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Notes of the Week.

Nothing could more clearly show the intense earnestness of the Prohibitionists who assembled last week in convention in the city, than the readiness of men of strong conviction on both sides of politics to sink them out of sight for the purpose of promoting the one great end they are seeking, total prohibition. A most hopeful feature also for the future and further advancement of this great end, was the fact that no one in the convention appeared to suppose that their work was done. It was again and again stated and fully understood that in some important respects it is only just begun, and that the same sleepless vigilance, unresting activity and persistent work of education, which have been kept up for years, will require to be kept up for years yet to come.

The Presbyterian Council of Toronto is a body composed of elders, and ministers who have charges or are resident in Toronto. The whole body when assembled should number somewhere about two hundred. A paper or papers on some previously assigned subject are read and thereafter discussed. Such a body might, one would naturally think, considering the kind of men who compose it, be capable of doing much good work in the city, or be a means of uniting the Presbyterian Churches by some strong and common bond. Unhappily its meetings are rather meagrely attended, and so it fails of doing much that at first sight it would appear capable of doing. At the meeting on the evening of February 5th a very thoughtful paper was read by Mr. Mortimer Clark, on "The Worship of the Presbyterian Church," containing many excellent suggestions which could with profit be brought under the notice of the church at large and which elicited a very interesting discussion in the meeting on the various points referred to by Mr. Clark in his paper.

From time to time the question comes up in the States, what shall be done with the negroes? Deportation to Africa has some times been talked of. The National Emigration Society has been incorporated at Birmingham, Alabama, with a capital stock of \$100,000 to be added to by contributions to be asked throughout the south, and by an appropriation to be sought for from Congress. Removal of six or seven millions of people to an inhospitable climate—or even an appreciable number of them—are enough to stamp the enterprise as utterly impracticable. The negroes themselves, with rare exceptions, do not wish to go to Africa; and the great mass of the white people of the south do not wish them to leave the country, as any one will soon learn if he will go south and let it be known that he wishes to take colored men and women north where they will get higher wages. He will very quickly be told to leave within a specified time, or he will have to take the consequences. The fact is, the south needs the negroes and cannot get along without them. White men from Ireland, Germany, Sweden, and Norway, cannot endure the heat of the climate. The negroes are in the country to stay; and it is for the white people to make them as intelligent, industrious, religious and successful as possible.

It can be said with truth that, Sir Oliver Mowat has earned golden opinions from all Prohibitionists of both political parties, by the frank and cordial manner in which he received the large deputation which waited upon him to ascertain the mind of the Government of Ontario in view of the large majority for Prohibition expressed by the plebiscite, and by the heartiness with which he accepted the decision of the people upon this question. We can say this without being charged with political partiality, for those in the convention who differ politically from the Premier were the most hearty in their expressions of entire satisfaction with the assurances he gave the deputation. Representative men frankly de-

clared that, so far as temperance legislation is concerned, it was their duty now to stand by the men who have stood by their cause, and the country's cause. We see some papers doing their best to show in how many ways Mr. Mowat may make his promises mean little or nothing. These same things were said before and during the plebiscite, and it is now seen that those who said them were mistaken, and we believe it will be very hard indeed to convince any who were on the deputation which met the Government, or who heard their report to the convention, that Sir Oliver did not mean just what he said, all that he said, and that he will not do what he said.

NOTES ON THE TEMPERANCE CONVENTION

CONTRIBUTED.

The Convention was large, representatives most enthusiastic, and never seemed for a moment to lose sight of the object for which it was called. The speeches were short, pointed, pithy and argumentative.

Notwithstanding the fact that certain sections of the Press attempted to create the impression that the leaders of the Convention were animated by bitter personal feelings and that they held widely different views, the results showed that such things existed only in the imagination of the writers. It was the privilege of the writer to be present in committee when the resolutions were drafted, and he must say that he admired the good sense and liberality of those who took part in the discussion. All seemed determined to sink their personal differences and to stand shoulder to shoulder in support of the cause they held so dear.

The Convention was most fortunate in the selection of a chairman. It requires a man of great tact, wise discrimination, ready discernment and strong personality to preside over such a large gathering, but ex-Mayor Fleming filled the bill to the satisfaction of all.

The first speaker, Mr. W. W. Buchanan—a writer who wields a ready and vigorous pen—struck a happy key-note when he said. "A man who would not feel enthusiastic at such a time as this, is not worthy of the name of Prohibitionist."

The same speaker also said, and the statement was loudly applauded: "There is no time to be lost between the time when the victory is gained and the effects of the victory are forced into practical politics." The statement of Mr. Joseph Gibson, of Ingersoll, was equally well received when he declared that Prohibition is going to be the great National Policy in this Dominion.

It is now more manifest than ever that the press more especially the religious press, was a mighty factor in bringing about the recent great victory. Exclusive of newspapers, there were seven million pages of temperance literature sent out by the Executive Committee. It must be remembered, however, that through other channels a vast amount of literature found its way into the hands of the electors.

The deputation which waited upon the Government, acted wisely in selecting Rev. Dr. Potts and Mr. John Cameron, of London, as spokesmen. The one represents one great evangelical church, and the other another. The one represents the clergy, the other the laity. The one is popularly supposed to be on one side in politics, the other is well known to be on the other. The one represents the pulpit, and the other the press. Perhaps the deputation

"buidled wiser than they knew." It was fitting also that the ladies should be represented there, and certainly no better representative could have been found than Mrs. Thornley, of London, President of the Provincial W.C.T.U. Those who had the pleasure of hearing her address to the Government, spoke of it in most eulogistic terms. One gentleman said, "she took the cake."

Two things were made very clear. One was that Prohibitionists have long and earnestly considered how they should meet the Government, and the other was that the Government had been considering just as earnestly how they would meet the Prohibitionists. The first point was made clear by the directness of the addresses and the second by the fact that the Premier, in the name of the Government, read his reply. When the reply of Sir Oliver was read by Mr. Kettlewell at the evening meeting, the enthusiasm of the delegates knew no bounds. By cheers, applause and the waving of handkerchiefs, they manifested their delight. It is to be hoped now that the Government will have as good reason to be satisfied with the Prohibitionists as the Prohibitionists have with the Government.

The Presbyterian Church occupied no mean position in the Convention. Many of the delegates were honored elders in the church. The ministers, as was to be expected, were present in large numbers. Rev. W. S. McTavish, B.D., of St. Georges, opened one of the committee meetings with prayer; Rev. J. S. Hardie, President of Waterloo County Association, offered prayer at the opening of the morning session of the Convention, Dr. McLaughlin, ex-M.P.P., made some capital suggestions at the same sederunt; as did also the Rev. E. R. Hutt, of Ingersoll; a masterly address was delivered by Hon. G. W. Ross at the evening meeting; Mr. John Cameron's practical experience was almost indispensable in committee, in the Convention and on the deputation; Rev. Mr. Frizzell, as an old campaigner, showed to good advantage in committee, while that great champion of Prohibition, Rev. Dr. MacKay, of Woodstock, twice roused the delegates to the highest pitch of enthusiasm by his stirring, aggressive addresses.

The evening meeting was a beautiful exemplification of the truth that it is pleasant to see brethren dwell together in unity. All shades of politics were represented as were also all religious denominations, including the Roman Catholic and Salvation Army. It was well, too, that all the speakers so persistently reminded the audience that the work of reform was just begun. The resolutions were all good and practical, but the passing of resolutions amid cheers and applause, is one thing, the putting of them into practical effect is another thing. These points all the speakers emphasized. If they are acted upon by the delegates in the time to come, the Convention has made history, if not, no practical results will be seen after the enthusiasm has evaporated.

Mrs. Thornley threw a flood of light on the objection that women do not vote when they have an opportunity of doing so. Taking the city of London as an illustration, she said there were the names of 1,141 women on the list. Of these 282 had no vote there, 85 were helpless or too old to go out, 42 were dead, leaving only 732 who could vote. 419 cast their ballots. Throughout the country while men voted 2 to 1 in favor of Prohibition, the women voted 6 to 1 in its favor.

It would, perhaps, be invidious to compare the work of one temperance publication with another when all have done and are doing so well. Too much credit, however, cannot be given to *The Templar*, of which Mr. W. W. Buchanan, of Hamilton, is editor. *The Templar* is always in the very front rank and its pithy notes and comments always contain food for reflection.

Our Contributors.

CONCERNING UNREST IN CONGREGATIONS.

BY KNOXIAN.

In all or very nearly all the articles we have seen on unrest in the Presbyterian Church two things are assumed. One is that there is a great deal of unrest and the other is that all unrest is bad. In a former paper we ventured, with all due deference to those who think otherwise, to say that the amount of unrest may not be very serious. We hear much about the congregations that are always kicking and little about those that are quietly and efficiently doing their work. One man who roars on the street like a bull of Bashan attracts more notice than a hundred that are walking quietly along attending to their business. Two toughs who raise a fight on the street and call for somebody to hold them, make more noise than would be made by a thousand decent men. One snarling, wrangling little congregation makes more noise and attracts more attention than a score of large ones in which the work is going smoothly on. Hence it is the easiest thing in the world even for a man well versed in ecclesiastical matters to think the unrest much greater than it really is.

But all unrest is not bad. If a congregation has been asleep for years, unrest is the right thing for it. If a man has slept eight or nine hours his first duty is unrest. He ought to turn over and pull himself together and get right up. It is exactly so with a congregation. If it has been spiritually asleep it should awake and arise and awaking and arising may cause some friction. If few or no additions have been made to the membership, the bringing in of a large number of new members will cause more or less unrest. Some will say the new members are not fit to "join"; some will be glad to see them come in and neither the jealous nor the glad will feel restless. If a congregation has been giving a cent per member for missions and nothing for augmentation and some enterprising member starts and works a good plan to raise more money for the schemes, of course there will be unrest. Raising money in certain kinds of congregations always did cause unrest and always will until the congregations get more grace.

There are other kinds of unrest that are not bad though they may be unpleasant. Enough has been said, we think, to show that all unrest in a congregation is not necessarily bad.

Much has been made of the fact that a large number of ministers want a change, or would take a good one if it came their way. Now is that any reflection on the ministry or does it of itself make anything in favor of the itinerancy system. It will not do to assume that every minister who might accept a good call wants the system changed. Nor is it fair to assume that every minister who might move is useless or dissatisfied in his present position. The contrary is often the case. Moving might give the sorest possible wrench to his feelings, but he might go as a matter of duty. He may have a family to educate and no money to send them to school and college and naturally wants to move where his children can have a chance. Is there anything wrong about that. He may know that he has made some mistake in his present congregation and may think that he can best get away from their effects by moving. He may think that he and his people have got into a kind of rut and that moving is the best remedy. He may believe his most effective sermons are old ones "done over" and long for a new congregation so that he can "do over" his old material and increase his pulpit power. He may want more time for study and may think more time would be given him by a new congregation. For these or other reasons any minister may want a change. Now will any Presbyterian of average sense and honesty lay his hand on that part of his organization popularly called his heart and say there is anything bad about clerical unrest from any of these causes. Mistaken the man may be and often is, but he is not restless in a bad sense because he would take a change of place or even because he seeks one in a proper constitutional way.

We do not attach much importance to what is said about "undertones" and "currents" of discontent in many congregations.

Like the P. P. A., those alleged signs of unrest get most of their importance from the mystery with which they are surrounded. Any kind of a cad may nod or whisper or shake his head or shrug his shoulders when he is alone with a collector of ecclesiastical gossip, but said cad might make a wretchedly poor show at a congregational meeting or any place where men congregate.

Undoubtedly there is some unrest of the bad kind. It springs from various causes.

One of the worst kinds is the distaste for solid, instructive preaching, that is often caused by sensational services.

Another bad kind arises from the natural habits of the people. Some communities are always on the look out for religious (?) sensations. They gather around the ex-priest, and go in full chase after the escaped nun. They admire the Cow Boy Evangelist. A Presbyterian church should never be started in a community of that kind.

Too much food and too little work make some congregations restless. A dyspeptic man seldom rests.

Poor preaching makes unrest. Spurgeon said—the figure is not a very elegant one—that dogs always quarrel most when there is little flesh on the bones.

Bad government sometimes produces a bad type of unrest. The strong men of the congregation allow the reins to get into the hands of a few weaklings. A weakling never can drive steadily.

Authority without influence often produces the most dangerous type of unrest. A Session or Presbytery armed with ecclesiastical authority, but weak in the matter of influence, may cause any kind or any amount of mischief.

The best remedies for unrest are wise management, good pastoral visitation and good preaching.

THE "CALLING" SYSTEM.*

Since the days of the apostles the appointment of pastors over congregations has been a difficult and delicate matter. From the precepts and examples of the New Testament we can glean but a few general principles for our guidance. It is left largely to the sanctified common sense of the church to adopt some system, within the limits of the prescribed principles, whose details would be adjustable to the varying needs of any special age or environment. The first office-bearers in the New Testament church were the twelve apostles. They were directly chosen and ordained by Christ Himself, and their appointment was altogether independent of the judgment and action of the church. They possessed six qualifications, not one of which is possessed by any pretended "successor of the apostles" since their day. All the other office-bearers in the church in apostolic times and since had to be selected and installed by the church according to some adopted system. In every case one of these systems had to be adopted: direct appointment by the church courts, selection by the church members, or some combination of these two. The Greek and Romish churches have all along kept the appointment of pastors in the hands of the hierarchy. Priests are appointed over parishes by the bishop without consulting the wishes of parishioners. In the Protestant churches various systems prevail. Under Episcopalian government, the appointment of pastors is theoretically in the hands of the bishop. Practically, however, the power is not generally exercised independently of the voice of the people of the parish. In Protestant Episcopal churches there is more or less consideration given to the wishes of parishioners in the appointment of their pastors. The arbitrary use of the appointing power by the bishop would soon produce friction and disturbance among liberty-loving Protestants. In the Methodist churches pastors are appointed by the conference through its Satisfying Committee. Yet, while theoretically the appointment is in the hands of the church court, the selection by the popular voice is not ignored. Strong congregations in town and cities issue calls ("invitations") to the ministers of their choice, "subject to

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the approval of conference." In a word, appointment by the church court and selection by the people mutually modify each other and combine in the Episcopalian and Methodist churches. In the Presbyterian, Congregational and Baptist churches the selection of a pastor is relegated to the popular vote; the church courts only ratifying and giving effect to the popular wish by the induction of the minister called.

Now, of the three systems mentioned, are we sure that the Presbyterian Church has adopted the best? Is there anything in the Presbyterian polity which necessitates the continuance of the ultra-democratic system which consigns the selection of a pastor purely to the popular vote? Would any principle of Presbyterianism or of Scripture be violated by our modifying and welding the appointment by the church authorities and the selection by the vote of the membership? Surely not. It is done in the Methodist and Episcopal churches with happy results. Nay, more; it is done in our own church in the case of ordained and unordained missionaries in the home field, and the results are satisfactory. The "calling" system, pure and simple, is open to very grave objections; and it is not to be wondered at that there is widespread dissatisfaction with it and a clamorous demand for a change.

Before recommending a scheme which might be workable some objections to our present system may be pointed out.

I. The scriptures do not commend the system. There is no elaborate system of church polity laid down in the New Testament. No office-bearers (except the apostles) were appointed in the New Testament church till the necessity for them arose. When it became necessary to appoint persons "to serve tables" the apostles said: "Look ye out therefore, brethren, from among you seven men of good report, full of the Spirit and of wisdom, whom we may appoint over this business." The objector replies: "Yes, the elective principle to which you object was divinely enunciated in the case of the first office-bearers appointed in the Christian Church." Quite true. But it is not the elective principle that is objected to. It is the incompetency of the persons who are asked to elect certain office-bearers. The election should be made by those who are competent to elect; *i. e.*, by those who are in a position to know the qualifications of those from whom the selection is to be made. This is what the apostles enjoined according to the passage quoted. The "brethren" in question were in a position to know the men among them who "were of good report," etc., and they were therefore competent to exercise the franchise in that election. But suppose the church in Colosse, or in Philippi, instead of "looking out from among themselves," men qualified "to serve tables," desired a pastor "from among" the preachers scattered over Europe and Asia, whose qualifications they were not in a position to know, would the selection be left to the people? Would the apostles authorize them to issue a call by a majority vote to Barnabas, Timothy, Silas or some other preacher, whom they had never seen except on the Sabbath in the synagogue? The members of a congregation are competent "to look out from among themselves" men for the eldership, because they do know the men "among them" who are qualified. The Presbytery or Synod would not be competent to select elders in that congregation, because they do not know those possessed of the proper qualifications. On the other hand, the Presbytery or Synod should be competent to look out "from among themselves" a pastor for that congregation, for they do know, or ought to know, the ministers fitted for special pastorates. The elective principle enunciated in Acts vi. is adhered to only when the selection is made by those who are competent on account of their knowledge of the persons from whom the selection is to be made.

II. Reason and common sense do not commend the calling system. It cannot be reasonably expected that church members who see and hear on one Sabbath only a stranger of whose record they know nothing should be in a position to judge of his fitness or unfitness for the pastorate among them. The qualifications of a good minister are not all summed

up in his being a clever speaker. They can know little or nothing of a man's spirituality, his studious habits, his social habits, his sympathy and efficiency in the chamber of sickness, his magnetism among the young, his tact as moderator of session, and supervisor and controller of the various organizations connected with the church. Yet on the strength of a stranger's pulpit appearance on one Sabbath they venture to call him. Is it fair, is it kind, is it the Presbyterial oversight which we promise our people, to leave vacant congregations to shift for themselves, and to grope their way, almost in total darkness, to find their spiritual teacher through the vulgar, haphazard, hit-or-miss system of "calling?"

III. Our people do not commend the system. The common apology for it is that our independent, liberty-loving people would not surrender what they claim as their rights. Having enjoyed the full, unqualified franchise for many generations, it is supposed they would not submit to its curtailment. Such is not the case. In the appointment of ordained and unordained missionaries they do submit to it without protest, and are relatively more prosperous than congregations in possession of the full franchise. Almost every minister in the land who has been moderator of the session of a vacant congregation can report the dissatisfaction with our system which they heard expressed by the best people in the vacancy. The more pious and sensible know the loss which a congregation sustains by a protracted vacancy. They know the utter incompetency of the people to judge a minister's qualifications from the pupit appearance on one Sabbath. They know how demoralized average hearers become through their sitting in the sanctuary as judges and critics, rather than as worshippers, for a long period of months or even years. Our best people would rejoice in the adoption by our church of some method by which vacancies could be more expeditiously and intelligently filled, and by which the solemn responsibilities connected with choosing a pastor would be shared by the church authorities competent to assume them.

IV. Our ministers do not commend the system. Nineteen out of every twenty ministers one speaks to on the subject are loud in their complaints against it. It is humiliating to the ministry of our church to read the ever-recurring advertisement: "Any minister desirous of a hearing in — can apply to the Rev. —." A minister is conscious of a lowering of the dignity of his office and of his own self-respect when he sits down to write "for a hearing" in a vacant pulpit. "A hearing!" Detestable phrase! If refined and sensitive, he knows that he cannot do himself justice where he is to be regarded by his hearers as on exhibition in a preaching match. He knows that his hearers are not competent to vote on his merits on the strength of his one day's preaching. He shrinks from the degradation of being voted on and rejected after virtually offering himself in his application "to be heard." Then the man who is selected from the many dozens heard feels some qualms of conscience on his induction day in saying, "No," in reply to the question. "Have you directly or indirectly used any undue means to procure this call?" He knows that he at least asked for "a hearing." Yet the church cannot blame him, since there is no other system provided by which ministers and vacant congregations are brought face to face. It is well known that there are many ministers in our church (and they are not the least worthy) who are too sensitive to "ask for a hearing," and who scruple to let it be known by tongue or pen that they desire a change. Another thing is clear. Ministers are cheapened in the eyes of our people when it is known that sixty, eighty, or a hundred of them apply for a hearing in a desirable vacancy in a town or city. It is not to be wondered at that the false impression is prevalent that a minister's services are for sale to the highest bidder. Our calling system fosters that opinion, and ministerial influence is weakened thereby. It is unjust to our ministers to subject them to all these needless humiliations.

V. To the foregoing objections to the calling system, it may be added that results do not commend it. According to the census of 1891, our church did not make more progress in the decade than any other church in the

Dominion, except in Manitoba and the Northwest Territories, and in the mission fields of Ontario. But it will be remembered that the calling system was but partially in operation in these regions. Missionaries, ordained and unordained, were appointed by the Home Mission Committee, and "Bishops" Robertson and Findlay, who knew the fields and the men best suited for them. The fields were better supplied than if the selection of laborers had been left to the choice of the people. In many cases the people do know something of certain laborers, and they express their choice, and it is respected as far as practicable. That is just the combination of popular selection and ecclesiastical direction and authority which is contended for in this paper. There is no reason why the Methodist or any other church should be more thriving than ours if we only had a more rational method of creating and filling vacancies. The clergy of our church are by far the ablest, the best educated, and the most efficient in Canada; and *ceteris paribus*, they can more than hold their own when laboring in city, town, or country, with the clergy of other denominations. But the disorganization and leakage of strength resulting from long vacancies of one or two years, and the yet more serious leakage at the closing stages of many pastorates, force our church to take second place in relative progress (according to the Dominion census), when we should take first place.

Now, what is the remedy? It must be found in some scheme by which the popular selection shall be modified by, and combined with, the authority of ecclesiastical appointment. It should be a recognized fact that the church courts have authority to appoint a pastor over a parish as well as to appoint a home or foreign missionary to his field of labor. The part of our church's work in which we have the least friction and the least waste of resources and the best results is where the appointing power is moderately exercised. The power should not be arbitrarily exercised, in total disregard of the wishes of the laborer or the people among whom he is to labor. Nor is it. There should be at least as much consideration for the popular wish as is given by the Episcopal and Methodist churches, whose people are not as high in average intelligence as ours. Every minister should understand that he is the servant of the church and not of a congregation, and that he is "subject to the powers that be." Every congregation should understand that it is as truly a ward of the church as a mission station is, and that the church has a right to a voice in the selection of its pastor, as well as to his translation to another field when deemed expedient.

In suggesting a scheme by which the popular voice and ecclesiastical authority might combine in the selection of a pastor, it is not to be forgotten that there is a general aversion in our church to Episcopacy as such, and also to the itinerant system and the fixed time limit to pastorates in the Methodist church. Yet the Presbyterian and Methodist systems of settling and translating pastors might be amalgamated into a better system than either.

Let us suppose in connection with each Synod of our church a committee corresponding in a measure to the Stationing Committee of the Methodist church, and also in a measure to our own Home Mission Committee. This committee would be composed of representatives from all the Presbyteries within the Synodical bounds. Such representatives would be minutely acquainted with the condition and requirements of all the congregations in their respective Presbyteries, and also with the qualifications and success of their co-presbyters. The whole committee would thus be in possession of the names of vacant charges and of the ministers without charge, and would know the requirements of the one and the qualifications of the other. They would also know the settled charges in which a change would be desirable, since every minister and congregation would have access to the committee through their Presbyterial representatives. The annual meeting of the committee would be held, say, at Synod time, when all the translations for the year would be decided on—except such as might become necessary during the year on account of deaths or other unforeseen events. At Synod time any minister would be liable to translation; and yet none would be necessarily translated, as

there would be no fixed time limit to pastorates any more than we have at present. When a minister and congregation worked harmoniously together, and God's work was prospering, and a dissolution of the pastoral tie was not desired by either, the pastorate might continue undisturbed during the minister's lifetime. But when a minister desired a change, and could give valid reasons therefor, his case would be taken into consideration. On the other hand, when a congregation desired a change, and could furnish valid reasons for their desire, the committee would be no less ready to consider their case. Such a committee, composed of picked men from all the Presbyteries, would have the whole working of the church within the synodical bounds under their eye. They would, of course, act conservatively, and would be slow to heed the clamors of ambitious or conceited men who like to stump vacancies with a few flash sermons—"Royal Georges"—in their pockets; and they would be equally slow to heed the complaints of a few malcontents in a congregation who are never at peace but when they are at war. Besides, the decisions of such committee would have to be ratified by the Synod. Facilities for the transference of ministers from one Synod to another could be easily arranged.

No doubt numerous objections will be raised against such a scheme, and indeed, can be raised against any scheme that might be proposed. No scheme is perfect, and no perfect scheme would work jarlessly among imperfect men. It may be said that such a scheme as that suggested would not be workable. It is workable in our home mission field at the present time. Some would say that it would involve more work than any committee could perform. The work of our Home Mission Committee, or of the Stationing Committee of the Methodist Church, is more than this scheme contemplates. Some would offer the objection that it would encroach on the rights of Presbyteries. If so, we are already guilty of such encroachment in our exercising the right of appointment to our home mission fields within the bounds of Presbyteries. Helping the congregation in the selection of a pastor is a duty which Presbyteries do not attempt to perform; and there would be no encroachment on their rights should the Synod, through its committee, give the help so much needed. But the weightiest objection to the scheme would be its seeming interference with the rights of congregations in exercising the franchise. This objection is more seeming than real. Congregational rights would be conserved, and the elective principle would be respected by one of two ways. Either the committee might submit a list of say half a dozen names to a congregation (vacant or about to be vacant), from which the congregation should make a choice. These they might hear, if desired. This is often done by bishops of the English church before making an appointment to a parish. Or the congregation might send a list of ministers' names to the committee, out of which the committee, in its wisdom, would select a pastor as desired. In all cases there would be correspondence between the committee and congregations with a view to an agreement in the selection and appointment to be made.

But if it is well to look at the objections to the change proposed, it is well to look at the advantages which it would secure. It would at once stop the waste of resources consequent on a hundred charges without pastors and a hundred pastors without charges. It would prevent long vacancies. No congregation would be left without a pastor more than a few weeks. "Candidating" and unseemly preaching tournaments, lasting in many vacancies for a year or two, would cease, and "asking for a hearing" would be a thing of the past. Again, it would stop the unchristian "starving out" process to which many congregations resort in order to get rid of their minister. It is a painful fact that there are scores of pastoral relations in our church which should have been dissolved years ago. "The cause is going down there," Presbyters say. Yes, and the Presbytery passively looks on, and allows it to "go down." They have not the heart to sever the pastoral tie, and turn a minister and his family adrift without employment, or means of support. By the scheme suggested, whenever a minister's usefulness should be impair-

ed in one field, he would simply be transferred to another. Again, the system suggested would teach ministers and congregations to have more respect for ecclesiastical authority. A minister could not leave his congregation whenever he pleased by simply securing a majority of votes in some vacancy to which he might aspire. Those more competent to judge his fitness for that particular vacancy would have to be heard from, and the welfare of his present charge would have to be considered. Congregations could not turn their telescopes toward any pulpit star in the land and make a private arrangement with him, expecting, of course, after the little prescribed drudgery of red taping connected with a translation, of which they are impatient enough, that Presbyteries will ratify their arrangements, regardless of the injuries inflicted on his present charge. The wail is heard all over our church, "We are drifting into Congregationalism!" Very true; and our calling system is hurrying us thitherward. Another evil which would be materially checked by adopting the system suggested is disrespect for aged ministers, and "the cry for young men." Many congregations shrink from calling men whose heads are gray, however efficient they may be, lest they should be left on their hands when incapacitated by age. The danger apprehended would be lessened by the translation of ministers from time to time to congregations for which they might be adapted. We do not find the Episcopalian and Methodist churches committing the mistake of appointing young men fresh from college to large town or city churches. It is not in these churches that we find a premium on youth and inexperience, and disrespect for veterans in the Lord's service. It is in the churches in which the calling system prevails that these evils are most seriously felt. And the cause is not far to seek.

It is to be hoped that in the combined wisdom of the General Assembly some system similar to the one suggested may be matured, or some other means devised for the combination of ecclesiastical direction and authority with the popular choice in securing pastors for congregations. The subject is worthy of most serious consideration, for the evils arising from our present system are beyond question. It is not worthy of our church simply to acknowledge the existence of the evils, and supinely submit to them as inevitable.

J. L. MURRAY.

Kincardine, Ont.

PREACHING: A REPLY TO R. A. DIX.

Mr. Editor: In a letter which appeared in your columns some time ago from R. A. Dix, those two very remarkable propositions are stated: 1st. "Given plain, faithful preaching of the Gospel of Christ by men in whom is manifest something of the Spirit of Christ, and the cry for change will wax fainter and fainter." 2nd. "Given preaching designed to attract but warranted not to offend, etc., and not only will the feverish demand grow, but the very office of pastor will become a hissing and a reproach." I would fain hope that Mr. Dix through a mistake reversed the conclusions shown from his premises. But, sad to say, Mr. Dix is not the only one who gives expression to those sentiments. It is such sentiments spoken and acted upon which are fast making the office of pastor in the Presbyterian Church a hissing and a reproach. That the preaching of Christ and Paul and the other Apostles was faithful and plain, goes without saying. Yet, judged by Mr. Dix's rule, they proved miserable failures. If Christ taught anything more plainly than another, it was that His disciples might expect to make enemies by speaking the truth. It is the same at the present day. It is those ministers who preach most plainly and faithfully that are cast off. I could name many excellent ministers who were cast off because they opposed the drink traffic and advocated prohibition too plainly. The writer of this letter is one who suffered for that cause. It is surprising that in all the correspondence on this subject no one has a word to say about finding employment for unemployed ministers. The motto of General Booth, the head of the Salvation Army, is, stick to the unemployed. That motto has no place in the Canada Presbyterian Church. It is not by abusing this class and declaring that it is their own fault that they are out of employment, that a remedy is to be found, but by forming a simple, easy system of transfer.

D. MCNAUGHTON.

Christian Endeavor.

FOR WHAT DOES OUR DENOMINATION STAND? (MEETING LED BY THE PASTOR)

REV. W. S. MCTAVISH, B.D., ST. GEORGE.

February 18th.

It is not likely that many pastors read this column. Indeed it is hardly to be expected that they would, because it was not intended for them. All that has ever been attempted here has been to suggest a few thoughts which might help the young people in preparing for the meetings of the society. As the meeting this week is to be led by the pastor it seems scarcely necessary to make any notes upon the topic. Some congregations, however, are vacant and so for the sake of those Endeavorers who belong to such congregations, a few notes will be given as usual.

It is only fair to state at the outset that all evangelical denominations have much in common. As a denomination we have never regarded ourselves as the sole custodians of the truth. We believe certainly, that our doctrine and polity are thoroughly scriptural, but while we know that others differ from us on some points, we also recognize the fact that they agree with us in many others. The Nicene creed would be accepted by us all. So while we state a few things for which our denomination stands, we shall not be understood as saying that others do not stand, measurably at least, for the same.

1. In doctrine, our denomination stands pre-eminently for the sovereignty of God. We regard Him as the supreme, absolute, eternal Sovereign of the universe. This truth may be taken as the basis of all our system. We emphasize the truth that God rules in the armies of heaven and among the inhabitants of the earth; that salvation in its beginning, progress and completion is to be traced to Him, and that for His own glory He hath foreordained whatsoever cometh to pass. If we intelligently grasp these principles we shall be the better able to understand all the other distinctive features of our doctrine.

2. It stands for civil and religious liberty. It was for this that our fathers fought and died. They resisted encroachments upon this liberty whether made by civil or ecclesiastical authority. So now while we concede to others the privilege of worshipping God as they choose, we claim the right to worship Him according to the principles of His word and the dictates of our own consciences.

3. It stands for the widest possible range of scriptural liberality; some wrongly suppose that we are narrow and exclusive, whereas we are anything but that. We invite the members of all evangelical denominations to sit with us at the communion table. If a minister of another denomination makes application to be received into ours, and if that application be accepted, his ordination, no matter how, or by whom performed, is regarded as a valid one. When ministers or ruling elders are ordained they are expected to subscribe to our standards, but no such subscription is required of ordinary members. They are received on the simplest possible terms, viz.:—faith on the Lord Jesus Christ and a credible evidence of that faith in the daily life.

4. It stands for order and for the rights of all the members. The rights of the humblest member are guarded just as sacredly as are those of an elder, minister, or even the moderator of the General Assembly. If a member be wronged by a Session, he can appeal to a higher court, and from the higher to the highest.

5. Our denomination stands for education. Our ministers are required to take a thorough collegiate course. Our whole system of doctrine and polity are so logical, so systematic, that it could hardly be intrusted to an ignorant ministry or an ignorant people.

6. Our denomination stands for the evangelization of the world. We regard it as our duty to go into all the world and preach the gospel to every creature. Recognizing as we do the fact that Christ is the only King and Head of the church, we feel that we dare not ignore His last great command.

Pastor and People.

FIFTEENTH SUNDAY AFTER PEN-
TECOST.

"Consider the lilies of the field how they grow Matt. vi. 28"

They look not to the soil—the clod—
From whence they came, but unto God
They toil not, neither do they spin,
They look above, and not within :

That they may grow.

They gaze upon the heavenly blue,
Reflect the light—the glory too ;
They lift the head in joyous praise,
And give forth fragrance all their days,
And thus they grow.

And if we, too, would live aright,
Receive the grace—reflect the light
We fain must lift our eyes above,
'To seek the sunshine of His love,
That we may grow.

A. I. O. F.

Written for the CANADA PRESBYTERIAN

A USEFUL LIFE—A SKETCH OF
THE LATE DUNCAN MORRISON,
M.A., D.D., OF OWEN SOUND, ONT.

BY REV. E. WALLACE WAITS, D.D.

The records of the lives of faithful Christians are invaluable to the church, and not seldom prove a channel of grace to yet unawakened souls. There is an influence accompanying consistent piety, which, by God's blessing, will often prevail, where all other influences are feeble. A truly Christian life—an example of earnest benevolence and self-sacrifice—will often clothe godly warning and counsel with a power which nothing else could give them. But such lives are, alas ! too rare, so that when they are found it becomes the church to endeavor, as far as possible, to perpetuate their usefulness. It is with this object that the following record of a devoted Christian and faithful minister has been prepared.

The Rev. Dr. Morrison was born near Glasgow, Scotland, on July 29th, 1816, and was therefore in his 78th year. Very little is known of his early life, except, that like many Scottish boys, he was early thrown upon his own resources. But, if deprived of wealth and luxury, he enjoyed an inestimable advantage in the habitual attendance of the family upon the services of God's house. He spoke much of his Sabbath School teachers, and it is, perhaps, to these we can trace, under the gracious influences of God's Spirit, the buddings of youthful piety. The importance of this can scarcely be over-estimated ; and, certainly, those parents have no right to expect their children to become an honor to the church, or a comfort to themselves, who are indifferent to their regular attendance upon the services of the sanctuary. In the case of the subject of this sketch, the observance of public worship was followed by the happiest results. His mind and heart were early impressed with the importance of God's truth, and with the realities of eternity, and it was now doubtless that the seed was sown, which afterwards, in a holy life, produced such abundant fruit.

Dr. Morrison came to Canada in the year of the Disruption in Scotland, 1843. He studied for the ministry at Queen's University, Kingston, and was ordained a minister in 1851, his first charge being in Beckwith Township, near Brockville. In 1856 he was translated to St. John's Church, Brockville. In these charges his ministrations of the word were owned of God, his labors being blessed to the good of many who will be his "crown of rejoicing in the day of the Lord." In 1866 he was translated from Brockville to Knox Church, Owen Sound, to succeed Dr. Jardine, late of Prince Albert, N. W. T. Here he remained for nearly twenty years ; and was very successful. Under his vigorous labors for his Master his charge grew to be one of the most important in the town. He proved himself to be a workman which needeth not to be ashamed. In his pastoral labors he was much beloved, and to the very end we know with what warmth and cordiality he met the members of the flock, when they sought his counsel and how patiently he dealt with their difficulties. But it was in his pulpit that he discharged the greater part of his pastoral duty. He watched in behalf of those who had not accepted redemption,

and acknowledged Christ as their Saviour and Lord. He recurred again and again to those great truths which he thought likely to awaken the conscience and to move the heart.

In this church he labored until 1884, when he retired, with honor, after thirty-three years' active work in the ministry of the gospel. He did not, however, entirely give up preaching, for his voice was frequently heard in his own pulpit and elsewhere ; always at communion seasons he dispersed the elements to the members of session, after the communicants had been served, and he would close these solemn services with Christian dignity and remarkable impressiveness. We shall miss him on such occasions, for we shall see his face no more, until that day when we meet at the heavenly communion, "and we shall drink the fruit of the vine together in our Father's kingdom."

That Dr. Morrison had the confidence and esteem of his brethren is evinced by the fact that he was appointed one of the Moderators of the Synod of the Presbyterian Church of Canada, in connection with the Church of Scotland, prior to the union of the churches in 1875, and for several years was a member of the Board of Trustees of Queen's College. He was possessed of splendid literary ability, and in 1890 he received the degree of D.D. from the Montreal Presbyterian College in recognition of his great scholarship and ability. He set himself to consider very early in his ministry the true place of what, for want of a better word, I must call "religious sentiment," in the Christian life and in Christian worship, and the function of art in exciting and expressing it. Dr. Morrison saw that in its dread of unreality Puritanism had almost suppressed one of the most precious elements of the life of man. He believed with Luther that noble music is the natural ally of noble feelings. He began cautiously ; he felt his way, and the result has been that he has created, by his work (2 volumes when complete) on the great hymns of the church, a higher ideal in Presbyterian hymnology. The result of this work is likely to be realized still more, in years to come, in the more heartfelt rendering of those hymns upon which he has written, as well as of other beautiful hymns of the church. In this work he was endeavoring to make the service of God's house a delight. He is the author of "Forms of service for special occasions," also useful, especially to young ministers.

The Rev. Dr. Morrison was married first in Glasgow to Miss Jane Steele, who died in March, 1876. She was a pious and devoted lady, who proved herself to be a true help for him whose life of Christian usefulness she had now undertaken to share. After her death he married Mrs. Margaret Wylie. This estimable lady survives him, as also a large and highly respected family circle. The funeral was a very large one ; the pallbearers were ministers of the Owen Sound Presbytery, and the Ministerial Association of the town attended in a body. The service was conducted by Rev. Dr. Waits and Rev. John Somerville, of Division Street Church. He was perfectly aware that life was gliding swiftly away, and assured his friends that with him all was well forever. His last illness, brought on by cold, was of short duration.

A GOOD MAN TAKEN.

PASSED AWAY IN FULLNESS OF YEARS AND LABORS.

There are multitudes in Canada to whom the news of the death of the Rev. Dr. William Johnston, of Belfast, will bring a pang of regret. Some knew him in the old land, many remember the official visit he made to the churches here some 30 years ago, and there are few who know anything at all about the church in Ireland that have not read of his work in the Presbyterian Orphan Society of which he was the head and embodiment for a quarter of a century past. Such being the case, a notice of him in a paper such as the PRESBYTERIAN, by one who was on terms of warm personal friendship with him, will be timely.

Like many others who made a name for good works in the church, he was a son of the

manse. His father, good old Dr. John Johnston, was a well-known figure in the Assembly some 30 years ago, when those of us now in middle life were at college. William's first charge was Berry St., Belfast, where he was ordained in May, 1842. In a little more than five years after he was translated to Townsend St., not many blocks away, and there he worked with great energy and success for 45 years. It is not given to many to work for half a century in a city ; as a rule men spend their younger years in more obscure places. He had a fair share of culture, but made no pretence either to learning or to oratory. As a speaker and preacher, he often stumbled along in a halting style, blundering in many ways in a good-humored manner, but he cared not so long as he made a point, and a point he always did make when he set about it. Wherever the intellect was, his heart was always in the right place, and a bigger heart and a more philanthropic spirit were not to be found in the church. If he blundered in expressing himself no one laughed heartier than he himself did, and on he went with as great berr as before. He was emphatically the man of action, dynamics personified. To be at the head of a congregation as large as his, and the bulk of them belonging to the working classes, for 45 years ; to have rebuilt a church and schools and open them free of debt, and to leave all well organized in every department, some 550 families in connection, might be fame enough for any man. William Johnston did that, but he did besides what would be sufficient to tax the energies of the strongest and ablest man, that was the founding and building up of the Orphan Society. We can recall some of the meetings of the earlier years and the enthusiasm he threw into them. To found such an institution and gather around it the interest of the entire church of his fathers, and that of many outside of his church, may be regarded as nothing less than an evidence of very high genius. He and his like-minded wife, also a child of the manse, having no family of their own, became the parents of crowds of children, who at an early age had lost one or both of their own parents. The great monument of Dr. and Mrs. Johnston will be the Presbyterian Orphan Society, that is destined to endure as long as there shall be poor orphans in the land.

Great as he was in many other respects, he was never greater than at the head of his own hospitable table. To see him and to hear him at dinner during the meeting of Assembly was enough to enliven the dullest and to put to rout for the time the mood that goes to make a pessimist. When he or anyone else got off a good thing he could roar with the loudest. We ourselves have been there.

It was the lot of the writer in the summer of 1891, when on a visit there, to spend some six weeks in the fever ward of the hospital in Belfast. It turned out that that was the last year of his active service, though anyone noting the springiness of his step would have thought he had many years' toil before him. He was then in the fiftieth year of his ministry, however. During the weeks of our sojourn in the hospital he was living out of town, coming in on Saturday for the Sabbath work. With all the cares that rested on him he never left on Monday without a visit to the bedside of his friend. Well do I remember the last one he paid. I was in the midst of getting my clothes pulled on for the first time in my convalescence, when the sound of the rapid step coming up the stair was heard. Soon the door opened and as he saw how I was occupied he shouted out the cheery, breezy salutation, and wheeling round he was off like the beautiful breeze as he was. As it turned out, that was the last sight of him I had. Soon after he went away on his vacation and before he returned I had left the city. In May, 1892, the jubilee of his ministry was celebrated with great heartiness, and soon after a successor was chosen over the congregation as well as a successor over the Orphan Society, and after that he went down rapidly. His work was done. For nearly a year past he was able to see no one. He rests from his labors and his works do follow him. Blessed are the dead that die in the Lord.

[To the above we add the following additional particulars from the hand of another friend and admirer of Dr. Johnston.—ED.]

In 1872 Dr. Johnston was elected to the

Moderator's chair, and so efficiently were these duties discharged that the Assembly elected him unanimously for a second term, an honor conferred on few.

During the years of his Moderatorship, Dr. Johnston organized another scheme, viz., for the education and provision for the orphans of ministers and missionaries who were known to be in destitute circumstances, and which was called "The Society for the Sons and Daughters of Ministers and Missionaries of the Presbyterian Church." This society, like all other schemes of Dr. Johnston, has been very successful and has now a capital of over \$80,000 invested, the income from which is dispensed as mentioned above. Indeed, there were few benevolent institutions in Belfast, with which his name was not identified, and his life and labours furnished an example worthy of the imitation of all young ministers.

As a pastor Dr. Johnston had few equals, and although as a preacher he varied, still he always held the admiration of his audience. The last occasion when I had the privilege of hearing him, he seemed to touch high-water mark. He had an inspiring audience and every circumstance calculated to draw out his best energies. The sermon was delivered in the fine church at Portrush, which was then ministered to by our beloved brother, Jonathan Simpson, and who was so welcome a visitor at the Pan-Presbyterian Council, last year in this city. Dr. Johnston took for his text the words, "We shall be saved by his life," and I will venture the opinion that there were few in that crowded congregation but would retain the impressions made by that discourse for many days. That genial face, lit up by heavenly fire, and the unction and power of the message, are distinctly in my recollection to this day and will probably remain while life lasts. K.

Catholics do not believe that Protestants who are baptized, who lead a good life, love God and their neighbor, and are blamelessly ignorant of the just claims of the Catholic religion to be the only true religion (which is called *being in good faith*), are excluded from heaven, provided they believe that there is one God in three Divine persons ; that God will duly reward the good and punish the wicked ; that Jesus Christ is the Son of God made man, who redeemed us, and in whom we must trust for our salvation ; and provided they thoroughly repeat of having ever, by their sins, offended God. Catholics hold that Protestants who have these dispositions, and who have no suspicion of their religion being false, and no means to discover, or fail in their honest endeavors to discover, the true religion, and who are so disposed in their heart that they would at any cost embrace the Roman Catholic religion if they knew it to be the true one, are Catholics in spirit and in some sense within the Catholic Church without themselves knowing it. She holds that these Christians belong to, and are united to, the "soul," as it is called, of the Catholic Church, although they are not united to the visible body of the church by external communion with her, and by the outward profession of her faith.—Rev. Joseph Faa Di Bruno in Catholic Belief.

"It is fair to judge of a sermon, not only by the pleasure which it gives a hearer while listening to it, but by the abiding impression it leaves upon his mind. Two friends, on a recent Sabbath, went to hear two distinguished metropolitan preachers, and at the close of the evening were comparing notes as to the day's experiences. 'I cannot exactly define the flaw in the morning's discourse,' remarked one friend. 'It was able, brilliant, and in a certain sense spiritual ; but it sent me home to speculate and philosophize over matters which heretofore I had accepted in simple faith. It unsettled old beliefs, and gave me nothing satisfying in return. But from the other sermon,' he continued, 'I came away with a great longing to get on my knees before the Lord, and implore him to make me the man He designed me to be, and then send me forth to wider service for the blessing of mankind.' One preacher stimulated the mental faculties ; the other quickened the soul's noblest aspirations. Which sermon was the better of the two? Which effect is most to be desired?"—The Congregationalist.

Missionary World.

MISSION WORK IN FIJI.

The Fiji group of islands was a hot-bed of savage cannibalism, of incessant internecine warfare, and of all the vices of a barbarous people. The early missionaries, Messrs. Cargill and Cross, went at the hazard of their lives, and had a painful struggle amid a people with such reckless disregard for human life and its tenderest ties, and with an appetite for human flesh never excelled even among the Maoris. The gospel at length gained influence, natives were converted, and women were saved from strangling on the death of their husbands. In 1857 Makamborn, the great cannibal chief and conqueror, was baptized before a congregation many of whose wives he had dishonored, widows whose husbands he had eaten, women whose brothers he had murdered. He learned to read, he learned to rule, he protected the missionaries, he aided the advancing cause of Christianity, and when white settlers were pressing into the islands, he voluntarily offered them, with full consent of all the chiefs, to the Queen of Great Britain and Ireland. The Scriptures were translated partially at first in fifteen dialects, and finally in one, now known and read by all Fijians. Mr. Calvert, who went to Fiji in 1838, three years after the mission began, lived to see the glorious result in the jubilee of the Fijian church in 1888. The Rev. John Watsford, his colleague, still lived in a green old age of faith and holiness, witnessed alike the horrors of heathenism, the strangling of widows, and the marvellous triumph of the Gospel of Christ in Fiji. In 1835 there was no Christian native there, and in 1885 there was not an avowed heathen Fijian in 80 inhabited islands. There are only 10 white missionaries, but there are 65 native ordained ministers, 41 catechists, 1,016 head teachers and preachers, 1,889 local preachers, 28,147 accredited communicants and 4,112 on trial, 3,206 class leaders, 1,824 schools, with 40,000 pupils, and 106,000 people attending public worship. There is a college at Navuloa with 100 students in the higher departments of education. Governors, naval officers, travellers, and colonists have all testified to the thorough work of transformation wrought by means of the Wesleyan Methodist mission. Miss Gordon Cumming, after two years in Fiji, says: "You may pass from isle to isle, certain everywhere to find the same cordial reception by kindly men and women. Every village in the 80 inhabited islands has built for itself a tidy church and a good house for its teacher or native minister, for whom the village also provides food and clothing. Can you realize," she asks, "that there are 900" (she might have said 1,100) "Wesleyan churches in Fiji, at every one of which the frequent services are crowded by devout congregations; that the schools are well attended; that the first sound which greets your ear at dawn and the last at night is that of hymn-singing and the most fervent worship rising from each dwelling at the hour of family prayer?" "Well may we ask, "What hath God wrought?" The Scriptures in Fijian have been largely circulated—10,000 of the whole Bible and 50,000 of the New Testament. The "Pilgrim's Progress," Christian theology, catechisms, and hymns have been printed for the people. Many have been the triumphs of the Wesleyan Methodist missions, but Fiji is the gem of their crown. The sphere of missions has been extended thence to New Britain and New Guinea. To the former the Rev. George Brown, now D.D., led a band of self-denying native teachers among desperate cannibals. The wife of one of these teachers, when warned of the perils, said: "The outrigger must go with the canoe; I go with my husband!" In the face of difficulties, bloodshed and trials, the missionaries persevered, and now there are in New Britain 3 European missionaries, 2 native ministers, 45 local preachers, 900 communicants, 1,300 Sabbath scholars, and 6,000 people worshipping in 41 churches they have built. In New Guinea, more recently commenced, there are 4 ordained missionaries, 1 lay and 1 lady missionary, 26 teachers, 44 communicants, 8 schools, 240 scholars, and 5,790 attendants at public worship in 8 churches.—Missionary Review of the World.

THE SAMOAN MISSION

This mission was founded by John Williams in his memorable vessel, The Messenger of Peace, built by himself in 1830. The people there showed superior intelligence, along with shocking moral degradation, but they received the gospel with great interest. Deep convictions, even physical convulsions, marked their strong emotions, and they became genuine converts. They were good learners at school, and rewarded the labors of their early teachers and evangelists. They also developed a zeal for usefulness, and from the noble institution established at Malva fifty years ago by Messrs. Hardie and Turner, a succession of native pastors and teachers have been trained, more than one thousand in all. These even became faithful pastors of native congregations and heroic pioneers of the gospel to heathen islands. At the present time twenty more are ready for work in New Guinea. The result has been that in Samoa the whole people were taught the Scriptures, and other books have been rendered into Samoan, and the islands were opened to commerce. There is now a Christian community of 30,000 people, of whom 7,300 are communicants, with 169 native pastors, 216 preachers, 230 Sunday schools, with 10,000 scholars. Besides supporting native pastors, they gave last year over £1,000 to the London Missionary Society. The Malva institution is self-supporting except the salaries of the tutors. Over a hundred students are resident. There are high schools both for boys and girls. The native population, though agitated by political troubles, have developed an excellent character, and are a noble testimony to the power of the gospel of Christ. Many editions of the Scriptures in Samoan have been printed and sold.—Missionary Review of the World.

INDORE MISSIONARY COLLEGE FUND.

Table with 2 columns: Donor Name and Amount. Includes entries like 'Reported already up to Jan...\$301.07', 'Received since, up to Feb. 25th...', '7th, from Annie Elliot, Don Erskine Church, Hamilton...', 'M. D. Moscrip, S. S. class, St. Mary's...', 'Little Girls' Mission Band, Clinton...', 'A friend, Surling...', 'St. John's Y. P. S. C. E., Port Perry...', 'Friends, per Mrs. J. Dickson, Wingnam...', 'Y. S. Mission Band, per Miss White, Woodstock...', 'Mrs. J. T. Duncan, Toronto...', 'Miss Duncan, Blyth...', 'W. F. M. S., Desboro, per Miss Scott...', 'Private bequest, late Rev. W. Graham, Egmondville...', 'A. E. Kirkland, Mount Holy, Ont.', 'Mr. C. Avery, Seaforth...', 'J. A. R., Bell's Corners...', 'Mr. and Mrs. J. H. Graham, Watford...', 'Thankoffering from a friend...', 'Mr. John McIntosh, Brucefield'.

EXPENSES.

Table with 2 columns: Expense Item and Amount. Includes 'Postage and postal cards \$3.29', 'Printing and envelopes... 4.15', 'Express charges... 40', 'Treasurer's expenses... 43'.

\$8 27 \$8 27

Kirkwall congregation, money sent direct to Rev. Dr. Reid, but notice of amount kindly sent to me, \$21.00.

There are at the present time seventy Protestant congregations in Spain, with 12,000 communicant members. About 8,000 children are instructed in parochial schools. Three orphan asylums, two hospitals, two publication houses have been established and a classical institute is about being opened. When we consider the terrible darkness and spiritual tyranny which has reigned in Spain for centuries, where as late as 1862, men were sentenced to years of imprisonment simply for having read in the Bible, the success of these evangelistic efforts must be considered as most encouraging, and when we read and hear of the dangers and privations and persecutions which these noble evangelists have to undergo in their desire and effort to carry the light of the gospel to these poor, oppressed people, the heart of the Christian cannot but be touched with sincere sympathy, and whilst his soul will plead their cause before the throne of God, his hand and purse will open themselves cheerfully to aid in this work of the Master.—Christian Work.

PULPIT, PRESS AND PLATFORM.

Garfield: I mean to make myself a man, and if I succeed in that, I shall succeed in everything else.

Omaha Christian Advocate: Beware of the woman who has all the nice things to say of her people and all the mean things to say to her family

Rev. J. B. Silcox: A boodler was worse than a burglar or a sneak thief, he was not so plucky; his was the most dishonorable and contemptible of all degraded characters; he was elected to guard the safe and he stole the key.

Christian at Work: It is a significant fact, shown by the latest census reports, that the only states in the Union where crime is not increasing in greater proportion than the population, are those where prohibition laws are in force.

Bishop Galloway: I believe the open saloon is the storm centre for all the evils in this country. I am in favor of mental suasion for the man who thinks, moral suasion for the man who drinks, legal suasion for the man who sells, and prison suasion for the man who makes.

Joseph Cook: Natural law without God's will behind it is nothing more in itself than a glove without a hand within it. Natural law, of itself, no more causes grass to grow and the sun to shine than it plows the ground and sows the wheat. There must be a will behind law or law is inoperative.

Westminster Endeavourer: In itself temptation is not pleasant, but in the consciousness of having successfully resisted temptation to which we have been subject there is a real pleasure. In the evidence that we have overcome the evil, and in the assurance that we have accomplished this only by the aid of Divine grace, there is a superlative joy.

Mr. McGuinness: The public school system, like the flag of our country, belongs to no class no creed, no party, but to the whole people. It is the common heritage of all. We are all interested alike in its preservation and growth, and to it we look to dispel the false and un-American ideas that some misguided people at this late day would introduce into our politics.

Catholic Record. And it is in view of the sacred obligation of reverence to God in His chosen symbol—which is His name and His Son's name—that, although He had but ten commandments to give us, one of them was set apart to secure respectful speech when dealing with God: Thou shalt not take the name of the Lord thy God in vain, for the Lord will not hold him guiltless that taketh His name in vain.

Rev. Dr. Parker: Some persons are cursed with a genius for fault-finding, and they ought to be put out of the sanctuary until they have learned the first elements of decency. If you practice the devil's trick of fault-finding, the devil will have you at the last, as he has you at the first. Believe me you are not a great Christian because you are a great fault-finder. Do you ever speak well of anybody but yourself? The one man I can do without for the remainder of my days, is the little, self-appointed, bitter-tongued fault-finder.

United Presbyterian. Inconsistent men in the church? No doubt there are; but what of it? You belong to society, which includes these same men of one faith and another practice. You find them in the same political party with your consistent self. They are citizens as you are proud to be. They are residents with you of the town or city of whose advantages you are wont to boast. Their presence does not drive you from any of these relationships; why should it keep you from the church, where you ought to be, in duty to your God and to yourself?

Teacher and Scholar.

Feb. 25th } TRIAL OF ABRAHAM'S FAITH. { Gen. 1894 } xxii. 1-13

GOLDEN TEXT—By faith Abraham, when he was tried offered up Isaac.—Heb. xi. 17.

Abraham's intercession with God was followed by the night spent by the angels in Sodom, that so terribly revealed the moral condition of the people, and justified the overthrow which befell them. But in the overthrow Abraham was remembered, and for his sake Lot escaped. Abraham soon after journeyed in a southerly direction towards the land of the Philistines, where again his faith showed the same imperfection as in Egypt. Soon Isaac, the heir of promise, was born. At a feast made when he was weaned, the mother of Ishmael, now a lad about sixteen, provoked Sarah to demand his expulsion. This was really for the best, and in accord with God's will. Abraham's hopes and affections were to be concentrated on Isaac. A treaty made between Abraham and his neighboring king enabled him to secure against encroachments the well which he had dugged, named from this Beersheba or Oathwell. It was here when Isaac had grown to manhood that the great test of Abraham's faith came.

I. Trial of faith.—That God tempted. (R. V. proved). Abraham does not mean that he persuaded him toward evil (Jas. 1, 13), but tested him by calling him to a duty for which great strength of character was needed. The particular form this trial took was probably somewhat due to the prevalence of human sacrifice among the tribes with which Abraham was familiar (II Kings vi, 3, Ps. cvi, 38.) These expressed the thought that the best must be given to God, and would prevent the command appearing to be immoral, hard to the flesh though it may be. The land of Moriah whither he was bidden go, is generally thought to be that in which was Mount Moriah in Jerusalem, where later the temple stood. Several features intensified the severity of the trial. In it Abraham stood alone, cut off from all human sympathy and help. He had to carry it a secret from all, even from Isaac (v. 8.) Then it was an act that outraged all the feelings of a father's heart. He was bidden sacrifice his son, to him and Sarah the only son, and since the expulsion of Ishmael the centre of his hopes and affections. Every phrase (v. 2.) in the command sends the iron more deeply into the father's heart. But heavier yet was the trial, in that it seemed to make the promise of God, on which all Abraham's life had been ventured, impossible of fulfilment. To offer up Isaac as a burnt-offering seemed to destroy the very possibility of ever realizing God's word. In Isaac shall thy seed be called (xxi, 13.) The act called for a faith that if need be God would raise him from the dead (Heb. xi, 19). God proposed by this trial to show that Abraham was worthy to be the father of the faithful. It also confirmed and strengthened his faith, giving it a firmer hold on God. It showed Isaac by his willing self-surrender to have a place in the inheritance of faith. It separated the true from the false in human sacrifice. The life should be given up to God, but not by actual bloodshed.

II. The proof of faith.—That Abraham's faith was able to stand the test is seen at once in the prompt, unostentatious obedience he renders to God's command. Every preparation is made by providing things useful for the journey, and the offering. The start is then made in the cool of the early morning. At the distant sight of the place the attendants are left behind. The duty was one too sacred for the performance to be looked on with careless eyes. Isaac now, like Christ carrying His cross, became bearer of the wood intended for the offering of himself. The journey onward is a continual proof of the father's faith, as he carried that terrible thought of which the loving, confiding son was quite unaware. In some way he felt God would provide for the great emergency. When the place of offering was reached Abraham proceeded step by step, Isaac submitting, until in the final act of obedience he took the knife to slay his son. This in intent completed the sacrifice alike for father and son. To the fullest extent possible had been manifested the faith of each.

III. The reward of faith.—In the arrest of Abraham's hand his faith is rewarded by receiving Isaac back, even as from the dead, and testimony is borne by Jehovah's angel that he has stood the test. In the background, is discerned the sacrifice God has provided, a ram caught in a thicket. The offering of this instead of Isaac clearly reveals the substitutionary character of animal sacrifice. The animal blood flowed instead of human blood, and pointed forward to the great substitute for man, the Lamb of God.

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G. BLACKETT ROBINSON, MANAGER.

TORONTO, WEDNESDAY, FEBRUARY 14TH, 1894.

THE Government of Nova Scotia are asking the people to say at the next Provincial election what they think about Prohibition. It goes unsaid that Prohibition will carry in that Province by an overwhelming majority.

THE depression in the United States has convinced our neighbours that helping the needy judiciously is a duty of the most difficult kind. The difficulty in a milder form is felt by everybody. There stands a fellow creature at the door. He says he is hungry, homeless and penniless. Giving him money may be a Christian duty or it may be giving encouragement to a lazy, idle scamp. What are you to do? That question, like many others, is much more easily asked than answered.

GLADSTONE is the subject of more sensational reports than any other man in the world. The number of times that his health has been reported as breaking down is almost past reckoning. The old parliamentary hand generally refuted the rumours by making a speech of more than usual eloquence and vigour. The other day the world was startled by a report that the great leader is about to retire. When parliament meets in a day or two he will come up serenely as usual and take his place at the helm of affairs.

IN two months and a half Dr. Reid will close his books and the balances in each fund will be fixed as they must be reported to the General Assembly. We regret to say that several of the funds are not in a good condition. There is some depression in the country but it did not prevent hundreds of people from going to the World's Fair last summer. Nor did it prevent a popular singer from taking \$7,000, much of it Presbyterian money, out of Toronto last week. Toronto suffers from depression more than any community in the Dominion, but we are grateful to say the contributions to the schemes have not fallen off here. They should not have fallen off anywhere.

OVER 1,200 ministers in the American Presbyterian Church (North), are not regularly engaged in any kind of church work. In the same church there are over 1,200 vacant congregations. In the Congregational church of the United States, there are 1,700 ministers—about one-third the whole number—without congregations, and 1,400 churches without pastors. Were an Episcopalian or a Methodist to say that these figures prove that the system of settling ministers by "call" has broken down in the United States, what reply would you give. Some people a long way removed from pessimism, think we are rapidly drifting towards the same state of things in Canada.

THE Richmond *Advocate* moralizes in this way about helping one's preacher:—

Your preacher may be lacking in some things; manners awkward, voice harsh, insignificant in bodily form, yet he is doing his best. Will it help him, the good cause, your own soul, to hang a wasp-nest in the pulpit? Do not encourage spiteful criticism. Let no ill word sting him. Cheer him.

Hanging a wasp-nest in the pulpit is bad enough, but it is not quite as bad as sticking one up in the homes of the parishioners so that it may sting the minister when he is making his pastoral visits. The wasp-nest business never did the church any good and it hurts most of all those engaged in it.

IT is assumed by many that the Province of Quebec would bury any prohibitory measure submitted to the people. The assumption might prove as groundless as some others that are made in regard to that Province. Ontario people generally assume that Quebec outside of Montreal is very poor, and that the people are staggering under an immense load of debt. One of the highest officials in the Bank of Montreal, stated the other day that Quebec business men met their paper on the 4th inst. better than the business men of any Province in the Dominion. The popular opinion in the West about Quebec's dislike of Prohibition, might prove as fallacious as the popular opinion about Quebec poverty.

MR. THOMAS KANE, a worthy elder of Chicago, tells the readers of the *Interior* that there must be a very close connection between giving and praying if the praying is to be of any use. Mr. Kane says:—

I have no faith whatever in any prayers for any object that are not preceded, accompanied or followed, by all that you or we ought to do and give for the object prayed for. If at any monthly concert I spend an hour praying for your success and the success of other missionaries, and then give ten cents, when I ought to give one dollar, I get credit on my prayer account for ten cents only. The other ninety cents I still owe. If I give nothing when I ought to give, my prayers do not reach the ceiling, in fact, are not prayers at all, and their utterance has done both myself and others real harm, as the unswerving effect of such so-called prayers is to harden the heart and encourage selfishness, not to say hypocrisy. Notice, I say above, "If I ought to give." Gifts large or small may have preceded the prayers, or may follow them, but a recognition of my duty to give for missions must accompany my prayers, else the latter are absolutely worthless.

The foregoing may explain why it is that so many prayers for missions and other good purposes seem to be unanswered.

THE post-graduate session at Knox College closed on Friday, and we venture to say those who attended went home, not only highly satisfied, but determined to make a post-graduate session a feature of the work at Knox. The "class" was not composed exclusively of Knox men. Queen's and Montreal were well represented and there were also present representatives of at least half a dozen other institutions. Nobody knew a Knox man from a Queen's man, or a Montreal man from either. The old country graduate was as much at home as the alumni of our own colleges. The social feeling was all that could be desired, grey-haired and venerable D.D.'s being on much more friendly terms with youthful ministers than senior and junior students usually are with one another. The professors entered heartily into the proceedings. The lectures were good, some of them eminently so. Altogether the first post-graduate session of Knox was a good and pleasant thing. There did not seem to be a crank of any kind around. There was a conspicuous absence of attempt at display, either on the part of the lecturers or by members of the "class" in asking questions. The evening conferences on Higher Criticism and other living questions made it abundantly clear that ministers and professors may be well read without being in any danger of a trial for heresy. The assumption that every minister who understands the methods of the Higher Critics must adopt the views of the heterodox wing of that school, and that every minister who has read the literature on inspiration up to date must necessarily give up plenary inspiration is—well, it is pure nonsense.

The Rev. Dr. King has received one hundred pounds for Manitoba College, from the Presbyterian Church of Ireland. The donation is accompanied by a request for views of the college and other points where Christian work is being done, in the North-west, such as might be used in lectures, accompanied by magic lantern illustrations.

THE PRISONERS' AID ASSOCIATION.

THE annual meeting of this association was held in this city on January 30th, Mr. S. H. Blake presiding. Judging from the size of the meeting, it is yet the day of small things with this association. But the grandest and most successful philanthropic movements have all had a similar experience and there is therefore no need to be discouraged on this account. The objects of the association are most praiseworthy and it is gradually but surely making itself felt in the country. It may be here remarked that the degree of enlightenment and civilization of any people may be well measured by the amount and kind of attention which is given to crime and criminals. In a rude state of society, or before men's attention has been given to the subject, the rough-and-ready and often indiscriminating method of treatment by bare punishment simply is all that is thought of. A misapprehension with respect to the object of the association as regards punishment may be corrected. It does not aim to do away with punishment, or treat crime as anything but most serious. "It believes in the proper punishment of criminals as necessary to the security of society, and as best every way for criminals themselves."

From the address of Mr. Blake, and the report of the society, the objects it has in view are made very clear. "They are the reformation of offenders, their welfare when discharged, the prevention of crime, and prison reform." Every one of these objects is certainly good and most conducive to the welfare of society. Something has been done towards them in Canada in an intelligent way and much yet remains to be done. The means employed are of two kinds, the one strictly religious, the other more general. Prominent among the former are Sunday Schools. So far as the city is concerned these exist in the Central Prison, the Reformatory for Women, the County Gaol, an agent and Bible woman for the welfare of discharged prisoners are employed, and in the first two institutions there is weekly preaching conducted by the members of the Toronto Ministerial Association. Other agencies employed are, a night school for secular education in the Central Prison; the distribution of prison reform literature, and the use of other means for awakening a more general interest in the cause of prison reform; the formation of Branch Societies in different parts of the Province of Ontario; the maintenance of a central office in the city, at 150 Simcoe Street, as a place of call and temporary shelter for prisoners after their discharge; assisting with tools, and making temporary loans to discharged prisoners. These agencies, it will be observed, all aim at the reformation of those who have become criminals. Another, to which all who are engaged in this work attach great importance, is the proper classification of prisoners, so that youthful and comparatively uninitiated criminals will not be brought into contact and companionship with the old and hardened, and so receive a training in the ways of crime. The most of our gaols are as yet very defective in any provision for this and the removal of this defect is one of the things to which the association is directing earnest attention. Providing work for criminals is another agency of reformation which is sought to be attained.

With regard to prevention, the society directs attention to and asks the aid of all good citizens' and of government to do away, as far as possible, with the causes which lead to crime. An important step in this direction has been taken by the Government of Ontario in the Children's Aid Act, from which the best results may in time be expected. Other causes of crime, to which Mr. Blake made reference, are poverty, drink, evil surroundings, the avarice of employers in underpaying their employees, newspapers by publishing the details of crimes and the doings of police courts, public trials in police courts, in which all the disgusting details of vice and crime are raked up before the public, the unwise and indiscriminating manner in which the first offences of youthful criminals are dealt with. This association aims at dealing with all these, and so influencing public opinion with respect to them as to limit their baneful effect as far as possible. It does not need to be said that these are vital to the public well-being and ought at once to enlist the sympathy and co-operation of every humane and intelligent citizen. This is what the association asks, and is the object for which it exists. It ought to receive the aid of all to whom it appeals. Whose assistance it asks is set forth thus in its report under the head of "What is Wanted":

1. From the Dominion Government: (a) A reformatory for young men,—first offenders with indeterminate sentences, and the parole system. (b) Power to pardon, parole and to deal with juvenile offenders absolutely, without reference to Dominion authority. (c) Provision for the separate trial and separate commitment of all children charged with offences under arrest. (d) An annual grant to promote prison reform in the Dominion.

2. From the Ontario Government: (a) A reformatory for inebriates. (b) Re-organization of Boys' Reformatory, and Refuge for Girls. (c) A special grant to promote county gaol reform.

3. From the County Councils: (a) Re-organization of the county gaol system—providing efficient classification of, and proper industrial employment for prisoners. (b) Providing the prisoners with wholesome literature, and giving them material aid upon their discharge. (c) Making independent provision for the poor of the county. (d) An annual grant to the Prisoners' Aid Association.

4. From the Churches, Temperance Societies and the Public Generally: In the case of prison reform—sympathy, co-operation and material aid.

THE KAISER AND PRINCE RE- CONCILED.

ONE of the most notable events in foreign affairs has been the reconciliation effected between Prince Bismark and his royal master. It illustrates how deeply anything personal touches and interests us to see the universal interest felt in this incident in German public life. It was a bitter pill for the aged hero and patriot to swallow after all his public services, and being virtually not only the ruler of the Fatherland, but influencing to a large degree at times the affairs of the whole of Europe, to find himself set summarily aside by one whom he had seen grow up from youth and boyhood to manhood, and to be shown that Germany could get along without him. However justifiable in the opinion of the emperor the cause of his difference with Bismark may have been, he cannot but have felt that in his relation of antagonism to the late Chancellor, he was also in antagonism with the national sentiment of gratitude to him who so largely had made Germany what it is to-day. Not only may the expression of that sentiment now find free play consistently with loyalty to the ruler, but he may, as he ought to be, the one to give most fitting expression to it. Though the personal feeling of the emperor to the aged statesman could not in the estimate of the historian dim the lustre of the great services of Bismark, it could not but have been matter for regret if his sun had set with even that slight cloud upon it. Whatever the secret history and motives of the reconciliation may have been, on its surface it is honourable to both, and there can be little doubt that it will stand the test of the few years at most that Bismark's life can be spared. The moment of the meeting of the two and the whole pageant form a fit subject for a great painting.

A NEW CONGREGATION FORMED IN WINNIPEG.

THE mission in the west of Winnipeg, carried on for some time under the auspices of Knox Church, was organized on the evening of January 31st, by Rev. Dr. King, into a regular congregation. Thirty-nine members in full communion form the new organization, thirty-seven of whom were received by certificate and two on profession of faith. A little over half of the members were from Knox Church, which has heretofore contributed to the financial support of the mission as liberally as with its own heavy burdens it could have been expected to do. On the Sabbath following, the sacrament of the Lord's Supper was dispensed by Dr. King, sixty persons, including thus a goodly number of visitors from other congregations, partook of the communion.

The members are small, and there is a considerable sum due on the building and site, but the congregation aims at being self-supporting from the first. It is to be hoped, in view of the large demands on the Church Building and Home Mission Fund, that it may be found possible to realize their aim, though, as none of the members are wealthy, it will need much self-denial and liberality on the part of all. The new congregation, the eighth in Winnipeg, starts with the hearty goodwill of the pastor and session of Knox Church, to which its formation is principally due.

THE NORTH-WEST SCHOOL LAW.

THE refusal finally of the Government at Ottawa to interfere with the legal provisions made by the North-West for the conduct of its schools should conduce to the peace, the good government and prosperity of the whole of that vast region, for what, next to sound morality and true religion, can so much conduce to the prosperity and welfare of a people, in the best sense, as a good system of common school education? An open highway now lies before the people of the North-West on which to go forward to do a great and lasting work of general, sound education in secular knowledge. Happy are they to have escaped the difficulty which has been imposed upon us in Ontario, and which has led to and perpetuates friction in so many ways, and which so much presents the breaking down of the prejudices of various kinds which now separate as citizens Roman Catholics and Protestants. It will be strange, however, wise, patriotic, and just as the arrangement made appears to be, if the Roman Catholic hierarchy will let matters rest. Every opportunity which arises or which it can make for itself will be seized, judging by its past history, to advance the ends of the church and gain power for itself, whatever may become of those high, national ends which can only be secured through an enlightened system of public education. To all in the North-West whom our paper reaches we would say, watch.

The meeting of the Prohibition delegation with the Government has brought out very clearly the advanced and enviable position which Ontario has attained to as respects popular representative Government. The Ontario Ministry said, "Show us by means of the plebiscite what is the mind of the people on this subject," said it honestly, "and then we shall know what to do." The country has spoken and those in power now reply, "As far as it is in our power, when the question of jurisdiction is settled, we shall carry out the wishes of the people." The people do not exist for the Government, but the Government for the people; they are the people's agents, servants, if you will, to carry out their wishes. This is government of the people, by the people, for the people. So far as known to us, Mr. Mowat is the first Premier of any country, who has deliberately cut himself free from the liquor interest in its voting power, and this, when history is written from a higher standpoint than it has yet been, will not be the least in the long list of services which he has rendered his country and by which he has established his claims to its admiration and gratitude.

The conversation of the Knox College Literary and Theological Society, last Friday evening, was largely attended and proved a brilliant success. An attractive part of the programme was the musical entertainment in Convocation Hall, where the Knox College Glee Club, Miss Edith J. Miller, Mr. Alex. Gorrie, D'Alesandro's Mandolin Orchestra, Miss L. Evans and others contributed in no small measure to the evening's enjoyment. The library and museum had a constant succession of interested visitors, while the usually sombre corridors of old Knox were gay to quite an unusual degree with young couples promenading to choice selections rendered by Marcecano's Orchestra. Webb furnished refreshments. The Society's Committee of Management deserves credit for the manner in which all the arrangements were carried out; the president, Mr. G. A. Wilson, B.A., was everywhere looking to the comfort of the guests; and in this he was ably and assiduously aided by his fellow committee men. The young men of old Knox know how to entertain handsomely. Next year the committee will have to provide for one thousand or over!

The Etude—T. Presser, Philadelphia, Pa. The January number is No. 1 in Vol. XII. This musical magazine is a bulky one, containing numerous articles written specially for it, in short form and of well-informed nature, nearly all of which is addressed to teachers and pupils of both instrumental and vocal music. Each issue gives also several selected pieces of music in full size.

Harper's Bazar, with its brief but always timely and thoughtful editorials, its interesting articles on suggestive topics, its choice fiction, its excellent portraits and other illustrations; and its fashion plates and fashion notes, so dear to readers of the gentler sex, continues to be, as it has long been, the most useful and popular journal for ladies on the continent.

That admirable periodical *Harper's Young People* easily maintains its long established pre-eminence as a bright attractive, entertaining and instructive weekly for youthful readers.

Books and Magazines.

THE HOLY WAR. By John Bunyan, with a preface by Alexander Whyte, D.D. Edinburgh: Oliphant, Anderson & Ferrier. Toronto: Wm. Briggs.

We are glad to observe what appears to be a decided revival of interest in the works of the immortal "Brazier of Bedford." The publication of such books as Dr. Whyte's "Bunyan Characters," did much, doubtless, to bring about this result, but nothing can promote it so certainly and effectually as these attractive and reasonably cheap editions of Bunyan's books. This little volume leaves nothing to be desired, and we shall be glad to see it followed from time to time by others of its kind.

SUSTAINED HONOR. A story of the war of 1812, by John R. Musick. New York and Toronto: Funk & Wagnalls Company.

This rather stirring story is Vol. X. of the Publishers' "Columbian Historical Novels." It is vigorously written, abundantly illustrated, and, like all of the series, very attractively bound. There is, of course, a certain one-sidedness in the book, but not more than could be expected in an historical work in which events are regarded from an entirely American standpoint.

A ROMANCE OF SKYE. By Maggie McLean. Illustrations by Lockhart Bogle. Edinburgh: Oliphant, Anderson & Ferrier. Toronto: William Briggs.

A story of Jacobite times of considerable interest, in which we meet with Prince Charlie, Flora MacDonald and other familiar characters. The book is in the usual excellent style and binding of this enterprising publishing house.

GOLDEN GWENDOLIN, By Evelyn Everest Green. Boston: A. I. Bradley & Company.

A strong story, with some decidedly sensational situations by an able and very prolific writer.

We have received the following Xmas anthems and carols from Wm. A. Pond & Co., 25 Union Square, New York: Carol, brothers, carol, and there were shepherds, R. W. Crowe; Carol, carol, children, Wm. Dresser; Sing O Heavens, W. C. Williams; a Sunday School Xmas Service, called The Lamb of God, H. P. Danks; Te Deum in G, W. O. Wilkinson; Adoration, soprano or tenor solo, with violin obligato, H. R. Shelley; Hark the Herald Angels and Songs of the Angels, J. B. Marsh; Adesti Fideles and a Xmas Carol, Rev. B. E. Backens; All hail, thou Child of Mary, the brightest Star, and when watching Shepherds of old, H. P. Danks; In lowly bed, W. O. Wilkinson; Joy fills our inmost hearts today, A. Carmiencke; Xmas Carol Annual, No. 30 containing six; Little children, can you tell? J. Yardley.

The Homiletic Review (Funk & Wagnalls). As usual this indispensable periodical comes to us replete with attractive and useful matter. The articles in the Review Section alone of the February number are worth much more than its price. Among them are "The use and abuse of wit and humor in preaching," by J. Spencer Kennard, D.D.; "Our Trinitarian Prayers," by the Bishop of Auckland; "How I prepare my sermons," by John Hall, D.D.; English Literary Reading," by Prof. Theodore Hunt, and "Light on Scriptural texts from recent discoveries," by W. H. Ward, D.D. *The Homiletic* is so tastefully printed that it is a pleasure merely to turn over its pages.

The Methodist Magazine for February has three illustrated papers, "Tent Life in Palestine," by the editor; "Zurich and its memories," by Waldemar Raden, and "Light in dark places," by Helen Campbell, the last being an exceedingly interesting account of child rescue in the slums of New York. The contributed and selected articles of the number evince the fine taste and excellent judgment of the editor. Among the original poems are some fine verses entitled "To the Hills," by Duncan Campbell Scott.

The Music Roll—W. F. Shaw, Philadelphia. There are four books in this set of piano pieces. The music is simple, well-selected and classic, and for these reasons can be wisely bought for beginners. The "Hunting Song," by Guritt, is a specimen piece. W. F. Shaw has also published a volume of songs that are sung with such great success by the world-wide known London, Eng., concert-hall singer Albert Chevalier. They are mostly comic and will soon be known through Canada.

The frontispiece of the February *Century* is a portrait of Alma-Tadema, and the opening paper is an account of the artist, his home, his family and his work, by Ellen Gosse, with numerous illustrations by various artists. Indeed this, called the Midwinter Number, is unusually rich in illustrations, many of them being both striking and meritorious and unlike, both in style and finish, those we have been accustomed to in this magazine. The literature of the number is excellent.

The Worthington Magazine for February is a bright, attractive and thoroughly readable number. The opening paper, "Peasant Life in Picardy," is pleasantly written and very artistically illustrated. Several short stories, a number of poems, two or three popular articles on scientific subjects, and the miscellaneous papers in the departments make up a number on which the publishers may be permitted to congratulate themselves.

Treasury of Religious Thought. (New York: E. B. Treat.) The February number of this aptly named magazine displays a very promising table of contents, and on opening up the pages the reader will find the promise amply fulfilled. To begin with, there are half a dozen sermons by eminent preachers, and these are followed by excellent editorials and contributions on a great variety of subjects of interest and importance.

The Music Review—C. F. Swurney, Chicago. The January number contains a fine article, "Religion and Music," by the esteemed authority, W. S. Pratt; this was a paper read at the World's Fair. C. B. Cady continues his interesting illustrated Grade of piano music.

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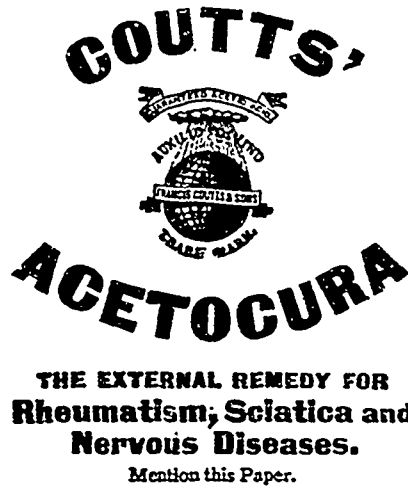
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ACETOCURA
THE EXTERNAL REMEDY FOR
Rheumatism, Sciatica and Nervous Diseases.
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REV. ALEX. GILRAY,
College Street Presbyterian Church, writes:
Dear Sirs,—
It is with much satisfaction that I learn that you have decided to establish a branch office in Toronto, believing as I do, that the more widely your Acetic Acid remedy is made known, the greater will be the gratitude accorded to you for the relief experienced by many sufferers in Canada. We have used your Acid for over eighteen years, and are now prepared to state that it is worthy of a place in every family. We have found it thoroughly safe and effective, and have commended it to many,—for which we have been thanked. We wish you success in your new quarters, as we feel sure your success will bring relief here as it has already done to large numbers in the old land and other countries. Much will depend on the patient and persevering use of the Acid as set forth in your little book.
ALEX. GILRAY, 91 Bellevue Avenue,
Toronto, 25th Nov., 1893.
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And sold by all Medicines Vendors throughout the World.

N.B.—Advice gratis, at the above address, daily, between the hours of 11 and 4, or by letter.

MISCELLANEOUS.

A microbe never lacks company. One of them can become the progenitor of about 280,000,000 of his kind in 48 hours.

The appointment of Miss Louise Imogene Guiney, the literary woman and poet, as postmaster of Auburndale, Mass., came almost as a birthday gift to her, for it came within a few days of an anniversary.—*New York Tribune.*

Halsey C. Ives, who was director of the Art Department at the World's Fair, will return to St. Louis soon to resume work upon his plans for the establishment of a school of design in connection with the Art Museum of Washington University.

Earthenware sleepers, the invention of Matsui Tokutaro, a Japanese, were recently experimented on at Shimbashi Station, Japan. Fairly good results were obtained. It is claimed that the increased cost of earthenware sleepers is amply compensated by their freedom from decay.

In connection with the Punjab Exhibition, which is about to be opened at Lahore, India, there will be held an exhibition of sanitary appliances, which includes lighting, conveyances, water-supply, conservancy, filters, house-cooling appliances, furniture, houses, roads and drains, arboriculture and food.

A woman inventor has constructed a table which waits upon itself. The table is round and the stationary space for plates, etc., is about ten inches wide. Within this circle is a revolving disc an inch or two higher than the stationary part. On this the food is placed, and a simple turn will bring the desired article within reach.

Rheumatism racks the system like a thumb-screw. It retreats before the power of Hood's Sarsaparilla, which purifies the blood.

Edward Dunbar, who wrote "There's a Light in the Window for Thee," died recently in jail at Coffeyville, Kan., a tramp.

Talmage says "Dreams are midnight dyspepsia." K. D. C. will cure midnight dyspepsia and dyspepsia or indigestion at any time or in any form. Try it, and troubled dreams will trouble you no longer.

The Victoria railway bridge over the St. Lawrence at Montreal, Canada, contains 3,000,000 cubic feet of masonry work and 10,500 tons of iron.

Don't Wait for the Sick Room. The experience of physicians and the public proves that taking Scott's Emulsion produces an immediate increase in flesh; it is therefore of the highest value in Wasting Diseases and Consumption.

President Andrews, of Brown University, has declined the offer to become co-president of the University of Chicago.

FOR CHILDREN AND ADULTS.
DR. LOW'S WARM SYRUP cures worms of all kinds in children or adults. It contains no injurious ingredients. Price 25c.

The unexplored area of Canada is over 1,000,000 square miles.

Rheumatism Cured in a Day.—South American Rheumatic Cure, for Rheumatism and Neuralgia, radically cures in 1 to 3 days. Its action upon the system is remarkable and mysterious. The first dose greatly benefits. 75 cts. Druggists, or 44 Church St., Toronto.

Petty vexations may at times be petty, but still they are vexations. The smallest and most inconsiderable annoyances are the most piercing. As small letters weary the eye most, so also the smallest affairs disturb us most.—*Montaigne.*

K. D. C. cleanses the stomach and sweetens the breath. Try it! Testimonials and guarantee sent to any address. K. D. C. Company, Ltd., New Glasgow, N. S., Canada, or 127 State St., Boston, Mass.

Negotiations are in hand between the German postal authorities and the Belgian telegraph department, with reference to the establishment of a telephone line between Cologne and Aix-la-Chapelle on the German side, and between Verviers and Brussels on the Belgian side.

An English Chemist writes. Brown's Bronchial Troches are most useful, and I never knew an article so universally well spoken of and gain such rapid notoriety before." Those who are suffering from Coughs, Colds, Hoarseness, Sore Throat, etc., should try them. Price 25 cts. a box.

If the reported results of recent researches in diphtheria by the Bacteriological Bureau of the New York Health Department are confirmed they are extremely important. The power to transmit the infection of diphtheria, it is found, lingers sometimes for as much as twelve days and occasionally three or four weeks in patients who have made an apparently perfect recovery from this most deadly disease.—*New York Herald.*

Minard's Liniment the best Hair Restorer.



A Bright Lad,

Ten years of age, but who declines to give his name to the public, makes this authorized, confidential statement to us:

"When I was one year old, my mamma died of consumption. The doctor said that I, too, would soon die, and all our neighbors thought that even if I did not die, I would never be able to walk, because I was so weak and puny. A gathering formed and broke under my arm. I hurt my finger and it gathered an abscess of bone. If I hurt myself so as to break the skin, it was sure to become a running sore. I had to take lots of medicine, but nothing has done me so much good as Ayer's Sarsaparilla. It has made me well and strong."—T. D. M., Norcatur, Kans.

AYER'S Sarsaparilla
Prepared by Dr. J. C. Ayer & Co., Lowell, Mass.
Cures others, will cure you

In an oxymagnesium lamp for photographers' use, the oxygen enters the lamp from a cylinder and common gas at either normal or higher pressure is used. The battery is blown out in the shape of an organ-pipe, but the pure oxygen in contact with its outer and inner surfaces. Above the flame is metal piping to convey the white smoke into the aluminium. Burning the magnesium in pure oxygen increases its actinic power 12 times.

AN EXCELLENT REMEDY.

GENTLEMEN,—We have used Hagar's Pectoral Balsam in our house for over three years, and find it an excellent remedy for all forms of coughs and colds. In throat and lung troubles it affords instant relief.

JOHN BRODIE, Columbus, Ont.

Experiments in magnetizing and concentrating the low grade soft, red ores of some Southern districts are in process, and said to be so far promising of good results. The consulting chemist of the Tennessee Coal, Iron and Railroad Company, operating upon 3,000 pounds at a time of the crude ore which contained forty per cent. of iron and 29 of silica, has been able to secure 57 per cent. of iron and reduce silica 10 per cent.—*Age of Steel.*

CURED HIS BOILS IN A WEEK.

DEAR SIRS,—I was covered with pimples and small boils, until one Sunday I was given $\frac{1}{2}$ of a bottle of Burdock Blood Bitters by the use of which the sores were sent flying in about one week's time.

FRED CARTER, Haney, B. C.

I can answer for the truth of the above.

T. C. CHRISTIAN, Haney, B. C.

According to the London *Engineer*, there are at present 47 oil tank steamers afloat, ranging in size from 666 to 4,134 tons gross, while no less than 17 more are at present being built at European yards. The Dover (England) Harbor Board has closed arrangements with an oil company for the erection on the docks of large oil reservoirs, which are to be constructed by next summer, when oil tank steamers will make Dover a depot for the South of England and run regularly between there and Russian and American ports.

SPRING TIME COMING.

Before the advent of spring the system should be thoroughly cleansed and purified by the use of Burdock Blood Bitters, which purifies the blood and cures dyspepsia, constipation, headache, liver complaint, etc.

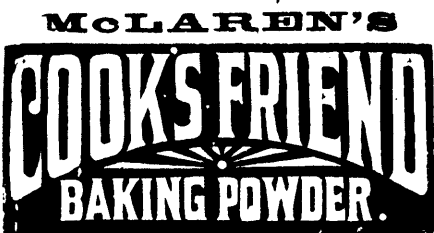
The deepest boring of which we have any knowledge up to the present time, says *Revue Scientifique*, is at Parvashowitz, in the district of Ribnik, in Western Silesia. The depth attained is 6,568 feet, and the diameter of the hole is only 2.75 inches. The work has been temporarily stopped in order to lower especial thermometers, which have been made with great accuracy, into the hole for the purpose of obtaining the temperature at different depths. The boring will then be resumed, and it is hoped that the depth of 8,200 feet will be reached.

HIGHLY PRAISED.

GENTLEMEN,—I have used your Hagar's Yellow Oil and have found it unequalled for burns, sprains, scalds, rheumatism, croup and colds. I have recommended it to many friends and they also speak highly of it.

Mrs. HIGHT, Montreal, Que.

Miscellaneous.



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Address A. W. KNOWLES, Windsor, Ontario.

Burdock BLOOD BITTERS CURES Scrofula. Scrofula is a tainted and impure condition of the blood, causing sores, swellings, ulcers, tumors, rashes, eruptions and skin diseases. To remove it, the blood must be thoroughly cleansed and the system regulated and strengthened. B.B.B. is the strongest, PUREST AND BEST purifier and cures all scrofulous disorders rapidly and surely.

DROPSY TREATED FREE. Positively CURED with Vegetable Remedy. Have cured many thousand cases and hopelessly. From first dose symptoms rapidly disappear, and in ten days at least two-thirds of all symptoms are removed. BOOK of testimonials of miraculous cures sent FREE. 10 DAYS TREATMENT FREE by mail. DR. H. H. GREEN & SONS, Specialists, ATLANTA, GA.

IMPERIAL BAKING POWDER. PUREST, STRONGEST, BEST. Illustration of a woman holding a banner with the product name.

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MEETINGS OF PRESBYTERY.

ALGOMA.—At Sudbury, in March 1894, at call of the clerk.
BARRIE (Special).—At Orillia, on Feb. 20th, at 2 p.m.
BARRIE (Regular).—At Barrie, on March 20th, at 10.30 a.m.
BRANDON.—At Virdeon, on March 13th.
BRUCE.—At Walkerton, on March 13th, at 1 p.m.
BROCKVILLE.—At Prescott, on Feb. 27th, at 2.30 p.m.
CALGARY.—At Calgary, first Tuesday of March, 1894.
CHATHAM.—In First Church, Chatham, on March 12th, at 10 a.m.
GUELPH.—At Hespler, on March 19th, at 7.30 for conference; and 20th, at 10.30 a.m.
HAMILTON.—At Hamilton, on March 19th, at 2.30 p.m.
HUROM.—At Seaforth, in First Church, on March 13th, at 10.30 a.m.
KAMLOOPS.—At Kamloops, on March 14th, at 10.30 a.m.
LINDSAY.—At Canbington, on Feb. 20th.
LONDON.—At London, in Park Ave. Church, on March 13th, at 1 p.m.
LANARK AND RENFREW.—In Zion Church, Carleton Place, on Feb. 26th, at 8 p.m.
MINNESOTA.—At Gladstone, on March 12th, 1894.
MONTREAL.—In Presbyterian College, March 12th, at 10 a.m.
MAITLAND.—At Wingham, on March 20th, at 11.30 a.m.
ORANGEVILLE.—At Shelburne, on March 13th at 10.30 a.m.
PETERBOROUGH.—In Mill St. Church, Port Hope, on March, 20th 1894.
QUEBEC.—At Quebec, in Morin College, on February 27th.
REGINA.—At Indian Head, on second Wednesday of March, 1894.
ROCK LAKE.—At Manitou, in St. Andrews Church.
SARNIA.—At Sarnia, in St. Andrew's Church, on March 13th.
STRATFORD.—At Stratford, in Knox Church, on March 13th, at 10.30 a.m.
TORONTO.—In St. Andrew's on first Tuesday of every month.
VICTORIA.—In St. Andrew's Church, Victoria, on March 6th, at 2 p.m.
WHITBY.—In St. Andrew's Church, Whitby, on Feb. 27th, at 10 a.m.
WESTMINSTER.—At New Westminster, on March 20th, at 2.30 p.m.
WINNIPEG.—At Winnipeg, in Manitoba College, on March 13th, at 3 p.m.

Miscellaneous.

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PAY BIG.

Miscellaneous.

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the Cream of Cod-liver Oil and Hypophosphites, not only to cure the Cough but to give your system real strength. Physicians, the world over, endorse it.

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