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New Year Greeting.

A Happy New Year! The wish is sincere and the realization possible. How possible? Are not most of such wishes mere formalities seldom realized by those who receive and reciprocate them? Not necessarily. There is a way to be happy in this world. Seek contentment, says one; train your mind to view things calmly, says another; cultivate good nature and the genial bright side of life, adds a third and you will be happy. There is a better way than these, all good enough in themselves, to make sure of happiness during 1896 and for life. It is the old way, the way of simple trust in Jesus, of committing ourselves to God and he shall sustain us. The source of true happiness is God and while He showers blessings on our business and homes with a free and liberal hand to make us happy, the possessions of this world, money, place and power leave a void; they are vain, but with the Divine spark of life, the Divine love in our hearts, riches and opportunity become means of blessed joy. At this season, when we have the New Year before us, let us give our hearts to God and resolve on our future in the strength of His grace and we shall realize the happiness we wish to each other as a matter of custom during these days.

Peace with Contentment.

In a recent article entitled "God's Dynamics" Dr. Charles L. Thompson says: "The place where God puts us is the place through which the power rises." How true? Yet what truth is less acted upon in our daily lives? What a difference it would make to the world if all professing Christians accepted and lived this truth. Instead of discontent and murmuring with our lot, there would be contentment and thankfulness; instead of coveting other people's riches and position, we would turn our immediate surroundings to advantage on God's lines. We would experience the truth that "man's chief end is to glorify God," not to outstrip his neighbors in wealth and worldly display. Social questions would assume a different form also. Some of the hard problems of the present day would vanish, to appear no more, before a gospel understanding of the relations of man to man.

The attitude of the church to social and labor questions has been often variously discussed. The poor appeal to her as the poor man's friend. The philanthropist holds that her mission includes the alleviation of poverty and the social and moral elevation of mankind. And so it does. It is also her high mission to make war on worldliness, on worldly success as the aim of man's life, to proclaim that man was not placed in this world to get rich, to earn a comfortable living, or for worldly ends, to teach man that his position and circumstances are incidental except in so far as they aid or discipline him in building his spiritual life and character for the hereafter, to assail all evil whether social, economic, civil, political or moral, to resist tyranny

and oppression as manifestations of evil, to show that evil must be overcome by good, and to show that as long as the majority of mankind make earthly happiness, and wealth their great aim, so long will inequality, oppression and wickedness in business prevail. Until professing Christians accept of and live in the spirit of Christ there will be no social amelioration, in the true sense. Class feeling is more intense to-day than at the end of the last century, because Mammon is God and his worship is prevalent. When a fair proportion of the population of the civilized nations become Christians not in name only, but in fact capital and labor will be harmonized and the mad "race for riches," the curse of the world, shall cease. That happy result will not be brought about by a juster distribution of wealth than that prevailing, although that should come, but by an acceptance of the true purpose for which man was created. Yet, when mankind places its true value on evanescent wealth it will circulate the easier, finding and comforting the needy, and when the wants of the soul become a first charge on the heart luxury and grandeur will no longer be a source of contention and strife between man and man.

The Augmentation Scheme.

We call the attention of our readers to the circular issued by the Assembly's Committee on Augmentation. It is a strong appeal, packed with telling thoughts and facts. All its points are made with singular force. It must convince the most sceptical of the necessity of the scheme, and of the splendid results which are recorded to its credit. Our church is with good reason proud of the achievements of the Home Mission Scheme; but the ground so vigorously overtaken by that Scheme would often be in a measure lost, if the Augmentation Committee did not follow and hold the ground. This is its main function, building up causes in their transition stage from mission stations to self-sustaining congregations; and this memorandum shows how efficiently the work has been done, in twelve years 250 congregations having developed into a condition of independence. In this scheme the genius of Presbyterianism is crystallized—all the parts of the church making common with each other, the strong helping the weak. It has been a characteristic of the teaching of our church, that it has aimed at building up into a sturdy character the souls that have come to the knowledge of the truth. The administration of the affairs of the church show the same wisdom, in maintaining ground which it has once occupied. "Hold fast that which thou hast" is a divine injunction, which the church has embodied in its aims and policy. Tenacity of purpose is "writ large" on our history; and we mistake the temper of our people, if they will not continue to give this scheme their hearty support. More especially now that the management of the scheme has complete mastery of the facts needed to its satisfactory administration. If there ever were rotten branches on the tree, they have been lopped off. The pruning knife has been unsparingly applied. No effete or unneeded causes are now bolstered up by the committee. To prevent the sympathy and partiality of Presbyteries from supporting unworthy applications for aid from the fund, Synods now revise all applications coming from within their bounds. Thus every guarantee is afforded that the money contributed by the church to this scheme will be wisely expended. It remains to be added that while the scheme is essential to the building up of causes in connection with the aggressive work of the Church, in the new settlements, it is performing a no less important function, in helping to maintain ordinances among the