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## The Presbyterian Review.

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Toronto, December 27, 1894.

### \*A New History of Israel.

THE field of historical research in the East has engaged the attention of many eminent scholars for a long time. Its records, unlike those of Western lands, did not exist in great public libraries, and in languages easily accessible, but amid the ruins of ancient cities, buried for centuries under the earth, and in tongues whose decipherment baffled, for a great while, the genius of the best savants. As early as A.D., 1618, the Spanish Ambassador, De Figueroa, called attention to the cuneiform inscriptions, in the ruins of Persepolis, but it was only in A.D., 1778, that fresh interest was excited in regard to them, by Niebuhr. To Grotefend, however, belongs the honor of deciphering the first inscriptions in A.D., 1802, assisted by Muntzer. During the present century, great activity has been manifested in the work of excavation, and translation, by many distinguished explorers, including, among others, Rawlinson, Layard, George Smith, Botta and Hormuzd Rassam. Especially since 1870, a new and genuine enthusiasm has been shown, in this novel science, resulting in the unearthing of a vast amount of literary treasure, which has shed a new light over the "youth time of the world," and added immensely to our knowledge of the ancient peoples of the East. Sayce, Lenormant, Schrader, Delitzsch, Hommel and Hilprecht are among those who have labored in this field with signal success.

But, notwithstanding all that was done by these scholars, there yet remained a very important work to be done, and that was to tabulate and arrange all the results which had been obtained, in a form accessible to ordinary readers, especially in their bearing on the study of the history of the Old Testament. It is to this necessary and highly useful work, that Prof. McCurdy has applied himself, with conspicuous ability and learning, with the result that he has produced a volume of surpassing interest, and of the greatest importance to the readers and students of the Old Testament. It cannot be denied that the ordinary student of the Old Testament history has long felt the want of new light upon it. More particularly upon the relations of the people of Israel to the people surrounding them, and influencing their destiny. Every one has desired to know more than has ever been written in commentaries

"History, Prophecy and the Monuments," by James Frederick McCurdy, Ph.D., L.L.D., Professor of Oriental Languages in University College, Toronto. MacMillan & Co., New York, 1894.

regarding the nations which were of kindred-origin with Israel, from whose midst Israel's progenitor came, and who were in an advanced state of civilization long before Abram emigrated from Ur of the Chaldees. All this, and very much more, the present volume supplies, its aim being, as the author states, "to help those, into whose hands it may fall, to apprehend in its true relations the history of that ancient people, the Semites, (of whom Israel was one branch), through whom the world has gained most of its heritage of moral and spiritual light and power.

Accordingly, after a short preface, indicating the nature of the work. Prof. McCurdy introduces his readers to an admirable and able description of the chief characteristics of the Semitic peoples, as a whole, showing their contributions to the world's progress, as contrasted with those of the Aryan (European) peoples. After stating the division of the Semitic race into the Northern Semites: including the Babylonian, Aramaean, Canaanitic and Hebraic peoples (embracing Hebrews, Moabites, Ammorites and Edomites), and Southern; Sabaeans, Ethiopians and Arabs; and alluding to the constitution and character of the Northern Semitic communities, their political development, and expansion. Dr. McCurdy leads us back to the early home of the Semitic race, so far as it is disclosed by the light of the inscriptions. This lay in North-western Arabia, whence one section emigrated, and went up and possessed the land of the south-eastern Euphrates and Tigris, extending as far as the Persian Gulf known as Babylonia; another portion going to the westward, and northward, into the country ultimately known as Assyria; another going still further west, and south, to form Syria and Canaan.

The story that the monuments have to tell us is, that as far back as we can go, in the history of the Semites of Babylonia, some 4,000 years before Christ, we find the people in an advanced state of civilization, which at once challenges the correctness of Messher's Chronology. The opinion generally entertained by scholars is that this branch of the Semites inherited the fruits of the culture of a people, non-Semitic, whom they dispossessed. Dr. McCurdy combats this view, known as the Sumerian theory, chiefly because no trace of any such a people is to be found.

There is evidence to show that the Babylonians made expeditions as far as Syria and Palestine, and even to Cypress, being carried over the sea, by the traders of Phoenicia, the beginning of whose celebrated maritime enterprises could not therefore have been later than B.C., 4,000.

As with Babylonia, so also the author deals at length with Assyria, and Syria, constructing a continuous history of the various branches of the Northern Semites replete with interest and instruction. A chapter each is devoted to the Canaanites, the Egyptians and the Hittites (Hittites). Concerning the racial connections of this latter people, Dr. McCurdy does not hazard an opinion, though he apparently holds, with Haleny, and Jensen to their Semitic origin.

We now come to the Exodus, which the author puts as late as B.C. 1,200, some three centuries after the received chronology, on the ground that the Egyptian control of Palestine, which lasted long after B.C. 1,500, would have made the Exodus impossible, at so early a date. It is with the Exodus, virtually,

that the new history of Israel begins, and from this on to the end, each succeeding chapter replete with interest and instruction. The side lights thrown upon the Hebrew people, in their desert life, in their tribal settlements in Canaan, during the period of the Judges, and the gradual and inevitable movement toward monarchy, impart a vividness to the history which is positively fascinating.

The part played by the prophets in the history of Israel is admirably described, and at some length. We are glad to observe that while the author designates the prophets as "men of thought and men of action, keen and accurate observers, statesmen and publicists, social reformers, lofty moralists, leal-hearted patriots," he also holds them, unlike some recent writers, to be messengers of Jehovah, gifted with powery of prevision whereby they were able to indicate future events. They were more than shrewd; they were inspired men of God, as well as preachers of righteousness.

The varying fortunes of the chosen people depicted, embracing the schism of the Ten Tribes, and the onward national life of Judah, and Israel, down to the fall of Samaria, and the dispersion of the Ten Tribes, concerning whom the author pertinently remarks: "To preclude any further temptation to search for these mythical wanderers, it is worth while pointing out that this comparatively small number speedily lost its identity, by being absorbed in the new populations to which it was introduced."

We have greatly enjoyed the perusal of this volume, by Dr. McCurdy. Its style is clear and forcible, its diction graceful, and the writer's opinions expressed with moderation and good taste. His spirit is the very reverse of polemical, even where he differs from others. The references are copious, the authorities quoted numerous and of the highest order, and the appendices valuable. Perhaps a verbal index might improve facility of reference for the general reader. The paper and printing are bright and attractive to the eye. We shall look forward with much pleasure to the companion volume, and trust that the book may have the extensive sale, which it so well deserves.

#### Happy and Prosperous.

The Christmas greetings of last week are now followed by our cordial wishes to every reader for a happy and prosperous New Year. Week by week, during the year drawing to a close, we have spoken to our circle on a great variety of subjects; now we return to starting point once again, and heartily extend the seasonable salutation. It is not the least important of the topics we have discussed together. Happiness and prosperity! Comprehensive and far-reaching wishes indeed. Yet, in a reasonable measure, within the reach of most people. How to be happy, how to be prosperous are, and have been, the main problems of mankind from the worldly point of view. Of pure worldly happiness there is probably very little; the conditions of life are not favorable for such an attainment, but of happiness there is a great deal and if it were sought for in the right quarter and with the right spirit it would abound. This is how the Good Book has it, and it is the REVIEW's greeting for the New Year:—"Happy is the man that findeth wisdom, and the man that getteth understanding. For the merchandise of it is better than the merchandise of silver, and the gain thereof than fine gold. She is

more precious than rubies; and all things thou canst desire are not to be compared unto her. Length of days is in her right hand, and in her left hand riches and honor." It is a case of the heart being right with God. From that relationship spring true joy and contentment, blessings unpurchasable by wealth. Set out on the right road at the beginning of the year not in your own strength, dear reader, and you may hope to enjoy the fulfillment of our best wishes at this joyful season. We shall seek to accompany you on the way deriving and possibly imparting strength for the journey through your fellowship and reciprocal courtesy until the next milestone shall have been reached and another year left behind.

#### The Call of Duty.

To give to the cause of Christ is the bounden duty of every one who professes the Christian religion. It is a high privilege to contribute to a good cause; to be humble workers in the vineyard. In accordance with this truth our columns are often laden with appeals for the various funds of the Church and one in last week's issue has elicited an anonymous letter, kindly but half protesting, that "Home Missions" were overlooked. Our correspondent says: "The 'Aged and Infirm Ministers' are very often championed by you, which is laudable enough, but they have been taken in hand by powerful friends, whereas the cause of Home Missions ought to lie very much on the heart of the Church and ought to be kept before the people . . . you have nothing to say of it in your Christmas number," etc. Every mark of interest in the great and needy work of the Home Mission Committee is cause for thankfulness and coming as we think probable, from a layman this letter is doubly welcome. We need not wait to say that we have not lost sight of the claims of this important work and did we flag, the energetic convener, whose eyes are everywhere, would soon apply the spur. What is wanted is that the membership should be aroused to a due sense of duty. There is work at our doors to be done, and why it is not overtaken can be answered by every kirk session in the land. Our correspondent does well to draw attention to this part of the harvest field. Would there were hundreds of such letters, from the heart, if the writers did but consider their duty begun, and not as discharged, when they had penned their protests. After all, a journal can only urge and advocate; it can point out your duty; you must do the actual work. There is a superabundance of latent energy, enterprise and means, in the Church for all the schemes, and departments of work already undertaken. This fact cannot be gainsaid. There is one supreme way of commanding the full resources of the Church—the spiritual quickening of the membership. Even twenty men and women in each congregation, with hearts on fire would work a revolution in the Church.

It has been generally accepted that times of commercial depression are extremely favorable for religious impressions. Judging from the Assembly reports hard times have not yet reached Canada, for the offerings (which denote contrition and thankfulness) have not greatly increased. If business depression be a remedy for religious apathy and worldliness, then we may soon expect it in this land, for, while fairly prosperous, we have shown a lack of substantial interest in the work and funds of the Church.

**Battle of the Bishops.**

It is not often that the traditional attitude of the Church of Rome, of presenting an unbroken front to the world is departed from, but the following report shows that when bishops fight they can handle each other without gloves as other mortals can do. The tirade is by Bishop McQuaid in a sermon preached at Albany, and the object of his ire is none other than the energetic Archbishop Ireland of St. Paul, who bore a hand in overwhelming Tammany. "Every Catholic," says Bishop McQuaid, "having respect for his Bishops and priests, and for the honor and good name of his Church, must have been pained and mortified when he learned during the political campaign that one of our Bishops—the Archbishop of St. Paul—had cast to one side the traditions of the past, and had entered the political arena like any layman. The newspapers were careful to keep the public duly informed of his arrival in New York weeks before the election; of his appearance on the platforms at ratification meetings surrounded by the leaders of the Republican Party; of his views of political questions strongly expressed through interviews carefully prepared for the press, and of his mingling in a crowd of excited politicians and partisans on the night of the election. I contend that this coming to New York of the Archbishop of St. Paul, to take part in a political contest was undignified, disgraceful to his episcopal office, and a scandal in the eyes of all right-minded Catholics of both parties. It was, furthermore, a piece of meddling interference on his part to come from his State to another to break down all discipline among our priests, and justify the charge of those inimical to us that priests are partisans, and use their office and opportunities for political work. If Archbishop Ireland had made himself so conspicuous in favor of the Democratic Party, he would be just as blameworthy, in my estimation. If his conduct in the last political campaign were not censured and condemned, it would not be possible for me to restrain the priests of this diocese from imitating his example and descending from the pulpit to the political platform, and marshaling their parishioners to the polls on the day of election. It is no excuse to say that the Archbishop was working in the interest of good government. Every other clerical aspirant to political distinction would say the same." The irate Eastern prelate closes his attack upon the Western prelate by the gentle reminder that, "If no other remedy can be found, then recourse to Rome will teach prelates that they would do well to stay at home and give their attention to the field assigned them."

**Distribution of Probationers.** The Committee on Distribution will be glad to have the offer of services by licentiates or probationers able to preach in Gaelic. At a recent meeting of the Committee a resolution of sympathy was passed with Dr. Laidlaw in his prolonged illness.

**F. M. Committee Notes.** Dr. J. J. Thomson has entered upon the work in Montreal, and the Chinese have rallied about him in a very interesting and encouraging way. He knows the Cantonese and thus speaks to them in their own language. It is intended to utilize Dr. Thomson in other cities in which Chinese are to be found. . . . Dr. Malcolm met the Executive. Medical certificates from two doctors in Tientsin were

read, strongly recommending him to come home for a short time. He has been so much improved by the trip home that he is ready to return with Mr. Goforth and Mr. Slimmon as soon as the Committee allows them. They are eager to be away, but it is thought better to delay yet awhile as the Chinese problem is not settled yet. The Executive have been much gratified to receive important medical testimony, encouraging the hope that Dr. Smith will in time be quite restored and able to resume work in Honan. . . . Dr. Reid received up to the 18th Dec. \$10,979.50 and paid out \$41,350.05, leaving a deficit of \$30,370.55 at this date.

**Stated Collections.** The Stated collections for the schemes of the Church which will be made during the remaining part of the financial year are as follows:—Augmentation Fund, 3rd Sabbath of January, (20th); Aged and Infirm Ministers' Fund, (17th); Foreign Missions, 3rd Sabbath of March, (17th).

**Prison Reform.** The good work carried on by the Prisoners Aid Association of Canada is set forth in a small pamphlet issued by the Association and which ought to be read by all interested in the question. Dr. A. M. Rosebrugh, the secretary, may be communicated with at 223 Church Street, Toronto.

**Special Lectureships in Scotland.** The Gifford Lectureship in connection with which Prof Pfeiderer raised a hornets nest last year is occupied this year by Prof. Campbell Fraser, of whose orthodoxy and ability there is no uncertainty. Dr. N. L. Walker, editor of the *Free Church Monthly* holds the Chalmers Lectureship this year.

**Statistical Returns.** Rev. Dr. Torrance, convener of statistics has sent to Presbytery clerks slips for circulation among congregations to furnish their statistical reports for 1894, and sheets for collecting the same and forwarding them to the Committee. Prompt attention will greatly assist the Committee.

**Federation in South Africa.** Rev. Dr. Matthews, Secretary of the Alliance of the Reformed Churches is at present in South Africa where his help has done much in the cause of Presbyterian Amalgamation a draft scheme for organization of the scattered churches and Presbyteries into one "Presbyterian Church in South Africa" has been drawn up, and is now under consideration. The proposal has been discussed for many years past, and Dr. Matthews has brought the enthusiasm and knowledge of procedure requisite to remove obstacles.

**Presbyterian College Montreal.** The Chairman of the Board of Management, Mr. D. Morrice, has issued a statement regarding the College, reminding the Church of the claims of this honored institution. He states that over and above the interest on the Endowment Fund and the guaranteed salary of one of the Professors, the sum of \$7,500 is this year required for the maintenance of the College. The income last year was about \$1,200 less than the expenditure. This amount was made good by a few friends in Montreal. This, however, cannot be repeated, and it is earnestly hoped that there will be such an increase in the contributions from congregations as to meet in full the requirements of the present year. Last year only one hundred and fifty-one congregations sent anything. Were all to contribute even a little, there would be no difficulty in securing the necessary amount.

## The Priest in Politics in Italy.

BY REV. ALEXANDER ROBERTSON, D.D., VENICE.

For the Review.

No explanation need be given of the well-known phrase the "priest in politics." Its meaning is perfectly understood, for its terms explain themselves. As they show it does not concern itself with the priest as professing the Roman Catholic faith, nor as exercising the rights and duties of a subject and a citizen, but it deals with him solely in that politico-ecclesiastical character he so often assumes, and by virtue of which he introduces into the sphere of politics, priestly authority, priestly influence, and priestly aims.

In Italy the priestly aim is the restoration of the Temporal Power, through the breaking up of the unity and integrity of the kingdom, and the means the "priest in politics" takes to secure it are, uniting himself with disaffection and disloyalty wherever they are to be found, fanning and adding fuel to these passions, and creating them when he can where they do not exist.

In regard to the aim, the restoration of the Temporal Power, I quote a sentence from an article in the *Nuova Antologia*, for January 25th, entitled *Sursum Corda*, and written by Signor Ruggero Bonghi. In this article he says, "The war is conducted by the Papacy, and since its commencement twenty three years ago, it does not seem to decrease in vigor and in precision of aim, on the contrary it even increases, being guided to day by a Pope of an elevated mind, but in the highest degree political. The Pope continues to fight fiercely to recover the Temporal Power. Throughout all the country the priests either follow the Pope, or remain inactive and silent, even when in their hearts they dissent from him." Signor Bonghi, who uses these words, is one of the few statesmen in Italy, almost, I may say, the only one, who adheres to the Papal party. His adherence is such that in obedience to orders from the Vatican he cancelled an engagement he made to lecture in the Athenæum in Venice on the "Life of Jesus" shortly after the publication of his book bearing that title, which has since been put in the *Index Expurgatorius*. In obedience to similar orders he opposed the erection of the public monument to Giordani Bruno in Rome, even though his conduct cost him his chair of Literature in the University of the capital. He has to thank, too, his Papal partisanship that he is now outside the House of Deputies, his constituency having thrown him over on that account at the last election. Although therefore the aim of the Papacy in seeking to re-establish the Temporal Power is known to all, still it is well to have it stated in plain terms by such a man as Bonghi for it is often denied by the Pope, who poses as the friend of the country, by the Church that talks of its patriotism and by the priests in general who, when taxed with disloyalty to the King and constitution, stoutly and vehemently deny it. A *sine qua non* of the re-establishment of the Temporal Power is the disintegration of the Kingdom. By combination and union Italy won her independence, only by revolving her once more into separate, and if possible, hostile parts, can it be taken from her. "Unite and conquer" was the watchword of the Italians in 1870, "divide and conquer" is the watchword of the priests to-day. A policy of division and disintegration has ever been characteristic of the Papacy. In the twelfth century it encouraged the jealous independence of the towns of northern Italy in order to weaken its enemy, the Emperor Barbarossa. In succeeding centuries it fostered an interminable war between Genoa, Venice, Pisa, Milan and the city-states, that it might more easily dominate all. It was so in more recent times when it promoted jealousies, rivalries and feuds between the petty tyrants of Italy to secure the same end. Dispeace, disunion, disintegration of Kingdoms means weakness, and weakness affords an opportunity to the Papacy to grasp and hold. The disintegration of Italy, then, is being sought by the Papacy to-day in order to secure the return of the Temporal power. Priests when taxed with this do not usually deny it, whilst holding that it is not incompatible with their loyalty. What they say is, "Italy is composed of so many diverse peoples, speaking different dialects, having different customs, and habituated during long centuries to different laws, that there ought not to be a fusion of these parts, but a confederacy."

Let us now ask what are the means used by the Papacy in order to break up Italy with a view to the restoration of the Temporal Power? How are the priests working for Italian disintegration at the present moment? In several ways, first they unite themselves with all elements of discontent and disloyalty they find around them. At the present moment the country is passing through a serious commercial and financial crisis. Work is scarce, food is

dear, taxes are high. There are many who have a hard struggle to earn a livelihood and there are many who are idle, and therefore there are not wanting elements of discontent and disaffection. I have sometimes heard Venetians say, "We were better off under Austrian rule than we are now. Then Austrian princes and Austrian nobles came to Venice with their retinues and spent their money freely—things cost less than they do now, and we had more means wherewith to buy them." At the bottom of such talk there is usually no real lack of patriotism. It is only prompted by a temporary looking back to the bondage and the flesh-pots of Egypt. But wherever the Papacy finds such a state of matters, there it finds congenial soil for its insidious workings. It instantly unites itself with that spirit of dissatisfaction. The priest grasps the hands of such malcontents and says: "We are one with you. We think as you do and sympathize with you. Let us be friends." But worse still socialism and anarchism are in many places rampant. To the promoters of these revolutionary forces the priest is never hostile. On the contrary he is more openly, or more covertly their friend. It becomes a very serious matter for a nation when the ministers of its Church associate themselves with the elements of disorder and sedition. Secondly the Papacy not only unites itself with discontent and disaffection, it blows on such a spirit wherever it finds it, and fans it into a flame, and heaps fuel on it. For illustration of this we have only to look at the late insurrections in Sicily, at Carrara, at Brescia and at other places. The part the Papacy played in these fatal uprisings is as notorious as it is infamous. In Sicily, more perhaps than in any part of Italy, the priest unfortunately, has still some authority founded on the ignorance and superstition of the people. That authority could have been exercised on the side of law and order. But such was not the case. On the contrary in private and in public the priests discoursed on the wrongs of the people, exaggerated them, inveighed against the Government, and incited the people to resist the police and the military, and led them to commit acts of anarchy and crime which they had to expiate with their lives.

The action of the parish priest at Bovia-franca is a case in point. Seeing the representatives of law and order coming, he ran into the church-tower, and violently rang the bells to call the people to arms. Riot and bloodshed was only prevented by the action of the President of the *Fascio* (the people's club), rushing into the building and cutting the bell ropes. More than that the clericals financed the revolutionaries. Money for the purchase of arms and ammunition was supplied by the monasteries and the convents. The Government has, I believe, documents proving these facts up to the hilt, and, it is said, even incriminating high personages in the Vatican itself. Thirdly, the Papacy not only unites itself with disaffection, not only fans it into fiercer flame, it kindles it where it does not exist. The priests are missionaries of sedition they are at the present moment planting and setting in motion, throughout Italy, machinery for the creation of socialism, anarchism and rebellion. Let me illustrate how this is being done. They are establishing what are called Workmen's and Laborers Catholic Societies. In these societies the priest tells the people that Jesus Christ was a socialist, that He aimed at the destruction of the rich, and the giving of their wealth to the poor, that He aimed to put all upon a social equality by means of the Church, the "supremo magistracy" of which He has given to the Pope. In cities and towns where the influence of the priest is *nil*, such societies are not succeeding but in country districts, where he has still a certain amount of influence, and where the people are ignorant of political matters, they are prospering. Peasants in considerable numbers are enrolling themselves. Any who have socialist or anarchical tendencies are doubly welcome. But not only does the membership include men, but women and children even are enrolled. The words "workmen's" and "laborers" incorporated with the name of the society is thus only a blind to attract members, and to hide its real character and aims. The priest promises to lead its members to victory, and they on their part promise obedience. The Church, they are taught, will become the redresser of all their wrongs, "able to render prosperous," as the Pope said the other day, "even this our mortal existence." The poor people—unacquainted with the history of their land under Papal rule, when it was sunk in ignorance, superstition and vice, when there were no pavements, no lighting, no sanitation even in Rome, when life and property were insecure everywhere, when brigands came down from the mountains at Easter to share their spoils of robbery and murder with the Pope, and getting his absolution, returned fortified to their nefarious practices—believe the falsehoods of their priests: When the priest has a club strong enough he tells its members

that they ought to rule in the councils and boards of the village and commune. They pay the taxes and if those in power will not think with them they must turn them out and put in those that will. In this way they seek to control municipal and communal elections, and, when they can, the parliamentary elections also. No expense is incurred in being a member of a Workmen's or Laborer's Catholic Club. The Church pays all outlay in connection with the keeping up of the institution, and even gives material assistance to its members. Perhaps it is not commonly known that the papacy has paid since 1870, and is paying to-day, the salaries of all those who hold official posts under its Government and were faithful to it during the war of Independence, just as if the Pope still reigned in the land. If the Papacy thus finances old traitors to Italy's king and constitution, it is not to be wondered at if it treats liberally nurseries of new ones! However it has its eye on recouping itself should anything happen to turn its partisans into patriots, for Catholic savings banks are being opened in connection with these clubs, and the priests are the bankers. In the present financial state of the banking interests in Italy this move of the Papacy is also meeting with success. By means, then of uniting itself with disorder and disaffection wherever found, and by fomenting it whenever it can, and by the establishment of clubs which are nurseries of disloyalty and sedition, the priest is working to break up the unity and integrity of the kingdom of Italy, and to restore once again the Temporal Power.

In Italy no one, however, imagines that "the priest in politics" will succeed in his mission. Notwithstanding that he has been able to reassert his influence through socialistic clubs in some country districts, he is a despised and banned man throughout the Peninsula and he is utterly without authority. Priests are not received into society. A family opening its house-door to them would at once fall in public estimation and be counted not only disloyal but disreputable. A good son of the Church recently told me that he felt ashamed to be seen talking to a priest in the street. And no wonder for, as a priest in a lecture which I heard him deliver sometime ago said, "Now-a-days if a man takes off his hat to a priest in the public street every one looks askance at him, and he is considered a *birvante* (a low-fellow)." In Italy the Papacy is glad to recruit the ranks of its clergy from the children of the pauper and the criminal classes; and it has to make a bid even to win success in these quarters. It has to buy with money boys for its seminaries from parents of the lowest stamp. Naturally such a class of priests are not likely to have much social influence, especially as the meagre education they receive is not sufficient to raise them much above the level of their birth. Not long ago in a village in Umbria I saw the parish priest working as the common tinker of the place. He spends most of his time Sunday and Saturday making and mending pots and pans. I bought from him some specimens of his handiwork, and when afterwards I saw priests in better positions called by the very boys in the streets *prete del diavolo* (priests of the devil), because of their dissolute lives, I found not a little to respect in the clerical tinker. Then over and above the fact of the priest being without influence as a rule, there exists in Italy a penal code to keep him in check. Mr. Froude in his "History of England" tells us that in the time of Henry VIII. there was in the country "a vindictive minority to whom the Papacy was dearer than their country, and whose persevering conspiracies taught England at no distant time to acquiesce with its whole heart in the wisdom which chained them down by penal laws as traitors and enemies to the commonwealth." Prompted by such wisdom the Government of Italy put into its penal code that became law as recently as June, 1888, certain clauses of this nature, "If any minister of religion by preaching, by writing, by conversation, or in the confessional, speaks against the King of Italy, or its unity, or disturbs the minds and consciences of the people, he shall render himself liable to fine; imprisonment, suspension or dismissal from his office." The law is not very strictly enforced, but from time to time, as in the case of the parish priest of Brescia, and in that of the parish priest of Cunco, both of whom were fined, imprisoned and debarred for a certain number of years from acting as priests in Italy, it is put in force. But the law exists to be carried out if required, and the dread of it checks, unless in exceptional circumstances as in those of Sicily, the traitorous spirit of the priests. Then the priests of Italy have been driven out of every sphere that touches directly the civil rights of the people. They are no longer teachers in the public schools. They have no voice in educational matters. Since the passing of the *opere pie* bill in 1889, the management of all charity monies has been taken out of their hands, and if a priest gets himself elected to a local

charity board the government steps in and cancels his election. Priests have no longer any contact with the students, with the soldiers, with the sailors of Italy, for all theological professorships in the universities have been abolished, and all chaplaincies in the army and navy. Also the Government, as its action in Sicily during the late riots proves, will not hesitate to adopt exceptional measures of repression to meet exceptional circumstances. The Papacy is playing a hazardous game. The Swedes had a game which I may call "How much steel can you take." Two men fought with knives, the blades of which were bared according to the amount of steel each combatent could take. The Papacy is at present putting its blade into the state, and watching to see how much steel it can take. The patience of the Government is well nigh exhausted. It will not always bear with its internal foes. It cannot always tolerate the "priest in politics." At present the "guarantees" hinder its dealing the Papacy its death-blow. But the House of Deputies, that passed these "guarantees" can also cancel them. The question of doing this is being seriously entertained and discussed. And when it comes, as come it will sooner or later, (if war broke out it could not be delayed a moment), then the aspirant to the Temporal Power with all his black legions, then the "priest in politics" would be cleared out of the land. It would be a case of bundling them off, as the Jesuits were bundled out of Venice in Fra Paolo Sarpi's day, not only "unwept, unhonored and unsung," but with a menacing crowd at their heels crying "and in malara, and in malara," (misfortune go with you, misfortune go with you). Then, one heart and one mind animating a constitutionally elected King and a loyal and attached people, Italy would be secure in her independence, unity and integrity, and be free to enter on a new career of material and intellectual, of moral and spiritual progress and prosperity.

P S—Since writing the above I have learned that Signor Crispi is preparing a decree to dissolve all the workmen's clerical societies in Venetia, because from the reports of the Prefects of Venice, Padua, Treviso, Belluno, and of other towns in the province he has found that they are inciting the peasants against the Government, the local authorities and against their landlords. He has also confiscated the clerical organ *Vita del Popolo*, published at Treviso, because it advocates disjunction from Italy, and alliance with Austria. This bears out what I have said about the priest in politics, and about the ability of the Italian Government to cope with him in every shape and form.

VENICE, November 15th, 1894.

### "No One but the Good God."

When the Reformed Catholic Services were held in Masonic Temple it was not an uncommon occurrence to have them interrupted by remarks from persons in the audience. But the largest latitude was allowed, and by providential care and good management nothing but good resulted from these interruptions. On one occasion when Pastor O'Connor had preached on the Priesthood of Christ and the sufficiency of the sacrifice He had offered once for all men, and contrasted His work with that of Roman Catholic priests in their preposterous claims to be His sole agents in the work of salvation, he asked the Roman Catholics in the audience what they would do for salvation if Almighty God in His mysterious providence should in one moment call the Pope, cardinals and all the bishops and priests to receive their reward? The people now depend on these men for the salvation of their souls, for without the sacraments which they alone can administer there is no salvation for Roman Catholics, and if they should all be suddenly swept out of existence what would the people do? The question was repeated by the pastor, with the explanatory remark that he did not presume to judge what the reward of the Pope, bishops and priests would be, whether above or below. That was a subject which did not concern them, but it was of the greatest importance to every Roman Catholic to know what could be done in such an emergency. All things were possible with God, and if in the workings of His providence this calamity should befall the priests, what would the people do for salvation?

After a pause, an answer came from the body of the hall in the clear, sprightly tones of an Irishwoman, "Oh, then, we'd have no one but the good God to go to." This was an interruption of the meeting that was welcomed by all present and greatly enjoyed by the Roman Catholics themselves. The good woman had solved the problem that had puzzled the Roman theologians for many centuries and that still holds so many minds in ignorance. When Roman Catholics know that they can go to the good God without asking permission of the Pope or his priests, or without depending on them for the blessings which He alone can bestow, they will turn away from those priests and come to the Saviour who will receive them with all the fullness of His love.—*Converted Catholic*

## THE PULPIT.

No. 51.

## Christ the Emancipator.

BY REV. CHARLES H. PARKHURST, D.D.

THIS condensed sermon, by Rev. Dr. C. H. Parkhurst, whose name is in every home as the leader of the



REV. CHARLES H. PARKHURST, D.D.

Purity Crusade in New York, will be widely read as an interesting and characteristic discourse.

TEXT:—"If the Son, therefore, shall make you free, ye shall be free indeed."—John viii. 36.

Christ the Emancipator! Escape into wider liberty through divine enfranchisement! That, then, is our matter—a matter worthy of the best thought we can give to it, and worthy of the largest inspiration that the Holy Ghost can endue us withal.

Our address is not to any particular class of auditors, as though those who believed in Christ were freemen, and all other slaves. We are none of us free. There is not an unshackled man or woman among us. And to become free is the grand

purpose of all living; is now, perhaps always will be. Not only ought this to be the purpose toward which we strive, it is the purpose toward which we strive, however mistaken and queer the ways by which we try sometimes to compass our purpose. There is not a man of us, in the vigorous sense of the word, but feels himself hampered, shut in, wound about with some visible or invisible bond of limitation, that is all the time holding us back from the wider area out upon which we should certainly move were those limitations somehow to be struck off. We have not gotten out on to that area, but we know it is there all the same, and the presentiment of it is wondrously at work in us. There is a dash of the prophetic in every born soul, that makes us almost participant in what has not come yet. Everything in all this great world that is alive is seeking to overstep its frontiers. We are plucked at by the unreached. Voices are borne in upon us from regions we have neither seen nor mapped. This is part of what life means. It is the hunger to be wider and higher, longer and deeper. It is an instinct bodded in the nature of things. First the blade, then the ear, then the full corn in the ear. Present conditions are always shell, which the meat on the inside is perpetually trying to get on to the outside of. You can call it corn, or thought, or purpose, or religion, or spirit, it is all over and all around. It is the metre that life of every sort and description is written in. The tree punches a hole in its bark and hangs out a new bud. The city blasts out the rocks in its suburban area and plants down a new boulevard. The man worth a million takes pains to invest it so that it will become fifteen hundred thousand. Perhaps he could not tell you why; perhaps he does not know why. Neither does the tree know why it buds, but it buds, and everything wants to.

Now this impulse we have to reckon with. Clearly God intends something by it. It would not be around everywhere, and always at work unless the Creator of all things and the Author of all life had had a distinct and generous purpose which this impulse was implanted to subserve. The best way now in which we can state this and be true to experience, observation, and Bible, is to say that in its innermost genius this restless craving that we are so mightily charged withal, is but the human spirit, born with an instinct of freedom, chafing against the fetters of nature and circumstance by which it is enthralled.

God in His humanised revelation is the power by which we are to meet the pinch of our limitations and crush and shatter their grip upon us. Says the Holy Word, "Christ came that we might have life, and that we might have it more abundantly." Let more of the life of God into our swelling spirits, and the limitations have got to give way. Christ in us makes us great, and Christ in us more and more makes us greater and greater, and there is no wall encompassing us so adamant—be it wall of habit, or of idea, or of interest, or of purpose, or whatever else—but will weaken and crack and crumble and open a wide and unhorizoned area to the north and south and east and west, if there is going on within us this continued growth and out thrust of an energy that is from God. And there is nothing in this that even smatters of the impracticable or the transcendental. Why, how do you educate your own child to bear life's brunt and to burst the bonds that his feebleness and ignorance and animal passions bind about

him and rivet upon him? How do you go about to rend the meshes and pluck out the rivets? How, but by so entering into him with the fulness of your own strong and abundant life, that the very pressure and expansion of your life within him shall wrench the rivets out of him and tear the knotted cords off of him? The very gist of all education is in that. It is personal, it is baptismal, it is inspirational. It isn't precept, it is blood that does it. And just what you, a big father, are to your little boy, shattering his limitations because your spirit infused into him makes something too immense to be contained on the inside of those limitations, just that the great Father in Christ is to us little men and women, straining, cracking, and then pulverizing our limitations, which may be tough enough to fasten us in, but have to give way when the Spirit of the Almighty begins to beatir himself inside of them. That is the philosophy of enfranchisement. That is the art of freedom. Not outside blows struck upon our chains, but a spirit inside, made so divinely big and virile, that the bonds break and the links pull apart, and the prisoner stands forth a free man.

Now, there are a good many sorts of limitation that confine us and of walls that immure us, and we want this expansive Spirit of God in us in order to pry them off their foundations and so let us out into the open. In the first place, the life of Christ within us bursts the bonds of the imprisoning years. We think in terms of years, and that is a thing we ought to be getting over. As we move along, we are conscious of the "threescore and ten" as of a wall impenetrable and insurmountable, beyond which it is not to be permitted to us to browse. And this consciousness of life's contractedness operates continually to tether our plans, to enervate our interests. If we are more animal than we are spiritual, then the controlling consideration with us will be our mortality; if we are more spiritual than we are animal, then the governing consideration with us will be our immortality. "Christ in us, the hope of glory," is the way the Bible puts it. Immortal, and with a consciousness of immortality, because the spirit in us is made too big and urgent for the stakes with which the body has picketed us to be able to withstand the strain inwardly put upon them. That is the real secret of all our assured confidence in immortality. "The truth shall make you free," said Christ, "and I am the Truth," said He. There is a principle involved here that we cannot state too frequently, nor reiterate too emphatically, in these days when so much of religious mind is struggling toward larger enfranchisement. To greater or less degree, every thinking man is a slave to his own convictions and conceptions. It is next door to impossible to have an idea and not been entangled and handicapped by it. And the truer the idea, and the more the man who thinks it believes in that idea, the more likely it is that he will never get beyond that idea. Statements of the truth are not truth; they are only pictures that we make of the movement of a mind that is feeling after the truth. This is not a protest against conservative statements of doctrine one whit more than it is a protest against radical statements of doctrine.

The entrance of His Spirit into us enlarges us to the rending of the old shackles of indurated opinion that we have either put upon ourselves or had put on us, and so lets us out into a wider reach of truth and into a broader sweep of prospect. That is all perfectly illustrated in the case of Saul on his way to becoming Paul. Saul was an old fossilized Jew. His theological views, that at one time we may suppose to have been young and tender and plastic, had chilled and dried and hardened into so much doctrinal petrification. Anything like new, enlarged and progressive thought we may suppose to have been arrested. The convictions he had already acquired lay in the way of more acquisitions of the same kind. His mind bounded back as from a wall, from the casing of opinion in which during all those years he had been slowly immuring himself. He was in that particular like a river which will sometimes dam its own flow by the very material which it has itself deposited. And yet when once the power of Christ had come upon him and the Spirit of Christ, who is the Truth, had become a swelling reservoir within him, the embankment gave way, and the new accumulation from out the sky broke forth over wide areas of new theological fertility, the inward divine replenishment, like the deepened currents of vegetable sap in the spring, punctured the bark and let itself out all over Paul in fresh theological buds. And wherever there is a fresh increment of the Christ-Spirit made over to a Christian thinker that is to be counted as a certain issue. No human mind with Christ alive in it is going to be able to keep still. The tree that grows fast by the river of the water of life yields its fruit every month, says the Apocalypse. We all of us need an experience of Christian truth, and the thing that we have to remember is that there is no experience of truth apart from a widening and progressive apprehension of the truth. To have the truth touch us and to have it make our minds tingle, we must get into some new reach of the truth, and meet it on a side where it is not worn. That explains the remark that even Christians are sometimes heard to make. when they say that they take no pleasure in reading the Bible. It is astonishing how quickly a truth brightens when we brighten, and how the prospect broadens when fresh light has been poured into our own eye. The Spirit of Truth within us tracks the truth to its undetected hiding places, and Christ is that Spirit of Truth, which is the identical thing that St. Paul says to the Corinthians, "For what man knoweth the things of a man save the spirit of man which is in him? Even so the things of God knoweth no man, but the Spirit of God." We have to be human in order to know the human, and just as much we have to be divine in order to know the Divine. Christ in us is the lens through which the thing of God become evident and open to us. And the more of Christ there is in us, the wider the range of our eye, the more superbly complete the liberty of our thought.

## FOR THE SABBATH SCHOOL.

## International S. S. Lesson.

## LESSON I.—JOHN THE BAPTIST BEHEADED.—JAN. 6.

*Mark vi : 17-29.*

GOLDEN TEXT.—“Fear not them which kill the body, but are not able to kill the soul.”—Matt. x. 28.

CENTRAL TRUTH.—Courage in the Right.

ANALYSIS.—A **C**ourageous **R**ueful **R**ewardly **R**esolute **R**uler, v. 17-20. **R**ueful **R**esolute **R**uler, v. 21-25. **R**ueful **R**esolute **R**uler, v. 26-29.

TIME AND PLACE.—John the Baptist was imprisoned in the castle of Machaerus at the southern extremity of Perca, nine miles east of the northern end of the Dead Sea, during March or April A.D. 28; a year later he was beheaded.

A COURAGEOUS REBUKE, v. 17-20.—Herod Antipas is a son of Herod the Great, a man who professed to be a Sadducee and unbeliever in the future life and resurrection, but who, notwithstanding this, hearing of Christ's preaching and miracles trembled lest it were John, whom he had murdered, risen from the dead. The mention of this fear on the part of Herod gives occasion for the account of the Baptist's martyrdom. The Galilean ruler had married a daughter of Aretas, King of Arabia Petraea; but becoming acquainted with Herodias, his brother Philip's wife in Rome, he sent his wife home, and married Herodias while Philip was still living. To this iniquity in high places John could neither remain blind nor silent; so before Herod in person and the people over whom he ruled, in no measured terms did he denounce the sin. It was indeed courageous for a poor Jew, having neither the influence of wealth nor connection, thus to oppose his voice to the absolute will of an unprincipled despot; but John felt that he could not rebuke the democracy for sin, and cringe to the license of the aristocracy; he felt that the standard of a nation's morality depended greatly upon the example of those who ruled over it; he saw the impending disaster threatened by an invasion on the part of insulted Aretas, and sought, like a true patriot, to prevent the inevitable bloodshed and distress. Yet it was all unavailing. Herod feared John, and for some time preserved him from the plottings of Herodias, apparently fascinated by his courageous character; but while he trembled in perplexity as to what he should do, his evil nature conquered and he surrendered to his passion.

A CRUEL REQUEST, v. 21-25.—But with bitter hatred Herodias watched her opportunity, and when a convenient day was come, namely Herod's birthday on which he had arranged for a feast, she proceeded to put into execution her carefully thought out plans for revenge upon the Baptist. Instructing her own daughter Salome, she sent her in to dance before the gathering of drunken libertines, an act of shamelessness which leads the inspired penman to use the reflexive pronoun “herself,” after the name of Herodias indicating indignant surprise, (see v. 22 R.V.) The dancing at such feasts was as a rule exceedingly immoral, and always performed by professional dancing girls; so low, however, had Herodias fallen that to gain her end she exposed her own child to all the shame and sin of such a performance. Herod and his company excited by wines and high feeding were pleased by the dancing, and the maudlin monarch in drunken generosity offered to the dancer anything she might ask, even to the half of his kingdom. For such a promise Herodias had been waiting, and close at hand she instructed Salome to ask for the head of her noble enemy, the captive John. With haste Salome returned to the banquet hall and preferred the horrible request. “I will that thou give me in a charger the head of John the Baptist.” She asked for it immediately, lest Herod sobering should repent his promise.

A COWARDLY RULER, v. 26-29.—And Herod was sorry. Not repentant, but troubled lest the act should disaffect his people in the conflict with Aretas. As a matter of fact Aretas did defeat him with great slaughter. But he was afraid after having given oath before so large a company, to draw back lest they should scorn him; so he yielded again to his weakness, and ordered an executioner to accomplish the deed. It is a horrible picture that rises before us. A young girl bearing in her delicate hands a dish, surmounted by the ghastly head of the martyred prophet; an older woman receiving it from her with unconcealed delight. We shudder. How low the devil drags his victims! With sad hearts came the Baptists disciples, and taking the poor mutilated body laid it in a tomb; then they went and told Jesus.

NOTES ON THE TEXT.—V. 20. *Observed him*,—R.V. “Kept him safe.” *Did many things*,—R.V. “was much perplexed.” V. 21. *A convenient day*,—For Herodias' purpose. V. 22. *Daughter*,—Salome, by Philip. *Said Herodias*—R.V. “Herodias herself.” V. 25. *By-and-by*,—R.V. “Forthwith.”

## Application and Illustration.

WHAT CAN I DO?

BE COURAGEOUS FOR THE RIGHT, V. 18.—It is easy to stand up for the right when the majority is with you, but when you stand alone only the might of God can make you faithful. John denounced sin in high places, because he believed in holiness in higher places, and felt that his loyalty to God demanded his firm opposition to all iniquity were it found in the peasant's hut or the king's palace. There are some so-called ministers to-day whose mouths are shut on the liquor question, because their richest church members are distillers; we need more men like John the Baptist of A.D. 29, and Dr. Parkhurst of A.D. 1894. God grant you and I, dear reader, so to live that sin may be condemned by our daily walk and conversation.

LEARN THE EVIL OF DANCING, V. 22.—The most severe indictment possible against the dance is simply history. Usually, however, it is history that has been suppressed. If police court judges chose to lecture on dancing, they could open the eyes of some people. Every pure young man or woman that begins to dance puts himself in line with terrible precedents.—*Golden Rule*.

BE CAREFUL HOW I MADE PROMISES, V. 23.—The question has often been asked. Would Herod have done right to break his oath to Salome? The answer is yes. No power in the universe can ever make it right to do wrong, and the murder of John was most certainly wrong. It is not wrong then to violate an oath? Not if the oath were in itself wrong. The making of such an oath is the first sin, and the keeping of it is the second. Thus Shakespeare aptly says.—

“It is a great sin to swear unto a sin;  
But greater sin to keep a sinful oath.  
Who can be bound by any solemn oath  
To do a murderous deed?”—Henry VI. V. 1.

GATHERED GOLD.—Spurgeon said he always had an uneasy sensation around the neck when he heard of a public ball.

We easy going Christians need to take to heart Christ's, “Woe unto you when all men shall speak well of you.”

The mother often decides the fate of her children. They say to her, “What shall we ask?” And the mothers answer leads to heaven or hell.

We live in deeds, not years; in thoughts, not breaths,  
In feeling, not in figures on a dial. He most lives  
Who thinks most, feels the noblest, acts the best.—Bailey.

## CHRISTIAN ENDEAVOR.

## Daily Readings.

First Day—For missions—Matt. ix. 32-38.

Second Day—For country—1 Sam. xii. 16-24.

Third Day—For yourselves—Luke xviii. 9-14.

Fourth Day—For friends—Job xlii. 1-10.

Fifth Day—For needs—Mark xi. 20-26.

Sixth Day—For power—Acts iv. 29-35.

Seventh Day—THE WEEK OF PRAYER: WHAT SHALL IT MEAN TO US?—2 Chron. vi. 18-21, 29-33; vii. 1-3.

PRAYER MEETING TOPIC, JAN. 6.—“The Week of Prayer; what shall it mean to us? 2 Chron. vi. 18-21, 29-33; vii. 1-3. We have entered the portals of another year; already the door is fast closed behind us, we can never go back. How better can we face the future than in the spirit of prayer? What nobler, sweeter word can be inscribed on this final page of old Times' new volume, than the world-wide cry, “Our Father?” It is a grand thought that inspires our hearts, as on the wings of imagination we circle the globe and find in every land knees bent in pleading to the same Saviour, hearts all bound in one grand whole by the same indwelling Spirit. We pray, “Thy Kingdom come,” and in that earnest prayer lose sight of all dividing lines, and only feel the current of Divine electricity that thrills from heart to heart the wondrous message “ONE IS OUR MASTER, EVEN CHRIST, AND ALL WE ARE BROTHERS!”

Under such happy auspices 1895 is well begun. Continued in the same true spirit it will be marked by greater progress in the cause of Christ, than any that have joined the past. Let us be one in praying for more faith, for greater love, for fuller consecration, for increase of power, for the adding of souls.

Father of all to-day we kneel  
In prayer before Thy throne;  
One people we in hope and love,  
All we in service one.

Though lines of creed may separate,  
Though land and sea may part,  
To-day one prayer shall make us one  
In Christ our Master's heart.

## Work for the New Year.

“Old things are passed away, behold all things are become new.” It may not be good exegesis to apply this to the passing of '94, and the coming of '95, and yet it just seems to sum up the thoughts I want to impress upon you. With the New Year come new responsibilities, new opportunities, new privileges, all greater than any that have preceded them? A little personal retrospect, a little study of the scars our “experience” has so often left upon us, will be helpful in making a reply. Such a survey should lead us to one conclusion, “I am helpless. The sooner I give up myself the better.” If we get to that point, and mean what we say, and act upon what we mean, the prospects are bright for a year of successful endeavor. The next step of course is “Christ is all sufficient. He has promised to be my life. Henceforth I live no longer, but Christ lives in me.” On that ground we are ready for all that the New Year may bring forth. Now what are the possibilities of 1895? Look around you. Do you see a horizon to them? It is the limit of your faith. God can extend that horizon just as far as your belief in His power will permit Him, and the coming year will be fruitful of good to the measure of your prayerful expectations. May I ask you to include within your belief for 1895, a great spiritual awakening in our churches, a deepening of spiritual life among our Endeavorers, a drawing together in closer union of those who love Christ for service, a spreading enthusiasm in missions, and a world wide preparation for the coming again of Jesus?



## MISSION FIELD.

## Letter from Trinidad.

For the Review.

TUNAPUNA, TRINIDAD, Nov. 30th, 1894.

Since my return from Great Britain, part of a copy of one of your numbers for 1894, page 340, date lost, has fallen under my notice. That page contains a paragraph headed "Young Missionaries," which is liable to be misunderstood and fitted to do injury to the cause of missions. For that reason and that only, do I notice it. In the first sentence you tell your readers that "Dr. Cust the venerated member of the Committees of the four chief proselytizing societies of Great Britain, has published the results of his long experience and devoted labors in the Protestant cause, experience gained during twenty eight years of continuous devotion to the missionary cause." Your description of Dr. Cust, and of the Societies of which he is "the venerated member," is rather vague and peculiar. But passing over that "twenty eight years of continuous devotion to the missionary cause" is regarded as entitling him to speak with authority. And this is the substance of what he says, as quoted by you, from the London Weekly Times:—"If Dr. Cust is grieved by the false sensationalism of missionary methods at home, he is more deeply pained by the comfortable secularity of many missionaries abroad. It seems to him, and he very plainly states the reasons of his belief, that the missionary vocation has degenerated into an easy means of subsistence to numbers of half educated youths of the lower middle class who want an income upon which to marry young. Early marriage appears indeed from these pages to be one of the common incentives of the missionary life. One of the frequent hindrances to missionary work, and one of the chief causes to the misapplication of missionary funds. 'Some missionary societies and training colleges,' says Dr. Cust, 'have become mere matrimonial agencies. The young public servant in India does not marry directly he lands in the country, and yet lives a holy life, he waits until he has learnt his duty and mastered the language by living among the people. Why should not young missionaries exert the same measure of self-denial?' We have here a certificate of character to our civil servants in India; and a stern condemnation of "many" missionaries. Our comment is:—"This testimony, in regard to the moral life of our public servants in India is valuable as coming from an eye witness who passed a quarter of a century in the closest personal contact with them, and whose own deep religious convictions would have made him intolerant of delinquencies." That is, you accept gladly on behalf of the civil servants, and leave unquestioned the truth of the facts, and the wisdom of the opinion, expressed concerning the missionaries. Both are so extreme that I doubt their correctness. The one is too good, the other too bad, to be true. The charges brought against many missionaries are, their "comfortable secularity;" their "lack of zeal," "the missionary vocation has degenerated into an easy means of subsistence," and their want of "self-denial" or self-control, leading them to become missionaries for the sake of an early marriage. This accusation is one to blast the character of every missionary against whom it is proved. The guilty are spoken of as "many" "numbers," the low-mindedness as "common," transforming training colleges into "mere matrimonial agencies," and contributing, as "a chief cause" to "the misapplication of missionary funds." The country named is India, where we have an important mission. The luke-warm and the ill-informed, not to speak of the Philistine, may take this testimony of a friend, published, without reservation or limitation, in a friendly paper, as an admission most damaging to the cause of missions generally. If taken for true as it stands, it is well fitted to check liberality, in contributing to a cause so mismanaged by committees, and misrepresented by unworthy agents. Let us have the facts sifted, and all evils reformed; but in the meantime let us remember that even a well-meaning man, may be carried away by some personal bias.

I have been twenty-seven years a missionary, and have met many missionaries from many lands, but my experience does not at all agree with that of Dr. Cust. I have, so far, failed to find mission work "an easy means of subsistence." I know a young man who postpones marriage, and declines the easy living of which Dr. Cust speaks, because, knowing the work well, and with the example of many missionaries before him he considers his experience too limited for so weighty a responsibility. Two of the men who came to this field positively refused to marry though the Foreign Mission Committee urged it, as, in their opinion, desirable both for the

work, and the workers. Two of us are separated from our wives now, for our work's sake. Dr. Cust seems to regard a wife as an encumbrance to a young missionary, and a source of expense to mission fields. The missionary should go out alone, "learn his duty and master the language" alone, get acclimated alone, and when all these difficulties are over, then, and not till then, marry. But what is the gain? Will he not learn his duty and master the language more quickly with a wife to learn with him. Some women learn, to speak languages, more readily than their husbands. Will not that be a stimulus? If both are to go through a time of discomfort, while the northern microbes in their blood die, and the southern are introduced, had they not better go through it together, rather than the one after the other? And how is the missionary to get a wife after his years of probation are over? Is he to select one before he goes out, and keep her waiting, because she will hinder his usefulness at first? Is the Mission Committee to select a wife for him, and send her out, as framed houses are sometimes sent out, for the comfort of homeless missionaries? Is he to find a wife in the field—a dark-eyed Hindu, or mayhap the sister of some well-behaved civil servant? It may so chance, but rarely. Or, at the end of eight or ten years, is he to come home to seek a wife? I think I see him, browned with the Indian sun, reserved, almost an old bachelor, writhing under well meant suggestions, about excellent Christian women, who would make admirable missionary's wives. Perhaps after so many years it does not much matter to him who becomes his wife, or if he marry at all. If he could do without a wife so long, when everything was so new and hard, what great matter is it, now the work is part of himself. I can heartily sympathize with the man who, in such circumstances, waits for some sign from heaven, to show him whether he is to marry, and whom.

But if the missionary on furlough considers it his duty to seek a wife, and after two or three months of imperfect and hampered courtship, asks one, and is refused, is he to go on, in cold blood, to ask others? If missionaries are to be monks, say so clearly and distinctly, that we may know our vocation. That theory, if mischievous, is at least consistent. The theory that missionaries should, or at least may marry before they go out, as held by our Foreign Mission Committee, is also consistent and it sets woman at her true worth. But what shall we say of the theory, which appears to be advocated by Dr. Cust, that a wife is not worth her salt—only an expense and hindrance, until a missionary has "learnt his duty and mastered the language." Only a man, and a man who had served on many commissions, would have proposed to economize on such a theory. Our Canadian women in their hearty support of missions would, I am sure, repudiate such mean measures. After all, are not a full-orbed manhood and womanhood, sanctified by grace, chief qualifications for the men and women who are to elevate the home life of the heathen. The young woman, perhaps the choice one of some holy home, wooed and won, is ready to go, but some man, of many committees, forbids it because it will cost money, and she will be worse than useless at first. Is that the way to develop the Christian manhood and womanhood of those, who are to spend their whole lives, as your representatives, in the Foreign field? Is that the policy to draw out the large-hearted interest of the women at home? Though faddists, now and then, bring up such suggestions, we have no such rule in Canada, and it is not true of your missionaries, that numbers of them are selfish worldlings, or of their wives that they cause a waste of mission funds, and hinder the work of their husbands. Were the secrets of our homes and work told, the Church would see a very different picture from that of Dr. Cust; and the women at home would glorify God on behalf of their sisters, who, far from home, proved so devoted and true, in time of trial.

JOHN MORTON.

## Christian Mela, Central India.

The annual Christian Mela for 1894 was held in Rutlam from October 27-30. The best praise I can give it is to say it was better than that of last year at Mhow. It was more than ever a Mela of, for and by the native church. A spirit of enthusiasm and unity prevailed throughout; the meetings were well attended, the papers were carefully prepared and well delivered, and the discussions on them were earnest and practical. The outside Evangelistic exercises also were more enthusiastically entered into this year than ever before.

Rutlam, though the youngest is one of the most interesting and most promising of our stations. In spite of being in some ways rather backward, its external appearance is pleasing, its officials also are friendly, and the importance of its situation is daily increasing, for here railway lines converge from three, which will soon be five, different directions. Its choice for the Mela was happy in its being the most central of our stations. We have no mission buildings in Rutlam and our being unable to rent any that would be suitable, necessitated the meetings being held in a large *shamiana*, or square roofed tent, kindly lent for the occasion by the state officials. Many of the missionaries and Indian Christians

were also housed in tents, which gave to the compound round the mission by-galow quite the appearance of a canvas city. The arrangement, however, had its drawbacks, especially as it rained for three days before the Mela, and the ground became thoroughly wet. The rain however made but little impression on the numbers for we had large representations from all the stations. I made no effort to number the attendance, but taking the estimate of some of the native brethren, there were between 250 and 300 Christians present, besides many Hindoo friends, several of the latter came from as far as Mhow in order to be present at our gathering. Committees had been appointed on food, water, light, tents, accommodation, etc., and the best use was made by the latter of all buildings available.

The meetings began by a prayer meeting in English, led by Dr. Woods; this was followed by an address on "The Baptism of the Holy Ghost," a fit key-note for the convention, and one which was often sounded especially in prayer. Papers on "The errors of Romanism" and "the expediency of a change in the mode of burial" completed the Saturday programme. The latter subject is attracting so small attention in India, many thinking the use of a coffin for poor Christians to be extravagant; our Central India church however is still loyal to the present custom.

The Sabbath was a day of rest and worship. The Communion service in the afternoon conducted by both missionaries and native brethren was very impressive and helpful. In the evening the Rev. Mr. Jamieson from the Rajputana Mission held a service in English. At the same time some of us went into the city to conduct street preaching. We formed into two bands and made a tour of the principal streets, preaching for a short time in each conspicuous place. Monday's programme included "Industrial Work among Christians," "Training New Converts," "House to house visitation by Catechists," "Daily preparation for Bible work" and "The place of the Bible in preaching to non-Christians" besides an address on "Zeal for the extension of Christ's Kingdom." In the evening the tent was given over to the women's meeting, while the men were gathered to storm the city. And it was a storming. With our veteran preachers and singers from each station we formed quite an imposing little army, which in some things might have been taken for the "Salvation Army." In the first place we had a band, composed largely of native instruments, besides a bass drum, cymbals, concertinas, etc., we also had banners inscribed with mottoes in Hindi, mounted on bullock carts, in which also were our Christian boys. Thus equipped we marched through the streets of Rutlam, stopping at each street corner to proclaim the Gospel message that Jesus died to save. The old city was fairly roused; the people came flocking in from every side at the sound of our music, and as they gathered, one speaker after another mounted a bullock cart and announced in brief but stirring sentences the message we had been sent to proclaim. In one place a crowd of about 700 people were counted who stood quiet and attentive while four speakers one after another preached a short discourse. We were careful not to halt nor play the band in front of a temple, nor did anyone's prejudices appear to be injured for seldom have I seen street preaching with less opposition and better attention; no one disturbed us, no one questioned us, far from it one after another as we passed by implored us to stop and hold a meeting before his shop. One man came up to me and said "its grand Sahib, its grand" and many other tokens had we of interest in, and pleasure at our gathering. When darkness fell torches were provided and the good work went on. The Gospel had free course and its heralds were unopposed, it was a triumphal march the whole way and every street corner rang with our cry "Yishu Masih Kijay" (victory to the Lord Jesus.) Not less than five or six thousand of Rutlam's people must have heard the Gospel that evening.

After dinner we held, according to announcement, a magic lantern exhibition. The tent was filled, for a large crowd had assembled on account of the evening's preaching.

Tuesday was, as the programme announced, devoted to Sabbath school work. Dr. Phillips, the Sabbath school Union Secretary, and veteran Sabbath school worker in India, was present and took charge of the meetings. He is an experienced man and his words of advice and cheer were most profitable. The early morning meeting took the nature of a conference, in which was discussed the question of forming an Auxiliary Sabbath School Union for Central India. The matter was decided in the affirmative and the following officers were elected. President, Lieut. Roberts Thompson, R.H.A.; who has come from Mhow to be present at the meetings, Vice-President, Mr. I. W. Johory, M.A., of Indore; Secretary, Rev. Norman H. Russell; and Treasurer, Mr. E. Fitch, of Ujjain; with a large committee. Dr. Phillips' talk to the native church was particularly helpful, calling on them as it did to enter now the wide open door of teaching India's children the Gospel. "The responsibility," he said "is yours, not the missionaries, and you must answer for it." A full question drawer, presided over by Dr. Phillips, was followed by papers on "Teaching the Bible in day schools" and "Sabbath school work in villages and Mohallas." The day was closed by a mass meeting of children, addressed by Dr. Phillips and several of the native brethren, followed by another magic lantern exhibition especially for the children. That evening most of the friends left for their homes and before the morrow closed the canvas city had melted away, and the Mela for 1894 was over. It will not however be soon forgotten nor its influence dissipated. All were stirred, many let us hope moved to deeper effort for the salvation of India. Especially were our new converts helped and strengthened. A strong committee composed largely of native brethren was formed to prepare for next year's Mela which is to be held in Ujjain. Let us pray that it may be even more richly blessed than that of '94 not merely in strengthening

the native Christian church, but also in shaking to its foundations that ancient citadel of Heathenism-Ujjain.—Yours very faithfully,  
NORMAN H. RUSSELL.

### Mission Notes.

The Missionary Society of James Church, New Glasgow, is now in its 61st year, and is probably the oldest in the Dominion. The Juvenile Missionary Society of the same congregation is in its 47th year. Is there any Society of the same kind in the Presbyterian Church in Canada that has reached its 47th year? One of the original officers—Mrs. John McKay—is still living.

Rev. Dr. Grant of the Trinidad Mission, is on his way home for change and rest. He has had much had much care and work for the past year—we may say years; and he needs a furlough. There has been a good deal of sickness in Trinidad. Happily our missionaries have not seriously suffered. We are sure Dr. Grant will be very cordially welcomed home and allowed to rest.

During thanksgiving week the Epworth Leaguers of the United States have been making a grand rally to aid the missionary Society to meet its financial responsibilities which are causing much thought and anxiety at the present time. The Secretaries at the Mission Rooms, New York, have received word that reports already received indicate that the coming Thank-offering for missions will not amount to less than \$50,000.

Sixty-five Protestant missionary societies are at work in India. There are 560,000 native protestants—an increase of 150,000 in a decade. Forty years ago there were only 91,000 native Christians in India. Three-fourths of the population are Hindus, one-fifth Mohammedans; about two and a half per cent. are Buddhists, while Christians have only about eight-tenths of one per cent. of the population. On the other hand, while the Hindus and Mohammedans have increased only ten and seven-tenths per cent., the Christians have increased twenty-two and sixteen hundredths per cent.—a much larger increase than the rate of population.

This is the mission of the Church of Christ, to seek the fountains of desolation and death and cast in the salt of the Gospel of God's grace. Paul went to Corinth and Ephesus, to Athens and Rome, to all centres and springs of influence among men, religious, commercial, literary, military and imperial, into the palace of the Caesars, and cast in the salt of God's word and love. The church goes out to-day on this most blessed errand to heal the bitter waters of sin. In the lands of heathen darkness and misery in our own land, to find the springs of error and wrong, in the home of the people, in each human heart, with each little child, to cast in the salt which Christ provides and make the waters of human thought and sentiment, motive and purpose, sweet and wholesome.

—Central Presbyterian.

Among the Syrians the fetters of custom are almost as strong as those of religion. The rule of the Fez cap proves this. For a prince as for a menial, there is no other head-covering. No law prescribes it, and yet all Syrians wear it, whatever their creed. The long, flowing garments, which have been worn since the time of the prophets of Israel, and which make one of the simplest expressions of dress, have been abandoned by the majority of Christians. A Syrian hesitates before he adopts the European costume, but public opinions forbids him to adopt the European hat. The same remarks apply to the *izzar* or body covering. This white sheet is the symbol of Oriental exclusiveness, and custom in Syria sternly prescribes its use. The *izzar* sometimes reveals some olive tinted faces of much beauty, lit up by a pair of clear brown eyes, to which its whiteness forms a pleasing contrast. Sometimes, also, when the hands are occupied, the *izzar* is drawn into the corner of the mouth and held there by a set of pearly teeth. This is the naivest way of keeping up the ancient eastern feeling that a woman's mouth should not be seen. The *izzar* is a useful covering which excludes the dust and sun, though it fills the streets with a dull, harsh pallor.

In reading reports of the rum traffic in Africa, the cry arises in the soul, "How long, O Lord, how long?" That Christian nations should permit such a diabolical business to be carried on seems incredible. How forcibly, and in a few words, the Bible touches the weakness of human nature when it says, "The love of money is the root of all evil." The love of money often gets the brandy bottle into many parts of Africa before the Bible. The love of money has caused the poor black man, after contact with the Europeans for four centuries, to develop a taste for gin, rum, gunpowder and guns. The love of money has brought about such a state of affairs in the Congo State that the battle will be between Bible and the bottle. The love of money has sent concoctions termed rum, for which no market could be found in England, to be poured down the throats of the helpless blacks. The African cannot withstand brandy, gin and rum. He never can be a moderate drinker; let him once indulge, and an appetite is formed over which he has no control, and when under its influence is a maddened demon. Joseph Thomson, who has led three expeditions into Eastern Central Africa, writes: "I travelled and suffered, inspired by the idea that I was doing good in opening new lands to commerce and civilization; but all satisfaction was blighted as I felt that what little I had done were better undone, and Africa had better remain the dark continent, if such must be the end of it all. Underneath the cry for gin I seemed to hear the reproach, 'You see what Christians have made us. You talk of peace and good-will, yet put devils into us.' As things stand in many places, I translate this cry of opening Africa to civilization as really opening it to European vices, old clothes, gin, rum, powder and guns. Truly, liquor has been well termed 'the devil in solution.'"—*Missionary Outlook*.

## Church News.

### In Canada.

REV. DR. LAING, Dundas, is to be in Cobourg this coming Sabbath.

REV. H. ROSS, of Burnside, Man., preached his farewell sermon on the 9th inst.

THE new church at Springbank (Centre Road), Parkhill, was opened last Sabbath.

THE Sabbath school at Streetsville will hold their 60th anniversary on New Year's night.

THE Ladies aid Society of Guthrie church, Oro, contributed \$170 towards the building fund of the church during the year.

ST. ANDREW'S CHURCH Sabbath school, Markham, held their annual entertainment and Christmas tree in the church last Thursday evening.

REV. WM. MCKINLEY, of Kildonan, is to come eastward before Christmas for a rest, and to consult a specialist about some trouble in his eyes.

REV. J. A. F. Sutherland, of Selkirk, has announced to his congregation his intention of laying his resignation before the Winnipeg Presbytery at its next meeting.

MR. STEWART, formerly of the Elkhorn Indian school, has entered upon his duties as assistant principal of the Regina Industrial school, which has now 126 resident pupils.

REV. SAMUEL POLSON has opened a new Presbyterian church at the corner of Logan and Chambers streets in the western part of Winnipeg. This is the ninth Presbyterian church in this city.

REV. DR. HARPER, of Barrie, preached in Collingwood last Sabbath. In the evening Dr. Harper gave a special sermon to young men and young women. Dr. McRae preached at Stayner.

THE anniversary services at Knox church, St. Mary's, were held recently. The Rev. Prof. Maclaren, of Knox College, officiated at both morning and evening services to large congregations.

THE Christian Endeavor Society, Dundas, has been given up this season, the Young People's Improvement Society being organized in its place. The latter society is doing excellent work, is well attended always, and so is flourishing.

REV. STUART ACHESON, B.A., Warton, preached at the opening of the new Presbyterian church, Shallow Lake, presbytery of Owen Sound, on Sabbath, Dec. 16th. There were large congregations at both services. The debt of the new church is about provided for.

REV. D. McLEOD was inducted into the pastoral charge of Victoria and Dundas, Man., on the 11th inst. Revs. James Lawrence, Alex. Hamilton and C. W. Gordon, took part in the induction services and in the social meeting of the congregation which followed it.

THE new Presbyterian church at South Edmonton, N.W.T., was opened on the 3rd inst. There were three services, with a large attendance on each occasion. The opening sermon was preached by Rev. J. C. Herdman, B.D., of Calgary, from the text "Set up a standard toward Zion."

THE following gentlemen have been elected as elders in Guthrie church, Oro, viz.: James Coates, Wm. M. Larty, Samuel Pearsall, Angus McCuaig and Robert Strachan. The ordination and induction took place on the 23rd inst. One of the elders in this congregation, Mr. Peter McArthur, is 94 years old and is usually present at the service every Sabbath.

ON the evening of the 13th inst., Rev. Mr. McMillan, of Mimico, gave his lecture, "The Scottish Covenanters," in Knox church, Dundas, under the joint auspices of the Young People's Societies of the Presbyterian and Methodist churches. The charming personality of the lecturer, and the bright, attractive way in which he presented the subject, completely captured the audience, and made the lecture a source not only

of intellectual profit, but of personal pleasure to all.

THE young people of Lansdowne, held their annual Christmas entertainment in the town hall on the evening of Friday, Dec. 21st. The programme consisted of music by the choir, vocal and instrumental music, flag drill by 16 young girls, scenic dialogue, recitations, songs, dialogues, etc.

A MEMORIAL service in connection with the death of Professor Thomson, of Knox College, was held on the evening of Sabbath, Dec. 16th, in the West Mission church, Winnipeg, which Mr. Thomson attended and in which he preached more than once last summer. The service was conducted by Dr. King, who preached from John xiv. 2. At the close of the sermon, Dr. King bore strong testimony to the great abilities and especially to the Christian worth of the deceased professor of Knox College, and to the loss which the church has sustained in his death. The interest of the audience, which was unusually large, and many of whom had learned to greatly esteem and love Mr. Thomson, was deep and marked.

REV. CHAS. REID, missionary at Okanagan has been placed in charge of the government authorities, having become deranged in his mind. Mr. Reid is a young man who has only been a few weeks in his new charge, having come here from Manitoba. He is a native of Scotland and gave evidence of more than average talents as a preacher, and was considered one of the best of his time. During his pastorate at Okanagan mission he had succeeded in creating a favorable impression, and the deepest regret is expressed at the terrible calamity which has overtaken him. He appears to be suffering from some mental affliction which may prove to be of only a temporary nature. The cause of the trouble is not known, but it may possibly have arisen from over-study.

A VERY pleasant and profitable evening was spent in the Presbyterian church, Carman, Manitoba, on the evening of Wednesday, the 12th inst., the occasion being the thank-offering meeting of the W.F.M.S. The pastor, Rev. H. C. Sutherland, B.A., occupied the chair and introduced Mrs. Colin H. Campbell, of Winnipeg, who addressed the large audience on the growth and work of the Canadian W.F.M.S. The collection and thank-offering amounted to \$21.33, attesting the interest of the congregation in the work of this society, and their appreciation of Mrs. Campbell's helpful and inspiring words. A social hour was spent at the close, refreshments being served by the members of the society.

A GRAND success, both financially and otherwise, was the ninth anniversary of Chalmers' Presbyterian church, Uxbridge. Rev. Alex. Gilray, of College street, Toronto, preached special sermons morning and evening on Sabbath. At both services the church was crowded to the doors with an attentive audience. The collections were very large, amounting to \$430. On Monday evening a large crowd turned out to hear Mr. Gilray deliver his lecture on "William Tell His Land of Mountain and Lake." Mr. Gilray is a clear, distinct and interesting speaker, and his powers of description are extremely good. He first described his journey to Switzerland, giving amusing instances of sea-sickness, and brief descriptions of places of interest passed through. He then gave a very realistic account of the beautiful scenery to be found in Switzerland, and described the customs and modes of living of its people, dwelling considerably on their bravery and love of country, for which they are noted. He described his visit to Tell's chapel, and told the well known story of William Tell shooting the apple from his son's head. T. W. Chapple, Esq., M.P.P., performed the duties of chairman, and during an interval in the lecture Mrs. J. A. McGillivray sang a very appropriate solo, entitled "My Ain Country." The proceedings were brought to a close by the singing of the hundredth psalm and the pronouncing of the benediction by Rev. Mr. Manning. The proceeds of the lecture amounted to \$42, thus bringing the total receipts of the anniversary up to \$472.

AT a concert and social, held in Woodville Presbyterian church (Manitoba), the building was packed to the door. After a sumptuous repast supplied by the ladies of the congregation the meeting was called to order by Rev. W. G. W. Fortune, pastor of the congregation. As treasurer of the Building Committee, he reported that all liabilities had been met but \$150, due the church and manse fund, and the debt incurred in doubling the size of the stable. To meet the latter, the social was held. He reported \$150 had been paid the church and manse fund already this fall, and hoped another \$50 would be raised before the end of the year. An excellent programme was then rendered, consisting of speeches, solos, duets, quartets and choruses. At the close of the meeting the pleasing announcement was made that the receipts for the evening amounted to thirty-seven dollars and fifteen cents.

THE opening services of the new church at Oxbow, Assa, were conducted on the 9th inst., the Superintendent of Missions preaching in the forenoon, afternoon and evening. He was assisted by the pastor of the church, Rev. T. R. Scott, B.A. The day was fine, and people drove long distances to witness the opening of the first church built in the town or district. The church can seat 200 comfortably, and was filled at the first service and packed at the other two. The building is a neat frame structure, on a stone foundation, well lighted and well ventilated. It is heated by stoves, but provision has been made to put in a furnace as soon as the finances permit. The cost was about \$1,500; and although the district suffered last year through failure of crop, the cost, with the exception of a loan of \$500 from the Church and Manse Board, will be met this autumn. From the collections on Sabbath and a social gathering on Monday over \$150 was realized. Addresses were given on Monday evening by the Revs. James Patterson of Carlyle; A. H. Cameron, of Esteron; Mr. Croux, Methodist minister; Dr. Robertson and T. R. Scott, and by Messrs. Thomson and Mackenzie of Oxbow. Mr. Scott has a strong and attached congregation in the town and district, and he has rendered great service to the cause of religion and morals in the whole vicinity. For the future he is to give supply fortnightly at Dalesboro, twenty miles north; weekly at Alameda, nine miles to the northwest; and every Sabbath evening and every alternate Sabbath forenoon, at Oxbow.

THE recent opening of the new Taylor church, Montreal, was attended with great success. As an example of the interest taken in the event generally the morning service was attended by the Governor General and the Countess of Aberdeen. The preachers were: forenoon, Rev. Dr. Barclay; afternoon, Rev. Jas. Fleck, B.A.; evening, Rev. A. J. Mowatt. In the course of his sermon Rev. Dr. Barclay said that there were few men with faith so strong and hope so sure that they can look out upon the world and say God does all things well. When everything is bright and life is prosperous we are apt to believe that God acts in this manner, and we acknowledge His hand guiding and moving our being. But when reverses come and we are visited with sickness, poverty and all its kindred ills, then these dispensations of God's providence are too deep for human thought to fathom and too dark for mortal sight to comprehend. What does God mean in visiting His people with affliction? Is it not to bring them nearer to Him; to make them feel His universal Fatherhood? And where can we better find the peace of God than in His sanctuary? In times of trouble imitate the divine pattern, and, sending the multitudes away, retire to the house of God for hallowed communion. God, in His infinite wisdom, hath appointed a day for worship, and peculiar places in which His children may draw near unto Him. The best hours of the great men of Biblical history have been spent alone with their God. If your occupation is such that you feel it hard amid such to ask God's blessing upon your work, retire to the sanctuary and pour out your heart in loving

petition to the Governor of all things. This was the aim and object of the Church; the reason why men banded together as Christians and erected this edifice. Let them see to it that the Christian life, commenced and strengthened by the ordinances of this beautiful place of worship, be reflected upon their daily duties and avocations and that men looking upon them might imitate their example, and begin the better life. Rev. Principal MacVicar and Rev. Dr. A. B. Mackay preached in the church last Sabbath. The pastor of the church is Rev. Thomas Bennett, and his tenth anniversary as such was celebrated along with the dedicatory services.

On Sabbath, the 2nd inst., the new church for our Sioux mission at Portage la Prairie, Manitoba, was formally opened. There was a numerous congregation present. The Indians showed their interest by a large attendance, and many from the congregation of Knox church, Portage la Prairie, encouraged the mission by their presence. The Synod's Foreign Mission Committee was represented on the occasion by the Rev. Professor Hart, who addressed the Indians and assured them of the deep interest with which the Church is watching their progress. The congregation was also addressed by the Rev. Mr. Wright who along with his congregation has always taken a very active part in the conduct of the mission. Interesting addresses were also delivered by the Hon. R. Watson, Mr. Marlatt, and Mr. A. D. Mackay. One of the Indians, "David," was interpreter, and two others led in prayer. The singing was in Sioux, and was led by Miss Fraser and Miss Laidlaw, and a number of their pupils from the mission school. The Indians seemed quite familiar with the hymns, and joined heartily in the singing. A good collection was received in aid of the building fund. The new church is a neat, comfortable building, twenty feet by thirty in size, and it has cost about \$700. This expense is met in part by the Indians themselves and friends in Portage la Prairie. The remainder will be met by the W. F. M. S. The site was given by the Indians, and is part of a plot of ground of 30 acres, between two and three miles from the town. This land the Indians have bought at a cost of \$400 saved out of their own earnings. They are forming a village, and already a street has been laid out, and a number of houses erected. The progress made by this band is very encouraging. A few years ago they were all heathen, and in a very degraded state. The contrast presented by their present condition is very great. Miss Fraser and Miss Laidlaw are as earnest and faithful in their work among the topees as they are in the mission school, and to them, and Rev. Mr. Wright, Mr. A. D. Mackay, Mr. E. Brown and other friends, through God's blessing on their labours, this great and blessed change is due.

#### Presbytery of Sarnia.

THE Presbytery of Sarnia held its usual quarterly meeting in St. Andrew's church, Sarnia, on Tuesday, 11th inst., Rev. Mr. Elliott in the chair. Rev. J. W. Clark, of London, and Rev. J. Fraser Campbell, from India being present, were asked to sit with the Court. Rev. Mr. McKee gave a statement regarding condition of Plum Creek and Guthrie church, also Courtwright and Sombra, with a view of having regular supply during the winter, referred to Rev. Mr. McKee and Rev. Mr. Currie. Rev. Mr. Clark appeared to advocate the claims of the Augmentation Fund. On motion of Rev. Dr. Thompson, it was agreed: That the Presbytery, having heard with great pleasure the Rev. J. W. Clark's address on behalf of the Augmentation Fund, hereby express their sense of the importance of the matter brought before the brethren; record their thanks to Mr. Clark for his able presentation of the claim, and pledge themselves to do what they can to realize the expectations of the committee in regard to the sum for their part; and further appoint Rev. Mr. McPherson, Rev. Mr. Cuthbertson and Mr. Towers a committee to indicate to the congregations within the bounds what sum may be reasonably expected of them.

Rev. J. Fraser Campbell, of India, gave an address on the mission there. On motion of Mr. McPherson, it was agreed to thank Mr. Campbell for appearing before the Court, and for his clear and interesting statement of facts; assuring him of the Presbytery's deep interest in his work, and pledge him continued if not increased support in the future. Rev. Mr. Lochhead tendered the resignation of his charge of Mandaamin and Vyner, assigning therefore his failing health. The Presbytery expressed regret at this action, ordered the resignation to lie on the table, and appointed a meeting to be held at Mandaamin on the 27th inst., at 2 p.m., to issue the same and take steps to cite parties to appear for their interests. The clerk was instructed to furnish Mr. Cowan, student, with a certificate to the senate of Knox College. Rev. Mr. Urquhart, Rev. Messrs. Nichol and Livingston, and Mr. Thos. Houston were appointed a committee to arrange voluntary supply for the congregation of Corunna and Mooretown. The next ordinary meeting was appointed to be held in St. Andrew's church, Sarnia, on the third Monday in March, at 7.30 p.m., and the first business on the morning of Tuesday following:—Remits to be considered. Congregations were directed to make their own arrangements for missionary meetings during the winter and report in March. Rev. Messrs. Nichol and Daly and Mr. Elliott, elder, were appointed to visit Marthaville and report in March. The following deputations were appointed to visit augmented congregations and report, viz.: Albert street, Sarnia—Rev. Mr. Cuthbertson; Point Edward—Rev. Dr. Thompson; Corunna and Mooretown—The visiting ministers; Mandaamin—The presbytery on 27th of December; Arkona and Adelaide—Mr. Joseph Elliott; Napier—Mr. Bradley. The meeting closed with the benediction.—GEO. CUTHBERTSON, Clerk.

#### Presbytery of Saugeen.

THE Presbytery of Saugeen met in Palmerston on the 11th of December. The following ministers being present were asked to sit with the Presbytery: Dr. Middlemiss, of Guelph; Mr. Gosforth, of Honan; Mr. Macdonnell, of Toronto; and Messrs. McLeod and Crozier, of Orangeville Presbytery, also Mr. Hamilton, of Bathgate, Dakota, and Mr. Nugent, of Palmerston. Mr. Ramsay, on behalf of the deputation appointed to visit Cedarville and Esplin and the three neighboring congregations ament re-arrangement, gave in a full report with a recommendation and reasons for recommendation. The report was received. Messrs. McLeod and Crozier, who were appointed by the Orangeville Presbytery to attend and confer with the Presbytery in the interests of congregations within their bounds, were heard. After lengthened deliberation it was unanimously agreed to and concurred in by the members of the Orangeville Presbytery present: (1) That the Presbytery allow Cedarville and Esplin to remain as they are in the meantime, encouraging them however to become self-sustaining as soon as possible. (2) That Orangeville Presbytery be asked to approach the Synod along with this Presbytery with a view to the transference of St. Andrew's, Proton, to this Presbytery, in order that it may, for the present at least, be supplied with Cedarville and Esplin, all three stations to stand on an equal footing. Honor certificates for repeating the Shorter Catechism were granted Margaret Ann Ray, and Emily P. Morrison from Cedarville congregation; Maggie Mundell and Mary E. McLeod, Belmore; Minnie Filshie, Mc. McLarty, Flossie Tuck and Wellington Williamson, Mount Forest; Maggie Ferguson, Charles Drimmie, Wm. Drimmie and Annie Reid, Dromore; Minnie Stewart, of Gorrie, and Sarah Finley of McIntosh. The Rev. Mr. Macdonnell addressed the Presbytery on behalf of the Augmentation Fund. The Presbytery tendered him a hearty vote of thanks and also resolved to do what it could to raise the amount assigned it. On behalf of the petitioners in the townships of Arthur and Minto, Messrs. McDermid and Ross intimated that \$715 had been subscribed for the building a church and \$113 for support of ordinances, but all had not yet subscribed. An extension of time was granted to complete the canvass and select a site on which to

build. The auditors reported that they had examined the books of the treasurer, compared vouchers and found them correct. A circular was read ament prison reform. Each one was left to do what he thought best in the matter. The supply of Cedarville and Esplin was left to the moderator of session. A circular on Sabbath Observance was read. The members were asked to send answers to the questions on the subject to the convenor of the committee. The following committees on remits were appointed. (1) In re Year's Probation, Messrs. Cameron, McKellar and Fraser. (2) On Hymanal, Messrs. Miller and McVicar. (3) Appointing Jewish Standing Committee, Messrs. Dobson and McLaughlan. (4) Ageel and Infirmary M. F., Messrs. Cameron and Kean. (5) Amalgamation of certain Committees, Messrs. Aull and Edmison. The Rev. Professor Gordon was nominated as moderator of next General Assembly. The session records of Gorrie were examined and attested as being correctly kept. The following motion by Mr. Ramsay, duly seconded by Mr. Young, and unanimously agreed to, was passed: The Presbytery of Saugeen wishes to put on record its deep sense of the great loss sustained by our whole Church in the early death of Professor Thomson, of Knox College, and to convey its cordial sympathy with his widowed mother and other relatives in their sad affliction. There was presented and read a report of the Pres. W. F. M. S. which also met in Palmerston the same day, when it was moved, duly seconded and carried that the Presbytery having again heard with great pleasure the report of the Presbyterial W. F. M. S. which shows that there are 16 auxiliaries and 6 mission bands with a membership of about 550 within our bounds, that they have contributed this year to Foreign Missions the sum of \$768.17, which is an increase of \$157.64, hereby records its sense of the great importance of the work in which the ladies are engaged, tenders its congratulations upon the success with which God has been pleased to crown their efforts and earnestly prays that their prosperity may continue until among our sisters in heathen lands there may be none who have not heard the Gospel of Christ so richly laden with blessings for them. It was moved by Mr. Cameron, seconded by Mr. Morrison and agreed to that we desire to express the sense of honor conferred on the Presbytery by selecting the Rev. D. M. Ramsay, M. A., B. D., one of our members, so well qualified, to lecture to the students of Knox College, owing to the untimely death of Prof. R. Y. Thomson. Messrs. Aull and Munro were appointed to visit Cotswold and Drayton ament the H. M. grant. The Presbytery adjourned to meet in Guthrie church, Harrison, on 12th March next, at 10 a.m.—S. YOUNG, clerk.

#### Presbyterian College, Montreal.

Montreal, 20th Dec., 1894.

REV. AND DEAR SIR,—As the season is now approaching when the congregations of the Church allocate their missionary and benevolent contributions, we remind you of the claims of the Presbyterian College, Montreal, with a view to securing from your people a liberal contribution, consistent with the claims of other schemes of the Church. Over and above the interest on the Endowment fund and the guaranteed salary of one of the professors, the sum of \$7,500 is this year required for the maintenance of the College. The income last year was about \$1,200 less than the expenditure. This amount was made good by a few friends in Montreal. This, however, cannot be repeated, and it is earnestly hoped that there will be such an increase in the contributions from congregations as to meet in full the requirements of the present year. Last year only 151 congregations sent anything. Were all to contribute even a little, there would be no difficulty in securing the necessary amount. Will you kindly lay this matter before your session and endeavour to secure their co-operation, as well as that of your people. It is encouraging to report a larger attendance of students than in any former year. Yours faithfully, D. MORNICK, Chairman of the Board of Management.

The Treasurer's address is Rev. Robt. H. Warden, D.D., Box 1839, Post office, Montreal.

## Correspondence.

## Was Moody Right?

Editor THE PRESBYTERIAN REVIEW.

I ASKED that question in view of three answers by Mr. Moody to the question, "What must I do to be saved?" Mr. Moody's three answers were: The way to be saved is to obey God; The way to be saved is to put away all sin; The way to be saved is to "seek first the kingdom God and his righteousness." These were the answers given without modification or explanation on three separate occasions, the two last at inquiry meetings where there were, it was reported, some four or five hundred people of all conditions; and the first at a very crowded afternoon meeting, with presumably the same variety of conditions.

To my question "Was Moody Right?" reference has been made from two quarters. In both the position was "He was right, upon condition." In the first reference the condition was that the Christian workers should explain exactly what Moody meant, setting before the inquirers the true statement of the way of salvation, which Mr. Moody failed to give. In the second reference the statement was that Mr. Moody was right in telling inquirers that the way to be saved is to obey God; if he told them that to obey they must receive power from God.

Now, shall I be forgiven for asking, was Mr. Moody right, under every circumstances, in so representing the way of salvation? Perhaps we shall be in a better position for answering that question if we first consider what the way of salvation is. As I understand it, what saves is the death of Christ in atonement for sin. And, as I understand it, the time when a sinner is saved is when, as a sinner under condemnation, he puts his trust in the atoning efficacy of the death of Christ as releasing him from condemnation. Now, if that statement is true, it would seem that the only legitimate way of dealing with an inquirer, is to inform him about the atoning death of Christ, and ask him to make it the ground of his trust for acceptance with God—that is, to exhort him to accept those and then of salvation secured for him through the atoning death of Christ. And that this is the only legitimate method of dealing with an inquirer seems to be determined by the supremely solemn utterance, "Without shedding of blood there is no remission;" whilst, on the other hand, we have the oft-repeated utterances such as these, "We have redemption through the blood, even the forgiveness of sin."

Now, if this be a correct stating of the way of salvation, how does it look to tell inquirers as to how to be saved, to obey God—to put away sin—to seek first the kingdom of God and his righteousness. In the first place, is it fair to the Christian workers? Does it not unnecessarily hamper them in their dealing with inquirers, having first to explain how Mr. Moody's statement is to be understood, and then to explain the three ways of being saved? How differently they would be placed had Mr. Moody so expressed himself that they could have at once fallen back on his statement and appealed to Scripture in support of it. And in the second place, what if the Christian workers were of the opinion that Mr. Moody's statement was the true statement. That there are many in all churches who would so accept of it goes without saying. We know for a fact of those who would accept of it as a proper statement of how to be saved. They have some place for the Saviour, and they speak largely of Him, but somehow their way of being saved is just that of leaving off sin, seeking first the kingdom, and obeying God. And to meet this evil it does not do to say that somehow, and at some time, Mr. Moody so explained himself that those who heard him should have understood that when he asked them to obey God and put away sin, and seek first the kingdom, he meant to tell them to put their sole trust in the atoning sacrifice of Christ. That that sufficiently meets the evil, none who has had any dealing with their fellow creatures in matters of religion, knows anything of the marvellous perplexity in which the religious question is involved, will say; and still less will they

say it when it is remembered that there were others than Christian workers concerned—that there were many who had to get, if not their first lessons in religion, at least their first lessons repeated, and who, in the most authoritative and urgent way needed to have pressed upon their acceptance the glad tidings which are for all peoples, that "The blood of Jesus Christ, his Son, cleanseth us from all sin."

I have simply, Mr. Editor, dealt with the first reference to my question. I was anxious to deal also with the second, being desirous of saying something upon the second reference as to the question of obedience. But this will take up, I imagine, fully as much space as you can afford, and I shall, with your leave, say upon another occasion what I think should be said on that matter.

PHILALETHES.

## Hymnal Tunes.

Editor PRESBYTERIAN REVIEW.

SIR,—Being deeply interested in the service of our church, and much pleased to have all I can from THE REVIEW in regard to the coming hymnal, I hope this thing will be done without haste, and, I was going to say, without waste. If we take time to get everybody pleased, and everybody satisfied, why we would never have a hymn-book. But I think I saw a suggestion, from some direction, to defer anything definitely with the new hymn-book until all the Presbyterian bodies throughout the world were well in line, even if we should have to wait a year or two. To me it seemed a grand thought in every way to further our unity for the time to come, and for this we should pray more and aim at more and more throughout all our churches.

I fully endorse all the points set forth in your "leader" by "Presbyterian," on the 13th inst.

He had, no doubt, many examples in his mind in regard to the unsuitableness of certain tunes to certain hymns. I shall only give one example from our present hymn-book. Take No. 51, and let any one sing it to "Duke Street" tune instead of "Soldau," the tune it is very incorrectly set to in the hymn-book, although old "Soldau" is a very suitable tune when you want to tell out the sad and pathetic strains.

The subject is great and grand. Let the best that is in Presbyterianism, in Christianity, in the world and in humanity, be brought to bear upon it, for the uplifting of mankind, and the glory of our Lord the world over.

A PRESBYTERIAN ELDER.

## Literary Notes.

MY STRANGE RESCUE. By J. Madonald Oxley. Cloth gilt, \$1.25. Edinburgh: Nelson & Son. Toronto: The Copp, Clark Co., (Ltd.)

This collection of short stories dealing with sport and adventure in Canada is quite the best that Mr. Oxley has written, and is bound to extend his already far-reaching fame as a writer of stirring tales. Many of these tales have appeared in Harper's Young People and the Youth's Companion and are now with several additions collected into book form. Mr. Oxley is, we believe, the first Canadian who has attempted writing stories for boys, and his remarkable success has made him an important, distinguished figure among contemporary writers. The juvenile portion of the population of America has in him a warm friend, and one who is destined to succeed such favorites as Captain Marryatt, Kingstone, Jules Verne, King, and others equally famous.

EYES LIKE THE SEA. By "us Jokai." Translated from the Hungarian by R. Nisbet Bain. London: Geo. Bell & Co. Toronto: The Copp, Clark Co. Indian music.

THE novel is decidedly Hungarian, and being the first of the translations from that language and from the works of the greatest of Hungarian writers, it is of more than usual interest. The story, which is admirably translated by Mr. Bain presents his readers really with an autobiographical sketch. The uprising of 1848 is related and

described, and many of the characters who participated in it are introduced. Bold and stirring are the pictures that are drawn. War and all its terrors are indeed sublimely depicted.

IN THE HEART OF THE ROCKIES: A story of Adventure in Colorado. By G. A. Henty. With eight full page illustrations. London: Blackie & Son. Toronto: The Copp Clark Co., Ltd. Crown 8vo, \$1.50.

Those who have met with "Leo in Virginia," or "By Right of Conquest," will remember with pleasure the announcement of Henty's new book. The scene is laid in Colorado, and on through the Colorado river and canons, a district so adjacent and similar to our Canadian Rockies, that to the Canadian youth it will be one of the most interesting and attractive stories lately written. It is a tale of adventure, thrilling enough for the most daring readers.

BONS THE BEAUNTER. By Fred Wishaw. Cloth, illustrated, 1.25. Edinburgh: Nelson & Son. Toronto: The Copp, Clark Co., (Ltd.)

A TALE of the time of Peter the Great. The careful and curious picture of Russian society in the days of the great Czar gives the book more than a passing interest. In this age when there are so many doubtful stories for boys, such a work as this last of Wishaw should meet with a large sale.

KEEPING CHRISTMAS. By Dr. Goldwin Smith. Toronto: Hart & Riddell. Illuminated white and colored binding, 50c.

This little book is a new departure in the holiday booklet lines. It is, as indicated by the title, a Christmas card, being in brief a history of Christmas in Merry England from the old, tipsy merriment and mummeries to the orderly modern spirit of feast, goodwill and affection. The frontispiece is by E. Wyley Grier.

SIR FRANCIS BACON'S CIPHER WRITINGS.

THE Howard Publishing Company of Detroit announces Book IV of Sir Francis Bacon's Cipher Writings. As is now well-known, the Baconian publications issued by this house profess to be derived from the plays of Shakespeare to which a key is applied and made to yield a story of the times in the words of Bacon. To those who have read the three volumes preceding this one, the fourth will prove at least an interesting curiosity.

AMONG the Christmas literature so abundant these days the selection contained in the beautifully illustrated catalogue issued by the Fleming H. Revell Co. stands high. Every line of stock is represented, books for boys being particularly strong, such authors as Robert Leighton, G. A. Henty, J. G. Paton, J. Thain Davidson, contributing to the supply on hand.

## Acrostic—To a Brother Bard.

BY JOHN INRIE, TORONTO, CAN.

THY "MESINGS IN MAORILAND," dear friend,  
Have filled me with delight; thy songs of love,  
On angel-wings, a message thou dost send—  
My heart responds to, and our God above  
Approves of all that binds man soul-to-soul;  
Seas may divide—Love reigns from pole to pole!

Be thine to sing for many years such strains—  
Rare songs of Love, and Hope, and Truth divine—  
A patriot lives but where true Freedom reigns;  
Contentment dwells where Love and Truth entwine;  
Kings well might envy such a land as thine—  
Each man a bulwark strong, to work and wait  
NEW ZEALAND'S future as a nation great!



Under the Mistletoe.

## Death of Rev. G. E. Freeman.

REV. G. E. FREEMAN, M.A., formerly pastor of Deer Park church, died at his residence, Deer Park, at the early age of 37, leaving a widow and one child. Rev. Mr. Freeman had been ill for several years, but his congregation were so attached to him that he was still allowed to remain their pastor, although he spent the three past winters in Florida. He was obliged to resign at last, however, much to the regret of everyone. The funeral took place from Deer Park church to Mount Pleasant cemetery.

## Week of Prayer.

TOPICS SUGGESTED FOR THE WEEK OF UNIVERSAL PRAYER, JANUARY 6-13, 1885.

SABBATH, Jan 6. *Sermons*.—"They that wait upon the Lord shall renew their strength."—Isa. xl. 31.

MONDAY, Jan. 7. *Thanksgiving and Humiliation.—Praise and Thanksgiving*: For the goodness and mercy which have followed us through the past year, for many answers to prayer, and for the continued spread of the Gospel.—Ps. cxxvi, 2-3; Josh. xxiii. 14. 1 Sam. vii. 12. *Humiliation and Confession* of grievous sins, of lukewarmness, of unprofitableness in the service of Christ, and of conformity to the world.—Ezekiel xxxvi. 31; Daniel ix. 3-19. *Prayer* for a deeper realization of the power of the Holy Spirit in the Church by Christ dwelling and abiding in us; for greater faithfulness and for consecration to a holier life.—Luke xi. 13; 1 Thes. v. 15-21.

TUESDAY, JAN. 8. *The Church Universal*.—Prayer for the whole Church of Christ; for the manifestation of the Spirit, in order to separation from the world, and sanctification unto the Lord; for greater unity among the followers of Christ; that the growth of Romanism and superstition, of Rationalism and infidelity, may be arrested, and that the hope of the Lord's second coming may stimulate believers both to wait and work for Him.—Eph. iv. 1-16; 1 Cor. ii. 4; Phil. i. 27; 2 Thes. ii. 8; Mat. xxiv. 1-14.

WEDNESDAY, JAN. 9. *Nations and their Rulers*.—Prayer for national righteousness and peace, that the tendency to lawlessness, national discontent and strife may cease; for the putting away of legislative sanction to vice and all immoral traffic; for rulers, legislators, judges, and all in authority; that religious liberty may universally prevail, and that all persecution may be stayed.—Deut. iv. 5-8; 1 Tim. ii. 1-2; Prov. xiv. 34; Ezra vi. 22; Ezra vii. 27-28.

THURSDAY, JAN. 10. *Foreign Missions*.—Praise to God: For increasing interest in the spread of the Gospel, for offers of personal service, for open doors throughout the world, and for the manifested power of the Holy Ghost in various missions.—Acts iv. 29-33; Acts xi. 20-23; Rev. iii. 7-8. *Prayer* that all missionaries and Christian workers may be endowed with power from on high, that the privilege and duty of evangelizing the world may be fully understood, and that many more laborers may be sent forth into the harvest.—Luke xxiv. 45-49, Matt. ix. 35-38.

FRIDAY, JAN. 11. *Home Missions and the Jews*.—Praise. For enlarged interest shown in Home Mission work, and in Missions to the Jews, and for special blessing attending them.—Ps. lxxvii.; Isa. liii. 7-8. *Prayer*: For all Christian ministers and evangelists; for all efforts to reach special classes of the people and all who live without God; and for the better observance of the Lord's day.—Col. iv. 2-4; Isa. lviii. 13-14. *Prayer* for the Jewish Race: That special blessing may rest upon all those who are seeking to make Christ known among God's ancient people Israel, and that His purposes concerning them may be speedily accomplished.—Ps. li. 18; Ps. cii. 13-21; Is. xl. 1-5; Zech. viii. 7-8.

SATURDAY, JAN. 12. *Families and Schools*.—Prayer that husbands and wives, parents and children, masters and servants, may, in their mutual relations, follow the Divine teaching; that parents may have grace to train their children in the knowledge of God;

for more abundant spiritual fruit from Christian associations of young men and young women; for Sabbath and day schools, colleges and universities.—Eph. v. 22 to vi. 9; Col. iii. 18 to iv. 1; Prov. iv. 1; 2 Tim. iii. 10-17.

SABBATH, JAN. 13. *Sermons*.—"Always abounding in the work of the Lord."—1 Cor. xv. 58.

## Lesson Helps for 1895.

We have received from the Rev. T. Fotheringham, convener of the Assembly's S. S. Committee, copies of the lesson helps published by our own church in Canada. These consist of the Home Study Leaflet, Home Study Quarterly and Teacher's Monthly. The first two are the same, the second being merely the first bound in pamphlet form for the whole quarter. We can recommend it from experience as the best help we have ever used in an intermediate class. The absence of the text of the lesson from the leaflet necessitates the use of the Bible, and the questions requiring answer are a splendid means of getting the scholar to study the lesson at home. A year's trial of this leaflet in a class of boys ranging from twelve to seventeen years of age, has determined us in the belief that nothing better is published. The Teacher's Monthly, from which we have received a specimen lesson, will be found of great service. The notes and explanations are exceedingly comprehensive and pithy. For teachers who have little time and perhaps less money to spend on lesson commentaries, this is just the thing; and even if you have all the others you would be incomplete without this. We urge our Sabbath schools to support their own Church in its endeavor to establish a literature which for helpfulness and true value is equal to anything on the continent. Order copies from the Rev. T. F. Fotheringham, M.A., St. John, N.B.

## Presbytery of Victoria.

THE usual December meeting of the Presbytery was held in the First church, Victoria, on the 4th inst., there being a fair attendance of ministers and elders. All congregations and mission fields are provided with regular supply for the winter. Mr. R. G. Marison, missionary in charge, reported the opening, with a comparatively small debt, of a neat and comfortable church at Cedar Hill, since the last meeting. Considerable time was devoted to the consideration of securing the largest contributions possible towards the Schemes of the Church for the year now ending. Communications were read and earnestly considered from Drs. King and Cochrane relative to Manitoba College Theological Department and Home Mission Funds requirements. Estimates were referred to the committee on Statistics and Finance for allocation to congregations and mission stations, to be furnished before annual meetings take place. Mr. T. H. Rogers, moderator of session, reported a call in favor of Rev. P. McF. McLeod from Central church, Victoria, with a guarantee of stipend at the rate of \$1000 per annum. The call was sustained and accepted by Mr. McLeod and arrangements made for the induction on the 19th inst. Rev. Dr. James Robertson, superintendent of missions, was unanimously nominated for the moderatorship of the next General Assembly. Remits from the General Assembly were carefully considered and the following findings adopted: The remit in re years probation was disapproved so far as graduating students are concerned, but approved so far as ministers received from other churches are concerned. The Remit on the Hymnal was referred to a committee to report at next meeting. Remit on Jewish Standing Committee was approved. Remit on Aged and Infirm Ministers' Fund was approved. Remit on the amalgamation of certain committees was approved so far as the committees on the State of Religion and Sabbath Observance are concerned, but disapproved so far as the other two—Temperance and Systematic Beneficence—are concerned. The next ordinary meeting was appointed to be held in St. Andrew's church, Nanaimo, on the first Tuesday in March—D. MacRAE, Clerk.

## A Tonic

For Brain-Workers, the Weak and Debilitated.

## Horsford's Acid Phosphate

is without exception, the Best Remedy for relieving Mental and Nervous Exhaustion; and where the system has become debilitated by disease, it acts as a general tonic and vitalizer, affording sustenance to both brain and body.

Dr. E. Cornell Esten, Philadelphia, Pa., says: "I have met with the greatest and most satisfactory results in dyspepsia and general derangement of the cerebral and nervous systems, causing debility and exhaustion."

Descriptive pamphlet free.

Horsford Chemical Works, Providence, R.I.  
Beware of substitutes and imitations.

In the High Court of Justice,  
CHANCERY DIVISION.

IN THE MATTER OF THE PRESBYTERIAN NEWS COMPANY, TORONTO, and IN THE MATTER OF "THE WINDING UP ACT" Revised Statutes of Canada, Cap. 29, and amendments thereto.

TAKE NOTICE that the undersigned Master-in-Ordinary has appointed the seventh day of January, 1895, at the hour of Two o'clock, in the afternoon, at his Chambers in Osgoode Hall, in the City of Toronto, to pass the liquidator's accounts, declare the final dividend, settle the liquidator's remuneration, direct taxation of costs and settle report herein.

Dated this 19th day of December, A.D., 1894

(Signed) THOMAS HODGINS,  
MASTER-IN-ORDINARY.

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