

Pages Missing

The Presbyterian Review.

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OVER LAND AND SEA.

Rev. Dr. Warden furnishes us with the following statement of the receipts, to date, for the Schemes of the Church, with the receipts for the corresponding period of last year:—

Schemes.	Receipts to 1st Mar., 1896.	Receipts to 1st Mar., 1895.
Home Missions.....	\$46,321 34	\$42,446 92
Augmentation of Stipends.....	13,709 94	15,432 42
Foreign Missions.....	35,760 48	42,149 10
French Evangelization.....	13,093 83	15,875 84
Pointe Aux Trembles School.....	6,115 41	6,916 91
Widows' and Orphans' Fund.....	3,098 47	3,926 77
Aged and Infirm Ministers' Fund..	4,590 99	5,337 31
Assembly Fund.....	2,068 99	2,197 17

The present year 1896 is the two hundred and fiftieth anniversary of the completion of the Westminster Confession of Faith and a writer in the *Louisville Christian Observer* proposes that some special notice should be taken of the fact. He suggests that the various church courts of all grades, including the Pan-Presbyterian Council, should take some action to commemorate the event and avail themselves of the opportunity to increase the general knowledge as to the true history, importance and leading characteristics of that noble document. In spite of all the attempts to revise it and amend it there is no one of the post reformation creeds which has so strong a hold on the thought and conscience of the Protestant Church or is maintained with so much earnestness by its numerous adherents. Its day is not yet over.

Once more it has been proved that British rule means right rule. Recently there was a disposition on the part of Arab slave-dealers to ply their fiendish trade in territory over which Britain throws her shield. An army of 20,000 men was mustered and the trade routes were closed. Raids for slaves were begun, but Britain was on the alert. Lieutenant Edward Alston of the Coldstream Guards was sent at the head of 150 sikhs and negroes and 5000 contingents sent by the native chiefs. After three sharp engagements the Arabs were overthrown and many important Arab chiefs made prisoners, and so energetic have the repressive measures taken been, that terror has been struck into the hearts of the great slave dealers of that territory.

Considerable interest has been awakened by the passage of the aerolite which burst over Madrid last week. At Valencia the aerolite was observed in the form of a ball of fire, passing swiftly through the air in the direction of the capital. Considerable damage resulted from the explosion, and several accidents occurred on account of the panic. The aerolite was moving at a great speed, and was considered to be a good many miles distant from the earth.

The descent of such bodies, though rare, has occurred with greater frequency than would be imagined. The British Museum alone has specimens of more than three hundred, of which nearly two hundred were seen to fall. Certain stones, such as the black stone

worshipped at Emesa, in Syria, the Kaaba of Mecca, and the great stone of the pyramid of Cholula, in Mexico, owed their veneration to the belief that they had fallen from heaven. It has been suggested that the earliest image of Diana of the Ephesians, which "fell down from Jupiter," had taken the place of an actual meteorite.

The National Bible society of Scotland reports that an Italian colporteur recently found his arrival awaited by the family of an Italian marquis. The lady of the house spoke to him of the treasure she had found in the Scriptures, her only regret being that it had not come into her hands sooner. She had begun to gather her servants together to read the Bible to them.

Some new illustrations of the friendly spirit manifested by the Russian Government towards the Bible Society, says a contemporary, has just been made public. An agent visiting the constructor of the West Siberian Railway at once received free railway passes for himself and a colporteur. He was warmly welcomed, too, by the Bishop of Omskives, who wrote for him a commendatory letter. The Holy Synod has, moreover, announced that it proposes henceforward to allow the Bible Society a discount of 20 per cent, on Scriptures purchased from it. This means, it is stated, a rebate of £450 on a recent order.

A Statistician says there are six and a half million Jew on the face of the earth, of which 5,415,000 reside in Europe, 310,000 in Asia, 350,000 in Africa, 250,000 in America, and 12,000 in Australia.

The world renowned book publishing firm of MacMillan & Co. has suffered the loss of the second of its original founders, Alexander MacMillan, the survivor by many years of his brother Daniel, who died in 1857. They were simple peasants of Ayrshire, but they acquired such a love of books, as well as thorough knowledge of them, that they achieved rapid success when they established themselves in the book business at Cambridge. Loyal devotion to the Church, with upright and enlightened business methods, very soon placed their firm in the very front rank.

From the report of the fourteenth annual meeting of the Federal Life Assurance Company, held at the head office, at Hamilton, it will be seen that the company has had a most satisfactory year's business. The directors have been able to place before the shareholders figures which show that notwithstanding the depression of trade, which has told so severely on similar institutions, the affairs of this company are such as to call forth the satisfaction of all concerned. The volume of business has been considerable, and in the hands of the able management of the officers and directors there is every reason to look forward to a substantial increase in the near future.

The Presbyterian Review.

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Toronto, March 12, 1896.

The Financial Situation.

WE publish to-day a comparative statement of receipts for the different schemes, which we think may be justly characterized as alarming. It appears that the contributions to every scheme reported upon—Home Missions excepted—are considerably behind the amount received at the same date last year. It will be remembered that last year there was a deficit in the Home Mission Fund amounting to \$10,000, which was made up by a special effort—which special efforts are always understood to mean, that a few congregations which had already given liberally, gave as much more as was necessary to meet the deficiency. This year the special effort is wisely made in advance with the result that Home Missions are nearly \$4,000 ahead, whilst all others are behind—Foreign Missions to the extent of \$6,388.62. But the most startling revelation of this statement is this, that the total gifts up to date are less than those of last year by \$9,579.99, and that, in the presence of an enlarged work in both Home and Foreign Fields. Is there not something wrong in the Church's method of doing her work? Does it not seem as if the revenue of the Church depended too much upon special efforts, and too little upon the steady spontaneous offerings of intelligent interest and sympathetic hearts? It seems clear, notwithstanding all that is done in the way of visitation by missionaries and agents, and all the information distributed in many forms, that a sense of responsibility has not yet been awakened throughout the whole Church. This cannot be explained away by the plea of 'hard times' because a very large percentage of the Church never were accustomed to give, and when sympathies are aroused, the poorest find ways and means by which these sympathies can be expressed. How is such an awakening to be effected? It can only be through the ordinary ministrations of congregational life. Occasional visits from missionaries and others are no doubt helpful, but they can only act as tonics. The life blood of the Church must be sustained by continuous effort within each congregation, by its own workers—primarily by its own minister. We say that confidently, whilst entertaining the highest respect for the Ministry of the Presbyterian Church—who are, we believe, second to none other in Christendom. Yet

their sacred office bears with it weighty responsibilities. On them must chiefly depend the revenue as well as the general spiritual condition, and to them we must look for a correction of this, at present most discouraging state of affairs.

Allocation Of Missionary Funds.

As in many of our stronger congregations, all missionary contributions are now put into one common fund, from which allocations are made at the end of the year to the different schemes. It is important that the committees charged with this duty should clearly understand the principles by which they ought to be guided in the distribution.

No hard and fast laws can be laid down which will determine every case, but obviously it is fitting that first of all some regard should be had to the needs of the various schemes, as indicated by the estimates of the General Assembly. These estimates furnish a very good indication of what is required to maintain the various departments of work on the scale of present operations, and also as to the amounts that can be profitably employed with the present agencies. The estimates express the judgment of the whole Church, and that is more likely to be correct than the judgment of any individual, or of any congregation, as to how much of the Church's available funds ought to be given to each.

They are, however, not intended to limit the Church's liberality, and there is no department of our work which is not capable of rapid extension if the requisit means are furnished. And therefore liberty must be frankly allowed to any congregation, especially if increasing its contributions, to determine where its increase shall go, whether to Home, French, Foreign work, or to colleges. One of the strong features of our system of having separate schemes, each with its own funds, is that it affords an opportunity to contributors, whether societies or individuals, to give effective expression to the interest they may feel in any one of them by special liberality. Those in charge of each scheme are encouraged to use every legitimate means of increasing the public interest in it, and are enabled to reap the benefit of such increased interest, knowing that in the long run they will be found to be helping the others as well. It hardly seems fair, however, or wise that any regular contributor should diminish the amount he has given previously to any scheme in order to increase the appropriation to some other. The several Committees, or Boards have a right to look for the continuance from year to year of the support formerly granted to them, if not for a positive increase. Only in that way can the work be carried on with any confidence in its permanent stability.

There is another principle of a different nature that needs to be borne in mind at the present time, and that is that congregations and Church missionary organizations of all kinds should refuse to make any grants out of their ordinary funds for missions which are not under the control of our own Church. Of course, if monies have been donated for any particular object in response to a definite appeal or otherwise, they ought to be forwarded to their intended destination, whatever that may be. But it is not right for any committee, or for those who may happen to be present at any particular meeting, to vote away to outside objects, money that has been contributed for Church purposes. It is no unusual thing for the representatives of such objects, many of which are entirely deserving, to appear in our pulpits or before our missionary meetings, and under the influ-

ence of their appeals there is the temptation to make grants out of funds already collected, in order to avoid any extra collection. We have known instances in which Church societies have in this way been led to vote away every dollar they had in their treasury, to objects which are outside the Church altogether. Such a course is obviously disloyal to the Church, and if persisted in, will speedily demoralize our missions and destroy our missionary organizations. There is no use or object in trying to prevent our people as individuals, from giving to outside objects. In many cases they are to be commended for doing so. But it is neither fair nor right that our Church societies should be exploited in the interest of such objects, however strong their claim to support.

Crime and Environment.

It has long been one of the commonplaces of a certain class of social reformers that vice is the consequence rather than the cause of poverty and other unfavorable conditions. They insist that the improvement of these physical circumstances must be the first real step towards the permanent moral elevation of the masses. A writer in the *Popular Science Monthly* disposes of this in the following fashion :

It has been conclusively proved that destitution, that spectre which frightens the hearts of men, which covers and obscures with its sodden wings every wrong doing in human life, is not in any way the real cause of crime ; it is true that often it is the excuse. But it is only the excuse, and even in that capacity it serves for the want of some thing better. However, relying upon this excuse, one would naturally think that men with the greatest burdens would be the most liable to law breaking, and that times of profound destitution would be those most deeply marked with crime. As a matter of fact, both of these suppositions are false, so that we find criminals, as a rule, to be those persons having almost no responsible burdens, and, strangest of all, the times of prosperity show the greatest flourishing of crime. Therefore, Morrison, a reliable writer, says : " It is a melancholy fact that the moment wages begin to rise, the statistics of crime almost immediately follows suit, and at no period are there more offences of all kinds against the person than when prosperity is at its height." Again : " It is found that the stress of economic conditions has very little to do with making these unhappy beings what they are ; on the contrary, it is in periods of prosperity that they sink to the lowest depths."

In like manner it can be fully and plainly proved that the other fortuitous and external conditions which are usually blamed for the wrong-doing in the world are either quite innocent or merely accidental. Thus, climate is said by some to be a guilty factor ; but we all know how easy it is to show that there is no part of the world untainted. Seasons are responsible, say others. Here, again, a strange fact confronts us : for it is in the pleasant seasons of the year, when people have least in Nature to contend with, when they are most abroad and mingling together, that crime is commonest. Some well-intentioned men say that certain foods, especially "strong" and animal foods, so inflame the tendency to viciousness that evil instincts flare up, and as a result we have the criminal. It is quite unnecessary to spend time in exposing this fallacy in physiology, we need only refer to the Italians, whose food is very largely vegetable, and whose percentage of crime is among the greatest. The criminal may be high or low, he still is the criminal ; and, reasoned about

broadly, there are as many offenses among the socially exalted as the socially debased.

The Scotch Heresy Case.

The Presbytery of Dunoon held a special meeting at Rothesay recently, says the *Belfast Witness*, to receive the report of the committee appointed to examine the recently published book by the Rev. Alex. Robinson, Kilmun, entitled " The Saviour in the Newer Light." Rev. J. Saunders, convener, presented the Committee's report, which described the book as opposed to and subversive of the teaching of the Confession of Faith on (1) the authenticity, integrity, and credibility of the four Gospels, (2) on one God the Holy Trinity, (3) on Christ the Mediator, (4) on the Sacraments of Baptism and the Lord's Supper. He quoted extracts bearing on the different points referred to in the Committee's report, comparing the teaching of the book with that of the Confession, and showing that they were entirely at variance. According to Mr. Robinson, certain parts of the Gospels had poetical and not historical value, and were in violent contradiction to each other. Mr. Robinson excised from the Gospels the miraculous birth of the Saviour at Bethlehem—holding that He was born at Nazareth—the incarnation, the annunciation, and the transfiguration, the miracles—which he accounted for in a natural way—and the resurrection of the body. Although the book was very difficult to understand on this point, it also appeared to question the Divinity of the Saviour. Dr. Cameron, Dunoon, and Mr. Hay, Kirn, followed with a severe denunciation of the book. After some further discussion, Mr. Robinson was heard in his own defence. He claimed that the book, whether successful or unsuccessful, was an earnest attempt to help towards restoring clearness amidst a most embarrassing confusion, which had been induced largely through studies to which the Church itself subjected its ministers to. He claimed that the book, in relation to the doctrines of the Confession of Faith, was at least in the direction of legitimate developments, and that with the doctrine of the Confession of Faith regarding the divine and human natures of the Saviour in particular it was in the most strict harmony. He claimed that the charges against him of denying certain central Christian doctrines proceeded from identifying these doctrines with particular current conceptions of them ; that the book was written from the point of view of idealism, or of recognition of the Divine presence everywhere ; and that the idealistic conceptions were as permissible as the other conceptions. He respectfully claimed that the book, in virtue of its idealistic views, might for many minds have a power such as no arguments from external evidence could possess, in resisting the real enemies of religion—materialism, agnosticism, and atheism. He wished it to be openly recognised that he accepted the Confession of Faith on the understanding that he was binding himself to the general ideas in it, and not to the details of its expression.

The Presbytery unanimously adopted the report of the committee, but agreed to delay taking further action till the first Tuesday of March, when another meeting will be held at Rothesay.

In the January number of the *Critical Review* Professor Blaikie, of the New College, Edinburgh, writes a long and careful article on Mr. Alex. Robinson's book, " The Saviour in a Newer Light." The article is generously appreciative of Mr. Robinson's ability and earnestness, but scathingly exposes the weaknesses of his critical and theological positions. At the close of his article Dr. Blaikie says : " We cannot but regard this book as wholly denying Christ and wholly subverting the Christian faith. Mr. Robinson may apply the word 'divinity' to Christ, and the word 'supernatural' to His life, but he would be the first to own that he does not so apply these words in their current accepted sense.

We part from him, deeply regretting that one possessing such talents and enthusiasm, should not have devoted them to a worthier cause."

The Children's Portion.

BY. REV. D. MCTAVISH.

Written for the Review.

One of the vital questions in the practical work of the ministry is—how to make the regular Sabbath services interesting and helpful to the children. Some may say that all preaching should be of so simple a character that the smallest child could get help from it. You might as well say that all our food should be of so simple a character and so easily digested that the smallest child could eat it. Yet in the Scriptures we have the distinction, viz., "milk" for babes and "strong meat" for those that are of full age. Of the various methods used to interest and help children, two appear to have the prominent place. The first of these is "the Children's Service," when the whole service—hymns, address and all, are specially adapted for the children. These services are held periodically, say once a quarter, and in some cases, once a month. This has proved very helpful and children usually look forward with great interest to their service. The one difficulty about this is that the special service for the children at stated times seems to emphasize the very difficulty we wish to avoid, viz., that they have no part in the other services at all.

The second method usually adopted aims to avoid that one difficulty by devoting a portion of every service to the children. A short address—say ten minutes—forms a part in the order of service each Lord's Day. That this has been made helpful in the hands of skilful men is beyond doubt. Which of these is the better course for a minister to follow is a subject on which one would like to hear the testimony of those who have had successful experience.

That there is an improvement in this respect is evident from the large amount of literature being published on this subject. The writer had placed in his hands a few days ago, one of the earliest works of that Nestor of Sabbath School workers, Rev. H. Clay Trumbull of *The Sunday School Times*. It was published in 1869 and is entitled "Children in the Temple." In discussing the statement "Children are not at present properly provided for in the regular Sabbath services which they are expected to attend," he points out the fact that at the Congregational Union in Sheffield in 1866 Rev. Newman Hall asked (1) "Should children be encouraged to attend our services? (2) If those services are suited for adults will the children be interested? and if not will they likely love the House and Day of God?" Stranger still, the London Sunday School Union in a prize essay declared against bringing young and ignorant children to the services of the sanctuary. It is difficult to see how they could reach such a conclusion with the distinct command of Christ before them "Feed my Lambs." To-day many are really grappling with this question in earnest. Several new and interesting books have been published recently giving samples of what may be done in providing for the children each Lord's Day. Another is added, to those already published, by Rev. Alexander McLeod, D.D., entitled "The Child Jesus and other talks to children," besides special subjects such as "God's care of the Birds," "The Lion Sermon," "The Legend of St. Brendan," etc., he gives successive talks on the main incidents in some of the books of the Bible. They are models for simplicity of language and aptness of illustration. Three others have just been published by Oliphant, one entitled "Golden Nails and other addresses" is by Rev. Geo. Milligan, B.D., of Caputh, Perthshire. They are all based upon texts or incidents in Scripture. His language is sometimes lacking in simplicity but his divisions are simple, suggestive and easily remembered. For example in the "Golden Nails" address on 2 Chron. iii. 9, the points are these, 1. The smallest things are of use in God's service. 2. The nails to be useful must be good. 3. They must be in their right places. 4. The nails used here were "Golden Nails." The next is by Rev. Jno. C. Lambert, B.D., of Cathcart, U. P. Church, Glasgow, and is very much similar to the previous one except that he does not always use divisions or heads. Where he does use them they are well arranged and skillfully elaborated, e.g., Matt. v. 16, "Let your light so shine before men." there are these points (1) Why should you shine? (2) How should you shine? (3) Who is your light-house keeper? The third is by Rev. R. S. Duff, D.D., of Free St. George's Glasgow, and is entitled "Pleasant Places." They are more lengthy than those already referred to, and not all on Scripture texts or themes. They are

very interesting but rather beyond the capacity of younger children. All are worth examining as samples of what may be done in providing "The Children's Portion."

The Pastor's Wife.

We hear much of the usefulness, devotion and self-sacrifice of the pastor, and very little of the exhibition of the same qualities by the pastor's wife. Yet if the old proverb is true, and a man is what his wife makes him, the praise given the pastor must not infrequently belong to his helpmate. Take the work done in the parish for example, that of softening social asperities, of reconciling caste differences, and ameliorating untoward conditions, a work involving the exercise of both the spiritual and social functions. In the great majority of cases it is done by the woman, or at least is better done by her than by the man. Yet the unselfishness and self-sacrifice required for its successful performance is seldom adequately recognized, or if recognized, is credited to the general account of the pastor. It is the more to be regretted because it sometimes happens that the pastor has more praise than is really good for him, and because in the majority of cases it is the wife who keeps him up to his work and makes that account possible.

She does this, too, while carrying other burdens under which the man would give up in despair. Look at the variety of duties which the pastor's wife is called on to perform, and how well she acquits herself. She must be wife, mother, general business manager, and pastor's assistant all in one. In her first capacity acknowledgment will be general that she stands without a peer, the only criticism to which she is open being her tendency to spoil her husband. Where his interests are concerned, her unselfishness is remarkable, and not infrequently foolish. The children must be kept quiet lest he may be disturbed in the preparation of his sermon, though it takes half her time to accomplish it. The civilized life must be lived and a certain standard of comfort maintained in the home, and to effect this on the average pastor's salary, and at the same time release the husband from small worries, she must give as much attention to trifling details and little economies as a petty tradesman. It is accepted without question that his clothes must be good and of current pattern, that he must be scrimped in nothing that will assist him in furthering his work, and that provision must be made for his outings, though to accomplish all this the wife must practise the most rigid self-denial.

If this unselfishness were shown only toward the husband, it would entitle the pastor's wife to high praise. But it is even more apparent in her capacity as mother. The boys and girls must be sent to college and seminary, and to do that on the savings from an income of \$800 to \$1,000, involves sacrifices which can hardly be understood. And the bulk of these sacrifices fall on the wife as the administrator of the family income. It is she who must do the managing, and effect the saving. The courage and efficiency with which she acquits herself have hardly a parallel, as the number of eminent men in all the walks of life sent out from the clergymen's homes of this country abundantly testifies. The women who train these men, and send them out to be a help and blessing to the world, are worthy of the highest honor. They perform a service to the state quite as valuable as those for which it bestows the title of patriot, and which it recognizes by decorations and public resolutions of thanks. Yet little open praise is given them, though in the discharge of their duties they often show a courage that is simply magnificent.

But when all is said, perhaps the thing most to be admired in the pastor's wife is her persistent and unflinching belief in the pastor himself. No man can be a hero to his valet, much less to his wife; and diplomatists and courtiers who in their lives came into close contact with the great personages of the earth, have in their memoirs told us what they thought even of the pretensions of sovereigns. Without going so far as a recent writer in favor of clerical celibacy, who suggested that the marriage of the clergy might well make skeptics of their wives, it must be difficult at times for the pastor's wife to reconcile his practice with his preaching. Human nature is much the same in ministers as

in laymen; and we all know that the wives of the latter are not habitually blind—nor silent—to the inconsistencies of their helpmates. The pastor's wife should have a still clearer vision; for while her husband belongs to a class conceded to be better than other men, the standard by which he professes to regulate his life is very much higher than that of others, and applies to every detail of his existence. The little vices which men who do not set up the same high ideal may practice without comment, are absolutely prohibited to him. Yet the pastor's wife must not infrequently find her husband guilty of these vices, while preaching righteousness from the pulpit.

Indeed, one would think that in the aggregate his inconsistencies would not only become unbearable to the wife, who must see them at close range, but tend also to greatly diminish the sanctity of the ministerial office in her eyes. But there is no indication anywhere that they have any such effect. The pastor's wife never ceases to admire her husband because he occasionally betrays his common humanity in the little things of life. She steadfastly refuses to regard a small vice as a vice at all when practised by him, or as anything more than a pardonable indiscretion. Moreover, the sacredness of the ministerial office, and its sanctifying effect on the holder, has no more staunch supporter than the pastor's wife. Wifely love and duty blind her to any inconsistencies that may appear between the pastor's precept and practice, or destroy their effect. Such devotion exists nowhere else, and places the pastor's wife among the noble of the earth. It deserves far wider recognition than it is likely to get, and from no class more than the pastors themselves.—*N. Y. Observer.*

The Christian's Attitude Towards Property.*

BY REV. ADDISON P. FOSTER, D. D.

Christ teaches His followers the attitude they should take towards property. There are two uses of property,—for accumulation and to meet personal needs. Regarding the first Christ says,

LET ACCUMULATION BE FOR HEAVEN.

A desire for accumulation is inborn, and not blameworthy if not misdirected. Its aim must be to secure advantages in heaven. Why so? Christ gives three reasons:—

First, for safety. Earthly treasure is easily lost, while heavenly treasure is not. It is impossible to hoard earthly possessions so that they may not slip from your grasp. The devouring moth, the corroding rust, the destroying fire, the whelming wave, the blight and mildew, the robber, may take all you have. Death may snatch you from your possessions. But treasure in heaven is safe. Nothing can separate the Christian from it. Your gifts bestowed in saving souls and building up character, your acceptance of Christ as your Saviour and Friend, by whom a mansion is prepared for you hereafter,—all these are ways of laying up treasure to be yours absolutely and forever.

Storing treasure in heaven should control you in accumulation because of its influence on the heart. Character is modified by it. If a man's thought is constantly and absorbingly on money-getting, it affects him unfavorably. On the other hand, to be thinking of heaven, to be laying plans for dwelling there, to be doing those things that shall secure us treasure there, these fix the heart on the life to come and elevate character.

Once more, to make the purpose to secure treasure hereafter controlling, is to ensure faithful service to God. We cannot render him such service otherwise. Every man must make some aim paramount. He cannot serve two masters. One must and does control. If it is not God, it is the world. If it is the world, it is not God. We may have many avocations or side issues, but only one vocation or controlling life-work. The Christian must make the service of God his vocation and all else secondary. He cannot serve God faithfully otherwise.

The second use of property is to meet the actual daily needs of life. Regarding this Christ says,

TRUST GOD FOR THE NECESSITIES OF LIFE.

We are not to be anxious for what we eat, or drink, or wear. Why not? Christ gives several reasons. One is the fact that life is a pledge of its preservation. God has given us life; He has made us to live. Since, then, food

and clothing are necessary to life, God will provide them. The Christian is capable of the highest accomplishment. God who made him for service will see that he does not lack that which is essential to his usefulness.

Another argument is drawn from the inferior animals. The birds lack nothing needful. The flowers have an unspeakable charm. God cares for both birds and flowers. But what are these beside man, of royal mind, endowed with a soul, created in the image of God, the heir of eternity? We may be sure that since God cares for birds and flowers, much more will He care for us.

But why, argues Christ, should we allow ourselves to be anxious, since it accomplishes nothing? To worry is a positive disadvantage. It saps our courage, distracts our mind, and unfits us for serious tasks. It is not sensible. It simply adds to the burdens that we are already carrying.

More than this, anxiety is unbecoming in a Christian. "All these things do the nations of the world seek after." The minds of all not Christians are fixed on earthly advantages. The Christian ought to have learned better, and be above worrying about physical necessities. He has been lifted up into communion with God, and seen visions of heavenly glories. He has been enfolded in a Father's arms. He ought to be incapable of the grovelling desires of a worldling.

Then comes a precious assurance. Our Heavenly Father knows our needs. He is our Father, and from our own parental feeling to our children we may know how intensely He desires to do for us. If, then, we are deprived of any good thing, it is not because He would deny us, but because He must. We may not know the reason, but we may be sure that we are denied because somehow it is best.

Another reason adduced is that our physical needs are met through the spiritual life. "Seek ye first His kingdom, and His righteousness; and all these things shall be added unto you." The law has no exceptions in regard to large communities. A nation of savages, given the Gospel, at once begins to develop a Christian civilization and its consequent prosperity. And even in individual Christians, where exceptions are more likely, we can see the same law at work. A Christian faith develops calmness, fidelity, uprightness, wisdom: secures the confidence of our fellow-men, and tends to make the earthly life successful. The surest way to relieve physical distress in the long run is to develop a Christian manhood in those that are suffering.

One further reason is urged by Christ why we should have supreme confidence in God and live without worry. It is that each day has its own burden, and it is folly to borrow the troubles of the morrow. We can carry but a limited burden, and the burden of each day is generally such that we can carry it with ease. The future is happily hid from us, because we should be crushed were the weight of the coming years rolled on us all at once. We carry to-day's burden till the day ends, and lay it down; then on the morrow take up the morrow's burden. Thus we are able to meet the duties of a whole life. We must not interfere with this divine plan for our advantage by borrowing trouble. "As thy days, so shall thy strength be."

The Home Of The Satans.

The greatest natural wonder in Java, if not in the entire world, is the justly celebrated "Gheko Kamdka Gumko," or "Home of the Hot Devils," known to the world as the "Island of Fire." This geological singularity is really a lake of boiling mud, situated at about the centre of the plains of Grobogana, and is called an island because the great emerald sea of vegetation which surrounds it gives it that appearance. The "island" is about two miles in circumference, and is situated at a distance of almost exactly fifty miles from Solo. Near the centre of this geological freak immense columns of soft, hot mud may be seen continually rising and falling like great timbers thrust through the boiling substratum by giant hands and then again quickly withdrawn. Besides the phenomenon of the boiling mud columns there are scores of gigantic bubbles of hot slime that fill up like huge balloons and keep up a series of constant explosions, the intensity of the detonations varying with the size of the bubble. In times past, so the Javanese authorities say, there was a tall, spirelike column of baked mud on the west edge of the lake which constantly belched a pure stream of cold water, but this has long been obliterated, and everything is now a seething mass of bubbling mud and slime, a marvel to the visitors who come from great distances to see it.

*A Meditation based on (Matt. vi. 19-34) in the Bible Study Union Course on "The Teachings of Christ."

The History, Polity and Principles of Presbyterianism.

REV. A. H. DRYSDALE, M.A.

In France from the Edict of Nantes, 1598, to its Revocation, 1685.

From 1598 to the assassination of Henry IV., in 1610, was perhaps the happiest and most prosperous twelve years of the French Presbyterians, during which, by their industry and intelligence, they laid the foundation of much wealth and trade and comfort. But by this latter date the counter-reformation was in full swing, under Jesuit influence and that of the earnest and devoted Francis of Sales. The reversion of Henry IV. to Catholicism (the first, and, in many respects, the ablest and most popular by far of the Bourbons), and the whole style and spirit of his Court, acted very prejudicially on the Presbyterian interest, and withdrew many of the younger nobility from its ranks. Matters assumed a threatening aspect on the accession of Louis XIII.; so that, forming themselves into a strong political organization, the Huguenots grew into a kind of Commonwealth of their own, and stood, like a stag at bay, at their head-quarters of La Rochelle. As they divided France into military districts, and the Synods of the period were drawn into the political arena, displaying somewhat austere and intolerant tendencies, a perpetual civil war was kept up under devoted leaders, like the Duke de Rohan and his brother Soubise; and, above all, that grand old ducal hero Du Plessis Mornay, distinguished alike as a soldier, councillor, and devoutly-learned religious writer, whose five treatises on "Life and Death," on "The Church," on "The Truth of Christianity," on "The Lord's Supper," and on "The Papacy" were so widely translated and distributed over Europe. The famous siege and the fall of La Rochelle, 1627-8, with the subsequent treaty of Montpellier, brought the political organizations and assemblies of the Huguenots to an end; although, it must be said, Richelieu behaved toward them at this time with some magnanimity. His policy towards them was one of mingled protection and repression, as was that of his successor in office—though not in power—his fellow-Cardinal, Marazion, the main design of both of them being, as statesmen, to unify French nationality and concentrate it in the hands of the King as a royal despotism. To this design even these French Presbyterians seemed unwittingly to lend themselves, for though their views of government were higher and more enlightened, their aristocratic and patriotic leanings helped to blind them to the terrible evils of undue centralisation, till they found themselves helpless to stem the current which was in the end to swamp them. As long as Richelieu and Mazarin held sway with Louis XIII. and Louis XIV. the Huguenot interest fluctuated. In 1603 they had 760 churches; in 1610 only about 500; in 1620 to 1630 they rose to nearly 700, and in 1640 to about 720. As the political arena was closed to them, however, they grew in piety and purity, though they failed to see in time that, under the circumstances, the loss of their political influence meant the forfeiture also of their spiritual independence; so that their existence would depend upon the royal sufferance alone. In this respect they were not so shrewd nor far-seeing as their friends the Covenanters in Scotland.

Before the evil days set in, when Louis XIV. felt himself strong enough to say "I am the State," this was the time of their greatest prosperity, both religious and material. Their chief "temple," at Charonton, near Paris, was a grand Basilica with three galleries and eighty-three windows, holding 14,000 people, built by their own famous architect, Desbarres, who was architect also of the Luxembourg: for the Huguenots gave birth not only to trades and industries, but also to an art and literature quite their own; Bourdon and other four Huguenot artists uniting, for example, to found the Academy of Painting itself. Saurin and Du Bose can hold their place for pulpit eloquence with Bourdaloue or Marillon; and where, on the Romish side, were equals in learning, classical or Biblical, to the younger Scaliger and Casaubon, the greatest scholar of the age; or Le Clerc, Du Moulin, De la Place, Rivet, Bochart, Besnage, Desmarets, Daillo, Mestrezat, Mercier, Blondel, Jurieu, Jean Claude, and others of their leaders? What a great part, too, was played by the famous Colleges they founded at Sedan, in the north east, 1560, where Andrew Melville was a Professor; Saumur, in the north-west, 1599, with its distinguished and learned men like De la Place, and Louis Cappol, one of the first Hebrew scholars of his age; and with S. Petit, the profound Orientalist at Nimes, in the south, 1561: not to speak of that at Montpellier, 1598, and Dio, in the Dauphine, 1604; and last, but not least, Montauban, in the south west, 1598, on whose ramparts fell that powerful spirit, Chamier. "As odious to authority," says his co-religionist, Bayle, "as he was dear to the Churches." To elementary schools and popular education the Huguenots, like Presbyterians in general, paid the utmost and highest regard all through their history. Before 1601, when Louis XIV. took the

full reins of power into his own hands, the secret strangling of the Presbyterian interest on which he had determined had begun with a series of the most depressing, exhausting, and pettifogging tyrannies. No national Synod was allowed them after that of Loudun in 1659. They began to be harried and harassed and robbed on every slight pretext. Between 1600 and 1685, more than 300 royal orders and edicts against them were issued. Now it was the closing of one of the temples; now it was its actual demolition that was decreed. Wholesale bribery and corruption were resorted to. Marshal Turenne made his notorious abjuration in 1669, and his example was followed by many others in high place. As the King's conscience became more morbid, his zeal against the heretics increased. He started a wholesale "bank of bribery." In one year a hundred and fifty churches were suppressed by a stroke of the pen; and before 1684 no fewer than 570 Protestant temples were closed or demolished—two thirds of the whole; while the academies were tyrannously shut up, one by one, from Montauban in 1681 to Saumur in 1684. At length, after endless banishments, imprisonments, and executions, on which we may not dwell, and the vast sufferings and horrors of the First and Second Dragonnades, and the terrible booted mission, "la mission bottee," with its 250,000 "conversions," but with its no less nameless outrages and awful inhumanities, under the terrible Louvois, there came the last fell stroke; the Edict of Nantes was revoked, 18th Oct., 1685, and Presbyterian worship was put outside the pale of the law, and more than half the commercial and manufacturing industry of the kingdom was crushed and driven away, in order to be rid of heresy. It was a sowing of the wind. Poor France's royal court and clergy in a century will reap the whirlwind.

From the Revocation to the Edicts of Tolerance in 1887-9.

It is reckoned that, besides the killed, there left France from four to five millions of her Protestant subjects from first to last: about 400,000 prior to the Revocation, and 600,000 just after, to the immense enrichment of England and other countries. Of the 1,000 Huguenot pastors, over 600 escaped, 100 were slain or sent to the galleys; the rest conformed, or "disappeared." The cloth-workers of Abbeville left in a body; in Tours, the silk and other weavers fell from 40,000 to 4,000; and in Lyons from 12,000 to 3,000. This is but a sample of the rest. In Languedoc alone 100,000 perished in this one generation, and 10,000 of them suffered martyrdom on the gallows, or were broken on the wheel. For thence ensued a time of prolonged agony not often equalled in the history of religious persecution, with heroic endurance on the part of "the Church of the Desert," not surpassed in the records of suffering for conscious sake. The "Desert" was the district around Nimes and Montpellier, whither, as in the Cevennes and the wilds of Dauphine, the broken and scattered remnants of the once powerful Huguenots chiefly betook themselves. Who can tell their tale, so full of tragic and unutterably pathetic incidents? Whenever this martyr-people showed themselves or tried to raise their heads, the awful dragonnades were resumed, with their attendant *lettres de cachet*, and all the apparatus of torture—the flayings by the bastinado, the dungeon, gibbet, and galley chains, varied by the frequent horrors of "breaking alive on the wheel." It is an awful story, rehearsed in the *Sighs of Enslaved France*, the *Reflections on the Cruel Persecution*, and the *Pastoral Letters* of that noblest of refugees, Pierre Jurieu, one of the first men of his time—"le Grand Jurieu," as Michelet calls him, the smuggling of whose writings into France among the *gentilhommes verriers* and other sufferers produced, with other causes, such striking results. But why linger over the fate of the "little prophets," and others of the inspired of the Cevennes, driven to mad frenzy, and to the wild war of the Camisards, in Languedoc, stamped out at last with blood and fire? Why rehearse the executions of the very noble Claude Brousson, or those pastors of the desert, Alexandre Roussel, Pierre Durant, and Matthieu Derubas—all of them martyred in the single Golgotha of Montpellier alone for liberty of worship—and multitudes more, too numerous to mention? And yet, when all seemed lost, and the very stock seemed rooted out and torn from the ground, God raised up that marvellous man, Antoine Court, the most notable figure, perhaps, in all French Protestantism, to lift again the Presbyterian banner. The work he did between 1715 and 1730 was truly marvellous. In momentary peril of death he restored the whole Presbyterian organization in all its entirety throughout the Cevennes, and poured into it new life and energy and soul, even in face of the fresh Edict of 1715, and the atrociously Draconian law of 1724. Paul Rabat nobly took up Antoine Court's work, amid more executions of pastors of the "Church of the Desert." The monstrous *cause celebre* of the Calas family at Toulouse, and the barbarous judicial murder of Jean Calas, and his being broken alive on the wheel, did something, at length, to

move the nation's heart and prick the public conscience; till at last, by the writings of Montesquieu, of Turgot, and of others, Louis XVI., under Necker's influence, signed in 1787 the memorable Edict which restored, after a hundred years' deprivation, a civil status to the Huguenots, and this was confirmed and enlarged in 1789 under the first convulsive throes of the great Revolution. —*Presbyterian*, (London).

A Monastic Distillery.

For some years past a part of the celebrated Indian Reserve at Oka, on the Quebec side of the Ottawa River, has been occupied by a Trappist Monastery, the inmates of which devote themselves to farming on an extensive scale. The institution is regarded as so important that it is presided over by a mitred abbot who ranks with the bishops of the province, and its operations have been so successful that its products are ever in good demand on the market for their general high standard of excellence. In fact, the monks are regarded as model farmers, and the privileges granted them are generally defended on the ground that they are educating the farmers of the whole district in the use of the best methods of agriculture. Among other things they have taken up the manufacture of wine, and last year sold not less than 30,000 gallons over and above what they consumed themselves. This in itself would tend in the eyes of most people on this side the Atlantic to awaken some doubt as to the wisdom of holding them up for models to the *habitants*, but as most of them are foreigners from Europe, they probably saw nothing wrong in it all, and at least they were not violating the law. But facts have just come to light which seriously compromise their sacred professions and cannot fail to damage their reputation before the world. Some little time ago it came to the knowledge of the Inland Revenue authorities that large quantities of contraband whiskey were being sent from that point into Montreal, and they resolved on an investigation. The first agent sent out could find nothing suspicious about the place at all, but a shrewder confere on visiting the premises discovered in one quiet corner of the monastery the disjointed sections of a "still" capable of producing twenty five gallons a day. Easily fitting them together, he confronted the silent monks with his discovery. They at first solemnly denied all knowledge of its use, but no doubt feeling that this course was likely to involve them in serious consequences, they have since expressed their willingness to pay the full amount of the excise duty together with a fine for defrauding the revenue. The matter has been referred to the government by the officials who made the discovery, and it is practically certain that their offer will be accepted. Hardly any government would dare to send any of them to prison like common lay offenders, especially on the eve of a general election. But most people will form their own opinion as to the pretended sanctity of these monastic distillers and defrauders of the revenue. Unless the Church of Rome takes effective means to rid itself of all responsibility for such doubtful representatives this exposure will be one more nail in the coffin of the whole system. Not even the most ignorant of the people can long continue to respect those who are manifestly so lacking in moral principle, however willing to judge their spiritual guides with leniency.

Looks into Books.

A DRIFT IN THE BREAKERS.—By the Author of MIND IN MATTER. Montreal: William Drysdale & Co. 1896.

Upon taking up this volume, one's interest is immediately awakened. Its title arrests attention. Who is adrift? And where? Has he broken away from his moorings, or did he deliberately slip the cable? And what are the prospects of his reaching the shore?

Incidental remarks and occasional illustrations suggest that the writer must be a Canadian (v. pp. 49, 73, etc.): a distinct commendation. The table of contents, besides, constitutes a bill of fare which is decidedly appetizing. And the bold clear text in which the book is printed is not without an invitation to the eye, which foresees an easy and rapid movement over the 268 pages which it at once sets out to survey. Unfortunately, these pleasant expectations prove to be largely illusory.

The writer's purpose, apparently, is to frame a strong indictment against the modern pulpit: for, throughout the book, there rises the insistent demand that the churches affirm more emphatically the doctrine of the Divine Justice. Prophets of smooth things are, it seems, the real scatterers of heresy. Such persons, it is affirmed, have ever been associated with the calamities of nations: for it is a fatal mistake to seek to limit, or to minimize, the penalties decreed by Heaven (cf. p. 268). It is held, on the contrary, that the preaching needed to-day,—quite as much as in the days of Christ's immediate forerunner,—is the message that

continually draws attention to the threatened wrath to come. For "this is the object of preaching, as distinguished from other instruction," (p. 249): and then we are reminded that, "in describing the future of the impenitent, the Son of God employed the most awe-inspiring words that ever fell from human or even Divine lips: in fact He prepared the vocabulary that has served ever since for what are called in contempt fire and brimstone preachers'" (p. 259). And this type of discourse, it is further maintained, will result in the rescue of the ship, the churches will regain their former influence over the masses. We now confront a crisis; and the crisis is much too serious to permit any longer the employment of temporizing expedients. "Efforts now made to pipe people back with music, accompanied by display, will be fruitless,—unless the original blunder is repaired. It is just to admit that, compared with some countries, Canada is not quite in the current yet, although beginning to work foolish experiments in this direction" (p. 73). Hence the writer essays to improve the occasion by affirming a good deal about the "treachery of the pulpit" (p. 258), and about its imperfect emasculated teaching.

The special plea of the book seems to be sincere and therefore, since the grievance complained of is visible enough in some quarters, many of these pages might be read with a measure of complacent acquiescence. But the necessity of publishing this rather vicious tilt at the pulpit, and the grounds upon which the author expects a revolution to follow upon compliance with his advice, are not wholly evident.

Besides, the book is so plainly made use of as an arena in which to display a learning which is rather varied than profound, that it is hard sometimes fully to preserve one's patience. To this versatile writer, nothing comes amiss. Evolution, Criticism, Ritualism, Socialism,—these, and like broad themes, are introduced and disposed of within questionably narrow limits. Here what he has to say on the question of woman's place in society. "No woman was chosen to be an Apostle. . . . When women realize that, by agitating before the public, they rather injure the causes they have at heart, they will have the goodness to stop. . . . [the day is coming when] conscientious women, forced by enthusiasm into hypernatural activity by glaring public evils, will retire to their own true place and vantage ground: and the elders will resume theirs. No necessity will be found for extra church organizations,—such as Young Men's and young Woman's Christian Associations, or Christian Endeavorers: because the Church of Jesus Christ will be found to be the Kingdom of God, and the Word 'the rod of His power'" (pp. 171 f).

It may be said in general that the treatment applied to the various problems which are mentioned is much too superficial to be satisfying. The ostentatious ease of the critic often overreaches itself, inevitably raising a question as to its genuineness. The expositions given are sometimes little less than impositions. It is at once refreshing and amusing to observe the lofty scorn with which other seekers after truth are handled, for it is plainly they who are "adrift in the Breakers"! A good deal is said about the mistakes of "pretentious ignorance: for what do the self-styled critics know more than others?" (p. 41). As might safely be assumed, the author, a hater of innovations, entertains but scant esteem for the products of German scholarship: he even hazards the judgment that, though "many fine thoughts have forced themselves into the German mind, yet, when compared with the English race, they are not thinkers or inventors" (p. 40).

The writer's orthodoxy is obtrusive enough, if indeed it be orthodoxy which sets itself to maintain the claims of the Christian revelation at all costs: but, in regard to almost every great question dealt with, he lacks precision, definiteness, firmness of grasp and breadth of view. His book, considered as a whole, is thoroughly disappointing. Its argument is far from convincing, and so it cannot hope to persuade either the well-informed or the thoughtful.

The March number of the *Preacher's Magazine* contains a large number of sermons and outlines, on subjects appropriate for Lent and Easter, some of them by such well known living preachers as Dr. MacLaren and Mark Guy Pearse, as well as others by the late Dr. Dale. Dr. Deems and Canon Liddon, New York \$1.50.

Presbyterian Handbook.—This useful little book of sixty-five pages contains, in concise form, much religious information of value to all who are interested in the work of the Church. It gives many facts regarding the work, through various agencies, of the Presbyterian Church; the names of the officers of each Board; an account of our educational institutions; besides many valuable statistics that one needs, always at hand for instant reference. The Handbook is just issued by the Presbyterian Board of Publication. Price, 5 cents each; ten copies, 25 cents; one hundred copies, \$1.25.

MISSION FIELD.

The Missionary Review of the World.

Once when Bishop Taylor passed through Pungo Andongo, a king from the interior came to open up trade; so he arranged a cot in his own room for the repose of his majesty. Next day the king said to Mr. Shields, the missionary: "I heard in my own country of the bishop with the long beard. He is not a man at all; he is a god come down to man. Last night when he came into the bedroom I saw him take off his head (wig) and lay it down by his bed, and yet he had a head same as before. I was scared nearly to death, and trembled all over. If he had touched me then I would have died. He is the god that piled up these great Pungo Mountains. If I could have got out of the room I would have run for my life, but the god was between me and the door, and I couldn't get out. When I go home to my people I will tell them that I saw a god, and came near to the end of my life." He could not be induced to risk his life in that room again.

Not since the Sepoy outbreak in India in 1857 have Christian missions experienced such severe reverses as were witnessed in 1895. The expulsion from Szohuan Province, West China, of nearly all the missionaries, to the number of more than 100; the massacre near Ku-cheng; the conquest of Madagascar; the war between China and Japan, and the destruction of mission property and massacre of native Christians in Turkey, with the large debts resting on nearly all missionary societies, form a series of events which profoundly affect the progress of the kingdom of Christ throughout the world.

Thirty years ago there was no organized evangelical church or school house in Mexico; the statistical results of twenty-five years' systematic work is as follows:

Centres of operation, 90; Congregations, 615; ordained missionaries, 60; assistant missionaries and wives of ordained and assistant missionaries, 60; lady teachers, 67; native preachers, ordained, 111; native preachers, unordained, 164; native teachers, 177; other native helpers, 94; grand total of foreign and native workers, 732; churches organized, 444; communicants, 17,000; probable adherents, 50,000.

Christianity in Jamaica has progressed steadily through the workers of the Church of Scotland, the English Baptists, the English Presbyterians, London Missionary Society, Wesleyans, Free Methodists, Moravians, and others. The contrast between the negroes of this island and those in the Republic of Hayti is a striking testimony to the value of missions. A century ago the two islands were equal in social and intellectual degradation, and efforts at evangelization awakened only ridicule. In Hayti, where papal and pagan superstition have prevailed, we still find commercial bankruptcy, physical squalor, moral rotteness, intellectual stagnation, and spiritual deadness. In Jamaica, on the other hand, though there are still many thousands in need of the Gospel, even a casual visitor will notice the signs of prosperity, education, and religious life. The progress of Christianity in Jamaica answers, once for all, the query, "Can the African be Christianized?"

While the Student Volunteers of the world and the Mission Boards of America have been in session to confer as to the best means of extending the spiritual kingdom of Christ on earth, the nations of the world have seemed on the verge of becoming embroiled in bloody strife to maintain or extend their own selfish temporal interests.

What blessed results might not be expected if earth's rulers were only as zealous to care for the interests of the kingdom of heaven as they are to maintain their own honor and extend their own possessions!

Armenia's cry still goes up to God, the Turk still carries on his bloody work, the rulers of Europe still delay to force the Sultan to terms, and Christians are very, very tardy in contributing the necessary funds to relieve the suffering brothers. Miss Barton has started for Armenia to institute the relief work under the direction of the Red Cross Society, though the Sultan refuses to recognize that Order as such. Every day's delay means untold suffering to 850,000 destitute Armenians in the dead of winter. "Inasmuch as ye did it not unto one of the least of these My brethren, ye did it not to Me."

Intelligence reaches us from Lima, Peru, that the mayor of San Miguel a few weeks since seized and burned in the public square of that city all the Bibles and stock of the local agent of the American Bible Society. There is bitter opposition in Peru to the distribution of Protestant Bibles. They have been burned there

before, and only two years ago the Bible Society's agent was imprisoned several months for no other offense than distributing Bibles. It only shows what fanaticism is capable of in a country dominated by the Roman hierarchy, and that the spirit of the papacy is the same that was manifested in the days of the Inquisition. The cause of Rome is weakened rather than strengthened by making fuel of God's Holy Word.

Rev. Thomas L. Gulick writes that Senor Ximenes, whom F. Hopkinson Smith, one of the few Americans who seek to excuse the Sultan and his butchers, gives as his authority for the statement that missionaries "sow seeds of rebellion," is "a man without character and utterly untrustworthy, and lived by swindling."

As a result of the report of the commission of investigation of the Kucheng massacres, 26 were executed for murder, 17 banished for life, 5 imprisoned for life, 27 banished for ten years, 5 imprisoned for five years, 5 chained to a stone for three years, and 5 for six months, 2 placed in a cage for two months. In all, 92 persons were punished; only those actually proved guilty were sentenced. Mr. Banister (C. M. S.) says that we may learn the following lessons from the experiences of the commission in Kucheng:

1. That any future commission which may be appointed should have full powers and explicit instructions.
2. That the Chinese authorities should appoint a special commissioner with full powers, without reference to the local officials.
3. That there should be some tangible evidence of the serious local results following refusal of immediate justice, or of duplicity on the part of the local officials.
4. That it is possible for the Chinese authorities to discover and promptly apprehend the real offenders in any outrage on foreigners in whatever part of China it may take place.

Anthony Comstock, of the New York Society for the Suppression of Vice, reports as a token of the efficiency of the society for 1895, 2044 arrests, 19 tons of gambling paraphernalia seized, and 47 tons of obscene matter destroyed. It is well-nigh appalling to discover how much of this moral filth is captured; it might be still more appalling to know how much is now in circulation or on the market.

Rev. D. M. Sterns has shown an interest in foreign missions as well as in Bible study which might well be imitated by all the Christian pastors of the world. His report of the collections made and distributed through him to missionary fields shows a total of \$19,094.18 for the past year, and a grand total of \$65,868 for the past seven years. The contributions have come for the most part from his own church in Germantown, and from the members of his Bible classes in various cities.

Interesting particulars are furnished by the Rev. W. K. Landels, of Turin, concerning the formation of an evangelical church in Maena, North Italy. The circumstances which resulted in this were peculiar. The people of this town having quarrelled with the priest, and unable in consequence to procure his services, determined to ask an evangelical minister to hold a religious service, and communicated their wish to Mr. Landels. On arriving at the station of Maena "we were met," says Mr. Landels, "by a band of music, and escorted to the place of meeting." On that occasion some 1500 people heard the Gospel, and the wish was unanimous that the preacher should again come. This led to the opening of a hall and the holding of services every Sunday. There is now an evangelical church in Maena consisting of 12 members and some 60 declared adherents. Including the immediate district, the number of the baptized is 25.

Four new missionaries of the Presbyterian Church of England, have recently been inducted at Highbury to their respective positions in the foreign field. Their career thus far is bright with promise. Mr. Campbell Moody, M. A., has done yeoman missionary work in the Gallowgate, Glasgow, after a distinguished university curriculum. He was also, during his last year in the Glasgow Free Church College, President of the Students' Theological Society, associated with him is Dr. Landsborough, another youth of great promise. These brethren will settle in the Chiangoa country, Formosa. Mr. Andrew B. Neilson, M. A., is appointed to take the place of the late lamented Mr. Thow, in Taiwanfoo. Mr. Neilson's purpose to devote himself to the missionary life became definite at Northfield in 1889, when he attended Mr. Moody's Summer School for Students as a delegate from the Glasgow University Christian Association, of which he was afterward the secretary. The fourth name is that of Dr. John M. Dalziel, who is to be associated with Dr. Lyall, at Swatow, and who is well reported of alike as it regards professional qualifications and missionary spirit.

THE LITTLE FOLK.

What Came of Not Acting a Lie.

Ever since Charley had seen the picture of a happy family of guinea pigs, and his father had told him what pretty pots these little creatures made, his heart had been set on having a pair; and so sure was he that his desire would sometime be fulfilled, that he made a little hut out of a tomato crate, and placed it beneath a great tree in the yard.

"I'll tell you what I will do," the minister said one day—Charley's father was the minister; "I'll give you some money now, instead of waiting for your birthday, and you can get a pair from farmer Gray; I know he has some, for I saw them the other day, when I was there."

Then, turning to his wife he said, with a little sigh:

"I wish I could get that man to come to church; though he's very polite to me, he won't listen to anything I say on the subject."

You may be sure that Charley accepted the offer, and the very next Saturday morning you might have seen him bounding along the road which lay between Farmer Gray's and the village, the happiest boy to be anywhere found.

Farmer Gray was at the house, but he directed Charley to the barn, telling him that he could go and make his choice, and he would come out in a few moments.

"But, no! on second thought you had better wait for me; there is a glass frame near the barn door that you might knock over, and I couldn't afford to have it broken."

"Oh! please let me go," cried Charley; "I will be very careful."

"Very well, then, of with you; but, Tray, you stay here; you almost knocked it over once, already this morning."

So Charley bounded off toward the barn, and as soon as the farmer's back was turned, naughty Tray dashed after him.

But, alas for Charley! In his eagerness he quite forgot the frame, and running through the barn door gave it a little push, and the next moment stood still, horrified by the sound of a fall and breaking glass; and the same instant his eyes fell upon the pretty little creatures for which he had come, in a stall near by.

Oh! why had he not been more careful; what would Farmer Gray say? Tray had reached the barn before him, and when the frame fell, ran quickly out again with his tail between his legs, frightened by the noise. But Charley had not noticed him, till he heard the farmer's voice the next moment.

"You bad dog," he cried; "so it was you knocked over my frame? Didn't I tell you to stay at the house!" And then poor Tray gave a sharp cry, as though he had been struck.

"Let him think that it was the dog!" The words seemed spoken in Charley's ear, and before he hardly realized what they meant, Farmer Gray came in and laid his hand upon his shoulder.

"Well, young man," he said, "I came pretty near blaming you for the crash that I heard as I crossed the yard, but I see that it was that disobedient dog of mine; if ever a creature looked his gilt he did. Well, which pair do you like best?"

Such a chance for escape! But Charley lifted up his head, and, looking the farmer straight in the eyes, said:

"It was not Tray, sir; I broke the frame; I am very sorry I was so careless; but please take this money: will it be enough to pay for it?"

"Just about," answered the farmer; but he looked down into the pale face, and not at the bill which the boy had laid in his hand.

"Tell me one thing," said the farmer; "why didn't you let me think it was the dog?"

"Father says that acting a lie is as bad as telling one; and that would be a shameful thing, you know. Good bye, sir! I am

very sorry;" and with that Charley fairly ran out of the barn and down the road. But not home; he turned off into the woods, and it was a full hour before he reached the village. What went on there under the shade of the trees? Well, never mind; the trees have never whispered the secret, nor will I.

Sadly and slowly Charley walked around the house, and finally paused before the little hutch which was to have held his pots. But what was it that made him start back, rub his eyes, and look again? Yes, there was no mistake; there in the hutch, were the prettiest pair from Farmer Gray's barn; and on a bit of paper thrust between the bars were these words: "For Charley, with Farmer Gray's respects." Nor was that all. The next day, to everybody's surprise, who should walk into church but Farmer Gray himself.

And when the minister came and welcomed him after the service, he said:

"I kinder thought I'd like to know what your preaching was like to turn out a boy like that one of yours; and I guess I like it well enough to come again."

"Wasn't it kind of Farmer Gray to give me the dear little things?" said Charley, as his father stood watching him feed his pots that evening.

"Very kind," replied the minister. And Charley wondered why his father suddenly stooped down and kissed him.

ANNIE L. HANNAH.

Many things in nature remind us of the power of little things. A little spring has satisfied the thirst of a village for centuries. A little bird by its morning song, has cheered the despondent soul of an invalid and led his desire and his hope up to things above the skies. A word of truth has lodged in the conscience, and been mighty to the pulling down of Strongholds. A despised Gospel has regenerated a nation, and opened the gates of a glorious morning to a world in darkness.

The Ten Commandments

- I Thou shalt have no more Gods but me.
- II Before no idol bend the knee.
- III Take not the name of God in vain.
- IV Nor dare the sabbath day profane.
- V Give both thy parents honor due.
- VI Take heed that thou no murder do.
- VII Abstain from words and deeds unclean.
- VIII Nor steal, though thou art poor and mean.
- IX Nor make a wilful lie, nor love it.
- X What is thy neighbor's dare not covet.

OUR YOUNG PEOPLE.

This department is conducted by a member of the General Assembly's Committee on Young People's Societies. Correspondence is invited from all Young People's Societies, and Presbyterial and Synodical Committees. Address: "Our Young People," PRESBYTERIAN REVIEW, Drawer 2464, Toronto, Ont.

IF YOU WOULD BE USEFUL.

Do with your might whatsoever your hand findeth to do. Be intense in every good work that you undertake. Half-hearted service opens the way for opposition and failure.

Study the best methods of accomplishing the work. Plans are not everything, but without them the best service for Christ cannot be rendered.

Be patient. Nothing is gained by being fretful and restless. Oaks are not grown in a month or a year. Keep on I hope on! Watch for opportunities. When God opens the door enter in, and do the work He gives you. There is a fit time for doing all things. They wait in vain who miss it.

Be much in prayer. Do all the work for Christ hard by the mercy-seat. Pray frequently, and pray fervently.

Have faith in God. His work done in His way He will assuredly bless. All His promises are yea and amen in Christ Jesus. Take Him at His word. Be not faithless but believing.

HOW TO BE HAPPY.

At a meeting held in Bristol recently to bid good-by to a lady bound for China, to labor there as a missionary, an address was delivered by Mr. George Muller on "Service." He urged the need of being happy believers if we would be successful in service for Christ. In developing this thought, he said:

In order to be thus happy believers we must be lovers of Holy Scripture. After my conversion in 1825 I used to read the Bible, but it was not till about four years later that I was a lover of God's Holy Word. I believe this is one chief reason that I have been kept in happy useful service, because I have been a lover of Holy Scripture; and I love it more now than ever I did. It has been my habit to read the Scriptures through four times in a year; and it is important to read it in a prayerful spirit, to meditate upon what we read, and to apply it to our own hearts. Do I understand this? Do I obey this? What has this word for me? Then we must practise what we find in the Scripture, and the result will be a happy man, a happy woman. I have been for sixty-nine years a happy man; and I desire for my beloved brethren and sisters that they may be happy, happy, happy, ten times more happy than ever I have been in my life; for it is impossible to tell what God may give to us in this way if we are thus lovers of Holy Scripture.

THE "COMMITTEE OF ONE."

A gentleman speaking in an Endeavour convention let fall this word of wisdom: "You can always act as a committee of one upon the next duty. The committee of one is as important as any on the list."

A large committee, with efficient chairmen and willing workers who are "workers together," is indispensable in many lines of labor. But think of the little wayside opportunities, the sudden calls for help, the emergencies that must be met, the little words that must be spoken, and the unobtrusive deeds that should be done, while the days are going by, then imagine waiting to call a committee for such work? Why, the time would pass away and the chance would vanish while the notice was being given.

The committee of one is permanent, and there is never any embarrassment about a quorum. "Whatsoever thy hand findeth to do, do it with thy might," is its motto. It may win the shy confidence and encourage the effort of those who would resent being labored with by "a body" of persons, however friendly. Yes, it is an important committee, and though it may make no stated "report," the book of remembrance will keep the record forever.—*The Mid-Continent.*

A WORD TO YOUNG MEN.

Emerson, in one of his essays, says: "The main enterprise of the world, for splendor and for extent, is the upbuilding of a man." And as the most important thing in the foundation of manhood is character, it behoves us to consider carefully and seriously the conditions of its production. One of the essential elements that enters into the development of all true manhood is aspiration. Nothing can take the place of worthy ideals and eagerness to reach them. The following words, on the importance of aiming high, by John G. Greenough, are deserving of thoughtful consideration:

I never like to talk to young men, as I have heard some preachers do, about the possibility of early death. I prefer to say, in all probability you have got forty years of work before you and a

magnificent store of strength. What are you going to do with them? One is glad to see in a young man some consciousness of his strength, some belief in himself and his powers. I have learned to look kindly on the conceits of youth even when they are so extravagant as to be a little amusing. It is only the sour and disappointed nature who is intolerant and impatient with them. If a young man does not aim at a far higher mark than he will reach, he will stop short at a far lower mark than he might reach. Men do not accomplish everything which they believe they can do, but they certainly do nothing unless they believe they can do it. A youth without some of the faith which laughs at difficulties and the confidence which spurns the thought of defeat will fare ill in life's battle. To credit yourselves with some talents that have not been given you is a far smaller mistake than to ignore and deny the talents which you have. Young life without a bit of daring, without aspirations and ambitions, is like an eagle shorn of its wings, or even like a body without a soul. Our divine Master forgave the vanity of those two young disciples who wanted the top-most places in His kingdom. He pardoned the vanity for the sake of the nobler ambition and daring which were ready to endure any baptism of suffering to win that high place.

Believe in your strength; believe that you can do something in life worth doing, and that there is a worthy place which God asks you to fill. I occasionally hear some of my young friends saying, "There is no chance to rise now; the ladder is so crowded with eager competitors;" and I am disposed to laugh at them. Look at your competitors. Take the average young man; think of his tastes, occupations; how his evenings are spent. Alas that it should be so! How few of them comparatively are really trying to make the best of life! Do not tell me there is no chance for the sober, thoughtful, earnest, and aspiring young man. There never was a time when his chances were greater than now. With plodding power and the conscientiousness which constantly puts duty before pleasure, and with God to help, the battle is hardly doubtful, the victory is almost sure.

CHRISTIAN ENDEAVOR BUDGET.

A young woman Endeavorer of Santiago, Chili, the President of her Society, last year raised more than a thousand dollars, by her own efforts, for missionary and benevolent purposes.

Ingersoll visited Calamazoo, Mich., a short time ago, and twelve members of the Christian Endeavor good-citizenship committee distributed anti-infidel leaflets at the close of his meeting.

A company of young men from a Pittston, Penn., Presbyterian Christian Endeavor Society, have been conducting evangelistic services in outlying villages every week since the Boston Convention.

A royal campaign of righteousness was that waged by the Christian Endeavor young men of Beverly, Mass., who conducted one hundred simultaneous cottage prayer meetings on a single evening.

Several New Jersey towns and cities, within the past few weeks, have been the scenes of organized evangelistic campaigns conducted by the Endeavorers, in co-operation with the pastors. Remarkable news of united efforts, aroused communities, and converted souls is being received.

One Christian Endeavor service of a missionary character impelled four persons, a pastor and his wife, and a physician and wife, to offer themselves as missionaries for the foreign field. This remarkable item came from the First Presbyterian Church, Holden, Mo.

In order to seek greater spiritual blessings for its Church, the Fairfield, Ill., Cumberland Presbyterian Christian Endeavor Society was divided into praying groups, to meet daily for a week to beseech an outpouring of spiritual blessings upon the congregation.

Writing upon the subject of the various forms of work possible to a Christian Endeavor Union, President Clark uses these words: "Whatever work you undertake as unions, for missions, citizenship, evangelism, or anything else, always and everywhere seek the approval of your churches. In ninety-nine cases out of a hundred it will be given, and in the hundredth case, do not do it."

The power that one Christian Endeavor Society may exert in its own church is evident from the report made by the society in the Kensington Methodist Episcopal Church, Philadelphia. In the membership of the society are found these church officers and workers: the pastor and his wife, three of the five superintendents of the Sunday school, the Secretary and two assistants, the missionary Secretary and Treasurer, three of the assistant Librarians, thirty-three permanent and twenty-nine reserve teachers, the chorister of the Sunday school, sixteen of the twenty members of the choir, and the sexton of the church.

CHRISTIAN ENDEAVOR.

CONDUCTED BY S. JOHN DUNCAN-CLARK.

WORLD'S C. E. PRAYER CHAIN, SUBJECT FOR MARCH.—For pastors and preachers the world around, that they may be filled with power from on high, and that their people, young and old, may co-operate with them more effectively in all Christian work.

Daily Readings.

HARD WORK.

First Day—It pleases God—Gen. i. 26-29; ii. 15.

Second Day—It pleases man—1 Thess. iv. 1-12.

Third Day—It wins wealth—Prov. xxiv. 30-34.

Fourth Day—It wins health—Eccl. v. 9-17.

Fifth Day—It wins happiness—Prov. xlii. 4-12.

Sixth Day—It wins honor—Prov. xxii. 17-29.

PRAYER MEETING TORIO, Mar. 20.—“DILIGENT IN BUSINESS.”—Prov. vi. 6-11; Josh. xxii. 5.

“Diligent in business,” that is to say in my Father’s business. This is an age of specializing. Men who are successful are to a great extent men who have concentrated their attention upon some one phase of science, literature, art or commerce, and fitted themselves thoroughly to deal with it by patient thought and study. Now, if we would be successful in our Father’s business, we must make a specialty of it; we must give it thought and study; we must go about it intelligently and systematically. For us, His business, His interests must be the first consideration in all that we do; and the all important question not, “Will this transaction profit me?” but “Will it advance His work?” William T. Ellis recently said in the *Golden Rule*, “Our concern in men should first be concern in their souls. When the Christian greets a man he should greet a soul. His eyes should pierce through the incidentals and common places, and scrutinize the Spirit itself. Men should know that when he meets them they will be called to face afresh the problem of salvation ‘This man will put my life on trial,’ should be the comment of the worldling upon the approach of the Christian. The persons we meet ought to be made sensible of their spiritual condition at every minute of contact. Thus did Christ impress people. Thus did Paul impress people. Such is the record of all the mighty soul winners. They have been specialists of the first degree. The children of this world are consecrated to the ‘one thing.’ God grant that we may become as wise!”

FOR THE SABBATH SCHOOL

CONDUCTED BY S. JOHN DUNCAN-CLARK.

International S. S. Lesson.

FAITHFUL AND UNFAITHFUL SERVANTS.

(Luke xii. 37-48.)

GOLDEN TEXT.—“Be not drunk with wine, wherein is excess; but be filled with the Spirit.”—Eph. v. 18.

CENTRAL TRUTH.—Be Ready for His Coming.

ANALYSIS — UNFAITHFUL SERVANTS. v. 37-44. v. 45-48.

TIME AND PLACE.—A.D. 29, in Perea on the way to Jerusalem.

INTRODUCTORY.—Soon after the incident of last lesson, Jesus healed a dumb demoniac. The Pharisees charged that He did it by the power of Beelzebub. While dining with a Pharisee the severity of His strictures upon the Pharisees so enraged them that they loudly and fiercely questioned Him, hoping to entrap Him into some utterance for which they might arrest Him. Jesus warned His disciples against the Pharisees’ hypocrisy, and encouraged them to faithfully and fearlessly confess Him. Then followed the parable of the Rich Fool, the lessons to His disciples on God’s care for His children, and exhortation to trustful fidelity. Luke xi. 14, xii. 48.

VERSE BY VERSE.—V. 37. “Blessed are those . . . watching.”—This is the proper position of the Believer; one of waiting expectancy, with shaded eyes looking up for the return of his Master. It was the attitude of the early Christian Church, and although in later times many ceased to watch, to-day there is a revival of expectancy, and everywhere the cry is being raised “Behold the Bridegroom cometh.” “He will come forth and serve them.”—Think of the honor of that day, Christian reader; the Master Himself assuming the place of minister to His faithful servants. Shall we not in the midst of all earth’s trials and cares, with heart centred upon Him, be strengthened by this glorious hope?

V. 38. “The second watch, or the third watch.”—These two periods covered from 9 p.m. to 3 a.m., the darkest hours of night.

It will be during the darkest hours of the world’s night that He will come, and blessed are those whom He will find so watching. To them His coming will be as the dawning of the day.

V. 39. “If the good man of the house had known.”—That is to say if he had been expecting the thief he would have watched for him and not been taken by surprise. The inference for us is that the coming of Christ should not take us unawares because we should be ever expecting and watching for it.

V. 40. “Be ye therefore ready.”—Here is the command of the Master to be prepared, not to die, but to welcome Him back. It is an extraordinary method of exegesis that can make this verse refer to anything but the personal and pre-millennial return of Jesus. “At an hour when ye think not.”—This is spoken as a warning to those who are unprepared, and who are continually saying to themselves, “Our Lord delayeth His coming.” But for those who are ever watching there can be no such hour.

V. 41. “Speakest thou this parable unto us, or even to all?”—Peter is anxious to know whether these promises of blessing are meant simply for the little company of apostles, or for all who in faithfulness await the Lord’s return.

V. 42, 43, 44.—The answer of Jesus is clear beyond question. He makes no restriction of the blessing to the twelve. “Whom his Lord when he cometh shall find so doing, his lord shall make ruler over his household, to give them their food in due season.”—Notice that little word *so*; many are *doing*, hither and thither in ceaseless activity, who have never stopped to consider whether they are *so* doing. And the *so*, refers to those who are working in anticipation of their Lord’s return, striving to accomplish, not what they think best, but what He says is best; not along their own lines of effort, but along His perfect lines. To these will the place of stewardship be given in His household; they shall be made rulers to dispense His bounty. May we be counted among that number, in the day when He makes up His jewels.

V. 45. “My Lord delayeth His coming.”—So says the gaily loving, pleasure seeking world to-day. So say many professing Christians who cannot think of His return without dread. But on the wall of the banquet room of these careless ones the hand is already inscribing the sentence, “Weighed and found wanting,” and in the hour they think not He will come. Oh! that some John the Baptist would arise to proclaim in our midst “Repent for the coming of the King is at hand! Prepare ye the way of the Lord!” So many are sleeping, so many indifferent, so many fondly thinking they are drifting into the millenium when in reality they are sweeping into the great tribulation! May God quicken His own people to a spirit of watchfulness, and arouse the indifferent to a sense of their danger.

V. 46. “The Lord of that servant will come.”—No indifference, no unbelief will hinder His coming. Be ready then, for you must yet meet Him face to face whether you wish or not, “Will appoint him his portion with unbelievers.”—Such is the dreadful lot of those who are not prepared when Jesus comes. To be prepared is to believe, to take Him as your Saviour, to acknowledge Him as your King. If now you yield willingly to Him the dominion of your life, you can look with gladness for the day when He will appear to make you a sharer in His glory.

V. 47. “Know and prepared not.”—Oh! the awful solemnity of those words. How many there are in the pews of our churches to-day who know God’s will yet have made no preparation for the time when they will be called to account for their knowledge. “Beaten with many stripes.”—Nothing but a fearful looking for of judgment and of fiery indignation remains for those who are thus wilfully disobedient.

V. 48. “He that knew not, shall be beaten with few stripes.”—All have a certain degree of knowledge, but some much more than others. Punishment shall be in ratio to the light and advantages which the guilty one has had. “Much given . . . much required.”—Here indeed is a solemn truth for us, living in a land so rich in Gospel privileges. Let us remember that increased advantages and blessing means increased responsibility; and that God will require what He has given to us with usury in the day that He judges the earth by His Son Jesus Christ.

“Things that are made to shine ought to shine.” was the homely reply of a careful housewife to the remonstrances of her husband, who thought she was giving unnecessary time and strength to scouring her tarnished tinware. And the answer is suggestive. If everything that was intended to shine should shine, how much brighter this world would be, and how much happier! Christ intended that all His followers should shine. If each were shining in the full glory of Christ, how much warmth and light would be diffused in this world of ours, and how much darkness would be forever dispelled!

Church News.

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

Montreal Notes.

THE Presbytery of Montreal held its regular quarterly meeting in Knox church, on the 3rd inst. The moderator, Rev. J. H. Beatt, of Rookburn, occupied the chair, and there was a full attendance of members. The business was largely routine, but the various reports went to show that the Presbytery was never better organized for work than it is at the present time. There is not a single vacancy within the bounds, and all the missions, home, French, and foreign, have received regular supply during the winter. The evening session was devoted largely to a conference on the subject of Sabbath Observance with special reference to the condition of things prevailing at some of the summer resorts in the neighborhood of the city. It was felt on all hands that there was need of more instruction on the subject in our pulpits, also that it was highly important to have religious services of some kind on Sabbaths at every point where summer residents are found. For various reasons the systematic arrangement of these is a matter of some difficulty. Success depends largely on the hearty co-operation rather than on the complaints of earnest laymen at the various points. It lies with them to initiate, or at least to facilitate, the arrangements for securing the presence of ministers to conduct these services when they are not prepared to conduct them themselves. Much has already been done in this direction with good result, but there seems to be room for more. Arrangements were made by the Presbytery for the ordination of Mr. J. K. Guthrie, as missionary at Mille Isles. Mr. Guthrie is a recent graduate of Manitoba College who has been laboring in this field with acceptance for several months past.

WHILE the Presbytery was in session the Montreal Woman's Missionary Society was holding its annual meeting in St. Paul's church. There was a good attendance of representatives both from the city and the country auxiliaries. Four new branches were formed within the bounds of the Presbytery during the year. The reports indicated on the whole a successful year. Miss Haight, of Toronto, conveyed the greetings of the Western society. Papers were read from Mrs. Amaron on French work, and by Mrs. McGilivray, of Westmount, on the Reflex Influence of Foreign Missions. A reception was given to the members of Presbytery and other friends at half past five. Mrs. Grier was re-elected President for the ensuing year.

THE annual reunion of the former pupils of the Pointe aux Trembles schools was held in the chapel on Friday, February 25th. A large party was made up in the city for the drive down, which proved a pleasant one. Addresses, reports, papers, music and recitations filled the afternoon and the evening to the delight of all, and especially of the large number of pupils in attendance. The receipts of the association from members' fees and other sources amounted to \$207, which was disposed of in various ways for the benefit of the institution. As this is the fiftieth year of the existence of the school and the twenty-fifth anniversary of the present principal, Mr. Boargoin, it was agreed to hold a special meeting for the celebration of these interesting events at the opening of the next session instead of the usual midsummer picnic, and a committee was appointed to make the necessary arrangements.

THE Rev. M. S. Oxley was cordially greeted by his brethren on his appearance at the Presbytery after his long illness. He is now sufficiently recovered to resume his work in Westminster church.

British Columbia Notes.

YOUR Montreal correspondent draws attention to the case I have made out in these notes for help to Chinese work on the Pacific Coast, and suggests that I disparaged the work in his own city. That Dr. Thompson's work is successful goes without saying, but that I disparaged it is not borne out by the facts. The interesting meeting held in Montreal on a night in Chinese New Year week, shows that much good has been done. In this we rejoice and pray that souls may crown

Dr. Thompson's labours in greater abundance. There is no need to disparage any man's work. The enemy does that all the time. But surely it is no disparagement to point out where we believe there is greater need. B. C. is the key to Chinese work in the Dominion, and if we are to permit the Chinese to raise a "problem" in Canada, we should give them the Gospel as they enter our doors. If the Assembly petitions the Government to admit Chinese free by the same token, the Assembly should at the place where the injury is most felt and resented, break the back of the wrong by giving the Chinese the Gospel to make them fit to become competitors with white men. We do not disparage any man's work. We compare situations and conditions and urge our own needs.

THE mission premises in New Westminster had to be vacated early in January, but after a month in which the work was at a standstill Mr. Colman has resumed again.

OWING to the hard times the friends in Westminster, who formerly paid the rent, have had to drop the burden. Mr. Winchester has picked it up, and now pays the rent out of his own pocket.

MR. WINCHESTER visited the work on the Mainland in the first week of February, and found the work being done well.

THE new church at Mount Lehman is to be opened about the middle of March. Rev. Adam Jamieson, who is in charge, is doing excellent and faithful work. We rejoice with him in this the first church in his district.

THE congregation at Chilliwack is united for the present with Upper Chilliwack and Mr. Thompson put in charge. It is hoped that a minister will soon be settled at Chilliwack.

REV. A. LEE, of Kamloops, has been preaching at Prince Albert.

REV. J. C. FOSTER, of Victoria, well-known in Toronto, was married lately in Vancouver by Rev. R. D. McLaren. The train bearing the precious one to Vancouver was twenty-three hours late, and Brother Foster was twenty-three degrees out of his reckoning. Like *Pear's dirty boy*, he could not be happy till he got her. He did all right. Congratulations.

RESIGNATIONS in Synod of B. C. That is the outlook in several instances. Of these more anon.

J. T. MOKRON, Esq., of London, Eng., who loaned the Church and Manse Building Fund £1,000 lately, has written Rev. James Buchanan, of Richmond, stating that he desires to lend another £1,000 if the Board desires it. His terms are, the money free of interest if repaid in five years, if not, interest at five per cent.

Northwest Notes.

AN interesting entertainment was given on the 5th inst. by the Ladies' Aid Society of the Presbyterian church, Portage la Prairie. The Rev. Peter Wright, the pastor, gave readings from "Beside the Bonnie Briar Bush," and "Auld Lang Syne," and there was music by Mrs. Rothwell, Miss Hay, Mr. Gray and Mr. Edwards.

HOME MISSIONARIES in the North-West cover so large a territory with their four or five or six places for holding regular services that usually the numbers at one extreme have no acquaintance whatever with those at the other—a condition of affairs unsatisfactory in several ways, but especially as interfering with united action by the congregation as a whole. Recognizing the possibility of improvement in this matter the several parts of the Fort Qu'Appelle congregation had a fortnight ago after several weeks planning a rally under the leadership of Mr. T. Hunter Boyd, the missionary. A meeting of the scattered boards of management was held for the discussion of congregational affairs, but the main stress was laid upon the social side of the gathering, and under the mellowing influence of cups of tea, the congregation knows itself better than ever it did before.

ABOUT a year ago Mr. D. A. Mackenzie son of the Rev. A. P. Mackenzie, one of the older ministers of our Church, opened a mission, among the Moose Mountain Indians in south eastern Assiniboia, about forty miles south of Moose Lake. The work was supported only by some Christian Endeavor Societies in the west and by well-wishers in the neighborhood, but a considerable amount of very self-denying work has already been done. Re-

cognizing, however, the need of a change of management, the mission has been placed under the care of the Presbyterian Church and the Foreign Mission Committee of the North-West has taken charge of it with Mr. Mackenzie as missionary for the present. There are two missions at some distance apart and a population of about 200 Indians. The Indian agent is Mr. J. J. Campbell (brother of the Rev. J. Fraser Campbell of our mission in India) and he welcomes what he has long looked for, the beginning of Christian and educational work by a resident missionary.

General.

THE address of Rev. John A. Logan, clerk of the Synod of British Columbia, is changed to Union, B. C.

REV. DUNCAN ROBERTSON, pastor of the King street Presbyterian church, London, has sent in his resignation to the Presbytery of London.

A CABLE arrived yesterday from Mr. R. Jaffray, announcing the safe arrival in China of himself and friends.

THE John Fenwick prize for the best essay on "The Literary Excellencies of the Bible," has been awarded to R. T. Cockburn, student in the third year of Theology at Knox College.

THE McArthur Presbyterian church, at Day Mills, held a very successful tea-meeting last week. The musical part of the programme was furnished by Zion church choir of Thessalon. Rev. Messrs. Armstrong and Wilkinson made excellent speeches during the evening.

SERVICES in the Port Elgin Presbyterian church were conducted on Sunday, March 1st, by Rev. W. G. W. Fortune, B.A., of Toronto, late of Elkhorn, Manitoba. Mr. Fortune graduated in Toronto University in 1890 with brilliant honors and subsequently took a full course in Knox College.

AT the entertainment in the Siskinore Presbyterian church recently, the sum of \$65 was realized. Rev. Wm. Mowat occupied the chair and a capital address was given by Rev. A. Tolmie, of Southampton. Mr. Thos. Adair, of Toronto, was also present and gave an address of much interest specially to the older settlers.

THE last of a series of lectures, given under the auspices of the Literary and Theological Society of Knox College, was delivered on Friday, March 6th, by the Rev. W. G. Hanna, B.A., of Uxbridge. Dr. McLaren presided. The subject was "The Study of Sociology as Related to Social Reform."

AT a largely attended meeting of Knox church congregation, Woodstock, Ont., held March 5th, it was decided to proceed at once with the erection of a new church, to cost \$35,000. The Gracey property on Riddle street will be purchased and will constitute the site for the new building.

THE sacrament of the Lord's Supper was dispensed in the Presbyterian church, Altona, on Sabbath, 1st inst., by the pastor, Rev. D. L. Dewar. The preparatory service on Friday evening was conducted by Rev. I. W. Diah, of the Church of England. Eleven members were admitted, ten by profession of faith the sacrament of baptism being administered to three.

REV. ALEXANDER McMILLAN delivered a very interesting lecture, March 6th, in the Cowan avenue Presbyterian church, on the "Scottish Covenanters." A quartette from the choir sang a number of the Psalms that were popular with the Covenanters and the hill folks during the struggles in the reign of Charles II.

THE induction of Mr. McNicol to the Presbyterian congregation of Aylmer, took place on Monday, March 2nd. A fair sized audience was present to witness the ceremony. Rev. Dr. Armstrong addressed the congregation, Rev. M. H. Scott addressed the minister, and Rev. James Ballantyne performed the induction ceremony. Rev. Mr. Morrison preached the sermon in the induction proceedings.

ON Friday evening, the 6th inst., a very interesting address upon the work of the Tract Society was delivered to a large gathering of Knox College students, by the secretary, the Rev. R. C. Moffatt, D.D. The doctor showed very clearly the good work that is being accomplished by the Societies

both in Canada and Central China. The work in Canada is chiefly that of colportage and missions to the sailors and lumbermen, while in Central China five native colporteurs are now steadily employed. The secretary was accorded a hearty reception by the Knox men, and a deep appreciation of the valuable mission work being done was manifested:

The annual meeting of the Knox College Literary and Theological Society was held on Tuesday, March 3rd. The reports of the various officers showed that the Society has had a very prosperous year. The chief item of interest was the election of officers for the next college session. The following were elected:—President, J. Bailey, B.A.; first vice-president, J. C. Wilson, B.A.; second vice-president, F. D. Roxburgh, B.A.; critic, G. B. Wilson, M.A., LL.B.; recording secretary, J. A. Moir, B.A.; corresponding secretary, Thos. Eskin; treasurer, W. D. Bell; secretary of committees, A. H. McGillivray; curator, R. S. Scott. Councillors—R. G. Scott, W. J. Abbott, R. McAlpine. The following were elected as representatives on the editorial board of *The Monthly*:—J. Bailey, B.A.; J. H. Brown, M.A.; LL.B.; G. B. Wilson, M.A., LL.B.; E. B. Home, M.A. It was announced that the John Fenwick prize had been awarded to R. F. Cockburn.

Toronto Presbyterian W.F.M.S.

The eleventh annual meeting of the Toronto Presbyterian Society, was held on Friday, February 28th, in Dunn Ave. church, Parkdale, Toronto. It was largely attended, about 500 being present, representing about forty-three Auxiliaries and nineteen Mission Bands. After a short devotional session, the morning meeting was devoted to business. The secretary reported eighty-eight societies, fifty-seven Auxiliaries and thirty-one Mission Bands, with a membership of 2,670 in the Toronto Presbyterian. Eight new societies had been organized during the past year. The treasurer's statement reported the sum of \$5,712.56 contributed during the year. The secretary of supplies gave a very encouraging report. The donations received were larger and better than ever before, and valued at \$1,722.64. The following officers were elected:—President, Mrs. Gray; vice-presidents, Mrs. Frizzell, Mrs. Hossack, Mrs. Mutch, Miss Gordon; treasurer, Miss Reid; secretary, Miss George; secretary of supplies, Miss Craig; leaflet secretary, Miss Harris. Miss Tennant read a most interesting and helpful paper on "Mission Band Work," and Miss McMurrich gave a "Map Exercise" at the afternoon session. Miss Sinclair, of Indore, being present, kindly addressed the meeting. All who heard her were delighted at this unexpected pleasure. Everything was done by the members of the Parkdale Auxiliary to make the meeting a success, and their kindness was much appreciated by the delegates.

Peterborough Presbyterian W. F. M. S.

The fourteenth annual meeting of this Society was held in the Presbyterian church, Cobourg, on Feb. 11th and 12th.

The following is taken from the secretary's report:—We have at present a force of 23 auxiliaries, 6 young woman's bands, and 3 juvenile bands—making in all 32 branches. In auxiliaries there are 525 members; 163 of these belong to the general society. In mission bands there are 175 reported, and 11 members of the general society, making in all 705—88 in advance of 1894.

In the "Scattered Helpers" Association we have also enjoyed growth and progress, 32 being the number last year, while this year we have 51. Those isolated, faithful "Helpers" have added \$69.57 to our revenue.

Our clothing supply was sent to Miss Baker for the Indian schools at Sask. The quantity was about 1,200 pounds. In addition to this several of our mission bands sent contributions. The whole consignment was estimated at a money value of \$645.46.

The total contribution to the general fund amounts to \$1,638.99—\$86.67 more than the previous year's returns. Of the total amount our bands have given \$215.95 and auxiliaries \$1,231.61. Nearly all of this sum is the result of voluntary giving.

During the year nine members have been removed from us by death.

23 thank-offering meetings have been held during the year in the various branches of our Society, and it would be impossible to estimate the far reaching effects of these meetings, which can now be regarded as an annual occurrence in most of the branches throughout the W. F. M. S.

Whitby Presbyterian W.F.M.S.

The Whitby Presbyterian Woman's Foreign Missionary Society met in St. Paul's church, Bowmanville, on the 21st Jan., Mrs. S. H. Eastman, of Oshawa, presiding, in the lamented absence through illness of Miss Drummond, the president. The attendance was large, upwards of 100 lady delegates being present from all parts of the Presbytery. Reports were received from seventeen auxiliaries and six mission bands, with a total membership of 464. The contributions were slightly below those of last year, being \$1,034.64, but the quantity of clothing sent to the Indians in the Northwest was much larger, viz.: over 900 pounds, valued at \$319.03. Mission bands sent also boxes to India valued at \$23. The dedicatory prayer was offered by Mrs. McAuley, of Pickering. The programme was very well carried out and was both varied and instructive. The following are the officers for 1895:—President, Mrs. McAuley; first vice-president, Mrs. R. D. Fraser; second vice-president, Mrs. H. Eastman; third vice-president, Miss Jessie Panton; recording secretary, Miss Galbraith, Bowmanville; corresponding secretary, Miss Thompson, Whitby; treasurer, Mrs. Currie, Port Perry; secretary of supplies, Miss McGillivray, Whitby; literature secretary, Miss Bausett, Bowmanville. The next annual meeting will be held in Oshawa.

Lindsay Presbyterian W.F.M.S.

The fourteenth annual meeting of the Lindsay Presbyterian Society was held in Uxbridge, Tuesday and Wednesday, February 18th and 19th. There were about sixty-five delegates present, Mrs. Ross, Lindsay, the president, presiding. The meeting was opened Tuesday morning by a prayer meeting and bible reading, lasting for an hour and a quarter. The subjects were *The Holy Spirit*, conducted by Mrs. McKay, Sunderland; *Consecration*, by Mrs. Dr. Armstrong, Zephyr; and *Prayer*, by Miss Boe, Greenbank.

In the afternoon after the opening exercises greetings were given by the local societies: Baptists, Methodists, Episcopalians, and the Society of "The Friends." The secretary's report was now read by Miss MacLennan. The number of auxiliary members reported was 576, General Society members, sixty-nine. During the year the Cambria auxiliary had been reorganized and a mission band organized at Wick, to be called the "Leak McMillan" Band. Altogether there were reported twenty-one auxiliaries and six mission bands. The supply to the North-west was double that sent last year; amounting to 1,240 pounds of clothing, valued at \$498.82. About 400 copies of the Letter Leaflets have been circulated throughout the members, and a baby organ was sent to Miss Calder during the year. A very interesting letter was read from Miss Calder acknowledging the organ and giving some account of her work in India. The treasurer, Mrs. J. D. Walker, Uxbridge, reported the total contributions to be \$1,407.78. After the reading of the treasurer's report a dedicatory hymn was sung, and Mrs. Glendinning, Sunderland, offered prayer, solemnly dedicating the money to God. At this period of the meeting an appropriate duet was sung by Miss Ella Groes and Mrs. McLean, of Lindsay. Miss Sinclair was to have spoken at the afternoon meeting, but telegraphed that on account of illness she could not be present. Although it was a keen disappointment to all, her place was most acceptably filled by Mrs. Ross, the president, who gave a very interesting address, basing her remarks on the motto of the Society "The World for Christ," and telling something of the work done in each field, and showing the enormity of the work there is still to be done. A vote of thanks was tendered Mrs. Ross for her interesting and instructive address. Mrs. Dale closed this session of the meeting with prayer.

Tea was served in the school-room for the delegates and their friends, provided by the Uxbridge, Zephyr, Leaskdale and St. Andrew's Scott ladies.

In the evening a public meeting was held

at which addresses were given by Rev. J. W. MacMillan, Lindsay, on the work in British Columbia, and Rev. Dr. Smith on work in Honan, and a short address by the Mr. McKay, Sunderland. Music was provided by the Uxbridge choir.

At the Wednesday morning's meeting the time was devoted to business. After singing a hymn Mrs. Frankish, of Uxbridge, engaged in prayer. Reports were read from the different auxiliaries and mission bands by the secretary of each. The report of the secretary of literature was read by Mrs. Walker, Uxbridge, and the report of the secretary of supplies by Miss Dunoon, Cannington. Miss Dunoon also read a very interesting letter from Miss MacLaron, of the Birtle School, acknowledging the clothing sent from Lindsay, and giving a full account of the work of the School. Prayer was offered by Mrs. Bethune, Beaverton, for special guidance in the election of officers. The following officers were appointed for '95: President, Mrs. Robt. Ross, Lindsay; vice-presidents:—1st, Mrs. Frankish, Uxbridge; 2nd, Mrs. McKay, Sunderland; 3rd, Mrs. Dr. Armstrong, Zephyr; 4th, Mrs. McDonald, Eldon; treasurer, Mrs. J. D. Walker, Uxbridge; secretary, Miss L. H. MacLennan, Lindsay; secretary of mission bands, Miss Dunoon, Cannington; secretary of literature, Mrs. McKinnon, Fenelon Falls; secretary of supplies, Mrs. Thos. Stewart, Lindsay. After discussing the business in connection with the Lindsay Presbyterial, the questions remitted by the Board were discussed. It was thought that it would be well to read the Presbyterial reports at the annual meeting at the time suggested by the Hamilton Presbyterial; that this Presbyterial would recommend no change in the allotment of the money, and that a mission band secretary be appointed. The afternoon session was closed with prayer by Mrs. J. Campbell, Woodville.

On Wednesday afternoon the opening exercises were conducted by the president, followed by Miss Quigley, of Leaskdale, leading in prayer. A paper written by Mrs. McKinnon, of Fenelon Falls, on "Spiritual Benefit of Mission Work to the Workers at Home" was read by Miss Ross, Cannington. Mrs. Grant, Toronto, gave a very interesting address on the work in India from an external point of view. This was followed by a duet from the Misses Gould, Uxbridge, entitled "One Sweetly Solemn Thought." An interesting paper on "Plea for Mission Band Work" was given by Miss Florence Fair, of the Toy Mission, Lindsay. This was followed by a discussion as to the best ways of carrying on mission band work. Mrs. Grant gave some helpful and novel suggestions as to how to make the meetings interesting. Votes of thanks were tendered to all who had helped to make the meeting a success. "From Greenland's Icy Mountains" was sung, after which Mrs. Jas. Watt, of Uxbridge, closed the meeting with prayer.

Obituary.

REV. JOHN SCOTT, D.D.

This faithful and highly esteemed servant of Jesus Christ passed to his rest and reward on the 26th day of December last. He was born of godly parentage, and in his youth was carefully taught, by precept and example, to walk in the fear of the Lord. His parents, John Scott and Beatrice Boe, were both God-fearing and God-servant. For many years the father's duties required him to leave his home at five in the morning, his uniform practice was to have family worship with such members of the family as were awake at that early hour. His children, in later years, could recall with sincere thankfulness, hearing, on first awakening in the morning, their father singing a morning song of praise, reading the word of God, and praying for each one of them.

Dr. Scott, who was the eldest child in the family, was born in Carterburgh, on the estate of Bowhill in Selkirkshire, Scotland, on the 16th day of June, 1817. He grew up a thoughtful youth, making good progress in his studies at the Selkirk parish school, which he attended for some years. When twelve years of age, he went to Dalkeith, where he remained seven years, and while there became a member of the U. P. Church, of which Rev. Joseph, now Dr., Brown of Glasgow, was the pastor. At the age of nineteen years, he offered himself as a missionary to the U. P. Church, and after prosecuting his studies for some

time in Edinburgh, was sent as a catechist to Jamaica in the fall of 1838. He labored for seven years in Jamaica with the same fidelity and earnestness which characterized all his life work; when, partly to recruit his health, and partly to prosecute his studies, he came to Canada in 1844; and lived for some time with James Scott, a paternal uncle at Emsley, near the town of Perth, where he taught school, and preached to the congregation of Perth during the absence of its pastor in Britain. He was enrolled as a student in Knox College, Toronto, in 1845 and graduated in 1849. He was ordained and inducted into the pastorate of St. Andrew's church, London, on the 8th day of October, 1850. After a faithful and successful ministry in this important charge for twenty-five years, he was translated to North Bruce, where he remained till the infirmities of advancing years compelled him to retire from the active duties of the ministry in 1884 having served the Church its in pastorate for the period of thirty-five years. He removed to Hamilton seven years ago, and identified himself with the congregation of McNab street church, and made himself very useful in visiting the sick, helping at prayer meetings, and occasionally, when strong enough, occupying the pulpit. He was greatly and deservedly beloved, by pastor, elders and people for his singularly unselfish, lovable disposition, and saintly character.

Frank and sincere in his friendship, modest but fearless in the avowal of his opinions, conscientious and painstaking in all his work; and Paul-like, maintaining a conscience void of offence toward God and man, he secured for himself while at college a high place in the esteem of his fellow-students, and afterwards in the affectionate regard of his brethren in the ministry which he held with increasing strength to the close of his life. He was an intelligent, affectionate and successful minister of the Word, and preached the great doctrines of grace with faithfulness and power. The writer, who had the privilege of hearing him preach several times, during his pastorate in London, was much impressed with the clearness and ability with which he unfolded the scheme of redemption, and the earnest and affectionate manner in which he pressed the claims of Christ on the hearts and consciences of his hearers. While intensely earnest himself in the presentation of the truth, both his sound judgment and fine taste kept him from falling into any form of sensationalism unbefitting the sacred office of the ministry. He was careful not only as to the substance of his preaching, but also as to the decency and dignity which should characterize the pulpit and public worship. He might have sat for the portrait drawn by Cowper:

"Would I describe a preacher such as Paul
Were he on earth, would hear, approve, and
own;

I would express him simple, grave, sincere;
In doctrine uncorrupt; in language plain,
And plain in manner; decent, solemn, chaste,
Natural in gesture; much impressed
Himself, as conscious of his awful charge,
And anxious mainly that the flock he feeds
May feel it too; affectionate in look,
And tender in address, as well becomess
A messenger of grace to guilty men."

He excelled as a pastor; his brethren, who knew the thoroughness and success with which he performed this important part of his work, spoke of him as a model pastor. His gentleness and tender sympathy gave him ready access to the confidence of his people, and draw forth their love to him. He took special interest in the young, and was very attentive to the sick and afflicted. He only required to know of illness, or any kind of trouble, to go at once to the afflicted with sympathy and consolation. His ministrations in sorrowful homes, and at dying beds were peculiarly suitable, helpful and comforting.

Dr. Scott took a warm interest in both home and foreign mission work. While a member of the London Presbytery he had for years charge of its extensive mission field. The present strength of our Church, in the western part of Ontario, is due in no small measure to the wise painstaking manner in which he did his work. As a member of his Presbytery, and of the higher courts of the Church, he took a leading part, and rendered most efficient service. His brethren always listened to his views on difficult and important questions with respectful respect; and his candour, fair-mindedness and utter absence of

self-assertion, or self-seeking gave weight to what he said.

In recognition of his high standing in the ministry and of his varied and valuable services, the Church conferred on him the highest honor in its gift by electing him Moderator of General Assembly in 1871. Subsequently he received the degree of Doctor in Divinity from his Alma Mater.

He was twice married, first, to Miss Elizabeth Lunn, who died while he was minister of North Bruce; and second, to Mrs. Elizabeth Jackson McLellan, who survives him.

Dr. Scott belonged to a noble band of able and earnest men, who graduated in Knox College in the early days of its existence, many of whom have passed away. Their memory should be dear to our Church, for by their gifts and graces, abundant labours, and earnest devotion to Christ and His cause, they contributed much to make the Presbyterian Church in Canada what it is to-day, sound in the faith, strong and progressive. F.

Correspondence.

Music in the Presbyterian Church

Editor PRESBYTERIAN REVIEW.

Sir,—Referring to a letter in your issue of 27th ult., re "Music in the Presbyterian Church," and signed "Ex-Precentor," in reply to an article of mine in a previous issue, "Ex-Precentor's" warmth of feeling and his apparent desire to stand well with the session has hurried him into an indiscretion. No one is foolish enough to suppose that music is *everything* in the Presbyterian Church. It is only a part, and my contention is that it has not received its due consideration as a part of the worship in our Church in the past. It is hardly fair to quote one or two remarks in an article, and divorce them, so to speak, from the context. The gist of my argument was that none but a really Christian man should be entrusted with the music, and he then should be allowed to do what, in his discretion, appears best in conducting the service of praise.

As to mentioning "operatic airs," etc., "Ex-Precentor" is quite beside the mark. No man who has the welfare of the music of the Church at heart, would dream of introducing such things. Personally, I believe I have the true interests of our church music at heart quite as much as "Ex-Precentor," though we do not see eye to eye in all things apparently.

Yours, etc.,

ARTHUR H. GREENE.

Toronto, March 2nd, 1895.

Church Life and Work.

Editor PRESBYTERIAN REVIEW:

Sir,—In the latter part of November and early days of December last I mailed a circular containing questions on "Church Life and Work" to every settled minister and ordained missionary of the church whose address could be found in appendix 28 to minutes of last General Assembly. I also addressed a parcel of these circulars to every Presbytery clerk, containing a sufficient number to supply vacancies and mission stations. At the same time I sent to each Presbytery clerk a printed post card stating what I had done, what I meant by the parcel, and asking for the name and address of the convener of Presbytery's committee on "Church Life and Work." In such cases where the Presbytery had not appointed such a committee I asked the names of the conveners of the four old committees. As a result I have been furnished with the names of about seventy conveners, thirty-two of whom represent committees on "Church Life and Work." With all the seventy I have corresponded with a view to increase if possible, the interest taken in the work. It is desirable that full reports should be obtained from sessions, and that Presbyterial conferences on the subject should be generally held. Occasional requests have been sent to me for additional circulars, which so far I have been able to supply. In order to facilitate the supply of others that may still be needed I have sent most of those remaining to the office of the General Agent in Toronto, where they can be had on application to Dr. Warden. I hope to obtain the reports of Presbyteries by the end of March, or very early in April, as proof of report for Assembly must be sent to every member of the committee for criticism or approval. This requires time in a church covering so vast an area.

P. WRIGHT, Convener.

Portage la Prairie, February 28th, 1895.

The Knox College Memorial Volume.

Editor PRESBYTERIAN REVIEW:

Sir,—A final attempt to secure information for the biographical section of the memorial volume is being made this week. 371 additional circulars have been mailed to those who thus far have answered with silence our simple yet urgent request. As the number of graduates appears to be 604, it will be seen that the proportion of them sending replies to the Publication Committee has been disappointingly small. Had the volume been ready for the press, no one could find fault with the editor if he instructed the publisher to proceed with the book forthwith, and probably no postponement of the work would have been warranted. But, in the circumstances, the hope is entertained that this last brief appeal may elicit a general and prompt response.

LOUIS H. JORDAN,

Secretary Publication Committee.
Toronto, March 2nd, 1895.

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SEE THE DR. ISAAC THOMPSON'S EYE WATER

the New Englanders' shiftlessness." Such families not only run short of sawed wood, but often the whole wood-pile stands in danger of being depleted. The farmer has then to resort with ax and sled to the woods for a new supply, and the housewife has to burn green wood, which is her especial detestation. She can only make the best of it, and that best is to always keep a supply of green sticks under the stove or in the oven drying, while they await their turn to become a part of the fire. The drying wood gives to the room a peculiar and not unpleasant odor.

Winter work is not so arduous or long continued as that of other seasons of the year. Aside from the regular work of looking after the stock and odd jobs of tinkering and tool-mending about his premises, the farmer's chief concern is his wood-pile. If he has a good deal of woodland, chopping and logging form an important feature of the winter. If he has little, he often hires himself out to those who want help in the woods.

The best parts of the trees which make good timber are hauled away as logs to the sawmills. The tops of such trees and their branches are cut into four foot lengths, split if necessary, and piled up ready to be sawed for the stove. It is the method, usually, to cut the particular piece of forest selected for work clear of all standing wood that has any value for sawmill or burning purposes. Spring finds the land bare, save for the brush-heaps, a few saplings, and an occasional gaunt and decayed old trunk still upright. The mountain-sides and the rocky hills and hollows are the chief homes of the forests, but the willows and poplars along the river banks are sometimes a source of wood-pile supply. In some towns are shops where tobacco-sorting or bro-



Breaking out the Road after a Snow-storm

tying have a place among winter industries. Such shops are famous lounging-places, and the affairs of town, State, and Nation, and in particular of neighbors, are settled there daily.

Where there is proximity to ponds or large streams the farmers have little ice-houses, back of their homes, which must be filled some morning the oxen, or the horses, are hitched to the long sled, and, with saws, poles, and grappling irons, the men-folks

start for the pond. It is sloppy work, but there are chances of diversifying it by taking along hooks and lines and estab-



Deserted House—Homestead of the "Tory Marchant," Longmeadow, Mass.

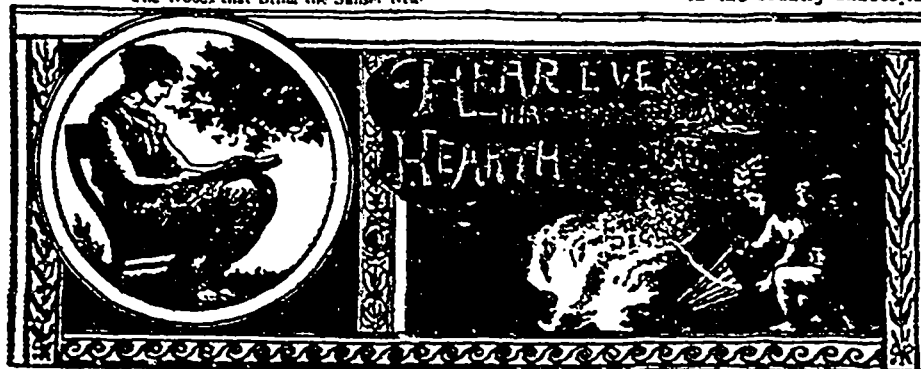
lishing a skirmish-line of fish-holes in the neighborhood. Winter is a time of increased social activity. There are more

"doings" at the church; the singing-school starts the first week of December at the Town Hall, and the Chautauqua club gathers in turn at the members' houses every week. Perhaps the villagers start a lyceum at the school-house, speak pieces, sing songs, have dialogues, and debate "Which is the most useful animal, the cat or the dog?" and other important questions.

For the children there are sliding and skating, and some youth, about this time, suggests the wild scheme of clubbing together and hiring an omnibus for a grand sleigh-ride of all the young people. Some fine evening they all pile into the long sleigh and drive off behind the four horses with their jingling bells, for ten or twelve miles, and have a turkey supper at midnight at a tavern. Afterward they may have a dance. Not always, for dancing is considered a doubtful amusement by many country families. And, indeed, in the country dances the company is



"The Woods that Bring the Sunset Near"



not always a choice, one, nor the hours seasonable, and if the older members of the family object to having their sons and daughters concerned in them, they are not altogether without good reason for so objecting.

One winter task is that of breaking out the roads after the heavy storms. In the lowlands this is only an occasional necessity. But among the hills nearly every storm blocks the roads. Thaws are there infrequent, and snow piles upon snow, and a drift forms in the lee of every stone wall and hummock. Many roads, or parts of them, are entirely abandoned, and a "winter road" is made through the woods or across the open fields. Even a light snow, if it is dry and accompanied by wind, will fill the exposed roads and heap up the drifts with astonishing rapidity.

The breaking-out process is accomplished by hitching a pair of horses or a yoke of oxen to the front bob of a sled, at one side of which is fastened a plow. Two men are needed to engineer the contrivance, one as driver, one as plow-holder. When a drift is met with through



Little Farm under Deer Hill, Cummington, Mass

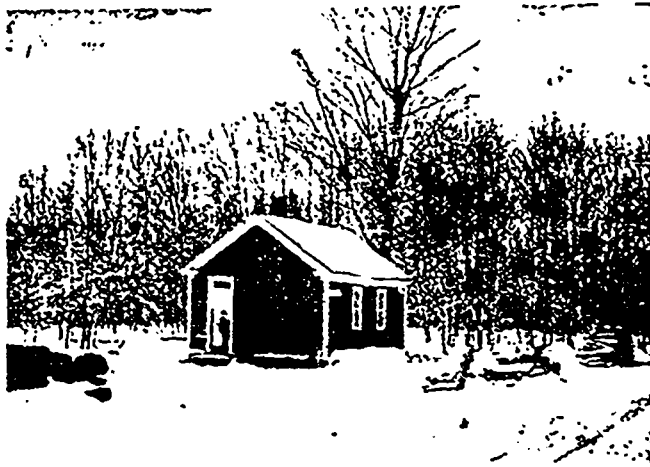
Aside from the hilly and mountainous regions, the district schools have their regular winter term beginning the first week in December. Soon after eight o'clock each school-day morning the children tie up their ears, put on cloaks and mittens and overshoes, and, with their sleds dragging behind, go stubbing along through the snow toward the school-house. Those who come more than half a mile have in hand their tin dinner-pails. Those who live nearer go home at noon, unless the day is stormy.

The more advanced children of the outlying districts have a long ride before them each winter morning to the academy at the Center, a distance of perhaps three or four miles. They go in all kinds of weather. Neither storm nor cold can keep them at home. It sends a sympathetic shiver through one to look out and see them drive past in the gray frostiness of the early morning. The case seems plainly one of getting education under difficulties. But they know how to bundle-up, almost out of sight, and if there is hardship they do not realize it, and I fancy they are in truth to be envied. The experience gives them hardiness, and the long drives back and forth, with whatever they contain of storms and cold and mishaps, will in after life be among its most pleasantly treasured memories.

Church-going is not very much affected by the winter weather. A storm will keep a certain number at home whatever the season. But if the roads are passable, the man who is in the habit of going to church continues to go the year round independent of heat or cold.

On the whole, the New England winter presents a cheerful aspect, and by its people is found enjoyable. If there is some suffering or discomfort, it is doubtless far less than in the cities, and it may as well be recognized that Utopia has been dreamed of,

never yet realized. Indeed, take it all in all, where is there a better country on the globe to live in than New England? As that Yankee genius, Artemus Ward, has said, "Nowheres, nor anywheres else."



A Little Red School-House at the Parting of the Roads.

which the team cannot struggle, shoveling is resorted to. It is a rough-hewed track that the plow leaves behind, and, until travel has smoothed it, not a very comfortable one to travel over.

Among the hills only the high schools hold winter sessions. The scholars of the primary schools live, as a rule, so far away that it would be a real hardship for them to attempt to get to the school regularly through the snows. The big boys who used to come in to the district schools only in the winter, now have a high school open to them. It is very apparent that these boys are the sons of their fathers, for they worry the high school teachers very much as their ancestors used to worry the teachers of the district schools. Display of smartness and insubordination is still altogether too common in New England schools.



Working up the Wood-pile with a Cross cut Saw

