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The Presbyterian Review.

Vol. X.—No. 35.

TORONTO, MARCH 8, 1894.

\$1.50 per Annum.

A Question in Bible Translation.

BY REV. S. H. KELLOGG, D.D.

AMONG the first questions which a translator of the Bible in North India has to meet and decide, is the use or avoidance of the honorific pronoun *ap*, and the corresponding respectful forms of the verbs. Shall we use these where they would be properly in place in ordinary Hindi or Urdu? or shall we follow the different usage of the Hebrew and the Greek, and always literally render the second person singular? That, in general, we should seek to be literal, and beware lest instead of translators we become commentators, all will agree. Yet, on the other hand, when the literal rendering of the original would defeat the very object of the translator, by concealing the true meaning or spirit of the original, or by giving an erroneous impression regarding it, it will be generally conceded, no doubt, that such excessive literality would be a mistake.

Thus the translator who should *e.g.*, render literally the Hebrew idiom, *mille yadh*, "to fill the hand," as used in the Pentateuch for the act of consecrating the priests, would by this literality, whether in English, Hindi, or Urdu, conceal from the ordinary reader the sense of the original. The guiding principle would seem to be that the translator should constantly endeavour by imagination to put himself in the position of a Hindu or Mohammedan in the circumstances described, and seek to express himself as he would.

But, if so, are we not led to conclude that to render literally in all cases the 2nd personal pronoun, in Biblical narrations of conversation, is a mistake, such that in following thus the letter, we shall almost inevitably conceal or misrepresent, in many instances, the spirit of the original? It is not to be forgotten that the Hebrews were by no means indifferent to the use of respectful phraseology; though, to some extent, Hebrew differs in this from the Indian languages. Such idioms, for instance, as the use of the proper name or title of the person addressed, instead of the pronoun, as *e.g.*, "my lord," "the king," etc., etc., and therewith the 3rd person of the verb, instead of the 2nd—idioms in no wise foreign to Hindi or Urdu—will occur to every one; as also the use of the Heb. *uc* or *bi*, as sometimes illustrating the same fact. There is then no reason to doubt that in such ways as the idiom and genius of their language permitted, the Hebrews, like most Orientals, were careful to speak in forms of respect and deference whenever such were due.

If then, in the translations of conversations in which the speaker, if he had been a North India Hindoo or Mohammedan, would doubtless have used *ap*, *hucur*, or some equivalent word, together with the third person, plural of the verb, or some one of its precativ forms—conversations in which for him to have used *tu* instead

would have been the extreme of discourtesy—we nevertheless insist on following in Hindi or Urdu, the so different Hebrew idiom; are we not, to those unfamiliar with our Bible and our western ways, inevitably misrepresenting, more or less, the tone and spirit of the speakers in such a conversation? And do we not, in so far, by our very literality, practically mistranslate the original? Can we imagine, for example, that in such a conference as is narrated in Gen. xxiii, between Abraham and the children of Heth, marked by the most deferential tone and exquisite courtesy on both sides, these, had they been Hindoos or Mohammedans of North India, would have "tu'ed" each other? or, again, is it conceivable that the sister of Moses, in the conversation recorded in Ex. ii., a slave girl, as she was, if she had been, instead, a Hindoo young woman of North India, would have addressed a princess of the blood royal with *tu*, any more than the latter, on the other hand, if a Hindoo *Raikunwari* would ever have thought of using *ap* in speaking to this slave girl?

A special question arises, however, in this connection as to the use or otherwise of *ap* and other honorific words in addresses to God, as in prayer and adoration. In this case, for reasons to be given hereafter, the present writer would strictly hold to the use of the 2nd person singular, in the pronoun and in verbs. Yet another question, distinct from this, arises as to the rule to be followed in the rendering of the conversations of the historical Christ, as recorded in the Gospels, but into that we will not enter now.

A single word as to the value of the judgment of native opinion on this subject. It appears to the writer that, in the first place, the judgment of native Christians, which is exceptionally valuable in many cases, needs in this instance to be received with caution. The most of these have been for a considerable time under missionary influence, and have also become *familiar* with translations of the Scriptures in which, whether rightly or wrongly *tu* has been kept throughout. It would seem to be practically almost impossible that their judgment should not be unconsciously influenced by these circumstances. Again, for a different reason, it seems to the writer that often the judgment of a Mohammedan on this quest on will need also to be taken with some reservation. For, if he understand that this is the question of translating what he, equally with the Christian, believes to be the Word of God we must then remember with what slavish literality the Mohammedan believes that the Quran, because by him supposed to be also God's word, should be translated: a literality which makes the Hindustani translation of the Quran to be anything but pleasant reading. Can he then well avoid feeling in proportion as he is intelligent in his own faith, that the same principle should be followed in translating the *Taurat* or *Injil*, and that therefore on no account is anything but *tu* to be used where *'allah* or *'at* is in the Hebrew expressed or understood?

It is then, in the judgment of the writer, from intelligent Hindoos who have been as little as possible under European and missionary influence, that we are most likely to get an unbiased and correct judgment on this question; and, as a general rule, he has observed in his own experience, that such most commonly prefer decidedly the use of the various honorific forms in translation under all conditions in which they would have been used had the conversation narrated taken place in Hindi or Urdu, instead of Hebrew or Greek. But more, perhaps, on this subject, at a future time.

The Presbyterian Review.

Issued EVERY THURSDAY, from the office of the Publishers, Rooms No. 20, 21, 22, 25 Aberdeen Block, South-East corner Adelaide and Victoria Streets.

TERMS, \$1.50 per annum.

All communications for either Business or Editorial Departments should be addressed PRESBYTERIAN REVIEW, Drawer 2464, Toronto, Ont.

ADVERTISING RATES.—Under 3 months, 15 cents per line per insertion; 3 months, \$1.00 per line; 6 months, \$1.75 per line; 1 year, \$3.00. No advertisement charged at less than five lines. None others than unobjectionable advertisements taken.

Toronto, March, 8, 1894.

The Book of Praise.

IT is quite clear that the question of hymnal revision will not be disposed of at the General Assembly without a hard struggle and warm controversy. It has been made manifest that views, wide asunder as the poles, are still earnestly held within the membership and ministry of the church, and that in order to bring the conflicting opinions which exist together on a working basis, will call for all the skill and forbearance which can be commanded in the church. Of course it is a forgone conclusion that revision must come. Very few indeed, would deny the desirableness of an improved Book of Praise. But so diverse are the opinions as to the form the book should assume, that no definite proposal yet made has secured anything like the general support which it would be necessary to warrant its adoption by the church. The success, the usefulness of the Book of Praise will in no small measure depend upon the cordiality of the welcome with which it will be received, and no effort should be spared to bring the book as near the prevailing feeling as possible. The divergent views are fairly well known among the congregations. Much publicity has been given to the many phases of the question. Presbyteries have devoted much and earnest thought to the subject, and the press and people have been intensely interested in the discussions. If we have estimated aright the opinions so far expressed, it would seem that the weight of positive opinion is against a modification or re-arrangement of the psalmster. At the same time a great number of ministers view this branch of the subject from the standpoint of expediency and will be largely influenced by a desire for practical unanimity and peace. As to the revision of the hymnal, naturally feeling is not so deeply touched. Opinions greatly differ, and will differ, as to the praise value of certain hymns, but no battle royal need be expected on this ground. So far the indications are that a better collection of hymns than the old one, will be evolved from the close siftings of the presbyteries. If the book should eventually emerge, preserving the psalmster entire, and a happy selection of hymns the labours of the courts will not have been in vain. Although most presbyteries will have by this time drawn up their findings; the time for earnest discussion is by no means past. Few subjects affecting the inner work of the church are of equal importance, as that of public praise, and the people ought to be fully informed of the proposed changes, and kept in touch with every development.

Jewish Mission Work.

The current number of the Quarterly Register, which circulates among the allied churches holding the Presbyterian system, which is practically saying that it is read all over the world, gives space to an appreciative notice of the Canadian Mission to the Jews in Palestine. Here are a few sentences which will indicate the tone of the article, and which will also give a few interesting facts about the Mission:—"The Canadian Presbyterian Church enjoys the honour of being the first of its Transatlantic brethren, or sisters, to have a mission to the Jews in Palestine. With all the work of Home Evangelisation on their hands, the members of that Church seem to understand that activity at home will be in direct proportion to activity abroad. Having so much to do at home, they feel that they cannot afford to neglect, or to omit, work abroad, and hence, their great Foreign Mission zeal. Missions in the New Hebrides, in the West Indies, in India, in China, have abundantly shown their life and energy, and now they have crowned their enterprise by breaking ground in Palestine itself. Some years ago a sum of money was bequeathed for the purpose of such a mission, but not until last year was one actually commenced. It was decided to commence with a medical mission, and one of the most promising of the young ministers of the Church, who had taken a full course of medicine, was selected as the pioneer agent. Dr. Webster has now spent a year in Palestine carefully surveying the whole country, and has, at length, selected Haifa as the sphere of his future labour.

"The little town lies on the northern slope of Mount Carmel and creeps up the side of the hill for a considerable distance, for Mount Carmel is not the bold mountain bluff that we often imagine. It overlooks the Bay of Acre, the slope of the mountain rising from the sea shore. It is visited regularly by European steamers. Lawrence Oliphant lived there for several years; but, at present, special attention is directed to the locality in view of the railway which is being made to connect it with Damascus, and thus to tap the fertile Hauran, so that the immense crops of that region shall find their way to the sea-side through Haifa. The line is already made in part, and an American company is busily engaged in its construction, contracting to have it open for traffic within the next two years. This will probably be done, for there is everything in the formation of the country in its favour. For five-and-twenty miles east from Haifa the line will run on the Great Plain, treeless and level as a prairie; then, it will cross the Jordan, and rise to the level of the Hauran, when it will be on a plateau that extends to the very gates of Damascus. It is expected that, when open, the ordinary trains will run from Damascus to Haifa in five hours, and quick passenger trains in three. With the opening of this line there promises to be a most important future for that whole district, and the Canadian Church has done well in pre-empting the land for mission work."

Welcome Gifts. Rev. Dr. Reid has pleasure in acknowledging the receipt of the following bequests, made by the late Mrs. John McBean, of Jarvis St., Toronto:—For the aged and Infirm Ministers Fund, \$500; for the training of native teachers in Formosa, \$500; for Home Missions, \$200.

The Declaratory Act. The Free Church Declaratory Act has been adopted by the Synod of Otago by a majority of 90 to 14, the minority consisting of seven ministers and seven elders.

Canadian Foreign Missions. A most useful pamphlet on the Foreign Missions of the Presbyterian Church in Canada, in Central India has just been issued. It has been written by Rev. Prof. MacLaren, D.D., of Knox College, and contains information of great interest about the great work carried on in the important field with which it deals. A perusal cannot fail to deepen the interest of the reader in the grand work which is being accomplished and the pamphlet should find its way to every household connected with the church. The secretary to the Foreign Mission Board, hopes to be able to disseminate as effectively by a similar method, information respecting Honan, Formosa, and the North West Indians. The appearance of these pamphlets will be looked forward to as the spirit of missions has been aroused and definite information such as these publications contain help to focus and guide individual effort. The pamphlet can be procured from Rev. R. P. MacKay, Foreign Mission Secretary, for five cents which covers cost of printing and postage.

An Eloquent Sermon. It is on record that Daniel Webster said that the most eloquent sermon he ever heard was from an aged minister, who began his discourse with the very telling words, "A man can only die once." Of course the sermon was an "eloquent" one for three reasons. Firstly, the statement was an aphorism. Secondly, the aged minister was clearly within sight of the goal of death himself. Thirdly, the subject of death was always an interesting one to the great American orator, of whom it is recorded that he studied the circumstances of his own death and watched its approach with intense interest. These three conditions combined would serve to make any sermon "eloquent," for they are the favourable conditions of the sower, the seed, and the ground which make preaching effective. This is clearly demonstrated in "the parable of the four kinds of ground," as spoken by our Lord; and it is notable that while most people find fault with the pulpit, our Lord found fault with the congregation. The fault was neither with the sower nor with the seed, but with the ground.

Christian Endeavour. A question that is sometimes asked in your Christian Endeavour conventions is: What is the influence of the Endeavour prayer-meeting on the midweek prayer-meeting of the church? In a report of a talk on this subject in a Christian Endeavour convention we find this statement: "I am sorry to say that the consensus of reports was to the effect that while not detrimental, but little stimulus was given by means of these meetings. Of course there are exceptions among the reports." Admitting that this is a truthful report of the conference, how is the obligation of the members of these societies to be reconciled with this statement? If Christian Endeavour is doing the young people any good it is teaching them to pray, and it is preparing a class of them at least to take part in the church prayer-meeting to the edification of the attendants. But whatever it may accomplish in this direction, it is supposed to teach all of its members to love the prayer-meeting and to make them more faithful in their attendance. Whatever

else an Endeavourer may be able or unable to do to increase the interest of the church prayer-meeting, he can contribute the light of his countenance, and by his devout attention to what is said by others he can render the pastor and those who take part in the exercises an important service. Every attentive and thoughtful listener adds something to the interest of the meeting. And that, at least, every Endeavourer ought to do.

Memorial of Robt. Leighton. An interesting movement has been started in Scotland in connection with the completed Restoration of Dunblane Cathedral. The object of the movement is to erect a memorial of Robert Leighton by filling with stained glass one of the two great windows of the cathedral with which his name is so closely connected. No adequate national memorial of Leighton has yet been erected, and the restoration of Dunblane Cathedral seems a fit occasion on which to atone for the undoubted neglect of a unique figure in the annals of the Scottish Church. A circular has been drawn up and signed by representatives of the Established, Free, United Presbyterian and Episcopal Churches in Scotland, and it is proposed to send a copy to every minister of these Churches with a request to give or raise a guinea toward the object in view. Should this appeal meet with the anticipated response, the movement will be successful. The fact that Dr. Marshall Lang, Dr. Walter C. Smith, the Bishop of Brechin, Dr. W. Blair, and Rev. A. Ritchie, minister of the parish, have signed the circular is a testimony to the place which Leighton's chastened and beautiful character holds in the memory of Scotsmen of all creeds.

Beyond the Reach of Science. High as a man is placed above the creatures around him, there is a higher and more exalted position within his view: and the ways are infinite in which he occupies his thoughts, the fears or hopes, or expectations of a future life. I believe that the truth of the future cannot be brought to his knowledge by any exertion of his mental powers, however exalted they may be; that it is made known to him by other teaching than his own, and is received through simple belief of the testimony given. Let no one suppose for a moment that the self-education I am about to commend in respect of the things of this life, extends to any considerations of the hope set before us, as if man by reasoning could find out God. It would be improper here to enter upon this subject further than to claim an absolute distinction between religious and ordinary belief. I shall be reproached with the weakness of refusing to apply those mental operations which I think good in respect of high things to the very highest. I am content to bear the reproach. Yet even in earthly matters, I believe that the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead; and I have never seen anything incompatible between these things of man which can be known by the spirit of man which is within him, and those higher things concerning his future which he cannot know by that spirit.—*Prof. Faraday.*

A true Christian is the representative of Christ in the world, the only embodiment of Gospel teaching and influence presented in human society. How vitally important is it, then, that those of us who profess and call ourselves Christians should make our Christianity attractive!

Canadian Pulpit.

No. 35.

The White Fields and the Few Labourers.

BY REV. MARCUS SCOTT, D.D., CAMPBELLFORD.

TEXT.—John iv. 35: "Say not ye, There are yet four months, and then cometh harvest? behold, I say unto you, Lift up your eyes and look on the fields, for they are white already to harvest."

The scene depicted here is intensely interesting. Our Saviour was busy teaching and healing in the towns and villages of Galilee. Multitudes followed Him, attracted by His love, and from His interest in them, led to look to Him with hope. Their helpless condition struck a chord in that heart that is never appealed to in vain. Jesus was moved with compassion; for He saw them—His own fellow-countrymen—scattered abroad as sheep, shepherdless and uncared for, and turning to His disciples He said,—"Say not ye, there are yet four months and then cometh harvest? Behold, I say unto you, Lift up your eyes and look on the fields, for they are white already unto harvest."

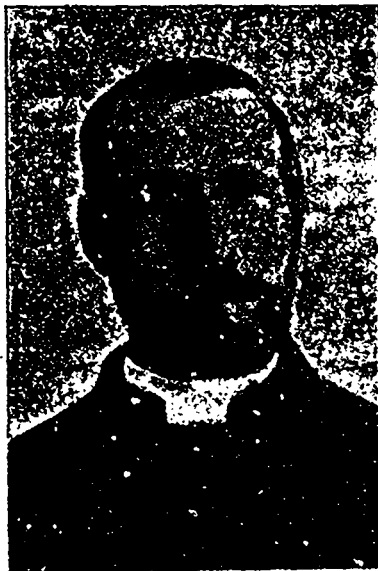
1. *The Field Surveyed.*—When our Saviour uttered these words what did He really see? A country small at the largest. It was only some one hundred and fifty miles long by some fifty miles broad. Its population at the most was somewhat under six millions. And yet what a sight that was to compassionate eyes. No wonder He was deeply moved and turned to His disciples with tear stained eyes. Nearly nineteen centuries have rolled away since then. What about the White Fields now? Are they still "white unto harvest," and are they loudly calling to-day, as of yore, for more labourers? Let us look at them from our present day vantage ground and ascertain. Our survey will of necessity be cursory, it need not be inaccurate, and to disciples of Christ, it cannot be uninteresting.

In looking at the White Fields as they appear to us to-day let India first claim our attention. From its position, geographical and moral, situated at the very head of Oriental Paganism, India occupies a most important position in the wide fields of missionary enterprise. It has been well called the "Gibraltar of Paganism," and, like its great namesake guarding the entrance of the Mediterranean, it seemed for years to be impregnable. But if now India be the Gibraltar of Heathenism, let it be once won for Christ, and then like the other Gibraltar it will be a controlling fortress guarding the way to all the heathen empires of the east. India has a great population numbering 200,000,000 of heathen, all more or less hostile to the gospel. It has two great, ancient, and powerful religions, Brahminism and Mahometanism, the most despotic religions the world has ever seen, holding the people firmly in their iron grasp. Then India has been long cursed with social caste, which with adamant barriers, prevents any intercourse among the natives, and makes it a crime which even death cannot expiate for even one man's shadow to fall upon another. For years this vast empire was ruled over by the East India Company whose openly avowed aim was to grow rich by India's plunder, and whose leading director once said he would rather import devils than missionaries into India. Such were only some of the difficulties the gospel had to encounter in India. At length in God's providence the doors were opened for the missionary of the cross in India, and the day-star of hope began to shine on that dark sky. Carey, Duff, Nesbit, Wilson, and many others, immortal names all of them, gave themselves for India, and the gift has not been in vain. The caste idea is in many places broken down. The Hindoo the moment he becomes a Christian is not the outcast he once was. Good schools are everywhere being erected taught by well trained Christian men. The intelligent youths receive a sound liberal education, and such an education can never be barren of results. In 1750 Schunartz, the most devoted man that ever gave his life to the mission cause, sailed for Tranquehar, and that same year 400 heathen were baptized as the first fruits of his labours. In 1880 the native Christian population of India numbered 500,000, and this conversion to Christianity is going on at an increased ratio year after year. Along with this there has been a marked decay in the practice of those cruel and superstitious rites which have for ages disfigured this land of palaces and palms. The widow no longer burns on the funeral pyre of her husband, and no mother now throws her child into the idolized Ganges. And yet how much remains to be done for India? Why, in England there are 40,000 ordained ministers, and at least 40,000 lay agents—an army of at least 80,000 Christian workers. And in the vast field of India we have only some 640 missionaries. 200,000,000 of heathen, our fellow subjects, ruled over by our own Queen, and born for the same unending eternity. 200,000,000 enslaved in ignorance, polygamy, infanticide, and enforced widowhood. Bone of our bone and flesh they are, and they are hurrying on to the grave with no peace for the present and no hope for the future, for the gospel of Jesus Christ they have never really heard. "I belong to an empire," said a Christian Indian lately, "where seven to one name not the name that is life to me." And again he writes—"of every six

infants one first sees the light in India; to what instruction is it born? Of every six brides one offers her vows there; to what affection is she destined? Of every six families one spreads its table there; what love unites the circle? Of every six widows one is lamenting there; what consolation will soothe her? Of every six wounded consciences one is trembling there; of what physician does he know? Of every six men that die one is departing there; what future has he before him?" Surely these fields are white unto harvest, and surely labourers are much needed here!

Look now at China and what waving harvest fields we see. In China everything is stupendous. Its population is estimated at from 350,000,000 to 450,000,000, or twice that of India. It has an area of 3,951,130 square miles. It has a coast line of 3,350 miles, and a frontier of 12,550 miles reaching through 38 degrees of latitude, where you find every variety of animal, vegetable and mineral. The Chinese are on the whole worthy of their country, and are generally a frugal and industrious people. While they have all the vices of pagans they yet rank above the natives of India in morality. Their civilization may well be called ancient; for it dates back to Confucius who was born in the year 550 B.C. China has also a high type of education, and one great system of manners, letters, and policy. The great wall of China, over 1,500 miles long, is the most gigantic defence ever built by man. The Chinese are passionately fond of their country, and call it the Celestial Empire. So much is this the case that on their map they give nine tenths of the whole globe to China, one square inch to Britain, while they leave out the continent of America altogether. Their language dates back to the beginning of the Christian era, and their library of over 80,000 volumes was ancient when that of Alexandria was burned. Morally and religiously the condition of China is dreadful in the extreme. With all, their civilization the Chinese are a nation of atheists, gamblers, opium eaters, and drunkards. The position of women is degraded and deplorable beyond description. The birth of a daughter is held to be a calamity and a disgrace, and about two fifths of all the infant girls are either drowned or buried alive by their parents. And those who are not thus destroyed in infancy are sold before they reach their teens for slaves and wives.

Missions began in China in 1807 by Robert Morrison, of Morpeth. He was joined in 1813 by William Milne, and the two translated parts of the Bible into Chinese. Native converts soon began to multiply. Now there are over forty missionary societies at work within the wall of China. Chief among these we have the China Inland Mission presided over by Mr. Hudson Taylor. Our own Presbyterian Church is also doing a noble work for China's millions, and has many devoted missionaries spending and being spent for China. But if ever this great land is to be won for Christ, the Church must arise and do a thousand fold more than it is at present doing. What are 1,200 missionaries among a heathen population of 400,000,000? In those very provinces where the missionaries are settled there are at least 80,000,000 of heathen who have never yet heard the gospel. If there were only labourers adequate to supply the White Fields of China, what a harvest might now be reaped. The Missionary Conference at Shanghai in 1890 asked for 1,000 more missionaries at once. How long will it be



REV. MARCUS SCOTT, B.A.

until this "fortress of paganism becomes its Waterloo."

From China glance at Africa. We call Africa the dark continent and it fully merits the name. Until quite lately nothing was known of the interior of the continent. The heroic labours of David Livingstone first threw light on this vast land, with its huge plains untrudged by white man's foot, its magnificent lakes and its noble rivers. Livingstone's path gave the signal for Africa's evangelization, and like Samson he became mightier in his death than over he had been in his life. Livingstonia, as the mission was called, was the direct result of this brave man's life and death. The mission was founded in 1875 by the united efforts of the Presbyterian Churches of Scotland, with Bandame, on Lake Nyassa, as a centre.

In the Congo Free State, a district with an area of a million and a half square miles, embracing a country the richest in the world, with the Congo flowing through it, navigable for 8,000 miles, and inhabited by some 50,000,000 of people, the Baptist Church has a large and flourishing mission. If so much money can be spent and so many lives placed in danger as Stanley's late expedition entailed, an expedition questionable in its nature and altogether deficient in results, surely then the Church of Christ can do more for the evangelization of Africa. How needy this field is, and how large, let Stanley himself testify. "In my journey," he says, "from Zanzibar to Banana, a distance of over 7,000 miles, I never met a man, woman or child, who had ever heard the name of Jesus." How loud is the Macedonian cry from dark Africa. Then 724 heathen die every day, and of these only two ever heard the gospel message. 700 of our fellow creatures passing into eternity every single day who never heard the name which sounds so sweet in a believer's ear, and without which we say we cannot live."

Look at Burmah with its population of 3,000,000. A country rich in gold and sapphires, but richer still in the grand field it offers to the missionary of the cross. Siam, with an area of 200,000 square miles, and a population of 8,000,000, all waiting to hear the gospel.

(Concluded next week.)

Concerning The Hymnal Again.

The Presbyterian Church should be thankful to your correspondent D. M. R., for his timely and sensible presentation of the subject of the Hymnal in your last issue. The committee deserve the thanks, and receive them too, of every member of the church who takes any interest in the perfecting of the service of praise.

If we take the Psalms as our model, we can find good authority for gratifying great variety of taste in the church. We have there Didactic and Spiritual Hymns, Descriptive Poems, and even Physical Sermons. Special attention is given to the subjective element. In fact the choicest of the Psalms are almost wholly subjective. You find Psalms with choruses. Some are all adoration, and others all penitential. So it would be very unwise in our Hymnal Committee, were any one cast of mind or religious taste to dominate the others, and give us a one-sided book. By all means let us have all varieties of religious taste and spiritual experience met as far possible within reasonable limits.

Of course tastes will differ—literary as well as religious, but when D. M. R., hints that the committee has given a "thorough line by line persual" to all the hymns admitted, one is tempted to point out some instances where all the members of the Committee were Homer-like caught napping.

In the 26th hymn, 2nd stanza, there is a very peculiar expression: "Then the golden ears of harvest will the heads before him wave." What is the meaning of ears waving the heads? In the 28th, 3rd stanza, why hint that the miracle wrought in Cana was a delusion by calling the real wine mystic. That feast was simply a wedding feast, and most natural so that "mystic wine" is a misnomer. In the 35th, there are a number of verses absolutely perfect, but some are not worthy of a place in the hymnal.

Why should the Committee sanction such an expression so goody goody as "'Tis our Father and his *foan-ness*?" Or why should they admit prophecy like the 6th verse, for which we have no scripture warrant? Was there ever such a combination before as "huge tenderness, in the 11th verse?"

Your correspondent is startled when he recollects that he once favoured. "Where is now the prophet Daniel?" but the realism in that is not half so intense as the 2nd. verse of hymn 76:

At midnight came the cry
To meet thy God prepare,
He work and caught his captain's eye;
Then strong in faith and prayer,
His spirit with a bound
Burst its encumbering clay."

Other expressions are found which certainly mar the beauty of several of the hymns. We have only contempt for the hymn-tinker, but sometimes the original writer does not rise above the tinker's taste. Some of the grandest hymns in our language had petty conceits which marred the beauty of the original. One is disgusted with the rude and stupid emendations of "Rock of Ages" which have found their way into some reputable hymn-books, but even Toplady could write,

"While I draw this fleeting breath,
When my eye strings crack in death,

and the hymn-tinker came and changed it into

"When my eyes shall close in death."

and we prefer the tinker to the poet.

The committee has been too scrupulous to give us the exact originals, both in words and music. The words of the master may sometimes be improved, and the music of the original may sometimes be touched up to make the melody more pleasing to the ear, and more reachable by the voice, of our congregation. After penning the criticism above it is with no little trepidation that the following hymns are suggested as worthy of a place in our new book.

CLOSE OF SERVICE.

Saviour now the day is ending,
And the shades of even fall,
Let thy Holy Dove descending,
Bring thy mercy to us all;

CHORUS:—Set thy seal on every heart,
Jesus, bless us ere we part.

Bless the gospel message spoken
In thine own appointed way,
Give each fainting soul a token
Of thy tender love to-day;

CHORUS.

Comfort those in pain and sorrow,
Watch each sleeping child of thine,
Let us all arise to-morrow,
Strengthened by thy grace divine;

CHORUS.

PRAYER FOR THE SPIRIT.

Holy Ghost! with light divine,
Shine upon this heart of mine;
Chase the shades of night away,
Turn the darkness into day.

Holy Ghost! with power divine,
Cleanso this guilty heart of mine;
Long hath sin without control,
Held dominion o'er my soul.

Holy Ghost! with joy divine,
Cheer this saddened heart of mine;
Bid my many woes depart,
Heal my wounded, bleeding heart.

Holy Spirit! all divine,
Dwell within this heart of mine;
Cast down every idol-throne,
Reign supreme, and reign alone.

THE PENITENT'S PLEA.

Jesus, heed me, lost and dying,
Unto thee for shelter flying,
Hear, oh hear, my heart's sore crying;
Heal me, or I die.

All my sin and sorrow feeling,
Come I, as the leper kneeling,
Come to thee for help and healing;
Heal me or I die.

Naught have I to plead of merit,
Naught but curse do I inherit,
By thy gracious quickening Spirit,
Save me, or I die.

Not my tears of deep contrition,
Can secure one sin's remission,
Helpless, hopeless my condition;
Help me, or I die.

Far away my dead works slinging,
Nothing owning, nothing bringing,
Only to thy mercy clinging;
Bless me, or I die.

By thy cross, where hope is beaming,
By its crimson fountain streaming;
Flowing for the world's redeeming;
Cleanso me, or I die.

We reserve others for a future letter while we commend these to the consideration of the Hymnal Committee and of the church.

J. S.

"Thou Hast Dealt Well With Thy Servant."

The late Rev. George Wagner, of Brighton, when he could preach no more, wrote the following short sermon on the text: "Thou hast dealt well with Thy servant:" You will be able to say in the retrospect—
"Thou hast dealt well in seeking me when I sought not Thee.

Well, in giving me what I have not asked;
Well, in refusing what I have asked;
Well, in calling me to the service of thy church;
Well, in calling me to suffer, instead of serve;
Well, in succouring me in temptation,
Well, in guiding my wandering feet,
Thou has dealt mercifully with me when I have sinned;
Bountifully with me when I have been brought low;
Gently with me when I have been in trial;
And faithfully with me at all times."

For the Sabbath School.

International S. S. Lesson.

LESSON XI.—MARCH 11.—GEN. XVIII., 17-21.

A Blessing to all Nations.

GOLDEN TEXT.—"All nations of the earth shall be blessed in him.—Gen. 18:18

The Lord said, Shall I hide from Abraham that thing which I do? (v. 17). The language shows the honour put upon a man by the mighty God. But that is just the glory of the divine grace—its wondrous condescension. Abraham is lifted up by this one divine act, to a sharing of the very innermost counsels of God's heart. God dealt with him as a man deals with his most intimate, confidential friend. In one of the Psalms we read:

"The secret of the Lord is with them that fear him,
And he will show them his covenant."

The secret of the Lord means the Lord's confidence. In the margin it is "The friendship of the Lord." So it was not for Abraham alone that the revealing was here made; it was for us as well as for him. Always the secret of the Lord is with them that fear him. He tells us himself that he will manifest himself to those who love him. "If a man love me he will keep my word; and my Father will love him and we will come unto him and make our abode with him." Therefore it is to those who love Christ and do his will that he will make known the secret things of his heart.

Abraham shall surely become a great and mighty nation. (v. 18) Out of this nation the Messiah would come in due time. Abraham was chosen as the father of this new people. The divine plan for his life was very clearly marked out. God has a plan for each and every life that he brings into this world. We cannot all be Abraham's. It is a serious thought that something of the God's plan in the blessing of the world is in the hands of each one of us, depends upon our being faithful. What a motive this gives for being loyal to God and true to our trust. For example, to every father and mother God entrusts the training of their children for him. If they are unfaithful and their children's lives are marred or come to nothing beautiful, they have failed God in their place.

All the nations of the earth shall be blessed in him. (v. 18). No other man has ever had the honour that was Abraham's, becoming the father of nations, carrying in his faithfulness that which has blessed all the earth. But in our measure every one of us may be a blessing, if not to all nations, certainly to many people. The Jewish people, with all their faults and sins and failings, sent blessing into all the old world.

For I have known him, to the end that he may command his children and his household after him. (v. 19). His mission was not completed when he had lived his own life faithfully and earnestly. He was also to train his family aright, so as to set their feet in the paths of God's purposes. Many worthy men fail just here. They are good and saintly themselves, but they do not command their household after them in the way of divine law. Few things are sadder in life than the home where the parents are godly, but where the children, through lack of early training and teaching drift into the world.

That they may keep the way of the Lord.... to the end that the Lord may bring upon Abraham that which he had spoken to him. (v. 19.) First, Abraham was responsible for the commanding of his children after him in the ways of God. Next, his children must keep the way of the Lord, "to the end that the Lord may bring upon Abraham that which he hath spoken of him." That is, God's promises to Abraham regarding the future could not be fulfilled unless his children were faithful to their part of the Lord's plan. Only by keeping God's commandments can they secure the carrying out of the divine purposes and plans which began with their parents.

The Lord said, Because the cry of Sodom and Gomorrah is great and because their sin is very grievous, I will go down now and see whether they have done altogether according to the cry of it, which is come unto

me. (vs. 20, 21). God never punishes without faithful inquiry into the case. We too often form our opinions after hearing only one side of the matter. We are all apt to judge from only partial knowledge. Hence we are constantly doing injustice to others. We may take a lesson from the example of this case of Sodom and Gomorrah.

Christian Endeavour.

Daily Readings.

First Day.—Paul before the council.—Acts 23: 1-10.

Second Day.—Paul to Agrippa.—Acts 26: 1-8, 22-27.

Third Day.—Christ before Pilate.—Luke 23: 1-9.

Fourth Day.—Who made man's mouth?—Exod. 4: 10-16

Fifth Day.—"Not ye that speak."—Matt. 10: 16-20,

32, 33.

Sixth Day.—"Our lips are our own."—Psalm 12: 1-8.

Seventh Day.—Taming the tongue.—Jas. 3: 2, 12.

[PRAYER MEETING TOPIC, MARCH 18.—"Taming the Tongue," Jas. iii; 2-12. As in the time of James so it is to-day, the tongue unsanctified is a most fruitful source of evil. Ruined lives, blasted hopes, lost souls, testify to the awful power of an untamed tongue. On the other hand many are the lives made glad, the hopes realized, the souls saved that witness to the irresistible might of a tongue used by the Holy Ghost. No man can tame it, says the apostle, but the Christ who bought it, can bring it into subjection to his own holy will. When you can measure the influence of a Spurgeon or a Moody, then you can measure the influence of a consecrated tongue. Reference passages:—Exodus iv, 10-12; Jer. 1, 6-9; Isa. i, 4; Psa. xvii, 3; lxxi, 24; cxli, 3; Prov. xxv, 11; Mat. xii, 36-37; Luke vi, 45; Eph. iv, 25, 29; Col. iv, 6; Jas. i, 26.

BRIEFLY PUT:—Capture the thoughts for Christ and the tongue will follow, 2 Cor. x, 5. Be neither tongue-tied nor tongue ruled, Rom. x, 10. Our conversation need not always be of grace, but it should always be with grace, Col. iv, 6. Season your speech with salt, not with spice, Col. iv, 6

Decided by No!

We take pleasure in publishing the opinion of one of our contributors in our recent post card symposium. Comment is unnecessary; they speak for themselves. The subject was, "Should Christian Endeavour Societies hold Secular Entertainments?"

Rev. M. Scott, Hull, Q., writes:—"No, for it is foreign to their aim which is Christian Endeavour and not secular endeavour. We do not ask an Agricultural Society to hold religious meetings. The members of the Agricultural Society can promote religion and the members of the Christian Endeavour can promote the secular in other spheres than their own and do it to better effect. The moment one institution attempts to do the work of another it has weakened in the principle which gave it existence. All this would not hinder the Toronto Exhibition being opened by prayer and the singing of the 100th Psalm any more than it would hinder the Christian Endeavour Society transacting its necessary business. When a locomotive leaves the rails it is slower than a waggon, and it is hard to get it back into position again. So let the Christian Endeavour stick to its principles or it will lose ground and have trouble to regain its peace."

Miss Lizzie Ballard, Stratford, writes:—"No. In the (1) place they will retard Christian growth. (2) The Christian Endeavour is for the upbuilding of Christ's people and kingdom which is not of this world. (3) It will alienate the soul from Christ, robbing it of usefulness to Him. (4) It is an allurements from Christian duty. (5) We cannot serve both God and Mammon, we will either love the one or hate the other. (6) It may prove a stumbling block to the ungodly. If any man see thee which hath knowledge set at meat in the idols temple shall not the conscience of him that is weak be emboldened to eat those things that are offered to idols."



HOUSEHOLD DECORATIONS

ART AND INGENUITY COMBINED

...S demonstrating the wide range of architects' duties and the services they render not only in the more important work of design and plan for building proper, but for the lesser matters of finishing and ornament, the sketches published in this issue are instructive, being made mainly from furniture in a delightful apartment of Mr. Charles I. Berg—and all of them proof of his good taste, ingenuity and inventiveness in using the simplest and least costly means to produce the most charming effect.

THE APARTMENT

A short description of the apartment itself is necessary to a right appreciation of its contents as shown in the sketches.

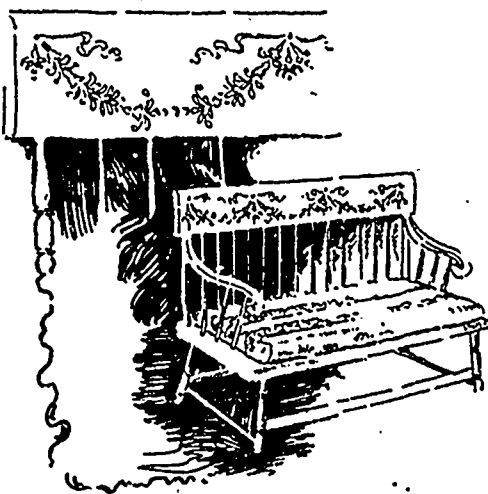
An arched outer door gives entrance to a pretty hall, leading to a suite of rooms consisting of dining room, boudoir, drawing room and parlor.

THE DINING ROOM

On entering the dining room, the first of the suite, the eye is gratified by the subdued tones and a somewhat sombre effect well adapted to its purpose. It is square and well lighted. The walls are covered with a ribbed paper, of a light chocolate brown ground, with graceful tapestry pattern in lighter shades. With this is a frieze about eighteen inches deep, showing a conventional Japanese pattern of chrysanthemums and foliage in dull reds and olives on a drab ground. A picture rail of dead gold separates the frieze from wall field. The floor, of dark polished wood, is nearly covered by an old Persian rug of a dull old gold ground, with rich Oriental pattern in soft olives, reds, old blues, and terra cottas. On the wall near the entrance door is a superb piece of antique tapestry, in the softest tints of old blues and grays, representing a scene in the life of Queen Esther, the figures being of life size. The ceiling is timbered, or what is technically known as box beamed, in old mahogany—the spaces between the beams being filled with stenciling. The central panel showing a green gold ground with delicate design in copper gold, while the outer patterns are stenciled in a rosette pattern in dull reds and blues on a dead gold ground. At the intersection of the beams some delightful old lanterns are hung. Two of these are of wrought iron, yellow bronze finish, being good examples of fine old Florentine ribbon work, and are suspended by wrought iron

lovely old Flemish flagon of glass, set in a carved openwork frame of silver. An old Dutch sideboard of mahogany, richly inlaid with brass, and very quaint in shape, occupies one side of the room, and is laden with beautiful objects, such as silver candelabra, trays of lacquer with inlaid work in mother of pearl, old silver coffee

doors are good, however, and are composed of numerous small panels, set in a Gothic shaped frame. The sides and top are ornamented with putty mouldings modeled into the semblance of wood carvings, and painted over when dry. At the angle of each pane, where the frame intersects, a small ornamented nail of carved gilded metal



FITTING AND ORNAMENT FOR BENCH. SEE TEXT. (SKETCH NO. 1)

and teapots, etc., each being notable for beauty of workmanship or antiquity.

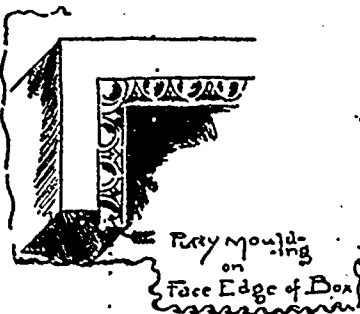
A COLONIAL CUPBOARD

Perhaps the most picturesque object in the room is a white and gold colonial cupboard (See sketch No. 4), or rather an imitation of one, designed by the master of the house. Two boxes, two and one-half feet long by one foot wide, are made to stand on end at a little distance apart. To these are fitted doors divided

is placed. A pretty curtain of thin soft material, in subdued colors, hangs over the space between the lower boxes, and the cupboard is filled with bowls, plates and porcelain cups.

The windows are draped with soft curtains of India silk, trimmed with a bordering of tassel fringe, and tied back gracefully on one side.

Some charming wall panels of plaster are hung about, showing heads and groupings of mediæval figures in high relief. These are



ORNAMENT FOR EMPTY BOX BOOK-CASE

chains of delicate and curious workmanship. Another is an antique Chinese lantern with gaily painted porcelain panels, set in a handsomely carved teak wood frame, and the fourth is a quaint old Munich lamp of iron in dull black finish, the glass of the lamp showing through the pierced iron work. The mantel is of wood, handsomely carved, and a border of tiles surrounds the fireplace, which is furnished with carved brass andirons and fender. The dining table and chairs are of polished mahogany, rich in tone. The chairs are upholstered in dark brown leather and have raised backs and arms. In the centre of the table a square of Gobelin tapestry is laid on which stands a



BOOK-CASE MADE OF EMPTY BOXES SEE TEXT. (SKETCH NO. 5)

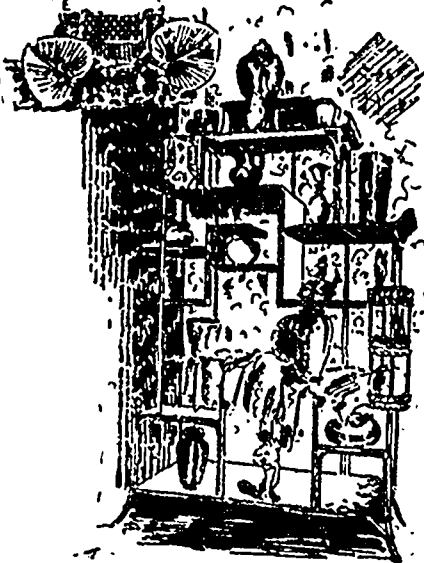
two three panels running crosswise. On the top panel of each door is a landscape sketch in oils. These boxes serve as a base for the cupboard which is laid across them, leaving an open space between. The cupboard is tall and broad, being simply a box made of ordinary wood furnished with shelves. The glass

coppered, bronzed and silvered as has seemed most desirable, and in some instances are draped with India silk of delicate coloring.

THE MIRROR

An oblong mirror hangs above the mantel in this room, the frame of which, being of home,

ornamentation, deserves special mention. It is made of some ordinary wood, six inches wide, then scorched and charred in places until the grain shows very distinctly. The burned part is afterwards rubbed or brushed thoroughly, so as to become quite smooth; a narrow strip of Lincrusta Walton, about an inch in width,



CURTAIN AND STAGERS (SEE TEXT) (SKETCH NO. 3)

with acorn and oak leaf pattern in relief, is nailed through the centre of the frame, leaving an equal space on each side. In these spaces, large bellows nails are driven at intervals of two or three inches, and, when this is done, the entire frame is silvered over. The plain part is polished silver, and the raised portions in the duller oxidized kind. The effect is wonderfully good, and especially adapted to a mirror.

On the walls at either side of the mantel, some old shields with heraldic devices, helmets and crossed swords are displayed to great advantage.

THE DRAWING ROOM

The boudoir, drawing room and parlor open into each other by wide doorways, and are separated from the dining room by a short passage, softly carpeted. The drawing room is square in shape, and lighted by three windows, one on each side of the mantel, and one in the centre of the wall opposite

A BAMBOO CURTAIN

The doorway leading to the boudoir is covered by a bamboo curtain (see sketch 2) which being of home manufacture, deserves special mention. A large number of common bamboo walking canes were procured, stained black and cut into small lengths. The pith was then extracted. As these sticks are much larger in circumference than those generally used for bamboo hangings, the effect when strung together is very much richer. The beads which are placed in various combinations between the sticks, are unusually handsome, and are of various kinds. Some are of cut crystal, diffusing light from every facet, and are in white, pale blue and amber. Others, and of these the greatest number are opaque, very large, oval in shape, and of a brilliant red color. These beads are those used in trading with savages. The handles, or upper ends of the canes being much thicker than the rest of the sticks, were cut off in equal lengths, and placed at the end of each strand, thus making a heavy fringe on the lower edge which is very effective. The curtain reaching to the floor is hung about eighteen inches from the top of the doorway, and the space is filled in with a lambrequin of rich Japanese stuff against which some Ningpoo

fans, covered with gold leaf, have been gracefully arranged.

THE WALLS, RUGS AND CURTAINS

The walls of this room are covered with a French tapestry paper, showing a delicately outlined pattern in dull yellow on an old gold ground. The ceiling is stenciled with a design of foliage and scrolls in gold and robin's-egg blue, on a blue gray ground, contrasting agreeably with the cornice, which represents a copper gold rod with twining leaves and tendrils in robin's-egg blue.

The polished floor is partially covered by a beautiful rug of plain dark red ground with small central medallion in dark blue and gold and wide border showing a French Renaissance pattern in old gold, blues and reds, outlined by a thread of tan and olive.

The windows are curtained with a charming fabric of woven flax which has a design of gold-colored medallions on a dull shrimp pink ground, and greatly resembles antique lamps. These curtains are full, and simply drawn back on one side with heavy cords and tassels.

A BOX BOOK-CASE

A very pleasing example of home manufacture is the book-case fashioned of empty boxes, (see sketch 2), skilfully piled together so as to form a delightful whole. The boxes are stained, the edges trimmed with a narrow putty moulding, and they are disposed so as to give a series of irregular shelves, allowing space for books of different

sizes. In one large open space an exquisite vase is placed.

ÉTAGÈRE

(See sketch 3)

Another notable piece of furniture is a tall étagère, made entirely of wicker or basket work and fitted with shelves and panel shaped openings with here and there a projecting bracket. On this cabinet, pretty bits of bric-à-brac are displayed, together with some charming specimens of embroidery in silk and crêpe.

THE CHAIRS

As modern art imitates all that is beautiful in the past, it is not surprising to learn that the seemingly antique chairs in this room were of recent manufacture. They are of carved mahogany, with slender fluted legs, and frames of quaint and curious design. One chair back has a delicate open frame, shield shaped, with central panel representing a vase filled with garlands of flowers, gracefully festooned upward to meet the outer rim. Another shows the three feathers tied together, belonging to the crest of the Princes of Wales. Each chair is of different design, and the seats are upholstered in antique tapestry of soft old pink, old gold, and olive combination. Among other of the chairs are several of Dutch inlaid woods, showing flower and leaf designs, the seats upholstered in striped tapestry of linen weave glossy and silk like in texture and of soft and gentle coloring.

VARIOUS BITS

Standing in a window, is a curious two-shelved round table of carved metal, resembling oxidized silver, with delicate curved legs ending in stag's hoofs. The upper shelf being sup-

ported by carved eagles with outstretched wings. Upon the table is placed a superb teak-wood cylindrical vase, with dome-shaped cover carved in high relief. The mantel, of some dark wood with panel carvings, is draped with a scarf of Algérienne, pale green in color, and crossed by narrow bars of white and red. The fireplace has facings and border of brass, and is furnished with fender and andirons of gilt bronze. The hearth is of glazed red tiles, crossbarred with white, making a charming effect. A beautiful water-color drawing hangs above the mantel, representing an old beggar woman and boy standing on a rough pavement near some stone steps in an old stone wall. The drawing is chiefly in tones of brown and gray, and has a wide frame made of common wood, covered with a corded crêpe, showing a close floral design in dull old pinks, browns and olives, on a brownish yellow ground. Another artistic picture frame in this charming room is composed of narrow folds of white crêpe, with outer rim of plaster of Paris modeled in a design of leaves, overlapping a gold ground.

A SETTEE

Near the entrance to the parlor is a pretty white and gold settee (see sketch 1). It is merely a wooden settee, with railed back and arms, painted cream white, with graceful festoons of flowers and fluttering ribbons in gold. The seat is cushioned with silk tapestry in soft old pinks and gold, and it is quite difficult to believe that this picturesque little sofa served once as a bench in a country Sunday school.

The centre of the room is occupied by a Louis. Seize table with oval top inlaid with fluted brass. The legs are exquisitely modeled.



CUPBOARD (SEE TEXT) (SKETCH NO. 4)

and are decorated at the top with finely chiseled female figures in ornate.

The chandelier is of old Florentine wrought iron ribbon-work, and holds yellow wax candles in bobèches of Venetian glass. Some graceful light chairs with gilded frames stand about, and upon the hearth at each end is placed a high brass vase with relief carvings.



Mission Field.

Letter from Indore.

INDORE, Jan. 25th, 1894.

Editor of THE PRESBYTERIAN REVIEW.

Sir,—I have not time for a full letter this week; but a few facts may help to keep us in mind.

1st. On Christmas morning we tried to get our Sabbath school children to come to the central hall of the College, and succeeded in gathering in the unroofed room about 600 in all, there being representatives from all our seventeen schools. To these we gave prizes according to the results of the examinations that we had been holding the previous weeks. They were a motley crowd, representing all castes from the very highest to the very lowest—but they had all been taught the truth about Jesus, and some of them would put to shame many a more favoured school at home. To over six hundred every Sabbath day the Gospel is taught and as our Christian community grows we will be able to have a larger number of such schools—our only limit in this work being our ability to undertake it. In the evening of the same day we had a gathering of all our Christians, when all had a *Chaita* or feast together. It was in many ways a striking gathering, and thoughts would go back to a year before, when as yet so few of these new brothers had been gathered into the outward Church of Christ. It was to all a very enjoyable time, and I trust helped to bring us nearer together.

2nd. Throughout the week beginning New Year's day we had meetings, morning and evening, for our Christians, as a preparation for the Communion the following Sabbath; but especially that we might together seek for fresh power for the new year's work. Every morning we had about half our people, and in the evening the church was full. They were a real blessing, and especially to some of our workers who seem to have received a fresh baptism of the Spirit. Others will have written about the *Mela* at *Mhow*, so I pass on.

3rd. On Sabbath last His Excellency Lord Lansdowne, sent privately for the College a donation of Rs. 250—a parting gift as he was about to leave India; and on Tuesday last His Highness the Maharajah of Dhar sent Rs. 400 for the same purpose, along with a very kind letter. Both gifts were much needed, and came at a time when we were specially pleading for the College in connection with the opening of the Y. M. C. A.

4th. On Monday last, 22nd inst., our new room for the Y. M. C. A. was formally opened. In November last a strongly expressed wish for an association led to a visit of Mr. McCann, the energetic, warm-hearted General Secretary, who has been sent from home to look after this special work. An association was formed and already we have sixty five names enrolled, the greater part being Hindoos. For the accommodation of the Association I was led to offer the use of the hall above the present church as soon as it should be finished, but at that time, as I had no funds, it was a very indefinite promise. On December 28th came Miss McKellar's kind letter saying she handed over for the College building a gift she had received of \$400. With this we were able to finish the room, which we have since called the McKellar Hall and on Monday last we dedicated it to the service of our Lord and Master. In this we were greatly helped by the presence of Mr. McCann who arranged to again spend three days with us. On Sabbath and Monday mornings we had prayer meetings and on Tuesday we had a conference with all the members to talk over methods of work, etc. On Sabbath evening Mr. McCann gave an address to educated natives after the Hindoo service, when we had a full congregation who listened attentively to his interesting address. On Monday evening was the formal opening. Major Hay, of *Mhow* was to have taken the chair, but was at the last moment unavoidably detained—but Mr. McCann ably filled his place and gave a stirring address to the young men gathered there, which with other speeches, singing and prayer made up a very profitable evening. On Tuesday evening Mr.

McCann gave a lecture to another crowded audience on India and Norway, illustrated by the magic lantern. This room will be, I hope, the special work-room of our Christian students in which they will specially seek to bring their Hindoo fellow students to a knowledge of the truth as it is in Jesus. It will be divided by screens into three divisions. The first will be the reading-room, in which are already papers, secular and sacred; the second will be a room for conversation and social gatherings of a small kind—a room to which the Christian student can take their companions for a talk, etc., and if possible a room to which the Hindoos and others will gather when they have leisure; whilst the third will be a more private room for the secretary and Christians only, for more direct Christian dealing with those seeking spiritual help. When necessary the whole can be thrown into one, as for example on the Tuesday evening when the evangelistic prayer meeting of the young men is held, just at the close of the college. At this meeting a choir of young men upstairs will engage in singing hymns till the crowd are gathered, whilst others down stairs invite the students to their meeting upstairs. On Friday there will be a literary meeting, and on Sabbath evening after the Hindoo service a meeting when an address to the educated natives on some religious subject will be given. This room will be, I hope, the most important room in the college work proper. May there often be much joy in heaven over repenting souls there. One of the young men has been led to look forward to more directly engaging in this special work here, and as he is one of the first of our own trained students to thus engage in the Master's work in the mission his efforts will be specially pleasing. Over one-fourth of our students are Christian, and if they are faithful cannot but be a very powerful influence in the college life. This we hope the Association will greatly help. The Christians in helping others cannot but help themselves.

In addition at Indore are hundreds of young men, educated in a measure to understand English, dissatisfied with their home surroundings and religion, but without any recognized means of recreation or amusement, with no chance for either moral or intellectual improvement, excepting the school debating club. No wonder so many of them fall into vicious evil habits, when we consider their circumstances. These we hope to reach, as we have not been able to thus far, by means of the Association. They are not reached by the ordinary evangelistic work, and except they are in our college they never hear of the Gospel, except, it may be, with contempt. As these represent the highest classes in the community the effect will be all the greater if we can lead them to know Him who is the truth. The experiment is at least worth trying, and I know there are hearts that will bleed for us that we may be able to use all the opportunities granted to the full for the glory of Jesus.

Last night we were cheered by the baptism of two Chamars—the first break in that caste at Indore. Often before they seemed about to come out, yet something always seemed to stop them. We hope these are but the first of a rich ingathering. Still more cheering is the fact that these were led to look to Jesus by some of those who a year ago were called Mangs. Two other castes seem also to be deeply moved, but of this we cannot yet say anything, save that we are hopeful. The new Christians are now feeling the need of a church building in the city, and are taking steps to get the land for this; but let no one at home rise in alarm at this prospect, as they will themselves, with the help obtainable here undertake the work—building one large enough to accommodate at least 200 if it is done at all. Our present church is too far for the women and children to come even when willing, and has not any attraction for those not Christian, who live at the other end of the city. The new building would be thus an evangelistic hall for them or their special work-room.

Ten were baptized the Sabbath before last, —making 61 in all that have been baptized in the last nine months here. Our hearts rejoice at the great things the Lord hath wrought for us.

Yours etc., J. WILKIE.

Mexican Missions.

DEAR REVIEWER,—Our annual Missionary Conference, held this year in Mexico city, was one of unusual interest. About twenty-five persons were in attendance. The oft repeated appeal of the mission for a representation from the Foreign Mission Board was at last responded to in the persons of Rev. Dr. Richards and Mr. Robert E. Spear who previous to the meeting, visited many of the mission stations. We had the privilege of cultivating the acquaintance of Mrs. Spear. We shall cherish fond memories of this visit knowing it has been and will be a means of blessing to the cause in Mexico. The earnest prayer of the board and the mission for the presence of the Holy Spirit has surely been answered and we hope for manifestations of His power. The spirit of unity and prayer prevailed through the entire proceedings. Very perplexing problems seemed to be disposed of with comparative ease. Decided steps were taken in the direction of self-support which means a saving of thousands of dollars to the Board. It seems well nigh impossible in Roman Catholic countries to induce the people to contribute. Coming from a church which is extremely extortionate in demands they quite naturally and agreeably to human nature swing to the opposite extreme, giving nothing for the support of ordinances. Although with many "Free Gospel" is taken literally enough to include freedom there are encouraging indications. We regret that our consulting officer, Dr. Richards, was, in the midst of the week's work, obliged to return home owing to the dangerous illness of his wife and mother. Papers on appropriate practical subjects were read by the different missionaries. Business was occasionally suspended for special devotional exercises. The work of the whole field was carefully reviewed and discussed. Owing to discouraging reports from "Girls schools" in other mission fields some seemed skeptical as to the supposed value of this educational work, but after critical examination of work done in the schools, the effect on the lives of the girls in the schools and their influence and work in after life all were convinced that whatever may be true of other schools these are doing an excellent work. Girls go out from these schools with substantial Christian characters and lead useful lives. Many of them go to teach the Scriptures in which they have been trained in the school. We had the privilege of seeing the school in Mexico in active work and were delighted.

The unanimous testimony of the mission was that our work suffers from lack of proper missionary oversight. Think of native pastors and congregations being left without a visit from a missionary for three years. Some are so far away that even a hurried visit from the nearest missionary means several weeks of wearisome travelling and several hundred dollars expense. Considering the isolation, persecution, discouraging surroundings and lack of early Christian training it is not surprising to hear of some growing cold and even falling by the way. Our people at home can scarcely realize the severity of such a test. We may conscientiously join in the common cry for more men. Even with new arrivals Rev. C. D. Campbell and wife, Rev. A. O. Miller and ourselves it will be impossible to do justice to the work now in operation; to say nothing of reaching out to new places. To give some idea of opportunities for reaching out I may mention the city of Leon, next in population to Mexico, and located in one of the most fertile districts of the republic, with large towns in every direction. I earnestly desired to locate there for a time at least, but members of our board and mission say—and doubtless wisely—"We have more work now than we can attend to properly and without any new. Think of a city within five hours by railroad from Zacatecas having probably 250,000 of population and not a Protestant missionary of any denomination or even a native pastor. We trust a new and brighter day is dawning, and that our brethren at home by their prayers will bring blessing. Imagine yourself in a strange and wicked land surrounded by strange people, prejudices and customs, and forced to use a new and strange language, and you will be in some measure

able to understand what this meeting with brethren meant to us.

Yours fraternally,
JAMES A. DODDS.

Mexico City, Feb. 6th, 1894.

Canadian McAll Association.

The annual meetings of the Canadian McAll Association and Toronto Auxiliary of the above association were held in the Y. M. C. A., Thursday, March 1st, Rev. Louis Jordan occupied the chair. After a short address by the chairman the report of the association was read. In it mention was made of the loss sustained by the mission this year in the death of the founder, the Rev. Robert W. McAll. Twenty-two years ago he was led to take up this work in answer to, what seemed to him, a direct call from God. Since that time he has laboured faithfully and lovingly, and by his ability and tact won the confidence and respect of the French Government. The year before his death he made definite arrangements for carrying on the work in the event of his health compelling him to withdraw from its active direction. The committee he has appointed are tried friends and workers who, for many years, have been identified with the mission. They, after Dr. McAll's death, addressed a circular letter to the associations in England, Scotland and America, in which they recognize the responsibility committed to them, hoping to carry the work on with the same fidelity, Christian liberality and love. They ask for a memorial fund of £5,000, which would form a working capital to defray the expenses during the summer, when few subscriptions are received, and cover the deficit caused by the death of several subscribers who gave large sums. Dr. McAll, before his death, had begun the formation of this working capital by handing in to the mission societies to the value of £1,500. The report also speaks of the many means employed by the mission for evangelization, namely, the regular Sabbath and week-day services in the halls, Sabbath schools, societies for young people, mothers' meetings. Work has been begun this year amongst the miners and quarrymen in the north of France. The mission boat has done a grand work between March and September. Not only are the towns on the river reached but the neighbouring towns and villages are visited by the workers from the boat. The dispensaries also are continuing their noble work. There are three in number. Reports from the three halls, Rochefort, La Rochelle and Toulouse, in which the Canadian association is especially interested, are cheering. The annual report of the treasurer states that from the seven auxiliaries which form the association, London, Hamilton, Woodstock, St. Catharines, Winnipeg, Parkdale, Toronto, the total amount received is \$1,388.57. This sum is less than previous years, and it is hoped that even yet the required \$1,500 will be reached. Reports of auxiliaries. Hamilton was represented by the president, Mrs. McGovern, who read the report of that auxiliary. Parkdale and Toronto were also represented. Rev. Professor Wallace, in moving the adoption of the reports, related some incidents which came under his notice while visiting some of the halls in Paris. Rev. Lawrence Skey seconded the motion. In his address he spoke of the efficacy of earnest prayer for all mission work. Mrs. Dow sang very sweetly the hymn, "The Ninety and Nine." A letter was read from Monsieur Sauter, honorary president of the McAll mission, in which he states that France has reached a critical period in her history. The ideas of materialism and atheism are being spread abroad and the necessity of greater effort to counteract these. Rev. Principal Caven said he thought the different denominations represented in the association was a source of strength, and he thought there might be a great many more auxiliaries in Canada and so widen the sphere of work here. Rev. Professor Farmer, of McMaster University, followed and spoke of the aim of the McAll mission in not forming any new sect but strengthening the existing churches which would be, he thought, a telling effect on the

future history of France. The following are the officers for 1894 for the Canadian McAll Association. Honorary president, Mrs. Edward Blake; acting president, Mrs. David Cowan; secretary, Miss M. Carty; Treasurer, Miss Caven, 76 Spadina Rd.

Lindsay Presbyterian Society.

The annual meeting of the Woman's Foreign Missionary Society was held in Cannington on Tuesday, February 20th. Ninety-eight delegates were present beside the Cannington ladies, all but four of the twenty-seven societies being represented. The meeting was opened by singing 100th Psalm; after which the President, Mrs. Hanna, read the Scriptures, and Miss Ross, Lindsay, led in prayer. The minutes of the last meeting were read by the Secretary, followed by Mrs. McKay, Woodville, secretary of supplies for North-West, who stated the amount received this year to be \$446.66, an increase of \$163.31 over last year. The treasurer, Mrs. McPhaden, gave her statement, followed by the report of secretary of literature, Mrs. McKay. The officers of the ensuing year were then elected as follows: President, Mrs. McCauloy, Woodville; first vice-president, Mrs. Hanna, Uxbridge; second vice-president, Miss Quigley, Leaskdale; third vice-president, Mrs. McKinnon, Fenelon Falls; fourth vice-president, Mrs. McDonald, Eldon; treasurer, Mrs. C. C. McPhaden, Cannington; secretary, Miss L. McLennan, Lindsay. After disposing of the business, Mrs. Johnston, Lindsay, in behalf of Mrs. McIntyre, Hon. President, who who was unable to be present, presented to the society the Letter Leaflet since published, bound in five volumes. The afternoon session was opened by singing the 67th Psalm and Mrs. Bethune, Beaverton, leading in prayer. Special prayer was then offered for Mr. and Mrs. McMillan, Wick, in their affliction, by Mrs. Campbell, St. Andrews, Scott. The thanks of this society were expressed by Mrs. Frankish, Uxbridge, to Mrs. McIntyre, Lindsay, for her kind thoughtfulness and generosity in presenting the five bound volumes of the Letter Leaflet to our society. After singing the twenty-sixth paraphrase, the president, Mrs. Hanna, gave her annual address, in which she showed the progress that had been made by the society in the interim of six years since it met in Cannington before. It had been extending its borders and widening the interest in this grand work, but until this year had not grown in the grace of giving within the society, and she pointed out that to continue this, we must with increased spiritual quickening strive to raise our spiritual life to a higher standard, and urged that all would seek that God's wisdom, tenderness, and love, flood our souls, as we go back to our homes to begin another year of consecrated service. The secretary, Miss Smith, then read her report, which showed an encouraging increase in every department. Two new Mission Bands were organized during the year; one at Fenelon Falls and the other near Beaverton, making a total of twenty-two auxiliaries and five Mission Bands. The membership has increased sixty-five, making 610, with 112 members of general society and four new life members, and an average attendance of 369. 340 members subscribed for the Letter Leaflet. A duet was given by Miss Ella Gross, and Miss Edith Seaton, of Lindsay Mission Band. The treasurer's report showed the total contributions to be \$1454.08, an increase of \$292.64 over last year. After this report was read two verses of the consecration hymn were sung, and the money dedicated to God in prayer by Miss Quigley, Leaskdale. Miss Giver, M.D., of Indore, India, was now introduced, when all the ladies arose by way of greeting. Miss Oliver spoke specially of the doors God was opening in India; the first being the railways, which all natives take advantage of, and in which caste is completely broken down, as those sit side by side whose touch is unclean. These are very useful to the missionary, not only for getting about the country, but he can preach in the cars and at the stopping-places. Another open door is the desire the natives have to study the English language. These and other doors

are open, and India is ripening so fast for Christ, that if a great native leader like Luther were to arise there, millions would be turned to Christ. The Cannington Mission Band sang a chorus, "Carry the Light," after which Mrs. Ross, Lindsay, gave an interesting talk on the "Chinese in America." The president-elect was called to the chair and the meeting closed with prayer by Mrs. Campbell, Grant's School.

Tuesday evening a public meeting was held, and the church was well filled. Rev. Mr. McKinnon, of Fenelon Falls, occupied the chair, and conducted the opening services. After an anthem was sung by the choir the Presbyterian report to Presbytery was presented by the Rev. Mr. Ross, Cannington, who moved its adoption, which was seconded by Mr. Lorne Campbell, Woodville. Among other things these gentlemen said in expressing their approval of the report, that there was evidently no hard times among the ladies. After the choir again favoured us, Mr. J. A. Slimmon, of Knox College, was introduced. As he has laboured in China he was able to tell us much that was interesting about the people and the work there, and showed the great need of deeper earnestness in carrying the Gospel to the regions not yet reached, and urged upon every Christian to look at the necessity of carrying the Gospel into these regions as their duty. After another anthem by the choir, the collection being taken up, Miss Gould, Uxbridge, sang "Heaven is my Home," and this most interesting and profitable meeting was closed with the benediction.

Church News.

In Canada.

THE Rev. Dr. Sexton has declined the call that he received a few weeks since to the pastorate of a church in Ohio. He will therefore remain in Canada for the next two or three months. He has been invited to deliver a course of lectures in connection with the "University extension" movement in England some time in the fall.

THE Sacrament of the Lord's Supper was dispensed lately in St. Andrew's church, Dalhousie Mills. There was a very large congregation present and the whole service was both solemn and instructive. The pastor was ably assisted by Rev. John McLeod, B.A., of VanKleek Hill. His clear forcible elucidation of truth was appreciated by all who had the pleasure of listening to him.

A SUCCESSFUL tea meeting was held in the Eau Claire church a short time ago, which is in connection with Mattawa, and under the pastoral care of Rev. D. L. Mackechnie. The chair was occupied by Mr. J. B. Klock. Addresses were delivered by Messrs. R. A. Klock, John Longbrin, Esq., M.P.P., Dr. James, and by Rev. Messrs. Jourdan and Mackechnie. A plate collection of \$75 was taken up which nearly cleared off the debt which remained on the church. Mrs. Mackechnie was presented recently by the Klock's Mills portion of the Mattawa congregation with a handsome parlour carpet.

THE annual meeting of the church at Paris was held recently and was the most largely attended in the history of the congregation. The reports were most gratifying. Although there has been a slight reduction in membership owing to an unusually large number of removals, the ordinary revenue was considerably in excess of that of the previous year and amounted to \$2,378. The membership is 560. The contributions to the schemes of the church were very liberal amounting to \$1,164, divided as follows: Home Missions, \$544; Augmentation, \$50; Foreign Missions, \$390; Foreign Evangelization, \$75; Colleges, \$25; Aged and Infirm Minister's Fund, \$10; Widow's and Orphan Fund, \$10; Assembly Fund \$10; Synod and Presbytery Fund, \$20. The amount paid on subscriptions to new church was \$8,759; making a total of \$13,301, an amount which shows the ability of the congregation and is highly creditable to its zeal and liberality.

REV. E. COCKBURN, M.A., Paris, assisted at the preparatory services of the Princeton Communion.

On Friday last Rev. Dr. Smith, of Queen's, lectured in Cobourg on "Girls I have known." It was a famous victory.

The annual report of St. John's church, Dalhousie, N. B., for 1893, shows:—Congregational purposes, \$1,728, of which \$635 were paid on the new churches at Maple Green and Dundee. Schemes of the church, \$392. Other religious and benevolent purposes, \$108. In all \$2,228.

REV. PRINCIPAL McVICAR preached in Henry's church to large congregations. At the close of the evening service he spoke of his pleasure at recognizing signs of increased spiritual growth, and of a livelier interest in God's work among the congregation.

A DEPUTATION from the Peterboro' Presbytery made a friendly visitation to Baltimore, Ont., recently. The deputation consisted of Rev. J. Hay, of Cobourg, and Rev. Dr. Smith, of Port Hope. Mr. Hay in his address made an eloquent appeal for the maintenance of the rite of family worship in the congregation. Dr. Smith ably seconded the appeal and also urged the advisability of more congregational singing. Both gentlemen spoke in terms of high commendation of the work accomplished during the past year by Rev. J. R. Gilchrist and his congregation, but urged them not to rest upon their laurels, but to let the past be a stimulus for the future.

The Presbyterians of Blenheim are stirring themselves and have serious thought of erecting a new church building which will be ample for their own requirements and a credit to the town. At a meeting on Monday evening of last week, the committee reported subscriptions so far to the amount of \$4,084. It was decided to prosecute the canvas for four weeks longer. Should there be a disposition on the part of any considerable section of the congregation to take no part in the new building it is not likely that it will be pushed for the present. So for the sake of both congregation and town it is to be hoped that all concerned will help nobly in the good work.

The congregation of Elmsdale and Nine Mile River raised for all purposes \$1,320.00. Out of this \$323.00 were given to the schemes; College, \$20.00; Home Missions, \$27.00; Augmentation, \$20.00; French Evangelization, \$53.00; Foreign Missions, \$192.00; Aged and Infirm Ministers' Fund, \$8.00; Assembly, \$5.00; Elmsdale section paid \$175.00 on the principal of the manse debt. The Y.P.S.C.E. and S.S. support a pupil in Pt. aux Trembles. Nine Mile River and Hardwoodland C.E. societies gave about \$6.00 each to Foreign Missions on New Year's night. The pastor and the mistress of the manse were surprised by a party of young people, bringing with them their gifts and good wishes.

A MEETING of the Brampton congregation, called by the Moderator, Rev. Robt. Haddow, of Milton, to consider the pulpit vacancy of St. Andrew's church, Brampton, was held in the church school room on Tuesday evening of last week. The Moderator explained that at a previous meeting a motion had been put to the congregation, in effect extending a call to a Mr. Clark, at present a student at McGill's College, Montreal, and although a large majority favoured said motion, still quite a number showed their disapproval. Mr. Clark, the moderator intimated, was not eligible to receive a call until he had completed his studies and had been duly and properly made a licensed minister; however, that if a call were made unanimous, Mr. Clark, if he so desired, could bind himself to become the pastor of the church when his studies were finished and he had received such proper license, and in like manner the congregation could bind itself to receive Mr. Clark at expiration of such time. The Moderator said the course now required would be a motion in effect that the motion moved at last meeting extending a call to Mr. Clark be made unanimous. Mr. Alexander moved such a motion, seconded by Mr. John McClure. There were nearly 400 members of the congregation present and out of that number about 20 persons objected. So the matter rests just where it began. Mr. Clark has intimated that he

will not accept the vacant pulpit unless the congregation is absolutely unanimous in the matter.

Dedication of the New Presbyterian Church, Nanaimo, B.C.

SABBATH, the 11th day of February, was a day of great rejoicing among the Presbyterians of Nanaimo. A magnificent brick and stone church, with an auditorium and gallery capable of seating between nine and twelve hundred people was opened and dedicated to the worship of God. The edifice was designed by Warrou H. Hayes, of Minneapolis, and is considered one of the finest and most complete churches on the Pacific coast. The Rev. D. A. McRae, B.A., the pastor, presided at the dedicatory service. On the platform was the Rev. Alexander Young, one of the oldest and best known ministers of our Church, the Rev. Dr. Campbell, late of Collingwood, Ont., and now pastor of the First Presbyterian church, Victoria; the Rev. J. W. McMillan, B.A., of Vancouver, and the Rev. R. R. Maitland, LL.B., of the Methodist church of this city. The Rev. Dr. Campbell preached the dedicatory sermon. That it was filled with the blessed Gospel clearly, forcibly, and eloquently presented need scarcely be said. The Rev. Alexander Young offered the dedicatory prayer. It was a rare treat for those present, especially for the ministers, to have one of the oldest and most faithful ministers of the Church, now retired through loss of health brought on by hard pioneer work in British Columbia, lead in this most solemn part of the service. At 3 p.m. the Rev. R. R. Maitland, LL.B., preached a most appropriate and eloquent sermon to a large and appreciative audience. The Rev. J. W. McMillan, of Vancouver, one of the rising lights of the Presbyterian Church in Canada, preached in the evening to an over-crowded house.

On Monday evening, the 12th, a grand dinner was served by the ladies in the old church. After dinner a sacred concert was given in the new church. The auditorium and gallery were filled with people who listened with rapt attention to anthems, choruses and solos. The audience was completely carried away with the vocal solos of Mr. J. G. Brown, director of Dr. Campbell's church choir, Victoria.

On Tuesday evening the 13th, between two and three hundred children assembled in the old church where dinner was served by the ladies. Dinner over, they entered the new church to listen to a well chosen programme prepared by Mrs. McRae.

This is the third Presbyterian church that has been dedicated upon the same site within twenty-eight years, the first was dedicated on July 22nd, 1866, the second on Nov. 25th, 1888, the third on Feb. 11th, 1894. The late Rev. R. Jamieson organized the first Presbyterian church in Nanaimo in the old court house, on the 26th November, 1865. He was followed by Rev. J. Aitken. After the pastorate of Mr. Aitken had terminated the congregation by its own request was taken under the care of the Colonial Committee of the Church of Scotland. This committee sent out in succession, the Rev. J. Clyde, the Rev. A. H. Anderson and the Rev. J. Miller. All these ministers received aid from the Colonial Committee; even the last minister received aid up to the time he left in Dec., 1890. After Mr. Miller had left there followed a long and trying vacancy. The congregation dwindled down to a mere handful. At last at the unanimous appeal of the congregation, and at the request of the Presbytery of Columbia, the Rev. D. A. McRae, minister of the Presbyterian Church in the United States, was induced to take charge of the work on the 25th December, 1891. Upon application to the General Assembly of the Canada Presbyterian church, he was received into the Church in which he was born and educated, and was installed pastor of St. Andrew's Presbyterian church, Nanaimo, on August the 4th, 1891. By the hearty co-operation of the members and adherents of the church as well as the citizens of Nanaimo in general, he has been enabled to do a great and grand work for the Lord in this city. May the Lord of all grace own and bless the work.

Presbytery of Quebec.

THE Presbytery of Quebec met in Morrin College on the 27th and 28th February, Rev. D. Tait presiding. There was a large attendance of ministers with a fair number of elders. Rev. Jas. MacLennan was invited to sit with the Presbytery. Rev. A. T. Love submitted the Home Mission report showing the state of the fields, the supply given and the grants needed. Grants to augmented congregation and mission stations were considered and revised. The following were appointed commissioners to the General Assembly, viz.: ministers, Prof. Macadam, D. Tait, J. R. MacLeod, A. McColl, A. T. Love, and John Turnbull; and elders Messrs. Robt. Brodie, J. O. Thompson, Jas. Davidson, Dr. Thompson, Jno. Whyte, and G. B. Ramsay. Rev. Dr. G. L. Mackay, of Formosa, was nominated for the moderatorship of General Assembly, and Rev. Dr. Lamont for that of the Synod of Montreal and Ottawa. On the recommendation of the committee appointed to consider the accounts of the late congregation of Richmond and Melbourne, the Presbytery expressed its judgment that Melbourne owes Richmond \$166.16. Reports on the state of religion, Sabbath schools and temperance, were received, considered, and ordered to be transmitted to the Synod of the bounds. On motion of Rev. Hugh Craig, it was resolved to invite the Quebec District of the Methodist Church to meet with the Presbytery to consider the best ways and means of advancing Christ's work within the bounds. Rev. H. Craig and D. Tait were appointed to convey the Presbytery's fraternal greeting to the said district meeting. The committee appointed to receive the remits from the Assembly presented and read their report, which was considered at length. The Presbytery resolved to adopt the report with slight emendations, which is in brief as follows: 1. Hymnal.—(a) That the present hymnal be enlarged and versed. (b) That the entire Psalter and paraphrases be incorporated in the proposed book of praise. (c) That psalms, if necessary, be with new versions. (d) That some hymns in the present Hymnal should be dropped and others added. The Presbytery recommends that hymns 43, 53, 109, 198 and 309 in the present Hymnal be retained; that hymn 172, Children's Hymnal, be dropped, also verse 3 of hymn 16 among the proposed additions; and that the hymns beginning "God be with you till we meet again," and "Arise, my soul, arise, shake off thy guilty fears" be added. (e) That a sufficient number of hymns suitable for the young, including selections from, and additions to those in the Children's Hymnal be incorporated in the revised Hymnal, it being understood that this is not to do away with a separate Hymnal for the young. 2. Appointment of professors.—This Presbytery is of opinion that the best method of appointing professors is that the same be nominated by the college boards and appointed by the General Assembly; at the same time the Presbytery does not consider it necessary to have absolute uniformity in the method of appointment so long as appointments cannot take effect without the approval of the Assembly. 3. Representation of mission stations.—The Presbytery recommend that mission stations in which there are organized sessions, be represented in Church courts. 4. Enlarged powers of Synods.—The Presbytery disapproved of the remit. Leave was granted to the congregations of Lanark and Hampden to moderate in a call when ready. A very interesting and encouraging report was read by Rev. D. Tait, convener of the Presbytery's committee on French work, showing the fields occupied and the encouragements and difficulties met with in the work. Rev. N. Macphoe tendered his resignation of Maraboro congregation. The resignation will be dealt with on the 14th March. It was resolved to take no further steps in the meantime, to bring about a union between Lake Megantic and Maraboro, and Hampden and Winslow. It was resolved to ask the General Assembly to grant Mr. Wm. E. Ash the standing of second year in theology, Messrs. J. R. MacLeod and H. T. Love to support the application.—J. R. MacLeod, Clerk.

Presbytery of Wallace.

This Presbytery held its February meeting at Amherst, N. B. Dr. Sedgewick presented the report on the remit, *in re* proposed new book of praise. The report gave evidence of much thought and care. The following is the mind of Presbytery in the matter.—1. That first recommendation be adopted, *viz.*, that action in the matter of revising and enlarging be meanwhile delayed,—for the four reasons given in the report. 2. That the entire Psalter be included in any book of praise that may be sanctioned by the Church. 3. That the Psalter be with new versions. 4. That selections from the Paraphrases be inserted. 5. That the Children's Hymnal be in a separate form. 6. That while the Presbytery do not adopt the recommendations submitted with regard to the Hymns to be added or omitted as in the draft book, resolved to transmit the report as a whole to the Hymnal Committee for consideration. The remit *in re* appointment of professors in our colleges was disposed of as follows: "That in view of all the circumstances of the case, the Presbytery do not consider it necessary that absolute uniformity should prevail in the matter of appointments to theological chair provided that the control of the Church over such appointments is sufficiently secured, and believing that such control is sufficiently provided for in the mode of appointment to theological chairs in Queen's College, proposed by the trustees of that institution, they recommend that their proposal be adopted. In regard to the mode of appointment to chairs in the other theological colleges, the Presbytery would recommend that such appointments be made by the General Assembly after nominations by the governing bodies of said colleges. The Presbytery would at the same time recommend that the General Assembly should declare in substance as follows.—That when such an appointment fails to be made, intimation of the same should be given without delay to the Presbyteries of the Church, that Presbyteries shall have the right—should they think fit to exercise it, of suggesting names to the governing body of the college in question, that it shall be the duty of such governing body to give due consideration, to the names transmitted by Presbyteries before submitting its own nomination to the General Assembly." With regard to remit *in re* enlarged Synodical powers the Presbytery meanwhile delays the consideration of the overture in question, and expresses the opinion that the overture of the Assembly of 1892 in regard to the enlargement of Synodical powers should be revived and again transmitted to Presbyteries which two overtures should be considered together.—J. A. MCKENZIE, Clerk.

Presbytery of St. John, N.B.

REV. WILLARD McDONALD acted as Moderator at the last meeting of St. John Presbytery, and there were present the following members Rev. Messrs. Macneill, Bruce and Macrae, and Mr. J. G. Forbes, of St. John; Rev. Mr. Barker, of Richmond Corner; Rev. Mr. Mullin, of Stanley; Rev. Mr. Ross, of Prince William; Rev. Mr. Fiske, of Florenceville, and Mr. A. W. Coburn, of Harvey. The special business was the consideration of the appointment of Rev. James Ross, of Woodstock, to be travelling missionary. The congregation of Woodstock had been summoned to appear to give reasons why the appointment should not be made, and sent as representatives Messrs. McLean, Henderson and McLaughlin. Rev. Mr. Macneill, commissioner of the Home Mission Board, presented the claims of the Board and the Presbytery, which he said were unanimous in their opinion as to the urgent necessity for a travelling missionary, and were unanimous also in the opinion that Rev. Mr. Ross was eminently fitted for the position, and, in fact, the only man within the bounds of the Presbytery or the Maritime Synod who combined all the qualities essential to "the man for the place." Rev. Mr. Bruce spoke in the same vein. The Woodstock delegates pleaded earnestly and eloquently for the re-

tention of Mr. Ross at Woodstock, contending that if he were taken from them the church would receive a blow from which it would be difficult to recover. The delegates spoke in tears of the affection and warm regard of the entire people for Mr. Ross, and their plea for his continuance amongst them was affecting in the extreme. Mr. Ross himself, as he sat throughout the discussion, manifested the deepest feeling, and when called upon after both sides had been heard to announce his determination, he could hardly speak for emotion. In well-chosen words he spoke of his being undeserving of the praise which had been given him, and in tremulous words intimated that if he consulted his own feelings and his own comfort he would remain at Woodstock, but it was a question of duty and he would bow to the decision of the Presbytery. The Presbytery then voted to confirm the appointment. Action as to the time when Rev. Mr. Ross will enter on his new duties was deferred until the meeting in March.—CON.

Presbytery of Sydney.

THE Presbytery of Sydney met in St. Andrew's church, Sydney, when a large amount of business was transacted. The following resolution was passed: "Presbytery regrets exceeding that owing to circumstances over which they had no control the induction of Rev. M. McLeod did not take place at either of the times appointed. And further, the Presbytery desires Mr. McLeod to regard himself as the minister of Cape North congregation, his formal induction to take place there at as early a date as possible." It was agreed to request the augmentation Committee to continue its grant to St. Peter's, also \$200 for Gabarus and \$270 for South Gut and Englishtown, in the event of settlement. The Home Mission Committee are expected to continue to Cape North its former allowance. Mr. Drummond and Mr. McMillan will draw up a suitable minute of Presbytery for the late Dr. McLeod. It was agreed to hold a public meeting by the Presbytery at its next meeting, in the interest of the state of religion within its bounds. Presbytery took strong grounds against any change in the present relation and powers of our Church courts. They were also unanimously of opinion that "Theological professors should be appointed by the General Assembly through the Presbyteries." Rev. J. F. Forbes was inducted into the pastoral care of St. Andrew's congregation. Mr. Forbes received the usual welcome from the congregation; and was by the retiring moderator introduced to his session. The managers of the congregation were not neglectful of their duty, promptly placing in the hands of their new pastor a quarter's salary (\$250) in advance. Mr. Forbes is the third pastor in succession of St. Andrew's. Dr. McLeod, so favourably known throughout the church, and lately gone to his rest, being the first, and Mr. Farquharson, for sixteen months deceased, the second. It is an important charge and calls for much labour.

Presbytery of Barrie.

HELD an adjourned meeting at Orillia, on Tuesday, 27th February, at 2 p.m. Dr. Gray, in the absence of the Moderator, was called to the chair, and constituted the meeting. Six ministers and two elders, members of the court, were present. The Rev. Messrs. D. Kelso, of the London Presbytery, A. Stevenson, late of Molesworth, and G. Grant, M.A., Orillia, being present, were invited to sit with the Presbytery. A call from Guthrie church, Mitchell Square, Central church, Oro, and Oro Station to Mr. N. Campbell, of Elmsley, was tabled by Mr. McLeod, who reported that he moderated in the call on the 12th February. The stipend of \$800 with use of manse and glebe or rented house is promised. The call was sustained and ordered to be transmitted to the Lanark and Renfrew Presbytery. Dr. Campbell, of Renfrew, is asked to support it before that court. The call from the congregations of Elmvale and Knox church, Flos, to Mr. J. McNeil, of Uptergrove and Longford, left over from last meeting was taken up. A com-

puting call from Chalmers' and Duffy churches, Dunwich, to Mr. McNeil, was presented, and prosecuted by Mr. D. Kelso, of the London Presbytery. After all parties were heard, Mr. McNeil was asked if he was prepared to decide on the calls. He intimated his decision to accept that from Dunwich. It was agreed to grant his translation to the London Presbytery, and to declare the vacancy of Uptergrove and Longford on the 11th of March. Dr. Gray was appointed moderator of session during the vacancy. The call from Gravenhurst to Mr. L. Perrin was set aside as intimation of his intention to decline it was received. Dr. Gray, as moderator of session, was authorized to moderate in another call when desired by the Gravenhurst session, and Mr. W. R. McIntosh received like authority as moderator of the session of Elmvale and Knox church. Some minor business was attended to and the Presbytery's session of two hours was brought to a close.—ROBT. MOODIE, Clerk.

Higher Religious Instruction.

I have much pleasure in sending you some further results of the late examinations.

INTERMEDIATE DOCTRINAL.

Louis Sharpe, Chalmers' ch., Uxbridge, Ont.....	128 (Dip.)
Jessie Winfield Watt, Chalmers' ch., Uxbridge, Ont.....	160 (Prize.)
Louise McCullough, St. John's ch., Halifax, N. S.....	150 "
Mabel Grant, do. do.....	100 (Dip.)
Jessie MacKandy, do. do.....	138 (Dip.)
Bertha Rockwell, do. do.....	155 (Prize.)
Lena B. Hamilton, do. do.....	88 (Cert.)
Frederick W. Gordon, St. Paul's ch., Madoc, Ont.....	166 (Prize.)
May Brownson, do. do.....	163 "
Bertha Loucks, Russell, Ont.....	115 (Dip.)
Mina Turnbull, do.....	157 (Prize.)
Jennie M. Kennedy, Knox ch., Scarborough, Ont.....	152 "
Sarah L. Paterson, do. do.....	126 (Dip.)
Agnes McCall, do. do.....	159 (Prize.)
Elizabeth Ellen Little, do. do.....	162 "
Emily A. Ley, do. do.....	100 (Dip.)
Nellie Bastedo, Bloor St. ch., Toronto, Ont.....	165 (Prize.)
Birdie Wilson, do. do.....	105 (Dip.)
Edith McGill, do. do.....	130 "
Edgar Fenton, do. do.....	153 (Prize.)
Agnes Richardson, Brussels, Ont.....	134 (Dip.)
Carrie McConnell, Craigvale, Ont.....	174 (Prize.)
Robert Ernest Diehl, College St. ch., Toronto, Ont.....	129 (Dip.)
James A. Adamson, do. do.....	131 "
Jennie Hamner, do. do.....	150 (Prize.)
Florence Garvin, Knox ch., Toronto, Ont.....	192 (Medal)
Lizzie Clark, College St. ch., Toronto, Ont.....	165 (Prize.)
Laura Campbell, St. Mark's ch., Toronto, Ont.....	170 "
Flossie McKell, do. do.....	174 "
Barbara Q. Eason, do. do.....	180 (Medal)
Jennie Johnston, do. do.....	183 "
Alice L. Cook, do. do.....	186 "
Katie Proctor, St. Andrew's ch., Sarais, Ont.....	157 (Prize.)
D. Archie Brobner, do. do.....	104 (Dip.)
George B. Henderson, do. do.....	127 "
Jas. B. Henderson, do. do.....	137 "
Bells Hall, First ch., Chatham, Ont.....	124 "
Georgina Fish, Chalmers' ch., Montreal, Que.....	150 (Prize.)
Maggie Bell, Carmel ch., Hensall, Ont.....	168 "
Ellen Shirray, do. do.....	162 "
Minnie Marston, St. John's ch., St. John, N.B.....	136 (Dip.)
Amanda Marston, do. do.....	100 "
Alice B. Henderson, do. do.....	163 (Prize.)
Laura M. Howe, do. do.....	155 "

I should be much obliged if the examiners whose delay is holding back the rest would report as soon as possible. Yours sincerely,
T. F. FORTBINGHAM.

REV. JOHN McNEIL, of Uptergrove, has declined the call to Elmvale and accepted the call to Dunwich, Presbytery of London. Stipend, \$850 and a free manse.

Hymnal Revision.

In connection with a resolution before the last meeting of the Presbytery of Owen Sound, Rev John McAlpine, of Chatsworth, prepared the following address which represents the views held by many on the subject of Hymnal revision. Mr. McAlpine after preliminary remarks says:—This motion, so far as I understand myself, is the expression of a very profound conviction, which, with the leave of the Presbytery, I shall attempt sincerely to justify.

1. In doing so, my first position is that the psalter is a medium of praise furnished by Divine inspiration to the Old Testament church. In that proposition there are two parts: (a) that the psalter is a medium of praise for the Old Testament church, and (b) that it is Divinely inspired. I do not think either of these positions is questioned amongst us. Let me just notice with regard to the inspiration, that the testimony upon that point of the New Testament is very decisive, and all the more that it is given very expressly to what are called the recurring psalms, so that it is quite unallowable for any Christian to speak of any psalm as breaking the spirit of private revenge. It is a very different spirit they breathe, a spirit of which if the church was more largely possessed, it would value the psalms more highly.

2. My second position is that this Divinely inspired medium of praise was given to form a medium of praise not only for the Old Testament church, but also for the church of the New Testament. This is a position which I think does not admit of question. That the Divine Being intended the psalter as a medium of New Testament praise, will, I think, be at once admitted by all. Perhaps I may be permitted to refer to two considerations in support of it. One is the very late date at which the psalter was completed. Material continued to be added to it up to the time of Malachi. Thus it was only in her closing period that the Old Testament church possessed the completed psalter which would seem to be at least a confirmation of the position that it was designed for the New as well as the Old, nay, more, for the New than the Old. The other consideration is this very surprising one, that penned amid the remarkable ritual of the Old Testament economy and expression of the religious sentiments of those to whom every rite in that economy was specially dear, the psalms would be so largely free from the colouring that could not but be expected to impart, and laying hold simply of the informing spirit should so express it as to provide a medium of praise suitable. Still when that ritual had sunk into oblivion, a phenomenon so remarkable as to be explainable in no other way but the now largely discredited one that holy men of old spake as they were moved by the Holy Ghost.

3. I shall suppose my second proposition to be admitted, and shall now proceed to state the third, which is that the psalter, being a Divinely inspired medium of praise designed for the New Testament church, contains within it, nor is there to be found anywhere in Scripture with regard to it any satisfactory indication that it is only partially fitted to be a medium of praise for the New Testament church. I employ the word satisfactory because there are some who supposed they have found indications; but it is manifest that these indications being the determination of private judgment cannot be deemed satisfactory to say whose judgment may not make the same pronouncement, nor can I imagine any indication would or could be satisfactory, but an indication from the same high source as that which furnished the medium of praise. Only He whose infinite wisdom has furnished it is entitled to employ the pruning knife and to say what should and what should not be embraced in the psalmody of the New Testament church.

4. My fourth proposition, which is simply a corollary from the preceding, is that therefore the proposal to make selections from the inspired psalter is a strangely unbecoming one. One might with entire propriety use much stronger language with regard to it, and all the more so when the genesis of the

proposal is considered. I venture to say that it is not long since when such a proposal could not have been made in the Presbyterian Church in Canada. I venture to say that not long ago there was not a man in the Presbyterian Church in Canada who would have dared, in any court of the Church, to make such a proposal. The possibility of such a proposal is but of yesterday, and the wherefore of the possibility is not hard to indicate. There is not a question but it has risen out of the marvellous manner in which men bearing the Christian name have permitted themselves to handle the Word of God, and is indicative, painfully indicative, of how the Church has permitted herself to be influenced by them. Such is the genesis of this proposal, and such being the genesis we have the less hesitation in characterizing the proposal before us as being, to the last degree, unbecoming. Its unbecomingness is further emphasized by two considerations which I ask leave to present and with which I shall conclude. One is the want of qualification upon the part of any and every human being to say what are the elements of praise proper to an inspired psalter. To have to write such a sentence is matter of pure amazement. Just think of a company of men sitting down to determine what part of an inspired psalter is fitted for praise! Of the incongruity of such a spectacle we shall be more convinced if we recall to ourselves what is the Scriptures' estimate of man. We have one statement of that estimate in the words, "Cursed is man that trusteth in man and maketh flesh his arm," a statement that finds ample confirmation in the spectacle that at this day is presented by society. Another statement of that estimate is the statement that "He that trusteth in his own heart is a fool." And, friends, the more I become acquainted with myself, the more extended is my observation and experience of my fellow-creatures, the more do I feel compelled to bow to the humiliation of these representations. And such being a true representation of man, and man at his best estate, what are we to think of a company of such beings sitting down to eliminate from the divine book of praise what is displeasing to them? Words cannot express the utter and horrible incongruity of the spectacle. The second consideration in confirmation of the unbecomingness of the proposal before us are the selections themselves that have been presented to us. To one who has taken the trouble to go over the psalms carefully, noting the selections and exclusions, the result, I have no doubt, has been that of pure amazement and profound pain. There have been portions left out that have, no doubt, proved the rod and staff of God to smite His own in their need, or the green pastures in which He has made them delightedly lie down. Take, for instance, that beautiful verse in the 42nd psalm, "His loving kindness yet the Lord command will in the day, His songs with me by night. To God by whom I live I'll pray." In the 40th psalm we are not to sing, "Thy tender mercies, Lord, from me O do Thou not restrain, Thy loving kindness and Thy truth let them me still maintain." Words whose preciousness are immensely enhanced by their connection with the striking confession of one which follows, a confession that must have spoken hope to many a sin-burdened soul, and all the more that the words of confession are put into his lips by God himself. In the 48th the words of pure praise are no longer to be sung, "O Lord, according to Thy name this all the earth's Thy praise, and Thy right hand, O Lord, is full of righteousness always. Because Thy judgments are made known let Zion mount rejoice, of Judah let the daughters all send forth a cheerful voice." And the 50th psalm is left out, with its magnificent start, reminding one of the blow of the trumpet at the great day, "The mighty God the Lord hath spoken and did call, the earth from rising of the sun to where hath his fall. Our God shall surely come, keep silence shall not He before Him. Fire shall waste, great storms shall round about Him be. Unto the heavens clear He from above shall call, and to the earth likewise that He may judge His people all."

Who that has been discoursing on the solemn theme of the final judgment could fail to turn to that passage as appropriate praise, and the more that there is in it so sweet a declaration of the very marrow of the Gospel in the lines that describe God's saints, "Those that by sacrifice have made a covenant with me." Nor are we to say in the 51st psalm, "My closed lips, O Lord, by Thee let them be opened, then shall thy praises by my mouth abroad be published." Nor, "A broken spirit is to God a pleasing sacrifice; a broken or contrite, Lord, Thou wilt not despise." In the wisdom of our hymnal committee these choice precious words are no longer to be sung. And just listen to the strains they have left out in the 85th psalm, "That in Thee may Thy people joy, wilt Thou not us revive. Show us Thy mercy, Lord, to us do Thy salvation give. I'll hear what God the Lord will speak: to His folk He'll speak peace, and to His saints, but let them not return to foolishness. To them that fear Him surely near is His salvation, that glory in our land may have her habitation. Truth met with mercy, righteousness and peace kissed mutually. Truth springs from earth, righteousness looks down from heaven high." Just think of that last stanza containing so striking an expression of the central mystery of the Gospel, the reconciliation of righteousness with peace. Think of that being left out of the praises of the Church; ay! and left out when divine wisdom and grace had put it in. But not to expand let me just notice two other instances. One is in the 27th psalm, "Though my parents both should leave, the Lord will me uptake." Words which the great Father has put in the psalter to comfort those who in His providence have been deprived of their natural guardians, or, what is worse, have natural guardians that are unfaithful to their trust; and that is but an instance of a whole class, a class in which reference is made to some form or other of human painful experience, such as orphanage as here, widowhood and old age, a class so minutely divided that I believe there is scarcely a phase of human sorrow, ay, or guilt, which has not its own special words of comfort and hope in the Psalms; but to which our hymnal committee has been apparently quite oblivious. My other reference is to the 84th psalm, in which occurs the irrefragable arguments in the words "The Lord did plant the ear of man, and hear then shall not he; He only formed the eye, and then shall he not clearly see. He that the nations doth correct, shall he not chastise you. He knowledge into man doth teach, and shall himself not know." Our argument before which to every upright mind all the systems of atheism, pantheism, agnosticism and scepticism of every kind tumble into ruin like so many structures of cardboard as they all are, but an argument which the Church in the wisdom of our hymnal committee is no longer to sing, although it is worthy of the loudest notes of praise.

Closing these general allusions I would call your attention to this, that the committee in its selections seems to have acted upon the principle of excluding as much as possible everything of a denunciatory character. The instances that might be adduced on very many. As to the wisdom of the principle there is great room for question. It is questionable on the ground that it is a certain sign of church decadence when she sings peace, peace, and that in a high state of spiritual life the church will ever joyfully sound the note of warning. It is objectionable also in the face of the fact already referred to that the New Testament gives its imprimatur to the most denunciatory of all the psalms. And its objectionableness will appear if we take a single instance. Let it be the opening line of the 36th psalm, "The wicked man's transgression." Just see the concentrated wisdom of that collection of words. See how any transgressor is transfixed with the thought that he is a wicked man. That is a conclusion which many a transgressor socks eagerly to avoid, and how it is thrust upon him and by an authority which he cannot dispute, and with an emphasis of a very special kind when it is the utterance of the praise of the whole congregation. And

still again it is thrust upon him when in the following verse he finds that the failure to see in transgression a fruit of wickedness is the sign of a moral blindness which alone makes his self-flattery possible, but which will be dissipated by the unmistakable manifestation of the hatefulness of his sin. What a course of instruction for a man to be put through during the singing of the Psalm! But that instruction and a good deal more is, in the wisdom of our hymnal committee, no longer to be enjoyed, establishing the position that in the selections themselves we have a striking proof of the unbecomingness of the attempt to make selections from the inspired psalm, a proof that will remain in full force, whoever may make the selections and how ever extensive they may be. Hence on this and other various grounds stated I ask the Presbytery to express its entire disapproval of any attempt to make selections from the psalter and its conviction that a profound propriety demands the retention of the whole psalter as the medium of the praise of the Church.

Correspondence.

No Pruning of the Psalms.

Editor of THE PRESBYTERIAN REVIEW.

SIR, - I see in the REVIEW of Feb. 22, a long article by "D. M. R." on the proposed hymnal. I am prepared to reply to every one of his arguments, but I do not suppose my article would appear were I to do so fully. I shall therefore notice only one or two points in his article. I firmly believe that the psalms were designed to be used by the Church "till He come," not, however, excluding hymns as a supplement, "psalms and hymns and spiritual songs." I firmly believe that there is not a psalm which, in its higher—its spiritual sense—cannot be sung at one time or another quite properly in the church to-day. The Christian Church is the full-blown flower of which the Old Testament one was the bud. It is dishonouring to inspired psalmists as Moses, David and Asaph to put them among uninspired hymn writers as Wesley, Toplady and Bonar. That is how they will appear if such and such psalms are numbered as such and such hymns. If only selections from the psalms are to be used, keep them by themselves as psalms and do not sandwich them with hymns. What is the use of spending money on editions of the psalms by themselves and editions of the psalms sandwiched with hymns? If we are to have a "Ross Psalter"—I use the term with no disrespect to the Hon. Mr. Ross—why should we not have also a "Ross Bible" for use in our churches? The Episcopalians use only selections from the Bible in their churches. That settles the question; we must not be behind time. "D. M. R." disapproves of the singing of psalm cxxxvii. 7-9, in worship. These words refer to literal Babylon. Elsewhere we find a song of rejoicing on the destruction of mystical Babylon, "Alleluia! salvation and glory," etc. Of course it is not in the New Testament. But it is; turn to Revelations xix., 1-3. Yes, we find it in the last book of the Bible. There is a sermon by Mr. Cheyne on the last of the verses just mentioned, entitled, "The eternal torment of the wicked, matter of eternal song to the redeemed." Many professing Christians most strongly disapprove of ministers preaching from such texts. "Preach about the love of God. You will never scare people into heaven," they say.

WOODBRIDGE, Ont.

T. FENWICK.

FROM the Smith's Falls Record and News we got the following: "The annual meeting of St. Andrew's church was held with a good attendance, the pastor, Rev. C. H. Cooke, B.A., in the chair. A fine spirit of harmony and enthusiasm characterized the proceedings and every report given was encouraging and hopeful. The managers' report stated that, notwithstanding the hard times, the year, financially, was the best in the congregation's history. The sum of \$2,659 was paid in on the building fund, while for all purposes the amount raised was \$4,675.23. At the begin-

ning of the year a debt of \$7,000 rested on the congregation, and as the outlook, owing to the financial depression, was discouraging, the board asked the pastor to personally undertake a canvass for subscriptions to cover the whole amount. The outcome was that a considerable sum more than what was required for both principal and interest had been subscribed, and congregation and managers joined in a warmly worded vote of thanks to the pastor for the way in which he had got the debt provided for. A very interesting Sabbath school report was given by Mr. Baird, the superintendent, showing considerable progress, particularly in matters that make for highest success. Miss Hutton read the excellently prepared report of Miss Jessie Hunter for the W.F.M.S. The report spoke of interesting meetings, large attendance and good contributions. This society, according to the last printed report, holds the banner, in the matter of attendance, of all the societies in the Presbytery that are composed of members of a single congregation, though not in the matter of contributions; these, however, are large, amounting to \$140. Miss Lucy Allison read the Mission Band report. The Session's review, made special reference, among other things, to the helpfulness of the work of the young people who had, during the year, organized themselves for more efficient effort and for mutual edification. Their efforts had told in many directions, but especially on the vitality and interest and profitableness of the weekly prayer meeting. Mention was also made of the gratifying fact that the contributions to the mission and other schemes had not suffered by the canvass and payments on behalf of the debt fund, but on the contrary were a little larger than last year.

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HOME MISSION COMMITTEE.

The regular half-yearly meeting of the Home Mission Committee, will be held on

TUESDAY, MARCH 27TH

At 9 a.m. in the lecture room of

St. Andrew's Church, Toronto.

Claims for the past six months, and extract minutes of Presbyteries bearing upon the business to come before the Committee, should be forwarded to Dr. Warden or the Convener, not later than the 20th of March.

Congregations who have not sent in their contributions for Home Mission and Augmentation, should do so at once, as the Committee can only make payments according to the funds in their hands at the date of meeting.

Wm. COCHRANE, Convener.

Brantford, March 1, 1894.



TENDERS.

INDIAN SUPPLIES.

SEALED TENDERS addressed to the undersigned and endorsed "Tender for Indian Supplies," will be received at this office up to noon of MONDAY, 19th March, 1894, for the delivery of Indian Supplies, during the fiscal year ending 30th June 1895, at various points in Manitoba and the Northwest Territories.

Forms of tender, containing full particulars, may be had by applying to the undersigned, or to the Assistant Indian Commissioner at Regina, or to the Indian Office, Winnipeg. The lowest or any tender not necessarily accepted.

This advertisement is not to be inserted by any newspaper without the authority of the Queen's Printer, and no claim for payment by any newspaper not having had such authority will be admitted.

HAYTER REED,

Deputy of the Superintendent-General of Indian Affairs.

Department of Indian Affairs,
Ottawa, January, 1894.

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