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## HIGHER RELIGIOUS INSTRUCTION.

History Text Book.

ACCOUNT GIVEN OF THE FIRST SECESSION.

BY ANNA ROSS.

SO far back as 1646, a book entitled *The Marrow of Modern Divinity* had been published by Edward Fisher, an Oxford Master of Arts. A copy of this work had found its way into a humble cottage in the now suppressed parish of Simprin, of which Thomas Boston was minister at the end of the 17th century. Boston read the book, was delighted with it, and lent it to friends. One of these, James Hog, minister of Carnock, thought so highly of it, that in 1718 he republished it with a preface. Discussion was prevailing at the time concerning the unguarded language which some preachers used as to 'the needlessness of forsaking sin in order to come to Christ.' There can be no doubt that these excellent men intended to encourage holiness, not to depreciate it; but their language gave ample opportunity for such misconstructions. *The Marrow of Modern Divinity* was supposed to inculcate this dangerous doctrine, and immediately it attracted attention. It was denounced from many pulpits; and in 1720 the General Assembly condemned its teaching, and enjoined its ministers 'to warn and exhort their people in whose hands the said book is, or may come, not to read or use the same.' Against this decision Ebenezer Erskine, minister of Portmoak, and others protested. For this protest they were rebuked by the General Assembly of 1722; but even in accepting the rebuke, they asserted that they would still consider it lawful 'to bear testimony unto the truths condemned.'

Erskine was doomed to come into yet more deadly collision with the church. The General Assembly of 1732, having enacted as a modification of the law of patronage that a minister should be chosen by 'the majority of the elders and heritors, if Protestants,' considerable dissatisfaction was aroused. No voice was given to congregations, and the patrons did not require to belong to the Scottish Church. The Assembly was thus virtually stamping with approval what had been previously accepted as a mere expedient. The new 'defection,' as it seemed to him, roused the indignation of Erskine, who was now minister of Stirling. As Moderator of the Synod of Perth and Stirling, he preached a sermon attacking the measure and its promoters so vehemently that the Synod, instead of the customary thanks, gave him a vote of censure. He appealed to the Assembly, which more strongly confirmed the censure of the Synod. Lodging an indignant protest against this treatment, Erskine and three other ministers who adhered to his protest were summoned to appear before the Commission of Assembly, and, as they showed no symptoms of submission, it was agreed

by the casting vote of the Moderator 'to proceed immediately to inflict a higher censure.' To this higher censure of deposition they did not wait; but in December 1733 formed themselves into an 'Associate Presbytery' at Gaviney Bridge, near Kinross. Although refusing to hold communion with the ministers of the Church, they continued in possession of their own pulpits. The feeling gained ground that they had been summarily dealt with; the sentence of deposition was not carried out, the enactments which had specially excited their hostility were repealed, they were invited to resume their old seats in the several Presbyteries, and Ebenezer Erskine was eventually elected Moderator of the Presbytery of Stirling; but all to no purpose. The Seceders were intractable. If they were at first treated with undue harshness it is only fair to say that they were afterwards treated with amazing leniency and patience. Having tried every conceivable method of reconciliation, the weary Church at length deposed them in 1740. They were good men and this result must be regretted; but it was mainly due to their own unreasonableness.

"When Whitfield came to Scotland, the Seceders who had at first been inclined to welcome him, would have nothing to do with him. When they found that he would preach for others as well as for them. The repeal of the cruel laws against witchcraft appeared to them amongst those evils which cried to heaven for judgment upon the nation. Possessed with the conviction that they alone were 'the Lord's people,' they were split from one another as violently as they had split from the Church. A controversy arose as to whether it was lawful for burgesses to take an oath that they adhered 'to the true religion presently professed within this realm, and authorized by the laws thereof.' Those who believed that it was lawful were called Burghers; those who believed that it was unlawful were called Anti-Burghers. The strife went from less to more till the parties would have no fellowship with each other. The fact which would be strangely ludicrous were it not strangely mournful remains, that at the time of his death in 1754, Ebenezer Erskine himself had been for four years excommunicated by the Anti-Burgher section: 'Cast out from the communion of the Church of Christ, declared to be of those whom the Lord Christ commanded to be holden by all and every one of the faithful as heathen men and publicans, delivered unto Satan for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus.'"

Unless I am much mistaken, there are those in the United Church to whom the names of Ralph and Ebenezer Erskine are fragrant, I would like to know if they consider the above to be a *fair* account of their controversy with the Church of Scotland. Is it one they would be willing for their children to take as the authentic version by means of which to judge of other accounts? The "memory of the just is blessed," and it ought to be blessed and not distorted. My child receives a serious hurt who is prepossessed in his early days with false or ungenerous impressions concerning the life and work of such a man as Ebenezer Erskine.

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Toronto, February 21, 1895.

## The Day of Rest.

THE wide-spread interest in a better observance of the Lord's day is surely a hopeful sign of the times. At stated periods, when deadness seemed to have possession of the church, a great truth has broken in upon her and saved the cause of evangelical religion. It may be a "Ten Years Conflict," the claims of the Jews upon Christendom, the cry of the heathen, or the maintenance of the Sabbath. As to the vital connection between a reverence for the Sabbath and the life of the Church there can be no possible question, and it is therefore, gratifying beyond measure to hear the true ring from the conferences of Ontario; the Conventions of the United States, the Presbyteries of Britain, and the Legislatures of Australia. There are many ground put forward why the old love for and observance of the Sabbath should be revived. One of the resolutions at a Convention held at Oxford, Pa., reads thus: "It is the deeply rooted conviction of this Convention that the Church of God needs a new inspiration of love and of reverence for the Sabbath, and that those who love our Lord Jesus Christ should prayerfully and in the light of God's holy commandments consider their ways." In the Legislative Assembly of New South Wales a bill for the secularization of the Sabbath was recently defeated by an overwhelming majority. The Labor Party stood firmly against the bill and among the reasons which influenced them this one has been given: There is one reason for maintaining intact the sanctity of the Sabbath, which appeals to the greatest number and with the greatest force. That reason is its practical utility, proved in the personal experience of every worker. He needs no other argument to convince him. The Day of Rest is the precious heritage of the working man and woman, and should be jealously guarded from even the smallest invasion. Those who have wealth and leisure can make every day and any day a Sabbath; there is none to hinder them. But the Sabbath of the man who must work or die, must be preserved for him by the force and majesty of the law. "The inviolate

sanctity and integrity of the Day of Rest" should be a plank in the Labor platform and a first principle with every Trades Union. If the fence of the law were broken down, this secure weekly refuge of the toiler would soon be swept away, and weary men and women would have to work miserably seven days a week for less than six days' wages. Neither the sophistries of those who would make the Sabbath a day of public amusement and therefore of public labor, nor the bigoted spite of those who would destroy the Sabbath because it is linked with religion, can deceive the worker who knows that his personal interests are inseparably bound up with the strict observance of the sacred institution of the Day of Rest. With the Sabbath the workers are freemen. Without the Sabbath the workers would be wretched slaves." The friends of the Lord's Day number among them the vast majority of the working men of Ontario, not only because of the rest secured from labor by it, but because they are true worshippers of God and honor the Lord's Day by observing it for worship, but it is well that they should remember that their rights in that respect must be guarded jealously and with the utmost vigilance.

## Prohibition Manifests.

A manifesto has been issued by the Executive Committee of the Ontario branch of the Dominion Alliance, postponing the meeting of the annual Convention until the decision of the Privy Council shall have been made known—probably in June next. The efforts of the Alliance deserves a better fate than seems to follow in their wake. There can be no doubt of the earnestness of its work nor of the prime necessity that something drastic is necessary to counteract the evil influence of the saloon, and the curse of drunkenness. This clause from the manifesto will surely call forth the endorsement of all who have studied the drink question: "The liquor curse is still rampant in our Dominion, loading us down with an awful weight of disaster, wretchedness and crime, the consequences of which fall heavily on many who are entirely innocent of any complicity with that traffic. We owe it to these to do our utmost in their behalf. There is sentiment enough against this evil. We want such unhesitating, determined judicious action as the necessities of the case demand. Let there be no time lost in responding to the call."

There be many earnest Christian men and women whose soul's wish is to banish drunkenness, from the land, yet who cannot see that the remedy lies in prohibition, or even in total abstinence. Prohibitionists should have no quarrel with them; but ought to win their sympathy if not their active support. These less extreme friends have a duty to perform of great value. It should be theirs, believing in the moral suasion argument, to work strenuously for temperance or for total abstinence, just as their light and consciences direct, and so rear up a strong feeling against excess.

How It Hits. A revival in a congregation is a disturbing element to one who does not himself want to be revived. It puts upon him the burden of resisting calls to duty and grieving the Holy Spirit. It is as though one were aroused from slumber, and so compelled to face duties of the day that he desired to

escape. A man may be awakened against his will, but it remains for his will to decide what shall be done with the duties and responsibilities upon which his eyes open. It were better not to awake, than to awake and not to rise; and yet we must waken men if it be possible, that the blood of souls be not upon us.—*United Presbyterian.*

**A Eoon Remark.** We never knew a workman to throw away his plumb line because it did not agree with the wall he was building, but we have known a good many people to throw away the Bible for a similar reason.—*The Bible Reader.*

**Gift for Glasgow** By the efforts of Rev. William Ross of Collogo. Cowcaddens, backed financially by two generous friends of the church, an interesting and valuable Celtic library has been secured for the Glasgow College. Among the volumes, which number nearly 500, are several rare books, one being Carsewell's Gaelic translation of Calvin's Catechism, published in 1631, whose very existence has been denied.

**Salvation Army.** Rev. Wm. Booth administrative head of the Salvation "Army" received respectful attention at the hands of the representative clergymen in Toronto, who, however they may differ as to the methods pursued by the "Army," recognize that the good accomplished is not inconsiderable. Mr. Booth explained the system on which his organization was based and was emphatic in the statement that the "Army" was not antagonistic but subservient to regular church organizations. Mr. Booth's visit to Toronto proved a successful one.

**The Corn and the Margaret's estimate of the Bible is "Cauf."** commended to young preachers: "It's a strange buik the Bible, and no the buik we wud hae made, tae judge by oor bit creeds and confessions. It's like the head o' aits in the harvest time. There's the ear that hauds the grain and keeps it safe, and that's the history, and there's no mickle nutriment in it; then there's the corn lying in the ear, which is the Evangel frae Eden tae Revelation, and that is the bread o' the soul. But the corn maun be threshed first and the cauf (chaff) cleaned off. It's a bonnie sicht tae see the pure grain fallin' like a rinnin' burn on the cornroom floor, and a glint o' the sun through the window turning it intae gold. But the stour (dust) o' the caufroom is mair than onybody can abide, and the cauf's worth neathin' when the corn's awa."

**A Word to Contributors** For contributors whose able articles have been delayed in publication, the following explanation, given by the *Mid-Continent*, is quite to the point: "No editor wishes to displease or disappoint a single contributor. Literary articles, mission news and church items, not to speak of "pomes," are received in this sanctum with open arms. But editors are bound by laws almost as fixed as those of the universe. However strong the editors' desire to do so, it is often a physical impossibility to comply with the request, "Kindly insert in your next issue," and the matter must hold over till a later date. Sometimes a dozen such requests come in when the "next issue" is being "locked up," and the pressman is taking a preliminary canter, so to speak, to see if the wheels are going around all right in his big toy. There is a limit of space, as changeless as the laws of the Medes and

Persians. There is a limit of time, as fixed as the phases of the moon. And then there is the question of timeliness, news value and suitability to be taken into consideration. California fruit is not a whit more perishable than news. What is eminently suitable at one time, is eminently unsuitable a fortnight later.

**The Civil Jurisdiction.** Once again the power of the civil magistrate in ecclesiastical cases is on trial in Scotland. The parties are of the United Presbyterian Church,—Rev. J. L. Skerret recently suspended from the office of minister, on the one hand, and the Moderator and Synod of the Church, on the other. Mr. Skerret sues for declarator that the Moderator and Synod exceeded their powers in his case. The respondents hold that they had acted within their rights and therefore Mr. Skerret has no case, that, and this is an important position, no patrimonial interests are involved, and that no court of law could restore the status of the pursuer. These preliminary objections have been over ruled by the court, and respondents ordered to satisfy the production before Lord Knicaireney, in the Court of Session. Much interest has been aroused in the case the issue of which will establish a precedent in the U. P. body.

**A Good Church Member.** What constitutes a good church member? says the *Mid-Continent*. This is a definition from an unknown writer: "He believes in his church. He loves it. He gives himself to it. He prays for it and speaks kindly of it. He does not put a stumbling-block in the way of his brethren, but avoids those things which grieve or cause them to offend. He is charitable in his judgments and promotes peace. He feels it a duty to build up his own congregation. He cheers his brethren and his pastor by regular attendance upon the public services. He helps his pastor and does not leave him to preach to empty pews with an aching heart, or to carry on the prayer-meetings alone. It is no slight excuse that keeps him from the Lord's Supper. The appointments of his church and the memory of his Saviour are sacred to him; he does not trifle with either. He keeps his covenant solemnly made with his church when he entered its fellowship. God bless our good members, old and young, and cons'antly increase their number."

**A Prayer in Gaelic.** Dr. Pentecost, of Marylebone Chapel, London, the other night spoke of a revival gathering at which there was one man who refused to be converted. It was determined, therefore, to pray for him. Several gentlemen present—including Dr. Pentecost himself and Lord Overtoun—tried what they could do in that way, but apparently without success. Then they asked a Highland parson named Ross to put in a word. The rev. gentleman rose and at once commenced to pour out a torrent of sounds which no man understood. It resembled an amalgamation of a tornado, a whirlwind, a hailstorm, a conflagration, a roar of waters, and the breaking of the ocean against a rock-bound coast. When the prayer was ended, Mr. Ross was asked what language he had been using. "Gaelic," he answered. "But," it was urged, "why pray in a language which no one understood?" "Ah," cried the Highland enthusiast, "it was a serious case, requiring special measures, and none but the Gaelic language would be effectual above. I was not praying to you, you know."

## CONGREGATIONAL SINGING.

The congregation of St. James' Square Church has long been known as one of the most intelligent and liberal minded within the Presbytery of Toronto. Its pastors have invariably been celebrated as men of high scholarly attainments and culture. While the pulpit supply has always been of the best, the psalmody department has ever received the most careful consideration and liberal support from the session and management. The present leader of praise is Dr. Norman Anderson, who discharges the duties of organist and choirmaster with a degree of skill and efficiency which must prove a source of much satisfaction to the large congregation. The choir consists of excellently trained voices although somewhat limited in number. At present there are about sixteen members in regular attendance, but this number might be doubled with advantage to the congregational singing. I have occasionally heard St. James' referred to as being, slow and conservative in matters musical, but, on my visit of last Sabbath evening I found the service of praise to be conducted in a spirit of broad mindedness and liberality second to none in the city. I could discover no trace of narrow restrictions as to hymns, organ-voluntaries, anthems or solos. The session has shown a most praise-worthy spirit of caution and liberality regarding the use of anthems in the service, by adopting the "Presbyterian Hymnal Scripture Sentences and Chants" issued by the authority of the U.P. Church of Scotland. Instead of imitating the fashions set by other denominations or relinquishing control of this particular department of praise they have adopted the above book of selections which has been compiled by a committee of the U.P. Synod and edited by Sir Henry Smart who was one of the ablest church musicians of the present century. Books, containing the words of the Sentences and Anthems are to be found in every pew, and the number and title are clearly announced from the pulpit before the anthem is sung. Every worshipper in the congregation is thus enabled to take an intelligent, though passive, part in the anthem, and join in the offering of praise rendered by the choir. Another good old Scottish Presbyterian custom prevails at St. James' which indicates much thoughtful consideration for the members of the congregation. When the Psalm, with which the service commences, is announced, the name of the tune is also announced and its number is displayed in legible characters which can be clearly read from any pew in the building. The xxviii Psalm was first announced and read by the pastor Rev. Louis H. Jordan. The reading of the verses deserves special mention. I have often been pained by the careless manner in which the sacred verses have been scrambled and jumbled until their meaning has been almost completely obscured. Here, however, one cannot fail to realize the innermost meaning of the text as every line is imbued with life and power. Mr. Jordan is a master of the elocutionary art and applies his gift to the humblest details of the service. Here, as in other churches already noticed, the tune is played over after the Psalm has been read, the choir and congregation rising immediately the last note is played. The choir sang well but the singing of the congregation was not quite so hearty as I could have wished. After the evening lesson had been read Scripture Sentence No. 37 was announced. This proved to be an excellent setting of "Incline Thine Ear," by Himmel which is deservedly popular with Churches of all denominations. The solo with which it opens was sung by a lady possessed of an excellent contralto voice though somewhat addicted to a rather free indulgence in *portamento*. The quartet was ren-

dered by the choir in a very pleasing manner indicative of careful study and rehearsal. The anthem occupies a distinct place of its own in the service and is not sung during the offertory. This arrangement is a desirable one. The act of worship implied in presenting the offering gains in impressiveness and dignity by being separated from the offering of praise which is thus constituted a distinct act of worship in itself. During the offertory Dr. Anderson played a quietly devotional meditation based on Dr. Dykes' well known Hymn-tune Melita. After the usual announcements had been made Hymn 181 was sung to Troyte's Chant. This is among the most beautiful of all hymns sung by Christians throughout the world. The spirit of comfort and resignation which it inspires gains an additional impressiveness from a consideration of the experience of Miss Elliott, the authoress. In a letter to her sister she writes: "Even in the vale of suffering there are blessed companions to associate with, sweet consolation to partake of, heavenly privileges to enjoy. For myself, I am well content to tread it, and to remain in it till my weary feet stand on the brink of Jordan. But I have been many years learning this difficult lesson, and even now am but little skilled in this blessed alchemy. How many hard struggles, and apparently fruitless ones, has it cost me to become resigned to this appointment of my Heavenly Father! But the struggle is now over." The death of a dear one was to her a heavy affliction, for she had always hoped that he would minister to her in her dying hours. Her meek submission under the severe chastisement is well set forth in the language of her own well-known hymns:—

What though in lonely grief I sigh  
For friends beloved no longer nigh  
Submissive still, would I reply,  
'Thy will be done.'

Though Thou hast called me to resign  
What most I prize it ne'er was mine;  
I have but yielded what was Thine,  
'Thy will be done.'

The congregation entered into the singing of this beautiful hymn with more heartiness than in any of the others. Expression marks were well observed, but the chanting was somewhat impaired by the habit of pausing in the middle of the reciting tone regardless of the verbal phrasing of each individual verse. The subject of discourse was Elisha's cursing of the people who mocked him and their destruction. The service was concluded by the singing of hymn 171 to the old Latin tune "Palistine." In reviewing the service of praise at St. James' I cannot but confess that I was somewhat disappointed with the lack of energy which the congregation displayed in that part of the service which is essentially their own. They have an efficient organist, a capable choir, familiar tunes are selected, and no attempt is made to confine the singing to the choir gallery but every effort is put forth to encourage the people to take part in the service of praise, still they do not respond as heartily as they might. The arrangement of the choir gallery may be partly responsible for this. Two rows of seats are placed close to the front of the organ, the choir is divided by the organ console in such a manner that the tenors and basses can neither see or hear each other, while their close proximity to the organ makes it impossible for the members of the choir to hear adequately the sounds which it gives forth. The authorities of St. James' would add considerably to the effectiveness of the choir in leading the congregation by concentrating their forces in front of the pulpit as has been done in Erskine, Old St. Andrew's, Bloor St. and Central Presbyterian Churches. The individual responsibility of each worshipper to prepare for taking an active part in the service of praise should not be overlooked. Congregational singing is one of the noblest heritages of the Presbyterian Church which cannot be neglected with impunity. Where every inducement is afforded to join in the praise as at St. James' the response should be hearty and spontaneous throughout the entire congregation.—TEMPO.

## CANADIAN PULPIT.

No. 56.

## The Cleansing Blood of Christ.

REV. ISAAC CAMPBELL, PH. D., OTTAWA.



REV. ISAAC CAMPBELL, PH. D.

TEXT:—"These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb. Therefore are they before the throne of God."—Rev. vii: 14, 15.

With one exception, the Book of Revelation is the most difficult book in the Bible. That one exception is the Book of Daniel. Although many of the statements of the Revelation are surrounded with clouds and darkness, many, very many, are surrounded with the sun shine and beauty of simplicity. If there is much to perplex, there is more to cheer and encourage. The text is part of John's magnificent vision. The island of Patmos was a lonely, miserable

place for an apostle to have to live in. Rome sent him there, and the Lord watched over him while he was there. And from this small, circumscribed spot on earth the Lord gave him full range of heaven and its secrets. This particular part of the vision is the statement of one of the Elders which John saw about the throne. He came to John and said: "Who are these which are arrayed in white robes, and whence came they?" And John with his characteristic modesty threw the answer back on the Elder himself when he said: "Sir, thou knowest." Then said the Elder: "These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb. Therefore are they before the throne of God." We are face to face with one of the sublimest passages in the Word of God. How shall I launch into this boundless ocean with my frail, little craft! But there is one consolation. If this boundless ocean is unfathomably deep, it is beautifully calm and placid. He is Master of the situation who puts angry Galilee to sleep with a word. In His name we will reverently move out into the deep. Around three words I shall cluster what I have to say on this sublime passage. The three words are whence, where, how. They have reference to the countless multitude that John saw before the throne.

## I. Whence came they?

The answer is found in the text. John, you observe, made the Elder answer his own question. He says that they came out of great tribulation. The term tribulation is very suggestive in this connection. It is of Latin origin, and came from a word which means a threshing-mill. This old-fashioned mill did by hard grinding and wearing what the English flail does by repeated strokes. Its work was to separate the precious grain from the useless straw. It did its work thoroughly. By divine appointment, troubles, afflictions and sorrows do for us what this old mill did for the wheat and the barley. The early Christians, by a rustic but familiar metaphor, called these sorrows and trials tribulations—threshing. Threshings of the inner, spiritual man, by which he is fitted for the heavenly garner. Every one of the countless multitude that John saw had passed through that process—had gone through that mill. The Elder assured John that they had come through great tribulation. Such is the teaching of Scripture, and such is the experience of every Christian. When the Scribe came to Jesus and offered himself as a disciple: What did the Master say to him? This. "Foxes have holes, and the birds of the air have nests, but the Son of man hath not where to lay His head." This unique answer, by the Saviour, implies the tribulations that are peculiar to the children of God in this life. It is the counterpart of the old Latin threshing-mill that separated the wheat from the straw. The apostle, evidently, had this separating, purifying process in view when he said, in his Epistle to the Hebrews: "Whom the Lord loveth He chasteneth, and scourgeth every son whom He receiveth." The Christian poet voiced the experience of all the children of God when he wrote this couplet:

"No traveller ever reached that blest abode  
Who found not briars and thorns in his road."

## II. Where are they?

They are before the throne—in the very presence of God. They were there when John had his vision, and they are there still. One of the laws of that blessed land is this, once there always there. There is no difference between them now and then. They

are more numerous now than they were then. John couldn't count them then, much less could he count them now. How many here have not surrendered some one to increase the number of John's countless multitude? And, does not this fact make heaven all the nearer and dearer to you? John's experience verified Paul's teaching. John saw what Paul declared. He verified this beautiful, Pauline statement: "For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens. All the departed saints are before the throne of God at this very moment. O, the honor and blessedness that are theirs! Their position is unspeakably honorable. It is suggestive of much. How pure they must be to appear before the Lord before whom the four beasts "rest not day and night, saying, holy, holy, holy, Lord God Almighty, which was, and is, and is to come." No wonder their robes are white. How could they be otherwise and be where they are? None but spotlessly pure beings can be in the presence of the "high and lofty One that inhabiteth eternity, whose name is Holy." I read this beautiful statement about the Church at Sardis: "they shall walk with me in white, for they are worthy." And when Jesus delivered his beatitudes on the mountain, this was one of them: "blessed are the pure in heart for they shall see God."

How safe they are! What could surpass their safety? Formerly they were "kept by the power of God through faith unto salvation." Now they are right in his presence, under the gaze of his loving eye. No enemy to tempt. No predisposition on their part to relapse into sin. "None," says Jesus, "is able to pluck them out of My Father's hand."

What blessed and exalted company have they! We frequently say that the people make the place. It is true. It is not the palatial residence that makes the happy home, but the loving hearts within it. The people make the place. It is not the wide streets and splendid buildings that make a desirable city, but the character of its citizens. The people make the place. Think of the company of the redeemed—God, and the Lamb, and the countless multitudes of spotless angels. Verily, blessed are the people who have such blessed company.

## III. How did they get there?

The Elder told John, for he said: "these are they which came out of great tribulation, and have washed their robes and made them white in the blood of the Lamb. Therefore are they before the throne of God." He accounted for their transcendently exalted position by a former, simple act of their own. "They washed their robes and made them white in the blood of the Lamb." How the Elder magnified the cleansing power of the blood of the Lamb! There is nothing that tells like "the blood of the Lamb." We meet it everywhere. We meet it in the Old Testament. We meet it in the New Testament. It is preached on earth. It is preached in heaven. It is "the blood of sprinkling that speaketh better things than the blood of Abel." The ancient Church saw its typical efficacy while in the bondage of Egypt. "When I see the blood I will pass over you," said God in Egypt, says God now, says God forever. "The blood of Jesus Christ God's Son cleanseth us from all sin." This is the hope of the Church from all time. This is the old-fashioned doctrine of Substitution—the grand old doctrine of the atonement. It is the life of the Church, advanced thinkers and novelty hunters to the contrary, notwithstanding. We used to be told that chemistry had no power to convert scarlet rags into white paper. Be that as it may, the wonderful alchemy of divine grace verifies the old heavenly promise "though your sins be as scarlet, they shall be as white as snow: though they be red like crimson, they shall be as wool."

There is an old Jewish legend that on the night of the exodus from Egypt, a young woman, the eldest of the family, was dangerously ill. As the solemn, midnight hour approached, she said to her father: "father, are you sure that the blood is on the door-posts?" "Yes, my child," he answered, "I ordered my servant, who has never disobeyed me, to put it there." Within a few moments of midnight she started up from her uneasy sleep, and said: "Are you sure that the blood is there?" To convince her that all was right, the father took her in his arms and carried her to the door, and, lo, the blood wasn't there." Instantly the father killed a lamb and with his own hand made sure that the blood was there. This is only a legend, but what a lesson it has for us all! In conclusion, let me say to you all, be sure that the cleansing blood of Christ has been applied to your heart.

"Dear dying Lamb! thy precious blood  
Shall never lose its power,  
Till all the ransomed church of God  
Be saved, to sin no more."

There are seasons, when, for the moment, at least, the power of the world seems to drop. A strange and awful sense of responsibility comes upon us. Aspirations rise up out of the soul like the morning mist kindling in the sun as it rises from the mountain top towards heaven. We long for a higher and holier life. The vanity of the world, the worth of virtue, the goodness of God, and the peace of a trusting and devout heart are revealed to us. It is a heavenly vision open before the soul. These hours, when the soul is freed from its bonds, and holds communion with truth and God, and sees revealed the realities of its existence, are blessed hours—hours of heaven—hours, which if obeyed, shall raise the soul upward to heaven.—EPHRAIM PEARSON.

The divine Being is that to a Christian, which home is to a weary traveller; it is his dwelling-place, the stay, the solace, the centre and rest of his spirit; and hence he is constantly anticipating his arrival at home.—ROBERT HALL.

## FOR THE SABBATH SCHOOL.

International S. S. Lesson.

LESSON IX.—THE RAISING OF LAZARUS.—MARCH 3,

John xi. 30-45.

GOLDEN TEXT.—I am the resurrection and the life.—Jno. xi. 25.

CENTRAL TRUTH.—Resurrection.

ANALYSIS.—The HUMANITY of CHRIST v. 30-36.  
DIVINITY v. 37-45.

TIME AND PLACE.—The month of January, A. D. 80, in Bethany on the Mount of Olives, near Jerusalem.

INTRODUCTION.—Jesus had left Galilee for the last time before this incident, and His work was confined in a great extent to the district of Perea. He was at Bethabara beyond Jordan when the news of Lazarus' death reached Him. For the intervening history read Luke ix. 51; xvii. 10 and Jno. x. 1-42; xi. 1-30.

THE HUMANITY OF CHRIST, v. 30-36.—There was sorrow in the little town of Bethany. From lip to lip in a solemn whisper the sad news spread, that Lazarus was dying, and Mary and Martha were plunged in the depths of grief. In the beautiful home where lay the sick one, all was silence; with quiet movement the anguished sisters tenderly ministered to their weakening brother; they were rich, and every aid, every comfort money could purchase was provided, but it seemed all in vain. Suddenly the news was spread that the despairing sisters had sent a messenger to Bethabara to tell the Man of Nazareth, Jesus the Healer of His friends perils and to plead for the exercise of His power. The people of Bethany had seen Christ at the house of Lazarus before, and probably some of them had experienced His healing touch, so now they looked eagerly for His coming and wondered, "Will He be in time." But more eagerly than all waited Mary and Martha. With anxious hearts they counted the hours that must intervene before they heard His footsteps. Their hopes were high. "If He but come in time, Lazarus need not die," they told each other, and then again they looked along the winding road and strained their eyes to gain the first glimpse of His coming. There comes some one round the bend; he is running, and alone—it is not He. But it is the messenger; what says he? Perhaps the Christ is following closely. "I left Him in Bethabara, and He gave me no promise." It was an awful blow. With shattered hopes they returned to the sufferer's bedside, and soon the breathing ceased and death came. Then the sad funeral, and the after grief of four long weary days. But suddenly the message came that Jesus had at last arrived, and Martha with heavy heart went out to meet Him. Then occurred that memorable conversation when Martha evidencing faith for the past and the future, but none for the present, yet made that sublime confession of her belief in Christ's Messiahship. In the house of mourning sat Mary, until the message came that the Master was calling for her, then she arose quickly and meeting Him fell at His feet exclaiming, "Lord, if thou hadst been here my brother had not died." Beautiful, indeed, and full of comfort to our humanity is the human sympathy which the Master showed in this time of sorrow. He was troubled, and the burning tears coursed down His cheeks as He saw the distress of His friends. What a wonderful Saviour is this Jesus of ours, when the sorrows and distresses of our lives draw from His heart groans of sympathy, and from His eyes tears of tenderness that tell of One who can be and is touched with a feeling of our infirmities, and has been tried and tempted in all points like as we are yet without sin.

THE DIVINITY OF CHRIST, vs. 37-45.—Jesus wept, but He did not only weep. Beyond the sweet knowledge that the humanity of Christ can enter into and appreciate our sorrows and our joys, is the glorious fact that His divinity can transmit the leaden burdens of our souls into purest gold, and turn the stumbling blocks that strew our path, into stepping stones to the very gates of Heaven. Christ with His love might have soothed the sad hearts of Mary and Martha, and dried their weeping eyes even in His mere human capacity, but thank God He could do more than that, and did. Suffering with those who suffered round Him, He came, groaning in Himself, to the tomb, on the mouth of which lay a stone. Now from beneath His human form burst the authority and power of His divinity. "Take ye away the stone," He commanded, and in the face of Martha's faithless protest insisted on its being done. Then while the stone was being rolled away, He lifted His eyes toward Heaven, and thanked the Father that He had heard Him, that all around might realize whence He came, and from whom derived His power. There was a hush fell on the assembled mourners, all was silence and every eye was turned upon the Master; suddenly with a loud voice He cried, "Lazarus, come forth," and, lo! from the tomb, bound hand and foot, came he that was dead; and once again the Master spoke, "Loose him, and let him go." What a grand, glad, uplifting lesson is this! What Jesus did for Lazarus, He can and will do for you and I. "O, Death where is thy sting, O, Grave where is thy victory?"

## Application and Illustration.

WHAT CAN I DO?

KNOW CHRIST'S SYMPATHY, v. 36.—How greatly in contrast stands the Christ with the deities of the heathen world. He becomes man, suffers with man and for man, enters into his sorrows and joys. Vincent tells us of the ancient gods that, "Homer's gods weep and bellow when wounded, but are not touched with the feeling of human infirmity." Mr. Gladstone observes: "No Homeric deity will ever be found to make a personal sacrifice on behalf of a human

client." So Diana, when appealed to by Hyppolytus for sympathy replies, "I see thy love, but must not shed a tear."

GIVE EVIDENCE OF YOUR FAITH IN HIM, v. 39.—How ready we are to interpose objections! We profess faith in Christ, yet by our every action deny His power. A little blind boy was standing on a street corner with an expectant look upon his face. To the passer-by who offered to assist him across the crowded thoroughfare, he shook his head and said, "O no, thank you, I am waiting for my father." "Why do you feel safe with your father?" Raising his sightless eyes, with a sweet smile and look of perfect trust, the boy replied: "O, because my father knows the way. He can see, but I am blind." Why cannot we, in our blindness, show an equal faith in the all seeing Father? "He can see, but I am blind."—*Golden Rule.*

TAKE CHRIST AT HIS WORD, v. 40.—Martha has yet to have her faith perfected. She did not believe Christ immediately and fully. The story is told of Napoleon that one day he let fall the reins of his bridle, and his proud charger galloped swiftly away. A common soldier ran out of the ranks, caught the horse, and placed the reins again in the emperor's hands. "Much obliged to you, captain," said Napoleon. The man immediately believed the chief, and said, "Of what regiment, sire?" Napoleon, delighted with his quick perception and ready trust in his word, replied, "Of my guard!" and rode away. The soldier laid down his gun, saying, "He may take it who will; I am captain of the guard." God honors and delights in a like manifestation of faith.—*Golden Rule.*

## CHRISTIAN ENDEAVOR.

## Spiritual Death and Spiritual Life.

First Day—Eternal death—Matt. xxv. 41-46.

Second Day—Eternal life—Matt. xxv. 34-39.

Third Day—Death for all—Rom. v. 12-16.

Fourth Day—Life for all—Rom. v. 17-21.

Fifth Day—A death not to be feared—Matt. x. 10-32.

Sixth Day—A death to be feared—Matt. x. 33-39.

Seventh Day—SPIRITUAL DEATH AND SPIRITUAL LIFE.—Rev. iii. 1-3, 7-13, 20-22.

PRAYER MEETING TOPIC, Mar. 3—"Spiritual Death and Spiritual Life," Rev. iii. 1-3, 7-13, 20-22. As it was in the Church of Sardis in A. D. 96, so is it to-day in too many of the Churches of our own land; they have a name that they live, but in reality are dead. If this is the case in a church it is so because the individuals composing that church are lacking in spiritual life, so that the question resolves itself into a distinctly personal one. You say your church is dead, your O. E. Society is dead, your prayer meetings are dead, but how about yourself brother? Are you alive? Life begets life in the natural world, and as surely does it do so in the spiritual world also, so that if you as an individual member of an otherwise spiritually lifeless community or organization are yourself alive, the very fact should be sufficient, and will be sufficient to resurrect the vital principles and power of others. But what do we mean by spiritual life? We have the key to it in the twentieth verse of our topic passage. "If any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me." To live with Christ and have Christ come in and live with, in and through you, that is spiritual life. Have you got it? Does Christ sup with you, and you with Him? Are you on such close terms of intimacy with your Saviour that the most commonplace phases of your life are sanctified by His presence and blessing? If not you need have no surprise that the church is dead, the Y. P. S. C. E. asleep, and the prayer-meeting drowsy, for if life begets life, it is just as sure that death begets death, and therefore you yourself are responsible for the condition of the community you belong to, and the sooner you realize it the better.

## Is It True?

Dr. Clark writes as below in the current *Golden Rule*; when answering the questions for him, we would be obliged if you would drop us a post card too.

Every now and then it is stated by the chronic critic, and sometimes by the critic who is not chronic, that Christian Endeavorers do not support their churches faithfully. More often it is insinuated in a sly way by some good brother, who is afraid that the young people will wish to write the firm name "John Smith and Father," instead of "John Smith and Son," if they are not frequently warned.

Now, if this charge is true, we Christian Endeavorers, beyond all others, want to know it, and want to correct the fault, for it is a serious and a radical one.

If it is not true, we also want to be able to refute it.

Take a postal card, write upon it answers to the following questions and drop it in the office, addressed to me, at 646 Washington Street, Boston. Questions can be answered by number if you choose.

1. How many active members in your society of C. E. ?.....
2. How many active members habitually attend the Sunday evening service?.....
3. How many of them habitually attend the mid-week prayer meeting?.....
4. How large a percentage of all the members of your church attend the evening service?.....
5. How large a percentage of all the members of your church attend the mid-week service?.....
6. Are your leading active members also active in other branches of church work?
7. Are the young people generally more or less active in general church work than before the society was formed?.....

**MISSION FIELD.****Pundita Ramabai.**

The school established by Pundita Ramabai, at Poona, India, for Hindu widows and supported by friends both in England, United States and Canada is fulfilling its promise. Latest accounts give the number of girls at fifty-six, thirty-eight of these are widows. Mrs. Andrews, one of the Central Committee at Boston, returned last September from a visit to the school, where she had remained six months, well satisfied that Ramabai was faithfully carrying on the work. The girls, the majority of them, are very intelligent, studious, and ambitious. Two young widows who have been studying in the school since 1889 have now nearly completed their course, and have become pupil teachers—India is in great need of native female teachers and nurses. In this Ramabai sees an opening for her girls when they go out from the Sharada Sadana, and she is preparing them to fill worthily these positions. Of the interest felt in the school outside Mrs. Andrews writes, "Many gentlemen from other cities—gentlemen interested in education—have been to see the workings of the Kindergarten system, and scarcely a day passes without several visitors to the school." We are looking forward for further news of the school at the annual meeting of the Ramabai Association which will be held in Boston next month.

**McAll Mission.**

The annual meeting Toronto Auxiliary Canadian McAll Association was held on Thursday, Feb. 7th, in the Y.M.C.A. library. The President, Mrs. Howitt, occupied the chair and conducted the devotional exercises. Secretary's report showed that seven meetings had been held during the season, with an average attendance of twenty-three. These meetings were made interesting by the reading of letters from Paris, and our own La Rochelle, Rochefort and Toulouse; sacred solos and missionary papers and addresses. Treasurer's statement informed us that \$649.24 had been collected for the mission so far. After a hymn had been very sweetly rendered by Mrs. Patterson (of Cooke's church), and prayer by Mrs. Owen, Mrs. Goforth spoke of the "Work in China." They had been seven years in Honan—northern interior, about three weeks from the coast—the worst part was the long waiting before they could enter and begin working, they could not see the reason then but afterwards they knew that it was that they might study the people as well as the language. The difference between their reception and their farewell could hardly be described; and in closing Mrs. Goforth said, "Our work is useless, unless done in dependence on the Holy Spirit, you can all help us by praying for an outpouring of the Spirit, that we all may be faithful in carrying the Gospel."

The election of officers was then proceeded with and resulted as follows: President, Mrs. W. H. Howitt; Vice-Presidents, 1st, Mrs. J. L. Brodie, 2nd, Mrs. S. C. Duncan-Clark, Miss Carby, Mrs. Hodgkin; Secretary, Miss Dundas; Treasurer, Miss J. Inglis; Literature Secretary, Miss Bain; Executive Committee, Mrs. Shortreed, Mrs. A. M. Christie, Mrs. R. C. Steele, Mrs. Bryce, Mrs. Sills, Mrs. Joseph Henderson, Mrs. Matthews, Mrs. Austin, Mrs. Byrne, Mrs. Coady, Mrs. W. R. Brock, Mrs. H. O'Brien, Mrs. Davis, Miss Berthon, Miss J. F. Coven. Mrs. Cowan closed the meeting with prayer.

**Tribute to Dr. Gordon.**

Last week we announced the death of Rev. Dr. A. J. Gordon. The funeral of the distinguished divine was a most impressive ceremony, attended by men of prominence in Christian work, lay and clerical. After the funeral service Dr. Mabie paid the following true and eloquent tribute to his deceased friend:—

"As a friend and associate of Dr. Gordon in my department of mission work, it has been desired that I should say a few words concerning his connection with foreign missions. Dr. Gordon's relation with missions was not in the least degree a matter of formality or association. He was not a missionary because he had been appointed to serve, as he has served on the Executive Committee of the Missionary Union for twenty-four years. If there was one thing more than another that impressed his intimates in mission work, it was that his relations were most real, genuine, and, I may say, integral. It adhered in his religious personality. Missions were constitutional with him; that is, constitutional to him as a servant and disciple of Jesus Christ. He came of a missionary parentage; he received his name from the foremost martyr-

missionary of the present century, indicating that in the ancestral home the missionary life, heroism and devotion were at a premium in the estimation of those who reared him. Dr. Gordon's Bible was to him a missionary Bible, not merely a book which authorized missions or commanded missions, but a book the very soul of which, in Old Testament and in New, is missionary—Israel put in trust with a revelation for all nations; then, through defect of missionary faith and devotion, temporarily set aside in order that the Gentile world, as a whole, might have the Gospel, and that in due time Israel might be restored to the highest missionary function in the coming age.

"The world in which Dr. Gordon lived was a missionary world—a grand theatrum on which the combined agencies of Providence and grace were operating with a view to the transforming of heaven and earth. He used to say, in his missionary addresses, that the best prayer book in the world was a map of the world—the globe of the entire planet over which the yearning Christ spirit of the disciple might brood till Christ was formed in every part and parcel of it. To Dr. Gordon history was a missionary history, because in his thoughts all events, even so-called secular as well as sacred events, were providentially controlled in the interests of the coming of God's true Son. He had studied profoundly what he believed to be God's plan of the religious and divine programme of history, with a beginning, a middle and an end outlined in the scriptures. His vision swept the mountain tops in this great perspective. It was therefore no inexplicable riddle to him.

"His denominational relation was of interest to him only in so far as it contributed to the universal consummation. Hence he was so catholic and cosmopolitan, equally at home on the world's missionary platform in London, before great assemblies in Scotland, with the McAll workers in Paris, among student volunteers at Princetown, Rutgers, and Northfield, in student volunteer conventions, and with Christian bodies of every name throughout the world, including the Salvation Army at a time when everybody derided it. Hence his peculiar hospitality in the home and the Church to the representatives of many forms of mission work much criticised by purists in theory; to George Muller, to Grattan Guinness, Hudson Taylor, Frederick Arnot, Ben Olivo of Jerusalem, John Wilkinson of Mildmay; to the friendless Chinese, who always found a friend and teacher in him; to the sailors on the wharves of Boston, to the street-car drivers, to inebriates, in asylums and out of them; to Dr. Cullis's consumptives home, to deaconess' houses, to the missionary workers of New York, and so on to the end of the chapter.

"How lonely will Boston be hereafter to the numberless pleaders in behalf of mission and philanthropic causes of all sorts, when they shall come here and find that royal and sympathetic personality gone! For he bore the world, not like Atlas, upon his shoulders, but—like the high priest who wore upon his breastplate the names of the tribes of Israel—upon his heart."

The remains were placed in the receiving tomb at Forest Hills Cemetery and will be taken to New Hampton, the birthplace of Dr. Gordon, for interment.

**West India Synod.**

The following petition was adopted at the last meeting of the Presbyterian Synod of Jamaica to be transmitted to the Legislative Council:

(1) That by the laws that now exist in this Island against vice and immorality, it is publicly confessed that the enactment of such laws and the consequent discouragement of vice and immorality are among the leading duties of every well-regulated state, moral order being the only true foundation of permanent national prosperity.

(2) That there is a wide spread, strong and growing opinion, that the Island laws on the subject of the moral life of the citizen stand greatly in need of amendment with a view to increasing their practical efficiency.

(3) That in particular, the law in reference to houses of ill-fame should be so amended as to contemplate their entire suppression, and make it possible as is not done at present to deal effectively with both the owner and occupiers of these nests of vice, disease and crime. Unless such power be given and used, the State cannot be regarded as adequately repressing vice and promoting morality.

(4) That further, the law which requires the registration of the birth of a child should be so amended and to secure as far as possible, that every child shall have a legal father. Where this is



not done, the cost of providing for the wants of illegitimate children falls lightly on thousands of their fathers. If these fathers had to bear an equal pecuniary burden with the fathers of legitimate children, some check would be brought to bear on the reckless and debauched lives led by many; thousands of children would receive a more wholesome upbringing in early life; cruelty and neglect to children would be largely diminished; and the present high rate of infant mortality would be materially reduced.

(5) That the law on bastardy should be amended to the extent shown by experience to be necessary and in such a way as to add to the practical efficiency, without the withdrawal of any necessary precautionary provisions.

(6) That, holding these views, your petitioners earnestly desire that such changes may be made in the laws referred to, as may render them means of such a moral reformation as usually followed well judged legislation.

### Synod of Jamaica.

THE MODERATOR ON THE PRESS—MRS. MACNEE  
ON SOCIAL PURITY—DR. LUMB ON  
MISSIONARY WORK.

The Synodical Missionary meeting of the Presbyterian Church, Jamaica, was held on Thursday evening in St. Andrew's Kirk. The building was prettily decorated and there was a large attendance of the public and members of Synod. On the platform were the Rev. James Ballentine, Moderator, the Rev. Dr. Grant (Trinidad), His Honor Mr. Justice Lumb, LL.D., Mrs. Macnee, of Lucoa, Rev. Mr. Luke (late of Calabar, Africa), Rev. Mr. Gartschore (also formerly of Calabar), Rev. Wm. Gillies, Rev. J. Cochrane and Mr. Rajkumar Lall.

After the inductive exercises, the chairman, in his opening address, said he would like his hearers to realize what was the great object that had brought them together that evening. People in olden times used to have gatherings for the building of grand Cathedrals and there were grand meetings in the days of the Reformation, and there had been grand meetings for the revision of the Scriptures. They were not, however, present for any of these purposes. Some people thought the Presbyterians rejoiced in making new creeds; but they were going to accept the old creed. Their one object was to do what good they could, to propagate the Gospel throughout the earth. That Gospel would regenerate the human race, and be also a lever for the moral regeneration of the human race; it would increase human happiness, purify institutions and make people capable of managing their own affairs. What it had done for his beloved country and what it had done for England and Scotland, it was able to do for Jamaica. Let Jamaica have her hope in God, and let Jamaica make the Gospel her hope, and glory was certain to fall upon her. As righteousness exalteth an individual, so righteousness exalteth a nation. What Jamaica needed was a kingdom of righteousness extended from Negril to Morant Point. It wanted righteousness in the pulpits, in the hotel, in high places; righteousness on the part of every Judge in the land, on the part of every juror; righteousness in every heart, righteousness in the Press. If there were a righteous Press in the land, they would be blessed with the certainty that vice and immorality would ere long be stamped out, and they would cherish better institutions. Righteousness would obtain from the highest to the lowest. Jamaica would flourish, industry would come. If they remembered the domestic happiness, comforts and blessings of civilization they owed to the glorious Gospel, they could look for grand things in the future. It was now 1895. They were not to be discouraged. There was One on high who was guiding their movements and if they would abide by His will, they would never look back.

Rev. Mr. Gartschore read extracts from the annual report of the Missions and Augmentation Committee. The total receipts for the year were £718 10 6 or £120 5 1 less than last year. Part of the deficit can be accounted for in money coming in too late to be included in the year's report, part to some congregations not giving at all, and part to one congregation withholding a large portion of its missionary income for congregational purposes. The Home Fund received £289 10 6 against £229 2 4 last year. The Foreign Fund (including subscriptions for the East India Mission) received £348 10 8 against £378 19 6 last year. The Augmentation Fund received £185 18 9 against £161 2 9 last year. The total expenditure has been £796 8 8 or £77 4 2 more than the amount received. The sum of £296 8 8 was expended on Home operations. The sum of £348 10 8 was expended on Foreign operations. The sum of £161 6 7 was expended in connection with the Augmentation Scheme. He also read extracts from a letter from Miss Lucy Anderson.

Mrs. Macnee delivered a short address and said her special object was to present a scheme for the employment of Bible women. It had been agreed to send the matter before the women of the several congregations to consider whether they would take up the work; having especial reference to the need for work amongst women. The most special need for work among women was the abounding immorality. It might be thought by some that this was not a subject to deal with at a mixed gathering—a meeting of both men and women. But it was a gigantic evil in our island, and of so great dimensions that some made it an excuse for not mentioning it. It did not affect one sex only; it affected men and women and because of that, Christian women ought to consider it, to face it and to fight it. It might be said that it was not a subject for a woman to deal with in public. Into whose hands did they commit the care of the young children without thought or question? Into the hands of women. Should not the woman then lift her voice on behalf of those little ones, those boys and girls growing up into manhood and womanhood. They should do their utmost to see that by precept and example the children were shown how to live lives of purity and righteousness. It might again be said that it was not a subject to deal with in an audience where there were children. They could not keep the children ignorant; they heard it all around, and heard it in a far more improper way. There was nothing of which men and women had been more accepted for generations than the weakness of women. They were told that the Scripture declared it and exhorted men to honor women for it. Weakness on the part of woman came to be considered as a virtue, and if any woman ventured to display strength of body or mind she was often by her own sex characterized as unwomanly, and unsexed. They were beginning to learn by the Gospel that God took the weak things to confound the mighty. Women would always be a great power in the world, she had many times been a power for evil, where she might have been a power for good. Women were always looking for help and protection from men, instead of taking the power given by God, to help and protect herself. There were two attitudes. She might comport herself in such a way that while she fascinated at the same time she maintained her dignity or she might inspire with such a feeling of awe and reverence that a man could not venture to suggest wrong. What was the attitude that Christian and pure women should take up towards impure men. In justice to the men she said that Christian women ought not to admit as their associates and friends, coming in contact with them in a friendly way men who lived impure lives. Men should not be allowed to degrade themselves without women doing something to show them that they were degraded and it was surely no kindness to the men. On the ground of justice to their sinful sisters, they should not admit to their society impure men, if they shut out from their society the companions of the men in

sin. While they should not have friendly relations in a social way with either impure men or women, they should think of both in a sympathetic way and do what they could to bring them into the paths of purity and righteousness. Those poor women were not outcasts from Christ. There was another class who demanded sympathy and justice. Those were they whose birth was the result of sin—a very large class who did not get the sympathy and help they ought to get. When she thought of the very large number who, if they were to walk in the paths of purity, must avoid the steps their fathers and mothers have taken, her heart bled. Her scheme for the employment of Bible women would help in this work, for the Bible women would teach their women the value of purity and show them the power of their weakness. They would help among the members of the congregation and if it were a woman's scheme the women and the Church should contribute towards it. A woman supporting such a scheme would always have the matter before her and would be less liable to fall.

Hon. Dr. Lumb who was suffering from a very severe cold and hoarseness said he had very great pleasure in being present at such a gathering, and in redeeming the promise that he had made that he would attend. The Moderator had said he was a stranger, but there was one respect in which he was not a stranger and that was the admiration he had felt for Dr. Grant in the work that he had done in Trinidad (hear, hear). He knew that work because he was in the island five years and came into contact with Dr. Grant in consequence of having had something to do with the question of education. In order to carry out the work of drafting a new educational law, it was necessary for him to visit many schools in the island and amongst them was the school of the Presbyterian Mission in San Fernando. He certainly thought it the best because of the very valuable work being done there and the success that was attending the efforts in the school that he saw. Everything was done in an intelligent way and he could see that the children seemed to love their teachers, that the teachers had won their hearts and that the work of education was being done as Christians ought to do it. And so it was when he made his report to the Government on the schools that he had examined, he had no hesitation, whatever, in placing that school far away at the head of any other in the place (hear, hear). He also came in contact with Dr. Grant as on several occasions he visited the Church and was present at meetings. He had seen near as many persons present in Dr. Grant's church, all East Indians, all intelligent and all showing that they appreciated the efforts which had been made on their behalf and the benefit they had derived. One thing he had never experienced the whole time he was in Trinidad, he never had before him any one who had ever been in the Presbyterian Mission School, except as interpreters or as jurymen. The sole object of his presence that evening was to speak as an appreciative outsider of work that had been done by the Presbyterian Mission in Trinidad and he was very pleased that a mission had been established in Jamaica.

Rev. Mr. Lumb gave interesting anecdotes of the work which had been done in Africa, particularly during the past 15 years. There were now 9 stations with 500 members, between 20 and 30 native teachers and 24 to 30 Europeans and when it was remembered that the work had been commenced in Jamaica he was sure they would feel it was something to be proud of.

Mr. Hall gave one of his unique addresses after which, Dr. Grant delivered an interesting address on the work of the mission in Trinidad. He had visited various stations in Jamaica and could compliment the missionaries to the East Indians on the excellent work which they had been doing.

Rev. Wm. Gillies spoke a few words of thanks to the various speakers and a most successful meeting was brought to a close as the clock struck ten.

## Church News.

### In Canada.

Successful special services have been conducted in the St. John's church, Bradford by Rev. A. Fowler.

The induction of Rev. Wm. Macnicol took place at Union church, Hopowell, Pictou on Thursday last.

The anniversary services at Churchill, near Bradford, were very successful. Rev. Dr. Parsons, Toronto officiated.

At the urgent request of his congregation, Rev. Mr. Hodge has withdrawn his resignation of the Oak Lake, Man., charge.

Rev. Dr. James Barclay, Montreal, preached the anniversary at Knox church, Stratford, to very large congregations.

Miss Jessie Webb was the recipient, recently of a beautiful lamp and teacher's Bible for Sabbath school work at Ospringle.

The induction of Rev. Mr. Mustard to the charge at Botany, McKay's Corners and Kent Bridge took place on Tuesday last.

The Presbytery of Owen Sound will meet in Knox church, Owen Sound for conference, March 18th at 2 p.m., for business March 19th at 10 a.m.

Rev. Robert Johnston of Lindsay will receive a call to the vacancy in St. Andrew's Presbyterian Church, London, caused by the death of Rev. J. A. Murray.

At the dedication of the new church at Hills Green, Rev. Dr. Macdonald, Seaforth, J. S. Henderson, Hensall, and the pastor, Rev. Mr. Acheson, delivered able sermons.

The induction of Mr. J. Hunter took place in Markdale, Jan. 29th. The people are greatly encouraged at having a settled pastor, and there is every prospect of success in that field.

DR. COCHRANE has received the sum of £30 sterling from George Coates, Esq., Paisley, Scotland, through the treasurer of the U.P. Church, in aid of Home Missions in the Northwest.

SOME of the Rev. Dr. Grant's friends have subscribed a purse to be presented to him when leaving Orillia for Bermuda, as a mark of their sympathy and appreciation of his labors for his congregation.

Messrs. James Crookshank, James Telfer, J. H. Ferguson, Dr. Langford, P. Haggert, D. McLachlan and Adam Henry have been appointed a committee to conduct the arrangements for a \$7,000 church for Blenheim.

OWING to his daughter having contracted diphtheria, the Rev. Dr. Grant did not leave for Bermuda this week. He hopes to be able to sail by the next steamer. Dr. Grant has the sympathy, not only of his own congregation but of the whole community, in his many trials.

Mr. A. THOMSON, B.D., was inducted into the pastoral charge of Chatsworth on Feb. 1st. The induction was to have taken place Jan. 28th, but the roads were blocked in every direction. Only one member of Presbytery reached Chatsworth on the 28th. Mr. Little got there on snowshoes. Dr. Somerville stuck with his team in a drift two miles out of Owen Sound and had to return. Mr. McNabb could not leave the Manse in Kileyth.

THE tenth annual meeting of the Chatham Presbyterial W.F.M.S., was held in St. Andrew's church, Windsor, on Jan. 31st and Feb. 1st. The report of the different Auxiliaries show the society to be in a very satisfactory condition. The interest seems to be increasing as well as the contributions, the latter amounting this year to \$1,087, which is an increase over last year of \$150. The following officers who have very efficiently acquitted themselves during the past year were re-elected. President, Miss Stone, Chatham; Cor. Sec. Miss McNaughton, Chatham; Treasurer, Mrs. Geo. Barrett, Windsor. The meetings throughout were exceedingly interesting. Special mention might be made of the

evening meeting which took place on Thursday the 31st., the programme of which contained the following well-known names. Mr. Johathan Goforth, Honan, China. Mrs. Harvie, Foreign Secretary, Toronto, and Mr. Lurkin, of Chatham. Mr. Tolrein occupied the chair. On Friday luncheon was served to all the delegates by the ladies of St. Andrew's church in the lecture room. The meetings closed on Friday afternoon everyone feeling that they had been truly blessed by them.

THE sixth annual meeting of the Owen Sound Presbyterial W.F.M.S., was held in Knox church, Owen Sound, on the 6th of February. Notwithstanding the extreme cold, 35° below zero early in the morning, and the very heavy roads through snow drift, there was a large attendance of delegates, several having driven fifteen or sixteen miles that morning. Encouraging reports were read from most of the Auxiliaries. The following officers were elected:—President, Mrs. MacLennan; Vice-Presidents, Mrs. Somerville, Mrs. Forrest, Mrs. T. McGill; Cor. Sec., Mrs. Fraser; Rec. Sec., Mrs. Jenkins; Sec. Supplies, Mrs. Caton; Treas. Mrs. Waits. It was decided to change the time of holding the annual meeting, on account of the difficulties and hardships of winter travel, owing to the long distances many have to come. The next annual meeting will be held in Division street church, Owen Sound on the last Tuesday in June of this year, at which it is expected there will be a large representation from all the Auxiliaries and Mission Bands. The president, Mrs. MacLennan, reviewed in an interesting address, the work of the year and told of the organization of two Auxiliaries and two Mission Bands. The report of the secretary stated that there were at present 18 Auxiliaries with 303 members; 6 Mission Bands with 119 members; 3 life members; and that the Letter Leaflet is taken by 306 members. The treasurer's report showed a total contribution of \$779.19 during the year. In addition to this, a large amount of warm clothing and bedding was sent to one of the Indian mission fields in the Northwest. The meeting was addressed in the afternoon by Mrs. Harvie, of Toronto, whose most interesting account of experiences in visiting the Northwest Indian Missions, and vivid descriptions of places and people there, was listened to with the closest attention, and was felt to be as profitable as it was enjoyable. Mrs. Harvie's address, which set forth so clearly the need and claims of the Indian work, will do much to awaken and stimulate interest in that specially difficult and discouraging field. The delegates and friends from a distance, along with the members of Presbytery, were provided with luncheon and tea by the ladies of Knox church, whose hearty hospitality added much to the enjoyment of the meeting. The collection was \$13.45.—C. F. Fraser, Cor.-Sec.

### Presbytery of Whitby.

AT an adjourned meeting of Whitby Presbytery held in Bowmanville, Mr. D. Ormiston, Moderator, in the chair, the Rev. A. Leslie, M.A., of Newtonville and Kendal, accepted a call from East Oxford, Paris Presbytery. The congregations of Newcastle and Newtonville, were then united as one pastoral charge, with Rev. R. D. Fraser, interim Moderator of session. Kendal was also united with Orono, under their pastoral care of Rev. J. A. McKeen—both unions to take effect after Sabbath, 24th inst. Rev. S. H. Eastmar was appointed convener of committee on State of Religion instead of Mr. Leslie. Leave to moderator in a call was granted to Claremont congregations.

### Presbytery of P.E.I.

OWING to the storm and consequent blockade of the roads, the attendance at the meeting of Presbytery was small. After various items of correspondence had been disposed of, the call from the congregation

of West Clyde River in favor of Mr. J. G. MacIvor, B.D., was taken up. It was found to be unanimous and hearty, and was cordially sustained as a regular Gospel call. The clerk was instructed to forward the same to Mr. MacIvor for his decision. Provis' malarrangements were made for the ordination and induction of Mr. MacIvor in case he should accept the call.

Rev. James Murray, of Tignish and Montrose, laid upon the table his resignation of the pastoral charge of the congregation. It was agreed that the resignation lie on the table, and that the congregation be cited to appear for their interests at the next meeting. Appointments for service were made as follows:—Rev. M. Mackenzie to Mount Stewart, Rev. J. A. Maclean to Brookfield, Rev. J. M. Fisher to Bedeque. These appointments for the 17th and 24th Feb. Rev. J. R. Coffin to Malpeque for Feb. 17th.

Owing to the small attendance, the reports of the General Assembly, the Home Mission Appeal and temperance matters were left over for another meeting.

Presbytery adjourned to meet at the call of the Clerk.

### Presbytery of Ottawa.

THE Presbytery of Ottawa met in St. Andrew's church, Rev. H. Scott of Hull was elected Moderator. Assembly delegates were elected thus. Ministers—Revs. Dr. Armstrong, O. Bennett, Finley, Dr. Campbell, J. Ballantyne, Scott, Nelson, Dr. Moore and Herridge. Elders—Geo. Hay, Rev. J. C. Campbell, Wm. Porter, F. P. Brouson, Robert Stewart, William Hamilton, Dr. Thorburn, D. Gamble and Hugh Gourlay. It was decided to nominate Rev. Mr. Gordon, of Halifax, formerly pastor of St. Andrew's church, for Moderator of the General Assembly, and Rev. Mr. Fleck, of Montreal, for Moderator of the Synod, which meets in Sherbrooke in May. Rev. J. Fraser Campbell, missionary to Central India, addressed the Presbytery. The region has a population of 90,000,000, and was without a missionary when Mr. Campbell began his work there. The first station opened was at Indore. Afterwards he opened another at the British military station near Indore. For years these were the only stations. Ten years ago Mr. Campbell came home, afterwards going with four assistants. For several years pleadings for more workers were fruitless, because there were no funds to sustain them if they were sent. Lady missionaries were needed to work among the secluded people who formed the higher class. In the evening the Presbytery discussed the Campbell's Bay and Bristol Missions. Rev. Mr. McKibbin sent in his resignation for the district. A report from the Temperance Committee recommended a course of procedure as laid down in a previous motion, to the effect that Christian temperance workers in the Presbytery should organize and secure and support candidates for parliamentary honors who are in full sympathy with the temperance cause.

### Presbytery of Trinidad.

THE Presbytery of Trinidad held a Sunday school Conference in Greyfriars church, on the 15th ult. Our missionaries and teachers were present. Rev. E. A. McCurdy was chairman and Mr. C. B. Franklin of Greyfriars church, was appointed Secretary. The Secretary read a report on the Sunday schools. There were such institutions as Lending Libraries, Penny Banks and a Christian Endeavor Society in connection with the Sunday schools, and while regretting the absence of any temperance organizations, expressed the hope that at some future time Bands of Hope and Blue Ribbon Armies would be among the most prominent institutions connected with the Sabbath schools. The following figures were also given:—Number of schools 35; number of scholars 2,226; number of teachers 168; average attendance of scholars 1,469; average attendance of teachers 142; number of scholars who became communicants dur-

ing the past year 18; total funds raised \$470.33; total expenditure for school purposes \$289.06; total expenditure for missions \$181.27. Revd. Dr. Morton said he had a very large Blue Ribbon Band but he did not know it was required to be reported in connection with the Sunday schools. The following resolutions were adopted:—1 that in the opinion of this Conference the chief ends to be aimed at in the Sunday school are to teach the children to know the word of God, to feel their need of a Saviour and to trust in the Lord Jesus to lead them to understand their duty to God and their fellow creatures and in due time to become consistent members of the Church.

That in the opinion of this Conference the Sunday teacher should study the nature and the surroundings of his pupils and keep constantly in view the chief ends of his work, and with tact, patience and prayerful preparation in his teaching, by consistency in his intercourse with his children and regularity and punctuality in his attendance at those ends. Teachers' meetings were regarded as important. It was also resolved:

That in the opinion of the Conference Sunday school work should be regarded as Church work with special reference to the young and every effort made to keep all, both old and young, interested in it as one aspect of the life of the Church. We also hold that this work ought not for one moment to lessen the diligence and care of parents in the christian training of their own children.

The Moderator of Presbytery is Rev. Dr. Grant, and in his absence Rev. E. A. McCurdy presided.—It is mentioned that Dr. Grant is expected back in April.—*Halifax Witness.*

### Presbytery of Halifax.

At a recent meeting of the Presbytery of Halifax the following Assembly resolutions on the Book of Praise were adopted:—1. That the whole Psalter, that is the one hundred and fifty psalms in common use, be retained as part of the Book of Praise. 2. That the Assembly deem it desirable that some new version and selections from the book of psalms should be incorporated in the new Book of Praise, and that the selections submitted by the committee, when approved or revised, should form the first part of the new hymnal. 3. That selections from the Paraphrases should be incorporated with the hymns of the new hymnal. 4. That the complete collection should be called "Book of Praise," and should include (1) the whole of the psalms in the metrical version now in use; (2) selections from the prose version of the psalms and other portions of scripture for chanting; (3) selections from the psalms in the ordinary metrical version and in other versions; (4) hymns approved and adopted by the Assembly; (5) scripture sentences. 5. That no book containing any portion of the materials included in the "Book of Praise" shall receive the imprimatur of the General Assembly unless it contains either the whole Psalter or the selections from the Psalms which shall be approved by the Assembly. 6. That there should be one Book of Praise for church and school. 7. That the hymnal should be so indexed as to indicate hymns specially suitable for children, that the psalm selections be numbered separately from the hymns; and the pages be uniform in all editions. It was then moved that the draft Hymnal submitted be generally approved, and that members of Presbytery wishing to suggest additions be permitted to do so at next meeting.

### Induction of Rev. J. M. Cameron.

The Presbytery of Lindsay met in the Presbyterian Church at Wick on the 15th of December for the induction of the Rev. J. M. Cameron, late of Oak Street church, Toronto, into the congregation of Wick and Greenbank. There was a large con-

gregation present. The Rev. Mr. McKay of Sutherland preached an appropriate sermon, the Rev. W. G. Hanna of Uxbridge addressed the newly inducted pastor, and the Rev. D. McDonald of Glenavon addressed the people. Along with the members of Presbytery were the Rev. Messrs. Stewart of Sutherland, and Thornley of Greenbank of the Methodist Church. At the close of the very interesting and impressive service. Mr. Hanna, the Moderator of Session, introduced Mr. Cameron to the congregation, who gave him a very hearty welcome. In the evening there was a congregational reception at which addresses were given by several members of Presbytery and others, all speaking words of hearty and kindly welcome to the new pastor. Music was furnished by the Sutherland choir. Mr. Cameron enters on his field of labor with every prospect of great success. The congregation is to be congratulated on obtaining the services of such a faithful and tried minister. The church at Wick is a very fine building, neatly and tastefully furnished inside. It appeared to the writer of this notice, who was only a visitor at the time, that all the congregation required was a new manse and a little more shed, room to make this one of the best church property in the country. We trust and believe that from this field there will be a large ingathering of souls into the fold of Christ under the ministry of Mr. Cameron.

### Y. P. P. U. of Toronto.

The annual meeting of the Toronto Young People's Presbyterian Union was held on Monday evening of last week in Westminster church, Bloor street east. The great majority of the city churches sent strong representations from their Young People's Societies of Christian Endeavor, all of whom were most cordially welcomed by the good people of Westminster church. In the audience were noticed Rev. J. Neil, Rev. J. M. P. Scott, Rev. W. A. J. Martin and Rev. J. G. Potter.

The opening exercises were conducted by the pastor of the church, after which Rev. W. S. Wallace, president of the Union took the chair and the yearly business of the Union proceeded with. The annual report of the executive committee showed that the efforts of the Union during the past year had been directed in promoting a more social and friendly spirit among the different societies of young people of the Presbyterian Churches of the city, and in urging these societies to greater missionary efforts, both in the Home and Foreign fields. The Union has also endeavored to put itself in communication with young Presbyterians coming from country districts to reside in the city, and outside pastors have been requested to send to the president of the Union the address of any such strangers that they may be cared for and introduced to the nearest church.

Among the recommendations coming from the executive committee, the following which was unanimously adopted is perhaps the most important:—Resolved, that during the coming year the Y.P.P.U. direct all or the greater part of its efforts in the direction of diffusing information about Presbyterianism and kindred subjects among the young people of our Church. Also to make an effort to cause our young people to take a more active interest in the growth of the Presbyterian Church in Toronto. It was also decided to hold four regular meetings of the Union during each year, the fixed dates of these to be the 2nd Monday in the months of February, May, October and December of each year.

The following motion was presented to the meeting by Mr. H. H. King, seconded by Mr. Armstrong, Resolved, "That whereas there is before the city council a motion by Ald. Lamb to close the saloons and all places where liquor is sold at the hour of 9 p.m. instead of 11 p.m., as at present. We the representatives of the Y.P.P.U. of this city do hereby place on record our hearty approval of the motion as being

calculated to lessen the evils and crimes resulting from this traffic and pledge ourselves to do our utmost by voice and influence to support the same. The resolution was heartily endorsed by the meeting and the secretary asked to send a copy of the same to Ald. Lamb.

On recommendation of the nominating committee the following officers were appointed for the year:—President, Rev. W. G. Wallace, B.D., Bloor St. church; 1st Vice-President, Geo. T. Graham, B.A., Westminster church; 2nd Vice-President, Rev. J. McP. Scott, B.A., St. John's church; Rec.-Sec., Miss Anna Flaws, St. James Sq. church; Cor.-Sec., Miss Christie, Bloor St. church. At the close of the business Rev. W. A. J. Martin gave an interesting and instructive address on "Higher Religious Instruction." The Rev. gentleman in a very forcible manner laid before the young people the great good to be gained by taking up one or all of the courses laid down by the General Assembly. During the evening the Westminster choir, under the direction of Mr. A. M. Gorrie rendered a number of choice and appropriate musical selections.

After the meeting was formally closed the visitors were most hospitably entertained in the lecture room by the young people of the church. In fact too much praise cannot be given to the good people of Westminster church who, with their popular pastor and obliging choir leader, so ably assisted in making this annual meeting the most harmonious and successful in the history of the Union.

### Annual Meetings.

#### [UPPER LONDONDERY.]

The reports for the past year of the congregation at Upper Londonderry show receipts amounting to \$2,093, a membership of 213, an average attendance at the weekly prayer meeting of 210, at its Sabbath Sabbath School, 200; engaged in Sabbath School work, 27; 12 elders and 13 other office bearers.

#### FORT MASSET CHURCH, HALIFAX.

The annual report of Fort Massey church Halifax, (Rev. A. Gandier,) is highly satisfactory. Average collection per Sabbath \$88.41. Total receipts for current expenses \$5,211.29. Total Mission Funds, \$3,037.11. Families, 18; communicants, 272. Increase during year 67. The system of weekly offering by envelope for missionary funds of the church was adopted last year—being the Jubilee year of our mission.

#### FIRST CHURCH, TRURO.

The annual meeting of the First church, at Truro, combined business and social enjoyment. The reports were very encouraging. The session report shows an increase in the membership. The finance committee reports a balance on the right side. The Y.P.S.C.E., reported a total membership of 78, including 9 members on the absentee list. The Light Bearers mission band showed a very large increase in membership, and the W.F.M.S. an increase also. Sabbath school work is extensively carried on in the congregation. Beside the flourishing school connection with the church, two other schools are superintended by the members of the sessions and a Y.P.S.C.E. organized in the Salmon River district reports an encouraging membership and a good work being done. The Sabbath school and Y.P.S.C.E. each support a scholar at Pointe-aux-Trembles. The missionary committee of the C.E. has recently collected \$100 for Mr. MacKenzie's mission in Corea. The Religious and Benevolent Society, an institution organized by the venerable Pastor Emeritus of the church, Dr. MacCulloch, and for many years efficiently presided over by Mrs. MacCulloch, who also gave in a report of much interest. A very promising work is that of the Junior Mission Band in which children of the earlier years are taught the blessedness of the work and of giving.

## Presbytery of Ottawa.

THIS Presbytery met on the 5th February, in St. Andrew's church. There was a large attendance, and a large amount of business done. The Rev. M. H. Scott, M.A., was chosen moderator for the ensuing six months. Many reports were considered from augmented congregations, and one on French Evangelization. A conference was held on Temperance. The Assembly's remits on the Hymnal was endorsed in the main. The Presbytery decided in favour of a separate and cheaper hymnal for Sabbath schools. Mr. D. J. Craig, a member of Bristol congregation, appeared before the Presbytery with a view to studying for the ministry. The usual steps were taken. Rev. J. Fraser Campbell, missionary to Central India, ably addressed the Presbytery on the needs of the field, and was accorded a hearty vote of thanks. The following commissioners to the General Assembly were elected by ballot:—Messrs. Dr. Armstrong, Dr. Moore, Dr. Campbell, W. G. Herridge, O. Bennett, J. Ballantyne, M. H. Scott, T. A. Nelson, D. Findlay, ministers; and Messrs. Geo. Hay, F. T. Bronson, Rev. J. C. Campbell, Dr. Thorburn, W. Hamilton, D. Gamble, W. Porter, J. Gibson, R. Stewart, elders. A reference from the session of Kenmore was referred to a Presbyterial commission for adjudication. Rev. R. V. McKibbin tendered his resignation of the charge of Bryson and Campbell's Bay. The congregation to be cited. Permission was given to St. Andrew's church to conduct a Sabbath school and weekly prayer meeting in a building which they have recently erected on their glebe property for the purpose. The remit re students was approved of, with an additional clause attached to it.—I. CAMPBELL, Clerk.

## Presbytery of Owen Sound.

THE Presbytery of Owen Sound met and was constituted February 6th. The various remits sent down by the Assembly were considered. 1. Hymnal.—We recommend that hymns 105, 107, 116, 119, 127, 156, 164 unless printed with chorus, 173, 257, 285, 315 1-3 and 444 be omitted. That the following be added: from the Laudes Domini 56, 121, 132, 199, 229, 353, 355, 493, 517, 534, 603, 663, 696, 695, 731, 732, 1044—1050, 1103, 1167, from Plymouth Hymnal 43, 118, 407, 544, 547, 559, 629; from Church Praise 76, 226, 516, 342, 449; from Church Hymnary 507, 810, 927; from Songs and Solos 215, 426, 446, 532, from Gospel Hymns (5 and 6) 132, 168 and 250. Recommend also that some of the hymns be shortened, and that in all cases where appropriate provision be made in the music for amen at the end of the hymn. 2. Aged Ministers' Fund.—Adopt the recommendation. 3. Amalgamation of certain committees.—Adopt the recommendation. 4. Compulsory service in mission field.—Adopt, and add that such men shall not be eligible for a call until they present a certificate from the Assembly's H. M. Committee that the year has been given. 5. Jewish work.—Recommend that foreign work among the Jews be under the Foreign Mission Committee; that home work among the Jews be under the H. M. Committee. Accounts of \$14.55 for new type for the clerk and 50 cents for printing by Dr. Waits were passed and ordered to be paid. Mr. McLean was appointed to take charge of the opening exercises at next meeting. Presbytery adjourned to meet on Monday, March 15th, at 2 p.m., for conference, and on 19th, 10 a.m., for business.—JOHN SOMERVILLE, Clerk.

REV. DR. SEXTON, whose sermons and lectures recently given at Halifax, filled to overflowing the largest churches in the city, sailed for England on the 9th inst. on the Oregon. The doctor promised the Halifax people in reply to their urgent request to be back again in about two months.

St. COLCUMA church, Victoria, B.C., of which Rev. R. G. Morrison is minister, has received a handsome organ, a present from Mrs. Maudie, Winnipeg, the minister's sister-in-law; also a pulpit, the gift of several parishioners, and a large pulpit bible, a present from Miss MacKenzie, Seattle, U.S. Knox

church in the same mission parish, has also received a pulpit, made and presented by Mr. A. MacKenzie, carpenter.

A GOOD sized audience, considering the roads and weather, attended the Presbyterian church, Lynden, on Sabbath morning, 10th inst.; and in the evening the church was well filled, to hear Rev. M. J. Beattie of Knox church, Guelph, preach the anniversary sermons. The reverend gentleman was listened to very attentively, and his sermons thoroughly enjoyed at both services. Proceeds were by voluntary contributions, instead of by the regular tea-meeting, and amounted to about \$50, a very creditable and satisfactory showing, considering the storms and weather which prevented very many being present.

THE Carleton Place Herald of last week says: Rev. A. A. Scott exchanged pulpits on Sabbath with Rev. D. M. Buchanan, of Lenark. The latter is a comparatively new man in this Presbytery, and this was his first visit to Carleton Place. He is a fluent speaker, and delivered two very fine sermons on this occasion. His text in the morning was from Job xv. 11: "Are the consolations of God small with thee?" and from this verse a good illustration of practical Christianity was outlined. In the evening the text was from Deuteronomy iii. 24, "O Lord God, thou hast begun to shew thy servant thy greatness." The subject was the greatness of God, and was dealt with in such a manner as to elicit the appreciation of the large congregation present.

## Annual Meetings.

THE annual meeting of the Ratho congregation was held recently. The financial report was satisfactory. The Sabbath school is prosperous, and the works carried on by the congregation encouraging.

THE reports for the last year of St. Matthew's church, Halifax, show an unusually large increase in the membership, and the various church societies are doing good work. The trustees' statement shows the church's finances in a healthy condition.

THE congregation at Havelock held their annual meeting under the most promising auspices. The total receipts were \$522.59, of which a balance of \$33.17 was saved. Last fall, a comfortable and beautiful manse was built, on which there was an outlay of \$1,557.96.

THE annual congregational meeting at Napanee was notable for the fact that the redeemed liabilities of the church were presented to the managers by the Ladies' Aid Society, and now the church is free of debt, and has almost \$200 in hand. Rev. I. McEachern, the pastor, who was recently ill, was sufficiently recovered to attend the meeting.

"ACTIVITY and hopefulness" characterized all the reports submitted at the annual meeting at Gravenhurst. The elders are Messrs. A. P. Cockburn, J. Brydon, W. R. Tudhope, and R. Parker. The managers elected are Mr. Halmer, Mr. J. P. Cockburn, Dr. Cornell, Messrs. J. D. Davidson, G. Elder, D. Fraser, C. E. Jackson, W. N. Moody, N. Macdonald, Jas. McAllister, J. McFadyen, J. McEachern, H. Stevenson, W. Wright and J. F. Young. After business refreshments were served.

MAYOR FISHER presided at the annual meeting of the congregation at Paris. The report of the Building Committee was an excellent one. The new church and fittings cost about \$7,000, of which \$30,000 has already been paid off. The following committee was appointed to devise some plan for paying off the debt.—Messrs. Penman, Fisher, Beamer, A. Qua and J. Cran. Mrs. Aitkin, Imperial Fund manager, reported that \$53.70 had been collected during the year. The congregation tendered her a hearty vote of thanks. The treasurer reported the finances in good condition. The session reported that during the year thirty-eight new members had been added to the roll, and that about the same number had been erased through death, etc., leaving the total membership the same as last year. All other departments were reported in good working order.

THE annual reports of the congregations at Blue Mountain and Garden of Eden showed receipts from all sources so have aggregated \$2,922 as against \$2,556 the previous year. After meeting all obligations both the session and board of managers have a goodly balance in funds, and it is worthy of note that in spite of a large outlay for the erection of a handsome new manse now finished, the contributions to the schemes have been larger than ever before in the history of the congregation.

FORT MASSEY congregation, Halifax, is in a flourishing condition, as shown at the annual meeting. The reports of the session, managers, and societies in the congregation were presented and approved. Average weekly collections for congregational expenses, amounted to \$33.41 and the total receipts \$5,200. For the schemes of the church, such as Home and Foreign Missions, etc., the contributions amounted to \$38 per Sabbath. Total for all purposes \$9,276.75—exclusive of the contributions of members to various religious and philanthropic objects. Rev. A. Gendier is pastor.

THE annual meeting of Chalmers church, Springfield, was held recently. The financial report, as presented by the board of managers, was very satisfactory, and great credit is especially due the members of the Ladies' Aid Society for having raised the magnificent sum of over \$160 during the year. The only liability now existing on the church property is the small sum of \$30, which will soon be wiped off. The following officers were appointed for 1895:—Wm. Pendreigh, chairman of board; M. M. Black, secretary; James Mitchell, treasurer; R. McDonald, J. A. Crawford, E. Chandler and D. McIntyre, managers.

THE annual congregational meeting of the First church, Scaforth, was held in the basement of the church. Mr. R. Common, of McKillop, was appointed chairman, and Mr. James Watson, secretary. The reports from the several committees and associations engaged in the church's work showed not only an increase of zeal, but increased contributions in every department. The membership of the church is larger now than at any period in its history. It was decided to engage a student for the summer six months, to aid the pastor in his work. After appointing managers and other officers for the year, and the transaction of business of congregational interest, a most harmonious and pleasant meeting was brought to a close.

THE annual meeting of the Presbyterian church, Caledonia, was held on Wednesday evening, the pastor, Rev. J. S. Corning, in the chair. The reports of the various departments of church work were eminently satisfactory and showed the congregation to be in a vigorous and prosperous condition. The session reported the membership at the close of the year to be 303 twenty-one names being added during the year. In spite of a year of financial stringency the managers reported a considerable balance to the good and expressed their gratification at the hearty manner in which the congregation contributed without any solicitation. As usual the contributions for missionary and benevolent purposes were liberal, being over \$1,000. The report of every society was full of cheer and showed a year of earnest and faithful service for Christ.

THE Hespeler congregational meeting was a decided success. The total income of collections and subscriptions for the year 1894 was \$1,461, with a total expenditure of \$1,331. The report of the several societies of the church were read, and showed the excellent work they are doing. The following officers were elected:—managers, Messrs. E. W. Heal, H. E. Marlatt, W. F. Evans, R. G. Scott, John Ross, W. Kenwick, A. S. Clemens, W. C. Shaw and W. H. Weaver; trustees—Messrs. J. P. Johnston, John Shaw, W. H. Weaver; Missionary Society—the same as last year, with Mr. W. C. Shaw, president, and Mr. Ramsay, secretary-treasurer; auditors—Messrs. W. J. Christman and John A. Shaw; ushers—Wm. Hall and Frank Henderson. The ushers were then each presented with a sum of money by the ladies of the congregation. Rev. Mr.

Strachan gave a very favourable report of the working of the church, stating that, of the 220 members, 30 united during the past year. He was well pleased with the attendance, the church being filled at each service. He asked the managers to have the church enlarged as soon as possible, as there were a great many would come if there was room for them, but as it was it was too small. After this, the ladies appeared with coffee and cake, to which all present did justice.

At the annual meeting of Falmouth street church, Sydney, the accounts submitted showed that the congregation had raised for all purposes during 1894, the sum of \$1,597 and paid \$1,874, being an increase on the previous year of \$200 received, and \$134 paid. Taking all things into consideration, Falmouth street church, under the ministry of Rev. E. H. Rankin, sustained its reputation well during the past year.

The annual meeting of the Paris Presbyterian church, which was held recently, was very largely attended and most satisfactory. Mayor Fisher occupied the chair. Reports of an encouraging nature were presented from the different societies and committees. There are on the roll 225 families and 560 communicants. The income from all sources amounted to \$10,008. Of this \$1,026 were contributed for the schemes of the Church. The report of the building committee contained a full statement of operations in the construction of the new church, and was presented by the chairman, Mr. David Brown. A standing vote of thanks was given to the committee for the able and self-denying manner in which they had carried forward the arduous work entrusted to them.

The annual meeting of St. Andrew's church, Strathroy, brought out bright reports from the various societies connected with the church. The Board of Management's report, read by James Noble, showed \$1,035 on hand towards the debt extinction fund. The ladies have paid \$259 on the debt and have now in their treasury \$109, the result of the work of 1894. The Helping Society reported a contribution to lessen the debt by \$200, with \$40 on hand. The Missionary Committee reported \$250 raised and expended in different directions. The W. F. M. Society also handed in a cheerful report. The election of officers was next taken up. W. Geddes, G. Clark and D. Gillies were re-appointed on the Board of Management for three years, and T. E. Pearce for one year to fill a vacancy. J. R. Geddes was re-appointed congregational secretary and J. R. Clarke and F. P. Hughes, auditors.

There was a large attendance at the annual meeting of the Rockwood congregation. Reports from the secretary-treasurer of the church, the Sabbath school, the Christian Endeavour, the Ladies' Aid and the session were read and proved highly satisfactory. The secretary-treasurer's report showed a substantial balance on hand to begin the new year with. Mr. John McNab was reappointed secretary-treasurer, with a large board of management. After the regular business was disposed of all sat down to a lunch provided by the ladies, and a pleasant hour was spent in social intercourse, interspersed with songs and speeches. After singing "God be with you till we meet again," the meeting was closed by the benediction from the pastor. Altogether the meeting was one of the best and most harmonious in the history of the church.

The condition of the congregation at Parry Sound was shown to be very satisfactory by the reports submitted at the annual meeting, and reports were given by the session, managers, Christian Endeavour and Sabbath school, all of which spoke encouragingly of the year's work. The financial statement showed the receipts for the year \$1,068.97, and the expenditure \$965.76, leaving a balance on hand of \$21.23. The following managers were elected:—Messrs. J. Appelle, M. D., Wm. McGowan, R. W. George and Thomas McGowan; auditors—Thomas Kennedy and D. MacFarlane; treasurer—T. W. George; trustees—T. W. George, W. McGowan and I. Kennedy. At the conclusion of the business, the ladies provided a bounteous supply of sandwiches, cakes and

coffee, and a most enjoyable evening was spent.

The annual meeting of Henry's church, Lachute, Quebec, was held under the presidency of Rev. N. Waddell, B.D. There was a large attendance. Reports were received and adopted from the session, board of management, Missionary Association, Women's Missionary Society, Sabbath school and Willing Workers' Society. There has been a steady increase in attendance, and interest in all departments of the church's work. Thirty-five united with the church during the year; seven of these were from the Sabbath school, The Sabbath school, of which Dr. Christie is superintendent, has made rapid strides. \$325 were raised for missions by the congregation; \$700 were paid on the manse. The Women's Missionary Society gave eighty dollars to missions, and the Young People's Society of Willing Workers distributed about thirty-five dollars. Altogether about three thousand dollars were raised last year. The ladies belonging to the Women's Missionary Society furnished lunch in the basement, and a pleasant time was spent. Last Sabbath, Rev. G. Heine, of Chalmers church, Montreal, conducted the anniversary services, and preached two very able discourses.

## Correspondence.

### Students and Home Mission Service.

EDITOR PRESBYTERIAN REVIEW:

IN making appointments to mission fields in Western Canada next spring, the Home Mission Committee is going to give preference to students who are prepared to remain in the field for a year or more, other things being equal. The desire to reduce travelling expenses and secure continuous supply for mission fields urge the committee to adopt this course. With a staff of 50 or 60 students coming from Ontario every spring and returning in the autumn the sum of money paid to railways is large. And when the places vacated by these students are in a number of cases filled by others from the East, the evil is increased. At least \$3,000 a year might be saved were our young men to come to the help of the committee and this money could be used in strengthening present positions or extending our work. Great gain would accrue to the Church also by a continuous occupation of missions by efficient men, and the students would be gainers by having a larger measure of responsibility placed on them for the success of their work. Theological students can study in Manitoba College and return to their own colleges in the East in the autumn of 1896. The summer session is here to stay, for sometime at least. Its success so far has been beyond the expectations of the Church. The attendance has been large and is increasing, the health of the students has been good and the average work done, high, and the staff is the peer of any in the Church. Who will volunteer for a year or eighteen months service?

J. ROBERTSON.

Winnipeg, Manitoba, February, 1895.

EDITOR PRESBYTERIAN REVIEW:

SIR,—Permit me to make a few remarks in reply to Mr. Geo. Bartlet's letter in your issue of 31st ult. I beg to state that I am not opposed to the introduction of new tunes, provided they are as good as the old, but I do not believe in having our good psalm tunes thrown overboard to make room for chants, and I certainly do not admire the taste nor judgment of any who will chant the 121st Psalm instead of our good old tune French (a tune I regret is not in our hymnal). You might as well give us some other music for Handel's "Messiah," or Haydn's "Creation." Are these too old? I trow not. I am glad to see by Toronto's dailies of 5th instant that the Central Presbyterian church has decided not to have chanting nor solo singing. More to follow, I hope.

What I earnestly hope for is good congregational singing, all the congregation praising their Maker with heart and voice. That is what I have never heard, nor ever expect

to hear while chants are used or tunes such as Antioch, even if composed by Handel. I am sure the author never intended it to be sung to the 40th hymn. There are tunes in the hymnal that are altogether unsuitable for congregational use, such as Stuttgart, St. Colm, Gethsemane, Lusa, etc. I hope before the new book of praise is issued these tunes will be omitted, and others substituted that will prove more attractive and better suited to the musical capacity of the congregation. On the other hand, there are many beautiful tunes in our hymnal—tunes difficult to replace—such as Nos. 1, 4, 17, 20, 34, 101, 104, 169, 170, and many others that are really sublime. I think it unfortunate that they only appear on one page of our hymnal; I am sure they are ahead of some others that appear two and three times. There are other hymns that the above tunes could be sung to, such as Melton to the 40th hymn. If all the tunes were as well adapted to the hymns as the above, it would not be of much consequence whether the leaves were cut or not. But after due consideration, I think the cut leaves the best for the following reasons, namely, every leader of praise ought to be competent to select tunes suited to the sentiment of the psalm or hymn. Perhaps this would be asking too great a privilege, seeing that our pastors are to have the psalms selected for them. There are one or two advantages to be gained with the cut leaves: the principal one is that all congregations have not the same musical taste nor the ability. A tune that one congregation could sing fairly well, another congregation might not be able to sing half as well, and as leaders do not always use the tune set to the hymns, but sing another, perhaps ten to one hundred pages away from the words, it is certainly very inconvenient and unseemly to see every one who has the music playing, as it were, "peep-a-boo-peep" with words and music.

I think Mr. Bartlet is in error as regards the Church of Scotland Hymnal. I have one psalms and hymns bound together with cut leaves. I also have another with music only; of course its leaves are not cut. If my memory serves me right, the U.P. Church of Scotland has one with cut leaves, psalms and hymns. In conclusion, I can assure Mr. Bartlet that I have not lost my voice yet, thank God, but I confess that the desire often deserts me when there is a poor adaptation of music to psalm or hymn, and others in our congregation are affected in a similar manner, for there is not one-half the number joins in the praise that did so ten or twenty years ago. This, of course, applies to my own congregation, as my opportunity is limited as to hearing others. I hope when "Tempo" gets over the Toronto churches, he will pay us a visit.

Yours, etc., PSALMODY.

### Annual Meetings.

EDITOR PRESBYTERIAN REVIEW:

SIR,—In reading the reports of annual meetings held in the various churches during the past month, I have noticed that the attendance has been invariably recorded as good and in many cases crowded rooms testified to the interest shown in the monetary concerns of the Lord's house. Now while we are forbidden to be slothful in business, we are as forcibly commanded to be fervent in spirit when serving the Lord.

The thought has occurred to me that much of the weakness which clogs our church life springs from the fact that the business claims a first place. By this we do not mean the Master's business of seeking out the lost ones, or sustaining the weak, but rather the social and financial standing of the congregation, that is, how the church may be made attractive, by an elegant building, a grand organ, attractive music and eloquent preacher, etc.

It has been said in defence of these attractions, and with much truth, that the best and most perfect of everything should be used in rendering service to the Lord, but how frequently this service is marred by the spirit which accompanies it, God alone knows, and yet when we see the fifty-two meetings held during the year for special

approach to God in prayer and praise, and where He imparts special grace to His people, attended by the very few, while this one gathering of the year brings out the crowd, surely the conclusion is obvious. How can we expect the Divine blessing to attend the workings of a church board, for instance, whose members are seldom if ever seen at a meeting for prayer?

Oh! men be true, true to your interests now and forever.

If the Lord be God serve Him, if Mammon, then follow him, but don't try to make any compromise. Remember that the Lord will be satisfied with that service only, which is prompted by loving, loyal motives, and where selfish business interests have no place.

True, they are not all Israel who are of Israel, and many prayers never reach Heaven, because of iniquity in the heart of him who utters them, but just so truly might we condemn all the fruit on a tree, because in the heart of one or two is found the canker worm.

Is it not a time for Christians to pray, "Search me, O Lord, and try me and see if there be any wicked way in me, and lead me in the way everlasting," that His house may truly be called by its proper name, a house of prayer for all people, and not a den of thieves requiring the scourge of quotted cords to cleanse it.

Why do ministers require to tell the "old, old story" under a new and attractive name? by advertising sermons to lodges, sermons to societies, sermons to clubs, if not to attract the attention of those, who living all week in the atmosphere of societies and clubs, require to be called to the Lord's house for the Sabbath by some startling invitation, not like David who was *jad* when asked to go up to the house of the Lord.

Yours, etc.,

A. J. F.

## Literary Notes.

THE LAST OF THE PROPHETS, JOHN THE BAPTIST. By Rev. J. Feather, Croyden. Strk. pp. 1-157. Edinburgh: T. & T. Clark. Toronto: The Fleming H. Revell Co.

A GROWING interest in Scripture biography is one of the hopeful features of our times, for it indicates a closer application of creed to conduct. This has created a demand for books devoted to this line of Biblical study. While the lives of the patriarchs and prophets, the Master and His apostles, have given rise to a large and valuable literature, the life, work and character of John the Baptist have received special attention from very few. Before the appearance of the present work, there were only three books in the English language devoted to this subject, the Hampton Lecture, by Holmes, a century ago, and the monographs of Reynolds and Symington, in more recent years. The author of this latest study of the Baptist, Rev. J. Feather, is as yet comparatively unknown on this side of the Atlantic, but it is safe to say that all who read this production will wish to know him better, and to see other Scripture studies of a similar character from his hand. The leading title, *The Last of the Prophets*, prepares the reader for the fine setting of historical perspective with which the life of John the Baptist opens. There is evidence of strong thinking all the way through. A vigorous use of the historical imagination, with a crisp, figurative style, makes the works highly interesting as well as instructive. The treatment of the meaning of John's baptism, pp. 51 and 52, is fresh and clear. The statement of the reason, circumstances and object of his baptism of Christ is independent, and will not be accepted by all readers. For instance, p. 97: "It was at the baptism that Jesus became conscious of His divine nature and Messianic dignity"; or, p. 100—"The vision of the descent of the Spirit on Christ at baptism, as well as the hearing of the voice from heaven, were subjective both to John and Jesus," are statements that will surprise those who hold that the Spirit actually descended and rested on Jesus. The author's

analysis of the motives of Herodias for the murder of John is acute and discriminating. The relations of the Baptist and during the dark days of the imprisonment are finely sketched. But most will regard the causes of John's "depression and pessimistic outlook" as the best section of the book. No student of the life and character of the Baptist can afford to do without this admirable help. It is to be hoped that the publishers will arrange for many such biographical studies as those of Dr. Stalker and this companion volume from the Croyden manse.

SEED CORN FOR THE SOWER. Compiled by Rev. G. Perren, Ph.D. Cloth, 422 pages, price \$1.50. Chicago and Toronto: Fleming H. Revell Co., Ltd.

As the title indicates, is a book to help those engaged in Christian teaching, whether in the pulpit or in the Sabbath school, and is intended to suggest subjects for preaching, or illustrate by suitable anecdote, or pen picture, the subject matter presented.

Who that has tried to preach, or even listen to preaching, does not know the value to be attached to a well-pointed illustration, as it fixes the thought presented, or arrests and fixes the attention so readily disturbed by other matters. The volume of Mr. Perren's is fresh and breezy; the illustrations selected are, in the most cases, new, and from the best sources, and well fitted to give point to the truth presented, while the spiritual tone of the selections is such as to make it a valuable aid to those pastors who are desirous of something for earnest address at evangelistic services.

Of course, there must be *something* to be illustrated. The book is not designed as a story book from which to cull matter in order to avoid study, but the general character of the selections is calculated to stimulate thought, and often to suggest themes for discussion.

The arrangement of the book is all that could be desired, the subject matter being arranged alphabetically throughout the volume. There is an index of over 200 texts illustrated, an index to subjects treated, and an index to authors, among whom we find such names as: Dr. W. M. Taylor, Dr. A. J. Gordon, Dr. A. McLaren, W. M. Punshon, Dr. James Hamilton, Dr. Guthrie and many other modern and well known authors.

The handiest volume of the kind we have met, it is well up to the time in its subject matter, and not, as we sometimes find in such works, a mere aggregation of anecdotes, suitable and unsuitable. We have no hesitation in commending "Seed Corn" to earnest preachers of the "seed of the Kingdom."

This will be our coupon book for March.

## A "Living Testimony" From One Who Did Not "Die to Win."

To T. R. Ivers, Esq., Provincial Manager, of the North American Life, St. John, N.B.:

Dear Sir,—The cash results of my Fountaine Endowment Policy, No. 2350, which I have had the good fortune to hold in your Company, have been highly satisfactory to me, and now that the policy has matured it is very gratifying to find that all, if not more, of the cash results that were represented to me at the time I insured in the North American Life have been fully realized. This experience, together with the liberal treatment that I have always received from the North American, enables me to recommend this Company to others.

F. W. HOIT

St. George, N.B., 19th Jan., 1925.

We would direct the attention of our readers to the descriptive page article on Dr. Mason's remedy for cancer, which appears in our issue of Jan. 31st. In this connection, we might say that we have personally examined thirty letters from different persons speaking in high terms of this remedy, these letters being original and not copies.

## Pension for Young Ladies.

LA PRINTANIERE—VEYTAUX-CHILLON—VAUD SWITZERLAND.

LA PRINTANIERE, by its exceptionally charming situation, its large garden, with shady walks, its extensive view over the lake, the Alps, and Chillon Castle, offers all advantages desired for comfort and hygiene, the climate of Montreux and of Veytaux being sought after for all delicate constitution.

The young ladies intrusted to the Lady Principal, who has years of experience in education and teaching, are the object of the most conscientious moral and physical care. They enjoy a family life, where every member feels happy enough to contribute to the happiness of the others.

The tuition, besides modern languages, comprises all branches that parents desire for their children. Music is taught after the method of the Conservatory of Stuttgart.

Prices for boarding for a year of three terms is 220 dollars, payable each term in advance. The study of the French language is included in this price. Extras per term: Music—piano, 2 hours a week, \$10; for practicing, \$2; violin, 50 cents or one dollar an hour. Drawing and painting (oils and water-colours), four to six hours a week, \$7. English, Italian or German, \$5. Washing, \$3. There is no reduction for the summer months, which comprises five to six weeks of vacation, even if these are spent away from the school. If the parents desire a trip to the mountains for their children, it will be at their own expense. Notice of a pupil's removal is desired a term in advance, unless arrangements have been made beforehand. Each pupil must bring four sheets, six table napkins, six towels, and a knife, fork and spoon, or these can be furnished by the school for eighty cents a month.

Numerous references from parents of past and present pupils are to be had.

For particulars apply to "SWITZERLAND," 67 Henry street Toronto.

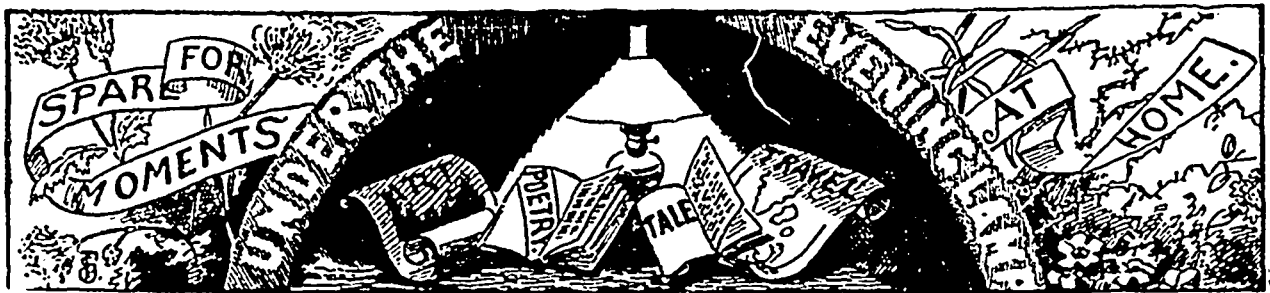
## Always Something New.

THE announcements of the great seed house of Peter Henderson & Co., of New York, which are published each year in our paper attract always the widest attention. The offer contained in their advertisement in this week's issue is worthy of prompt acceptance. Besides sending the special packages of seeds, they offer to include—without extra charge—their wonderful catalogue, with its many coloured plates and 500 engravings—a perfect encyclopedia and library to anyone who loves flowers.

## Mardi Gras Festival, at New Orleans.

Reduced rates to the Mardi Gras Festival, at New Orleans, will be in effect via the Nickel Plate Road. Tickets will be on sale Feb. 23th and 26th. Enquire of nearest railroad ticket agent, or address F. J. Moore, General Agent, No. 23 Exchange St., Buffalo, N. Y.

THE report of the Western Assurance Company, which appears in the current issue will doubtless be read with a good deal of interest. Although the premium income was somewhat less than the preceding year resulting, doubtless, from the general depression, yet this has been more than counterbalanced by the comparatively few losses that the Company sustained. After deducting all amounts chargeable as expenditure, the handsome sum of \$111,553.47 remains to the credit of its income. The dividends amounting to ten per cent. per annum have been declared as usual and \$16,600 carried to the reserve fund. The only changes noticeable in the Board of Management is the election of Mr. George A. Cox as president to succeed the late Mr. A. M. Smith, while Mr. J. J. Kenny, the energetic manager, has been elected vice-president.



Home Recipes

**FRUIT CAKE THAT WILL LAST A YEAR.**—Wash and drain well one pound of currants; chop coarsely one pound of raisins; chop, or slice, one-half pound of citron. Beat five eggs and two cups of brown sugar together, then add to them one cup of butter, one cup of molasses, one-half cup of sour milk, one teaspoonful of spices to taste. Stir into this mixture six cups of flour, reserving one-half cup to mix with the raisins, to prevent their settling to the bottom. Add fruits last.

**CORNYBUT SASSAGE.**—To eighteen pounds of lean pork add nine pounds of fat, two ounces of powdered sage and four ounces of black pepper. Salt is added to the taste. One might safely begin with one pound for this quantity. Knead the mixture well together, after grinding fine in a mill, and fry a small cake, to see if it is rightly seasoned. More salt can then be added if needed.

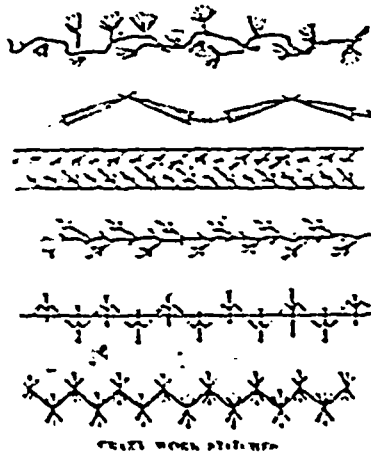
**CREAM MUFFINS.**—One pint of cream, one pint of flour, a half teaspoonful of salt, and a quarter of a teaspoonful of soda. Add three eggs beaten separately, the whites to be stirred in last. If the cream is sweet put in also a half teaspoonful of cream of tartar. Bake, in small patty-pans, in a quick oven.

**APPLE FRITTERS.**—One pint of milk, three eggs, a saltspoonful of salt and a pint of flour, sifted. Beat the whites and yolks separately. Add the yolks to the milk. Stir in the whites, and then screen in the flour. Have a skillet, two-thirds full of boiling lard, and on each spoonful of batter lay a slice of some good cooking apple, cut very thin. Drain your fritters on an inverted sieve before sending them to table, for, to be nice, they should be entirely freed from the grease in which they are fried.

**A GOOD PLAIN SAUCE FOR FRITTERS.**—Take a half pint of some well flavored molasses or syrup, and heat over the fire in a sauce-pan until it reaches the boiling point. Let it simmer a few minutes to thicken, and add any flavoring you prefer. A little lemon juice and rind are very suitable, or a very little of powdered cloves. Just as you are ready to send the sauce to table, stir in a little cooking soda on the end of a spoon or knife, and beat up the whole until it foams nicely. Serve in a pretty little pitcher or bowl of china or silver. If in a bowl, a small tangle is required, with which to help out the sauce.

Fancy Stitches for Crazy Work.

The craze for crazy work appears to be on the increase. It is not only made into quilts, but is



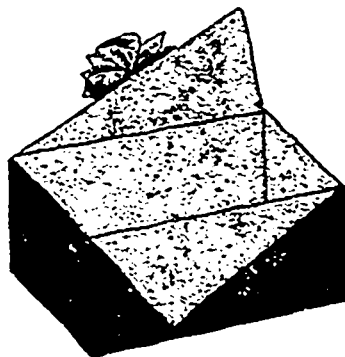
FRANCIS WORK PATTERNS

used for upholstering chairs, piano stools, and foot rests. We here illustrate a few stitches, that can be readily copied by those accustomed to work of this kind. If as a common mistake to make the stitches too fine, they are much prettier and more effective when made coarser. The Persian, or Oriental embroidery, mingled with crazy work for

a change, was a very pleasing effect. It is made by cutting ancient designs out of different colored felts and velvets, and appliqueing them on the larger pieces of silk, with a quantity of bright-hued silk. Any design can be procured from papers or magazines, with the aid of tracing paper, and in that way you will have your pattern free from any expense, and will have pleasure in seeking out odd designs.

A Box for Photographs.

This idea of the photograph box, here shown, originated with a young lady who did not have an album for displaying her photographs. With the



BOX FOR PHOTOGRAPHS.

aid of some old white silk and satin ribbon, which she dyed a lively shade of pink, and some pieces of brown velvet, she made as pretty a case for photographs as one need desire. The foundation was made of pasteboard; the pieces for the bottom and lid are cut seven and a half inches by five and a half; the sides seven and a half by two and a half. The ends five and a half by two and a half. The lid is cut in two, diagonally. A layer of cotton sprinkled with starch powder, is basted on one side of each of these pieces; then they are covered on one side with silk, and the other with velvet or plush, the edges are turned in, and they are overcast together. The parts are then joined to form the box by overbanding them neatly together, with silk the color of the velvet. The lid must be sewed on the outside, to keep it from falling in. A large bow of ribbon is sewed on one-half the lid. A little painting can be added to the outside, if one is accomplished in that art.

Knitting and Crochet.

BY M. M. M.

The revival of this old-time work seems to prove that women goods can never entirely supersede hand-work, which is far more durable. Delicate laces, as filmy as the imported ones, are now knitted here on steel needles, and undergarments of wool are also made by hand. For the benefit of those who do not understand the terms in knitting, the following glossary is given.

**To cast on.**—To make the first interlacement of yarn upon the needle.

**To knit off.**—Knit two plain stitches, then bind the first over the second and so on to the last stitch, which is fastened by drawing the yarn through.

**To part or seam** (both words mean the same).—Knit a stitch with the yarn before the needle.

**To ride.**—To increase by making stitch, bring yarn around needle, called by some old knitters, turn over core, turn over tube, etc.

**A row.**—The stitches from one end of the needle to the other.

**A round.**—To knit when the stitches are on two or more needles.

**A plain row.**—To knit garter stitch.

**To knit a stitch.**—Like plain knitting, only the needle should be put in the back of the stitch, after which knit as usual.

The following makes a pretty edging for underwear, aprons, etc.

WHEEL LACE.

Cast on eleven stitches, with No. 35 spool thread, and two No. 17 or 18 steel needles; knit across, plain, once. First row, knit seven plain stitches, make two stitches, narrow, knit two plain stitches. Second row, wind thread around needle once (this makes an extra stitch), seam two together, two plain, seam one, seven plain. Third row, five plain, narrow, make two, two plain, make two, three plain. Fourth row, wind thread around needle once, seam two together, two plain, seam one, narrow, one plain, seam one, six plain. Fifth row, five plain, narrow, make two, narrow, two plain, make two, three plain. Sixth row, wind thread around needle once, seam two together, narrow, seam one, two plain, narrow, seam one, narrow, four plain. Seventh row, six plain, make two, narrow, narrow, make two, three plain. Eighth row, wind thread around needle once, seam two together, narrow, seam one, narrow, one plain, seam one, narrow, four plain. Ninth row, seven plain, make two, narrow, make two, three plain. Tenth row, wind thread around needle once, seam two together, narrow, seam one, narrow, seam one, narrow, five plain. Eleventh row, eight plain, make two, narrow, two plain. Twelfth row, wind thread around needle once, seam two together, narrow, seam one, narrow, six plain. Commence at first row and repeat.

KNITTED DIAGONAL STITCH REVERS.

Cast on with Corticelli pure silk, and two No. 18 steel needles, any number of stitches that can be divided by three. First row, make one, slip one, two plain, pass slipped stitch over the two stitches which were knitted plain; repeat to end of row. Second row, all plain knitting. Third row, knit two plain before beginning pattern, then repeat first row. Fourth and fifth rows, like third. Sixth row, like first. Knit till you have the desired length. Sew together, leaving open space in middle. Trim with steel trimmings.

A Useful Crazy Screen.

Although screens are associated with winter, they are quite as useful in summer. They serve to conceal the fire-board, after the stove has been removed. Then they are very convenient for shading the eyes while taking a nap on the lounge. Every lady will know the manner in which the screen, illustrated below, is made, and what fascinating work it is. (Since the National Crazy-work Fair, held in New York City a few weeks ago, the popularity of this work seems to be on the increase.) The frame



A RANTOOME SCREEN.

for the screen can be purchased ready-made, but one that will answer every purpose is constructed out of a small clothes-horse, and stained to imitate ebony or rose-wood. The design is worked on a foundation of muslin, cut of silk velvets and fancy ribbons, and lined with pieces of an old-gold color.