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Toronto, June 10, 1897.

THE GENERAL ASSEMBLY.

BY the time this issue reaches our readers the General Assembly will have opened at Winnipeg, and for two weeks the eyes of the faithful will be turned Westward. As the highest court of our Church—dealing with a great variety of subjects touching the activities of the Church, it is natural that the Assembly should attract attention from all parts of the country. The meeting has an especial interest to Winnipeg for the retiring Moderator, whose sermon we are able to give to day in our columns, was at one time Winnipeg's most popular preacher. His personality as Moderator has been felt during his term and no doubt his presence as the immediate past Moderator will be of great assistance to his successor whoever he may be. Professor Gordon's sermon was a worthy discourse—worthy of the man and of the occasion. The aim of Dr. Gordon is to place an elevated conception of the Mission of the Church before the brethren and his thoughtful, free, yet cautiously expressed ideas will help to draw the mind upwards. His closing passage deserves to be emphasized. In it is the gist of many truths: "the only fitness for witness bearing is the personal knowledge of Christ, so that ours may be no second hand evidence but that of those who testify what they have seen. The need of the Church and of the world is for men who see Jesus, men to whom the Holy Spirit testifies of Christ, glorifies Christ, shews the things of Christ, so that Christ is for them the supreme reality of life, their light of all their seeing and the strength of all their service. We all know what it is to have dim and distant views of Him, learning about Him from others rather than seeing Him for ourselves. May He keep giving us the nearer, clearer, fuller vision of Himself that shall make us more efficient witnesses and more zealous

workers, and that shall be to us the inspiring pledge of that perfect vision to be enjoyed by His followers when "they shall see His face, and His name shall be on their foreheads, and they shall reign for ever and ever."

As far as has been discerned the Assembly will be a peaceful one. No burning questions are in sight and consequently the real life and work of the Church will receive all the greater attention. Of course there are difficult questions to settle, but they appear in the category of routine rather than as special cases. The Foreign Mission estimates, the deficit in the Aged and Infirm Minister's Fund, and French Evangelization will require careful and generous consideration. The resources of the Church are many and although it has been thought by not a few leading brethren that the financial strain of the past year has been rather heavy, yet the contributing power of the membership has not been nearly reached and it is continually growing.

The reports on Church Life and Work and on Young People's Societies show that the year has been fruitful in excellent congregational work and a hopeful view of the future is warranted.

The election of the Moderator is not likely to cause any but the most kindly feeling and the new executive chief of the Church will receive the loyal support of the brethren.

The hospitalities of Winnipeg will lighten the labors of the Session and no doubt the western trip will open the eyes of many fathers and brethren for the first time, to the wide and necessitous field, with its great possibilities, that lies open for our entrance in the great West.

HOME MISSIONS.

In Winnipeg it is but natural, that the cause of Home Missions should receive a first place in the deliberations of the General Assembly. It is practically the headquarters of one of the most important and interesting departments of home effort within the church. There Rev. Dr. Robertson resides, as also Professor A. B. Baird and Rev. C. W. Gordon, men of mark in the Home field. Dr. Robertson will convey to the Assembly his experience of British liberality and interest as manifested in the splendid reception given him during his recent extensive tour of Great Britain and Ireland. That interest speaks volumes. It is not merely the interest of a common humanity, or the love of a common Christianity, it is the interest and love of kinship extended to fellow workers in the one vineyard. "Our kinsmen across the sea" are the words usually made use of in the Presbyteries and Synods of England, Ireland and Scotland, when Dr. Robertson, or other ambassadors from Canada appeal for support. The imperial bond, of silken cords, is lovingly felt by the churches "at home" and no better proof of that one-ness of empire which exists politically, could be desired than the brotherly interest shown by the British Churches in the religious welfare of the colonies. No subsidy for national defence, no naval or military station on our shores, no symbol of royal authority, speaks so eloquently of the sovereign sway as does the free-will offering of the people sent to our help by the hand of the energetic Western Superintendent of Mis-

sions this year and by the hand of such as Dr. Cochrane and Mr. Gordon in past years. The Committee will be well-advised if such visits are continued and a selection of representative men made. Not only will a living interest be maintained in the Presbyterian Church of Canada, but in Canada itself, for a tour of the country by such as Dr. Robertson could scarcely fail in impressing the people with the stuff our men are made of and the energy of our agencies.

Turning to the Home Mission report, an extract from which will be found in another column, there is cause for thankfulness. The Committee give a noble account of its arduous work. We feel that as long as the Home Mission work of the church is generously and joyously supported that the church is alive, and the report gives every evidence of having done its duty well last year. We must not suggest a limit to the liberality of the church in any one direction and we believe that one of the great problems before the church to-day is how to bring about a system of giving which will be proportionate, but when a committee makes ends meet as the Home Mission Committee has done without a serious retrenchment then rejoicing and congratulations are appropriate.

Throughout the reports for the Western and Eastern Sections are very interesting and encouraging remarks, such for instance as the following from the Eastern. "In the fields supplied by our missionaries there are about 4000 families that hold connection with the Presbyterian Church. They raise for the support of Ordinances about \$16,000 a year and contribute to the Schemes of the Church with a fair measure of liberality. On the whole they meet very well one of the conditions on which the church is expected to help them liberally, namely, that they help themselves, if not to the full extent of their ability, at least to a degree comparing favorably with that of the strong congregations"

TWO NEW PROFESSORS.

In addition to the general interest still felt in Canada in the Theological Colleges of Scotland, the appointments, just announced, of two new professors, one in Edinburgh and one in Glasgow, have a special interest arising from the fact that the men chosen, Mr. Martin, and Dr. Denny were spoken of in connection with one of the vacancies at Knox College last year. Dr. Denny is well-known as an able scholar and thinker, and an author of no mean note. Mr. Martin is scarcely less distinguished. He succeeds to the Chair of Apologetics and Pastoral Theology in the new college, rendered vacant by the resignation of Dr. Blaikie. For thirteen years he has been a minister in Morningside, Edinburgh. His father was Dr. Hugh Martin the theologian. Dr. Ross Taylor who proposed his election gave him this high testimony: "Besides having the qualities which had made him a most successful minister, Mr. Martin had, he said, the rarer gifts and endowments which qualified a man to train the future ministers of the church. His incisive intellect, his well balanced judgment, his grasp of all the great problems of the day, his high moral tone, his devout spirit, and withal, that subtle magnetic influence over younger men which belonged only to a chosen few; all these things pointed to Mr. Martin as a man who ought to be entrusted with the work of preparing their future ministers. It had been stated that they had no guarantee as to what his views might be. In case there should be any such feeling, he said that during the thirteen years Mr. Martin had labored in Edinburgh there had not been the smallest breath of

suspicion as to his absolute orthodoxy as to the great vital truths of our great Creed. There was not the shallow of a doubt in regard to the position Mr. Martin occupied in his staunch belief in our great Calvinistic Creed." Dr. Denny's appointment is to Glasgow Free Church College to the chair of Systematic Theology vacated by the death of the late Professor Candlish. It is felt in Scotland that these appointments will add greatly to the teaching strength and prestige of the Free Church. Dr. Blaikie's age and infirmities had been a hindrance to the activity and energy which Mr. Martin will bring to the College. He will also bring a scholarship in keeping with that of Davidson, the eminent Hebraist. Dr. Denny is probably not a better theologian than Professor Candlish was—that would be difficult indeed, but he possesses many class-room qualities his predecessor lacked, and his work will circulate in a wider world than the class-room. Without hesitation the sister church may be most heartily congratulated on the choice she has made in her new men.

PROGRESS OF TEMPERANCE.

The portion of the report on Church Life and Work, dealing with temperance will be read with considerable satisfaction. Decided progress is reported "both as to habits of sobriety, and a sentiment in favor of legal prohibition." The ravages of drink are not overlooked and one Presbytery presents a lurid arraignment. Its black-list of evils resulting from intemperance includes the following: "Drunkenness, profanity, vice, poverty, squalor, misery, spiritual indifference, irreligion, domestic woe, the wreck of promising lives, ignorance, taxation of industrious people, loss of moral principle, crime, searing of conscience, paralysis of trade, destruction of manhood, Sabbath breaking, loss of time, money and character, ruining young men, unpaid bills, gambling, fighting, suicide, death."

These evils prevail more or less everywhere, yet it is gratifying to read in the report, that notwithstanding these manifestations of vice, the committee finds "that the tendency is decidedly upward and that the long process of education, and especially the power of Christian truth are beginning to exert a beneficent influence."

With respect to the plebiscite the committee urges upon the people "not to unduly postpone preparations, and not to esteem too lightly the foe we have to face. There is danger of expecting an easy victory in the coming contest, arising from past plebiscite majorities. But the awful energy and unscrupulous character of the liquor traffic will be brought out on this occasion as never before. Let this be matched by the sublimest effort the Church and all good people have ever made to overthrow this great evil." We commend these suggestions to our readers for should the conditions hinted at in Parliament surround the plebiscite ballot, undoubtedly the fight will be uphill.

It has been argued that prohibition will decimate the revenues of the Government and bring about direct taxation and this contention is fairly and fully met by the prohibitionists when they say that crime would be reduced with its contingent expense; further, that the material welfare of the community would more than make up the difference between the present revenue and the amount when reduced by the loss of the liquor duties. A contemporary recently gave most valuable figures bearing directly on the question, as follows: "For ten years, up to 1886, Cambridge was under license, half of the time under general law and half of the time under local option. Here is a chance to com-

pare ten years of license with ten years of no license. Let us see what the figures are. From 1876 to 1886 the valuation of Cambridge dropped from 62,000,000 in round numbers to \$50,000,000. In the next ten years it rose to \$83,000,000. Here is a loss of \$3,000,000 in the license decade, and a gain of \$24,000,000 in the no-license decade. If this fact stood alone it would be very significant; but it does not stand alone. In the ten license years the average annual gain in population was 1,182; in the ten no-license years it has been 2,195. In the first decade there were 151 new houses built annually; the average the second decade has been 332. The city gets annually in taxes on the increased valuation of the city under no-license three or four times as much as it would get from license fees, if it called the saloon back."—Here are further results as to saving bank deposits: "During the ten years of license the Cambridge savings bank made a net gain of \$155,333 each year in deposits. During the ten no-license years the annual net gain has been \$366,654. This gain, as an analysis of the returns shows, has been chiefly in small deposits of fifty dollars or less. In East Cambridge, the principal manufacturing section of the city, the deposits last year were four times as large as in the last year of license."

These facts ought to prove useful in the coming discussions on this question.

THE FOREIGN FIELD.

We expect a rousing evening on Foreign Mission matters at Winnipeg. The Church is ever interested in her great evangelizing work in the Foreign Field. This year there are special reasons for unusual interest and for fervent rejoicing. The appeal sent out by the Committee met with a noble response and the General Assembly will doubtless feel the influence of that self-sacrificing, Christian spirit which prompted the contributions for the work. A venerable father, speaking to the New South Wales church this spring, made the remarkable statement that in a pastorate of forty four years during which he had to make innumerable personal appeals for funds for the Schemes of the Church he had only been refused four times. He stated that he was careful as to time, place, and persons in making his canvass, and his success justified him in concluding that as a rule the Church people were reasonable and liberal. The Foreign Mission Committee has found the Church to be reasonable and liberal and will find it so in the future. Our advice is: "Don't curtail expenses. Reach the people and they will stand by you in every reasonable way." The reports from the various mission fields are encouraging. The church owes much, very much, to her devoted labourers in the field whose remuneration in worldly goods is so scant and whose reward must be from on high. And when the thoughtful reader of the reports peruses the tabulated statements he will find between the lines how important is the work of the Committee and how laborious the duties of the devoted Secretary, Rev. R. P. MacKay.

Biography of Rev. D. J. MacDonnell. We welcome the handsomely gotten up volume containing the "Life and Work of Rev. D. J. MacDonnell," written by his sister, Mrs. Robert Campbell, of Montreal, and edited by Rev. Prof. McCurdy. There is every reason to believe that it will prove acceptable to the thousands who knew and loved the late lamented pastor of St. Andrews. An appropriate review will appear later.

An Organizing Church Agent. A proposal which is receiving considerable support in the Presbyterian Church of New South Wales is the appointment of an Organizing Agent a minister without a charge—who

shall be free to go from place to place, cheering the solitary minister and his flock, advocating the various schemes (Home and Foreign), advising individual congregations and Presbyteries as to the strengthening of old and the originating of new movements, and reporting all to the General Assembly. However zealous individual ministers and Presbyteries may be, no individual or body of men has the time to devote to this great work. Each minister in harness it is held has more than enough to do in his own sphere, and congregations resent the absence of their minister on public work."

Thoughtless Remarks by Evangelists. Both Mr. Moody and John McNeill have drawn rebukes from the religious press for their adverse criticism of the "ministers and churches." The *New York Observer* is quite severe. Among other things it says. The foremost evangelist of the day has grieved many a devoted Christian by his sweeping and bitter words about the churches and the ministers, and complaints have been made to him, and, we believe, graciously received. May other evangelists soon learn wisdom. An evangelist who comes to this country at the call of members of Christian churches, and whose expenses and something more are met by members of Christian churches, should be chary about dubbing our churches so many fashionable clubs. Such a reflection is ill timed, if not ill mannered; nor is the charge as true as it may seem to him. We can overlook the cheap wit of some evangelistic sermons as one may disregard the chaff if perchance wheat be found with it, but not the needless arraignment of Christian church members who pay for all the evangelistic work that is ever done. No soul was ever saved, and no Christian professor was ever induced to seek a higher and richer Christian life, by diatribes against the churches.

Sustaining the Spiritual Life. Our manner of life after communion is at least of equal importance with that immediately before communion. The act of communicating lasts for a few minutes only; but if we are true Christians the spirit of communion will remain with us afterwards and help us along the dusty path of daily duty. But we all find it very hard to keep up the warmth of our communion love and thankfulness in the cold surroundings of daily life. Too often after a short interval the warmth has gone, and we are reduced to the old low level. Thought and time are necessary to the maintenance of our spirituality at normal strength. The near, the seen and the material must not fill the whole horizon. To foster our spiritual life, the private means of grace are indispensable. The public means of grace are good, but they are not enough. They are available too seldom. Our spiritual life must be sustained every day. Through want of this daily contact with God, our religion becomes weak and is easily overcome. It is, therefore, the bounden duty of every professing Christian to so order his or her duties as to allow of this renewing of strength by waiting on God. Whatever has to be left aside, this must not. We never think of neglecting the taking of food for even one day. We suit ourselves to the needs of the body, and secure that they are met. Like consideration must be shown for the life of God in the soul. — *Ex.*

The movement for the Sabbath rest is growing in continental Europe. In France it engages attention in the public journals, and some of the more radical organs do not hesitate to advocate it. An increasingly large proportion of the stores are closed on the Sabbath. Within the past year the Prussian government has taken steps to relieve 50,000 railroad employes in the freight department from all Sabbath work. In Austria the government is moving in the same direction; in a railway system of over 40,000 miles ordinary freight is neither received nor delivered on the Sabbath. In Switzerland freight trains on that day are forbidden. In Italy the government is in sympathy with the movement. The Minister of Posts has issued an order to close the post-offices on the Sabbath.

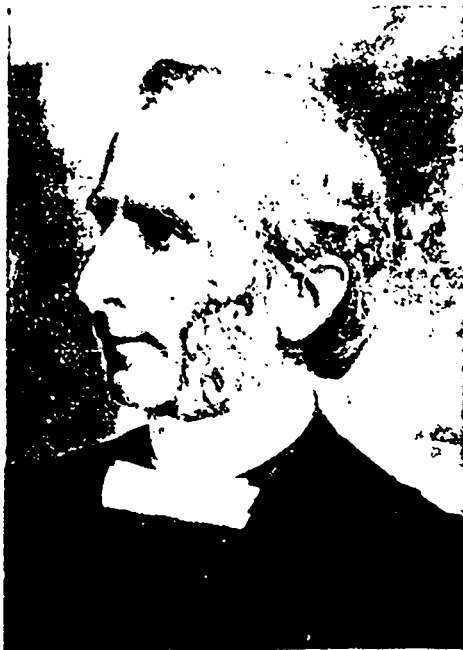
THE GENERAL ASSEMBLY.

Opening of the Supreme Church Court at Winnipeg - Full Report of the Moderator's Sermon - Synopsis of Some of the Reports of Standing Committees.

WINNIPEG, JUNE 9TH, 1907.

The event so long looked forward to in Winnipeg with enthusiastic interest, has now materialized, and the city is happy with the presence of many of the Commissioners ready for the sedentarys of the General Assembly.

St. Andrew's Church, the place of meeting, holds a position of great influence among the churches of the city. In 1841 when the northern part of the city was filling up services were opened in the Court house, Main St., Winnipeg, and from this beginning St. Andrew's congregation was formed. The first church occupied a position on Logan street, and was known as Selkirk Hall. The present church on Esplanade, was recently erected and is a commodious as well as a handsome building, well equipped and will afford suitable accommodation for the business of the Assembly. It has a membership of 711 and is ministered to by Rev. Jos. Hogg, a portrait of whom is here given.



REV. JOS. HOGG, WINNIPEG.

The Presbyterian Church has a strong hold on Winnipeg and vicinity and some of the grandest men in the Church have been reared about it. Dr. Bryce's interesting articles recently given to the world disclose much of the noble pioneer work accomplished by these men. One monument to their labors is Knox church which has recently completed its 25th anniversary. Historic Kildonan church, begun by Rev. John Black, the apostle of Red River, and

opened in 1833, was the mother of Knox church, Winnipeg. In the minutes of the Kildonan Session, on the 6th of November, 1862, occurs the entry, "It was agreed that fortnightly supply should be given at Fort Garry." Occasional Presbyterian services began to be held from that time in the Court House, which stood to the west of Fort Garry on the open plain. The possibility of a considerable immigration from the eastern provinces led to the desire for a regular place of worship, and steps were taken to accomplish this in the year 1868. The Rev. John Black appealed to his friends in the east to assist. Help to the extent of \$100 was obtained for this purpose, and the building went on only to be interrupted by the troublesome times of the later rebellion of 1870. The building was a small wooden erection and was 30x10 feet in size. In 1879 the second building was erected on the old site and was capable of seating 800 people. The building at present in use was opened on the 17th of August, 1884. The cost of the building and site was about \$60,000.

Other churches of briefer, but not less meritorious history are Augustine Church, St. Giles, Point Douglas Church, Westminster and St. Stephen, aggregating more than twenty five hundred communicants.

Brief notes about them will be of exceptional interest at the present time.

ANGLO-IRISH CHURCH.—The necessity of giving religious service to the public on the south side of the Assiniboine River, in Fort Rouge, soon began to be felt, and another colony from Knox Church went off, with the good-will of Knox Church. The congregation was formed in Fort Rouge with the name Augustine Church. It has been gradually increasing by the building up of this suburban residential district.

ST. GILES.—The far north part of the city also felt the need of services more convenient for those living in the scattered district. Accordingly through the agency of students, missionaries and others, a congregation was formed, and a commodious brick church was built. This Church has, amid many disadvantages, grown considerably, and well serves a locality increasing in importance.

POINT DOUGLAS CHURCH.—The most easterly part of the city lies on Point Douglas, a peninsula surrounded by the Red River, so called from Lord Selkirk's family name. It is a region of mills and warehouses. Here, the more distant members of St. Andrew's Church felt it desirable to have a new cause established. Accordingly by a Sabbath school at first, and then by a mission, this new congregation grew into notice. It has a field not only in the people living in the neighborhood of Higgins street, but even in the village arising on the eastern side of the Red River, near Louise bridge. This Church is known as Point Douglas Church.

WESTMINSTER.—The next of the congregations to arise was Westminster. This is situated in the central part of the city, on Notre Dame street, and was an offshoot of St. Andrew's. Soon after its organization it erected the present church building, which well serves the purpose intended. The congregation though not very large is liberal and industrious.

ST. STEPHEN'S.—For some time a Sabbath school had been held in the western part of the city by a lady of Knox Church. Then a prayer meeting was established. By degrees interest increased, when at length a building was erected on Portage avenue to which the name St. Stephen's was given.

THE MODERATOR'S SERMON.

JOHN 11:21. "Sir, we would see Jesus."

Seeing is believing, for if we see an object we feel sure that it exists. But in spiritual things believing is seeing, for faith is the eyesight of the soul, the inner vision by which we behold things unseen and eternal. "Except a man be born from above he cannot see the kingdom of God;" but he who is thus new born can see the kingdom. The characteristic attitude of the believer is "looking unto Jesus"; he lives as "seeing Him who is invisible," and his confident hope is that he shall yet "see Him as He is."

Even when Christ was on earth it was only by the eye of faith that men could recognize His glory. Others could see Him only as the carpenter, the son of Mary, and thought they saw all that was to be seen in Him as plainly and completely as in His brothers and sisters; but the disciples had the clearer, more penetrating insight of faith. In this lowly companion of their daily life they discerned the Lord and Lover of their souls; and this vision of the Master became the training of the disciples. Life meant for them, as for all His followers and for His Church through all ages, the ever increasing, ever gratified desire to see Jesus.

THESE GREEKS REPRESENTED THE WEST.

Those Greeks who came asking to see Jesus expressed the wish of many hearts, the conscious or unconscious longing, indeed, of every heart; and as the Magi who came to the cradle of Christ represented the East in their adoration of Him, so those Greeks represented the West. As yet that ancient East has made little response to Christ, but the West has for centuries worshipped Him. He has quickened and guided its progress; He has created its civilization and liberties. Greek thought and Roman power came under His sway, and all the great Western world, that felt and still feels their influence, has found its loftiest inspiration in the vision of Christ. It is not strange, then, that our Lord should regard those Greeks as the first fruit of an immeasurable harvest, or that He should connect their visit with His own approaching glory, as He said when He heard of them, "The hour is come that the Son of man should be glorified." Their first wish may have been merely to become acquainted with Him of Whom so many were speaking, little more than the wish of Zaccheus when he climbed up the cypress tree; and yet we may credit them with spiritual yearnings that could be satisfied only by Christ, for mere eight-seeing curiosity on their part could hardly have moved Him as He was moved by their request. Certainly, their desire expresses the longing of all earnest souls; and Christ's message to men was just the answer to that request, the fulfilment of that desire, as He revealed and interpreted Himself to them. The vision of Christ—the desire for it on man's part and the disclosure of it on the part of Christ—is thus brought before us in this incident, and on this I venture to make some reflections that may, I trust, be not unsuited to our present service.

SEEING JESUS THE SPECIAL TRAINING OF THE DISCIPLES.

This request and its fulfilment, we may observe, was the essential training of Christ's disciples. The supreme desire of their hearts was to see Jesus, to see Him in the fulness of His nature, to pierce beneath that outer surface which lay open to every eye, and, by the insight of the spirit, to look upon His inner life, to get free from all false and contracted views concerning Him, and to attain the clear, correct and perfect vision of Him. And Christ's desire was to disclose Himself to them as completely as they were able to see and understand Him, for He is always accessible to every one that seeks Him, more anxious than ever His most devoted followers that they should see Him as He is.

At first their vision of Jesus was sadly blurred, their views faulty, inaccurate and unworthy. Like the two on the way to Emmaus, their eyes were holden so that they could not see Him clearly, and they were slow of heart to believe. They had so much to unlearn, so many misconceptions to correct on almost every subject about which He spoke to them, that their training by our Lord must have been a series of surprises to them, and most surprising of all was the place that the Master made for Himself in the world of their thoughts and loves, and activities and hopes. He became their test of truth and duty. Their conception of God and of man, of the life that now is and of that which is to come was changed and shaped by their knowledge of Him, so that the true vision of Christ must be for them the key to all worlds. They stumbled often as they followed on to know the Lord, but it was always a stumbling forward, up the great altar stairs that slope towards God. The redeeming feature and most hopeful sign, amid all their mistakes, was their earnest longing for the perfect vision of Christ.

THEIR IMPERFECT CONCEPTIONS OF HIM.

It was most natural, indeed, that their early conception of Christ should be narrow and very imperfect. It could not have been otherwise, for, even apart from other influences, the very fact that they shared the same journeys with Him, seeing Him hunger

and thirst, eat, sleep and grow weary like themselves, must have made it well nigh impossible for them to recognize in this lowly



REV. DANIEL M. GORDON, D.D., HALIFAX.

companion the eternal Son of God. They constantly required to enlarge their conception of Him, as He went on disclosing and interpreting Himself to them. It is told of Michel Angelo that his criticism on one of Raphael's early paintings was the one word "Amplius"—Broader—the young artist must take broader views if he would be true to his subject. So the disciples were constrained to be always widening their horizon in the effort to form a true conception of Christ.

As we read the Gospel and try to picture the impressions that would be made on them by the words of Jesus, we see that, through all the teaching, the most important and controlling element was their increasing knowledge of their Teacher. Not that we can clearly trace the steps by which they attained their larger views of Christ. These wider conceptions did not come in regular order like rippling circles as they broaden from the centre; true education never does proceed in that fashion; they came, rather, amid their intercourse with Christ, like glimpses caught from some mount of vision, as Moses from the top of Pisgah might learn more about Canaan in an hour than Israel upon the level could learn in years. We can see the deepening impression made upon them by His character, by the charm of His purity, by His beauty of holiness, by His sympathy and tenderness, by His absolute freedom from sin and stain. They cannot account for Him as for other men, cannot classify Him with others, cannot enclose Him within the limits of their own life. He is very near to each of them and yet immeasurably beyond them, so that no horizon of excellence within their range seems broad enough to include Him.

HIS TEACHING ABOUT THE SCRIPTURES.

This conception became clearer and more controlling as they listened to His words. He spoke, for instance, about their ancient Scriptures and religion, confirming this part, changing that, and casting fresh light on all. He showed them the meaning and value of their Law: He took up and applied the testimony of their prophets; and, as they listened, they looked on their nation's life and literature as bearing witness of Him, finding in Him their explanation and fulfilment. In harmony with this, Paul considered it to be the special honor of his nation, the reason of their election of God, of their place in history, of their possession of the fathers and the promises and the law, that they might prepare the way for Christ. But can we not see what a broadening of the disciples' conception of Jesus was implied in all this, when He whom they looked on face to face was thus recognized as the One to whom their nation and their Scriptures had through centuries been moving as their final goal and explanation?

He claimed, and they acknowledged His claim, to be the Messiah; but yet, when they tried to get clear ideas of this office, they were confused by the picture they had already formed of the Messiah promised by the prophets; and so, instead of interpreting Jesus by their conceptions of what the Messiah should be, they changed their picture to make it harmonize with Him; they

altered their views of the Messianic office in the new light cast upon it by their knowledge of the Messiah.

He spoke much about the kingdom of God: and they had so many false views of it to correct, and so many false hopes of it to abandon, that they were slow to learn the meaning of His words. Indeed, it was not until after He had left them and had been exalted as a Prince and a Saviour, that, in the light thus thrown back upon His life, they were able to understand His teaching. They gained correct views of the kingdom only as they came to correct ideas about the King.

THE VALUE OF HIS WONDERFUL WORKS.

They saw Him do many wonderful works, but the crowning value of those works was, as John says of the first miracle at Cana, that in them Christ "manifested forth His glory." His works were more than the mere relief of misery that was pressing at the time; they revealed a source of help that would be open for all time. Jesus was disclosing Himself in them as the Lord of life, conquering all forms of sickness, casting out powers of evil, breaking the bands of death, as Lord of nature, too, reclaiming the physical world to spiritual ends, giving a pledge and foretoken of the new earth wherein dwelleth righteousness. They looked and listened as He forgave the sins of the penitent, as He brought the burdened soul out into the liberty of the sons of God, and as He laid His power upon the heart and conscience, creating new ideas of life and giving the possibility, the hope and the assurance of their attainment. It was a signal proof of Christ's authority when He cleansed the temple from defiling traffic, it was a fuller disclosure of His power and goodness when He cleansed the temple of the body from all manner of sickness and wielded control in the great temple of the material world; but He manifested forth His glory still more clearly when He set up His throne in the heart and conscience where God alone should be supreme. To vindicate His claims over the most sacred affections, to constrain the soul's loving devotion so that all its energies would wheel into line for His service, to convince men that He is Lord of the conscience, and that they could not be wrong in obeying Him, this far surpassed the miracles wrought in the material world as manifestations of His Glory.

By many figures and illustrations, too, He helped the disciples to more accurate and adequate conceptions of Him. He was the Bread of life to satisfy the hunger of the soul, the Light of the world in following Whom they could not walk in darkness, the Good Shepherd Who would lay down His life for their sakes, the Resurrection and the Life in Whom to believe is to live for ever. He was the Way, the only way to the throne and fellowship of the Father; the Truth, to Whom, if they but see Him, all truth loving souls will cleave; the Life apart from Whom the souls of men are dead; the Vine, by Whose power they might be rich in every virtue. These figures are to us familiar as household words, but they must have been startling enough to their first hearers, constraining them to form larger and yet larger conceptions of Christ.

HIS REVELATION OF THE FATHER.

He spoke to them often about the Father. No doubt they had thought themselves familiar with the God of Israel, but now they must recast their conception of Him and must think of Jehovah as revealed and interpreted by Jesus, brought nigh to them in the form and language of a human life. It is not as if the assertion of His own claims were opposed to the Father's authority, on the contrary, the more that He said about His own Divine nature the clearer became His testimony about the Father. He would have them recognize that in His own tenderness and sympathy and self-sacrifice they saw the fullest possible expression of the Father's character, that the forth-putting of His own power and His own righteous and loving life disclosed to them the works and ways of the Most High. Trying to grasp this truth, which was still beyond their reach, one, who seemingly spoke for all, said: "Show us the Father and it sufficeth us," and Jesus answered, as if in surprise as well as in reproof: "Have I been so long time with you and yet hast thou not known Me, Philip?" and then He added those words which lie at the foundation of our Christian theology. "He that hath seen Me hath seen the Father."

THEIR PERPLEXITY REGARDING HIS DEATH.

But apparently most perplexing of all to them was what He said about His death. It confused as well as pained them; they could not fit it in with the extended views which they were forming of Him, so far from broadening their conception, it seemed to brand Him with shame and failure. Looking back upon it afterwards they saw how little at the time they understood His teaching about the atonement, how the very purpose of His coming was that He might give Himself for men, how the one appointment made in remembrance of Him was the memorial of His death, how, even at the coming of those Greeks, He spoke of His death as the great attraction by

which He would draw all men to Him. But as they listened to His words, as they were sore perplexed, they stumbled at the cross, had His revelation of Himself to them closed at Calvary, they must have remained in utter and hopeless confusion, and we would never have heard of Him or of them. Even His resurrection did not make all things plain, for it was not until after the Ascension and the gift of the Spirit, the gift bestowed on Gentile as well as Jew, that they recognized Him in the fulness of His power and glory. As at the dawn of creation the elements were formless, chaotic, until the Spirit of God moved upon them, so the conceptions that the disciples had of Jesus were dim, vast, struggling, undefined, until brought into order by the Spirit, whose function it is to testify of Christ and to show men His glory. Then they went forth on their mission as men who saw Christ to speak of Him to others, men to whom the living Christ was the supreme reality of the universe. They knew that He would Himself remain an eternal presence amid His people, needing no mediator between them and Him, but Himself the abiding Mediator between them and God. They knew that He was ready to enrich every believer with the fruits of all that His reason had planned, and His heart had suffered, and His power had wrought. They lived in His light as those who saw Him face to face. That vision was their test of truth and duty, their solace in every sorrow, their inspiration for all effort, their present life and joy, and the insurance of that fuller life in which, in beatific vision, they would see Him as He is.

MODERN THEOLOGY CENTRES UPON THE PERSON OF CHRIST.

As with His first disciples, so with His Church ever since. May we not say that the aim and purpose of Christian thought through these eighteen centuries has been to see Jesus, to set forth and interpret Him in His relation to the Father, to the world, and to the course of history? Through the conflict of opinion the Church has surely been gaining clearer and fuller knowledge of her Lord, and although He must always remain greater than our greatest conceptions of Him, yet our effort must be to get ever nearer to the conception that He had of Himself.

The most encouraging feature in the theology of to-day is the way in which it centres upon the Person of Christ. Never before since the days of the apostles, was there a more earnest or widespread attempt to know what Jesus thought about Himself, and to find in Him the solution of all our problems. Whatever may be the view that thoughtful men hold concerning Christ to-day, they try to justify it not by speculation, but by exegesis, not by mere argument but by appeal to Christ's own teaching. When He asks them: "What think ye of Christ?" their answer depends on their interpretation of His own reply to that other question: "Whom makest Thou Thyself?" It has come to be recognized that, on such a matter, Christ's own words are the final test of truth, that from His judgment there is no appeal, that the only question for us is: What did Jesus say, and what did He mean by what He said?

Now, if Jesus is to us what we believe He claims to be, then we should welcome every stride of progress, every advance in knowledge, every new truth, come from what quarter it may, confident that, in the long run, it must help us to a more adequate conception of Him.

VALUE OF THE HIGHER CRITICISM.

There is to-day a very searching study of the Word of God. The Higher Criticism has done much to throw light on our ancient Scriptures, to help us understand their history and connections, and to restore them to their original form. Some devout readers have felt amid the conflict of the critics as if, like Mary at the sepulchre, they could say, "They have taken away my Lord and I know not where they have laid Him," and yet, like Mary, they may find their Lord nearer than they imagined. This very work of criticism may help them to see that the great test of Scripture is its witness to Christ. The final significance and value for us of the Old Testament is its testimony to Him, its anticipation of Him, its bearing upon His Person and work. We should, therefore, welcome and pursue the most searching scrutiny of our Holy Scriptures, confident that, whatever opinions may have to be changed, we shall reach a clearer and more exalted conception of Christ.

STUDY OF COMPARATIVE RELIGION.

Again, we have of recent years greatly increased our acquaintance with heathen religions. We recognize much that is good and true in the religious systems, for example, of China and India; and we feel that we need not disparage them in order to magnify Christ, for, when all that is best in others has been acknowledged, Christ still stands in lovely and pre-eminent grandeur. But, more than that, we must widen our conception of Jesus to see Him as the source of all this excellence. We no longer dream of saying with Augustine that the virtues of the heathen are only splendid vices. Instead of that, their virtues and the elements of truth and goodness in their religions may help to give us worthier views of Him Who is "the light that lighteth

every man that cometh into the world." In the loftiest ideals and best efforts of the heathen we recognize an inarticulate desire to see Jesus, and we would respond to it in the spirit of Paul's message to the Athenians, "Whom ye ignorantly worship, Him declare I unto you." The study of Comparative Religion should not weaken in the least the fervour of our efforts to preach among the heathen Christ and Him crucified, but it should help to enlarge our conception of Christ Himself who, in ways that we know not, shall fulfil His own promise, "They shall come from the east and from the west, and from the north and from the south, and shall sit down in the kingdom of God."

EFFECT OF MODERN SCIENTIFIC DISCOVERIES.

Once more, the thoughts of men have in modern days been widened by the discoveries of science. Astronomy, geology, archaeology, and other studies have enlarged our thoughts of the extent and history of the material universe. We have had to broaden our horizon to embrace the almost illimitable realms disclosed by the telescope, we have had to push backwards indefinitely our limits for the existence of life and for the beginning of the present order of things. And we look at the Christ of the Gospels, and we ask if He is equal to the demands of this vast empire extended thus in space and in time, and the question of the Baptist recurs to us, "Art thou He that should come or do we look for another?" And yet these very disclosures of science may help us to read a fuller meaning into the words of those who saw Christ more clearly than any who have seen Him since their day—"All things were made by Him and without Him was not anything made that was made;" "By Him were all things created that are in heaven and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers, all things were created by Him and for Him; and by Him all things consist;" "I am Alpha and Omega, the beginning and the end, the First and the Last." It is not merely the kingdoms of the earth that are to own the sovereignty of Christ; every province, visible and invisible, belongs to His empire; and science may help us to push back the boundaries of what we recognize as His domain, and so to get worthier conceptions of our King as we crown Him Lord of all.

Thus we might find that when we have seen Christ through his Word and Spirit, every field of thought, and, indeed, our whole life with all that we do and suffer and enjoy, may help us to the clearer and more complete vision of Him.

THE CALL TO BEAR WITNESS FOR CHRIST.

But they who have this vision are called to bear witness of Him; they cannot have the vision and fail in witness bearing. They who see Jesus shall, even unconsciously, shew in what direction they are looking, reflecting as a mirror the glory of the Lord, as the face of Stephen, when turned toward Him, shone with an angel's brightness. And they shall consciously and purposely bear witness for Him; the more distinctly they see Him the more must the work of witnessing become the chief purpose of their life. It was to such that He said from the first, "Ye shall be witnesses unto Me," and only through those possessing this vision of Christ has there been provided the true apostolic succession of witnesses on His behalf.

It is not strange that each of the two who immediately preceded me in the Moderator's chair chose as the subject of his opening sermon, Acts i. 8, "Ye shall be witnesses unto Me, both in Jerusalem and in all Judea and in Samaria, and unto the uttermost parts of the earth." The one applied the words to the work that is so dear to his heart in the great field of Foreign Missions, the other to the work, equally dear to him and pursued with the same tireless enthusiasm, in the great Home Mission field. Let me follow up their message, fathers and brethren, by reminding you that the only fitness for witness bearing is the personal knowledge of Christ, so that ours may be no second hand evidence but that of those who testify what they have seen. The need of the Church and of the world is for men who see Jesus, men to whom the Holy Spirit testifies of Christ, glorifies Christ, shews the things of Christ, so that Christ is for them the supreme reality of life, their light of all their seeing and the strength of all their service. We all know what it is to have dim and distant views of Him, learning about Him from others rather than seeing Him for ourselves. May he keep giving us the nearer, clearer, fuller vision of Himself that shall make us more efficient witnesses and more zealous workers, and that shall be to us the inspiring pledge of that perfect vision to be enjoyed by His followers when "they shall see His face, and His name shall be on their foreheads, and they shall reign for ever and ever."

"Now unto Him that is able to do exceedingly abundantly above all that we can ask or think, according to the power that worketh in us, unto Him be glory in the Church by Christ Jesus throughout all ages, world without end, Amen."

HOME MISSIONS. (WESTERN SECTION.)

The Home Mission Committee present in their Annual Report to the General Assembly, an outline of what has been attempted and accomplished during the year. Statistics of Mission Stations, and names of Missionaries and fields occupied, can give no adequate idea of the work done, the labors undergone, the difficulties surmounted, in the prosecution of the vast pioneer Mission work entrusted to the Presbyterian Church in Canada.

The settlers in the North-West Territories had a fair crop during the year 1896, but distance from the sea-board, cost of transportation, and other causes, materially affected and reduced the resources of the farmers, and as a consequence, their ability to give for the support of Gospel Ordinances. In spite, however, of drawbacks, the Stations have as a rule done well, and appreciate the efforts made by the Committee, and the Canadian and British Churches, to enable them to enjoy the services of a regular Ministry.

The Committee are glad to state that they have been able to pay the Missionaries in full, without any special appeal to the Church to make up a deficit. For this gratifying state of affairs, the Church is under obligation to the British Churches, more than to our own congregations. But for the timely aid rendered, they would have been unable to meet their obligations.

In the report, in addition to the regular congregational contributions to the funds, there are presented the amounts expended by Presbyteries, congregations and societies for Mission work in cities, towns and country districts, not passing through the Treasurer's hands. The list is necessarily incomplete, but in so far as the Convener has been able to secure returns, they have been reported. The report also contains particulars of the progress of Home Mission work in the different Presbyteries and Provinces, reports of the Students' Missionary Societies, to the Lumberman's Mission, and the names of congregations in Scotland and Ireland, as well as individuals, who have sent contributions.

At the request of the Home Mission Committee, as intimated to last General Assembly, and with its authority, to present to the British Churches the claims of the North-West and British Columbia, Dr. Robertson left Canada end of October last on his Mission. Since that time he has been constantly engaged in preaching and addressing congregations and meetings on Sabbath days and week days, meeting with the Conveners of the various Colonial Committees, and appearing before Synods and General Assemblies in behalf of our work. Dr. Robertson's letters to the Convener, show how indefatigably he has persevered in his advocacy of North-West Missions, often in the face of obstacles that would have discouraged a less courageous and zealous deputy. That he received a cordial welcome from the officials, the leading clergymen and brethren in the several Churches, need hardly be said, although in many cases, where he expected large and continuous contributions for a period of years, his expectations were not realized. There are still to be found among the Churches in Britain, not a few, who do not realize the vastness of our Home Mission Territory, nor the claims which the Canadian Church has upon the Presbyterians in the Motherland. There are others, who in view of our progress as a Church during the past 25 years, and our liberality in other directions, cannot understand why we should need help at all. And there are large and wealthy congregations, who because of pressing obligations connected with Church building, or Schemes towards the support of which their missionary contributions are pledged for years, are unable to assist us. In addition to this, there were last year, as indeed there are almost every year in Great Britain, ministers of our Church, pleading for special contributions in aid of individual churches, or missions. These, it is presumed, have the endorsement of Presbyteries in some cases, in others they have not. In the opinion of your Committee, appeals of this kind should not be countenanced by the General Assembly, nor continued. Whether the response is much or little, they detract attention from the great Home Mission work of the Church, in whose interests we are endeavoring to enlist the sympathies and liberality of the British Churches.

Notwithstanding all these drawbacks, Dr. Robertson has deepened the interest in the Canadian Missions very materially, and has reached localities never visited before, and secured pledges from a goodly number of Churches for longer or shorter periods, as well as individual contributions. Some congregations, that have given for the past three years, have intimated their inability to do so longer, but it is hoped that others will take their place.

The financial statement shows a balance in hand of \$4,000.00. That the balance is not against the Fund, is not due to the increased contributions of congregations, but rather to the severest economy in the administration. The Committee feel that they ought not to go beyond the revenue that can be reasonably expected, and must keep out of debt. Some of the largest and wealthiest congregations

are giving considerably less to Home Missions than in former years; and others give small amounts in proportion to what they give to other objects, that really require less assistance. Many congregations give nothing whatever, and strange to say, Mission Stations that have been aided for many years give nothing, or the merest pittance, while contributing generously to other Schemes of the Church. These anomalies your Committee cannot remedy, as they are not acquainted with all the facts, but Presbyteries should certainly carefully enquire into them, and insist that Mission Stations, under the care of, and supported by Home Mission funds, should recognize the prior claims of that fund to their contributions, whether they be small or great.

Unless the congregations throughout the Church give more liberally to the fund, the Committee instead of making grants to the many new fields, that are seeking help in the vast mining regions of British Columbia, (towards which thousands are now looking), must not only decline, but reduce what amounts have been promised. The entire amount received from the British Churches during the year, could profitably have been spent in the mining regions alone. Such places also as the Mormon Territory, in the North-West, need very large grants, if the Church is to hold them at all. In some places the entire salary has to be guaranteed the Missionary for a time. The brethren in British Columbia and the North West, and in the larger Mission fields, such as Algoma, in view of the lack of means at the disposal of the Committee, have found it necessary not only to decline applications made to them, but to reduce the amounts asked from the Committee. But such a state of matters effectually bars all progress, and jeopardises the very existence of many of our Mission Stations in promising fields.

The Committee is profoundly thankful for the handsome contributions received from the British Churches during the past three years, but the Church in Canada should not regard the help thus given as a reason for lessening their contributions to the fund. We should rather show to the British Churches, that for every dollar they give there will be a similar increase in our own gifts. The Church in Canada must feel that upon its own efforts and liberality primarily and mainly, rests the responsibility of evangelizing the North-West. While outside help is always welcome, it can never be depended upon as a certainty, and the more we do for ourselves, the more likely are we to secure the continuance of contributions from the British Churches.

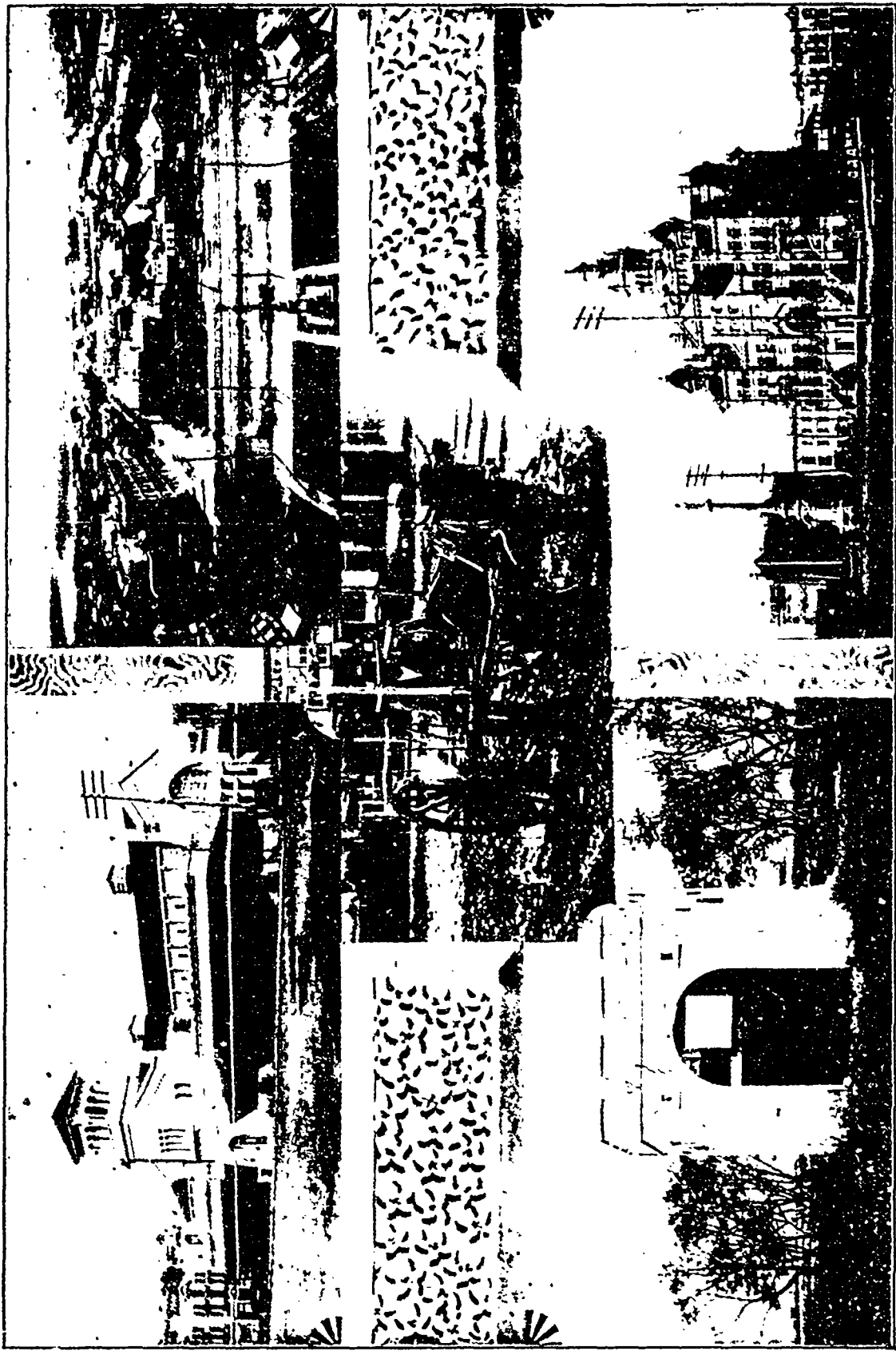
(EASTERN SECTION)

The following paragraphs indicate the condition of the Eastern Section:

In the fields supplied by our missionaries, there are about 4,000 families who hold connection with the Presbyterian Church. They raise for the support of ordinances about \$16,000 a year and contribute to the Schemes of the Church with a fair measure of liberality. On the whole they meet very well one of the conditions on which the Church is expected to help them liberally, namely, that they help themselves, if not to the full extent of their ability, at least to a degree comparing favorably with that of the strong congregations.

The Home Mission Committee with us acts as a committee of distribution of probationers, or ministers without charge. A sub-committee meets monthly for this work. It receives the application of Presbyteries for the number of men they require to supply vacancies during the next month and assigns that number to them, taking care that each man shall have a fair opportunity of preaching in as many vacancies as possible, until he is settled or Presbyteries refuse his services. Within the Presbytery, the distribution of the preachers is made by the Presbytery. The committee appoints to Presbyteries—the Presbyteries appoint to fields. The number on the roll of the committee varies from a half dozen to two dozen. During the two years past there has been more difficulty in securing work for the men, than men to meet the demands of Presbyteries. These laborers report monthly to their Presbyteries; and if there is anything due them for services by the congregations in which they have been working the Presbyteries collect it, or if satisfied with the giving of the people, request the Home Mission Committee to pay.

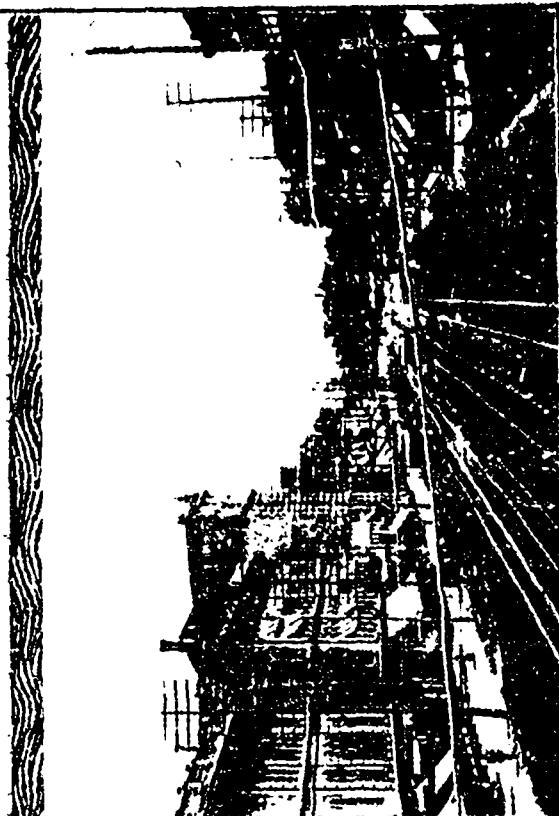
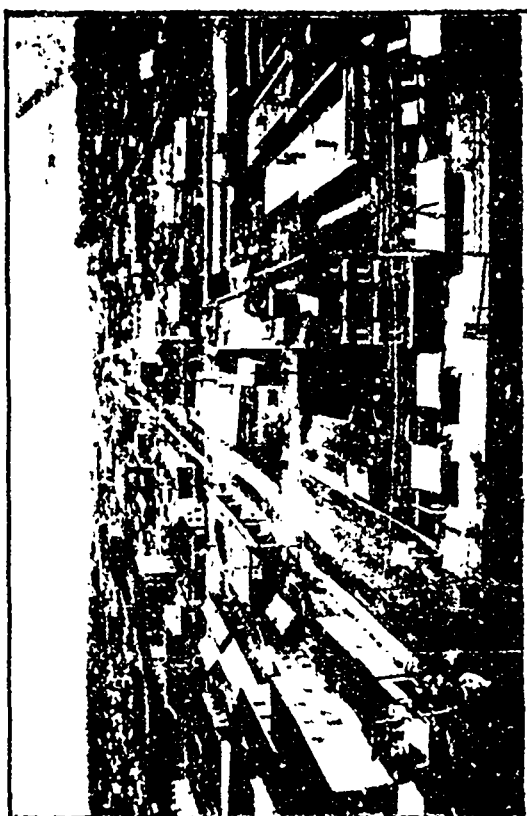
The debt at the beginning of last year was \$3,690.77. This debt has been reduced to \$1,597.69. Towards the reduction Christian Endeavor Societies contributed \$1,261.68. The special thanks of the Church are due to these societies for voluntarily undertaking last September, to contribute 25 cents a member to Home Mission debt extinction, and for carrying out their resolution so effectively. We look to them to repeat their effort this year in order that the remaining debt of \$1,660 may be entirely swept away. The total receipts for the year were \$15,694.69, of which \$2,100.84 were for the North West. The total expenditure for the year including the amount for the North West was \$13,071.61, giving a surplus on the year's work of \$2,623.08. This large amount is the more gratifying



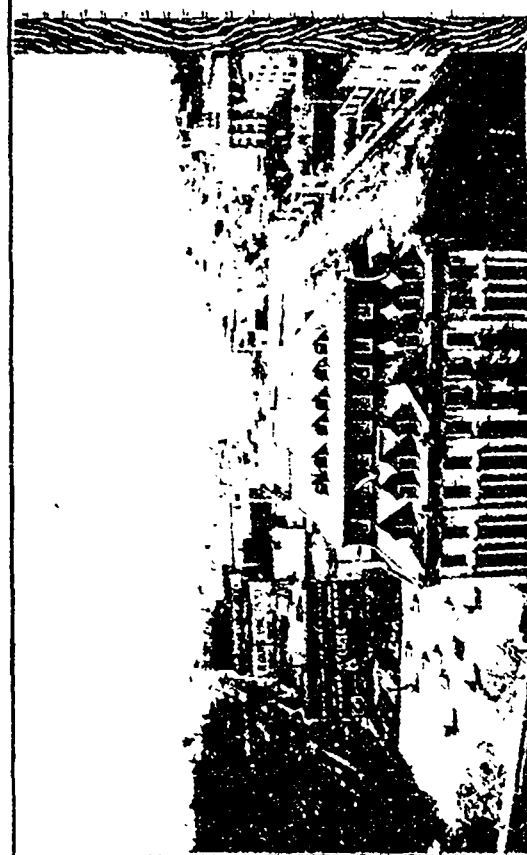
City Market.
Last Remains of Fort Garry, North Gate.

Looking East from City Hall.
City Hall and Soldiers' Monument.

WINNIEG VIEWS.



North from City Hall.
Main Street looking South.



South from City Hall.
Main Street looking North.

WINNIPEG VIEWS.

because it is all from our own people. The gifts from Scotland, for which in past years we were called upon to record our hearty thanks, have not come to hand this year. We are very grateful for past valuable aid, and now that it has ceased, we cannot be too thankful that our own people have shown themselves able and willing to supply the necessary funds for this work. The committee strive to keep down expenditure to the lowest point consistent with efficiency, and last year expended considerably less than the year previous, but our people must count on an average increase, if we are to deal fairly by our Home Mission fields. We trust that during the coming year, the debt will be completely cleared off and current expenses fully met, as well as the North-West liberally remembered. To do this we will need at least \$10,000 or about \$1,000 more than was given last year.

The Superintendent of Missions in the Presbytery of St. John has continued to do excellent work. The Committee have resolved to pay him a salary of \$1,200 and travelling expenses. He will give all collections made at his meetings and money received for supply of vacant charges, which will amount to over \$200, to the Home Mission Fund. The W. H. M. S. that formerly applied their funds to the partial payment of the Superintendent's salary, now send all their money to the treasurer for the support of special fields.

During the winter months, the Home Mission fields, which were made vacant in the fall by the return of the catechists to their College studies, were committed to the Presbyteries for such oversight and dispensation of ordinances as might be found practicable. All the Presbyteries report that regular or occasional supply has been given to nearly all the fields within their bounds.

By means of our Home Mission work, the Church is kept alive and growing. The growth is not rapid, because our population, especially in rural sections of our provinces is not increasing. But there is, and will be gradual growth. Groups of stations which till lately, could not more than pay for a catechist during half of the year, are now raising \$400 for an ordained missionary, whilst others, that a few years ago were mission charges, are now nearly self-supporting congregations. The encouragement to continue the work with undiminished zeal, is very great. Whilst we must aid the western brethren to overtake the rapidly increasing fields in our new North-West, it would be most fatal for us to slacken our effort on the half of our people in the East. To leave sections of our country without the gospel and the means of grace, would be to consign them to the blight of religious indifference and social disorganization; and to rob the Church, to which they should belong, of the prestige they now give, and the strength they are destined to impart, at no distant day.

FOREIGN MISSIONS.

The Foreign Mission Report carefully prepared by the Secretary, Rev. H. P. MacKay, contains much valuable information. We make very brief extracts:

NEW HEBRIDES.

Of this mission the report says: This, our first-born F. M. child, retains its hold on our hearts and gives us new joy every year, by the progress which marks its yearly history. Although the number of our missionaries remains satisfactory, we rejoice that the Australasian Churches and the Free Church of Scotland have together added four men to the staff engaged in the work a year ago. Two of these, the Rev. Thompson McMillan, of South Australia, and the Rev. F. H. Paton, of Victoria, are settled on Tanna; and two, the Rev. James Sandilands, of Victoria, and the Rev. Gatherer Bowie, of the Free Church of Scotland, are at work on Santo. The number of native laborers grows rapidly, and in this respect our service is well abreast of that of the sister Churches. Mr. Roberson employs over forty, and the native Christians support a quarter of them; whilst on Efate, under Mr. McKenzie, although the number is much smaller, it is increasing, and the workmen are paid in full by the native Christians.

As throughout the whole group, both Mr. Robertson, of Erromanga, and Mr. McKenzie, of Efate, speak warmly of the liberality of their converts, and point to the fact as indicating, along with a growing appreciation of Divine Ordinances and correct lives, a deepening spirit of true Godliness among the Christians. They both bear testimony also to the influence thus exerted on the few remaining heathen on their islands, in disposing them to view with increased favor the claims of Christianity. There is a large reduction of the stubborn remnant of heathenism, both on Efate and Erromanga. Additions to the communion roll were eighty-five in Erromanga, and seventy-four in Efate.

Dr. Annand devotes his whole time and strength to the institute located at Tangoa, for training teachers and preachers.

TRINIDAD.

The work has extended in many new settlements and centres of population, following up the people, who are flocking out into the country as roads and railways prepare the way. In this work our catechists are a most valuable branch of the service.

No change has been made in the Education Ordinance during the year, and the present cumbersome fee-system still continues, to the annoyance of Teachers, Managers, Wardens and Education Officers. Changes of some kind will probably be effected before the end of 1897. We reaffirm our conviction that school fees must be abolished, and a moderate measure of compulsory attendance enforced to get the full benefit of the expenditure on Education.

The death of three teachers within two months greatly

weakened the staff in Couva, and nearly all our schools suffered during the year from the prevalence of measles.

Sabbath school work has greatly extended in 1896, and there are prospects of still further advance in the future.

The East began the year with a debt of \$4,290.61, and closed with one of \$4,228.10. The receipts, in that section, were \$28,008.70, and the expenditure \$27,946.19, being \$62.51 within the income. When it is remembered that a good deal was given for the purpose of extinguishing the debt, this condition of affairs does not strike one as very satisfactory. Still it is encouraging to note that, outside of gifts for the removal of the debt, the giving is better than ever before. As compared with the previous year, the real increase was more than the apparent, because \$1,200 that for many years came from the W. F. M. S. W. was last year withheld, for good reasons, which were stated when the fact was announced. Apart from this amount, the increase in the East was \$3,975.47, showing that the extension of our work to Demerara, and the increased cost thereby entailed, met the hearty approval of our people.

INDIAN MISSIONS IN WESTERN CANADA.

This section of the report is of great interest. Details are given with sufficient conciseness to avoid tediousness. The summary is as follows: The year now closed has been a year of concentration, rather than of expansion.

Exclusive of the Indian Missions in British Columbia, which are reported elsewhere, the work of the Presbyterian Church among the Indians of Manitoba and the North-West Territories is carried on from sixteen centres, on twenty reserves, and with regular Sabbath services conducted at thirty-five places, besides occasional services at many other places. The number of communicants is 234, of whom fifty-eight were added during the past year, a net gain of forty over the previous year. There were twenty-three baptisms of adults and thirty-nine of infants. The number of industrial and boarding schools is six, which is one less than last year, on account of the closing of the Lakeside school. These schools have 331 pupils enrolled, an increase of one over last year, and an average attendance of 274 for the quarter ending March 31st, which is less the severest months of winter weather, and is lower than for any other period of the year. There are three day schools, which have an enrolment of forty-three, and an average attendance of forty-four. These missions have contributed \$512 to religious and benevolent work of various kinds, of which \$335 was given to the Sobemose of the Church.

The stringency in the funds of the Foreign Mission Committee has been severely felt in the West, and the erection of several much needed buildings, for which plans had been prepared, had to be abandoned. A new and very promising opening for work which the committee now has under consideration cannot be entered upon until the finances are in better condition.

The most distinctive feature in the history of the year's work was the Conference of Indian Missionaries and Helpers held in Winnipeg last November. It was attended by sixteen of those engaged in the Church's work, and was carried on for three days, and it is a matter of common agreement that it proved of great advantage both to the committee and to the missionaries.

Nearly every missionary makes grateful mention of the assistance which his work received from the clothing and other gifts in kind provided by the Woman's Foreign Missionary Society. These gifts provide for the children who attend the boarding schools, and so reduce in a considerable measure the cost of maintenance, and for the sick and infirm Indians on the reserve, with their tendency to pulmonary troubles, the abundant and warm clothing which the ladies provided is a means of warding off disease and prolonging life.

Reports from Formosa and China are on the whole very satisfactory, the sunshine and the sorrow, blending and modifying each other.

Central Iddia furnishes important and interesting material for the report. The many important stations report at some length, and generally in a hopeful tone.

The Chinese in British Columbia afford a ready and hopeful field for the missionary and good work is being done. The same applies with respect to the Indians in that province. An interesting chapter is that telling of Dr. Thomson's work among the Chinese in Ontario and Quebec.

The great help rendered by the W. F. M. S. is gratefully acknowledged.

AGED AND INFIRM MINISTERS' FUND.

The report of the Western Committee states that: With reference to the "Ordinary Fund," a comparison with the previous year will show the following results: A decrease of \$404.93 in congregational contributions and donations also a



Assiniboine River (Armstrong Point, looking West).
View on Red River (Point Douglas).

SCENES NEAR WINNIPEG.

On the R. d. River (south of Elm Grove).
Assiniboine River (looking East from Osborne Bridge).



Assiniboine River looking West from Kennedy Street.
Red River looking North from St. John's, Winnipeg.

Norwood Bridge over Red River.
WINNIPEG VIEWS.

Red River looking South from St. John's, Winnipeg.
Main Street Bridge and N. P. Railway Bridge.

Last year we reported twenty-one congregations as having become self-sustaining, and twelve congregations received on our list. This year twelve became self-sustaining and sixteen are taken on the list. The vigorous forward movement of last year, and the stringency in business, very well account for the smaller number becoming self-sustaining, and the Committee is assured that in every way the work is prosperous and vigorously prosecuted. It is of interest to all to know what the changes are, so the secretary's statement is appended.

Two recommendations are made, the purport of which is more fully explained in the body of the report.

1. That, in view of the needs of the North-West, the Committee's estimate of \$30,000, as the revenue requisite for this year, be endorsed by the Assembly.

2. That the Young People's Societies and Sabbath schools be requested to give their hearty support to the Augmentation Scheme, working as far as possible on the lines suggested by the Committee.

EASTERN SECTION.

The Committee presented to Synod, last October, a statement of the amount needed to pay the grants in full; and asked that court to call upon Presbyteries to raise \$10,500, or one sixth more than was asked for the preceding year. The Presbyteries responded to the call of the Synod for this amount, with heartiness and unanimity; and all of them succeeded in obtaining more than for years past; yet only three, viz., Sydney, Wallace, and Truro, came up to the standard set for them by the Synod. In those Presbyteries every congregation gave something. In all the others, except Miramichi, there are several congregations that did not honor themselves by this token of brotherly love. Had these twenty defaulting churches done their duty, the fund would have been more helpful to the weak congregations dependent on it. The non-giving list, however, is smaller than the preceding years. But the list of those that gave up contributing before they reached the sum expected of them is much larger than the year previous being seventy-four, as against forty-six in 1884 and fifty in 1885. The consequence is that the receipts fell \$700.00 short of what was asked and needed; and the disbursements had to be made subject to a discount of 7 per cent. The Committee deeply regret the repetition of a discount on the already severely pared grants to fields occupied, in most cases, by brethren who stand in the front rank of the preachers and pastors of our Church. We sincerely hope that some way may be devised of culleving them from this pinch year by year. Their own charges must be induced to do more for salary than they have been doing, and thus reduce largely the aggregate sum to be collected for the fund; or the church as a whole must give more liberally, so as to make the fund adequate to the requirements. Probably in both these directions there is room for improvement; and the committee would bespeak the good offices of the Assembly in urging upon Presbyteries more strenuous efforts to advance along both these lines.

In the direction of greater self-support, through consolidation, the Presbytery of P. E. Island is deserving of special mention—three grants being thus dispensed with in that Presbytery. It is also very gratifying that Coldstream, in the Presbytery of Truro, Wolfville in the Presbytery of Halifax, and Sussex and Richmond in the Presbytery of St. John, have taken their leave of the fund in the graceful way of providing a full support for their own ministers. Such instances as these, now attaining the goodly number of twenty-seven since the fund was instituted, prove the inestimable worth of Augmentation as a foster-parent of weakly churches. We have just cause of pride in a scheme that works so helpfully and powerfully. We have also further evidence of its stimulating influence, in the fact that thirteen congregations increased the stipend paid by them, from \$25 to \$75 apiece, and in all aggregating \$1700.

With heart-felt gratitude, your committee report that not one of the sixty congregations to whom grants were promised last year, has failed to draw at least a portion of it through vacancy during the whole year. A few were vacant a portion of the time, and did not draw the grant in full, but fifty-four of them enjoyed the services of a pastor without interruption the whole year round. In this we have another proof of the value of this scheme, in giving permanency to the pastoral relation in even the most scattered and helpless charges of the Church.

The Committee report that a few grants have been made where the rules could not be strictly applied; and ask the Assembly to allow these on the special grounds that accrued strong to the Committee. Permission is also asked to consider and deal with the deferred applications, and such others as may emerge, and generally to take such steps as may best serve to make the fund completely successful.

THE REPORT OF THE ASSEMBLY'S COMMITTEE

We have pleasure in giving below some extracts from the Report on Young People's Societies just presented to the Assembly. It is on the whole a most encouraging Report.

In this, its second report to the Assembly, the Committee is happy to state that there are now corresponding Committees in all the Synods and Presbyteries, except the Presbyteries of the foreign field, and that the work has been carefully reviewed by all these bodies. This is sure evidence of the Church's interest in the young people, its sympathy with their organizations and its desire to assist them in their endeavors. "As a rule," says the report of the Presbytery of Halifax, "those connected with the Young People's Societies are characterized by anxiety to do good and to do it well, and by true loyalty to the ministry and the Church. They deserve the heartiest commendation and encouragement. This witness is true.

MEMBERSHIP.

The total number of societies reporting is 313, an increase of 123 over 1885. It is probable that there are upwards of 1,200 Young People's

Societies within the Church. Of those reporting, 818 are C. E. (which number includes thirty-seven Junior C. E.); twenty-one are Young People's Home Missionary Societies, and 12 Boys' Brigades. There are 62 other societies of various names. The C. E. has, so far as appears, the whole field in the Presbyteries of Truro, Sydney, Inverness, Halifax, Wallace, Pictou, Miramichi, Glengarry, Lindsay, Algoma, Saugeen, Stratford, Huron, Bruce, Superior, Brandon, Melita, Regina, Edmonton and Victoria, twenty Presbyteries in all.

In the Maritime Provinces three, four, five, or even six societies of C. E. are sometimes found within the same congregation.

The Y. P. S. C. E. of Cooke's Church, Toronto, enjoys the unique distinction of being the largest C. E. Society in the world, having an enrollment of 503 Active and 114 Associate members, a total of 617.

The thirty-seven Junior C. E. Societies and a number of boys' and children's Mission Bands represent the experiment of putting the children in training for Christian work. Where wise leaders have charge, the experiment has been distinctly successful. It is worthy of much more extensive trial. Why should not the teaching of the home and the Sabbath school and the pulpit be thus supplemented? Can we begin too early to lead our children to understand that they are part and parcel of the great host by which the world is to be conquered for Christ, or too early show them what there is to do and how it is to be done?

MEMBERSHIP.

The total membership reported is 31,615, an increase of 6,780, with an average of nearly forty-two for each society as against forty last year, a slight, but gratifying advance.

The proportion of young men to young women stands about the same, thirty-seven to sixty-three. Several Presbyteries, whilst recognizing the fact that there is probably a larger number of the young men now enlisted in active Christian service than ever before, lament that the portion is not still greater and urge to more strenuous endeavor to increase it. Some suggest the adoption of the methods of the St. Andrew's Brotherhood or the Brotherhood of Andrew and Philip, organizations "of men, for men," which have proved successful in other churches.

CONTRIBUTIONS.

The council of the Assembly to its young people to raise funds by systematic and voluntary methods and to give a foremost place to the support of the work connected with their own congregation and the great Schemes of the Church is already proving its value.

The total raised for all purposes has increased from \$26,911 in 1880 to \$31,131 in 1886, and the average givings of each society from \$31 to \$38. The appended tables show that, were all sections of the Church to give attention to this matter as some do, the aggregate would be much increased, and the detailed reports reveal like possibilities within each Presbytery.

Some Presbyteries express disappointment that the givings are not larger and more general. In others remarkable advance is noted, as, for example, in the Presbytery of Hamilton where, "whilst the membership of the societies show an increase of but 21 per cent., the increase of contributions is 77 per cent.

The special effort of the societies in the Maritime Provinces to relieve the Home Mission Fund of debt by an extra contribution of 25 cents per member was most successful, \$1,251.68 having been thus raised up to 30th April.

The young people seem to recognize, as the Presbytery of Brockton's report puts it, "that a society, like an individual, cannot thrive on a selfish policy." As last year, their moneys have mostly expended outside themselves. In a total of \$31,131 for all purposes, only \$6,510, or 21 per cent., went for running expenses. Congregational objects received \$8,138, or 23 per cent.; the Schemes of the Church \$13,457, or 40 per cent., and other objects \$6,225, or 15 per cent. The "other objects" include the large amounts given for the Armenian Relief and the India Famine Funds. This probably accounts for the fact that \$3,182 more appears in this column than last year. The increase is exceptional, and by no means to be held as indicating lessened interest in the Church's Schemes. These show the substantial advance of \$3,457.

Every Scheme received something, Home Missions leading with \$2,911, followed by \$2,463 for the Foreign work. A knowledge of all the Schemes of the Church, on the part of the young people, sympathy with them all, and contributions, however small, towards them all—no blanks—is the committee's ideal. To follow this persistently for ten years, by which time the present generation of "young people" will have matured and have become largely responsible for the working of the congregations, will be to solve the difficult problems of the less popular Schemes.

THE AMERICAN PRESBYTERIAN GENERAL ASSEMBLY.

On the first day of the annual session of the General Assembly of the Presbyterian Church in the United States of America at Winona Park near Warsaw, Ind., the Rev. Dr. Sheldon Jackson, of Alaska, was elected the Moderator. Dr. Jackson has served many years with great industry and success as a missionary in Alaska. The "Tribune" reports: "This is said to be the first time that a home missionary has sat in the Moderator's chair. While Dr. Jackson has never been around the world, in the tourist's sense, he has traveled in the pursuit of his missionary duties a distance equal to twenty-five circuits of the earth, six hundred thousand miles being placed to his credit, and this not in Pullman sleepers, but on Indian ponies, in Alaskan canoes, on mountain stages, across the desert, sleeping on the ground or finding a bed in the snow or tossing in a canoe on the waves of the Northern Pacific. In the evening, the retiring Moderator, the Rev. Dr. J. L. Withrow, of Chicago, preached the annual sermon, on the topic "The Chiefest Grace of Christianity," his text being, "And above all things have fervent charity among yourselves." (1 Peter iv. 8. Having explained the nature of the grace of charity or love, Dr. Withrow proceeded to show its importance in relation to the Church and the General Assembly. The sermon was listened to with deep interest and satisfaction by the six hundred or more commissioners and the large number of visitors from near-by cities, many from his own congregation in Chicago who paid their pastor the high compliment of travelling two hundred miles to hear him preach.

THE HOME CIRCLE.

THY BROTHER'S KEEPER.

Little bare feet on pavement cold ;
 Little pinched face, with look so old—
 Daily battle for daily bread—
 Only a crumb, and never a bed ;
 Without a mother's tender care ;
 Never a lip of a childish prayer ;
 Just a thing to be kicked and spurned
 By men in the way of Christ unlearned
 Just a thing for vice to deprave—
 Not a child with a life to save.

And was it not to such as he
 The Saviour whispered, "Come unto me?"
 Is there no soul in riches' wake?
 Nothing to give just for His sake?
 Only the rich at heaven's door?
 Only a hell for neglected poor?
 Is this the teaching of Christ above,
 This a promise of peace and love?
 'Tis but a decree of selfish man—
 From the beginning the devil's plan.

What is one wail, or hundred more?
 Keep your eye on the golden store,
 Drive him to crime and to prison cell.
 But what of the soul you drive to hell?
 Earthly sentence for earthly crimes,
 Sold and bought for dollars and dimes ;
 Heavenly judgment for deeds undone,
 A sacred record of every one!
 Are not the wails' crimes charged to thee,
 Who left to ruin, and could not see?

"AM I MY BROTHER'S KEEPER?"

BY HELEN H. BLAKE.

The sun was just dropping behind a huge bank of clouds in the west. Ranch life in winter in any of our Northwestern States involves hardships that few people who have not experienced them ever dream of. Those who have had such trials can sympathize to a great extent with the Pilgrims in their first experience on the inhospitable shores of New England.

"Seems to me, John, I can just see them poor creatures gettin' out o' the boat in that freezin' cold weather, an' nowhere on earth to go—had to build a log hut to live in. I think they were a dreadful brave people."

"Who're you talkin' about, Hannah?"

"I was just thinkin' about the Pilgrims."

"O, them people that settled Massachusetts? P'raps 'twasn't a cold day when they landed. Besides, they came out here to get their own way; lots of people are brave enough for that."

"You're always runnin' people down, John. I'm sure I'd like to know why you came way out here to this forlorn place—it's like the last end of nowhere—unless 'twas to have your own way. And you had a good business in the East, too. Folks might say hard things of you if they tried."

"What's that to me, I'd like to know? I'll go where I can run the business I want to without being meddled with all the time."

"But there's no law in Connecticut 'gainst keepin' a saloon if you keep your license paid up."

"No more there isn't, but I'd rather fight the law than have a dozen o' those women cranks naggin' at me all the time."

"I don't know sometimes but they're right, though, if they are cranky," said the woman a little sullenly. "It don't seem to me, when I think of it, as though we had any right to sell stuff to people that's almost sure death to 'em in the long run."

She ended rather defiantly, like a person who acts from a resolve to do something totally at variance with his whole previous line of conduct, and who feels at the same time a little ashamed to let his change of opinion be known.

Her husband looked at her curiously. She went on with her work without heeding him. Presently he walked across the room and stood before her.

"Seem's to me," he said slowly, "you're changin' your mind rather late; you never used to have no objections to sellin' folks what they wanted." An' I'll jest warn ye that them airs won't do no good. I'm sellin' liquor, an' I'm goin' to do it in spite of any one. Other people an' their chilrun kin take care o' themselves."

"Other people's children, yes; but how about your own. Maybe you'd better be lookin' after yours."

"What d'ye mean by that?" demanded the man fiercely. "I ain't got but one, an' d'ye think Mary Ann 'll take to drink? Not much; she's too much like her old father for that."

His face softened as he spoke of his child. Then he turned away, went out of the door and down towards the barns where some of the stock was housed for the winter.

Far away on the prairie he saw a horseman coming. "Some one for the mail," he said to himself. "But Hannah's in there;

she'll tend to him till I get through." He went on to the barn, thinking of the child of whom he had spoken—Mary Ann—the one thing that he loved. He recalled the time when she had first begun to notice him; when she had first said "Dada;" all the years when he had carried her round in his arms, then let her run after him when he was at work; all through her girlhood when she had been so much to him; up to the time of her marriage, his thoughts travelled. She had been away from home now for two years, and the house had never been the same since. It was true she lived on the next ranch, but that was ten miles away.

"Poor little Mary Ann, poor little gal!" he muttered to himself. "I must go over an' see her to-morrow. Somehow it seemed 'a though she didn't look so happy the last time I was there. If I thought that fellow was usin' her bad, I'd—I'd—yes, I'd kill him sure."

Meantime, the horseman John had seen away in the distance, had arrived, tied his horse, and disappeared in the house. He was in the rough ranch dress, but his voice when he spoke and his manners betrayed the gentleman.

"Good-day, Mrs. Simpson. Isn't it good that winter holds off so long?"

"Yes, sir, it is that," replied Hannah. "I only wish it wouldn't come at all; but that's not to be thought of."

"No, and its coming soon, too. It will be a tough night to night unless I'm mistaken."

"Here's your mail, sir; an' what'll you have to drink?"

"Nothing, thank you," was the grave reply.

The woman reddened as she said:

"I know you don't take anything; I didn't think, I'm so used to askin' that question of everybody that comes in."

"That's all right, Mrs. Simpson. I know you would't tempt me. I don't need the stuff, you see; and as I know I'm better without it, I don't take it."

Hannah said nothing. The man started toward the door, but turned before he reached it and spoke

"When have you seen your daughter, Mrs. Simpson?"

"I must be goin' on two weeks now, sir, since John was over there, an' I hain't seen her for longer yet. And somehow she don't find time to come here. A married woman's time ain't her own always, you know."

"I saw her as I came by this afternoon, and she looked—" the man hesitated—"rather lonely. Why don't you go and see her oftener?"

"She ain't sick, is she?" asked the mother anxiously.

"She didn't look well," replied the man evasively.

"John an' me'll go over to-morrow or next day," said the mother. "We was goin' then anyway."

"Be sure you do go to-morrow, if possible," said the man earnestly, as he left the house. "She's alone a great deal, you know; her husband has to be away so much."

To himself he said: "I'll stop at ' see the girl on my way back, and tell her they are coming; perhaps that will keep her straight until to-morrow." But when he reached the ranch, no one was to be seen. "She's gone already, and taken the baby with her, poor girl! I'd go after her if my wife wasn't looking for me at just such a time. She'd be frightened to death if I didn't get back to-night. I must go home first, anyway." So he took the trail back to his own ranch, while poor Mary Ann was already well on the road to a post-office station fifteen miles away in a direction opposite to her father's house.

"What's that you said, Dan? A woman found dead? Where?"

John Simpson asked the question listlessly.

"Over near Miller's station, 'bout half-way 'tween there an' your gal's house."

"I'm glad it wasn't no nearer here; 'twould have frightened her to death if she knowed it. Mary Ann is an awful skeery little thing! Who found the woman, Dan?"

"That feller that came out here last spring; I've forgot his name; lives 'bout ten miles tother side o' Mary Ann's."

"I know; Robinson, you mean; he was here yesterday. Nice kind of feller, I guess, though I can't never get no money out of him for liquor. He giv' me a lecture w'en he first come out for sellin' liquor, but he hain't never meddled with me since, an' I don't know as I bear him any grudge."

"What did he say ter you?"

"I don't know. He preached a reg'lar sermon took for his text: 'Am I my brother's keeper?' an' at the end he ast me how'd I like to have somebody sellin' liquor to my gal, an' see her drinkin' herself to death. I told him there warn't a grain o' sense in talkin' o' that. My child was all right, and I didn't feel no call to look arter other people's chilrun. They must shift for themselves."

"(Guess if Robinson 'd gone on that plan you'd never know what become o' your gal," said Dan bluntly.

He had been trying in this way to break the sad news gently to old John. But he saw through the window the rude wagon coming over the plain with its burden, the young mother with the babe in her arms, both dead—frozen to death on the plains in the fierce cold of the night before. He felt John must know the fact before the sad sight met his eyes. So he continued:

"If Robinson hadn't gone to hunt her up, the snow'd mighty soon have buried her, an' you'd never have found her."

John turned savagely upon the speaker.

"Dan Jones, are yer lunny? Do yer know you're talking about my gal?"

"That's jest the one I'm tellin' yer about," persisted Dan. And incensed by John's words and expression, he burst forth with the naked truth. "Your gal went over to Miller's station yesterday an' got drunk, an' comin' home, she lay down on the ground an' froze to death—her an' the young un, too." He sprang aside as he spoke, or John's fist would have felled him to the floor.

"If I hear o' you repeatin' such a lie agin, I'll send you where you'll wish you'd never said it."

"Come and see for yerself," said Dan doggedly, as he reached the door, and opening it, slipped outside.

The wagon had stopped close to the house, and two men, aided by Dan, began removing from it what looked like a rude bier. A light blanket covered it, and John could not see what was beneath; but it looked like the form of a woman. It was the woman Dan had been talking about, he supposed; but why were they bringing her—it—into the house? If they wanted to send it off by the train it would be better to go directly to the station—a few rods further down the road. Through the window he saw the men approaching the door; and he tried to go forward to speak to them; but he suddenly found himself unable to do it. A horrible fear had suddenly seized upon him! He could not tell what. The men came on up the steps and entered the open door—having some little trouble to get their burden through. They laid it upon the floor in front of John, where he stood with his back to the stove. Somebody—it was Robinson he found out afterward—came and touched his arm, and spoke some words which fell upon his ears without any meaning. Then he turned down the blanket and John saw the familiar girlish face and form, with the baby in its arms. Only a glance he gave it, and then with a low groan fell on the floor beside it, as stiff, and to all appearances, as lifeless as the corpse itself.

It was not a "stroke," though they thought at first it was; John recovered and transacted his business both in and out of the house as before—with a single exception. Of course, the bar was closed until after the funeral. And until the funeral, John would not leave his "little gal" as he called her still; but sat beside her constantly, day and night, often talking to her. He seemed to draw some mental comfort and healing in this way. He said long after, to Mr. Robinson:

"It didn't seem to me at that time as though Mary Ann was really dead. I know'd she was, but I couldn't make it seem so. An' as I talked to her, I told her all, how I come to be so careless-like, an' selfish. I tried to blame her husband first for her gittin' that bad habit. But I see plain enough, pretty soon, that I couldn't do that in reason. 'Cause he never drank a drop, an' never had a drop in the house. No, she jest larned how to use it at home—in her old daddy's house—her daddy that would a-died for her, an' never thought it nothin'. I used to give her a drop or two myself once in awhile when she was very leetle—jest to see her laugh an' say: 'More dada.' But when I put her at the bar to sell it, I told her very decided: 'You musn't never tech a drop yourself, little gal,' an' she promised not to. 'Twasn't right to serve her so; 'twas too hard on her. Jest to larn her to like the stuff, an' then put her to give it to everyone else, an' not take it herself. But I asked her pardon for it, that time 'fore we put her out o' sight. An' sure as you stan' there, I heered her say—jest with her own voice: 'Forgive you, father.' Why, of course, you didn't know what you was doin'." An' I didn't then," he concluded with emphasis. "An' what's more I wouldn't believe what was told me."

One change in John's establishment was apparent to some of his customers. After his daughter's death, his stock of liquors suddenly gave out. From the day his child was brought home dead, and his wife suddenly closed the bar, not another drop of liquor was sold. To the first man who asked if he could have some, John said simply:

"No, sir, you can't."

To Robinson only and to Hannah, did he vouchsafe any explanation of his intentions.

"(Guess I'll try to look after somebody else's chilren a leetle, now I can't see after my own any more," the words ended in a husky voice, and John suddenly bent his head and sobbed, as only a man can sob, and then only when his heart is broken.—*New York Observer.*

CHRISTIAN ENDEAVOR.

DAILY READINGS.

First Day—"Judge not, and ye shall not be judged."—Luke vi. 37-49.

Second Day—The Judgment Seat of Christ—Matt. xxv. 31-46.

Third Day—"None of us Liveth to Himself."—Rom. xiv. 1-9.

Fourth Day—Personal Responsibility.—Rom. xiv. 10-23.

Fifth Day—The Strong should Help the Weak.—Rom. xv. 1-13.

Sixth Day—We should regard others' Consciences.—1 Cor. viii. 1-13.

PRAYER MEETING TOPIC, June 20—OUR BROTHERS' KEEPERS.—(Gen. iv. 3-16. (A temperance topic.)

OUR BROTHERS' KEEPERS.

Rescue the perishing, Care for the dying,
Snatch them in pity from sin and the grave;
Weep o'er the erring one, Lift up the fallen,
Tell them of Jesus the mighty to save.
Rescue the perishing, Care for the dying;
Jesus is merciful, Jesus will save."

How can we expect God to keep us, unless we are willing, so far as we can, to help Him keep our brothers?

Our brother's keeper—in a bargain! Be as anxious that he shall come out with profit as that you shall.

Our brother's keeper—in "the race of life"! Instead of snatching him from the goal, push him towards it, though you are thereby delayed.

Our brother's keeper—above all, in the times when he does not love you but loves sin, spurns you and hugs the wineglass, or other lusts of the body. God help us all who stand in Christ's stead to the world, and try in His name to carry on His work, to throw our arms about the outcasts, as He threw His, and draw them into the kingdom of heaven!

The weak and the fallen are calling for help, and they are calling to us. Let us hear and respond. There are conditions so low and besotted that they have lost all consciousness of their degradation, their faculties being so blinded that they are incapable of measuring, or even apprehending the depths to which they have descended. Such do not call for help, of their own volition—but their very helplessness is vocal with appeal, and we should not turn a deaf ear to this plea that is dumb. They are perishing without knowing it, and sinking lower and lower into perdition because of the sheer neglect of men and women more fortunately situated, who are called the followers of the Nazarene, but are not yet fully erudued with His spirit: "Go out into the highways and hedges, and compel them to come in." This is the Gospel commandment to seek the outcast and the neglected, whose rightful home is within the Father's house.

Vice and drunkenness are universal, and they are growing more and more appalling every day. The saloon influence, especially, is reaching farther and farther, and it has long been felt in halls of legislation. This is an institution which curses humanity and drags it down, and no where is the saloon so powerful as in America; and nowhere is there a people on whom the drink habit has such a destructive influence as it has on the American people. Here is a large field, which offers matchless opportunity for Christians to lend a helping hand. The weak brother, the drunkard and his family, appeal unto us for help, and they sadly need it. We are our brother's keeper—this is the voice of God, and our conscience responds to it—let us hearken and let us help.

The Psalmist has said to those who put their trust in God's protection

"THE LORD IS THY KEEPER."

Thou art willing to be kept by Him. Thou knowest thine own helplessness and ignorance; the power and malignity of the adversary; the sufficiency, love, and faithfulness of the Lord Jesus Christ; the reality of the Spirit, thou distinguishest His still, small voice; the Word of God is a lamp to thy feet; thou meditatest therein day and night; thou hast the shield of faith. Thou knowest the voice of Thy Keeper, and knowest not the voice of strangers. In prosperity, in adversity, and in the intervening hills, thou dost equally seek the guidance and help of the good Shepherd. He is now Thy Keeper; and therefore it is certain that in all times of trouble, in temptation, and in the valley of the shadow of death the Lord will be Thy Keeper, He will Keep thee in all serenity and security. If Christ has done so much for us in keeping us safe from harm should we not follow His example, by helping the weak and erring and in action as well as word become our Brother's Keeper.

THE BIBLE CLASS.

PAUL'S ESTIMATE OF CHRISTIAN LOVE.

(For June 20th.—1 Cor. xiii.)*

BY PHILIP A. NORDELL, D.D.

The establishment of Christianity in the world marked the beginning of the dispensation of the Holy Spirit. The first manifestation of the Spirit's power on the day of Pentecost was accompanied by a number of marvelous phenomena notably the gift of tongues. But as the Church expanded a number of other endowments, either natural facilities heightened or miraculous powers, manifested themselves among the members of the churches. Such were the gift of healing, of miracles, of prophecy, etc. But whatever their form, they all were bestowed by the same Spirit, and were proofs of His divine presence and power. They were in no instance given for display, or to serve private ends, but were designed as so many different forms of ministry by which the whole membership of the church might be strengthened and edified.

SPIRITUAL GIFTS IN THE CORINTHIAN CHURCH.

A general participation in these spiritual gifts seems to have been a conspicuous feature of the church life in Corinth. But as almost every other privilege enjoyed by this church had been abused, it is not surprising to find that the exercise of these gifts which should have conducted to peace and joy became productive of disputes and rivalries. The reason was because the Corinthians sought these gifts, not as an unselfish means of benefitting others, but as a means of gratifying personal pride and ambition. Accordingly we find that among these spiritual gifts, that of "tongues" was inordinately coveted. Whatever this endowment may have been, it certainly was not an ability to speak foreign languages that had never been learned. Being apparently the most showy, though the least useful of these spiritual gifts, it was eagerly sought by those whose main desire was to glorify themselves in the public assemblies of the church. Against this vicious tendency Paul protested most earnestly. By means of the familiar parable of the body and its members he showed the absurdity of every member of the church trying to avoid doing his own work, and coveting the more conspicuous work done by some other. The vigor and perfection of the body is attained only in such measure as each member fulfils his own function; and for the welfare of the whole, as well as of each member, the work of one is as important as that of another. But the Apostle's chief criticism of the Corinthians was directed against that spirit of selfishness which underlay all their rivalries and contentions and, which was so opposed to the spirit of Christian love.

PAUL'S EULOGY OF LOVE.

In discussing the comparative value of spiritual gifts one with another Paul is drawn into a contemplation of their value as a whole compared with the fundamental principle of love. His spirit kindled at the thought, and giving free wing to his imagination he soared away in an inspired strain of praise. Every feature of this divine attribute is delineated with amazing beauty and sublimity. Justly has the Church in every age regarded this eulogy as one of the noblest chapters in its inspired literature. How much anguish and despair, how many pangs and martyrdoms, how many pitiless inhumanities perpetrated in the name of Him whose very nature is love, would have been spared to the world if the Church had always been as ready to heed the lessons in this chapter as to admire its unparalleled eloquence.

First of all the Apostle shows the worthlessness of all spiritual gifts unless they are accompanied by a spirit of love. He does not depreciate their value, but he shows that even when possessed and exercised to their utmost conceivable limits they lose all value unless penetrated by the unselfishness of love. The largest stretch of generosity in relieving suffering or want, even the sacrifice of life itself for the sake of a truth or a cause is worthless, so far as any distinctively Christian value is concerned, unless the charity is bestowed or the martyrdom endured in the spirit of Christian love. Undeniably the world has benefitted enormously by sacrifices that have not been inspired by this highest form of love. But Paul's argument rests on the basis that all human conduct must in the last analysis be estimated by its relation to Christ.

Then follows a wonderful personification of love as it reveals itself in its divine qualities in the relations that men sustain one to another. It sanctified suffering and trial by clothing them in the garments of patience. It softens behaviour, sweetens temper, and transfigures the whole person with a spiritual beauty.

Next, the Apostle pictures the permanency of love as compared with other gifts. These are transient. They are intended for use

in this world only. They are the scaffolding that serve a necessary purpose for a time, but will be taken down when the structure is completed. The one thing that abides from the discipline of earth, where everything is partial and imperfect, is that spirit of love which reflects in the soul the Spirit of God, and which goes with us into the world where everything is perfect and complete. This love is not only permanent, but it is supreme. Faith, the mysterious link that binds the soul to God; hope, the sweet anticipation of glories that lie beyond and that are the inheritance of the children of God, these, indeed, go with us into the eternal world. But the greatest of these is love, greatest in what it is, and greatest in what it does. For this the Apostle would have us strive. It is not the peculiar gift of a few. Its divine attributes may be shared by all, the humblest as well as the greatest.

FOR THE SABBATH SCHOOL

International S. S. Lesson.

LESSON XII.—PERSONAL RESPONSIBILITY.—JUNE 20.

(Romans xiv. 10-21)

GOLDEN TEXT—"It is good neither to eat flesh, nor to drink wine, nor anything whereby thy brother stumbleth."—Rom. xiv. 21.

TIME AND PLACE—A.D. 58. Corinth.

INTRODUCTION—Our second lesson from the writings of Paul is taken from his Epistle to the Romans, which was written from Corinth, where Paul was laboring in the gospel, and was sent to the brethren at Rome by the hands of Phoebe, a Christian woman. The chapter from which the lesson is taken treats chiefly of practical Christian duties, especially of Christian conduct towards those who are weaker.

VERSE BY VERSE—"Why dost thou judge."—The word "judge" here means to form harsh opinions of the conduct of others. "Set at naught."—As though he had no capacity or right to form opinions for himself.

V. 12. "Give account."—In the great judgment day. "Of himself."—And not for others.

V. 13. "A stumbling-block."—Over which one may fall. We are to do nothing which others may imitate and so fall into sin, and we are to put no hindrance in the way of their progress.

V. 14. "I . . . am persuaded."—Paul was a Jew, and had been raised to regard certain things as unclean, but had been led to see that these things were not essential. "Nothing unclean."—The reference in this whole passage is to the eating of certain food which Jewish Christians regard as unclean and as sinful to eat, while the Gentile Christians saw nothing wrong in it, such as meats offered in sacrifice and then sold in the markets. "It is unclean."—Because in eating it he acts contrary to his sense of right.

V. 15. "Be grieved."—Injured, hurt, or offended. "With thy meat."—The meaning is: If thou eatest meat that he regards as unclean, and he, feeling that this is wrong, is offended. "Now walkest thou not charitably."—That is, with proper charity and regard for his opinions. "Destroy not."—By tempting him to sin.

V. 16. "Your good."—What you regard as good. "Be evil spoken of."—Better not do what we have a right to do than to have it regarded as wrong-doing.

V. 17. "Not meat and drink."—These are not essential. "But righteousness, etc."—These are to be cultivated, and for their sake we may deny ourselves in meat and drink.

V. 19. "Make for peace."—That tend to brotherly unity in the church. "Edify."—Literally, to build up. We are to seek those things which build up others in the Christian life and character.

V. 21. "It is good."—It is right and proper to deny ourselves even that which seems to us right for the sake of others. "Nor to drink wine."—The question of meats is not a practical one in the Church to-day, but the question of wine is, and if any stumble or are offended by the Christian's use of wine, it is good that for the sake of such he abstain.

THOUGHTS—"After the apostles had described the duties of the Christians, especially of the Christians at Rome, in their various general fundamental relations: (1) As duties toward the church; (2) in all personal relations; (3) toward the state; and (4) toward the world, he proceeds to lay down the universal deportment of the Roman Church, by establishing the proper reciprocal conduct between the strong and the weak.

The future judgment will render just judgment upon all men. To this Paul would direct both classes before him. He would remind them, also, that God only is the rightful judge, and from Him only might men expect justice. But with this comfort he would remind them that each must render his account before God.

*An Exposition of Lesson 25 in *The Bible Study Union Sunday School Lessons* on "The Three Great Apostles."

Church News

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

MONTREAL NOTES.

Some fifty years ago the Rev. Wm. C. Burn, preached at Knox Church, Montreal, and afterward went as missionary to Canton, China, from which province the Chinese in Canada come. At that time there were no Chinese on this continent, and with China itself so little open, the missionary could hardly have imagined that so soon about a hundred should gather weekly in that same church Sunday school room. Last Sunday a hundred and thirty-five Chinese were taught in the school by a large number of teachers, and at the conclusion some earnest words were addressed to them by Mr. David Yuile. He and Mrs. Yuile are zealous teachers and generous helpers of the work. Mr. Wm. Robertson is the superintendent of this important effort, so encouragingly supported by teachers and scholars. At a previous largely attended Chinese meeting, service was conducted by Dr. Thomson, based upon Scripture, "For God so loved the world," and "I, if I be lifted up from the earth, will draw all men unto me." Remarks were made by several Chinese Christians. Dr. Thomson expects to attend the meeting of the General Assembly and will take advantage of the opportunity to push work among the Chinese in Winnipeg and at a number of other Western points where they are to be found in considerable numbers.

Chalmers Church Junior Society of C. E., held their third annual social on Friday, May 28. The president, Miss Ada Graham, in the chair. The superintendent read her report for the year, which showed that this society is indeed doing good work for the Master. The Rev. G. C. Heine gave an interesting address, after which he presented the organist, Miss Rose Connors, with a bouquet of flowers on behalf of the juniors. After an excellent programme of recitations, dialogues, songs and a quartette, coffee and cake were served. The report stated that during the year a box valued at twenty-five dollars had been sent to India; \$1.19 in money to missions; twenty-five Xmas Cards and letters to the Royal Victoria Hospital and fourteen comfort bags to the Sailor's Institute. The officers for the year are:—President, Miss Ada Graham; vice-president, Master Paul Martel; secretary, Miss Laura Scott; treasurer, Master Harry McGarry; organist, Miss Rose Connors.

The Rev. R. P. and Mrs. Duclou sailed on Thursday last by the Coban, for Sydney, C. B. For some time back Mr. Duclou has been in poor health, and he has been given leave of absence for three months, in order that he may have a chance to recover his health. He proposes to spend a portion of his holiday in Cape Breton, but will also if possible visit some of the French districts in the Maritime Provinces in the interest of Evangelistic work. His many friends hope to see him back at his post before the summer is over, in full vigor, to prosecute the interesting work which is going on in the French Mission here. During his absence his pulpit will be supplied by the Rev. C. A. Buffa, of the Italian Mission, who is equally at home in both languages, besides having a good knowledge of English.

Mr. P. C. Byers, B.A., a graduate of Princeton Theological Seminary, was ordained on Thursday last as Missionary at Avoca, Que. This is an interesting mission in one of the prettiest valleys of the Laurentian Mountains, some ten miles north of Colinet, on the Ottawa River. Prof. Ross presided at the ordination, in which he was assisted by the Rev. N. Waddell, of Laclaire, and the Rev. W. A. Morrison, of St. Therese.

At a pro re nata meeting of the Presbytery of Montreal, on Friday evening last, held in Knox Church, the Rev. J. J. George accepted the call to Calvin Church, and his induction was appointed to take place on the evening of the 29th June.

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At the same meeting Mr. D. J. Graham declined the call to Cote des Neiges. Mr. Graham has also been called to Finch in the Presbytery of Gleggarry, and to White Lake and Burnstown, in the Presbytery of Lanark and Renfrew. He is likely to accept one or other of these. Owing to Dr. Scrininger's proposed absence from the city, during the next three months, Mr. Heine was appointed Moderator of Cote des Neiges in his stead.

The ordination of Mr. W. M. Mackeracher, B.A., as Missionary in Maison-neuve, was appointed to take place on the evening of the 24th June. Mr. Mackeracher is a son of the late Rev. Chas. M. Mackeracher, of Howick and Riverside, and enters upon his work with earnestness in this growing suburb of the city.

GENERAL.

There was a joint meeting of the Presbyterian congregations of White Lake June 1st. These congregations have been without a settled pastor for some time. As a result of the meeting they extended a unanimous call to the Rev. Mr. Graham, late of Montreal.

The Rev. Alexander Fraser, a recent graduate of Princeton Presbyterian College, has received a unanimous call to the vacant pastorate of Mosa, in the London presbytery. The presbytery will meet in about six weeks, before which time Mr. Fraser will likely give an answer.

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Sales proved by the statements of leading druggists everywhere, show that the people have an abiding confidence in Hood's Sarsaparilla. Great

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The induction of the Rev. Mr. McVicar took place at Huntsville on June 2nd. A large crowd was present. The Rev. Mr. Smith, of Ennsdale, addressed the minister. Rev. Mr. Findlay of Barrie addressed the people, and the Rev. Mr. Davidson of Magnetawan gave an interesting address.

SAVE SOMETHING EACH WEEK.

The tendency of people living by a wage to spend all they earn is alarmingly prevalent. It does not matter whether the salary is \$400, \$1,000 or \$2,000 the result is the same in the majority of instances. A man and his family get into a certain pace of living which equals the resources, if it does not outweigh them. No salaried position is so secure that it may not be lost any month. Then, only then, will the heads of the house waken up to the mistake they made the many years past when money was coming in regularly and plentifully for their maintainances, and no attempt was made to store away a little. It is a terrible realization, looking like so many years gone for nothing, and the plodding and worry now commences at the wrong period of life. No family, however small its income but can save something by the plans of the York County Loan and Savings Company.

A THANK OFFERING.

A Clergyman Writes on Behalf of Grateful People.

Dr. Williams' Pink Pills Restored Their Health and They Wish Other Sufferers to Know It—A Letter That Will Bring Hope to Many—No Other Medicine Gets Such Voluntary Praise.

The following letter written by the Rev. Wm. Lawson, Methodist minister at Richibucto, N. B., attests in the strongest manner the merits of Dr. Williams' Pink Pills and a perusal of it will suggest why this great medicine is so popular in thousands of homes throughout the Dominion—it cures when other medicines fail.

Richibucto, N.B., April 26th, 1897.
Dr. Williams' Medicine Co.,

Dear Sirs.—I am glad to furnish you the following voluntarily given testimonial, with the feeblest permission to give the names and place. They do this as a thank-offering to God and your medicine. Mrs. Wm. Warman of Molus River, near here, says her son Alden was sickly from birth. He could hardly ever retain food, and his parents had but little hopes that he would live long and the doctors who attended him were of the same opinion. Till seven years of age he continued in that condition. Then the use of Dr. Williams' Pink Pills was begun, and under them he recovered and is now a strong, healthy boy. Mr. Warman, the boy's father, also adds his testimonial to the great value of Pink Pills, saying:—"I suffered for years with a bad back, until I used Dr. Williams' Pink Pills and they cured me." Miss Annie Warman adds this evidence with enthusiasm and freedom. "I was weak and sickly and did not know the blessing of good health till I took Dr. Williams' Pink Pills. I used eight boxes and have since enjoyed the best of health. In fact I am never sick now."

Here you have three members of a family restored to health by the use of your medicine, and you would almost covet their good health and genial ways largely resulting from such health. They wish you to freely use these facts to help other sufferers, and I am able as their pastor to certify to the facts above stated.

Sincerely yours,

Wm. Lawson,
Methodist Minister.