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The Presbyterian Review.

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OVER LAND AND SEA.

Father Zurcher, of Buffalo, the zealous President of the Catholic Total Abstinence Union of that city, who was rebuked by his bishop for denouncing an entertainment conducted by the Jesuits for selling liquor, and told that it was not true, and was forbidden to write more on the subject, is quite a model of priestly obedience as he was of zeal for saving his people from a drunkard's death. He not only obeyed, as we have previously recorded, and has since uttered not a word to the public; he has written a letter to the Union of which he was president, telling them that his bishop believes his methods are injuring the cause of temperance among the Catholics, and that he therefore feels it his duty to resign both as president and member, and he advises them to follow his example. This they have done speedily, dissolving all their brotherhoods, and we have a beautiful example of episcopal authority and of the submission of the flock. Do not say that the United States is not a free country, for we suppose that people must be free to obey if they want to; only this kind of ecclesiastical power taught and submitted to is just exactly what has made Catholic countries followers and not leaders in the progress of civilization.

Abroad, the missionary societies are lifting their troublesome debts. The London Missionary Society has already obtained a centenary fund of \$425,000, and hopes to make it \$500,000. The Wesleyan Society has not only succeeded in cancelling its indebtedness, but is trying to add \$100,000 a year to its income. This is good news, and ought to stimulate Presbyterians to renewed activity in removing the heavy responsibility resting upon our Home and Foreign Mission Boards. To do this, and at the same time meet current expenses, will require heroic efforts; but it can be done, if our rich men and women will liberally back up the general offerings with their special contributions.

The Society for Prevention of Cruelty to Children in New York, of which Commodore Gerry is president, expended last year \$740,000, and during its twenty years' existence it has rescued 230,000 children of New York. In speaking of the work of the society, Mr Gerry says: "But for the saloon the work of the society would be greatly diminished. The very moment that drink enters the house parental sympathy goes out."

All the newspaper reporters who attended the Purity Congress and Conference at Baltimore have signed the White Cross pledge which is as follows: "To treat all women with respect, and endeavor to protect them from wrong and degradation; to endeavor to put down all indecent language and coarse jests; to maintain the law of purity as equally binding upon men and women; to endeavor to spread these principles among my companions, and try to help my younger brothers to use all possible means to fulfil the command, 'Keep thyself pure.'"

There are 232,295 firms or individuals licensed by the U. S. government and engaged in the manufacture or sale of intoxicants—an average of one liquor license to, say, every 290 inhabitants. Even in prohibition states, like Maine, for instance, federal licenses are granted, the holders taking their chances of local prosecution, 1,148 governmental licenses being held in that state despite the fact that prohibition has been incorporated in its constitution.

The year 1895 was the nine hundredth anniversary of the first appearance of the fork in western Europe, according to the *Nazionale Zeitung*. In 995 a son of the Venetian Doge Pietro Orseolo married the Byzantine Princess Argila, who at the wedding breakfast brought out a silver fork and gold spoon. She was copied by the great Venetian families, though opposed the fashion as an insult to Providence. It took 360 years for the fork to reach Florence; in 1379 it is found in France, but it was not till 1608 that "the traveller Corgate brought it direct from Venice to England."

There is a wonderful power in certain melodies. They speak to the heart, and therefore never lose their hold on popular favor. So with many of these grand old pieces of sacred music that have come down to us from former generations. They are hallowed by the associations which are about them. They have the memories of the past in our own lives, and the experiences of the saints before us have been wrought into them; but they retain their hold upon us, and stir us as we use them, chiefly because they are so adapted to their purpose that they speak directly to the heart.

The Republic of Venezuela is the most northerly of such confederations in South America. It extends about 980 miles from north to south, and 870 from east to west. There are eight states, with a population of over two millions. Caracas is the capital, very near the north of the Republic, and distant from London about 4760 miles. The Republic is watered by the mighty Orinoco, opposite the mouth of which lies Trinidad. This island, which capitulated to Abercromby in 1797, is only sixteen miles from Venezuela. On the eastern frontier of the Republic is British Guiana, and here the shoe pinches. Further east is Dutch then French Guiana. The Britisher is therefore in the post of danger and difficulty, and acts as a buffer between the litigious Venezuelans and our Dutch and French neighbours. Consequently, the French papers have in general sided with us in the dispute. If we had no right to be in America, the French have as little; if Uncle Sam whips John Bull out of America, as he hopes some day to do, France will have to go too. The Venezuelans cannot do much without Uncle Sam's help, for they have an expenditure rather in excess of revenue, and a debt, internal and foreign, considerably more than double the revenue. The Monroe doctrine, about which so much has been said, and which is, roundly speaking, America for the Americans dates from the time of James Monroe, who twice occupied the great office of President in succession, viz., in 1817 and 1821.

The Presbyterian Review.

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Toronto, January 23, 1896.

The Fathers, Where Are They?

ONE after another the pioneers pass away. Men whose lives have been given freely and fully in the Master's service, and in a portion of the vineyard where the labor was arduous and the comforts few are being called away to their long home and the heart of the church is singularly touched. They stood in the breach facing duty in the front line, their part was well acted and they leave behind them a record name that will go down on the scroll of history side by side with those of the Christian heroes of the far past. Their lot was not one of ease, but their work was in many respects a most envious one. Their's to lay the foundation. The honor of being pioneers is a high one, and amid the materialism of the present day a distinction much coveted and sought after, as witness Formosa, Central India, the North West and British Columbia.

Rev Dr. Reid reached the scene of his life work as a young man well-equipped for the part he had to take in Church affairs. He had graduated from King's College Aberdeen with the degree of Master of Arts, of itself a proof of his substantial literary attainments, for then as now the academic honors of the Granite City were the reward of genuine merit. But in addition to his mental endowments he was gifted, in an unusual degree, with the common sense and shrewdness of his race, which gave him a grasp of business rarely possessed by a clergyman. In ecclesiastical affairs he was a veritable master, which with his keen, unerring insight into human nature and his deliberate habit of thought gave him the command of a judgment uncommonly sound. His special qualities of heart and head, and those of heart bulked largely, pointed to him, at an early stage of his career, as a man promising in usefulness and his opportunities for distinguished service came rapidly.

In his first charge at Grafton and Colborne and afterwards at Picton he was held and his memory is still held in the highest esteem and fondly cherished. As Editor of the *Ecclesiastical Record* and Agent of the Presbyterian Church of Canada, then usually called the Free Church, the influence of his work was felt. He continued to occupy a similar position in the Canada Presbyterian Church the name given to the body constituted by the Union, in 1861, of the United Presbyterian and Free Churches. When the General Union of nearly all the Presbyterians in the Dominion was effected in 1875 he was appointed Agent of the Western Section of the United body, which assumed the name of the Presbyterian Church in Canada. At a meeting of the General Assembly of this Church held in Winnipeg, in 1887, testimony was borne, in a manner almost unprecedented, to the character and work of Dr. Reid.

The high regard in which Dr. Reid was held is further shown by the fact that he was elected Moderator of the Supreme Court first, of the Free Church, then of the Canada Presbyterian Church and, lastly of the Presbyterian Church in Canada and also by his appointment as Commissioner to the Evangelical Alliance, and to the General Council of the Presbyterian Alliance. The removal of such a deservedly honored Minister and Agent as Dr. Reid has created a blank in our Church which it will be difficult to fill. He will be greatly missed in the Committees Boards and Courts of the Church. He will be missed by the social circles amidst which he moved. Above all he will be missed by the members of his bereaved family, in which he was the wise, loving, tender hearted Christian husband and father; and to whom in their bereavement the whole Church extends its deep heart-felt sympathy.

Home Department of the Sunday School.

We have much pleasure in calling attention to an article in this number on the above subject by Mr. D. Torrance Fraser, of Montreal, who is one of the most enthusiastic and practical Sunday school workers in the Dominion. He has given much attention to this branch of the work and has full confidence in the immense possibilities for good that lie before it. There are some in every community whom the Sunday school, for one reason or another, cannot reach in any other way than through the Home Department, and there are sparsely populated districts where the ordinary Sunday school is altogether impracticable during a large portion of the year. This department is intended to direct and systematize such Bible study as these may be induced to take up in their own homes. Of course the responsibility for the religious instruction of the young in such cases always rests in the end with the parents, but there are many parents who will not do their duty in this matter unless they are stimulated by some organization from without, and there are many more who will welcome the aid which this system is fitted to bring in giving definite shape to their efforts. If parents can be brought by it to co-operate heartily, it will do more for home religion than almost anything else that can be devised. And home religion after all is the best religion. A further article from the same hand will show how the system has been taken up in some quarters in which it has been tried.

The Problem of the Church Funds.

We do not propose to do more than call the attention of the people of our Church to a matter which deserves their very careful consideration. It is the desire doubtless of every contributor to the schemes of the Church that, if possible every dollar he gives should be wholly spent upon the work of that department to which he contributes. Of course every intelligent church member knows that a very small percentage of every dollar he gives is required for the proper and effectual administering of the funds, say two cents out of every hundred. This is a charge which cannot be helped. But we can imagine the astonishment of many good people, when they learn, possibly for the first time, that thousands of dollars have to be paid annually, as interest, upon money borrowed from the banks, in order to meet current expenses. By consulting the last Report of Assembly it will be seen that more than \$2,000 were paid as interest on account of the Home and Foreign Mission funds, over \$200 on account of the Augmentation Fund, more than \$1,500 by the Board of French

Evangelization, and about the same amount by the Colleges. Any one can add these together, and see how large a sum goes to the banks, for advances made, that workers in the field may not suffer, and that faith may be kept with them.

The theory is that Committees are only justified in expending what the Church gives them, and as the Church gives. But in practice this is found to be impossible, or at all events impracticable. Further, it would entail great hardship upon worthy ministers and their families who for perhaps half of the year, would receive nothing from the Church. Surely the people of our Church cannot look upon this matter with indifference. Surely no reasonable man can observe, without deep regret, the fact of thousands of dollars going to the banks, instead of to needy fields, where there is a crying need for the Gospel. How long shall such a condition of things be allowed to go on? Is there not a way out of the difficulty? There would seem to be. Is it not a practicable thing to have monthly collections for the schemes all over the Church? Then, if these amounts were forwarded regularly every month, or even every quarter, to the Treasurers of the respective schemes, there would be little or no need to borrow from the banks, and all the contributions of our people would find their way to fields and the workers. The only way to acquaint our people with these facts is for every minister to explain it to his people, and appeal to them to contribute regularly, and to interest himself in seeing that their contributions are promptly sent forward. We trust that there will be an early and general awakening of our people, to the urgency of the case, and that thousands of dollars may be annually saved to carry the comfort of the Gospel to our needy brethren.

The Agent of the Church.

As we go to press we receive the following announcement of the formal acceptance by Dr. Warden of the office of agent of the Church.

HALIFAX N. S. Jan. 20:

The Rev. Dr. Warden has formally accepted the office of agent of the Presbyterian Church to which he was appointed by the last General Assembly and, in consequence of the death of the late lamented Dr. Reid, enters on the duties of his office at once. To Dr. Warden as agent all contributions to the schemes of the Church are to be forwarded and all correspondence addressed at his office Confederation Life Buildings Toronto Ont.

J. ROBERTSON Moderator.

We congratulate the Church on having secured the services of one so eminently qualified to fill so important a position.

The Only Solution.

Evidences are on all sides of the change gradually taking place in the attitude of the Church to social questions, and of the prominence given to such questions by prominent Presbyterian ministers in the United States and in Canada. The claims of society or of the State upon the Church are admittedly strong and fundamental in character. The Church exists for humanity or society and her public duty is undeniable. How to reach men, how to serve the best interests of mankind are difficult enough questions, and there is room for diversity of opinion as to methods. But all are agreed as to the one only sufficient remedy. It is as we pointed out last week, the conversion of the world to Christ by the preaching of the Gospel. There be many nostrums

that hold their day of popularity and may catch the passing whiff of popular favor, but no remedy for the material, moral and spiritual improvement of mankind can stand the test save only that provided in the Gospel. And the Church has been, in the main, true to this position. It does not relieve ministers and members of their public duties as citizens, in the matters of government and the public interest generally, but rather requires a conscientious and diligent discharge of the same, always bringing with them the sense of their responsibility as professing Christians. Here is a document issued to branches of the Evangelical Alliance in the United States and approved of by leading clergymen in several denominations, as Bishop Vincent, Dr. Francis E. Clark, Dr. John Henry Barrows, and Dr. Charles H. Parkhurst, who agree as to its wisdom and feasibility:— "Believing that Jesus Christ is the only Saviour of society as well as of the individual, it shall be the object of this Alliance to apply the principles of Christ's teachings to the solution of social problems, with a view to aiding the churches in the accomplishment of their social mission. . . . This Alliance shall seek to prove the deep practical interest of the allied Churches in whatever concerns human welfare. . . . Its objects shall include the aid, in all practical ways, of such existing organizations as, in its judgment, are wisely seeking the common well-being. . . . The Alliance shall stand in the name of Christ on the side of practical religion, good citizenship, the enforcement of law, the promotion of sobriety, the prevention of cruelty, the alleviation of suffering, the correction of injustice, the rescue of the unfortunate, the reformation of the depraved, and for such kindred ends as pertain to the true social mission of the Church; it being understood that all activities of the Alliance shall be subservient to spiritual results, which must always be the supreme object of the Churches."

The Christian Endeavor Pledge.

Speaking on the subject Mr. John Willis Baer, General Secretary United States Christian Endeavor said; From the beginning of the Christian Endeavor movement some one has wanted to try his hand at tinkering the pledge. "The pledge is too strong", or, "The pledge couldn't be lived up to", or "Something must be changed to adapt it to the peculiarities of our society." It is amazing how many "peculiar" societies there are in the world.

There are not so many of those pledge-tinkers as there used to be, but we hear of them every now and then, even in these days. Now there is not much objection to altering the phraseology, if the meaning is not changed, or the strenuousness of the pledge is not weakened; but this is the very thing that most pledge-tinkers desire to do.

Now I should like to whisper in their ears that the revised Christian Endeavor pledge was prepared very carefully and prayerfully. Days of time were spent in weighing each word, so that every one might be the right word in the right place. The strength of every phrase was considered, and special pains was taken not to have a single letter or syllable in the pledge which the youngest and weakest active member could not keep.

Twice, in the heart of the pledge, at the risk of tautology, and perhaps to the detriment of the queen's English, the phrase is substantially repeated, "Unless prevented by a reason which I can conscientiously give to the Lord, Jesus Christ." That is the only excuse which the Christian ever ought to be willing to give for the non-performance of any known duty. This is twice admitted and insisted on in the heart of the pledge, and it fully excuses any conscientious Christian, if he has any excuse worth giving. A Christian Endeavor society that fully understands what the pledge means, in ninety nine cases out of one hundred will vote against altering it. What is needed is a careful study of the pledge. Have a meeting to explain it and talk about it, and to understand its thorough reasonableness. My earnest advice to pledge-tinkers is, "Don't".

Power of Presbyterianism.

On this subject the *New York Sun* discourses as follows:

What can there be about Presbyterianism that makes so many of its adherents successful in politics? A few days ago we spoke of a dozen or more Governors of States who are Presbyterians. There are plenty of Presbyterians in both Houses of Congress. It must be that the Presbyterians have a pretty keen scent for the flesh-pots of Egypt. The Methodists in this country are nearly four times as numerous but they seem to be much less skilful in politics than the Presbyterians. The Baptists, too, are thrice as numerous as the Presbyterians; but fewer of them than of the Presbyterians gain the mastery in the political field.

In answer to the wonder of *The Sun*, the *St. Louis Presbyterian* suggests "Brains" as a solution of the mystery, and *The Central Presbyterian*, "Blood," while *The Herald and Presbyter* writes:

Presbyterianism stands for the strong meat as well as the milk of God's word. It makes men intellectually and spiritually strong. It makes them good citizens, and capable office bearers. Moreover, Presbyterian polity is American as well as scriptural. The American Constitution is its application to civil government. Episcopacy is monarchical; Congregationalism is no government at all; Presbyterianism is republican. Men educated in Presbyterianism are educated in the principles of our Government. The mass of voters may not know all this, but they recognize the fitness of men for positions of trust. And this is the answer to *The Sun's* question.

All these replies are correct, but the true answer to the question of *The New York Sun* is not that Presbyterians have any peculiar qualifications for success in politics, but that their system makes them strong in everything. "A stalwart religion that grasps by faith the arm of a mighty Redeemer; a strong love that holds him in a steadfast embrace, a warmth of devotion that counts all things as loss for Christ, and the courage that smiles at the stake, and triumphs in a martyr's victory"—these are the features of the Calvinistic system, which give it its tremendous power in the history of the world. That power is exhibited not only in the swaying of the destinies of nations and in the commanding of armies in the battle-field. It is shown in the achievements which this system has made in its struggles for religious liberty; in its position as the leader in education; as the pioneer in journalism; as in the front rank among the founders of all the great enterprises for the elevation and evangelization of the world, such as the Bible Society, the Y.M.C.A., the Young People's Societies, the Foreign Missionary Work, etc. One fourth of all the Foreign Missionaries who are now laboring in the heathen lands are said to be Presbyterian. Its aggressiveness is strikingly exhibited in the United States Census Statistics, which show that while the money given by Roman Catholics to the erection of their houses of worship is only \$19 a member, and of the Disciples only \$16, and the average of all denominations is only \$32 a member, that of Presbyterians is \$74 per member.

The truth of God in its simplicity and purity, as developed in the Westminster Standards, is not only that system which naturally takes hold of the most powerful intellects of the world, but it is pre-eminently the system which strengthens and develops, and gives to its possessors the elements of real power in every department of life.—*Christian Observer*.

Is the Golden Rule Dead.

It is singular that outside of Great Britain, Canada and the United States, there has been but little popular sympathy with the Armenian sufferers from the fiendish brutality of the Turks. On that subject the Russian press has given utterance to sentiments at variance with the ordinary feelings of humanity, while German popular opinion has been more creditable, there is an impression that the reports of massacres have been exaggerated. Yet again dispatches have come telling of fresh atrocities in Asia Minor. Some thousands more of the hapless Armenians have been done to death by the ruthless Kurds. So accustomed have we become to these dread recitals of hideous crime that we almost cease to be shocked and with a feeling of dazed astonishment we cry, "How long, O Lord, holy and true, dost thou not judge and avenge their blood?" The people of this country are beginning to give expression to their

sympathy for the oppressed Armenians, detestation for the ruthless Turks and indignation for the apparently selfish indifference of the powers who by the treaty of Berlin are pledged to secure for the Christian subjects of the Sultan their inalienable rights.

Armenia as most of our readers are aware, is an extensive and productive country, lying between the Caucasus on the north, the mountains of Kurdistan on the south, Asia Minor on the west, and Persia on the east. She is one of the very oldest nations in the world to-day, tracing back her national history for over four thousand years. In the early years of the first century of Christianity she became a mighty conquering kingdom under Tigranes the II. And again, after many vicissitudes, in the middle of the third century, she became for a while, a great heathen power and set on foot a vigorous persecution of the Christians, who had become very numerous before that time. Chosroes, the author of this persecution, after a few years became himself a Christian and before long nearly all his people followed his example. About the year 428 Armenia fell under the sway of Persia, which for 630 years set itself to subvert Christianity by the most cruel and long continued persecutions.

About the middle of the 14th century a large part of the country was conquered by the Turks, and in 1604 it was finally incorporated into the Turkish Empire. At one time the Armenians numbered about 30,000,000 people, but the terrible persecutions that they have endured from their many conquerors, and especially from the Turks, have reduced them to not more than 4,000,000. The Armenians are one of the oldest Christian nations. They claim to have been converted to the faith not later than the year 34 A.D. by Thaddeus and St. Bartholomew. They have never been subject either to the Greek or Roman Church. Nor since the fourth century have they held communion with them. They stand out as independent witnesses of the Faith and constitution of the Church, as we have received the same, and they have maintained both through ages of blood and persecutions inconceivable. The following picture of their present distresses, is given by a Chicago Armenian clergyman.

"I shall try to describe some of their afflictions. Suppose the people of all this section of Chicago were surrounded by brutal and bloodthirsty savages who insisted that we should renounce our Christian religion or suffer death. Suppose these savage men took all our boys and young men who refused to become Mohammedans, stood them up in a row, one behind the other, and shot at the line to see how many one rifle ball would kill or maim. Suppose they then gathered all our girls and young women they could bring together into this church and ordered them to renounce Christianity and embrace Mohammedanism, and when the girls refused to do so set upon them a horde of brutal soldiers, who treated them with every kind of horrible outrage and indignity, and then slaughtered them in the church. All this would be but the repetition of what has occurred in Armenia."

Shall we not extend to such a people our profoundest sympathy, and pray that the day may not be far off when some Christian nation, unhampered by inhuman national jealousy, will stretch out a helping hand to this peeled and persecuted Christian nation.

Jesus the Fulfilment of Prophecy.*

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

PROPHECY FULFILLED IN CHRIST.

More than once in His ministry did Christ call attention to the fact that in Him were Old Testament prophecies fulfilled. Near the close of His life, as He walked with His disciples to Emmaus, "beginning from Moses and from all the prophets, He interpreted to them in all the scriptures the things concerning Himself." So here at the beginning of His ministry He pointed out His relation to prophecy. Evidently

*A Meditation based on (Luke iv: 16-30) in the Bible Study Union Course on "The Teachings of Christ."

He considered this of great importance. Why did He?

Prophecy gave valuable testimony in favor of His claims, Prophecy was a mystery. Men could not enter. Christ was the key. He opened the lock and explained the mystery. The lock and the key fitted; they were made for each other. We need not be impatient that before the fulfilment prophecy is so difficult to understand. The chief use of prophecy is not to reveal the future but to show, when the future has become a fact, that God knew it was to come and had prepared for it. When Christ came, men had but to open their Bibles to find on every page a finger-board pointing to His coming. This was a proof that Jesus was the Messiah and that His work was of God. This evidence could not be answered by the Jew, accepting, as he did, the Old Testament as authoritative. Hence it is that Matthew, writing for the Jews, continually notes the fulfilment of prophecy in Christ.

This reference to prophecy served another useful end; it showed that Christianity was the outgrowth of Judaism. Judaism was the bud of promise; Christianity, the expanded flower. Christ came not to destroy but to fulfil the religion of the past. Judaism and Christianity are not properly two religions, just as the Old Testament and the New Testament are not two books. Judaism is true as far as it goes, but it is preparatory only, useful chiefly as a sturdy stock rooted in the past on which Christianity is grafted and comes to fruit-bearing. Prophecy made this relationship undeniable, and thus bound the two together indissolubly.

Once more prophecy served to explain and justify Christ to a disappointed world. He did not come as men expected. They denied His claims because He did not gratify their selfish wish. But prophecy plainly set forth that He was to preach the gospel to the poor, to release captives, to give sight to the blind, to free the broken-hearted, to proclaim Divine Grace. If they were disappointed in Christ, they alone were at fault. Prophecy had told them what Christ would be and do, and told them truly.

Glance for a moment at the record. See how both in general and minute particulars His life was described in prophecy. It was foretold that He should be born of a virgin, in Bethlehem, in the line of David, that He should be preceded by a messenger resembling Elijah, that He should come up out of Egypt, be called a Nazarene, should labor in Galilee, be a Light to the Gentiles, should be a prophet, priest and king, should be lowly, ride upon an ass's colt, should be honored by children, should be despised and rejected of men, should be sold for thirty pieces of silver which should be cast to the potter, should be led as a lamb to the slaughter and be put to grief, should be numbered with transgressors, should be scoffed at as forsaken of God, His hands and feet pierced, His garments parted among His enemies, lots cast on His vesture, gall and vinegar given Him to drink, should be buried with the rich, should escape from death without bodily corruption, and should take His place triumphantly at God's right hand. This wonderful stream of prophecy was literally fulfilled.

UNBELIEF IN SPITE OF EVIDENCE.

It is startling in the face of such evidence to see the rapid growth of unbelief among Jesus' townsmen. They listened in amazement to His gracious words, and then Doubt leaped from heart to heart and voiced itself in the inquiry, "Is not this Joseph's son?" Who was Joseph, the carpenter, that he should be the father of the Messiah? They insisted on interpreting Scripture by their prejudices.

How did Christ treat their doubt? He referred to historical precedents. The acceptance of evidence, He said for substance, is affected more by the attitude of the hearer than by the value of the evidence. The poor heathen woman of Zarephath and an idolatrous leper of Syria were the only ones of their day who believed the prophets and so received a blessing. Faith determines the measure of good Christ can do. Those we most despise may be the ones to be blessed, if we, naturally more favored, harden our hearts against evidence. Could reproof be more delicately put? And yet on this the doubt of the ignorant and passionate

Nazarenes flamed into anger. After all, belief is more a matter of the heart than of the head. It is determined largely by the desires and passions. The Nazarenes resented the fact that their townsman had wrought miracles in other villages and none in theirs. They wanted the personal distinction and profit that would come if a miracle-worker dwelt among them. When not only was this denied, but they were informed that Christ was not for Nazareth alone, nor even for the Jews alone, but for the world, bigotry fanned the flame in their hearts and anger blazed into hate. Believe in Christ! No, indeed! They saw no motive for believing in one who rebuked their selfishness and who would help those they despised. Here is why unbelief is a sin. It is ordinarily a voluntary act. Deliberately closing the eyes to truth, it defies evidence.

The Nazarenes burned with hate, and hate led to rejection. They strove to slay Jesus. Anger blinds the mind and makes one incapable of reason. The steps by which the Nazarenes rejected Christ are those by which men to-day often become Christ's foes.

On this Christ left the Nazarenes. His words of grace were ended. He withdrew and dwelt in Capernaum. Later in His ministry He again visited His townsmen, but the same spirit again blocked His way. "He did not many mighty works there because of their unbelief." What is the unpardonable sin other than this,—a disbelief in Christ which makes it impossible for Him to bless us as He would be glad to do?

Christ the Light of Life.

BY THE VERY REV. F. W. FARRAR, D.D.,

It is a characteristic of St. John that his whole style and system circle round one or two conceptions. His imagination seems to have been magnetised by a few leading words which he had learnt from Christ. One of those words is Light. He begins his gospel with it: "In Him was life and the life was the light of men"; "The light has come into the world, and men loved the darkness rather than the light, because their deeds were evil." The same strain is continued in his Epistles: "God is Light, and in Him there is no darkness." "If we say that we have fellowship with Him and walk in darkness we lie and do not the truth." He learnt the image from one memorable discourse, uttered by Jesus at the feast of Tabernacles. The object of that feast was to recall to the Jews their deliverance from Egypt. The leafy booths which Moses commanded them to erect were a reminder of the huts in which they had lived in the wilderness. The later ritual emphasised other reminiscences of the Exodus. On one day, to remind them of the smitten rock in the wilderness, the priest brought water in a golden ewer from the Pool of Siloam; and Jesus, watching the ceremony, taught the lesson, "I am the Water of Life." In the evening they lit in the Temple Court two huge lamps which flung their lustre far over the darkened city, to recall the Pillar of Fire that had guided Israel through the Desert. And Jesus, when the lamps were lit, exclaimed to the listening multitude: "I am the Light of the World."

His object was to lead their thoughts from the Egyptian deliverance to the new and greater deliverance from the bondage of sin and shame; to richer and sweeter streams of the Water of Life in the Desert of the World; to a Pillar of Light which would lead them to the promised Land, not of Canaan but of their Eternal Peace.

1. "I am the Light of the World." Shall we try to get some faint glimpse of what Jesus meant?

Of the many great Italian pictures of the Nativity few are more striking than that of Coreggio which is called "La Notte." It is night and winter, but from the cradle of the Divine Babe there bursts a supernatural splendour which illuminates the humble place. It bathes in light the faces of the Virgin and Joseph. It breaks in a flood of glory upon the shepherds as they lean to gaze. It dazzles the other bystanders, who, as they look on the Infant Saviour, are forced to shade their faces with their hands. The allegory of the painter is true and beautiful. In that stable-

cavern of Bethlehem was kindled an intense point of light, which from thence has flow' and is flowing, and will flow for ever, over a renovated world.

2. "I am the Light of the World" Light of itself is ir palpable, unapproachable, yet it is part of its very essence to communicate itself, it exists by shining. God is Light, He dwelleth in the Light which no man can approach unto.

Hail, Holy Light, offspring of Heaven first born,
How shall I express thee unblamed? since God is Light,
And never but in unapproached light
Dwelt from Eternity; dwelt then in Thee
Bright effluence of bright essence uncreate,
Whose fountain who can tell?

God is called Light, because light is the purest, the most immaterial, the most mysterious, the most beneficent of all created things. Physically, intellectually, morally, it is the highest symbol of the Divine.

i. For, physically, light means glory and splendour. How well the Italian poet understood this! His *Paradiso* is pre-eminently the Poem of Light, because in God is light and in Him is no darkness at all. Hence the Paradise of Dante is one great blaze of unimaginable splendours. The very spheres through which He passes are like vast lucent pearls; and in the brimming flood of light move the beatified saints in melody and glory, more sweet even in voice than brilliant in aspect, circling round Dante in vivid garlands of eternal roses, and swathed in environments of ambient radiance, shooting from place to place like fires in alabaster, happy fires, living rubies, living topazes, flaming in ethereal sunshine, multitudes of glories fitting through the crystal gleam like birds. Dante felt, like St. John, that the city which has the glory of God can only show a light like unto a stone most precious, even like a jasper stone clear as crystal; and its twelve gates are twelve pearls, and its foundations like the Urim's oracular gems—the second sapphire the fourth, an emerald, the tenth, a crystal, the twelfth an amethyst.

ii. And, intellectually, Light stands for Truth, He who said, "I am the Light of the World." said also, "I am the Truth." Ignorance is darkness; falsehood is darkness. We call the most ignorant ages the Dark Ages. God hates lies, and let us remember that He hates religious lies most of all. Men who crush all inquiry, who disparage research, who oppose the advance of science and of knowledge, who will not learn the advancing lessons of history, are rightly called Obscurantists.

Imposture shrinks from light
And dreads a curious eye.
Thy doctrines, Lord, tho' test invite,
They bid us search and try.

iii. And, spiritually, Light stands for Holiness. Holiness means purity, sincerity, integrity. That is why the streets of the New Jerusalem are of pure gold, even as transparent glass. Heaven would be no heaven if lies and impurity could cast a shadow there. Without are dogs and sorcerers, and whore-mongers, and idolaters, and adulterers, and whatsoever loveth and maketh a lie. Are we striving more and more that our souls should be pure as crystal? Do we love the truth? Do we follow after Holiness? If so, we are walking in the Light.

3. "I am the Light of the world." There are different forms and manifestations of light, but they are all derived from Him, all concentrated in Him. The starlight and moonlight of human reason, the glow-worm lamp of human knowledge, the spirit of man, which is the candle of the Lord, that conscience which is a light which lighteneth every man coming into the world—these are but sparks of the unemptable fountain. Hence, He who said "I am the Light of the world" said also to His disciples, "Ye are the Light of the world." The aureole round the meek brows of every saint is but a reflexion caught from His. "The saints," said Luther, "are but sparkling dewdrops of the nightdew upon the head of the bridegroom scattered among His hair." All goodness, all beauty, comes from God in Christ.

4. We should never suffer the truths of God to be mere *theologies* to us. We should never let them remain in the abstract. Christ said "I am the Light

of the world." That light now shineth. It is not enough surely to look upon it from a distance; we must possess it. "He that followeth Me," said Christ, "shall not walk in darkness, but shall have the Light of life." How are we to know whether it has shone in our hearts or not?

i. If it has, it will glorify and transform. If it has *not*, our life, whatever it may seem in man's sight, has never attained to its true meaning or consummation. The sand grain lies upon the shore, unnoticed, unbeautiful; let the sun shine on it, and it will gleam forth a point of flaming light. So is it with our lives. The emerald and the ruby when they lie in darkness are but dull fragments of stone; let the light fall on them and they throb with splendour. It was nothing but the heat, which is only another form of light, which made them what they are. How long shall we be content to remain in the darkness, which utterly nullifies our true being? Arise, shine, for thy light is come; for the glory of the Lord hath risen upon thee!

ii. And if the day star has risen in our hearts, it will not only glorify us with light, but also show us what is the darkness. Side by side with the consciousness of redemption it will awake the consciousness and the dread of guilt. If it has shown us what goodness is, it will also show us what sin is. The human heart, unlightened by Christ, is like a dark and sunless cavern; there will be foul idols in its deepest recesses, and creeping things innumerable, and serpents on its floor, and the flap of unclean wings about its roof. Their hideousness is only revealed when the sunlight pierces the gloom or a torch is carried into it. Hence the world's estimate of sin is very different from God's estimate. While souls remain in darkness they make a mock at sin; are not conscious of its hatefulness. But if Christ has shone in our hearts we shall see sin as what it is; and under the aching, revealing blaze of salutary illumination the soul will strive in an agony of shame to cleanse its recesses, to fling its idols forth, to make of the black cavern a bright temple for the Spirit of its Lord.

5. There, then, are two tests by which we may know whether we have received the Light of the world or not. Are not our lives glorified by goodness? Do we hate the thing that is evil? And the third test is Love. Men take this test very lightly. Men who seem to be religious—who think themselves religious—yet how they hate their brother Christian because he cannot hold their opinions, and because he scorns to join their faction! How persistently will they hate, misrepresent, and slander—and call this zeal for truth.

6. My brother let us take these thoughts and these texts to heart. What better message could I give you for it than this: "Ye are in the light; walk as children of the light." If we gaze on that light steadily, if we receive it faithfully, if we follow it untiringly, it sweeps on before us into realms of glory, and our path, too, shall be as the shining light which shineth more and more unto the perfect day.

Music in the Presbyterian Church.

ARTHUR H. GREENE.

For the Presbyterian Review.

That the Service of Praise in many of our Churches does not receive the attention it should is a fact patent to strangers who attend those Churches. That this is a fact greatly to be regretted is equally clear, and to it is attributable, to a large extent, the want of increase among the young people in the congregation. It is of no use to shut our eyes to this fact, much as we may deplore it. The only remedy would appear to be to try and discover the real cause, and endeavor to remove it. Let us look at some of the apparent reasons. In some of our churches the sessions seem to think it their duty to frame rules and regulations for the guidance of the choir, too often containing certain useless and tiresome restrictions, which not only hamper the action of those in charge of the Music, but greatly detract from the success of the Musical portion of the service. Doubtless many good, kind, estimable men are in the Session, but they know very little or nothing on the subject of Music;

a leader or Choirmaster is appointed, and given charge, so far so good, but he too often is interfered with and not given a free hand; a choir is a hard enough body to handle at anytime, but add to that, restrictions as to Music, as to members etc., etc., and it becomes well nigh impossible to make the Service of Praise a success. What is the result? members leave, the young people go to other churches, and our Church loses ground. If anyone will take the trouble to look into this matter thoroughly it will be found that just in proportion to the number of restrictions and rules laid down for the guidance of the choir will be the poor quality of Music rendered, and just in proportion as choirs are encouraged, and not thus hampered, will the Music and service of Praise be improved. If a choirmaster is one to be respected and looked up to for his christian character, he will not betray the trust committed to him, if he is not, he should not hold the position. When will our Church as a whole, wake up to the fact that this subject of good music or poor music is of vital importance to its growth and interest among the young people? These young people gradually drift away to other churches, where conditions are more congenial, and in time leave altogether, and are lost to the Presbyterian Church. Looking around at many of our family pews now and seeing the seats once filled by the young people at both services on the Lord's day now only partially filled, a thoughtful observer will ask, "why is this"? That it is a matter of grave importance cannot be doubted. Why will not our Session, our Ministers, and our Assemblies wake up to the fact? Services nowadays to be successful must be bright and attractive, not long and tedious, they need be none the less evangelical because they are bright.

The new Hymnal will be out very shortly, a work which gives promise of being one of the best Hymnals ever compiled for any church, in view of this would it not appear that the present time is opportune to look into the subject of "Music in the Presbyterian Church" fully?

Three Days of Blessing.

A Convention for the deepening of spiritual life, and prayer for the evangelization of the world under the auspices of the Christian Alliance, was begun last Saturday afternoon by a largely attended meeting in Central Presbyterian Church, Toronto. The meeting was specially devoted to students, who composed a goodly proportion of the audience. The Rev. Dr. McTavish occupied the chair, and led in the devotional exercises. Dr. Wilson, of New York, was the first speaker, and briefly and clearly outlined the purpose of the Convention. He said we were gathered to get a new and larger vision of God, and to realize as facts what we have hitherto known perhaps as merely theories. He prayed that we might in very truth receive God, and having received Him, give out of His fulness to a perishing world. He summed up the four-fold Gospel of Jesus the Saviour, Sanctifier, Healer, and Coming Lord, in the simple scriptural phrase "Jesus in the midst." The Rev. A. P. Woodcock from Congoland followed, and in strong, simple sentences described the country and people among whom he has been working; the absence of idol worship and religious prejudice was pointed to as a characteristic of the natives that made them specially accessible. The Rev. A. E. Funk closed the meeting with an address on "Jesus as the Ideal Man," and urged the students present to make Him their model. The evening meeting at the request of the Toronto Christian Endeavor Union was devoted to young people, of whom a large number were present. Mr. S. John Duncan-Clark, the Union's President occupied the chair, and after devotional exercises called on Dr. Wilson of New



MR. R. A. JAFFRAY.

York. Dr. Wilson spoke very briefly and made way for the Rev. A. B. Simpson, Secretary of the International Alliance, who delivered the address of the evening. He said there were three things characteristic of youth that especially fitted it for mission work; these were faith, hope and love. With earnestness and eloquence he dwelt on the meaning of these three words, and the hearts of his hearers were stirred within them by his powerful presentation of the truth. The Rev. A. P. Woodcock followed, and spoke feelingly on the needs of

the work in Congoland. He said that there was only one mission left to each 400,000 of the people. Mr. R. A. Jaffray was the last speaker, but the audience waited eagerly to hear him. He is a Toronto boy, and leaves next week for his field in Southern China. His earnest, manly words created a deep impression, and many hearts joined with him in echoing the response of one of old time, "Here am I, send me," as he spoke of the blessed privilege the Christian had in being allowed to carry the gospel to the heathen. After the singing of an hymn, Dr. McTavish pronounced the benediction. Sunday's services in Association Hall, afternoon and evening were attended by overflowing audiences. In the afternoon the Rev. A. E. Funk and the Rev. A. B. Simpson spoke on the power of Christ to heal the body, and in the evening Mr. D. Herron, missionary to the lepers of India, Dr. Simpson, Mr. R. A. Jaffray, and the Rev. A. P. Woodcock spoke of the world's evangelization and the speedy coming of Christ. On Monday afternoon Central Church was again filled, the Rev. G. E. Fisher occupying the chair. The subject was "The Fulness of the Spirit," and Dr. Wilson in the opening address touched three important points in the work of the Holy Spirit. First the extent of His work, (1 Cor. vi. 11); second, the thoroughness of His work, (1 Thess. v. 23); and third, the separating character of His work, (Acts xiii. 2.) Dr. Simpson then in a most powerful address dealt with the text, "Be not drunk with wine wherein is excess; but be filled with the Spirit," (Eph. v. 18.) In answer to the question, How may we be filled with the Spirit? he gave the following thoughts. Be hungry for Him. Nothing draws God like a hungry heart. You get God just by wanting Him. Be empty for Him. We can't be filled until we are unfilled. Be open to Him. It is not asking, but receiving we need. Be obedient to Him. Accept the way He leads you. Undertake impossibilities through Him. Mrs. Simpson spoke beautifully along the same line of thought. In the evening Pastor Salmon presided. Many were unable to get seats in the church, owing to the large audience. It was a farewell meeting to Mr. R. A. Jaffray, and Mr. Shields, the latter being designated for Thibet, and was perhaps the most impressive of the Convention. The two outgoing brethren spoke with much earnestness of their joy in being thus privileged to prepare the way for the Lord's coming, by preaching the gospel in regions beyond, and then Dr. Simpson urged upon the young people present that they say "Yes" to the call of God to foreign service. At the request of the speaker those willing to let the Lord send them rose to their feet, and the number was more than 150. The two new missionaries were then solemnly dedicated to God the Rev. Dr. Wardrop leading in prayer, after which the vast audience dispersed, singing the verse of a consecration hymn.

Looks into Books.

THE WHITE FIELDS AND THE FEW LABORERS.—This is an address dedicated to the Christian Endeavor Societies, by our old friend, Rev. Marcus Scott, B. A., now pastor of the Central Presbyterian Church, Detroit. Mr. Scott outlines the condition of India, China, Africa, Mexico, Burmah, Siam and the South Seas, as to population and spiritual need. He then indicates the work done and the present duty of the Church in the light of the world's need and her Lord's command. Mr. Scott is temperate in his statements and draws his facts from reliable sources. It would be well if this pamphlet were in the hands of all our young people to whom it is addressed. Such brief statements as these make visible to all the appalling condition of the heathen world—without God and without hope.

HEREDITY AND CHRISTIAN PROBLEMS, by Amory H. Bradford. This is an intensely interesting subject that must receive more and more attention. Biology is a comparatively new study, and will yet shed light upon many problems of greatest importance. The author, whilst he does not claim to be strictly a scientific investigator, has been for years a student of his theme and has gathered and weighed the results of the ablest writers upon it. His object is to discuss "heredity and environment as factors to be considered by students of theology and ethics." After defining the law of heredity and stating different theories of the transmission of influence, chapters are given illustrating, physical, intellectual and moral heredity, which are full of interest. After the law of environment is defined and illustrated in a similar way, the author proceeds to the discussion of the effects of these great laws on the will, on education, on pauperism, on vice and crime, on sin, faith and the person of Christ. Whilst the enquiry is fascinating, that there is room for the widest induction of facts is manifest, and also that it is yet too soon to dogmatize as to conclusions. The chapters on pauperism, and vice and crime, are of the greatest value from the social standpoint. In the discussion of the Person of Christ, the author seeks to show and succeeds in showing that neither heredity nor personality will account for that unique personality—that the only explanation is that found in the Gospels. In the chapter on the "Problem of faith," the author expresses the belief that faith—the new life—not only saves the individual soul, but prevents the transmission of an evil nature. "Salvation must be not only deliverance from the guilt of sin and the power of sin, but also escape from the operation of the law by which a corrupt nature is inherited and of necessity propagated in those who come after us. Nothing less is worth acceptance, nothing more could be desired. Salvation is deliverance from the law of heredity so far as it concerns the possession and the necessary transmission of an evil nature." "The follower of Christ ought to get more out of his faith than most Christians do. Those who accept the new life from Christ, we believe are not only actually made new creatures but are a in new and spiritual succession whose legacy to the future is the very life which they have received from Christ." We cannot accept this as ever to be realized in this life—it will always be true of every child of Adam, that 'Ye must be born again,' and in the next life when salvation will have its perfect work, succession and heredity will have ceased. The book is well worth reading, especially by such as are not familiar with more elaborate works on the same subject.

The Home Department of the Sunday School.

(From a Presbyterian Standpoint.)

BY D. TORRANCE PRABER, MONTREAL.

Written for the Review.

This system is almost a return to the old fashioned Home Instruction, which some are so fond of talking about. To use a simpler name, this is a Home Class, and any one, not able to go to Sunday School, can form a Home Class, or belong to one. That is you can study alone, or with others. The thing is, to study the lesson for half an hour a week, say on Sunday, and mark on the record card that you have done so.

You may say "Can I study without the record card?" Certainly you can, but that little record is a wonderful help. A somewhat parallel case, is that of a Sunday school teacher's record of visits to his scholars which produces remarkable results; for it is a reminder and a stimulus, to that somewhat neglected but necessary duty.

A Home Class is then, simply studying the Bible and recording the fact, by a stroke on the little card, a trifling thing, but many of us will be surprised when we try it, at the effect of this record keeping. Oftentimes the study is overlooked until that silent reminder points to the omission. We thus witness against ourselves. The fact is this, we ought to give this system a fair trial, before we condemn it as now fangled.

We all admit we should read the Bible, and most will admit we should study it. Now this plan of record keeping has helped others; why should it not help us? Possibly you say it costs money. So it does. A really good help to study, like the Westminster Teacher (monthly) or Peloubet (quarterly) costs forty to fifty cents a year. Who cannot afford that? But no one can afford to use inferior helps though they may be cheaper. Bible study is sufficiently important, to deserve the very best help you can buy; it ought to be a question of quality not of cost.

Now, what is meant by the study of the lesson, or of a passage of the Bible? Much may be included, and there are many methods, all leading to the one end, to know and understand what is in it. But one simple system is, to analyze, that is to say, to take it to pieces. You do this by reading it over, and noting the persons, the places, the things, the events, one at a time. In this way the facts will be mastered; then seek to find, what is the main object of the lesson as read in the light of the Golden Text. Then we may come to the question, how does this apply to our own lives? Whilst we are thus taking the passage to pieces, we can use the helps to get all the information possible, in reference to the facts we are gathering; and the comparison of parallel passages, also throws light on the subject before us. This method of study will be found helpful.

To return to our Home Class. This individual studying is the start, and several form a class; this class has a teacher, called a visitor; this visitor comes at least once a quarter, with a new record card and the Teachers helps or notes, whatever they are. These are left and the old record card taken away. This visit affords an opportunity for conversation about the lessons, a very natural opening for Christian intercourse of a most helpful character. Perhaps you say it is not strictly Presbyterian, but in return this question may be asked, is not one of the strong points of the Presbyterian system, the quarterly visitation of the elders, which when faithfully carried out, has been so wonderfully effective?

Next, several of these Home Classes under visitors form a Home Department of a Sunday School. Experience has shown that such a Department increases the attendance in the main school, for Bible study, produces fruit; and those who get an appetite for it want more and often make an effort to go to the School which they once thought they could not attend.

Again, there certainly are some who cannot attend the regular Sessions of the School, for home duties, distance, state of health, occupation, really prevent attendance. You may call them the "shut-in ones." Now, these can have the satisfaction and impulse, of studying the same passage, that some twenty millions, all around the Globe, are studying that very day. They are no longer alone, but one of that wonderful army.

The efficiency of the Home Department, depends much upon the Superintendent. He should see that the visitors visit, and get the record card; he sees that these records are regularly entered, just as the attendance in the main school. He considers his district, as to whether he has reached every one, and plans how he can secure that all within his reach, are studying the Bible.

In Canada, even amongst Presbyterians, there are a certain number of Schools, that for some reason or other, do not live twelve months in the year. Some close in winter, and the question may be asked, what becomes of Bible study then? Some close in

summer and possibly the same question might be asked. In either case, would not this Home Class system be an advantage? Before the school closes, let record cards and helps be given out, and if it is winter time, visits might be made every month or two, to see how all were getting along, and some words of helpful encouragement spoken. Are we not all the better of a little good cheer? Some schools close in summer, and if this continuous Bible study were recorded, when the schools re-opened, would not a little skillful reviewing on the part of the teachers fasten the current of the lessons on their scholars memories and the work be resumed with renewed interest?

Bible study is what we need more of, old and young, every one of us. And the peculiarity is just this,—the more we study the Bible, the more we will desire to study it. It is the lack of study that produces that languid interest which is more common than one would like.

Some of the methods of starting this system, and of connecting it with the schools, will be given in a subsequent article, as well as some of the results in various directions. We would repeat again, the main object is to assist systematic, regular, continuous Bible study, both in our schools and amongst those untouched by the schools. This particular system has been growing for a good many years, and is now spreading with steady strides across the Sunday school world.

MISSION FIELD.

The Manse, Port Arthur, Ont., Dec. 31st 1895.

DEAR SIR,—I have just received a letter from our Missionary on Rainy River, Mr. R. C. McDiarmid of St. Andrews Church London. This mission extends from Big Forks to Beaver Mills a distance of over sixty miles. There are five preaching places. In summer the missionary travels by canoe. In winter he will be able to drive if the mission supplies a horse, otherwise he will walk. We have only been operating this mission since last May, and the work has been most encouraging. Communion services were conducted last Autumn, at three points, and nine persons were received on profession of faith. There are over forty communicants in the districts. The people at Emo, the principal stations, are preparing to build a church. Mr. McDiarmid says "I fear we shall not be able to put a stone foundation under the church as we have no masons in the community. One man has promised sufficient timber for a foundation and another has promised to lay it. Several thousand feet of lumber have been promised to be delivered ready for us.

I have organized three young people's societies, at Emo, Grassy River, and Beaver Mills which are working most successfully. The people are taking a good interest in them, and I believe are receiving benefits in return. I started a Sunday-school back from the river front at Grassy River not long ago which is doing nicely. I am also going to reorganize the Sunday-school here (at Emo) which has been hitherto conducted by the teacher of the neighboring Indian School, but with little success, and a good cause must not be allowed to suffer. That will make four Sunday-schools in all. The Beaver Mills school is doing nicely. They have an attendance of between twenty and thirty every Sunday. Enclosed find five dollars—our thanksgiving collection—for the schemes of the church. I have written the congregations taking an interest in this field giving accounts of the work going on."

Such letters are most encouraging. If all our Home Missionaries would keep Home Mission Coveners informed of the progress of the work in their fields and allow the church at large to know what is being done, it would do much to stimulate interest in our Home Mission work. The Rainy River missionary is practically shut out from the outside world through the winter season. Two mails per month, on the 1st and 16th leave Rat Portage for the district. Though Mr. McDiarmid only expected to remain during the summer months, the work so developed that he felt he could not leave his field. The writer visited the district in September last and was much encouraged with the work done and the prospects for future success. Yours sincerely,
S. C. MURRAY, Convener H. M. Committee Presbytery, Superior.

A canvas of eight blocks in New York by federated churches show that only 1,520 out of 3,800 attended any church, though 4,000 professed to be church members. Six hundred and fifty out of 3,000 wage earners had to work on Sunday. That keeps the wife at home to get him meals. It is apt to drag the older children out of Sunday-school and church influence. If our towns were divided by mutual consent of the Evangelical Churches into parishes, and a careful study were made of the exact status of every family, there could be a basis for more definite work than is now done for the evangelization of our land. Co-operation would be better than the competition system now in vogue.



MARS HILL, ATHENS.—The ancient court of Areopagus, consisting of venerable Athenian citizens, and exercising supreme jurisdiction in all cases of life and death, held its sittings on this hill. The name is probably derived from the fact that Aris was the first person tried here, for a murder committed by him. It is usually taken for granted that Paul addressed the superstitious Athenians from this hill. A little to the north-east of the Acropolis, which we are to see later on, is the low hill known as the Areopagus. The writer made two trips to this city, and each time climbed to this summit and read again and again Paul's words, pronounced so many centuries ago, "Ye men of Athens"—Acts xvii. 22. "Philoas, Plato, Paul—art,

philosophy, salvation. We believe in and thank God for all. First, salvation. "Seek ye first the Kingdom of God and His righteousness, but with this let us seek the 'all things' to which as children of God we are entitled." "Whatsoever things are true let us think on these things." Mars Hill rises abruptly from the plain on the east, north and south, but on the west it slopes downward gradually. The stairs up which, probably, St. Paul ascended, if he made his celebrated deliverance here, are at the south-eastern corner. Several of these steps yet remain. A little more than half way to the top is an opening formerly used as a passage, and which leads up to the left to an open area on the summit. This was thought to have served as an apartment for the suitors and officials until their presence was required in the court.

OUR YOUNG PEOPLE.

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

A MESSAGE TO ENDEAVORERS.

The Rev. Thomas Spurgeon, the son and successor of Rev. C. H. Spurgeon of the Metropolitan Tabernacle, London, sends the following New Year's message through *Christian Endeavor*:

MY DEAR YOUNG FRIENDS—I am right glad of the opportunity to speak to you, as we together pass the portal of another year. I do trust that this New Year may prove better, brighter and busier than any previous one.

Much will depend upon how we start it. If we begin it prayerfully, we shall continue it hopefully, and end it praisefully.

May each hour be an hour of holiness.

May each day be a day of delight.

May each week be a week of real work.

May each month prove a month of mercy.

May the whole year be yielded to our King.

These are some of my good wishes for the noble army of Christian Endeavorers, "The Lord is with you while ye be with Him."

Yours very heartily,

THOMAS SPURGEON.

HINTS FOR THE WORKERS.

It is very important that every society should become acquainted with, and adopt, good plans for carrying on its work. Methods cannot take the place of spiritual life, but they make a spiritual life more effective by giving it direction and fresh channels of usefulness. The best results cannot be attained in a society that carries on its work in a desultory and happy-go-lucky manner. It is not wise to use too many methods or to change them too frequently. But the president and conveners of committees should always be on the lookout for fresh plans of doing work, and when the one in use ceases to be effective a carefully chosen new method should be tried. The benefit of the plan will usually be noted at once.

There is a saying of Paul which ought to be taken as the motto of every member of every Young People's Society. It is: "I am ready." Too many are followers of the Saxon King Ethelred who was called "The Unready." Willingness to enter upon any service which presents itself for performance is one of the marks of a good disciple of Christ. In all our work let us be followers of Paul, the Ready.

A live Christian Endeavor Society has compiled the following:

Missing—Several families from church.

Stolen—Some hours from the Lord's Day by a number of people of different ages, dressed in their Sunday clothes.

Strayed—Half a score of lambs, believed to have gone in the direction of the town of No Sunday-school.

Mislaid—A quantity of silver and copper coins on the counter of a saloon, the owner being in a state of great excitement at the time.

Wanted—Several young people; when last seen were walking in pairs up Sabbath Breakers' Lane, which trends to the city of No Good.

Lost—A lad, carefully reared; not long from home, and for a time very promising; supposed to have gone with one or two older companions to Prodigal Town, Husk Lane.

Any person assisting in the discovery of the above shall in no wise lose his reward.

You can help the Church:

By praying daily for a blessing to rest upon its pastor, its members, and all departments of its work.

By attending the services for prayer and worship.

By contributing to the support of ordinances and for the missionary, benevolent, and educational schemes.

By inviting and interesting strangers and non-church-goers in the Church.

By seeking to cultivate a spirit of Christian fellowship within the Church.

By adopting heartily some branch of Church work, as teaching in the Sabbath-school, visiting the poor, the sick and the needy, helping in the choir, or in any other way which may be suggested to you.

By living a godly, consistent Christian life, which is the basis of every Church's strength.

To enlarge the Sabbath-school library, interest a class in a certain book; secure small subscriptions from the members of the class; put the names of the contributors on the fly-leaf; and place it in the library as a gift from the class.

Have a board in the Church vestibule, and paste upon it valuable and interesting religious articles to which you wish to attract attention.

One of the duties of young people is that of becoming intelligent members of their own church. They ought to know what Presbyterianism means, and have an acquaintance with its history, doctrines, and usages. One meeting every year should be set apart for this purpose. Brief papers and addresses might be prepared by the members on the history of our Church, its progress, its educational institutions, its benevolent enterprises, and its missions. Or speakers might be invited from without the congregation to speak on these topics. It would be of interest also to have a sketch of the history of the individual Church,—its origin, its growth, its pastors, etc. Such a meeting would be found deeply interesting and very instructive.

OUR MONTREAL CHINESE MISSION

The Mission work carried on by our Church among the Chinese in Montreal is most interesting. Under the experienced leadership of Dr. Thomson, a vigorous effort is being made to reach the five hundred or more citizens of the Celestial Empire with the Gospel. The following account of the mission, from the *Endeavor Herald*, will be of interest to our Young People.

Admitting there is a Chinese problem for Canada, whatever may be said of other attempts to solve it, Christian Endeavorers know the Gospel is the only true and lasting solution. Thus man to man the world o'er shall brothers be. The Chinese have a way of throwing the Golden Rule at us westerners and with only too good reason, since western nations and Christians at that, seem oftentimes to leave it behind them when they go to the far east, which recalls the story of the preacher giving a boy the Ten Commandments and telling him to "keep them," being asked in return if he didn't need them himself. It seems as if Occidentals were a law unto themselves when they get so far from home. Would that we and they observed it in our dealings one with the other—a foundation principle, a settler of all differences, without even arbitration.

Of this giving of the gospel to the Chinese we propose to give a few facts, but at present only, as it concerns the work of the Chinese mission in Montreal.

The Canada Presbyterian Church began its mission a year ago the past month, when Rev. J. C. Thomson, M.D., some ten years medical missionary in Canton Province, whence come all the Chinese in Canada, unable to return for the time being, was called by it to organize Chinese work in Eastern Canada. Though some work has been done at other points, the chief effort has been at Montreal, the distributing centre, where are found fully five hundred Chinese, in over one hundred places of business, chiefly laundries, with about one-third that number as transients or lodgers in the boardinghouses. The mission has now some fourteen schools, not including that of the Emmanuel Congregational church, co-operating with those of the Presbyterian mission, and the oldest in the city. These schools are found in the most prominent churches of our city, and a very gratifying interest has been manifested on the part of a large force of earnest Christian teachers, Endeavorers many of them, and by pastors and people also. The attendance at these schools during the past year was at an average of twenty-two each, remembering however that some of the scholars attend more than one school held at different hours of the Sabbath. There is also opportunity for study during week nights, especially at one of the public school buildings where a room has been kindly granted.

By the Sabbath collections, but particularly by many and expensive gifts about Christmas time, the scholars wish to show their gratitude for kindness shown them on the part of teachers and Christian friends; but the attempt at least is made to turn all they are willing to contribute towards the more direct propagation of the gospel. In illustration, the American church, Emmanuel, and Stanley street schools support representatives on the foreign field in the person of native assistants there.

The kindness of Christian teachers and others has now so commended the gospel to these strangers within our gates that many are persuaded of the truth of Christianity intellectually at least, but better still some have come out on the Lord's side four during this month connecting themselves with Knox church where every Sabbath evening there is a Chinese service well attended, and quite a number have declared themselves Christians though as yet probationers, as it were. But while Christians have thus effectively inclined them towards the better way, the cause is not altogether a popular one, and meets with prejudice and opposition. Among hindering causes are the growth of a Chinatown, where many, especially those being carried in board by the C. P. R., are crowded together under the worst influences, such as gambling and opium smoking, also lack of prosperity in business, the recent imposition of an exorbitant water tax, and mistreatment by the rougher element in our city. However, "strait is the gate and narrow is the way which leadeth unto life."

CHRISTIAN ENDEAVOR.

CONDUCTED BY S. JOHN DUNCAN-CLARK.

WORLD'S O. E. PRAYER CHAIN, SUBJECT FOR JANUARY.—That churches, and Young People's Societies, and individual Christians everywhere may receive the indwelling Holy Spirit, and that the Week of Prayer and subsequent weeks of the month may be marked by a great ingathering into the kingdom of the Lord Jesus Christ.

Co-Workers.

First Day—With God—Ps. xviii. 1-19.

Second Day—For men—Isa. xli. 10-20.

Third Day—Getting strength—Ps. xxxvii. 23-40.

Fourth Day—Giving strength—Acts iv. 23-30.

Fifth Day—Getting love—Rom. v. 1-11.

Sixth Day—Giving love—1 John iii. 16-24.

PRAYER MEETING TOPIC Feb. 2.—LABORERS TOGETHER WITH GOD.

1 Cor. iii. 6-23. (Christian Endeavor Day).

This is Endeavor Day. Fifteen years ago on this second of February the first society had its birth in W. Niston Church Portland Me. Since then under the guidance and blessing of our Heavenly Father the little band which first pledged its allegiance to King Jesus has been recruited from all over the world until today, a mighty host, it numbers some two million and a half young people who circle the globe with a golden belt of prayer and service. We do not intend to review the movement here, but rather to pause and consider for a moment what mighty possibilities it possesses as an instrument in the hands of God. These young people are all pledged to the service of Christ, they have set His glory before them as their object in life; they are being trained along all lines of practical Christian effort; they are being taught how to give systematically and proportionally of their means for the Kingdom; they are being educated in the history and need of missions; and they are being awakened to an intelligent conception of their duties as citizens. Has there ever before in the history of the church been within its walls so great a force for good as represented by the societies of Christian Endeavor? What is needed that this force may be conserved for and expended in the cause of Christ and His Church? The need is two fold and involves the recognition of two facts by two classes of people. First, it is necessary that the young people should recognize that their movement can only be efficient as they individually yield themselves to the indwelling and outworking of the Holy Spirit. Apart from such a surrender there are rocks ahead of the Y. P. S. C. E., on which it must inevitably split; the only guarantee we have that it shall continue to grow in usefulness and numbers is that it gives the Holy Spirit individually and as a whole His place of supremacy and control. On the other hand it is necessary that the church should recognize this movement as having its origin in God, and therefore as one in the success of which the welfare of the Church is concerned. Let the Church welcome the society within its walls, and make it an organic part of itself, and the society will prove an auxiliary of unlimited usefulness along all the lines of Church effort. The dangers of Christian Endeavor lies not in the Church giving it too hearty a welcome, or too full a recognition, but in the Church alienating it by coldness, indifference, and opposition.

JUNIOR TOPIC SUNDAY Feb. 2. "How does God help us, and how should we help God?" 1 Cor. iii. 6-9.

FOR THE SABBATH SCHOOL

International S. S. Lesson.

LESSON V.—THE POWER OF JESUS.—FEB. 2., 1895.

(Luke v. 17-26.)

GOLDEN TEXT.—"The Son of man hath power upon earth to forgive sins."—Luke v. 24.

CENTRAL TEXT.—The Great Physician.

ANALYSIS.—**R**emitting sins, v. 17-20.
Read the Scribes, v. 21-23.
Restoring the sufferer, v. 24-26.

TIME AND PLACE.—A. D. 28, at Capernaum.

INTRODUCTORY.—Rejected at Nazareth, Jesus turned toward Capernaum, which was to be the centre of His Galilean ministry, and His home for many months. His fame spread rapidly, and by this time we next see Him He is surrounded by a multitude and is forced to take a boat in order the better to preach to them. Then occurred the draught of fishes and the call of Andrew, Peter, James and John. Luke v. 1-11.

After Jesus had called His four disciples He walked with them to Capernaum. Capernaum was an important city in Christ's day. It stood on the northwestern shore of the Sea of Galilee.

Its location was favorable as the centre of the Galilean ministry.

Long before day on the morning after the busy Sabbath in Capernaum, Jesus went alone to a quiet place to pray. Simon and other disciples followed Him, reporting that everybody was looking for Him. Soon after this began His first circuit through Galilee. Matt. iv. 23-25; Mark i. 35-39; Luke iv. 42-44. Toward the close of this circuit, which must have taken several weeks, a leper came privately to Him and was made clean. The man spread broadcast the news of his cleansing, and such crowds came to hear and be healed that Jesus was forced to avoid the cities and to seek the desert places, where the people still followed Him. Matt. viii. 2-4; Mark i. 40-45; Luke v. 12-16. When He returned to Capernaum, the event in to-day's lesson took place.

VERSE BY VERSE.—V. 17. "The power of the Lord was present to heal them."—Yet we do not hear that any of the Pharisees and doctors were healed, and why? Because in the first place they were self righteous, and blind to their own diseased condition, and in the second place they refused to recognize the healing power present in Jesus. Christ is present with power to heal each one of us to-day. Shall we also lose the blessing because of unbelief?

V. 18. "Men brought."—Men fallen, but redeemed are God's instrument's for the saving of others. What a grand privilege is this, and to how small an extent we avail ourselves of it. It took four men to bring one to the Master in those early days, and the difficulties of the present are no less than then. Let there be co-operation in our work, mingled prayers and concerted efforts for the saving of souls. "Taken with a palsy."—A disease that illustrates the moral effect of sin. Palsy resulted in muscular impotence, and eventually complete paralysis. Thus sin destroys our power to do good, and at last paralyzed by its effect the soul sinks to destruction. Even some Christians are sufferers from spiritual palsy, such as prevents them from ever lending a hand to bring another to Christ. "They sought means."—God grant to us as Christian workers the faith, courage and perseverance of that earnest four. When it seemed impossible to get their friend to the feet of Jesus they sought means to bring him. Too often do professed Christians seek reasons for escaping work, and fold their hands in a spirit of sweet content when they see difficulties in the way. We need the old Roman spirit of "I'll find a way or make it," in this business of saving souls. Do your utmost, leave the obstacles to God, the Holy Ghost will make the way.

V. 19. "Because of the multitude."—So to-day the crowd comes between many souls and Christ; but it is not, as on this occasion the multitude that was with Him, but the crowd that is going the other way.

V. 20. "When He saw their faith."—The faith of these men was not only visible to the Searcher of hearts, but to the surface seeing crowd, for it had manifested itself in works. "Man thy sins are forgiven thee." The man had come ostensibly for healing of body, but the Master read in his heart a desire for healing of soul also. It is indeed well for us that Christ can see beneath the surface, for many of our requests through ignorance are directed toward symptoms and overlook the root of the matter. But Christ answers the prayers of His believing children not always as they ask, but ever as they need.

V. 21. "Began to reason."—A reason submitted to God is the grandest possession of man; but a reason that sets for itself the task of criticising the teachings and works of its Maker is a weapon that will eventually accomplish the owners destruction. To make our human, finite reason a measure of the infinite wisdom and justice of God is absurd. God can tell our reasons, but our reasons cannot comprehend God.

V. 22. "Jesus perceived their thoughts."—There is no use trying to conceal the purpose and intent of your heart from God. You may deceive your friends, you may deceive yourself, but God you cannot deceive.

V. 23. "Whether is easier to say?"—Christ was ready to support His words by His deeds, and to evidence His power to pardon by His ability to heal. So let us His disciples be ready to confirm our protestations love for the Master, by our self-denial for the relief of others.

V. 24. "That ye may know."—The mission of Christ was to make things clear not to mystify; Thus do we often find these words of explanation and revelation on His lips. There are difficulties in religion, and things hard to understand, but without religion the simplest fact of daily life is inexplicable.

V. 25. "Immediately."—God's blessings are delayed most often not because of His unwillingness to give, but because of our inability to receive.

V. 26. "Strange things."—And God is doing just as wonderful things to-day; yet they are not really strange, for to heal bodies and save souls is as a dear little girl once said, "Just like God."

Church News.

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

Montreal Notes.

THE congregation of St. John's French church met for the first time on Sabbath, the 12th inst., in the lecture room of their new building, corner St. Catherine and Cadieux streets. The room though not finished was seated with chairs, well heated and comfortable. At the morning service the congregation turned out in full force and the services were of a most interesting and inspiring character. Every face was lit up with joy and gladness and the hymns of praise were sung as coming from grateful hearts. The pastor, the Rev. C. E. Amaron, spoke from the words of Christ, "Ye are the light of the world" and pointed out the mission of the Christian church and especially of such a church as their own. At the evening service the room proved too small for the congregation that assembled. A great number of Roman Catholics crowded into the building and listened with interest and attention as well as respect to the sermon preached by the pastor and to the touching words of Rev. Dr. Chumpey. Several lingered for a long time after the service to converse on religious topics with the workers in the church, and many were heard to say: "We will come back next Sunday." The first Sabbath in the new church augurs well for the future of this interesting congregation.

THE annual intercollegiate debate of the theological colleges in the city took place on Friday evening, the 10th inst., in the David Morrice Hall. The Rev. Dr. Barclay occupied the chair. After a chorus had been sung by the Wesleyan College students the chairman made some remarks on the advantages of such meetings as a factor in the education of the students and as bringing different institutions into closer touch with each other. The chairman's address was followed by a debate on the following subject: Resolved that legislation is more effective than moral suasion in upholding the masses. The affirmative was taken by Mr. F. J. Day, B.A., of the Congregational College and Mr. A. J. Bolton of the Wesleyan College, the negative by Mr. T. A. Sandler, B.A., of the Presbyterian College, and Mr. W. W. Craig, Diocesan College. The judges were the Rev. Principals MacVicar, Harbour, Shaw and Henderson. They decided in favor of the arguments for the negative.

THE annual meeting of Erskine church congregation was held on the 15th inst. The report of the first full year in the new church showed the congregation to be in a most flourishing condition. The expenses had increased somewhat but the revenue had likewise increased and the year closed with a balance on the right side of \$150. The income for ordinary purposes was \$10,450.08. At a meeting of the Ladies' Aid Society held two days previously, Mr. and Mrs. Mowatt were presented with a costly lamp and a valuable cushion respectively.

THE annual meeting of the Montreal West church was also held on the 15th inst. The pastor Rev. G. C. Pidgeon presided. The treasurer's report showed a large increase in receipts over the previous year but a deficit of \$128 was still found on the year's work. In every other respect the reports were most encouraging. The Sunday school has nearly doubled and over \$500 raised for missions and other purposes. The Ladies' Aid Society had raised \$1,155. The C. E. Society had increased its membership and raised \$17 for the Home mission. The Communion roll had grown from thirty to forty-six. Altogether this young congregation shows signs of vigorous life.

THE Rev. John McCarter has re-opened on an independent basis the Jewish Mission in this city which was dropped in May last by the Foreign Mission Committee of our church on the retirement of Mr. C. A. Newmark. Mr. McCarter is a Presbyterian minister who has labored in South Africa with the Rev. Andrew Murray and at several places in Eastern Canada. Having come to reside in the city and feeling something ought to be done for the Jews he has opened a night school for teaching them English, and conducts a service on Sabbath afternoon in English and German.

The attendance so far has been encouraging.

THE congregation of Kirkhill in the Presbytery of Glengarry held its annual meeting on New Year's Day. Encouraging reports were given in from all the different organizations and official boards. Contributions to the schemes will be some \$200 in advance of last year. This speaks well for the prosperity of the congregation in view of the fact that farmers experience considerable difficulty in realizing on their products. The Rev. M. MacLennan is one of the most efficient among the younger ministers of the church.

THE church at Dunvegan was crowded to the doors on the evening of the 13th inst. to take leave of the Rev. R. McLeod on his departure for Huron congregation, Rip. The large assembly showed the esteem in which he is held, not only in Kenyon but also in the neighboring congregations. The Rev. M. MacLennan of Kirkhill, and the Rev. J. Cormack of Maxville briefly addressed the meeting. They expressed their personal regret at losing a worthy co-prosbyter and also extended their sympathy to the congregation to which Mr. McLeod had ministered for a period of five years. After Mr. McLeod had spoken a few words of parting an opportunity was afforded the large number of friends present to bid farewell to him and his family. The living stream began to flow and it was fully half an hour before the last had said good-bye. Dunvegan is one of the best Gaelic charges in the church. Gaelic is still the prevailing language and is likely to be for some time to come. English, however, is quite popular at least with the young people. A man equally at home in both tongues will be required to fill the now vacant pulpit.

British Columbia Notes.

DR. CAMPBELL conducted a special service on Sabbath, January 5th, in First church, Victoria, for sailors going to the fishing on coasts of British Columbia, Japan, and to Behring Sea. The service was very interesting.

MR. HARRIS, a Methodist preacher, preached to voters in Central church, Victoria, on the first Sabbath of January.

UNION has called the Rev. J. A. Logan, of Chiliwack, as its pastor.

REV. D. A. McRAE, of Nanaimo, has been induced to withdraw his resignation and to accept a six months holiday, during which he will travel in Honolulu and California.

OWING to the storm the new church at Barnaby was not opened on December 22nd. The event however came off on the 29th when Rev. E. D. McLaren officiated.

REV. J. A. MATHEWSON, late of High River, Alberta, has gone to Ontario. His ability as Gaelic preacher and his scholarship should settle him very soon.

OWING to the breaking of the dykes Richmond church could hold no service on January 5th.

SEA ISLAND was flooded on January 12th, 1895, and like mishaps although not so serious are being experienced at date of writing, January 9th. The manse of Richmond has been surrounded with water every day since December 29th, and when tide is full the house has to stand in Fraser water, etc., a depth of eight inches. Mr. Buchanan will be glad when this baptism of water is kept in its proper place—the river.

THE unusual heavy snow followed by an unusually heavy rain storm has damaged church attendance of late on the mainland. For several days mail communication from the east has been cut off owing to land and snowslides on the C.P.R. in the mountains.

ZION CHURCH, Vancouver, is raising funds by a dramatic performance entitled, "Among the Breakers," so says the daily press.

SANTA CLARA visited most of our Sabbath schools at Christmas and made the children happy.

ONE of our most scholarly preachers is the Rev. J. Knox Wright, of Spallumcheen, who labors diligently in a large territory and whose occasional visits to the coast are appreciated by the brethren.

CERTAIN gentlemen who belong to a vacant congregation had the temerity (check it should be) recently to write to one of our most respected ministers outside of British Columbia, asking him if he was orthodox, and saying if he could answer in the affirmative he would be called. Dr. Campbell, of

Montreal, might present this to the Assembly as the newest method of procedure towards a call.

Northwest Notes.

THE Rev. T. Underwood Richmond, of the Point Douglas church, Winnipeg, has resigned his charge to accept the care of the Presbyterian church at Bathgate, North Dakota. His Winnipeg congregation parted from him with much regret, and at a farewell social meeting of the congregation, said good-bye to him in an affectionately worded address, accompanied by a purse of money.

THE annual meeting of the Edmonton congregation was largely attended, and was marked by an excellent spirit. The total revenue amounted to \$1,532, of which the very creditable sum of \$124 goes to the schemes of the church. The congregation is making steady progress under the Rev. D. G. McQueen, and is preparing to pay off its debt to the Church and Manse Building Board for the loan on the church.

THE annual meeting of St. Stephen's church, Winnipeg, was held on the 14th inst. There was a good attendance and much interest was shown in the progress of the work undertaken during the year. The church, which was enlarged last year to double its former seating capacity, has been again enlarged by the addition of a room for Sabbath school purposes. The communion roll has grown from forty-six to ninety-six, without counting sixteen additions at the communion held since the New Year. The Sabbath school has grown from 120 to 170, and the Young People's Society of Christian Endeavor has changed its constitution and become a Young People's Society. The salary of the minister, the Rev. C. W. Gordon, was increased by \$200. The report of the missionary and benevolent work of the congregation was deferred for a week to be presented at the missionary meeting of the congregation, but it is understood that the contributions to the schemes of the church exceed the large amount of \$500.

THE congregation of Norman (associated with Kewatin) held its annual business meeting last week. The report of the year's work were of a gratifying nature. The Rev. W. McKay, Omand, suggested that the services of an assistant pastor be secured, so that the congregation might enjoy both morning and evening services.

MR. W. J. Small, B.A., has entered upon his duties as teacher in the Birle Indian Mission School as successor to Mr. Neil Gilmore, who has been transferred to the Hurriano Hills near Indian Head.

THE new building for the resident portion of the Portage la Prairie mission school was opened with a public gathering on the 10th inst. The chair was occupied by the Rev. Peter Wright who spoke of the circumstances which led the Hon. E. Dewdney, late Commissioner of Indian Affairs, to recommend an increase of grant to the school. Music was supplied by the choir of the Presbyterian church, by the children of the school and by several soloists. Speeches were made by the Rev. Professor Baind, who laid stress on the gradual growth of the work in the Portage, and indicated some lines in which it might expand still further. Rev. Professor Hart spoke of the several incidents in the history of the mission and dwelt upon the sympathy and assistance which the school receives from the town and neighborhood. Mrs. John McLeod narrated in a very touching way the details of the early days of the school work, when the confidence of the Indians had yet to be won, and when the school had not yet begun to receive assistance from the Foreign Mission Committee or the Government. The interest was kept up by short congratulatory addresses from Rev. Farquhar McBae, Mr. S. R. Marlatt, Rev. W. Halstead, Rev. R. Hall and Mr. E. Brown. After the close of the programme, coffee and cake were served, and visitors were shown over the building. The work is under the care of Miss Annie Fraser, matron, who has been on the staff for some years, Miss Sara Laidlaw, teacher, and Mr. E. Brown, a merchant of the town, who gives valuable though unremunerated assistance in the Sabbath services. The building has been erected at a cost of about \$1,000, with money supplied by the Woman's Foreign Missionary Society. It is a commodious frame building on a stone foundation, heated by a furnace and lit with electric light. On the ground floor are the

large dining room and kitchen for the school, besides a small parlor and dining room and two bedrooms for the staff. Upstairs are two large dormitories, a smaller room for hospital purposes, a storeroom, bathroom, etc. At present the school has some twenty-five pupils.

Mr. DONALD H. McVICAR, B.A., is engaged on a translation into Cree of St. Luke's Gospel, which is to be published by the Foreign Mission Committee.

General

The Rev. T. F. Fotheringham, St. John, N. B., received an unexpected visit from the members of his Bible class at New Year. After reading a very kind and sympathetic address they presented him with a handsome dressing gown in token of esteem and affection.

The Sabbath school of Knox church, Lancaster, closed a successful year and held their annual Christmas Tree on Tuesday, Dec. 24th. One of the features of the evening was the presentation to the pastor, Rev. A. Graham, B. A., and his wife, of two beautiful easy chairs by the Bible class. A suitable address was read by Mrs. J. R. Hepworth and briefly but feelingly replied to by Mr. Graham. Mr. H. McLean who had taught the Ladies' Bible class for a number of years, but had resigned, was presented with a solid silver porridge spoon by the members of the class.

Presbytery of Paris.

The regular quarterly meeting was held Jan. 14th, in Knox church, Woodstock, Rev. P. Straith, M.A., presiding as moderator. An answer from the Presbytery of Hamilton was read in reference to the transference of Delhi to be united with Wyndham Centre, and it was agreed to make application to the Synod, with the concurrence of Hamilton Presbytery for said transference, and that in the mean time a call be proceeded with, Wyndham Centre to give \$350.00 and a manse. Leave was given to Mr. Millar to moderate in a call for said charge. Dr. McMullen presented a statement of amounts allocated to congregations for Home Missions, which was approved. A call from Verschoyle and Colloiden to Mr. Cranston was presented by Mr. McGregor, sustained by the Presbytery, and accepted by Mr. Cranston, whose ordination and induction was appointed to take place at Colloiden Jan. 23th, 2 p.m., Mr. McGregor to preside, and address the people, Mr. Leslie to preach, and Mr. Hutt to give the charge to the pastor. Mr. McGregor was appointed to prescribe subjects for Mr. Cranston's trial discourse. Dr. Cochrane was granted permission to moderate in a call at St. George, and Mr. Hamilton at Mount Pleasant and Burford. Mr. Patterson was appointed to address the W.F.M.S. Presbyterial annual meeting at Ingersoll, Feb. 13th. Mr. Hardie was appointed convener of the committee on Church Life with conveners on State of Religion, Sabbath Schools and Temperance. After lengthened deliberation the remit anent nominating professors for Knox College was laid over to next meeting. The remit anent representation in the Assembly was also deferred. Mr. Millar was added to the committee on Examination of Students. Next meeting is to be held in First church, Brantford, March 17th, at 10.30 a.m.—W. A. McMULLEN, Clerk.

Presbytery of Toronto.

The Presbytery of Toronto held its first regular meeting in 1896, on Tuesday, the 14th inst., the moderator, the Rev. J. Neil in the chair. Members of the Presbytery were appointed to visit the aid-receiving congregations within the bounds of the Presbytery, in the interests of the Home Mission and Augmentation Funds. A petition from Cowan Avenue congregation, asking that they be heard anent the alleged refusal to hear the Rev. J. Anderson, B.D., a probationer, was considered, and the session and congregation fully exonerated from blame, the whole difficulty having arisen from a misunderstanding. The Church of the Covenant having applied for leave to secure a new site and build a church on it, the session of Deer Park appeared to offer a strong objection, the proposed new site being within the territory of the Deer Park congregation. After full consideration the Presbytery, by a majority, agreed to grant the request of the congregation of the Church of the Covenant. A reconsideration of the question was moved and

will be considered at the next meeting of Presbytery. A call from the congregations of Tottenham and Beaton, in the Presbytery of Barrie, addressed to the Rev. P. Nicol, of Unionville, etc., was presented and considered, Mr. Nicol intimated his wish to accept the call, and Presbytery agreed to grant the translation, to take effect on and after the 15th day of February next. Mr. Robert Gray was appointed to declare the pulpit vacant on Sabbath the 16th inst., and Mr. J. A. Brown, Agincourt, was appointed moderator of session during the vacancy. St. Andrew's, Scarborough, was granted permission to lease a portion of the Glebe to the Scarboro' Mechanic's Institute. The following resolution was unanimously adopted in reference to the late Joseph Gibson—"The Presbytery of Toronto desire to place on record their sense of the great loss sustained by the Church in the death of Mr. Joseph Gibson, an esteemed elder of the congregation of Deer Park. Mr. Gibson's great interest in the spiritual work of the Church led to his being often selected by the different courts of the Church for investigating, determining, and harmonizing adverse interests. These duties he ever discharged with the greatest acceptance. His willingness, devotion and self-denial were ever manifest, and most highly appreciated. The members of this court who have labored with him, will all bear witness to his great efficiency as a co-presbyter, and also to his hearty devotion and loving self-denial in the Master's cause. The Presbytery would heartily sympathize with the congregation who have lost a most valued member and office bearer. They do heartily tender their deep sympathy to the bereaved family and commend them to the precious consolations of the God of all comfort and grace.—R. C. TIBB, Clerk.

Rev. Dr. Reid's Death.

A FATHER AND PILLAR OF THE CHURCH CALLED HOME TO HIS REWARD.

THE death of Rev. Dr. William Reid, on the afternoon of Sabbath last, leaves a blank



THE LATE REV. W. REID, D.D.

in the Church which it will be difficult to fill. While the end was not altogether unexpected, and while the temporary and partial release from duty prepared the public in some degree for the final act in life's drama, still the news of the venerable doctor's death will cause a shock of surprise and a wave of sorrow throughout the Church. Elsewhere an estimate of the man and his work will appear, in this notice his career will be briefly related. He was born in 1816 in the parish of Kildrumny, Aberdeenshire, Scotland. He was educated at King's College, Aberdeen, where he took his M.A. degree in 1833. After taking his theological course he was, in 1839, licensed to preach by the Presbytery of Fordeyce of the Church of Scotland. He left shortly afterwards for Canada, having received an appointment as missionary from the Glasgow Colonial Society, of which the late Rev. Dr. Burns, of Knox College, was chief secretary. In 1840 he was ordained and inducted to the pastoral charge of Grafton and Colborne, which at that time formed part of

the Presbytery of Kingston. He was called to Picton, Prince Edward county, in 1840, and remained there until 1853, when he removed to Toronto to succeed the late John Burns as general agent of the Schemes of the Presbyterian Church and editor of the Ecclesiastical and Missionary Record. In 1850 Dr. Reid was moderator of the Synod of the Free Church, and in 1873 he was appointed moderator of the General Assembly of the Canada Presbyterian Church, which was constituted by the union of the United Presbyterian Church with the Free Church in 1861. The union of the various branches of the Presbyterian Church took place in 1875, and in 1879 he was appointed moderator of the General Assembly of the Presbyterian Church in Canada. He was also connected for many years with the Upper Canada Bible Society, and the Upper Canada Religious Book and Tract Society. In 1876 Queen's College, Kingston, conferred upon Dr. Reid the honorary degree of D.D.

Two scenes in his life are especially memorable, viz.: when his jubilee was celebrated at Charles street Presbyterian church, Toronto, in 1890, and when he tendered his resignation of the clerkship of the General Assembly at London, Ont., last June. A contemporary graphically recalls the proceedings on both occasions. The address of the Toronto Presbytery on the first named occasion was read by Rev. Dr. Gregg, in which warm congratulations were tendered the venerable doctor upon his attaining to his jubilee, and appreciative reference was made to the work he had been permitted to accomplish. Continuing, the address said:—"Since your ordination in 1840 you have witnessed great changes and important movements in the Presbyterian Church, and especially in the Provinces of Ontario and Quebec. You have witnessed the growth of the Church from a comparatively small number of ministers, members and adherents to its present numbers and extent. You have witnessed the unions which have been effected between different branches of the Presbyterian Church in 1840, in 1861 and in 1875. You have witnessed the development of our Home and Foreign Missions. You have witnessed the origin, work and endowment of our colleges, and the organization of the schemes which have been devised for the benefit of retired ministers, and of ministers widows and children. In all these and other movements and enterprises you have taken an active and influential part, and to you, under God, the Church is largely indebted for its present position and prosperity."

The congregation of which he was so long an office-bearer presented the following address:

Rev. and Dear Sir,—We, the office bearers of the Charles street church, on behalf of the congregation, have great pleasure and satisfaction in offering to you our hearty congratulations on this the jubilee of your active work in the ministry.

While uniting with the members of the Presbytery of Toronto in acknowledging your valuable services to the Presbyterian Church at large, we gladly embrace this opportunity of expressing our thankfulness that, as a congregation, we have had the benefit of your counsel and active co-operation ever since the church was organized.

At the weekly prayer-meeting our pastor was always cheered and aided by your presence.

In the general meetings of the congregation, when matters of the greatest importance have been up for discussion and settlement, we have again and again been guided to right decisions through your ripe judgment and extended knowledge of church affairs.

As a member of session your fatherly counsel and advice have been invaluable in arriving at right conclusions, and in the more public services of the sanctuary, and on the Lord's day, when seated at the communion feast, we have listened on many occasions to earnest and loving words, which we are assured have found a lodgment in many hearts.

This jubilee reminds us that time is rapidly passing, still our hope and prayer is that yourself and your dear partner in life, who on all occasions also has been ready to forward the Lord's work in the congregation, may yet be spared many years of usefulness in the Master's vineyard.

Our earnest prayer is that the Lord may continue to bless you and the work in which you are engaged, and that when your labors in the church below are ended you may receive

the joyful welcome in the church above, "Well done, thou good and faithful servant, enter thou into the joy of thy Lord."

In his reply Dr. Reid stated that on the Sabbath previous he had occupied the pulpit of Colborne church, where 60 years before to the very day he had preached his first sermon after ordination. He referred to the great changes in all the conditions of life that had taken place during his ministry, and, among others the wonderful development of mission spirit and enterprise. The cause of temperance had also made great headway since the time when he remembered a decent elder at a church gathering being appointed to the office of "grog boss." (laughter) The spread of popular education and freedom of intercourse between religious denominations were prominent among the changes that had taken place. Looking back on his life he felt he had accomplished little, but he felt profoundly thankful for this demonstration of affection and friendship, and those which he had received from many parts of the country.

In 1851 he married Mary Ann Harriet Street, third daughter of Mr. William Street, of Devonshire, England, by whom he had seven children, three sons and four daughters. A widow and two sons and three daughters survive his death, the eldest son, William, having been drowned several years ago at Halifax, N.S.

The funeral took place on Tuesday at Mount Pleasant Cemetery. Services were held in Westminster church, the new church of the Charles street congregation, in which Dr. Reid was an elder.

Obituary.

FLORA CAMPBELL, the wife of the Rev. Isaac Campbell, of Erskine church, Ottawa, departed this life on Tuesday, January 7th, 1895. The story of her brief but happy and useful life may soon be told. She was the daughter of the Rev. James Thom, B.A., a respected minister of the Methodist Church, and grand-daughter of the late John Thom, Esq., who served with credit and acceptance for many years as an elder in Knox church, Toronto. Miss Thom received her education in the High Schools of Port Perry and Norwood and at the Ontario Ladies' College, Whitby. In February, 1853, being then in her twenty-second year, she and Dr. Campbell were married at Newtonbrook, he being at that time the colleague of the late Rev. Thos. Dick, of Richmond Hill. In December of the same year, 1853, Dr. Campbell and his young wife removed to Listowel, and in May, 1852 they came to Ottawa, Dr. Campbell having accepted the call of Erskine church. It was the privilege of the writer of this brief notice to make her acquaintance in her early childhood, and it was very beautiful to mark even at that tender age the budding of those graces which so abundantly enriched and blessed her mature years, and won for her the love of the people among whom her lot was cast, and for whom her life was spent. From her youth up she was of a sweet and loving disposition which soon came to be informed and controlled by a deep reverential trust in her God and Saviour. She was not a woman of many words but none could come in contact with her in the ordinary course of church work, or family life and not feel that her whole heart was dominated by the spirit of the Lord Jesus Christ. She was one of the most unselfish of women. Her great care was how she might most effectively promote the comfort and best interest of those around her. She had the happy art of commanding the willing help of others, and wherever she went she speedily gathered about her a company which delighted to be associated with her in every good work. Her quiet, but unflinching cheerfulness often revived the hope and courage of those who began to weary under the repeated disappointments by which our faith is so often tried when earnestly labouring for the public good. She is still remembered with affection in the Richmond Hill church to which she went as a bride, and where she remained only a few months. In Listowel and in Ottawa she was greatly beloved, and will retain a place in the hearts of the people of both those churches while life lasts. The bereaved husband and his three motherless children have the sympathy of his people and of his brethren in the ministry. May God comfort him and comfort us all with those divine consolations which He alone can give when our life is darkened by affliction.

W. M.

Annual Meetings.

OLD ST. ANDREW'S.

THE twentieth annual meeting of Old St. Andrew's church was held on January 16th. The membership has grown from 43 in 1876 to 521 at the present day, a more than ten fold increase. Last year forty-eight new members were added and twenty-three dismissed. The average attendance at the Sabbath school was 234, and the library now contains 206 volumes. The meeting was opened by Rev. Dr. Milligan, who briefly reviewed the work of the church during the two past decades and expressed his thankfulness for the growth of the congregation, and more especially for the harmony which had always prevailed. After the reports of the session and the Sabbath school had been read and adopted Dr. Milligan left the chair, which was taken by Dr. Price Brown, chairman of the Board of Managers. The reports of the Board of Managers, Ladies' Aid, choir, mission bands, Women's Auxiliary, Young People's Association and Printing Committee were then read and adopted, all of them being very satisfactory. The financial statement showed that the general receipts for the past year amounted to \$7,015.02 and the total expenditure to \$7,005.42, leaving a surplus of \$9.60. The contributions came, in all, to \$10,332.98, while the further sums that will later be paid in for missions will increase it to between \$11,000 and \$12,000. Four vacancies on the Board of Managers were filled by the election of Messrs. J. E. Bailie, W. L. Symons, John Kent and James Kent. Messrs. Angus MacMurchy and J. B. McCabe were appointed auditors. A large proportion of the congregation attended the meeting, which was in every respect very successful and harmonious. After it had been closed by the singing of the Doxology, those present adjourned to the school room, where refreshments were served.

ST. JAMES' SQUARE.

MUCH business was transacted in good and prompt order at St. James' square church, at their annual meeting on January 15th. The pastor, Rev. Louis H. Jordan, presided. The managers announced with pleasure that the revenue obtained from all sources had been sufficient to wipe out the adverse balance at the beginning of the year, meet all current expenses, and leave a small balance in the hands of the treasurer. The revenue for the year was made up as follows:—Weekly offerings, \$4,883; open collections, \$1,756; quarterlies, \$530; specials and subscriptions, \$550; total, \$7,670. This amount is about \$30 in excess of the expenditure, and is \$100 greater than the revenue for 1894. The managers desire that a greater number shall contribute by envelopes than at present (1894). Insurance policies to the extent of \$25,000 will expire next month, and \$175 will be required to renew the same for a term of three years. The report concluded by bearing testimony to "the continued zeal of our beloved pastor, the Rev. Mr. Jordan, not only by his strong and faithful preaching and teaching in pulpit and prayer-meeting, but in visiting his flock and unwearied devotion in promoting the Sabbath school, Bible classes, Christian Endeavor, Missionary Societies, and all the organizations of the congregation. It was largely owing to his personal energy that the most complete and comprehensive report yet published was distributed amongst the congregation last spring. The compiling of this report entailed an immense amount of painstaking labor on the part of the committee appointed for that purpose." The report was adopted. The session report was read by the pastor, and stated that the membership now was 541, a net gain of twenty-one during the year. The report of the Sabbath school recorded the very harmonious relations that had existed between the teachers and officers during the year. Parents were earnestly invited to take a deeper interest in this branch of the church work. The report was adopted. The Missionary Association announced that the total amount received from monthly collections and ordinary contributions was \$2,477, which was less than that of the previous year by \$171. There was paid in through the general agent's office for the aged and infirm ministers' fund \$530. A number of mission bands contributed \$1,178. The total amount reported for missionary purposes was \$5,929. A glowing tribute was paid to the ladies for their faithful and zealous work in this connection. The Murray-Mitchell Auxiliary was reported to be in a prosperous and hopeful condition. The membership is 30

which includes five life members. The sum of \$400 was raised by this body, and \$745 by all the mission bands. The report of the Hopeful Gleaners showed progress. The total membership is thirty-two, and the average attendance twenty-five. Two hundred and thirty-three dollars was raised during the year, and six dollars were disbursed, leaving a substantial sum in hand. The Christian Endeavor Society stated that during the past four years \$1,200 had been raised, and nine members of the Society had gone as missionaries to the foreign field. Four were now in southern China, two in Honan, one on the Congo, and one was about to leave for southern China. During the year \$260 was contributed for missions, which was disbursed upon the foreign field. Dr. Anderson, the organist, made a brief report on behalf of the choir, in which he said that although not large in membership the voices in the choir were of good quality. The poor fund reported a balance on hand of \$67. The following are the managers elected for the current year: Messrs. H. W. Nelson, John Paton, A. Nairn, James Brick, W. D. McIntosh, R. C. Steel and Wallace Anderson.

KNOX CHURCH.

THERE was a very large attendance at the annual congregational meeting of Knox Presbyterian church. Rev. Dr. Parsons, the pastor, presided. The financial statement in regard to several departments of the work were not completed, and therefore not presented. The following extracts are taken from the trustees' report:—"The receipts from ground rents for the current year, after deducting taxes, etc., are \$2,878.28. As the rents under the new leases, as agreed by arbitration between the tenants and your trustees, amounted to \$6,267.53, the difference will show the falling off in revenue from this source to be \$3,389.25, caused by the failure of several of the lessees to fulfil their obligations. The mortgage debt on the church property remains the same as last year, namely, \$18,000, bearing interest at 5 per cent. In addition to the mortgage, the amount of unpaid liabilities is \$2,360.40, of which \$2,107.60 is due the Standard Bank on an overdraft. Reference was made to the damage done to the spire of the church in the great fire of the 3rd of March last. "The building," said the report, "was fully covered by insurance, the companies interested paying \$6,000 to make good the loss." In this connection it was added:—"After carefully considering the question, it was decided not to erect another spire, or put in a new bell (a. owing to the changed conditions of the city, the higher buildings adjoining destroyed the effect of the spire), but to remodel the tower, put in stained glass windows, and thoroughly repair the outside of the edifice. The building is now in a good condition, and should not require any money spent on it for a number of years." The treasurer's statement showed a deficit for the year of \$540.06, which, together with a deficit from the previous year of \$1,820.34, makes a total deficit of \$2,360.40. The total receipts were \$11,272.39. The session reported that "We still find our roll is diminished every year by removals to other congregations and by deaths." The reported communing members at the beginning of the year was 654; added during the year, 33; by error in the last roll, 3; returned from absentee list, 4; by confession, 13; by certificate, 13; making a total of 692. In the same period 12 were removed by death; 22 to absentee list; 35 by certificate, and one excluded; making the total of removals 70, and leaving on the roll on December 31st, 1895, a membership of 622. The number of those who died included several of the oldest and most faithful members. The various church organizations were all reported to be in a satisfactory condition. Rev. R. A. Mitchell and Miss Annie McKenzie were sent to the missionary field, Honan, China, by these organizations, and are doing good work there. Mr. Alex. Shepherd, who had been in charge of the Duchess street mission and Sabbath school, recently left for California, to engage in similar work there. Regret was expressed at the loss of his services, but the hope was added that he might prove as successful in the new as in the old field. Messrs. James Scott and Paul Campbell resigned from the Board of Trustees. There were three others vacancies, making five in all. The following gentlemen were elected to fill them:—Messrs. Hugh Macdonald, Charles Cockburn, John Burns, H. J. Summerville, and C. W. Thompson.

THE CHURCH ABROAD.

The sale of work in aid of the Ardrossan Church and manse repair fund on Saturday realized £800.

Mr. A. Grieve, assistant in Cambridge-strees U. P. Church, Glasgow, has received an almost unanimous call from Forfar U. P. congregation.

Ex-Bailie Alexander Waddell, a public spirited citizen of Glasgow, and for over thirty years an elder in Greenhead Church, has died in his 75th year.

The Rev. W. Souter, Crathie, Free Church, has received from Lord Overtonn a cheque for £100 towards the rebuilding scheme of the church there.

The Rev. Thos. Marshall of London Church has received a unanimous call to be colleague and successor to the Rev. D. Ogilvy in Dalziel Free Church.

Rev. Lachlan M'Lauchlan, of Martyr's church, Glasgow, has accepted the call to Roseheart church, Aberdeenshire, as successor to Mr. Paterson, resigned.

The Rev. Mr. M'Kinnon, Dundee; the Rev. Mr. Buchanan, Glasgow; and the Rev. Mr. Laing, Edinburgh, are on the look for the vacancy in Rothes Free Church.

The memorial stone of the new Free Church, Tarbert, was laid on December, the 14th by Lady Ileone Campbell and Mr. Campbell, Stonefield. The church will be seated for 650 persons, and will cost about £3,000.

Rev. James Main, B.D., was on Sunday, Dec. 15th introduced to the congregation by the Rev. J. Paterson, B.D., White Memorial Church, Glasgow, on his induction as colleague and successor to the Rev. James Hutton.

The Rev. W. M'Leod, assistant to the late Rev. James Macgeoch, M.A., of the High Church, Kilmarnock, was presented with a carriage clock and a purse of 60 guineas on Dec. 8th, by a deputation of ladies from the congregation.

The Mayfield Church, Edinburgh, which was erected some time ago, has recently received some finishing touches by way of decoration. Last week it was fitted with a new organ and pulpit, the gift of Mr. H. Smith, at a cost of over £1,500.

The vacancy caused by the resignation of the Rev. T. Gwynedd Roberts, on his removal to Conway, in the secretaryship of the Arfon Presbytery, has been filled by the appointment of two joint secretaries—viz., the Rev. R. D. Rowland (Carnarvon) and the Rev. R. W. Hughes (Llanberis).

At a large social gathering of members of the congregation of the Macleod Parish Church a presentation of a handsome set of pulpit robes was made to the Rev. E. Walters, minister of the parish. A gold-mounted umbrella was also presented to the rev. gentleman, and another to Mrs. Walters.

Rose-street congregation, Edinburgh, last week celebrated the semi-jubilee of the pastorate of their minister, Rev. William Moffat, when he was made the recipient of a presentation from the members of the church, consisting of a handsome Chippendale bookcase and a deposit receipt for £220. Mrs. Moffat at the same time was presented with a gold watch.

The Rev. Dr. Monro Gibson writes to say that the collections at the Rev. Andrew Murray's recent meetings at Regent-square and Exeter Hall exceeded the expenses incurred by £35; and that this sum, augmented to £40, through the kindness of a friend, has been handed to Mr. Murray, and will be used by him for the Huguenot Seminary, in which he takes a deep interest.

The Rev. James Peddie (late of Middleboro') was on Thursday inducted to the pastoral charge of St. Andrew's Church, Conway-street, Birkenhead, the former minister, the Rev. Ronald G. Macintyre, having resigned during the summer to take another pastorate at Dumfries. The Rev. R. M'Lean, Moderator of the Presbytery, presided, and the sermon was preached by the Rev. J. Tudhope, of Queen's-road Church, Liverpool. After the formal induction, the Rev. W. Hutton, of Grange-road Church, Birkenhead, delivered the charge to the new minister, and addressed the congregation. Mr. Peddie was introduced to his new charge on Sunday by the Rev. Dr. Thoburn Mc Gaw.

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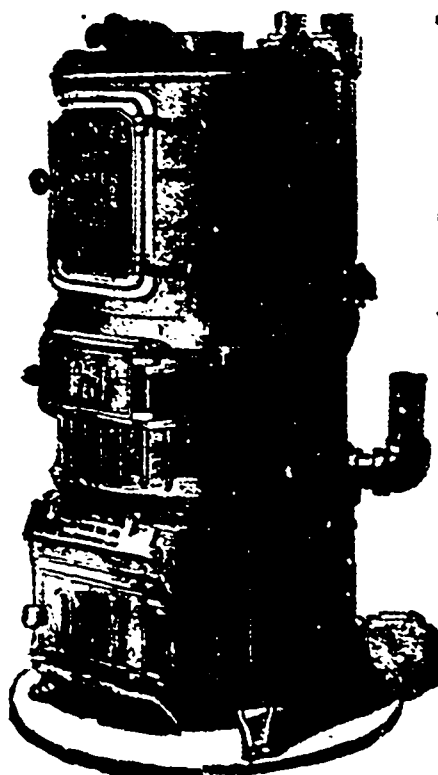
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