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## The Presbyterian Review.

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Toronto, Jan. 27, 1898.

### NOTES AND COMMENTS.

The value of church papers such as the PRESBYTERIAN REVIEW, has been so long established that no special plea on their behalf by clergymen is, as a rule, should be followed. Even in days gone by when such papers, in Canada, had a harder struggle than now clergymen excused themselves from speaking a good word publicly, for them, on the ground that it was below the dignity of ministers to become canvassers for church journals. That they left for their more energetic methodist brethren, whose enterprise in all matters pertaining to church work is proverbial. We know of a certain Principal, who takes great pains, when alluding to the church press, to make it clear that the Church as a body has no interest whatever in any of these papers except the Record. But certain proceedings at a recent congregational meeting seem to indicate a coming change of attitude and probably a kindlier feeling on the part of the Presbyterian ministers, and we thank the rev. gentleman for the words spoken to the people on that occasion. We hope the congregation will follow the advice so wisely given and subscribe for the PRESBYTERIAN REVIEW in larger numbers than is even now done. We can promise them "an admirable paper for the home and church" this year.

The visit of General Booth has afforded an opportunity for a meeting between him and his son Ballington Booth, the Salvation Army first since the secession of the latter from the Army. Father and son met in presence of witnesses, Rev. Dr. Strong and Rev. Dr. Cuthbert Hall, and at the close of the interview a statement was given to the press by these gentlemen to the following

effect. The interview was purely as between father and son. Nothing transpired calculated to lead to any union of the two movements, i.e., the Army and the Secessionists. It was agreed that all public controversy in the press and otherwise, between the two movements should, as far as possible, come to an end. The interview is said to have been entirely cordial, kindly and affectionate. Almost coincident with General Booth's visit to Toronto is the handsome legacy from Mr. Eves, lately deceased in that city. This bequest illustrates the strong hold which the Salvation Army has on its votaries. Mr. Eves was one of the earliest adherents of the Army in Toronto and was a liberal contributor during his life, to its funds, the large amounts given at certain times reaching to more than \$20,000. By his will his entire estate amounting to about \$15,000 or \$20,000 will go to General Booth, subject to a small annuity to his house-keeper. Instances of devotion to the Army are not rare, yet it is not often that donors bequeath their all as Mr. Eves has done.

Dr. E. B. Warfield has issued a business like appeal to Presbyterians for help in the re-building of Pardec Hall, The Loss to recently destroyed by fire. On the 27th Lafayette College instant (to-day) being the annual day for prayer for the colleges Dr. Warfield asks that Lafayette College be specially remembered in the prayers of Christian friends, the petitions to be for faith to face the situation bravely, for friends to help in re-building the hall, and for an out pouring of the Holy Spirit on Trustees, faculty and students, that they may be guided in the full discharge of their duty in the hour of trial.

A shrewd remark on the Encyclical by the *Presbyterian Witness*, Halifax, emphasizes a feature of that document **Manitoba Schools** which we have not seen noted elsewhere. **Encyclical**. The *Witness* says:—The opening paragraphs warmly commend the bishops and clergy of the Roman Catholic Church for their un-remitting zeal in promoting the interests of that body. The writer (the Pope) frankly acknowledges that their efforts were put forth "without meeting with disfavor or opposition from the laws of the British Empire." This is a notable statement which ought to be borne in mind by our fellow citizens of all creeds. Such a statement never could have been made concerning a country under the dominion of the Pope, and this fact cannot escape attention, and cannot but give rise to the reflection that religious liberty is in peril wherever the Vatican's authority is supreme. We regret that this is true, and that it lends an ever-ready weapon of offense against Rome to those who are acquainted with church history. . . . It is interesting to notice the conclusion arrived at by the *New York Independent*, which coincides with that generally expressed by the Reform Press of Canada:—There is not a word which can be construed into an encouragement to those who would wrest the Manitoba School grievance to the purposes of a party, and so kindle the embers of a religious strife all over the Dominion and bring about an open feud between the Catholic Church and the Liberal Government.

## PROFESSOR ROBINSON'S RESIGNATION.

THE resignation of Professor George L. Robinson will be laid before the Board of Knox College on Tuesday next.



PROF. GEO. L. ROBINSON, PH.D.

The news will come as a surprise to the Church, and will be received with much regret. During his short tenure of the professorship Dr. Robinson has endeared himself to those who have come in contact with him, and as an able teacher and tactful scholar, he has taken high rank. Scholarly and skillful, he has made a distinct impression on his class and won the esteem and confi-

dence of the students in a marked degree. He brought the teacher's instinct, the student's habit, the activity of youth and a gentlemanly grace of manner to bear on his work with results as satisfactory as they were to be expected. As a preacher he has also won golden opinions, and his withdrawal will remove a pulpit-power from the church, which has been as welcome as it has been readily given. A representative of the *PRESBYTERIAN REVIEW* was accorded an interview by Professor Robinson, from which we are able to give our readers a full statement of what has led to the professor's resignation.

"I was called," said Dr. Robinson, "on the same week on which I was called to Knox College, two years this coming June, to an Assistant Professorship in McCormick Theological Seminary, Chicago, with the promise that after two years satisfactory trial, I would be promoted to the full professorship with full salary, the chair being the same as that now at my disposal. That call, though it came on the Monday of the same week as that from the Canadian General Assembly, it was too late in point of priority for me to honorably consider it, for I had distinctly and explicitly told the McCormick authorities, two months previously, that unless their offer should be made before the 1st of June of that year, I would not have sufficient time to deal with the offer of the Board of Knox College, so that that Board would have an opportunity to act before the meeting of the General Assembly. I therefore came to Toronto, and came very willingly, having always had the desire to teach, and here I wish to say that I have spent at Knox two of the most delightful sessions in my life; sessions I have enjoyed, in every way, immensely.

"In July last," continued Dr. Robinson, "when in London, I had a letter from Mr. Cyrus H. McCormick, in which letter he asked if I would be willing to re-open the proposition of going to McCormick at the end of the second year, stating also that they could offer me now a full professorship with full salary. This proposition also included a secondary proposition that if I could come before the end of my second year here, so much the more would they be pleased. The second proposition I declined at once. The primary proposition I discouraged, but added the words, 'I really don't know why or what led me to do so, that to go to them at the end of the second year did not lie outside the range or circle of possibility, but that I had no good reason for laying down my work in Toronto, that the work at Knox College had been very satisfactory to me.

"During summer and autumn I revolved the question in my mind, contemplating it from every standpoint, looking at the relative importance of the two positions—the number of students in each, the strategic position of McCormick, etc., and I have steadily come to the conclusion that in McCormick, with its upwards of 150 students, there undoubtedly lies a sphere of greater usefulness and possibility, and that I honestly and conscientiously feel to be the controlling motive in wishing to make the change.

"As a young man I feel that I ought to be willing to go and stand where the social currents are against me, and in Chicago there is a greater need than in Toronto. The chair there, too, has been vacant for nearly four years—since the time of Dr. Bissel. They have had one assistant or Associate Professor but only temporarily. About the middle of December last I wrote to Mr. Cyrus H. McCormick, as president of the Board, giving him permission to go forward

in prosecuting a call if they saw fit, adding that I was still very contented in my work here, and that they could do as they chose. In connection with my letter the Board met on the 13th July and passed the following resolution:

Resolved: That the Board hereby expresses its preference for Rev. George L. Robinson, of Toronto, Canada, for the vacant chair of Old Testament Literature and Exegesis, and its purpose to elect him as Professor in said chair when he shall have transferred his Presbyterian membership to the Presbyterian Church in the United States of America.

Signed, "WALTER L. RANKIN,  
Secretary."

"In addition," said the professor, "I received a private communication from Mr. C. H. McCormick, to the effect that the salary of a full professor was \$3,500, and a home, and stating that all moving expenses would be defrayed. On the basis of this communication I handed in my resignation to Mr. W. Mortimer Clark, M.A., Q.C., on Friday of last week, and in doing so feel that I have laid down a most delightful work here in order to take up what I conceive to be a heavier burden in Chicago. The year there is seven months instead of six months here, and the number of students is more than 150. There are nine professors and associate professor and lecturers, some of the faculty being Dr. Herriek Johnson, Dr. Wilis Craig, Dr. Lenos, Dr. A. S. Carrier, Dr. Marquis. The seminary is endowed with about \$1,250,000, it is a rival with Princeton in point of numbers and importance."

"Did the McCormick authorities bring pressure to bear on you in connection with the vacancy?"

"No," replied Dr. Robinson, "they merely laid the case before me, cordially, and unmistakably in earnest, but there was no pressure. During the summer and autumn months I carefully considered the offer without consulting friends, feeling that such a question as I had before me should be solemnly decided and that by myself alone. I feel just as sincerely called to Chicago as I felt called in 1887 to go to Beirut, Syria, or in 1895 to go to Roxbury, Boston, or in 1896 to Knox College, here. My experience in these changes has been rather peculiar in view of the fact that I do not like the idea of changing, but of settling down to my life work, but the question is, where shall I put in the next years of my life? The thought has been in my mind that by refusing to go to Chicago I should be yielding selfishly to a preference which I always honestly had, not to live in the city of Chicago, rather than following the path of duty.

"I wish to affirm with all the honesty of my soul that I feel called there, and regret severing my connection with Knox College. My relations here with the faculty and the students have been such that I feel loth to go, and were it not for the sense of duty I would not go. But I am like a soldier sent to another station by the Great Commander, and did I not realize this I would not dare to give up my present work.

"My last word in going will be that I have been thoroughly happy here and most courteously treated by all my acquaintances in Toronto. My desire and prayer is that the Board, Alumni and the Church may soon make a happy choice for the vacancy which my retirement will create."

The last sentence of Professor Robinson's frank and interesting interview contains the kernel of the situation caused by his retirement. The College Board will have a difficult duty before them, more difficult than it was to fill the vacancy before Dr. Robinson's appointment, for his abilities have set a standard which must at least be maintained. But names occur even now which would adorn the faculty roll, and the prudence and good judgment of the Board may be trustingly depended upon to give wise direction as to the decision of the Assembly when the proper time comes.

Many reports of annual meetings of congregations have had to be held over owing to pressure on space. These will appear next week, and until all shall have been published.

**SHALL WE HELP THE METHODISTS ?**

SOME discussion has taken place recently in the columns of the *Montreal Witness* regarding the appeal made to Presbyterians and others by the trustees of the St. James Methodist church for substantial aid in removing the very large debt on their magnificent building. We do not think there is much need why anybody should interfere to prevent members of the Presbyterian Church, who are in a position to do so, from giving as they may feel disposed to this object. It is always easy to invent excuses for not giving, and in this case it is easy enough to find reasons that are something more than excuses. It is perfectly true that our own schemes need more support than they are getting from our wealthier members. But it is seldom indeed that liberality toward's one good cause is increased by refusing another. In this case there is no doubt that the trustees have been improvident in assuming larger liabilities than their situation warranted, but it is easy to be wise after the event and it would be nothing short of a defeat to our common Protestantism to allow the building to be sold for other uses. It is also true that the Methodist Church has rarely shown any conspicuous liberality to objects outside their own denomination, but as Presbyterians we have always prided ourselves on our more Catholic spirit and it would be a pity to belie our past record. It would not be fitting that the bulk of the load should be assumed by Presbyterians. Methodism numbers not a few wealthy men among its own ranks in Canada. Let them show that they appreciate the needs of their brethren and the work they are trying to do and then let Presbyterians come to their help with as much generosity as they can. The blessing in increased mutual respect and good-will between the two leading Protestant Churches of the Dominion would be worth all that it would cost. In the long run we might find that we had really saved on some of our own schemes, more than the amount given, by a better understanding and more brotherly co-operation in the more sparsely populated districts of the country. There is not much serious ground for complaint as to undue competition between the two Churches as yet in Canada. But the danger of over-churching through denominational rivalry is never very far off, and the only permanent guarantee against it will be found in the cultivation of a spirit of general friendliness when we have opportunity.

**THE SECRET OF LIBERALITY.**

THE Rev. Mr. Troop of Montreal, struck a true note in the Diocesan Synod there the other day, when he urged that the great thing needed to develop the liberality of the church towards missions was the deepening of its spiritual life. A proposition had been made to appoint an agent who should visit the different parishes in order to gain full information and stimulate the interest of the people in the work of the diocese. Without questioning the usefulness of this method he thought it would be of more value to take means for quickening the religious life of the various congregations. If they succeeded in that the liberality would follow naturally, without it their efforts would avail little in the end. This is true of other churches than the Anglican, and of other districts than Montreal. Few who heard the magnificent address at the last General Assembly in Winnipeg along the same lines, from the Rev. Mr. MacKenzie, our missionary in Honan, will be likely soon to forget it, but the importance of the matter is not always realized. It seems a round about way of securing the end aimed at. But it is the only true way. In time of famine it seems a slow affair to wait for the next sowing and the next harvest. But it is the only true solution of the difficulty. Any-

thing else is only a temporary makeshift to tide over the present distress. Unless the natural harvest is obtained by the proper seed-sowing and tillage the population will die. The church cannot live on other principles.

**THE JEWISH SABBATH.**

NO small sensation has been caused in Jewish circles in the United States by a proposal made by Rabbi Gries, that Sunday be observed as the Jewish Sabbath instead of Saturday. "He holds," says the *Independent*, "that neither the Jewish Sabbath nor the Christian Sunday, by the testimony of Scripture, is divine in its origin; but that the question to-day is, whether there shall be a Sabbath or no Sabbath. Holding that the Sabbath idea is of more importance than the day, he believes that it would be well to change the day so that there can be at least one day, morning, afternoon and evening, which can be given to rest and to worship." In Cleveland and other cities the proposal has created more than passing interest.

**CHILD IMMIGRATION.**

ONE of the most interesting lines of work conducted under the direction of the Ontario Government, is that by the Department for the care of Neglected Children, presided over by a sturdy young Presbyterian, Mr. J. J. Kelso. The report presented by him to the recent Legislature shows that during the past twenty-five years nearly thirty thousand children have been domiciled in this Province alone from Great Britain, and many of these are now men and women engaged in the work of building up the country. Owing to the absence of any definite information, this philanthropic work has been greatly misrepresented, and public attention has been directed to the few who went astray, instead of to the many who did well.

There is a very human tendency to report only the failures, but credit should also be given as a matter of justice to those who do well and fill their sphere, however humble it may be with credit to them and the agency that befriended them.

**COLLEGE CONFERENCES.**

THE sixth Annual Conference of the Alumni of Knox College will open on the 7th of February, and will continue for one week. The lecturers' have evidently been selected because of their special interest in the subjects of which they will treat, and the subjects themselves are varied and all of great interest to the Church and public. The Post-Graduate Conference at Knox College will be held from the 31st inst., until the 4th of February, and as we announced recently, will be taken part in by quite an array of able and representative Alumni.

An interesting and well attended meeting of the Executive of the Foreign Mission Committee was held on Tuesday at Toronto. The Convener, Rev. Dr. Moore, presided, and Rev. Drs. MacLaren, McTavish, Warden, Rev. Messrs McKay, Martin, Shearer, and Mr. Andrew Jeffrey, were present. The correspondence from missions included letters from India, Formosa, Honan, British Columbia, and the North West, containing reports of work in these fields, all of which were considered to be very satisfactory.

The Maitland Presbytery paid a well-deserved tribute to the memory of their late colleague, Rev. Alexander Sutherland, for fifty two years a Presbyterian minister twenty one of which he spent in the pastorate of Ripley congregation. He was well known and highly esteemed throughout the Church and his Presbytery's minute is a graceful recognition of a brother who ever acted his part well.

## WORK AMONG THE INDIANS.

To the Editor *Presbyterian Review*.

DEAR SIR.—In sending you a part of a letter from our faithful and intrepid missionary to the Indians on Barclay Sound—Mr. M. Swartout—it is not with a view to the giving of information to your readers about the wreck of which it chiefly speaks, for that sad and thrilling tale, together with the rescue of two of the three boats with the remnants of their crews, after such suffering as seems impossible for men to have outlived, has been fully told with all the detail and accuracy that the splendid enterprise and equipment of the modern press make possible. But I send Mr. Swartout's letter that your readers may get a glimpse through an undesigned ray of narrated experience—not intended for the public eye—into some of the varied forms and conditions of missionary activity; and the quality of the material upon which he bestows unremitting and virile toil.

It demands a Titan's courage to endure with un murmuring patience the hardships, and with unconscious heroism to brave the dangers of that ravening rocky coast and most treacherous sea—especially for one in a small boat alone and for days together. To some one who perchance has taken a short pleasure sail in company on some of our inland waters and narrates by the fireside some hair-breadth escape in passing cats-paw, the foregoing sentence may seem exaggerated language. But methinks if the boldest among those fireside-sailors who think such courage and endurance not worth speaking about, were only *once* to be out alone on an angry sea on this coast, drenched by the blinding spray and the pelting rain; chilled and benumbed by the piercing wind, and sometimes belated and far from any Cove into which they could run for safety, and at best the brightest hope possible to reach an Indian rancherie where he might pass the night in its single room with twenty or thirty Indians—under such conditions beating in the teeth of a biting "south-easter" methinks his courage would be as rigid as his fingers stiffened with the unrelaxed grasp of sheet-ropes and tiller for hours together; and his vow would be made after the most irrevocable form, never again to venture on this terrible deep where the great whales sport, the hurricane drives, and the hoisterous billows roll.

I think, so far as I can remember, this is the first time I have publicly spoken about hardships endured, or dangers braved by missionaries. This incident I lift into view for two reasons, viz:—(1) In the hope that not a few who are called by the holy name of Christ, and contrary to the spirit and command of Him who redeemed them with His own blood, are adding dollar to dollar, house to house, comfort to comfort, luxury to luxury with never a thought, or a hint of sacrifice of comfort or money, or time or strength or sympathy, for those who are being lost—that these may see what others are doing and may pause and ponder and remember that it is written "Deliver them that are carried away unto death, and those that are tottering to the slaughter, forbear thou not to deliver. If thou sayest, Behold, we know not this: Doth not He that weigheth the hearts consider it? And He that keepeth *thy soul*, doth not He know it? And shall not He render to every man according to his work?" (II.) That the physical endurance and perils are as nothing to the missionary; but the battling against the powers of darkness in ceaseless and strenuous struggle; the incessant fight with the sins of the poor bedarkened carnal Indians, or with the vices with which more depraved whites seek to ensnare their pitiful prey; the soul travail for those in whom the good work seems begun, and the loneliness of realising oneself at one of the extremities of the Church-body where the heart pulses beat feebly—these constitute the struggle, a greater than battling with the elements, which merits the overflow of the Church's warm sympathy and demands her prayers and sufficient help on behalf of her missionary servants. Not all missionaries are enduring severe physical strain, or are in jeopardy of limb or life, but every true missionary is engaged in a spiritual contest, the fearful brunt of which only those know who have thrown themselves, under the constraining love of Christ, against the bossed bucklers of heathendom. And can it be that the Church which lacks not gold and is faring sumptuously every day, will compel her noble servants to relinquish the

ground so hardily won, and to look on in painful helplessness while formerly exercised spirits return unhindered in seven-fold force to re-established their hellish carnival of vice and destruction more firmly than before? And all this because a large number of church members are inexcusably blind to their responsibility to the perishing, or are appallingly disobedient to their Lord's plain and inescapable command. Is it not a time for humiliation, prayer and self-examination on the part of ministers of our beloved Church when for the work, the doing of which in loving obedience is the chief reason for her existence, "one cent a week per communicant is given?"—exclusive of mission stations, which if reckoned would reduce the average. And if the amount contributed by the W.F.M.S. be deducted, it would make the *average communicants weekly sacrifice less than half a cent*. But this takes no account of a considerable number of believing adherents many of whom contribute. God grant that the faithful ones may so pray and toil and sacrifice as to lead the multitudes who have hitherto in no manner "Come to the help of the Lord against the mighty" to assist and redeem the time and improve the unique opportunities of this hour, ere it be too late. "Is it time for you, O ye, to dwell in your ceiled houses, and this house lie waste? Now, therefore, thus saith the Lord of hosts: Consider your ways."—Haggai.

Mr. Editor, I had no intention of writing at this length, and pressure of time forbids either revision or condensation. Use just as much of it as you think may do any good.

Yours in Christ Jesus,  
Victoria, B.C., Dec. 30th, 1897. A. B. WINCHESTER.

Ucluelet, B.C., Dec. 16th 1897.

DEAR BRO. WINCHESTER:—We have had a wonderful period of storms—not that the wind was stronger than "ever was known" etc., but there has been such a constant succession of gales for a long period as I have not before seen.

I left home on Nov. 30th for a tour of the Sound, alone, in my snug little boat. On Monday Dec. 6th I was ready to return—being then at Ecoal 25 miles from Ucluelet. For four days it blew and rained so much that I thought.

He who stays and doesn't go  
Will live to see another blow!

Knowing as I did, from the movements of the clouds that a storm was raging outside, yet I hoped (on the 5th day) I might get home, so I started across the centre passage—of the Sound, dragging a small canoe behind my boat. At Bird Rocks—as you know about half way over, the gale that had been blowing outside all night and morning reached me. In a few minutes I was in the midst of a raging sea and was tearing through the water with my boat on her side and the little canoe full of water behind me. With one hand on the tiller and one on the sheet I kept a sharp look out for the waves, turning to meet the worst as they came, and slacking the sail sheet when the boat seemed ready to go over. She worked beautifully and rode the waves like a duck, jumping out of the sea sometimes, and taking a slide down the opposite side of the big waves in the best form—not taking a drop of water except the spray that leaped over us.

But the little canoe did not fare so well. I had to let her go—I have not seen her since. I kept full sail on, the wind being on my beam, until I thought, again, safety called for a change and I pulled down the jib. But I kept the main sail up through it all. I ran into *Tush-win* (the middle of the way, so the Indians call it) a place I think you will remember the location of, a harbor I have before proved in a gale and here all was quiet. I stayed for a while with my Indian friends, but now being among the islands, and the wind again shifting in direction, but not in force, I set out for a harbor nearer home. I reached the big iron mine known as Anderson's Camp, and ran in there for the night.

Next day there was a succession of Westerly gales, into which I could not go, so I waited. About 11 p.m., Saturday an Indian came and said a big steamer was on the rocks two or three miles beyond. We were just retiring, so I told the man to tell the Indians not to take anything, and if they had done so to guard it carefully and I would go over at daylight. This I thought was all that was necessary as the Indian said a white man was in possession and claimed the vessel. About 4 a.m. this white man and another came in to the camp in a state of excite-

ment and stated the Indians were looting the vessel and he wanted help to secure the cargo. I immediately accompanied them to the wreck together with a Mr. Stewart, and a young man, who were at Anderson's Camp. Arriving near the wreck, in the grey dawn, the first thing we could hear was the sound of strife. Lanterns were moving back and forth and a woman's voice was prominent above the din. This woman was in a canoe and was the belongings of the white man who claimed possession of the ship but who was now in my boat. She came over to us with a tale of how "they" had got hold of the liquor, of which there was a large cargo, and her brother was drunk, and indeed he was drunk—but I am not going to tell you about how drunk an Indian can get. You can form an estimate from the condition a whiteman gets in under similar circumstances—and we are all of one blood, deny it who may.

Within five minutes every thing on board was as orderly as a police court, and I was being treated to an oration giving the history of the wreck and plundering. The Indians alleged they would care for and deliver up anything taken upon payment of salvage, but judging from the way they had been treated before, and thus within their knowledge, they thought it wise to make everything as secure as they could.

I warned them again as to the law, gave directions that all should leave the vessel except the whiteman and three Indians who with him first boarded here whom I left in charge with strict instructions not to take or allow anyone else to take anything more, and above all things to keep away from the liquor and then I set off for Ucluelet, having got a white man to accompany me, to get a Justice of the Peace and put forces in motion for saving the vessel and cargo.

The weather was very threatening, and the trip not a pleasant one, but the north wind prevailed and there was a comparative calm. We past through a school of whales some of them so near we could almost have harpooned them. The whole Sound seemed full of them. Outside a heavy mist obscured our view. The black waters tumbled about, tired after their fierce encounter. The old man with me, an United States veteran, who had his uniform shot to pieces in the late war, entertained me with his narratives, and especially with his statement, frequently repeated, that he was not afraid of anything, but made a sly admission, at one time, that he wished he were around that point ahead.

As we neared Ucluelet, we met an Indian canoe with two men, taking the first opportunity of searching for the wreck. Further on another man was met, from whom we learned that the Captain of the steamer and part of his crew were at Ucluelet. Upon landing we also learned the settlers were out looking for three boats, containing twenty two men, who had failed to make an entrance, and whose fate, at present writing is unknown.

I told the Indians, who crowded around, that I wanted to get the Captain and Mr. Sutton and get them to care for the vessel. While I was having a lunch the Indians went to the house where the Captain was and gave him my message. He immediately engaged them to take him to the wreck. Outside they met Messrs. Sutton's and Margetish's boat returning from its unsuccessful search, and they all proceeded at once to the vessel, and my work was done.

Next day we attempted to walk to Clayoqualet to search for the missing seamen, but could only get half way as the stream was swollen into a raging torrent and prevented one passing. We got back after dark, having stumbled through the woods until our limbs were pretty tired. This was only a continuation of what the settlers had been doing. These men are *men*, and even if they are out of the world they are able and willing to risk life for life. I can't give you all the details of this stirring time, but we are now awaiting a steamer to carry on the search and set at rest the fate of these poor fellows. We have discussed all chances and are certain they are either in good hands or past help. The sea was such that had they been driven on shore at any but a good open harbor they must have inevitably perished.

I have given you a pretty full detail of the storm's work here as I know your interest, having yourself had experience of the treacherousness of these waters. The vessel above mentioned is the *Cleveland*, about which you will doubtless have heard long ago through the papers, as the purser has on to *Victoria*.

Worse than this has been a storm of gambling, drunkenness and superstition that has been raging at Ucluelet, the one bright spot in which is the testing of another young man, named Festaweat, who has been looking to the Christ for his strength. One of our other promising young men fell, another case is yet unknown, but I hope is all right. These, with Septice, make our little group of four at Ucluelet.

At Ahousalet Mr. Russell reports one apparently genuine case, a young man who has openly declared his determination to be a Christian. Others are stopping drinking and gambling.

There is little to report from Ahualets save that they have kept fairly sober all year, and are now waiting their return to Devil's Cove before organizing themselves into a kind of municipality for self-Government.

### "THE RUIN OF INDIA" BY BRITISH RULE.

S. H. KELLOGG, D.D., LL.D.

#### PART I.

The following letter from the former pastor of St. James Square church, Toronto, in defence of "British Rule in India," in answer to an article in *The Presbyterian Messenger*, written by Prof. Des Islets will be perused with much interest by the readers of THE REVIEW.

The last home mail has brought me the *Presbyterian Messenger* of the 30th September, in which I have read with equal pain and astonishment an article by Professor Des Islets, entitled "The Ruin of India," wherein various assertions are made which, were they justified by facts, would show this Government to be one of the most pitiless tyrannies on the face of the earth. But I rejoice to be able, to the credit of our common civilization and Christianity, to assure the Professor that, from whatsoever source he has derived his supposed information, he has been in this matter most egregiously deceived. With your kind permission, I desire to place before your readers some of the many facts which warrant this assertion.

I may not improperly premise that I have now spent about sixteen years of my life in India, and am well acquainted with the vernacular speech of the people from Bengal to Afghanistan. During these years I have often spent weeks together among the country villages, far away from English people, both in British territory and in independent native states; and have besides at different times visited nearly every part of India. I have thus naturally had abundant intercourse, first and last, not only with the men who administer British India, but even more with the natives themselves of every rank. Moreover, I have always found that as a missionary, and especially as known to be an American, owing no allegiance to the British Government, the people talk with me, as with other American missionaries, with a degree of freedom which they will not ordinarily show with Government Officials, I may, therefore, not without some reason claim the right to speak with great confidence and emphasis when I affirm that the representation given in the article in question as to the character and effects of the British rule in India is—to speak in general terms—utterly erroneous and misleading. I have, indeed, occasionally seen such allegations made in the worst of our native newspapers, as also now and then in some reckless partisan paper at home, or in articles written by anarchists or socialists, with whom the hatred of monarchy, and of England in particular, has become as it were a religion, and has blinded their eyes to the most patent and conspicuous facts. But it was quite a new thing to me to see statements of this kind in a religious paper.

To traverse every allegation made in the professor's article would take me far beyond all suitable limits, but I propose to review a few of the most serious and mischievous assertions made.

In his very first sentences the writer shows that he is under a total misapprehension of the facts regarding the riots in Calcutta and the assassinations in Poona during this last summer, which he intimates to have been due to the "frightful oppression" which India is enduring at the hands of her British rulers. In reality, however, both the riots and the assassinations were occasioned, not by the ill-doing, but by the conspicuous well-doing of the Government.

In the case of the riots an appeal had been taken to the High Court by a certain Bengali gentleman of rank, regarding the ownership of a certain piece of land on which stood a Mohammedan place of prayer. The High Court, on reviewing the evidence, sustained the appeal and ordered the premises to be vacated by the Mohammedans. When they refused to do this, the Government officer proceeded to remove their building. Hence the riot. Up to the present date I have seen no pretence made, even in the most disloyal papers, that the decision of the court was not in strict accord with the law, equity and the facts of the case. And because, with its usual passionless impartiality between men of rival creeds, the government insisted that the decree of the High Court should be obeyed, the Mohammedan mob of Calcutta rose. Where in all this was the "frightful oppression?"

In Poona and Bombay, as the world knows, the terrible black plague has been raging for months. As the only means known to modern science of combating the pestilence with any hope of success, the Government ordered the segregation of all that were stricken in special hospitals, either provided by government or, whenever preferred, by the members of the different castes and religions, each for themselves. But the people generally would not let cases be known, and constantly secreted the sick in close and poisonous quarters, thereby intensifying the infection and spreading the disease. Under these circumstances the Government ordered a compulsory house to house inspection of such infected cities, the compulsory cleaning of filthy houses, the removal and burial or burning of the corpses frequently found in them, the forcible removal of all in them found sick with the plague to the hospitals provided, where all who chose might have the best treatment known to modern science. These searches were carried out by organized parties made up of native gentlemen, British soldiers and English ladies who volunteered for the purpose. In Bombay even private soldiers were not commanded to undertake a duty so perilous to life, but government then called for volunteers from the army for this service, when more brave fellows offered themselves to face the deadly danger than were required!

But all this, instead of moving the people into gratitude, excited a fierce tempest of angry hate, of which the deepest secret doubtless was to be found in the intense caste pride and superstition of the Mahratta Brahmans, who were thus compelled to admit into the sacredness of their houses these unclean foreigners whose very shadow falling on their food is supposed to render it so unclean that it must be thrown away. Those who have been engaged in this work have been threatened with death, sometimes violently assaulted, assailed both in India and even at home, by Radical members of Parliament, with the most atrocious and unmentionable calumnies, and at last this culminated on the Queen's Jubilee day in the Poona assassinations, wherein the officer in charge of these plague operations was shot at night, by one of these same Mahratta Brahmans, as now confessed by the assassin himself.

If this fearless and utterly self sacrificing devotion of scores of government officials, brave soldiers and heroic ladies, in order to stay pestilence and save the lives of the very people who were continually threatening them with death for their labors, was "frightful oppression," then only oppression was the cause of these assassinations, and brave Mr. Rand only deserved his fate for superintending this work; but not otherwise. To attribute the Calcutta riots and the Poona assassinations to British oppression, shows an astonishing ignorance of the facts, and is the exact reverse of the truth. Both alike were the direct result, I repeat, not of the ill-doing, but of the well-doing, of the British officials.

Again, Professor Des Islets makes this astounding assertion that from the wretched millions of India "England extorts every year, without any compensation, the enormous sum of \$150,000,000." Without any compensation! How any intelligent man can say that England gives "no compensation" to the people of India for the taxes she takes, passes comprehension. In the first place, in return for these, she has given the people, from one end of India to the other, a system of government which, in so far as it is administered, not by natives, but by the members of Her Majesty's Coven-

anted Civil Service, stands to day as a model to the whole world for purity and incorruptibility, and magnificent labors for the help of the poverty-stricken millions of this over crowded country. A few years ago I was preaching in the region of Allahabad, in a large country town, and was greatly tried by a noisy, pestilent Brahman, who persisted in declaiming against the government for their "frightful oppression," telling, as an instance, how they had repressed suttee and would no more allow a pious widow to burn herself alive with her dead husband, etc., etc.; and assured me that they wanted none of the religion of a people like these English. When he stopped to take breath I asked him: "Will you be so good as to tell me then why is it that, since these English rulers are so exceedingly oppressive, you people will spend your last pice to get a lawsuit before an English judge instead of one of your own people?" The crowd shouted out the answer: "Sahib! The Englishman never takes bribes!" And that was not a friendly crowd. Is the maintenance of a government, thus regarded by its bitterest enemies among its subjects as incorruptible, no "compensation" for taxes taken from the people? Would we not be glad in the United States if we could be sure, as one can here in India, that a murderer, when once the crime is proved against him, will be hung, and that not by lynch law but by due legal process? I have lived in Allegheny and I have lived for years in different cities of North India, and I can assure Professor Des Islets that life and property are safer to-day in the cities of British India, generally, than in Allegheny and Pittsburgh. It was not so once. In the days of the Mohammedan rule of India, Tavernier wrote that a traveller in India "ought always to take with him twenty or thirty armed men." Is the present security no "compensation" for revenues taken from the people?

It is true that the salaries paid the British officials are high; but every one should be able to understand that only by such high salaries, and liberal pensions when retired, can first-class men be induced to come to a country like this with all that this involves of exile from home, of broken families and often serious risk to health. Even in contemporary history we have not a few illustrations of the fact that where good government is required, that which is in name the cheapest is not always the least expensive in fact.

Yet again, the British rulers of India having during a comparatively short period developed a system of education which has planted schools, colleges and universities in every part of the land. These are supported in large part by revenues taken from the people. Is a great educational system like this, supervised by cultivated university men from home, no "compensation" for the taxes taken from the people?

Again, out of the revenues gathered from the people the Government has constructed—to illustrate—in the northwest provinces alone, and within the life-time of the present generation, 10,173 miles of irrigation canals, which last year supplied water to 11,437 villages and watered over 2,000,000 acres. This has been in the northwest provinces alone; similar figures might be given for the Panjab and other parts of British India; and the Government is at present planning another magnificent system of irrigation for Oudh and Rohilkhand which, when carried out, will be of even greater magnitude and irrigate over two and a quarter millions acres. In addition to this most wise and far-seeing policy for the diminishing and mitigation of famine, it has been for years the established custom of government, when not prevented by extraordinary expenditures like those of this last disastrous year, to lay aside a certain proportion of the revenue for the direct relief of sufferers from famine, whenever and wherever in India it occurs.

And notwithstanding all this and much more of the same kind that might be adduced, did space permit, we are told by Professor Des Islets that the British Government in India exacts its enormous revenues "without any compensation" in order "to pay interests, pensions, dividends and other expenses of the British metropolis!" and that the present famine "is due directly to British domination in India!" As every one here knows, and none better than the intelligent natives themselves, the fact is the exact reverse. The real truth is this, that except for the tens of thousands of miles of irrigation

canals which have been built and are still being constructed by the British Government out of the revenues taken from the people, this last year would have witnessed a famine here, in comparison with which the horrors of that now drawing to an end would have seemed insignificant, and for the like of which we should have to go back to the happily by-gone days of independent native rule.

To these instances of the return given to India by her British rulers for the taxes taken from the people may be added many others, due exclusively to British rule, which space forbids me more than to mention. Such are, e. g., a most complete postal system, with the unit of postage, to all parts of India and Burmah, a half-anna, or one cent—the most satisfactory postal-money order system that I have anywhere seen; a postal telegraph, by which a message can be wired anywhere in India or Burmah for as low as sixteen cents; connected with the post-office, also, a government savings bank by which, in any post-office in the empire, may be deposited on interest so small a sum as eight cents—a favorite form of investment with thousands of the very natives who most vigorously denounce the government; hospital and dispensaries scattered all over the land where the poorest may have enlightened European treatment gratis; permanent security—no doubt sometimes at the expense of one of those "useless frontier wars" for which the professor blames the government—against the fearful Mohammedan raids and invasions by which, previous to British rule, large parts of India had been repeatedly laid desolate; magnificently graded macadamized roads, connecting all important places in India, not to speak of steamboat lines, and railways with fares so low that one can go, if he please, from Calcutta to Peshawar, near the Afghan frontier, 1,542 miles, for about \$6.00, etc., etc. This enumeration is far from complete, but it will suffice to enable the average reader to judge with how much of truth and justice it is charged in the article reviewed that England "exerts" her "enormous" revenues from the Indian people "without any compensation."

(To be continued.)

### LOOKS INTO BOOKS.

**THE IDEAL LIFE.** By Prof. Henry Drummond. Price \$1.25. Toronto Fleming H. Revell Co.

This volume of unpublished addresses by the late Professor Drummond, is introduced with a memorial sketch by Ian MacLaren and W. Robertson Nicoll. This publication will be a surprise and an unmixed satisfaction to a great many people, for very few men have had the genius to touch the religious and moral life of the time with such insight, skill and suggestiveness as Prof. Drummond. "The Ideal Life," contains a series of fifteen addresses, hitherto unpublished, on various aspects of the religious life approached from the practical side and discussed with reference to the bearing of truth on character. The range of the volume is indicated by such titles as "Ill-temper," "The Eccentricity of Religion," "The Three Facts of Sin," "The Three Facts of Salvation," "What is God's Will," "Penitence," and "How to Know the Will of God."

**THE QUEST OF HAPPINESS.** By Philip Gilbert Hamerton. Price \$2. Boston, Roberts Brothers.

There is something depressing in a book like this, although it is the final word of a gifted author, written after he had been seized by a mortal disease, and knew that he was nearing the end of life. Though not wholly finished it is one of the best books he has written. It is pervaded by a kindly, cheerful spirit, and is the product of one whose life was full of disappointments yet who met them all courageously. Nevertheless, the effort to be calm is so apparent that the reading becomes pathetic. The style is as clear and fresh as a running brook, the illustrations really illustrate, and one reaches the end wishing the author had been permitted to finish it. With Mr. Hamerton, happiness means that "degree of satisfaction with our existence, which in spite of minor vexations and disappointments, makes us willing to go on living without any important change." Thus defined our author acts for himself a daring quest in his pursuit of happiness. To see the ideal and, at the same time, content oneself with the real is the road given. The ideal disappoints because impossible of attainment; the real affords constant opportunities for more or less of happiness.

**HERO TALES FROM SACRED STORY.** By Louis Albert Banks, D.D. Author of "Sermon Stories for Boys and Girls," "Christ and His Friends," etc. Price \$1.50. New York, Funk & Wagnalls Company.

This work will prove of great help to both parents and teachers as it brings before the reader the heroes of sacred history in a very vivid and impressive manner. Commencing with Samson different characters are dealt with down to the conclusion of chapter eighteen, referring to Paul in Corinth. The work is embellished with nineteen full page illustrations reproduced from well-known paintings and sculpture. "Hero Tales" is certainly a very worthy successor to Dr. Banks' former work "Christ and His Friends," which was so favorably received and so widely read.

**LORDS OF THE WORLD.** A Story of the Fall of Carthage and Corinth. By Professor A. J. Church. With 12 full-page illustrations by Ralph Peacock. Crown 8vo, olive edges, \$1.50. New York, Charles Scribner's Sons.

Prof. Church is still a leader among the writers who present ancient history in a readable and attractive form, in which the reader considers himself in the region of fairy fiction in place of the somber ages of the past. The scene of this story centres in the destruction of Carthage by the Romans. The young hero is captured by the Romans, but wearing the dress of his twin sister, escapes death. Entering the army of Carthage he is in the thick of the long conflict and passes through many thrilling adventures. He is present at the final scene, and that awful catastrophe is most vividly told. The story is full of valuable historical details and the interest never flags.

### MAGAZINES.

The *Homiletic Review* for January contains as usual an excellent collection of sermonic material that ought to be helpful to the wide awake preacher. The principal article in the Review section is by Dr. McCurdy, of Toronto, on the "Babylonian Flood" and references therefrom. Funk & Wagnalls. \$3.00 per year.

The *Presbyterian and Reformed Review* for January, maintains its high standard as an exponent of the Princeton Theology and of conservative criticism. That it is not hide-bound, however, in any traditionalism is evident from the fact that the place of honor in this number is given to an article by Prof. Macloskie on "Theistic Evolution," which is sympathetic towards the present scientific position. The writer finds no practical difficulty in reconciling evolution with the Bible. Other articles are by Prof. Purves on "Apostolic Literature and Apostolic History"; Prof. E. D. Warfield on "The England of the Westminster Assembly"; Prof. W. B. Greene on "The Metaphysics of Christian Apologetics"; Bohl on "Two Phases of the History of the Huguenots"; Dr. Lowrie on "Zahn's History of Sunday." Among the signed book reviews is one on "Gray's Hebrew Proper Names" by Prof. Robinson of Toronto. MacCalla & Co., Philadelphia. \$3.00 a year.

The *Expository Times* for January is as usual up to date in its information as to the more important movements in Theology, but this number, rather more than usual, shows its bias in favor of the advanced critical views. Perhaps the most interesting article is by the Rev. John Reid, of Dundee, giving a new view as to the standing still of the sun and moon at Joshua's prayer. He makes it to be not the prolongation of the day for the slaughter of the foes of Israel, but the prolongation of the night that he might have time for the delivery of his unexpected attack before the break of day should make it impossible. Dr. Salmund continues his sketch of the late Dr. David Brown. E. & T. Clark, Edinburgh, Revell Co., Toronto.

The *Biblical World* for January discusses editorially the purpose of Sunday School Teaching, and proposes to follow the subject up in successive numbers. The illustrated article is on "Nazareth," by Dr. Selah Merrill, while Austin Bierbower, Esq., discusses "Jesus as a Man of Affairs." The Rev. Bancroft Hill has a suggestive article on "The Temptation in the Wilderness," and Prof. Burton restates the internal evidence as to the "Purpose of the Gospel of Matthew." Prof. Myra Reynolds has a fresh article on "Literary Illustrations of the International Lessons." Prof. Muss-Arnolt gives an exhaustive Catalogue of recent books, and articles on theological subjects covering thirty-two pages. The University of Chicago Press. \$2.00 a year.



## UNDER THE EVENING LAMP.

WON BY LOVE.

BY L. K. T.

It was a glorious autumn day. The purple hills were all aglow, the brooks danced and sparkled as they rushed along, and the birch trees on the mountain side glanced and quivered as if for very joy.

Jack Clifford lay among the heather, gazing up into the cloudless blue of the sunny sky. But the beauty of nature brought neither peace nor happiness to him, the merry songs of the birds seemed only to mock his misery. Until now his life had been a happy one. His father had been captain of a ship which traded down the West Coast of Africa, and his mother, his little brother Herbert, and himself, had lived in a cottage close to the hill-side where he now lay. When his father had started for his last voyage, his mother had resolved to accompany him as far as Liverpool. A storm coming on suddenly, the good, old ship which had weathered many a blast went down, with all hands, in the North channel, off the bleak wild coast of Galloway. At first Jack had been so stunned by his loss that he could think of nothing else, but now, other things were forcing themselves on his mind. He and his little brother had been left comparatively unprovided for. He was eighteen, and a year ago he had resolved that he would be a doctor. At school he had always taken a high place in his classes, and during the first year of his medical course he had not come short of the reputation of his school days. Now he saw that he must give up his studies and the life he loved so well, and begin a hard struggle for daily bread. His heart was bitter within him as he thought of the blighting of all his hopes and ambitions.

Herbert was seven years younger than Jack. For most part of his life he had been a patient little sufferer. When he was a toddling child of three years old his spine had been hurt by a fall, and since then he had never been able to walk. He looked up to his big, strong, clever Jack with more than the reverence of a little brother, and loved him with all the strength of his nature. Jack, on his part, had always been ready to do all he could to amuse the little invalid. Many a Saturday afternoon's game had been given up that he might make the time pass more pleasantly for Herbert.

The only relations the boys had were two maiden aunts, and they, however willing they might be, were unable to afford them any help. Captain Clifford had lived up to his income, and when all was arranged it was found that all he had left was the house and a small sum of money. The house had been let, and the amount of the rental was to belong to Herbert, who was to live with his aunts. Jack was to call and see them as often as he could.

As yet Jack had formed no idea of what he would do. Indeed he had come out that day to the heather hills for the very purpose that he might face the future alone. At first all seemed dark, but before he went home hope had dawned in his breast. So far success had attended him; he did not remember that he had ever failed in anything he had really tried to do. He would soon make money at something or other, and when he had plenty Herbert would come and live with him. If he could not be a doctor—well, he could be something else, and whatever he was he intended to make his mark in the world!

Next morning he said good-bye to his little brother, and to the old home of his boyhood. Strange to say, he did not feel so sorry as he thought he should. As the train whizzed past the places he knew so well, he thought of the name he was going to make for himself, of how he was going to fight his way to fortune and to fame, and let people know what sort of stuff he was made of.

When he arrived at the city of his destination, his first visit was to the headquarters of the firm to which his father's steamer had belonged. The managers knew his circumstances, and felt it their duty to do the best for the son of a man who had lost his life in their service. The result was that Jack was employed in the office at a salary which was larger than his experience merited. By his perseverance and ability he soon won the confidence of his employers, and rose to a position of trust. Meantime he began to think he was a very clever fellow indeed. He told himself that he had conquered his circumstances: he felt every whit a man, and was sure that he deserved all the good fortune that had come his way. But, alas! he had not conquered himself.

One day, as the office was closing, one of the older men said—"Come along, Clifford, and have a game at billiards." Jack went, and when he returned to his rooms that night his estimation of himself had risen higher than ever. His companions had united in complimenting him upon his success, in admiring his play, and in laughing at his jokes. Night after night Jack went back to the table. Before long he began to play for money. At first the stakes were small, but they became larger. Gambling led to drinking, and drinking to misery. What need to trace his downward course?—to tell how a strong, manly youth became a mere shadow of his former self; how ambition, self-respect, thought for others, nay, shame itself, all vanished before the demon drink? Meantime little Herbert lay on his couch and waited and watched for his brother who never came.

One night when Jack staggered home he saw two letters lying on the table. Picking up one, he recognized in the address his brother's round, childish hand-writing, and a faint pang of regret for his neglect passed through him. It was morning, however, before he opened the letter, and, when he did, this is what he read;—

"DEAR JACK,

You have not been to see me for such a long time. I know you must be very busy, but I do wish you would try and come. The pain has been very bad lately. Aunt Eliza and Aunt Joan are very kind, but I do miss dear mother and my own big brother. Jack, do you know I thank God when I remember what a brave, good, kind, clever brother He has given me. We are separate now, but I think about you so often, and I know you think about me, that I begin to feel that after all we must be near each other; and then God is watching over us both, and I like to think that father and mother, too, know what we are doing and all about us. Do come and see me soon. Good-bye. I am too tired to write any more.

Your loving brother,

HERBERT."

With trembling fingers Jack opened the other letter. It was from his Aunt Eliza. She had written before and received no answer, so this note was curt and to the point. It ran:—

"DEAR JACK,

If you wish to see your brother in life, come at once. The doctors say that he cannot last many more weeks. I have told you before how bad he has been, and how he has been wearing for you.

Yours sincerely,

ELIZA CLIFFORD."

A great lump rose in Jack's throat. Could it be that his little brother was dying, and that he, Jack Clifford, had almost forgotten that he had a brother? Without giving himself time to think, he rushed to the station. When he got there he found that he had an hour to wait for the train. He spent the time in pacing restlessly up and down the platform. His head ached, his brain was in a fever; it seemed as if the time would never pass. When at last he was seated in the corner of railway carriage, the old familiar land-marks seemed further apart than they had ever seemed before. During that weary journey Jack Clifford for the first time stood face to face with his inmost self. As he thought of what he was, and what he might have been, all his pride and vain glory crumbled like dust beneath his feet.

When he arrived at his aunt's house, Herbert was asleep. As Jack looked at the little fellow and saw his pinched features and wasted form, he knew that he had been told the truth, and that the little sufferer must soon be set free.

When Herbert awoke a bright smile glanced across his face: "Ah Jack," he said, "I'm so glad you've come."

Jack bent down and whispered that he wished he had come sooner.

"I have been wearing to see you, but now you are here I have something to say."

Herbert stopped for a moment, and a wistful look passed over his face. Jack pressed his hand, and he went on again:

"Do you know, Jack, I don't think we shall ever live together again. Aunt Joan says God is going to take me to live with Him instead, and father and mother will be there too. I'm sorry to leave you, Jack, but you know we won't really be apart, and I'll watch for you coming. I know God will let me see you, and I'll know all the brave, noble things you do, and I'll be proud of you even up there."

Poor Jack! how these innocent words of trust and love

pierced his heart as with a knife. He could find little to say, and just then Aunt Joan came and told him that he must now leave his brother.

During the night the angel of death visited the house. Tenderly and with gentle tread he came—his errand to carry a child's poor soul back to God. Little Herbert's work was done. Unconsciously he had saved his brother from a demon who threatened to destroy his body and soul. Jack did in truth, after many a struggle, become a strong, brave noble man. His life's work was to save those who were as he had been. By brotherly help and counsel he won the love and confidence of the outcasts of society. He always believed the best of people, and showed them that he expected them to be brave and true. By these means he led many to realise their own highest ideals, and to become helps instead of hindrances to the progress of God's Kingdom upon earth.

### THE HOME CIRCLE.

Anyone can carry his burden, however heavy, till nightfall. Anyone can do his work, however hard, for one day. Anyone can live sweetly, patiently, lovingly, purely, till the sun goes down. And this is all that life ever really means.

### EACH MOMENT.

If we may commit the days to our Lord, why not the hours, and why not the moments? We do not realize the importance of moments. Look back through the history of the Church in all ages, and mark how often a great work grew out of a mere moment in the life of one of God's servants. The moment may have been spent in uttering five words, but they have fed five thousand, or even five hundred thousand. It is not so often a whole sermon as a single sentence in it that wings God's arrow to the heart. Again, in our own quiet waiting upon God, have we not found that He can so irradiate one passing moment with His light that its rays never die away? Are not such proved to have been kept for Him? And if some, why not all? O, how much have we missed by not placing them at His disposal! What might He not have done with the moments freighted with self, or loaded with emptiness, which we have carelessly let drift by? Oh, what might have been if they had all been kept for Jesus! How He might have filled them with His life and light, enriching our own lives that have been impoverished by the waste, and using them in far-spreading blessing and power! We see something of God's greatness and wisdom when we fix our dazzled gaze on infinite space; but when we turn to the marvels of the microscope we gain a clearer view of these attributes by gazing on the perfection of His infinitesimal handiworks. Just so, while we cannot realize the infinite love which fills eternity, we see that love magnified in the microscope of the moments, and revealing its unspeakable perfection of detail to our wondering sight.—F. R. Havergal.

### "BEYOND THE REACH."

BY A. BANKER.

The mind of man is altogether limited in its powers, and there are some things which are far beyond its capacity or ability to comprehend. It can perhaps understand, in a dim and indefinite way, the immensity and infinitude of space; but intelligently to apprehend a period of time (using the word in its larger sense) which is absolutely without beginning and without ending, is utterly beyond its grasp, and it helplessly recoils from the futile attempt.

In order feebly to give some idea of a period of prolonged duration, let us think of the star Sirius. Its volume is calculated to be 175,000,000 times greater than that of the earth (which latter contains 259,800,000,000 cubic miles), and its distance is such that a ray of light travelling 192,000 miles per second would require twenty-two years to reach this earth. Imagine it to be formed of minute grains of sand, of which about 600,000 would go to the cubic inch.

Now let us, by a stretch of the imagination, suppose that to a snail, travelling day and night at the rate of a foot a minute, or a mile in three and a half days, were allotted the task of travelling to and fro between the earth and Sirius, bringing a grain of sand each journey; the first grain therefore involving a journey of about 276,000,000,000 years. Before a cubic inch has been removed, half a million of such periods must elapse, which must again be multiplied 254,358,061,056,000 times before a single cubic mile were transferred.

What an appalling period of time will have rolled on ere the very last grain of sand composing all those millions upon billions upon trillions of cubic miles had been carried away! And yet even that tremendous cycle would bear no greater comparison to never-ending Eternity than would one second of time to the whole of that awful æon!

And each and every individual upon this earth will continue to have a sentient and active existence, endued with vigorous mental powers, capable of experiencing pleasure or of suffering remorse probably far more intensely than is possible during the earth-life, for periods of infinitely longer duration than those we have been endeavoring to imagine, because they are eternal.

Perhaps in this connexion an old problem may be recalled: Supposing the earth were composed of grains of sand, and each grain were to represent a thousand years, which would be the wiser course for a man to pursue—to live in sinful pleasure and regardless of the future for that prolonged space of time, the subsequent eternity to be spent in torture; or to live in torture until the last of those millions of years had elapsed, and then, to spend eternity in joy and happiness?

Now it requires very little thought to answer this question, for the whole of those years are but a minute, inappreciable point in Eternity's tremendous range, and bear no greater comparison to it than does one drop of water to the whole world's oceans, or than one grain of cosmic dust to the entire Universe.

And yet there are innumerable people who are willing, with their eyes open, to risk their Eternity, not for the sake of millions of ages of pleasure, but for a few short years of very doubtful enjoyment. All the time it is in their power to ensure their eternal joy and happiness, not by enduring long ages of torture, but by accepting the great Atonement offered in His divinely inspired Word, and by abstaining from offending (or forgetting) Him who is from everlasting to everlasting, or from acting in any way contrary to the rules He has enjoined in that Word.

What vast changes will take place in the Universe in the course of all those never-ending ages! This earth of ours will have long passed out of existence, and with it doubtless the whole planetary system. Some of the planets will have lost all life (like the moon, which is an extinct and dead world, without water and without air, and therefore without life) sooner than others, for some (e. g., Jupiter and Saturn) are still in but the initial stage of their existence, and some, as the Earth, and Mars, and perhaps Venus, in their prime. Another great planet which doubtless once revolved between the orbits of Mars and Jupiter has long ago been broken up and destroyed, four hundred and nine fragments (known as the minor planets) having been so far discovered, some of which are perhaps not larger than the Isle of Wight, while the largest, Vesta, according to Madler, is only 300 miles in diameter.

The sun, too, cannot burn for ever, for those flames of hydrogen, six hundred thousand miles high, must require an enormous bulk of matter, constantly renewed, to produce them.

But all those gigantic cataclysms, through the long ages of Eternity, must be continually taking place throughout the Universe. The spectacle of such will perhaps form one of the innumerable sources of gratification, reserved for those who are privileged to inherit the mansions prepared for all who have elected to honour and obey the Great Creator of that magnificent Universe. These will, doubtless, receive a reward infinitely beyond the mind of man even to conceive. As Addison writes:—

'Tis Heaven itself that points out as hereafter,  
And intimates Eternity to man:  
Eternity, thou pleasing, dreadful thought.

## FOR THE SABBATH SCHOOL

## International S. S. Lesson.

LESSON VI.—OUR FATHER'S CARE. FEB. 6.

(Matt. vi. 24-34.)

GOLDEN TEXT.—"He careth for you."—1 Pet. v. 7.

TIME AND PLACE.—A. D. 28. Mount of Beatitudes.

LESSON OUTLINE.—I. God's care for the Birds, v. 25-26. II. God's care for the Flowers, v. 27-30. III. God's care for His Children, v. 31-34.

INTRODUCTION.—In the verses between our last lesson and this Jesus defined the true spirit of fasting, and also portrayed the superior value of heavenly treasures above any earthly gain. Our lesson begins with showing how impossible it is to render acceptable service to God when the affections are divided, and continues the proof by showing that anxious care or worldliness are contrary to a life of trust. A most practical lesson is here set forth.

VERSE BY VERSE.—"No man can serve two masters."—To serve both he must give both a full service, which is impossible. A half service will please no master. "Ye cannot serve God and Mammon."—Mammon means money, riches, wealth. If a man makes money his god he cannot serve the true God.

25. "Therefore."—Because if we trust God we should not be distracted by any care. "Take no thought."—"Be not anxious." Let not your need give you any fear or worry. (See Phil. iv. 6; 1 Pet. v. 7.) "What ye shall eat."—For the things necessary for the support of the body. "Is not the life more than meat?"—"The food." God has made the greater—life itself: He can certainly care for the lesser—the things that the life needs for its substance.

26. "Behold the fowls of the air."—"The birds of the heaven." Look at them as an example of providential care. "Your heavenly Father feedeth them."—He is not the birds' Father, yet He feeds them; He is your Father, and will much more care for His children than for His birds.

27. "Can add one cubit."—The words may mean to add to the length of one's life—to prolong one's days. No worrying will make a person live longer.

28. "Consider the lilies."—We should not worry about dress—see how beautifully the lilies are clothed without any effort or care of their own. God clothes them, and He will much more clothe us. This does not teach that we need neither toil nor spin—if we did not we should soon starve. It is anxiety that Jesus is exhorting against, and not earnest work. The Bible has no patience with idleness or laziness.

29. "Was not arrayed like one of these."—Even the finest skill of earth cannot equal the beauty of the flowers; yet God clothes them.

30. "Into the oven."—A vessel made of baked clay. The cakes were laid within, and the oven was heated by fire under it and around it. Grass and straw were commonly used for fuel. "Shall He not much more clothe you?"—Because God's children are so much better and so much dearer to Him than the fading grass.

32. "All these things."—Those things that the body needs—food and raiment. "The Gentiles seek."—They do not know the truth about the divine love and care and they think only of the things of this life.

33. "But seek ye first."—The heathen seek first the things of this world, but the followers of Christ are to put the things of God's kingdom first. That is, they are to make the aim of their life to do good, to obey God's will, to extend Christ's kingdom, and to get people to accept Him as their Lord. "Righteousness."—We are to do right ourselves, and try to get others to do the same. "All these things."—Things we need for the support of our body. "Shall be added."—God will provide those things if we seek first to do His will, and then trust Him.

35. "Take therefore no thought."—"Be not anxious."—Because all things needful are assured. "The morrow."—Not even for the wants of the next day should we worry. One day at a time is enough to live for. "For the things of it—It."—"For itself." Will have cares and burdens of its own and will bring also its own provision. "Sufficient unto the day."—Every day has its own troubles, which are enough for it.

THOUGHTS. "Security." The Christian has an unfailing source of supply. God the Father has promised that his bread shall be given him, and his water sure. Riches may take to themselves wings and fly away, worldly honor may be lost; sickness may sap the life, and death end all earthly prospects; but he who puts his trust in God is secure in any hour. Seas of trouble, waves of affliction, cannot shut off the supplies for the soul while the heart confidently trusts. It can triumphantly sing: "Trust and rest, God is working for the best."

## CHRISTIAN ENDEAVOR.

DAILY READINGS.

First Day—Our Father's Care.—Matt. vi. 24-34.

Second Day—Our Father Knows our Needs.—Luke xii. 22-32.

Third Day—"Casting all your care upon Him."—1 Pet. v. 1-14.

Fourth Day—"Every one that maketh receiveth."—Matt. vii. 1-14.

Fifth Day—End of the Sermon on the Mount.—Matt. vii. 15-29.

Sixth Day—"We are the Offspring of God."—Acts xvii. 22-34.

PRAYER MEETING TOPIC, Feb. 6.—THE CHRISTIAN'S CONFIDENCE.—2 Sam. xxii. 1-4, 29-37; 1 Pet. i. 3-9.

## TOPIC THOUGHTS.

Ours should be strong confidence because it is in the omnipotent and immovable God.

God is all things needful to them that confide in Him.

A Christian's life, if true and faithful, cannot miss the mark, for God directs it.

All our needs are comprehended in our need of Christ.

Our confidence is strong because it is placed in the sympathizing and understanding Saviour by whom God has manifested Himself to men.—*Christian Endeavor Manual*.

It is no presumption for a Christian to be confident, but a challenge of God for him to be afraid.

When a Christian fears to exercise any power, that is proof that the power has not been given unreservedly into the hands of God.

God is so much greater than all His enemies that the Christian feels he himself can have no enemies.

One great reward of confidence is more confidence.—*Endeavorers Daily Companion*.

It is a firm foundation on which the Christian has built his faith. There is naught in heaven or on earth so stable as the Rock on which rests the hope of the believer. For our trust is in God, the great and supreme Lord, whose word cannot fail and whose goodness is from everlasting to everlasting.

Deep down in every Christian life, as its bed-rock foundation, there should be an unflinching faith in the greatness and goodness of God. Unless we assure ourselves forever of this we cannot know any of the sweets of peace, joy and communion. If it should so be that this faith is weak or wavering, we may strengthen it by the remembrance of God's past dealings with us, by the knowledge of His dealings with others, by the careful study of His own word, and by earnest and unceasing prayer and communion.

Our confidence in God's wisdom emboldens us to plan great things for Him, since He has promised to be wisdom to us. Well may the ungodly man tremble for the success of his projects, for they are only the creatures of his own puny brain. But he who works with God and for God need not worry about even his greatest plans, for the wisdom of Omnipotence is pledged to direct them.

The Christian's welfare is sure because his confidence is placed in One whose heart is all love, and in whose sight the lives of His children are precious. Our Master loves us. Whatever affects us concerns Him. He is interested in our highest well-being even more than we are ourselves. Is it any wonder, therefore, that we have great faith in our God?—*F. Ward*.

## CONFIDENCE IN CHRIST.

When David Gray, the young poet of Kirkintilloch, lay dying in his cottage home by the banks of Luggie, about which he had sung so sweetly, his last words, whispered in the ear of his mother, were, "God has love, and I have faith." With this sweet utterance upon his lips, and this blessed confidence in his heart, he fell asleep.

## CONFIDENCE IN FATHER.

Some botanists were one day hunting for specimens of mountain plants in the Highlands of Scotland, and descried several scarce and beautiful plants growing some distance down the face of a steep precipice. They saw a boy near, and offered him a handsome present of money if he would allow himself to be lowered down by a rope and fill a small basket with the flowers. The boy shrank back at first, but remembered that his parents were poor, and that the money would be of great use to them, and at last he bravely said, "I will go if my father holds the rope." And then, with unshrinking nerve, and his heart strong and bold, he suffered his father, when he came, to put the rope round his waist, lower him down the side of the precipice, and hold him there while he filled his basket with the flowers. It was a daring deed, and it was only the boy's confidence in the strength of his father's arm, and in the loving care of his father's heart that enabled him to perform it.

## 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.

At a special meeting of the Presbytery held in Knox church on Tuesday morning the 15th inst., it was agreed to translate the Rev. W. T. Morison from St. Theresa to the charge of Norwood. His congregation interposed no objection to the change, but testified in the strongest way to their appreciation of him and of his services during the time of his pastorate. They also asked that he be continued as Moderator of the Session until another settlement can be secured. Mr. Morison's induction was appointed for February the 1st at 7:30 in the evening, Mr. Wingeld to preach, Mr. Fleck to address the minister, and Mr. Pidgion the people.

The meeting of the Presbyterian Ministerial Association on Monday morning, Jan. the 17th, was well attended by the ministers of the city and suburbs. Dr. MacVicar read a paper on the School Bill recently thrown out by the Legislature but which is likely to be introduced again next Session. He was decidedly in favor of some change and was not disposed to think there was any risk involved for Protestant interests. The action of the Government was based on a genuine movement among the people demanding better schools. It was not for Protestants to place any hindrance in the way of attaining such a result. At the same meeting steps were taken for securing some systematic method of exchanging pulpits, so as to make the pastor and people of the several churches better acquainted with each other. It was felt that there was too little of this at the present time and that it prevented that community of interest which it was desirable to maintain between neighboring congregations.

The Rev. Murray Watson has placed in the hands of the Presbytery Clerk his resignation as pastor of the church at St. Lambert. It will come up for consideration at the next regular meeting of Presbytery.

Several of the pulpits of the city have recently been occupied by the Rev. Emory W. Williams, a fine negro from Abbeville, S. Carolina, who is endeavoring to obtain aid for an institution there fostered by the Southern Presbyterian Church for the industrial education of the colored population. Mr. Williams' appearances have awakened a good deal of interest and he is meeting considerable encouragement. He is well educated, dignified in manner, and an effective speaker. He expresses himself as being decidedly in favor of a separate organization for the colored churches of the south as being the only way to educate them up to the responsibility necessary for success. The Southern Presbyterian Church in encouraging this arrangement, though its action has been much criticised, seems to have acted with the full approval of the more intelligent negroes themselves and in such a spirit as to retain their entire confidence and goodwill.

The many friends of Dr. Robert Campbell will regret to learn that he has again been laid aside through illness, and at present is confined to his room. There does not seem, however, any ground for alarm as to his recovery and all hope for a speedy restoration to health. His services last Sunday were taken by Dr. Scrimger and Prof. Ross.

St. John's French Presbyterian Church held its annual meeting a few days ago. The reports were of an encouraging character. During the year eighteen members were added to the church. The contributions for the current expenses amounted to \$250. Out of this sum \$134 went for missionary work in the church and out of it. The revised roll of membership numbers 112. The Women's Missionary Society has done good work. The families of the church have been regularly visited and monthly offerings have been gathered for mission. An effort is being put forth to pay off the debt of \$3,000 now due on the building. The congregation will have to look for outside help after having done its

utmost. The services are well attended, especially in the evening, when the church is well filled.

The Intercollegiate debate between members of the four theological faculties in the University, was held on Friday evening, the 14th inst., in the Convocation Hall of the Diocesan College. The subject was the "Comparative Influence of Heredity, and of Physical Environment on the Life of Man." The Presbyterians were represented by Mr. J. T. Scrimger, who led the negative side in the discussion. The judges gave the decision in their favor. The hall was crowded with the students and their friends.

The Rev. Prof. Campbell lectured on Thursday evening last, under the auspices of the Literary Society of Melville church, Westmount, to a good audience, on "The Aborigines of our Continent."

### GENERAL.

Rev. J. Somerville, D.D., of Owen Sound, was nominated as Moderator of the General Assembly.

The new Presbyterian church at Alvinston Ont., was opened with appropriate services on Sabbath Jan. 16th.

Rev. Mr. Anderson of Guelph has declined the call tendered him by the Rockwood and Eden Mills congregations.

Rev. N. H. Russell of Central India is conducting missionary services in Montreal and vicinity from Jan. 21st to 31st.

Rev. W. N. Rochester of Cowan Avenue Presbyterian church, Toronto, has received a call to Knox church, Rut. Portage.

At his baptism the North Kinloss congregation presented Kelvin, infant son of Rev. J. Maxwell, with a purse of \$25.00.

The Ladies of St. Andrew's church Amherstburg, report an average yearly expenditure of \$230 for the past eight years.

The Rev. Joseph Hamilton, of Mimico, is preaching a series of Sabbath evening sermons on "The Gospel in the Mosaic Era."

The Presbytery of Owen Sound, on the 4th inst., accepted the Rev. Mr. Russell's resignation of the charge of Hepworth, etc., and appointed the Rev. S. Acheson, of Warton, Moderator of Session during the vacancy.

The evangelistic services which have been held for some weeks past in Guthrie and Knox churches, Harrison, by Rev. Mr. Mitchell of Thorold, have proved very successful, large crowds being in attendance every evening.

Dr. Malcolm and Mrs. Malcolm, of Honan, China, gave interesting addresses at North Kinloss, Riversdale, and Enniskillen, on Sabbath, Jan. 16th. Dr. Malcolm's father is a much respected elder in the North Kinloss congregation.

The congregation of St. Paul's church, Bowmanville presented their pastor Rev. R. Douglas Fraser with a gold watch on the occasion of his retirement after a twelve years' pastorate. Mrs. Fraser was also presented with a purse of gold.

The Presbytery of Montreal will meet at Norwood on the 1st of February at 7:30 p.m. to induct the Rev. W. T. Morison as minister there. Mr. Morison's translation from St. Theresa, was granted by Montreal Presbytery on the 15th.

Under the efficient leadership of Mrs. (Rev.) J. N. Macalister, the W.F.M.S., of Knox church, Iroquois, is in a prosperous condition. Net contributions for year 1897, \$40.65. No social or entertainments of any kind having been held to raise amount, purely the free will offerings of a grateful people.

On Tuesday evening Jan. 11th Rev. Mr. Nattress, pastor of St. Andrew's church, Amherstburg and Mrs. Nattress were made the recipients of a very pretty dinner set and accompanying table napery. The presentation was made on behalf of the ladies of the church, by their President, Mrs. Fred J. Trotter.

The annual regular meeting of Guelph Presbytery will be held in Central church, Galt on Tuesday, March 15th at two o'clock in the afternoon. This meeting will be preceded by the Annual Conference to be held in the same place beginning on Monday 14th inst. at 2:30 o'clock in the afternoon. The subjects to be discussed are "Systematic

Benevolence" "Old Time Religion"; "Prohibition and the Plebeian"; "Increased Representation of Ruling Elders in Presbytery and Synod."

HAMILTON.—The Presbytery of Hamilton will meet in Knox church, Hamilton, on Monday, the 11th day of March, at 2 o'clock p.m., and will continue in Session on Tuesday, the 15th. Ministers and elders from a distance who desire to be provided with accommodation over Monday night will please notify Mr. G. H. Milne, 67 Mary street, Hamilton.

On the evening of the 17th inst., the Presbyterian manse, Charlton, was taken by surprise by the members and adherents of the Alton section of the congregation, substantial tokens of Alton's appreciation of the efforts of their pastor, the Rev. J. A. Matheson's efforts to build up a formerly strong congregation were deposited in pantry, in cellar, and in barn. At the close speeches were delivered by Messrs. A. Diok and W. H. Hawkins, who spoke kindly and sympathetically of their pastor's work and hopefully of the future of Alton congregation. Mr. Matheson replied in thankful and encouraging terms.

On Thursday afternoon Jan. 6th the induction of Rev. Kenneth McLennan to the pastorate of the Tiverton Presbyterian church took place with the usual ceremonies. Rev. Mr. Drumm of Port Elgin preached, Rev. Geo. McLennan of Pinkerton, addressed the minister, and Rev. Jas. Fitzpatrick of Underwood, addressed the congregation. On the same evening the anniversary tea was held in the town hall, at which a large number were present. Rev. Mr. McLennan, the newly inducted pastor acted as chairman. Rev. Mr. Fitzpatrick was presented with a beautiful upholstered chair in appreciation of his services as Moderator during the vacancy in the congregation. The ladies of the congregation placed on the pulpit a handsome new Bible, containing both versions. The proceeds of the evening amounted to \$87.

Last Thursday the Presbytery of Lindsay met in Onalmer's church, Uxbridge, for the purpose of ordaining Rev. J. R. Fraser, of Picton, N. S., to the ministry, and inducting him as pastor of the church. Eight or ten of the ministers were present. Rev. Mr. Cameron, of Wick acted as Moderator and in his words of introduction said "it had been his privilege to moderate in a good many calls but never where the congregation was so united as this one." Rev. Mr. MacMillan, of Lindsay, preached a short and eloquent sermon, after which the solemn service of the ordination took place. Rev. J. Duncan of Woodville, addressed the newly ordained minister and Rev. A. U. Campbell, of Quaker Hill, spoke to the congregation. After the service, supper was provided by the ladies of the church. This was partaken of by a large number. The choir of the church then rendered a few anthems and short speeches were given by several of the ministers. The enjoyable and successful gathering closed about seven o'clock.

The Indians on the "Makcoo Waste" Reserve, near Prince Albert, under the care of our missionary teachers, Misses Baker and Cameron, held a very successful Christmas entertainment in their school-house, on the 24th Dec. The work here is comparatively new but the good seed sown is already beginning to bear fruit, especially in the lives of the children. At the Christmas gathering one feature of the meeting, at which all were presented with valuable gifts from the Woman's Foreign Mission Society, was the characteristic speeches made by some of the Indians in which they expressed their satisfaction and appreciation of the efforts of our missionaries to teach their children to become like white people. Miss Cameron, who for several years has been the efficient helper of Miss Baker in the Indian work at "Makcoo Waste" near Prince Albert, has resigned her position for the present. Miss Cameron's retirement is much to be regretted as she proved herself to be a true missionary and had the esteem and confidence of the Indians in no ordinary degree. Miss McLivaine has arrived from the "Crowland Reserve" to take Miss Cameron's place. The Ladies' Aid Society of St. Paul's church, Prince Albert, voted six dollars as their last meeting in aid of Miss Baker's Indian work.

## Annual Meetings.

## PRINCE ALBERT, SASKATCHEWAN

The annual meeting of St. Paul's Presbyterian church, Prince Albert, was held in the church, on Thursday, Jan. 13th. The pastor, Rev. A. Lee, B.A., presided. The attendance was large and a lively interest was manifested in the reports submitted. The report of the Session was presented by Mr. John McTaggart, and expressed gratitude to God for the peace and harmony that has continued unbroken. It also showed that the interest in the church's progress is deep, as evidenced by the attendance on the Sabbath services and the number of faithful workers engaged in the Sunday school and other departments of church work. The interest in missions is also growing. The Ladies' Aid Society reported an excellent record of work done. The Managers presented their report which showed the finances to be in a healthy condition. This report showed that the congregational contributions were sufficient to meet all obligations and leave a balance in the hands of the Treasurer. Messrs. Howard, Knox and Wright were elected Managers for a period of two years. Messrs. Carvie, Montgomery and Nivin's continue in office for one year more. A vote of thanks was given to Miss Lee, Organist, and the choir for services rendered. Also votes of thanks were tendered to the Ladies' Aid Society and to the Board of Managers, and especially to the Treasurer. The singing of the Doxology brought to a termination one of the best annual meetings ever held by this congregation.

## EBURN, B.O.

The annual meeting of Richmond congregation, Rev. J. A. Logan, pastor, was held on the afternoon of the 12th inst. The report of the Treasurer showed a balance on the right side. An encouraging Sabbath school report was read. Officers for the current year were appointed and other business transacted. During the year the church has been painted, and the inside of the manse painted and kalsomined. Contributions have been made to the Schemes of the Church. Four were added to the church the last communion. The congregation now have the church, manse, and glebe free of debt, and enter upon their work this year free from financial incumbrance.

## BLOOR STREET CHURCH.

The annual meeting of the Bloor street Presbyterian church, Toronto, was held Jan. 19th. The pastor, Rev. W. G. Wallace, presided. The reports presented were of a uniformly encouraging nature. The membership has reached 763, an increase of seven over 1896. The total number added during the past year was 119, and the deaths and withdrawals 112. The large number of withdrawals were caused by the transfer of Wychwood Mission from the Bloor street church to the new St. Paul's church. The financial statement showed receipts from all sources of revenue, such as weekly offerings, missionary contributions, etc., of \$16,400, as against \$15,127 in 1896, or an increase of \$1,273. Particularizing, the revenue account represented \$7,096 of weekly offerings in envelopes, and \$1,248 in open collections. On building fund account the Women's Association contributed \$175; other envelope collections for building fund, \$1,141; special anniversary collection, \$1,473, and choir contribution of \$210. The receipts also include \$3,461 for missions, an increase of \$91.40 over 1896, which were allocated as follows: Foreign, \$403; Home, \$500; Augmentation Fund, \$470; Knox College, \$225; French Evangelization, \$115; Aged and Infirm Ministers, \$120; Widows' and Orphans', \$65; Manitoba College, \$50. The main debt was reduced by the substantial sum of \$4,000, leaving the remaining liabilities at \$50,500. During the past six years \$17,000 has been paid on the debt, or an average of nearly \$3,000 a year.

## COLLEGE ST. CHURCH.

Rev. A. Gilray, pastor, presided at the annual meeting on Jan. 19th, of the College street church, Toronto. An encouraging report was presented by the Treasurer, showing that the receipts for the past year amounted to \$6,659.26; this does not include

the missionary moneys. After meeting all expenses a balance of over \$300 remained over towards the reduction of the church debt. This income was raised without pew rents. In addition to the church income the amounts raised for their respective objects by the different societies were:—Sabbath school, \$508.14; Women's Association, \$416.91; Y. P. S. C. E., \$120.68; Bible class, \$96.26; Speedwell Mission Band, \$16.61; Junior Society of Christian Endeavor, \$9.50. The report of the Session showed that 110 members had been added and 95 left, leaving the number on the roll 861.

## CHURCH OF THE COVENANT.

The annual congregational meeting of the Church of the Covenant, Toronto, was held Jan. 19th, Rev. Jas. McCaul presiding. The reports of the Managers, Session, Willing Workers, senior and junior Y. P. S. C. E. Societies, Sunday School Building Committee and other societies connected with the church were read and approved of. Considering the comparatively small number of the congregation and the fact that a new church edifice is now in the course of erection the reports were very favorable. The revenues towards all objects were well maintained. A committee was appointed to confer with the Session with the object of securing an improved service of praise.

## CENTRAL PRESBYTERIAN.

A large number of the members of Central Presbyterian church, Toronto, met Jan. 17th. The business proceedings were preceded by the usual social gathering in the supper room. The chair was occupied by Mr. C. B. Petry, Chairman of the Managers, and the gathering was enthusiastic, and a spirit of thankfulness for the very prosperous year was evident. The reports disclosed the fact that the business affairs of the congregation had been conducted upon a sound basis, for although the weekly offerings for the year are less by \$34, the expenditure had decreased by \$55 as compared with the previous year. The Managers' annual statement showed the total receipts to be \$6,157.69, and the total outlay \$6,137.01, giving a balance of \$20.68. Other reports read were those of the Session, Sunday school, Missionary Association, Ladies' Aid, Jennings' Auxiliary of W.F.S., Christian Endeavor and Elizabeth Mission.

## CHALMERS' CHURCH.

Reports at the annual meeting of Chalmers' church, Toronto, held Jan. 19th, Rev. D. R. McClements, pastor, showed that the affairs of the church were in a prosperous condition, notwithstanding the calamity the church sustained in the death of the pastor during the year. The revenues for the past year have been as follows:—Contributions by envelope, \$2,307.02; loose collections, \$1,113.52; Y. P. Society, \$39.12; special collections, \$257.05; Women's Association, \$110; concert, Dec. 14th, 1897, \$32.50; special towards the funeral expenses, \$27; cash on hand, \$297.05; total, \$4,273.26, showing a decrease in revenue for 1897, compared with 1896, of \$223.05. The total expenditure during the year amounted to \$4,492.86, leaving a deficit of \$219.17. During the year 71 new families had taken sittings. The reports of the different societies of the church were read, and showed a good standing as compared with former years.

## EAST PRESBYTERIAN.

The annual meeting of the East Presbyterian church, Toronto, pastor, Rev. J. A. Morrison, was held on Jan. 12th, the chair was occupied by Mr. R. Caloon.

The reports submitted were all very encouraging and showed that the church was in a good condition financially and otherwise.

The report of the Session showed an increase in membership of 45.

The Managers' report showed the total receipts for the year to have been \$4,523.28. The mortgage debt had been reduced by \$315 during the year.

The report of the Christian Endeavor Society showed that this society was very flourishing. There has been an average weekly meeting with an attendance of 85, an increase of about 45 in the average attendance. This increase was in a measure due to the change of the night of meeting from

Tuesday to Sunday after service. There had been a net increase of members of 17. A total of \$86 had been raised during the year, of which \$25 had been given to missions and the balance towards the current expenses of the church. The Junior Endeavor report showed that that branch of the Society was in good shape.

The report of the Ladies' Aid Society stated that there had been total receipts of \$143, and that after paying all expenses and assisting the managers to the extent of \$250 there was a balance on hand of \$112.

The report of the Women's Foreign Mission Auxiliary, of which Mrs. J. A. Morrison is President, was presented by Mrs. Dr. Bryans, the Secretary, and stated that the year just passed, the eleventh in the history of the society, had been the most successful they had ever had. The Treasurer's report showed that the total contributions had been \$46, an increase of \$11 over last year.

The report of the Sunday school, which was read by Mr. Brinmead, stated that the average attendance for the year had been 338, an increase in weekly attendance of 10. The total receipts were \$557, out of which \$87 had been given to missions.

The Bible class report stated that the membership roll was now 180, and that during the year the total receipts were \$131, of which \$75 were given to the managers of the church, \$20 to the church mission, and \$10 to the Upper Canada Tract Society. After paying all expenses there was a balance of \$22.

The report of the Committee on Missions showed that the fund was in a healthy condition and was most gratifying compared with the reports of former years.

## ERSKINE PRESBYTERIAN.

The annual business meeting of the congregation of Erskine Presbyterian church, Toronto, was held Jan. 17th, Mr. J. A. Paterson in the chair.

The report of Session stated that the membership at the beginning of 1897 was 658, and during the year 64 names had been added to the roll, the number of losses from death, withdrawal, etc., being about the same. The financial statement showed total receipts amounting to \$4,966.38, of which the chief items were:—Weekly envelope offerings, \$3,629.91; open collections, \$680.21; special collection, \$168. William Street mission, \$132.53, and building fund subscriptions, \$137.90. The expenditure, including a small balance from the previous year, amounted to \$5,167.23, leaving a deficit at the close of 1897 of \$200.74. The principal items in the disbursements were:—Pastor's salary, \$2,400; organist's salary, \$500; William Street Mission, \$167.81; interest on mortgage, \$760; coal, water and gas, \$350.51.

The reports of the various church organizations were presented and all showed a successful and encouraging year's work.

A pleasing feature of the proceedings was the reading of a letter from Rev. Dr. Hunter, the pastor, who is away in Denver, Col., on a six months' leave of absence, granted on account of ill-health. Dr. Hunter expressed sentiments of deep attachment to his people and spoke hopefully of his prospects of restoration to health. A resolution voicing the warm reciprocal feelings of the congregation and their fervent hope that their pastor would return at the termination of his leave fully restored to his wonted health and vigor was unanimously adopted and ordered to be sent to Dr. Hunter.

## EGLINTON CHURCH.

The congregational meeting of the Eglington Presbyterian church was held Jan. 20th. The pastor, Rev. H. C. Tibb, presided. The financial statement of the different departments, while not all that might be wished, was thought satisfactory, considering the fact that the congregation had been without a regular pastor for some months during the year. The purchase of the Y.M.C.A. Hall was considered, but was further laid over for final settlement in March next.

## KNOX CHURCH.

The annual meeting of the congregation of Knox church, Toronto, was held Jan. 19th. The report presented by the trustees was partly as follows:—

"The net receipts for ground rent were \$2,716.83. Your trustees regret that they

cannot report any improvement in the church property. With the completion of the new City Hall, which is promised for next year, it is reasonable to expect that the revenue from this source will be increased.

"The mortgage debt on the church remains at eighteen thousand dollars, bearing interest at the rate of 5 per cent.

"The overdraw account at the Standard Bank is \$2,303.61, as against \$2,360.40 at this time last year.

"All of which is respectfully submitted.

"A. J. Somerville, Secretary.

"December 31st, 1897."

The receipts for the year were \$7,553.29, made up as follows:—Ordinary collections, \$3,222.36; seat rents, \$1,574.10; guarantee fund, \$10; ground rents (net), \$2,746.83. The expenses and disbursements were \$7,496.50.

The membership of the church at present is 555. Forty-two new members were added and 12 removed by death.

The report of the Sunday School was presented by Mr. Mortimer Clark, showing the number of scholars on the roll as 281; average attendance, 207; amount contributed for various purposes, \$351. The school also supports two pupils at *Pont aux Prindles*.

Rev. Dr. Parsons, the pastor of the church, presided, and at close of the meeting refreshments were served by the ladies of the church.

#### ST. JOHN'S CHURCH.

The annual meeting of St. John's Presbyterian church, Toronto, was held Jan. 12; the pastor, Rev. J. McP. Scott, M. A., presiding, the various reports presented were highly satisfactory. The Session's report was presented by the Moderator, showing that during the year fifty new members were added to the roll. There were twenty-three disjunctions and two deaths, leaving the net membership 308. The Treasurer's report showed the total Sabbath offerings for the year to have been \$2,130.35. The contributions for missions and benevolence for the year amounted to \$933.93, making the total income from all sources \$3,230.73. The Sabbath School report showed the number of scholars on the roll to be 535, and officers and teachers forty-eight. The receipts amounted to \$291.92. Reports were also read from the Women's Foreign Missionary Society, the Young People's Society of Christian Endeavor, Ladies' Aid Society and Mission Band, all of which are in a prosperous condition. The following managers are elected:—Messrs. A. Duncan, N. J. Armstrong, Don McLean and W. Moorhead; Auditors, A. Allison and S. Francis.

#### ST. PAUL'S CHURCH.

The annual meeting of St. Paul's church, Toronto, was held Jan. 19th. The reports of the various branches of the church were, without exception, satisfactory. The Session report dealt with the recent removal from their former church building and the increasing of the number of elders from five to seven. The present membership is 221. The Managers reported the condition of the church as being most satisfactory. The total amount raised from all sources was \$2,740.72. From the other reports read it was shown that the Auxiliary W.F.M.S. had raised \$57.18 the Sabbath school \$162.58, the Helping Fund \$11.93, the Christian Endeavor \$6.13, the Christian Workers' Association, \$150.05, the Missionary Association \$158.80, and the Wychwood Mission \$90.90.

#### ST. ANDREW'S CHURCH.

The sixty-seventh annual meeting of the congregation of St. Andrew's church, Toronto, was held Jan. 19th. Rev. W. J. McCaughan, the pastor, occupied the chair, and there was a large number in attendance. The statements of the various funds and societies working in connection with the church were entirely satisfactory, and showed increased results all along the line. The Treasurer's report showed the total revenue for the year to amount to \$17,683.88, an increase of \$1,721.88 over last year. This amount was made up as follows:—Augmentation \$725; Missions, \$1,520.91; Institute, \$5,586.33; Session Fund, \$826; general account, \$11,335.79; Mission Band, \$17.50;

Mission Band (girls), \$45.36; Women's Foreign Missions, \$142.11; Women's Association, \$79.09; Home Missions, \$192.95; Bible class, \$50.90; Juvenile Mission Band, \$15.08; Institute \$185.14; Sewing School, \$13; Young Men's Bible Class, \$186.55; Mothers' meetings, \$124.41. The total expenditure for the year was \$12,133.05. The average collections per Sabbath amounted to \$209. The estimated ordinary expenditure for the present year amounts to \$10,000, with an additional \$2,500 to reduce the debt on St. Mark's church. This will require average Sunday collections to the amount of \$240 per Sunday. The statement of the Kirk Session showed the number of communicants on the roll to be 623. The number reported last year was 561. During the year 126 joined by profession and certificate, and the loss by death and otherwise was 64. The average attendance was 320, and there were 26 baptisms.

#### ST. JAMES' SQUARE CHURCH.

An exceedingly well attended business meeting of the congregation of St. James' Square Presbyterian church, Toronto, was held Jan. 19, Mr. A. A. Allen presiding.

In presenting their report for the year the managers called attention to the deficit of \$222.59, which with an adverse balance of \$95.99 the previous year left the sum of \$318.52 to be provided. A comparative statement of receipts from weekly and special collections in 1896 and 1897 showed a falling off of \$294.87, and the managers urged the congregation to make a special effort to remove this obstacle in future by an increase in their contributions which would not only meet current expenditures but also provide the funds for certain necessary repairs to the church building. The receipts totalled \$7,186.46 and the expenditure \$7,504.97, of which latter amount the chief items are:—Rev. L. H. Jordan's salary, \$4,000; interest \$794.31; organist's salary, \$650; fuel, water and lighting, \$332.15. In addition to the moneys included in these items \$5,654.60 was collected and disbursed on behalf of missions.

The report of the Session stated the church membership to be 562.

The reports and financial statements of the several church societies and organizations were presented and all showed much earnest aggressive work during the year. Special mention should be made of the Young People's Association which had been organized in the past twelve months, and which included a Bible class, prayer meeting and institute for social and intellectual enjoyment, thus catering to the spiritual and temporal requirements of all the young people of the congregation.

#### OLD ST. ANDREW'S.

The annual meeting of Old St. Andrew's church, Toronto, held Jan. 19, was presided over by Dr. Price-Brown. The report of the Treasurer was very satisfactory, showing receipts of \$9,388.67 and expenditures of \$7,436.06, leaving a balance of \$802.61, which has been placed to the reduction of the floating debt. Besides these amounts there had been collected for missionary and benevolent purposes \$2,300. The report of the Session showed forty-four new members had been added during the year and twenty-five had left, leaving a net increase of nineteen, making the membership now 568.

#### WEST PRESBYTERIAN CHURCH.

The annual meeting of the West Presbyterian church, Toronto, held Jan. 19th, was presided over by Rev. J. A. Turnbull, the pastor. The financial statement showed disbursements of \$5,680.86, leaving a debit balance of \$72.27. A note for \$600 was discounted during the year, and this with several minor debts makes the total amount short to meet current liabilities \$1,291.48. The weekly offerings totalled \$3,940.28. The amount contributed for missions and the schemes of the church was \$353.51, and the Ladies' Aid raised \$173.36 towards the cost of renovating the school-room. They also made a jubilee offering of \$93.78. The heaviest item among the disbursements was \$2,730 for salaries. The church raised \$275.57 to aid the Claremont Street Mission.

All the church organizations reported pro-

gressive and encouraging work during the past year.

The Sessions reported a total membership of 892, which is an increase of 20 in the twelve months. The Sabbath Schools have a muster roll of 890 teachers and scholars, this including the schools attached to the church and the mission.

#### WESTMINSTER CHURCH.

There was a large attendance at the annual meeting of the Westminster Presbyterian church, Toronto, Jan. 19th.

The amount raised during the year for all purposes was \$12,436.94, which is about \$1,500 more than last year. The ordinary revenue for church maintenance was \$7,270, and the Ladies' Aid Society collected \$2,000 to pay off a floating debt. For missionary purposes \$2,500 were contributed by the various societies. The debt on the church property is now a little over \$40,000 and it is being steadily reduced. Recently a building owned by the congregation at 18 Charral street was set apart as a manse, and these are three houses rented, which form part of the church assets. There are 280 families and 726 communicants on the church roll with a Sabbath School of 300 children.

Mr. George A. Chapman presided. All the church organizations presented reports of their year's work, which were of a satisfactory character. The Society of Christian Endeavor reported that two of their number Messrs. George Mason and W. J. Booth, had gone to British Columbia to engage in mission work. The society continues to conduct the Belmont Mission Sabbath School.

During the meeting the pastor, the Rev. John Neil, spoke briefly, urging continued progress, especially along spiritual lines, and pointing out the many blessings for which the congregation should be thankful.

#### ST. ANDREW'S CHURCH, PERTH.

The annual congregational meeting of St. Andrew's church, A. H. Scott, pastor, was held on Monday, Jan. 17th, Mr. W. Meeghen presiding. The various reports were of a most satisfactory character. The Treasurer reported that the finances were in a better condition than for many years. He then gave a detailed statement of all moneys received during the year, and how they had been appropriated. The interest on a deposit in the Merchants' Bank was handed to the Treasurer, by a resolution formally made, to be devoted to the amount to be expended on contingencies and extras for the year.

The Sabbath school report showed that the roll stood at about 200, not counting those belonging to the congregation who attend and support three other schools outside of town. There are 26 teachers and officers. The Session spoke of 1897 as being a prosperous year. There were more families and communicants added to the church than last year; and the missionary offerings were in advance of those of the year before.

#### KNOX CHURCH, DUNDAS.

The annual meeting of Knox church congregation, of which the Rev. John Laing is pastor, was held Jan. 19th, Mr. R. T. Wilson presiding. The reports were of a most satisfactory character, and the finances of the various church societies showed a balance on the right side.

The managers report gives the following comparative statement of the receipts for the last five years, viz:—1893, \$2,047.87; 1894, \$1,980.04; 1895, \$2,134.97; 1896, \$2,122.19; 1897, \$2,154.69, special for furnace \$176—\$2,330.69.

Report of Session shows additions to the roll of communicants fifteen on profession of faith and sixteen by certificate. Two were removed by death and eight have received certificates. There were thirteen baptized and four marriages. There are 281 names on the roll, showing an increase of twenty-two in good standing.

The pastor, Dr. Laing, stated that owing to his inability to perform the whole of his pastoral duties, that he would like to obtain an assistant for a year.

It was moved by Mr. McTaggart and seconded by Mr. Groff, that the congregation heartily assents to the desirableness of obtaining a suitable assistant as soon as possible, this motion was carried unanimously.

**PARKDALE.**

The annual congregational meeting of Donn Avenue Presbyterian church, Parkdale, was held Jan. 17th. Mr. Wm. Murchison occupied the chair. The reports of the various boards and societies of the church were highly satisfactory. There is a membership of over 700, and all the pews on the ground floor have been allocated. The total debt on the church is \$19,500. The total receipts for the year from every source amounted to \$10,000. The receipts handled directly by the managers reached the sum of \$7,834. Among the items in this amount were:—\$4,577 from collections by envelope, \$1,650 from open collections, and \$1,013 missionary collections. Among the disbursements were:—\$3,745 for salaries, \$362 for church repairs, \$1,013 for missions, and \$205 towards the Indian famine fund. The estimated revenue and expenditure for 1898 was placed at \$6,860. The stipend of the pastor was increased from \$2,600 to \$2,750, and it was decided to expend \$1,200 on ventilation and repairs. The matter of seating strangers attending the Sunday services was then taken up. Rev. Mr. Hoesack has since refused to accept the increase in salary offered by the congregation and requests that this amount be expended in renovating the Sabbath school hall.

**TORONTO JUNCTION.**

The annual meeting of Victoria Presbyterian church, Toronto Junction, was held Jan. 19th. Rev. J. W. Roe, the pastor presiding. The receipts which have been on the increase for the past year or two, this year showed a net increase of \$1,156.37. The debt on the church has been considerably reduced. The Sabbath collections amounted to \$2,150.25, and the amounts received from other sources made the total receipts \$1,300. One hundred and twenty-five new members have joined the church, 85 by profession of faith and 39 by certificate. All the organizations of the church are in a flourishing condition and very satisfactory reports were read.

**KEW BEACH.**

The annual meeting of the Kew Beach Presbyterian church took place Jan. 19th. Mr. Alex. Finlayson presided. The Session's report showed 40 members on the roll, an increase of six over the previous year. The amount of money contributed from all sources was \$348; expenditure, the same. There was an increase of \$15 in envelope contributions, and \$8 in the loose collection. The contributions to the mission fund from the congregation and Sunday School were very liberal. The Sunday School has a regular attendance of 60 scholars.

**SCOTCH SETTLEMENT.**

The annual congregational meeting of the Scotch Settlement Presbyterian church was held on the 13th inst. The pastor, Rev. F. Smith, presiding. The congregation during the year had raised over \$100 for Missions, \$33 for the Indian Famine Fund, \$53 for Mr. Cheyne, besides some smaller amounts for manse and church buildings in the Manitoba district, etc. The Treasurer's report showed that over \$530 had been raised for all purposes.

**MIMICO.**

The annual meeting of the Mimico Presbyterian church was held on the evening of the 19th January. Mr. George Gray presiding. The reports submitted showed a steady march onward. The financial standing being good and the debt on the church being considerably reduced. There was much satisfaction in the promulgation of the Gospel as delivered from the pulpit, and the encouragement it gave to all who came within its hearing. Much cordiality and kindly feeling was shown to the pastor, Rev. Joseph Hamilton.

**LINDSAY.**

The annual meeting of the congregation of St. Andrew's Presbyterian church, Lindsay, was held Jan. 19th. After devotional exercises by the pastor, Rev. J. W. Macmillan, B.A., Mr. D. McDougal was elected chairman.

The Session after the managers report and the reports of the several other organi-

zations in connection with the church showed that the affairs of the church were in a healthy condition. The additions to the membership for the year were 78 and the removals by death, certificate and revision 40, making a net gain for the year of 38 and leaving the membership at the end of the year 1897—550.

The managers' report showed the total receipts for the year, for all purposes, to be \$1,901.89. Of this sum \$1,419.19 was contributed for missionary and charitable purposes, the balance for the ordinary expenses of the congregation.

**ST. PAUL'S, WINCHESTER.**

The annual meeting of St. Paul's church, Winchester, was held in the lecture hall, Wednesday evening, the 19th inst., the pastor, Rev. D. G. S. Conroy, in the chair. Reports were received from the different departments of church work, all being in a healthy and prosperous condition and showing a marked advance upon previous years.

The Sunday school had a large increase both in attendance and in giving, \$63 being collected for the mission.

The W.F.M.B. experienced this year its greatest prosperity since its establishment.

The total income of the congregation was \$2,959.20.

**ST. PAUL'S, HAMILTON.**

The annual meeting of St. Paul's church was held on Jan. 18th. The various reports were of a most satisfactory character. The following figures speak for themselves: Sabbath collections 1897 \$3,034, 1898 \$2,552; pew rents 1897 \$2,163, 1898 \$1,808; mortgage debt reduced by \$1,000 during the year.

In recognition of his personal gifts and his services to St. Paul's church, Rev. Neil McPherson's salary was increased by \$500, to date from Jan. 1st. Messrs. Coburn, Morrison, Malcolm, Munroe and John Merrick were re-elected managers.

**ST. JOHN'S, HAMILTON.**

The annual meeting of St. John's Presbyterian church was held Jan. 18th, and resulted in the election to the Board of Management of Messrs. Hyslop, Hooper, Eager, Turnbull, Bews, McKenzie, McCoy, Balfour, Reid, Riddell. H. D. Eger, Secretary; W. G. Reid, Treasurer; Auditors, W. R. Stuart, W. Strong. The financial statement showed a balance of \$116.

**MACNAB ST. CHURCH, HAMILTON**

A largely attended annual meeting of Macnab street Presbyterian church, Hamilton, was held on Jan. 18th. The financial report showed a balance on the right side. The church last year gave \$6,500 in collections. Rev. Dr. Fletcher, the pastor, was unanimously nominated Moderator for the General Assembly by the Hamilton Presbytery.

**ERSKINE CHURCH, MONTREAL.**

The annual business meeting of Erskine congregation of which the Rev. A. J. Mowatt, is pastor, was held Jan. 19th.

The reports were most encouraging; the Treasurer's statement submitted showed a total revenue of \$11,322.17, and disbursements \$11,251.81, with a balance of \$70.06 carried forward.

The pastor gave a brief address referring to the prominent features of the life and work of the congregation during the year which was very encouraging. The following officers were elected for the ensuing year: Dr. Chas. Ault, President; Thos. Brown, vice President; R. Cunningham, Treasurer; J. N. Laing and C. B. Gordon, joint Financial Sec'y; J. D. Patterson, Recording Sec'y; and Messrs. T. E. Hodgson, D. H. McLennan, J. Y. Roy, W. Chipchase, A. M. Ewing and R. A. Danton, as members of the Board of Management.

**ST. GABRIEL CHURCH, MONTREAL**

The annual meeting of the congregation of St. Gabriel's church was held Jan. 19th in the parlors of the church. Quite a large number of the congregation were present, and in the absence of the pastor, the Rev. Dr. Campbell, who is at present confined to his house through illness, Mr. Charles Byrd presided. The financial statement was presented and adopted unanimously. It showed

that a total of \$75 remained upon the right side of the account. The Board of Trustees was re-elected by acclamation.

**ST. PAUL'S CHURCH, MONTREAL.**

The annual meeting of St. Paul's congregation was held on Jan. 17th. The Rev. James Barclay, D.D., presided. The various reports were of a most satisfactory character, and the finances of the various church societies showed a balance on the right side. The contributions to the various church schemes also showed an increase. One of the most encouraging features of the work of the year was the success of the Point St. Charles Mission.

The vacancy on the Trustees Board caused by the death of Mr. Alex. Ewan, was filled by the appointment of Mr. Henry Newman to the position. All the trustees who retired by rotation this year were re-elected.

**KNOX CHURCH, MONTREAL.**

The annual reports presented to the congregation of Knox church Montreal Jan. 19th were most encouraging. The pastor, the Rev. James Fleck, presided. There had been aggressive work done in all the branches and the finances were in a satisfactory condition. The roll of church membership contained 689 names, against 674 at the close of 1896, a net gain of 15 members. The Treasurer's statement showed the receipts of the year to have been \$9,930.18, and that out of this amount several large sums had been disbursed for extraordinary expenditure and towards decreasing the debt.

The following Officers were re-elected: Board of Management—J. J. McGill, President; J. M. D. Heins, Treasurer; Adam Binning, Secretary; Wm. Cairns, R. Henderson, H. B. Picken and James Kent.

Auditors—J. B. Picken and A. H. M. Kee. Interest and Sinking Fund Committee, with power to add—Robert Dunn, chairman; George Patterson, Secretary Treasurer.

**CHALMER'S CHURCH, QUELPH.**

The annual meeting of Chalmers church congregation was held Jan. 19th, Mr. R. Melvin presiding. The report of the Session shows, what is very gratifying indeed, that steady progress continues to characterize the increase in membership. At the close of 1896 the resident membership was 630. In the year just closed 68 new members were received, 38 by certificate, and 30 on profession of faith. There have been removed from the roll 40 members, 11 by death, 13 by certificate, and 16 placed on the retired list. The net gain, therefore, is 28 members, so that the resident membership is 658. The number of families is 259.

The Managers' report showed the amount contributed for all purposes to be \$5,875.51. The Missionary Association report amount raised \$86.42. In addition to this special collection for the Klondike mission of \$39.09, and the contributions from the Y.P.S.C.E., Bible class and Sabbath schools make a total amount of \$864.35. The total amount raised in 1897 by the congregation for missionary purposes was \$1,364.84, and advance of \$38.09 over that of last year.

The Sunday school reports show that during the year there was raised for missionary purposes \$64.47.

**KNOX CHURCH, QUELPH.**

The annual congregational meeting of this church was held Jan. 19th, there was a large attendance. The various reports show a gratifying progress. The finances of the church are now in the best shape they ever have been. The church mortgage, which the congregation have been vigorously fighting for years, is now wiped out. Altogether the church has every reason to be gratified with the progress made since Rev. W. A. J. Martin accepted the pastorate of the church. The weekly attendance shows a marked increase and the contributions are proportionately greater. The amount raised for all purposes was \$4,944, of which \$1,173 was for missions and benevolence. The membership is now 545, an increase of 45 during the year.

**THE GLEBE CHURCH, OTTAWA.**

The annual meeting of the Glebe Presbyterian church was held on Jan. 18th. The reports presented were of a very satisfactory

character indeed and reflect great credit on the congregation. Good progress has been made both numerically and financially during the past year. Twenty new names were added to the membership roll. The Sabbath school increased its average attendance 14 and now has nearly 100 on the roll.

#### ADVANTAGE OF INSURING IN A HOME COMPANY LIKE THE NORTH AMERICAN LIFE.

Toronto, Nov. 20th, 1897.

Wm. McCabe, Esq., Managing Director  
North American Life Assurance Company, Toronto:

DEAR SIR,—I beg to acknowledge the receipt of the Company's cheque for \$2,938, in payment of my \$2,000 fifteen-year endowment policy, with profits, which matured this day.

On the three options offered me, viz., cash value, \$2,938; paid up insurance, \$1,975, or an annuity for life of \$253.40, in accepting the first option I am pleased to notice that this sum gives me a return of about 4½ per cent. compound interest on the payments I made to the company each year for the fifteen years.

Taking into consideration the fact that the company gave full protection in the event of my death during the fifteen years, I doubt whether I could have made a better investment anywhere else, especially when I learn that had I insured with any of the so-called giant companies I would be in receipt of a much smaller amount to-day. I consider the result attained by the North American as very satisfactory, showing, as it does, the advantage of insuring in a home company like the North American. Yours truly,

John Harton.

For pamphlets explanatory of the plans and financial position of the company, apply at the company's building, 112 to 118 King street west, Toronto, or to any of the company's agents.

#### GRAND ART LOAN EXHIBITION.

The Woman's Auxiliary of the Central Young Men's Christian Association, assisted by a large number of other ladies, have organized an Art Loan Exhibition on a grand scale which opens on Saturday evening, the 29th inst., in the Y. M. C. A. building. The three floors, comprising a score of rooms and halls, will be converted into an extensive art gallery for which many of the owners of good pictures will loan their art treasures. Both the old masters and the new schools will be well represented, and in addition there will be exhibits of rare old china, mosaics, tapestry, antique furniture, miniatures, fans, and curios of all kinds. There will also be a Canadian room, one for the Woman's Art Association and one for amateur photography. The undertaking as a whole is on a large scale and is evidently being ably managed. The exhibition will be open from January 29th to February 5th, and on each afternoon and evening there will be attractive musicales, and band and orchestral concerts.

#### A PREACHER'S REPORT

Interesting Statement by Elder Joel H. Austin of Goshen, Ind.

"I was a victim of catarrh and had almost constant pain in my head. The trouble was gradually working down on my lungs. I was weak and irresolute. My wife had the grip and Hood's Sarsaparilla cured her. After this I had the same disease and resorted to Hood's. In a short time the aches and pains were relieved and I also saw the medicine was helping my catarrh. In six weeks I ceased to have any further trouble with it and I am now a well man. The pains and bloating I had in my limbs are gone and I am relieved of a heart trouble. I am thankful for a medicine so intelligently compounded and so admirably adapted to the needs of the system." ELDER JOEL H. AUSTIN, Goshen, Indiana.

**Hood's Pills** cure liver ills, easy to take, easy to operate. 25 cents.

#### BEGINNINGS IN HOUSEKEEPING.

Each bed should have for its outfit three pairs of pillow-cases for its square pillows; two pairs of sheets, which measure a full yard more than the length of the mattress, to insure undisturbed and protected covers; two white spreads, of a quality easily laundered and light in weight, and two pairs of large all-wool blankets, of which one pair should be bound separately—these constitute the sole essentials. To them may be added a home-made quilt and comfortable.

The table-linen must include a best cloth for special occasions, three really good ones for general use, and two dozen napkins that will not shed lint. Of towels there is theoretically no limit to the needed variety. Practically, however, there are only a few that are absolutely indispensable. One dozen hem-stitched huck for bed-room use, one dozen checked linen for china, and one dozen crash for the kitchen, all made in yard lengths, besides three roller-towels two and a half yards long, will easily supply the ordinary demand under the conditions imposed. Of course sickness, lavish hospitality, or even a delayed weekly wash day would necessitate a larger supply in each case. A maxim profitably observed by a successful housekeeper is worth passing on for consideration in this connection. "Expense for essentials only, plus remunerative labour, equals thrift." With this in mind, one can easily determine how much can or must be added to the supply on hand in January, when the thoughts of thrifty housewives turn toward the linen closet. Usually one pair of sheets and two pairs of pillow cases are sufficient for the annual replenishing. Two table cloths, one dozen napkins, and one third the towel list added each year will insure ample comfort under ordinary conditions.—Harper's Bazar.

#### HOW A WOMAN MADE MONEY IN 1897.

Having read numerous accounts of persons making money easily, prompts me to give my experience. During the past few years I have tried selling various specialties. Dish Washers being included, but usually met with failure until I tried the Imperial Dish Washer. Since taking up this work I have made from \$100 to \$150 per month, and only worked part of the time.

It requires little or no ability to sell the Imperial Dish Washer as it is only necessary to show it in operation to make sales. When the housekeeper once sees it wash, dry and polish the dishes in 3 minutes without the operator wetting her hands, it requires little or no argument to make a sale.

If any of your readers desire a profitable and genteel employment I would strongly recommend the business of selling these Dish Washers. Ladies can do the work as well as men. No experience is necessary.

You can secure full particulars and get a start in the business by writing to the Imperial Dish Washer Co., St. Louis, Missouri.

"F. M."

#### CORRESPONDENCE.

Editor Presbyterian Review.

DEAR SIR:—In common with your large circle of readers, you must be surprised and dissatisfied at the action of the Ontario Government in suddenly withdrawing the Act for the better observance of the Lord's day, just at the time when we were all looking for it to receive a second reading by a large majority. Is it not amazing that in their opposition to the Bill, the representatives of the classes who opposed it should so unblushingly confess that they had been systematically desecrating the Day of Rest, and desired that their pursuits on that day should not be interfered with? Is there any way of getting opponents to a quiet Sabbath to understand that the day of rest wholly belongs to God for a specific purpose? "Will a man rob God?" asked the prophet of old. The worldly Israelite robbed God by bringing unworthy offerings to the Temple and by short measure in the matter of the tithes. The worldling of our day is not satisfied to fully appropriate the six days of the week to the prosecution of his calling, but he wants a portion of the Sabbath day as well. He unlawfully takes all he can of that day, and

when it is proposed to call him to account for so doing, he protests most loudly as if he was an ill used and much abused individual. When we find that our Lord on one occasion had to ejaculate to His own devoted disciples—"How is it, ye do not understand?" we need not after all be surprised at so many people in our Christian land not understanding the proper relationship of the Sabbath to man's needs. At the same time all the greater necessity is laid upon Christian ministers and teachers to more faithfully than ever instruct the people more perfectly in the will of God concerning it.

Yours faithfully,

Jas. Thos. Pattison, Elder.

Aylmer, Que., Jan. 17th, 1898.

#### A SOLDIER'S LIFE.

Only Veterans Can Realize the Sufferings of Army Life.

Strong Men Made Helpless Invalids—The Story of One Who Suffered Day and Night for Twenty Years.  
From the Chatham Banner.

Everyone living in and around the village of Wheatley knows Mr. Peter Sippe, who has been a resident of the place for upwards of twenty years, and who during the whole of that period up to last year was a constant sufferer from acute rheumatism, complicated by other troubles, until he was worn almost to a shadow. At the age of twenty he joined the 21st New York Volunteers, and after being a member of that organization for three years, he joined the New York Cavalry and served through the war of the rebellion. He took part in the historic battles of Bull's Run, Fredericksburg, Culpeper, etc., and at one time rode eighty miles at a stretch, carrying dispatches through the enemy's lines. On another occasion he was on horseback for four days and five nights, and it is little wonder that such hardships left him, as they did thousands of others, with a wretched constitution. While in the army as a result of poor food and often worse water, he was attacked with diarrhea, which assumed a chronic form. This of course greatly weakened him, and he fell an easy prey to the pains and terrors of rheumatism. To a correspondent of the *Banner* he said: "I never expected to be any better in this world as I had tried scores of medicines which brought me no relief at all. Sometimes for weeks at a time I could not lie down or sleep, and could eat but little. I was not only troubled with rheumatism, but at times was subject to fainting spells, and at other times everything appeared to turn black before my eyes. I would often feel sick at my stomach, at which times food would prove loathsome to me. My kidneys also troubled me greatly and my nervous system seemed completely shattered. Tongue can scarcely tell how much I endured during those long weary years. About a year ago I was advised to try Dr. Williams' Pink Pills, and it was a grand day for me that I began their use. After I had used a few boxes my pains had decreased and I was considerably better. Later, through a continued use of the pills, I could eat, sleep and felt as able to work as I had done twenty years ago. I now feel well and strong and if any of my old comrades see this and are afflicted I would urge them to try Dr. Williams' Pink Pills." Any analysis shows that Dr. Williams' Pink Pills contain in a condensed form all the elements necessary to give new life and richness to the blood, and restore shattered nerves. They are an unfailing specific for such diseases as locomotor ataxia, partial paralysis, St. Vitus' dance, sciatica, neuralgia, rheumatism, nervous headaches, the after effects of la grippe, palpitation of the heart, nervous prostration, all diseases depending upon vitiated humors in the blood, such as scrofula, chronic erysipelas, etc. They are also a specific for troubles peculiar to females, such as suppressions, irregularities, and all forms of weakness. They build up the blood, and restore the glow of health to pale and sallow cheeks. In men they effect a radical cure in all cases arising from mental worry, overwork, or excesses of whatever nature.



**THE OUT DOOR WOMAN.**

Although directions are given regularly every winter about the kind of shoes which are best for skating, the information on the subject does not yet seem to have penetrated into the minds of many people. I do not think it is an exaggeration to say that fully half of the complaints of weak ankles would disappear if the disparaged ankles in question received a reasonable amount of support from the shoes worn. Women are of course the chief offenders in this matter, because men habitually wear heavier and more squarely built shoes. One point to remember is that the shoes should always be laced, never buttoned. This rule holds good even if the skates have no straps, because a skating shoe, to give the right support, must fit very snugly, and if it does, buttons are likely to hurt the feet. Besides the shoe even fit along the whole height of the shoe can never be so well obtained with buttons as with laces. The leather should be both heavy and pliable—box calf is satisfactory, because with the foregoing qualities it combines that of being almost water proof—and there should be no hard seams to hurt the feet. It is better not to have the toes too pointed, though that is not so important a consideration as the others. The heels should be square and not high, otherwise the skates will not stay on securely. Cold feet while skating are often caused by the wearing of straps, which impede the circulation to a certain degree. If one can get along without them, it is much better, but if she cannot, she will find that a felt or lamb's wool inner sole will make the shoe much warmer, and do something to improve matters. It would seem that few people would think of skating in low shoes, but one often sees it attempted. An instructor in one of the rinks declined to try to teach a pupil the other day because she was wearing "ties." He told her frankly that her ankles had no support, and that, as a beginner, she could not control the movements of her feet sufficiently to take the stroke in the right way.—Harper's Bazaar.

The land of Jersey is in the hands of frugal and industrious people, worthy descendants of the rural populations of Normandy and Brittany. Not a square inch of ground that does not produce a potato or a cabbage. Prosperity reigns on all sides. Not one dilapidated house. In this bee hive of an island everything speaks aloud of cleanliness, comfort, and even of riches, to those who can understand that real wealth does not consist in the quantity of things we possess, but in those that we can do without, if need be. Jersey is a kitchen garden of about seventy square miles, picturesque, healthy, fertile, strewn with cottages that are wrapped in roses, and when I have told you that the cultivation of the potato alone brings in from twelve to fourteen millions of francs annually, that is to say about three millions of dollars, I shall have no trouble in convincing you that poverty is practically unknown in Jersey. Happy Jersey! Add to this that, with the exception of wine and liqueurs, which pay a light duty, all kinds of merchandise enter Jersey untaxed; that living is consequently very cheap; that the income tax collector is unknown; that a crowd of tourists visit the island during four months of the year; that activity reigns everywhere, not the feverish activity of the Americans, but the regular, intelligent activity of the French; that the soil is so fertile that flowers and fruits seem to spring from it as by enchantment; that the landscape is most picturesque and varied; that the climate is delicious; and you will conclude that Jersey is probably the Eldorado of the world, and the Jersey folk, as I said before, the richest and happiest people on the surface of the globe.—North American Review for January.

**HOW TO BUY CHEAP THINGS.**

"What a lovely pitcher!" said one woman. "Only ten cents," replied the other, laughing. "Yes; but then you know how to buy," sighed the first. To know how to buy, then, means an ability to resist the temptation of buying a pitcher simply because it is cheap, and taking it only when, while cheap, it offers with itself some beauty or quaintness of form, some honesty or integrity of purpose, and this without pretending to be anything which it is not.

Never buy colored glass simply because it is cheap. You introduce into your house a discordant note which will destroy the peace of mind of those who are sensitive, and contaminate the taste of growing children. Color costs more than anything else, and if fine shades and tones are sought for they must be paid for, whether in glass, in ribbon, in silk, or any manufactured article. To remember this is to save one's self and to spare one's friends.

If cheap things are to serve an ephemeral purpose, as a ribbon for an afternoon, for instance, or for a fancy dress, and one cannot afford to buy the better kind, then buy the cheap, use it with discretion, but feel no disappointment or chagrin if it does not outlast a neighbour's more expensive purchase. And do not make the cheap price a standard for all the nicer ribbons to be bought in future.—Harper's Bazaar.

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