

French Protestant Notes.

The French Protestant movement is progressing slowly but steadily. The methods adopted by the missionaries of our Board of French Evangelization whilst aggressive are most commendable. It is the positive side of truth which is chiefly insisted upon. In large centres it is found that the French speaking people of Canada are anything but firm believers in Romanism. There are a great many who scarcely ever enter a church edifice, never go to confession and from religious indifference drift into infidelity. To these the great truth taught by Christ to Nicodemus must be presented. They know nothing about true repentance, the consciousness of sin they do not possess and conversion is a word which has no meaning for them. They need an awakening under the power of the Holy Ghost.

The number of these is on the increase, many occupy positions of influence in our national and civic affairs and will discharge their duties as those who do not own Christ as their Master necessarily must. The duty of saving these multitudes is pressing. In Montreal, Sabbath desecration has become so offensive, especially in connection with certain public parks in the east end of the city that Archbishop Bruchesi has been obliged to issue a pastoral letter of a somewhat severe character. The motives which inspired the letter are good, but it is another letter which the people need. It is the whole letter of God, the Holy Bible. It is because they have been so long deprived of the gospel that there is so little true religion among them.

St. John's Church.

St. John's church of which Dr. Calvin E. Amaron is pastor continues to progress. At the June communion it was announced that twenty members had been added to the church during the half year. During Dr. Amaron's pastorate of about eight years, over 125 members have been received. When one stops to consider the nature of the field and the difficulties to be overcome, the results cannot but be gratifying to all interested in this important work. Eight years ago St. John's church was in a critical situation. The pastor assumed the heavy responsibility. The sum of \$12,000 was due, a good part of it to contractors who wanted their money. By dint of courage and perseverance the debt has been reduced to \$2,500. But the burden has been too heavy. For the last three months Dr. Amaron has been in poor health and feared that he would be obliged to withdraw from their work.

The task of our French brethren is a difficult one. Most of them speak English as readily as French, and they could find charges much more desirable than those they fill. Is it not the duty of their English brethren to assist them. They allow a worker to consume his energy in raising funds to pay the church debt, when there is so much money in the hands of God's people and when the time of the missionary is so imperatively demanded in missionary work. We understand Dr. Amaron is now putting forth an earnest effort to wipe out the balance of the debt of \$2,500 on St. John's church, Montreal and bespeak for him the hearty co-operation of the Presbyterian church.

Pointe-Aux-Trembles.

The Pointe-Aux-Trembles schools have become altogether too small for the proper prosecution of the great work of education committed to them. The Board has decided to appeal to the friends of this most important work, for the funds needed to enlarge the schools so as to enable the committee to admit a few more out of the scores who year by year are refused admission for want of room. The Assembly at its last meeting authorized the Board to appoint an agent to visit the churches on behalf of the work in general and of this particular branch of it in particular. Action will shortly be taken. At the convention of French Presbyterian Workers held in Smith's Falls in May it was agreed to raise the sum of \$5,000 in the French speaking congregations for the Pointe-Aux-Trembles extension.

Montreal.

Rev. Mark Guy Pearce, the well known London preacher and philanthropist, attracted large congregations at both services in Emmanuel church last Sunday. His theme in the morning was the sin of many. In dealing with the subject the preacher proclaimed the gospel of common sense. He is not a dogmatist. He does not believe in being in the world, but not of it. He is not an anchorite or an ascetic. 'I have a mouth,' he says, 'so I must eat; I have a back,

and I must have a coat.' He believes in the strenuous life. He believes in laying hold of life's problems and thrashing them out to a correct solution. He is in touch with the throbbing pulse of humanity, familiar with its weakness and its vices, but ever ready to lift it up. He is a believer in cheerfulness. 'Don't worry, don't worry,' he told his hearers, 'worry never did help anybody.' 'Oh, but I can't help worrying,' says the fussy old lady; 'I'm of a worrying nature.' It would be just as reasonable for a prisoner accused of theft, when brought before your judge here, and asked what he had to say for himself, to reply: 'Well, your Honor, "I couldn't help it, I am naturally of an acquiring disposition." God does not want worrying Christians. He loves a smiling face and a cheerful disposition. He then picking up his Bible began reading the passage commencing: 'You cannot serve God and mammon.' 'You cannot serve God—' he read and stopped. 'What's that?' he said. 'You cannot serve God—' what terrible words are those, what astonishing statement is this that almost paralyzes me and makes me doubt my own reasons? 'You cannot serve God and—mammon.' Ah, that's better. You cannot serve God and mammon. And what is mammon? Is it money? Nonsense rather than money. People coming to church and whining about money, and then taking up a collection. No, a thousand times no, mammon is not money. Mammon is whatever we fret about. Don't ask how much a man has got; ask how much has got him. You possibly have heard the story of the soldier on the field who shouted to his commanding officer that he had a prisoner. 'Well, bring him in,' commanded the officer. 'I can't was the reply 'He won't come.' 'Well, come yourself' said the officer. 'I can't,' replied Tommy, 'he won't let me.' Don't let mammon hold you and make you its slave.'

Wonders of Winona.

There was a time when the truth, touching the deep things of God, was held as the differentiating doctrine of the section of the church; but another day has doomed and the epoch making conditions of a new era are upon us, pregnant with opportunities and freighted with glorious destinies. Within the last two decades, Chautauques, Keswick retreat, Northfield institutions and Bible Conferences have sprung up, as if by magic and the trumpet blast of the century is calling the church to consummate the grandest contract of the ages in the speedy evangelization of the world. With the majestic strides of a giant the Winona Bible Conference in less than ten years has grown from the most infantile conditions to proportions that can hardly be exaggerated. In its inception less than forty ministers and as many of the laity were in attendance. The conference that has just closed assumed the dimensions of three thousand ministers and eight thousand people, who daily feasted upon one of the richest intellectual and spiritual banquets ever prepared.

While the Spirit and programme are inter-denominational, international, the executive is made up of a large company of representative lay and clerical Presbyterians, responsible to the General Assembly of ten American Presbyterian churches. One of the most interesting features in the management is the part taken by the leading millionaire Christian laymen. Many of them are pouring their consecrated wealth into the hands of the evangelistic committee, to help reach the fifty million non-church goers of America.

Dr. Dickey whose executive genius has a commercial value, estimated at tens of thousands a year, is devoting every energy and bending every effort to give the Winona idea a world wide incarceration, and the wisdom of the American church has chosen and appointed Dr. Wilbur Chapman, to lead the evangelistic hosts to certain conquest.

Winona is situated around a beautiful lake of the same name in Indiana about one hundred miles east of Chicago. It is a beautiful situation. At frequent intervals through the extensive grounds there bubble up gushing artesian fountains of medicated waters. Panaceas, potent with remedial forces for indigestion, rheumatism and kindred afflicting maladies, welcome with open arms all the over-worked and weary mortals, from all parts of the earth to freely share the gracious restoratives distilled in nature's own laboratory. The bathing is exceedingly invigorating. Pleasure supplying steam launches ply upon the waters.

It is difficult to give an adequate description of the Winona Assembly's programme. The

masters of the musical art, hymn writers and Sankey like singers, charmed the immense gatherings, with heavenly harmonies. Cornetists, Soloists, Duets, Quartettes and chorus choirs dissolved the auditors into a sea of harmony. Mediocrity had no place among the preachers. The themes were stupendous. The theology was orthodox incarnate, but orthodox on fire. The spirit was intensely inspirational and divine dynamies throbbed at the heart of every message. To give an inventory of the mighty men of God, would be a benediction, but space forbids. To borrow a classic from Carlyle. "Men who had received the baphometric baptism, spake as it they had come from the eternal world, clothed with the authority of a prophetic cry. Has not the Master honored the American Presbyterian church in his marshalling of her forces of men and money? Is this not the first great denominational movement of our generation? Shall not we who belong to the Presbyterian church in Canada with christian courtesy give the American contingent, the merited place of honor as the right wing of the Saviour's incombibles? But shall we not blow a trumpet blast to our pulpits and the unsurpassed material in our pews? Shall we not swell the left wing to equal proportions? Then with an army outnumbering Alexander's myriads and more invincible than his immortals shall we not stand still or rather lie low till rushing and ringing down the centuries, we hear from the slopes of Olivet the propulsion, "Go of the Galilean," and marching to the Come of the Conqueror, this double winged phalanx of fire shall go forth "as the morning, fair as the morn, clear as the sun and terrible as an army, with banners."

WALTER RUSSELL,

Bristol, Que. Evangelist.

Lindsay Presbytery.

Rev. J. W. MacMillan of St. Andrews's, Winnipeg, has been spending part of his holidays at Lindsay, Beaverton and Mount Forest.

Rev. D. M. and Mrs. Martin have returned to Cannington from Ethel Park, Beaverton, where they have been spending the summer. Mr. Martin's condition is much improved, and he expects to be able to resume his work about the middle of September. Mr. J. A. Donnell, of Queen's, has been supplying Mr. Martin's pulpit during July and August.

The 6th and 7th September will be red letter days in the history of St. Andrew's church, Beaverton. They will be marked by Commemorative and Jubilee services, in honor of the founders of the congregation, who made small beginnings in 1832, but soon showed the greatness of their faith and courage, in the erection of the "Stone church" in 1830. It still stands, a commodious and substantial structure, and the building of it, must have been, in those days, a splendid undertaking. The work of this unique people continued, without the aid of any settled minister until 1853, when the Rev. David Watson was inducted as their first pastor. Special services will be held on Sunday and Monday next at which the principal speakers will be the Revs. Robert Campbell, D.D., of St. Gabriel's, Montreal, and Campbell Gordon, D.D., of Queen's University. In honor of the devout men and women who in the past 71 years have contributed to the life of the congregation. A brass tablet, suitably inscribed, will be placed on the walls of the Stone church, and the long faithful pastorate of Rev. Dr. Watson, from 1853 to 1898, will be commemorated by the placing of a beautiful stained glass window in St. Andrew's church.

The next meeting of Lindsay Presbytery will be held in Knox church, Bobcaygeon, on 15th September at 2 p.m.

Notes From Foreign Missionary Tidings.

STUDY OF LUX CHRISTI.

India.

September—Work of Christian Women for India—

(a) Formation of Societies, P. 192.

(b) Methods of Work, P. 202.

Reading—"Woman's Work in India Demanded." P. 202.

Books of Reference—*Pundita Ramabai, Mary Reid, Missionary Expansion since the Reformation.*

Take Kipling's awful arrangement of the condition of Indian women and place beside it the well-known impossibility of men missionaries reaching them, and there is but one solution to the problem, viz., the interposition of Christian women. To make such interposition most thorough and effective, separate but auxiliary organization is needful.—*Lux Christi.*