good fellow and with her ladyship are popular at the coast. Rev. E. D. McLaren, who is an old friend of the Governor, attended him at all his functions in Vancouver.

THE moderator and clerk signed the deed for the land upon which the new Central Park church is to be built, upon Monday, November 25th. The church is thus decided to the Presbytery of Westminster.

REV. ADAM JAMIESON began his work at Mount Lehman, on November 17th.

REV. JAMES BUCHANAN opened the new church at Upper Chilliwack, on November 17th. There was a big crowd present on Sabbath and a bigger crowd on Monday night for the ordination of Rev. A. S. Thompson and the opening social. The congregation desire to name the church in honor of Knox church, Galt, which kindly grants \$350 to support the missionary. To this end Dr. Jackson will be written to for suggestions

on the subject. Rev. John A. Logan, the Bishop of Chilliwack, is deserving of honor for the way he has pushed this church in this part of his diocese. Not less is Mr. Henderson, "Grandfather Henderson," for his gift of the steeple. A large number of the Chilliwack congregation drove out to assist at the opening. British Columbian Presbyterians are very clannish. That's how they are possessing the land. Rev. J. M. McLeod, of Zion, Vancouver, was helping also at the opening of the new church, and at the ordination of Mr. Thompson.

By appointment of the Presbytery of Victoria, Rev. W. Leslie Clay on the 25th ult. presided at a congregational meeting in St. Paul's church, Victoria West, and moderated in a call to a minister. The call came out unanimously in favor of Rev. D. MacRae, who since the organization of the congregation, six years ago, has been in charge under the Home Mission Committee. The congregation having recently been raised from the status of a mission charge, a formal call on the part of the people was thereby rendered necessary.

General.

REV. R. M. CRAIG and wife on leaving Fergus for Santa Fe were presented with a purse of gold by Mr. Craig's congregation.

REV. T. J. THOMPSON, of Kingston, has been inducted as pastor of John street Presbyterian church at Belleville.

REV. A. D. McINTOSH, recently of New York, is to be inducted into the pastoral charge of St. Matthew's church, Pugwash, on December 12th. The call was cordial and unanimous.

REV. DR. MUIR, of Huntington, being much improved in health, officiated at Wednesday night prayer-meeting of the Presbyterian church, Valleyfield, and baptized the child of the Rev. J. E. Duclos, pastor. The text, which was "How shall ye escape if ye neglect so great a salvation," was practically and eloquently treated by the speaker.

A GOOD work is going on in a quiet way among the Toronto medical students, under the care of the Toronto Medical Y. M. C. A. Devotional meetings are held every Sabbath afternoon at three o'clock. Last Sabbath the Rev. J. A. Morison, B.A., of East Presbyterian church, addressed the students in Trinity Medical College upon "The Master Impulse of Progress toward the Ideal Christian Manhood." There was a good attendance and deep interest manifested.

A LARGE and representative audience assembled in the East Presbyterian church of this city, on Thursday evening, Dec. 5th, to hear the pastor, the Rev. J. A. Morison, B.A., deliver his lecture upon John Knox. The lecturer held his audience spell-bound for over an hour as he vividly pictured the principal scenes in the life and work of the great Scottish reformer, and drew from each an appropriate moral and spiritual lesson. The fact that the lecturer himself had spent several months in the vicinity of many of the still existing historic churches, castles and palaces, amid which John Knox dwelt, and was able, personally, to describe them, added not a little to the interest of the subject under discussion. As a prelude to the lecture the choir, under the leadership of Mr. Stoddard, assisted by Mr. Culross and Mrs. Fraser, rendered very admirable selections of Scottish song. The chair was felicitously occupied by Alex. Fraser, M.A. The lecture was delivered under the auspices of the Ladies' Aid, and the collection taken on behalf of the Church Building Fund, amounted to about \$35.

Knox College Lectures.

THE following is the series of lectures given under the auspices of the Literary and Theological Society of Knox College, during the present session, in the Convocation Hall of the College.

REV. J. M. DUNCAN, B.A., will occupy the chair at the next lecture of this series, which is given by Dr. Caven. The meetings begin at eight p.m., and the public are cordially invited to attend.

THURSDAY, December 12th.—Rev. Principal Caven, D.D.—"A Good Prose Style."

FRIDAY, January 21st.—Rev. G. M. Milligan, D.D.—"The Imagination in Literature."

FRIDAY, March 6th.—Rev. W. G. Hannay, B.A.—"The Study of Sociology as related to Social Reform."

Presbytery of Barrie.

THIS Presbytery met at Barrie 20th Nov. at 10.30 a.m. Mr. James, moderator. A call from Elmvale and Knox church, Floa, to Mr. James Rollins, M.A., licentiate, was sustained and accepted by him. It was agreed to meet at Elmvale on Thursday, 12th December, at 1.15 p.m. for the trials of Mr. Rollins for ordination, and should these be sustained, at 2 p.m. for his ordination and induction to the charge, Mr. Moodie to preside, Mr. L. McLean to preach, Messrs. McLeod and McIntosh to address the minister and the congregation. Circulars of the Home and Foreign Missions Committees were read, intimating that the sums of \$2,600 and \$1,200 respectively are required of this Presbytery for these funds for the present year. A discussion followed during which it was stated that several congregations contributed for Foreign Missions about half of the whole amount raised by them for all the schemes of the Church. The discussion ended by the appointment of a committee *vide* is to consider what means may be adopted to secure adequate contributions for all the schemes. On report of the Augmentation Committee it appeared that the Assembly's Committee granted \$200 per annum for six months to Bracebridge and Monk instead of \$250 as applied for. A committee was appointed, Mr. Benton convener, to visit these congregations with reference to the matter and report. The appointment of Mr. Thomas Macadam to take charge of the congregation of North Bay for six months, which the Presbytery had authorized the Home Mission Committee to provide for was approved. Intimation was received that some families in Foxcreek desire services in connection with this church. Messrs. C. H. Cooke, Webster and Wylie were appointed to visit the people and enquire, Mr. Wylie meanwhile to give service. The overtures on division of this Presbytery, laid over from April to this meeting, were again laid over to meeting in January.—ROBERT MOONIE, Clerk.

Presbytery of Orangeville.

THIS Presbytery met at Orangeville, Nov. 12th, Mr. Fairquharson, moderator, in the chair. Present—sixteen ministers and five elders. Commissions were received on behalf of Messrs. Alex. Turnbull and Thos. Young. Rev. Frank Davey, of the Presbytery of Truro, being present was asked to correspond. The session records of Osrings and Horning's Mills, were examined and attested. The clerk reported that Mr. James Cranston had declined the appointment to Ballinacraig and Melville church. Dr. McRobbie reported that the Assembly's Augmentation Committee had appointed one of its members to visit this Presbytery, and that henceforth, reports from augmented congregations would be required in fall instead of spring. The Presbytery instructed the clerk to certify Mr. J. W. Wilson to Knox College. The Presbytery instructed Dr. McRobbie to allocate amongst the congregations of the Presbytery the sum of \$1,200, that being the amount asked from this Presbytery for Home Mission purposes. The moderator and clerk were appointed a committee to revise the Presbytery's order of business. Mr. McKenzie reported against a Presbyterial conference recommending the following subjects for consideration, viz.:—1. Whose children should be baptized—to be introduced by Rev. R. M. Croll. 2. The proper attitude of the Church in relation to amusements—to be introduced by Mr. Steele. 3. Temperance—to be introduced by Mr. Harrison. The report was received and its recommendations adopted. It was agreed to consider the first subject at the January meeting, and the second and third at the March meeting. Mr. McKenzie intimated to the Presbytery his intention of making an extended visit to Palestine and other eastern countries, and as he expected to be absent six months or more and wished to be perfectly free, he submitted to the Presbytery his resignation of the pastoral charge of Orangeville congregation. An adjourned meeting will be held in Orangeville, Dec. 5th, at 1 p.m., to consider the resignation. Mr. Orr reported that he and Mr. McKenzie had visited the congregations of Camilla and Mono Centre, and they asked for an ordained missionary and agreed to pay \$600 per annum. The Presbytery granted their request, and appointed Messrs. Orr and McRobbie to attend

to the matter. Mr. Bell reported against Young People's Societies, and recommended that all the societies within the bounds be organized into a Presbyterial Society. The Presbytery authorized the committee to call a convention of said societies, and if representatives of congregations in which there is no such society, to unite the forces of the young people of our Presbytery, said convention to be held on the day following our January meeting of Presbytery, and the committee was instructed to prepare a form of constitution to be submitted to the Presbytery at said meeting. Next regular meeting of Presbytery at Orangeville, January 7th, at 10.30 a.m.—H. Crozier, Clerk.

Our Home Missions.

To the Ministers of the Presbyterian Church in Canada:—

DEAR BRETHREN,—When the Home Mission Committee met in Toronto last spring, they were face to face with a deficit of \$10,000 on the year's work. To equalize revenue and expenditure, it was proposed to pay only seventy-five cents in the dollar on all grants then due missionaries. A special appeal was made and the Church saved the humiliation that such a step would involve. But a special appeal cannot be made this year, and hence it is to be hoped that care may be taken that the requirements of the work are met in the usual way. The response given last spring showed that the Church was prepared to give when it knew the need; and I am writing now and asking every minister of the Church to aid in this important matter.

What is the work and who are the men on whose behalf I write? Home Mission work is simply an attempt to give the Gospel to the scattered settlers in the newer parts of the country. Into the Canadian Northwest settlers are coming from Eastern Canada, from Britain and the continent of Europe, and the committee is trying to provide them with Gospel ordinances. In the interests of religion and morals it is necessary to do so. This is so manifest that I shall not attempt to discuss it. But in the interests of patriotism it is no less necessary. How are these foreigners to be Canadianized and made loyal to our institutions? The Church in this work has as important a mission as the school, and the missionaries, who represent the Church, are faithful and successful in a high degree. No church is better served by its employees than the Presbyterian church. The men are from all our colleges and all parts of the country. They are men of scholarship and preaching power. In the Presbytery of Minnesota are fifteen ministers, and nine of them are graduates in arts or theology; in Regina, eleven out of seventeen are graduates; in Kamloops, six out of eight; and Calgary, twelve out of fifteen. These are the missionary Presbyteries. That Western men are acceptable preachers is seen in that, this autumn, three of them have been called to such centres as Lindsay and Toronto.

How are they supported? An unmarried minister is promised \$700, and a married minister \$750 and a manse. But part of this salary, as you know, is promised by the Home Mission Committee, and part the people, but the latter is not guaranteed by the Home Mission Committee. If the people can pay their share, well, but if not, the minister loses it. In the past, the missionaries could depend on the grant of the Home Mission Committee, but if the policy of paying grants with seventy-five cents in the dollar is inaugurated, they have nothing certain. The losses sustained by missionaries in this way, and the disappointment and discouragement resulting from them, led the Synod recently to appoint a committee to inquire into the whole matter, and if possible devise a remedy.

Let me cite a few cases to give point to my contention. The total salary of two catechists—both efficient men—last year was in one case \$145, and in the other, \$363; both have families. Of married, ordained missionaries, one received \$705; another, \$468; another, \$607; another, \$542; another, \$570; another, \$120; another, \$572, etc. A single man, an M.A. who stood eleventh in the exit examination, among all the students of the Free Church of Scotland, received last year \$295, and less the year before, and no one has yet heard him complain. When attending the meeting of Synod in Winnipeg this month, he was asked to preach in one of our city

churches, and requested to give some account of his work. So pleased were the congregation with the man and his address, that, spontaneously, a sum of money was voted him at that service, to assist the work of his mission.

We want on the frontier men of high character, of spirituality, of prudence and preaching power, we shall not get them, or retain them unless we support them. We have lost a number of able men already, we are afraid of losing more. Help to save us from this drain.

Many of us have good salaries and comfortable surroundings, shall we not help to make the lot of our brethren less trying? They are our brethren, engaged in the same work as we, and in fields where few are willing to labor; we know them in college and seminary to be men of sterling worth, a sense of duty keeps them where they are, can they not depend on our loyalty to support them? I wish you could visit their home, then I would not require to write. And their wives and children—

You ask is not the West to do a good deal for itself this year? I answer, yes. Bear in mind, however, that large as the crop is, much of it is damaged, and, although good for food, must be sold at a very low price—twenty to thirty cents a bushel, and even less. No. 1 hard was selling last week from thirty-six to thirty-nine cents, and the market declining. In the provinces of Alberta and Assiniboia frost has rendered much of the wheat unsaleable, and settlers will have some difficulty in maintaining themselves. If disappointment is to be prevented in spring these facts should be known.

At this season of the year missionary collections are made and missionary moneys divided, and hence the importance of stating the case fully to the people.

Brethren, an apology is due for addressing you in this way, but I am constrained to write because of what I have seen, and because of the importance of the interests at stake.

Yours fraternally,

J. ROBERTSON.

Winnipeg, Man., Nov. 30th, 1895.

Valuable Pointers on Life Insurance.

"Perhaps you think you can afford to wait before applying for a policy on your life. When sickness and death pull your door-bell you will have to go to the door. And they will come in, too, in spite of you. Neither can 'afford to wait.' Think this matter over before you sleep.

"A woman always needs a friend upon whom she can rely, and there is no friend on earth to a family woman so pleasant to think of as a goodly policy of life insurance, upon the one she would rather have with her than the proceeds of the policy. If he must precede her, however, there stands the policy like a stone wall, between her and poverty.

"You do not need to bother about the fuss your heirs will be making over your will if you are thoroughly insured. Nobody can get that money away from your wife in the first instance. Have you made the provision?

"There is a great deal better thing than digging gold. It is to be found in doing good, all the good you can. You are getting in a way toward it when you insure your life in favour of the girl you may leave behind you.

"Life insurance has been described by some thoughtful man as 'a step toward the abolition of poverty,' and that it often serves 'as a check to hazardous speculation.' As our Celtic friends would say, 'true for you.'

"Are you the man who is so healthy that you have thus far put off getting your life insured? Do you think you have a cinch on life? Healthier men than you may be have died very suddenly—uninsured.

"You may aver your love as much as you like, if you show none in your actions, you have none. Insure your life. Act. Do it now."

In purchasing a life insurance policy remember the best is certainly the cheapest. You want a contract giving you privileges and advantages, so that it may be considered about the best policy obtainable.

Communicate with the North American Life Assurance Company, head office 22 to 28 King street west, Toronto, and you can certainly obtain just what you want.

Father Chiniquy's Appeal.

THE name of Father Chiniquy is known the wide world over. It will remain inseparably connected with the history of Canada. Whatever may be thought of his aggressive spirit and of his methods of work, there can be but one mind on his marvellous powers.

For many years Dr. Chiniquy has stood in the front ranks fighting the great battles of freedom. He has sought to give to his fellow-countrymen all the privileges, liberties and rights to which British subjects are entitled, but of which the French-Canadians of Quebec are in a good measure deprived.

Of late, the grand old man has told us repeatedly that he feels his checkered career is drawing to a close, and that his voice shall soon be silenced by the hand of death.

The work to which he has devoted his talents and strength since his conversion to Protestantism, is still very near his heart. He takes a deep interest in the various departments of this work, and generously gives away all the money God sends him to promote its interests.

Father Chiniquy is now in his 87th year, and is entitled to some rest. He has served his God and his country well. But he does not take the rest which both mind and body imperatively demand. He has a burden on his heart and he asks the people of God to remove it.

In Montreal there exists a church which he has been instrumental in creating, over which his son-in-law was pastor for several years. The St. John's French Presbyterian church is the most important French Protestant church in Canada. It occupies a strategic position, and has a most brilliant future before it, if at this present juncture in its history it can

complete and equip the modest edifice now in course of construction, and which is so indispensable for the successful prosecution of its important work.

The sum of \$1,000 is needed at once, and until that sum is secured the work must remain at a standstill or retrograde. Father Chiniquy has felt so deeply the need of prompt action that he bravely said to the managers of the church: "Here am I, send me." It is touching to see an old man of 87 undertake a journey of 300 miles to Toronto, to deliver addresses on behalf of this cause.

Last week after three or four addresses followed by vigorous appeals in Toronto, he was completely exhausted and was in bed for three days. He felt discouraged because the

responses to his appeals were meagre. He asked God to take him to his rest as one no longer of any use in the Master's cause.

We feel assured that the hundreds of friends who have admired the Christian boldness, the fortitude in hours of great peril of this wonderful old man, will not allow him to pass to his reward before seeing the special work he has at heart fully completed, and the desires of his heart satisfied.

All communications addressed to Dr. Chiniquy, 65 Hatcheson Street, Montreal, Que., will reach him.

Papers interested in French Evangelization are requested to reproduce this letter.

CALVIN E. AMARON.

December 9th, 1895.

Timely Warning.



The great success of the chocolate preparations of the house of **Walter Baker & Co.** (established in 1780) has led to the placing on the market many misleading and unscrupulous imitations of their name, labels, and wrappers. **Walter Baker & Co.** are the oldest and largest manufacturers of pure and high-grade **Cocoas** and **Chocolates** on this continent. No chemicals are used in their manufactures.

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THE CHURCH ABROAD.

Ex-Bailie Alexander Waddel, a public spirited citizen of Glasgow, and for over thirty years an elder in Greenhead church has died in his 76th year.

It is understood that Rev. James Rennie, of St. Vincent-street church, Glasgow, will be proposed as moderator of the next United Presbyterian synod.

Rev. Lachlan M'Lachlan, of Martyr's church, Glasgow, has accepted the call to Rosehearty church Aberdeenshire, as successor to Mr. Paterzon, resigned.

Rev. Andrew White, M.A., Clackmannan, died on 20th ult., in his 70th year. He was a native of Paisley, and his first charge was at South Ronaldsbay, Orkney.

Rev. William Davidson of Dallas, Forres, died on 20th inst. after six months' illness. Mr. Davidson came to Dallas in 1844, and for the long period of fifty-one years he ministered to an attached and devoted congregation.

Rev. J. S. Carroll, M.A., of Free St. John's, Glasgow, is giving an exposition of Dante's *Divina Commedia* on the Sunday evenings during the winter. The meetings are held at 7 o'clock, and being open to all, are attracting large audiences.

The death occurred at Newport on Nov. 21st of Rev. Dr. Neil M'Leod senior minister of the Free Church, Newport. Dr. M'Leod was a graduate of Edinburgh university, and he took the degree of M.A. at the age of 17. He was licensed to preach by the Edinburgh Presbytery in 1849, and two years later he was ordained to Newport Free Church.

Rev. Dr. Thain Davidson of Ealing, one of the best known ministers among the Presbyterians in the Metropolis, and whose pastorate at Colebrooke-row, Islington, extended over thirty years, has been unanimously recommended by the synod board of nomination for election as Moderator of the English Presbyterian synod, which is to assemble in London next April. He is widely known outside his own church as an able preacher to young men.

THE SATURDAY NIGHT OF LIFE.

The end of the toil and longing,
The eve of the blessed rest;
And we almost hear the bells that tell
Of the morning's song and feast.
A milestone more is counted
On the road that we call life;
We are nearer to the end of all
The weariness and strife.

Oh, the Saturday night of fancy,
Which the angels hover o'er!
And the songs that float o'er the river
As I stand on the earthly shore;
When the heavenly Sunday's music
Rings in the echoing strains,
And we enter through the golden gates
And tread the jasper plains.

Thus I lose myself in dreaming,
And I start with a pang and sigh;
For there comes no answering echo,
And my life gives no reply.
It seems all dust and travail;
The other shore is dim;
The palaces of glory
And the throb of the angel's hymn!

The glorious views that wait me,
The streets of glimmering gold,
They all seem far more distant
Than they did in the years of old.

I've often thought the spring-time
Of that which we call life,
When we feel not the wounds of the struggle,
The blood and the pain of the strife,
Is the time to dream of heaven;
For the years that swiftly glide
Leave us cold and cheerless, yonder,
On the brink of the mortal tide.

The Saviour seems the nearer,
In the dews of youth and joy;
The light of heaven is clearer
Ere we feel the world's annoy;
And bless, oh, bless! the dawning
If it brings us nearer Him.
Ere the noon and the long, sad evening
Leave our faith all cold and dim!

A FARMER'S
WEALTH

Does not Simply Consist
of Broad Acres and
Ready Cash.

HEALTH IS HIS FORTUNE.

PAIN'S CELERY COMPOUND RESTORES IT WHEN
LOST.

Broad acres and a good bank account, do not constitute a farmer's wealth. There are hundreds of farmers around us who possess wealth in lands and gold, but who lack that true fortune and coveted possession known as good health. True manhood, vigorous health and strong nerves are Heaven's best gifts for all classes and conditions of men.

It is a melancholy fact that men and women in the country, breathing the purest air, drinking from God's bubbling fountains and springs, uncontaminated by germs of disease, are liable to the same dread diseases that come thick and fast to city people.

Nature's grand laws are continually violated everywhere, and as a consequence the penalties come swift and sure. These penalties consist of diseases varying from form and character. We find debility, nervousness, rheumatism neuralgia, kidney and liver troubles, heart disease, dyspepsia, indigestion and a variety of terrible blood diseases.

When the arrows of affliction pierce with venom'd sting, the farmer and his family must seek the same healing agent that city people use with such success. Paine's Celery Compound is to-day, the farmers' great health-restorer and true life-giver. Its record in the rural districts of our Dominion

is as bright and lustrous as it is in the thickly populated towns and cities. To so high an eminence has its worth and credit been advanced, that the majority of country and city families now regularly keep one or more bottles for any emergency that may arise.

Paine's Celery Compound has done more life-saving work than all other medicines combined. It has saved life after the doctor failed; it has given health and vigor after years of failures with common medicines. Mr. Samuel Hanna, an esteemed and well-known farmer of Manvers, Ont., gives his wonderful experience with Paine's Celery Compound as follows:

"After severe sickness and suffering for a length of time I am happy to state that I was made well by Paine's Celery Compound. To be raised up from a low and weak state inside of two weeks, is a marvellous work, which nothing else but Paine's Celery Compound could have accomplished.

"After using half the first bottle of the Compound, I was able to dig the holes for a forty rod fence and help to build it. Before using Paine's Celery Compound I could not sleep and had no appetite; now I enjoy good sleep and a healthful appetite. Paine's Celery Compound is worth its weight in gold to any sufferer; it is the best medicine in the world."

DECEMBER—31 Days.

1	S	Behold, a king shall reign in righteousness. Isa. 9:1.
2	M	All ye who are weary and heavy laden, come to me. Mt. 11:28.
3	T	Behold, I send ye forth as sheep in the midst of wolves. Mt. 10:16.
4	W	Who shall stand with me, and who shall bear my yoke? Mt. 23:13.
5	Th	I will come again, and receive you unto myself. (Rev. 1:9).
6	F	All things shall come to pass which are written in this book. (Rev. 1:1).
7	S	They shall come to me, and I will receive them. (Rev. 3:20).
8	S	I will shake the heaven, and the earth, and the sea. (Rev. 6:12).
9	M	He that overcometh shall sit with me on my throne. (Rev. 3:21).
10	T	The Lord my God shall come, and all shall see him. (Rev. 19:11).
11	W	He that shall stand in that day upon the mountain of Olives. (Zech. 14:4).
12	Th	The desert shall rejoice, and be glad as the rose. (Isa. 61:1).
13	F	The Obedient shall see Thy rightness, and shall praise Thy name. (Ps. 119:172).
14	S	I will rejoice in Jerusalem, and joy in my people. (Zech. 2:10).
15	S	All the ends of the earth shall praise Thee. (Ps. 71:1).
16	M	Be glad and rejoice for the Lord will do great things. (Isa. 9:1).
17	T	Behold, I will bring again the captivity of Jacob's bones. (Ezek. 37:21).
18	W	I will not leave you as a prey among all peoples. (Lev. 24:22).
19	Th	I will ransom them from the power of the grave. (Lev. 24:22).
20	F	He shall bear the glory, and shall rule upon all things. (Zech. 2:10).
21	S	There shall be no more death. (Rev. 21:4).
22	S	Ye shall be every man as a tree, every man as a field. (Ezek. 47:12).
23	M	The Lord shall be King over all the earth. (Ps. 145:1).
24	T	The Lord hath purposed to take the prey of all glory. (Ps. 135:2).
25	W	Curse ye, O ye that curse, for ye shall be cursed. (Lev. 24:15).
26	Th	It is your Father's good pleasure to give the kingdom. (Lk. 12:32).
27	F	The adversaries of the Lord shall be broken in pieces. (Ps. 135:2).
28	S	Ye shall receive a crown of glory that shall not away. (1 Pet. 5:4).
29	S	He appointed a day in which he will judge the world. (1 Cor. 6:2).
30	M	He will wipe away all tears from our eyes. (Rev. 21:4).
31	T	All the earth shall be filled with the glory of the Lord. (Isa. 60:1).

A Birthday Greeting.

BY JOHN INRIE, TORONTO, CANADA.

TIME is over on the wing,
 Fast our moments fly away;
 Let us prize them, though they bring
 Joy and sorrow mixed away!
 Had we joy alone, my friend,
 We would seek no other sphere;
 Did God only sorrow send,
 We would wish the end was near!

God is wiser far than we,
 And He knoweth what is best;
 Lo, us in His wisdom see
 That He seeks our FAITH to test;
 May we live as though this hour
 Were our last on earth to spend;
 And, come sunshine, shade, or show'r,
 God's best blessing will attend!

Let the years roll on apace,
 Heaven is nearer than before;
 Let us bravely trials face,
 Waves break loudest near the shore!
 Summer, Autumn, Winter, Spring,
 All within one year are bound;
 Let us through each season sing
 Songs of praise the whole year round!

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Presbytery of Winnipeg.

THE Presbytery of Winnipeg met Nov. 12th in Manitoba College. There were present Rev. C. B. Pitblado, moderator; fifteen ministers and four elders. Rev. J. A. Reddon, of Moosomin, and Rev. John Ferry, of Selkirk, being present, were asked to sit as corresponding members. Rev. R. G. MacBeth reported that he had held a meeting with the congregation at Selkirk, at which the congregation had decided to offer a call to Rev. John Ferry, who has been conducting services there as temporary supply for several months. A salary of \$250 was offered. The call was supported by

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Mr. Tait, a commissioner from the congregation, but inasmuch as the call was insufficiently signed, it was agreed to delay matters so that other members of the congregation, who wished to append their names to the call, may have the opportunity to do so. The names of Messrs. T. D. Malcolm, Herbert Lloyd and Richard Footo were presented to the Presbytery as students who wished to enter upon a course of preparation for the ministry. The rest of the business was of a routine character. The Presbytery then adjourned until the second Tuesday in January.

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