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# The Presbyterian Review.

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## OVER LAND AND SEA.

Walk with us, Jesus, when the day is spent;  
The robin's voice is full of tenderness,  
And all the air is silent with excess  
Of sweet devotion, peace and calm content.  
Ope thou our hearts that we may see aright  
The scripture of the world, the burning page  
That shines upon our eyes from every age,  
A warning fire to sin, a tender light,  
With vistas of the great immortal throng.  
Ask us, O Jesus, if we understand,  
The wondrous voices of the sea and land,  
As thou didst them who read the prophet's song,  
And knew Him not their blessed risen Lord.  
Read thou with us thy Father's hidden word!

A century ago Presbyterianism held the eighth place among denominations of the United States. Now it is in the fourth.

"The Sabbath School Association of Ontario intend holding the half yearly meeting of the general Executive Committee in Toronto about May 22nd, when arrangements will be made for the 31st Provincial Convention which will be held in London Ont., on October 27th 28th and 29th.

The Province of Ontario is entitled to send 57 delegates to the International Sabbath School Convention to be held at Boston in June next. A number of delegates have already been chosen and the remainder will be appointed at the half yearly meeting.

Much interest is shewn in the work of the Association, throughout the Province. The County Associations are co-operating heartily both financially and otherwise."

The total population of the earth is estimated at about 1,200,000,000 souls, of whom 32,214,000 die annually—i.e., an average of 98,848 a day, 4,020 an hour and 67 a minute. The annual number of births, on the other hand, is estimated at 36,792,000—i.e., an average of 100,800 a day, 4,200 an hour and 70 a minute.

Dr. Cuyler of Brooklyn preached his fiftieth anniversary sermon on Easter Sunday. Though now retired from the active duties of the pastorate his industry is increasing. It is stated that in a single week recently current numbers of forty religious papers, reaching six hundred and forty thousand subscribers, contained articles from his pen. May he long yet be spared to charm the public with his glowing eloquence. His articles are ever directed to the quickening of spiritual life and to the stimulating of a healthy active piety.

The *British Weekly* invited information from its readers in all parts of the United Kingdom as to the length of the sermons preached in the churches of all denominations on the 8th of March last. Naturally there was considerable variety in the returns, but the two extremes were wider apart than one would have imagined. Two stretched out to one hour and twenty eight minutes while the shortest was five minutes and three quarters. It is not very surprising to find that one of the two longest was delivered at John O'Groats' in the extreme north of Scotland. It was hardly to be expected however that the shortest should be in an English Methodist Chapel. More than one half of those reported on were thirty minutes or over.

First week in April the two Presbyterian Colleges in Belfast and Derry held their closing meetings previous to the long vacation. Professor Heron, in Belfast, gave a lecture on "The title, 'The Church of Ireland,' and the claim involved in it historically considered." He showed that the Anglican Church was never in any real sense the Church of the *Irish* people, never in any true sense *national*, that never since history began has a claim been set up and a title assumed with so little warrant, or a fiction foisted on the world as history with so infinitesimal a nucleus of fact. He urged that the Episcopal Church should be content with the title, "The Anglican Church in Ireland," and renounce a title which is not defensible either on the ground of history or charity.

In Derry, Professor Petticrew continued his defence of Calvinism with which he had begun the session, and dealt with the passages in the Gospels which, he believes, favor the system. Dr. Horton again came in for severe criticism for statements in his book, "The Teaching of Jesus."

Cardinal Manning was quite opposed to the organising of a Romish house of learning at Oxford, thinking it dangerous to his Church. But Cardinal Vaughan has no such fears. On the contrary we learn with horror that the Jesuits have come to Oxford in full swing. The embargo laid by the College of the Propaganda on Oxford and Cambridge has been withdrawn, and we are told that a well-known gentleman in Society is now the Papal Legate at Oxford; and that he is seldom absent from the more important academic functions at Oxford. Then in vacation he is off to the Vatican, where he is one of the Pope's chamberlains. For the past sixty years the Oxford atmosphere has been most hurtful to the Protestant faith; but the dangers are now so much increased that, notwithstanding all its literary—pecuniary social, and academical—advantages, all true Protestant parents should think twice, and even ten times, before they expose their sons to the intrigues of the Jesuits. Gold can be bought too dear.

It is wonderful how concentrated some minds are in regard to Foreign Missions. We are told that they are too costly, that we are spending too much money abroad in this sort of work; yet such persons have nothing to say about the enormous sums spent in personal luxury or in various kinds of amusement. It seems to them a wasteful expenditure to contribute millions for the spread of the Gospel, yet all that is given to this purpose is a mere pittance compared to what is lavished upon even one item of worldly gratification. Statistics show that all the Protestant Churches of the United States give annually to Foreign Missions \$11,250,000. How large the sum and how creditable to the Church! say some. What a tremendous waste! say others. But, on the other hand, note how paltry this sum appears alongside of what is "paid every year by the American people for their theatrical entertainment!" Dion Boucicault said that it amounts to \$200,000,000. Think of it and make the application! Eighteen dollars annually is given to maintain the theater, whose influence is demoralizing, and which the country could dispense with to its moral advantage, for each dollar yearly contributed to extend the Gospel to the nations of the earth, or to multiply an agency which carries Christian enlightenment and redeems humanity.—*Philadelphia Presbyterian*.

## The Presbyterian Review.

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Toronto, April 30, 1896.

### Woman's Foreign Mission Society.

FROM the extended report furnished in this week's issue it will be seen that the Annual meeting of the Woman's Foreign Missionary Society held last week at Peterborough, was a decided success. The church cannot be too mindful of what she owes to this most earnest band of workers in the vineyard, whose labors have been so signally blessed and whose constancy in the work has been so remarkable. In this chosen field woman has found a true sphere in which to serve the Master. There are many doors open to woman in establishing the Kingdom, but that to which the energies of this Society are devoted seems, in its variety and suitability, singularly appropriate. The reports of their sessions make refreshing reading, and they are warmly commended to the careful and prayerful perusal of our readers.

A glance at the officers' reports reveals the volume of business attended to and brought within the control of the Board of Management by an admirably fitted systematization of routine. How carefully, methodically, and ably the affairs of the Society are conducted, can be seen by the manner in which the work of the various departments is handled in the reports. It would be difficult to choose one report from the others as the most interesting, each containing facts of the greatest possible value, set concisely in clear, expressive language which arrests and interests the reader greatly. Indeed the excellent manner in which the reports are compiled may well be commended to the attention of some of the committees of the General Assembly, and should the example set be followed the venerable court will not be the loser by the saving of time and space which will thereby be effected.

The Foreign Secretary's report is the longest of those presented. But what a glorious story it has to tell. Central India—Indore, Mhow, Neemuch, Ujjain, Dhar; China—Formosa, Honan. Canada—The Indians and British Columbia; Trinidad and the New Hebrides, come under an able review; and the Home Secretary's report is also of abiding importance and interest. In short each department has its special needs, its special claims and its special appeal which go straight to the heart.

The Society's finances show a falling off in the Contribution Envelopes, 792 short of last year, and in this connection the following passage in the report on publications is earnestly commended to the Church:—"We are sorry to record a large falling off in our Contribution Envelopes; they are 792 short of last year. This means something to our Society. We had hoped last year that we were entering on an era of more systematic giving, but this year would indicate that we were, perhaps, too sanguine. We would like again to recommend this mode of giving, for we have always felt that

where the Sabbath evening hour of prayer was enjoyed and felt to be a privilege, the offering however small would not be forgotten. What the Woman's Foreign Missionary Society has always wished to impress on its many givers is a conscientious setting apart of God's portion, and where this is done we have no fear but a corner will readily be given for the work of telling our less favored sisters of that love which has done so much in uplifting woman, and placing her in her proper sphere." This is a practical as well as a noble utterance. The key note of success is struck in the words "systematic giving," and by impressing that principle on the people the offerings will be both an indication, of the feelings of the Church as a whole and will increase in amount to a figure more in accord with the requirements of the great work helped on by the Society.

On this subject an extract from the Home Secretary's report is directly to the point:—"A feeling of disappointment comes to us, as we report the fact that the twentieth year of our existence as a Society marks the first appearance of decrease in our ordinary contributions. Continued depression in commercial affairs may have had some slight effect in bringing about this result, but judging from the reports we believe that it can be accounted for in other ways. Our members, on the whole, have not given less, but sympathy with our supply department has led some of them to divert part of their ordinary funds to aid it. All that is possible should be done for that department, but care must be exercised not to strengthen it at the expense of any other part of our work. Another cause of the apparent decrease is, that a few of our branches were tardy in sending their funds to the Presbyterian Treasurers and their contributions do not appear in the total for the past year. This has been a disappointment to the Board of Management and will, we are sure, be such to the members of those branches when they find that their contributions do not appear in our Annual Report. We would earnestly urge our Treasurers to be more prompt in future." There is the kernel of an eloquent sermon in that paragraph and we can only earnestly hope its pointed advice will not be lost on all concerned.

The Society has been blessed with wise, disinterested officers and counsellors and their great services have been given cheerfully in their various capacities. To them the Church owes thanks, but that they have been privileged on their part to so serve, as they have done, to have been honored and owned in that service are above earthly ecomiums and rewards.

### A Noted Jubilee.

Great interest is being manifested in theological circles in the United States by the approaching celebration of the professional Jubilee of Dr. W. H. Green of Princeton which will take place next week. The Committee has adopted a general outline of a programme for the anniversary celebration, and has chosen a long list of eminent speakers to carry out the exercises set down on the programme. The committee has also prepared an elaborate and dignified invitation, which has already been sent out to friends and alumni of the seminary to the number of over 3,000. A large number of acceptances have been received by the Committee, a large and distinguished gathering of eminent divines is expected to be present and participate in Prof. Green's semi-centennial celebration.

It was the original intention of the Committee to ask the distinguished divine Dr. Talbot W. Chambers of New York to preside at the ceremonies. His death, however, has made a vacancy in the programme which

the Committee has found difficult to fill. Dr. Chambers was closely connected with the Princeton Seminary, although a minister of the Reformed Church. He attended Princeton Seminary one year as a student, and after the death of Dr. Caspar Wistar Hodge, in 1891, Dr. Chambers was temporarily selected to deliver lectures at the Seminary on New Testament literature, occupying Dr. Hodge's chair during 1891 and 1892. The Rev. A. Gosman, D.D., President of the Board of Directors of the Seminary, has been elected to fill the vacancy in the programme caused by the death of Dr. Chambers. Dr. Gosman will deliver the opening address in behalf of the Board of Directors, presenting the congratulations of the Board to Dr. Green in view of his long and eminent services to the Seminary.

The Rev. C. M. Mead, D.D., of the Theological Seminary at Hartford, Conn., has accepted an invitation to deliver an address on the subject, "Dr. Green's Services to Biblical Criticism." The Rev. J. F. McCurdy, D.D., of the University of Toronto, Canada, will speak on the subject, "Dr. Green's Services to Hebrew learning," and the Rev. Dr. Francis Landey Patton, President of Princeton University will speak on "Dr. Green's Services to the Church at Large."

Prof. Green was graduated from Lafayette College in the year 1840, and served several years subsequent to his graduation in the same institution as an instructor in mathematics. He then came to Princeton as a stated supply for the Second Presbyterian Church of the village, where he served two years. In 1846 he entered upon his duties as an instructor in the Theological Seminary, being then but twenty-one years of age. On May 24th, 1848, he was ordained from the Presbytery of New-Brunswick. From 1849 to 1851 he supplied the pulpit of the Central Presbyterian Church of Philadelphia, but in the latter year resigned his position in this church to devote his entire attention to his duties at Princeton. He was appointed Professor of Biblical and Oriental Literature. In 1859 the title of his chair was changed, and he was made Professor of Oriental and Old Testament Literature, which position he has since held and the duties of which he has discharged with distinguished ability. For many years past he has enjoyed the distinction of being senior Professor of the Faculty, by virtue of which he is the official head of the Theological Faculty of the Seminary.

#### Sabbath Observance.

The resolutions passed by the Synod of Hamilton and London respecting Sabbath Observance deserve special attention at the present time, when many Christian people seem uncertain as to their line of duty. We say they seem uncertain for surely had they a lively sense of their responsibilities no such growth of indifference were possible as is to be feared exists among many who are members of the Churches. The first resolution affirmed the continued adherence of the Synod to the doctrine of Sabbath Observance. No fault can be found with that position, and if it applies to the Synod as a body it applies to the individual person who professes the name of Christ. The second resolution noted the growing tendency on the part of Church members to desecrate the Lord's Day by spending a whole or a portion of the day in pursuit of worldly pleasure, whether by driving, boating, cycling, social visiting and such like, and went on to call upon all members of the Church to counteract this tendency. This resolution contains the real battle-field for the Sabbath within the Christian Church. It has been said that too great a

restriction can be placed upon the enjoyment of pleasures such as are here named, and that too narrow a position is taken up; that the spirit of freedom of this age cannot endure the Puritanical Sabbaths of the past; and as a matter of fact leaders in religious work have not refrained from casting the stones of contempt on what they have called "narrow Sabbatarianism." But the "narrow" view of Sabbath Observance is as necessary to the success of Christian truth and the Christian Church, as the narrow gate and straight way to the growth of the Christian life. Loose views of Sabbath Observance are not peculiar to the nineteenth Century; they do not owe their origin to modern science nor to the intellectual progress of the age. They can not successfully claim such respectable parentage. The history of the Sabbath has been one of defence against the inroads of anti-restrictionists, as the history of belief has been a defence against unbelief, and the history of the Christian life, a struggle against sin. There can be no compromise with Sabbath desecration. There must necessarily be a cheerful, honest observance conceded in a true spirit that will be acceptable to God, and on this the Church through her membership and courts must insist while she continues to bear testimony for the Master.

The third resolution referred to the widespread outbreak on the part of street and radial railways and steamboat companies of the profanation of the Lord's Day, and counselled the Christian people in the Synod not in any way to compromise themselves and not abet this evil by sharing in the profits of such unholy traffic, or by their patronage adding to its profits. The work of the Lord's Day Alliance was approved. The fourth resolution supported early closing on Saturday night and the Saturday half holiday. The fifth protested against political or semi-political meetings, semi-sacred concerts, public parades, etc., on Sunday. The sixth resolution expressed "appreciation of the noble efforts of Mr. John Charlton, M.P., and other worthy laymen of our Church in endeavoring to secure the enactment of a Dominion act for the closing of canals on the Lord's Day, prohibiting the publication of Sunday newspapers, and in other ways promoting the better observance of the day God has given for rest, worship, and the development of spiritual life." All the resolutions were carried.

**Presbyterianism in England.** The prevailing impression that Presbyterianism has not taken kindly to English soil has been met by statistics. Since 1877 the Church has made slow but steady progress. At that date there were 264 congregations; there are now over 300. The membership, which in 1877 was 46,540, has grown to about 70,000. The annual income has also increased from £137,088 to £234,800.

**Free Church Missions.** The following magnificent record of the Free Church of Scotland Mission has been published. Since the description of 1843, the Free Church had built 43 churches in the mission field, and admitted 17,000 members, of whom 8,000 were now on the Communion roll. Then the Church had planted 243 branch stations, and put 1,475 Christian agents and unpaid workers into the field. For the young the Church had built 324 schools and colleges, and educated 24,000 students, of whom 1,550 had graduated in Universities. During last year £100,000 was raised for the Church's missionary purposes, £58,000 of that sum being raised by the Church at home.

### Instrumental Music.

At the present time there is a movement on foot in several of the Free Churches in Dundee to have instrumental music introduced. In one or two churches harmoniums and American organs are utilised in connection with the praise at public worship, but now arrangements are being made for the erection of a pipe organ in Free St. Paul's, a west end church. In Mauns Free Church there is a pipe organ, and the same obtains in Broughty Ferry, two of the churches there having received gifts of organs, while in the remaining church an instrument was obtained by subscription. Within the last two years there has been a marked growth of the feeling in favor of instrumental music, and, while there has been no concerted action with the object of having organs introduced, it is believed that before long there will be a widespread reform in the direction indicated. For a considerable time past the accommodation of McCheyne Memorial Church has not been sufficient for requirements. A scheme is now on foot to have the church extended, and the response made by the congregation goes to show that the extensions will be entered upon at an early period. Provision will be made for the accommodation of an organ should the congregation at any future time desire to have any instrument introduced. At Ogilvie Free Church the question of instrumental music has also been considered. Already a good sum of money has been raised, and it is believed that an organ may be one of the appointments of the church in the near future. For some time past Willison Church has been found inadequate to the requirements of the congregation. The erection of a new church has been spoken about, but to obtain a site in the neighborhood of the present edifice would be a costly matter, and it is understood that this is the principal reason which has prevented the congregation from taking definite steps so far.

### An Impossible Unity.

The subject of Christian unity, while proper and legitimate when fairly handled, has been a favorite one with certain bodies which have had in view their own aggrandizement by the absorption of other bodies says the *Herald and Presbyter*. The Roman Church has this as its only possible conception. The thing that interferes with its realization is the unwillingness of others to concede its rights and accede to its terms. The *Catholic Mirror*, of Baltimore, recently said:

"Complete unity may not be possible, for the ravages of centuries of widespread schism can never be completely healed as long as free will remains to man, and the right of private judgment is claimed outside the Church. But the signs and auguries of the age point to a collapse of error in the near future, and the triumph of faith and the higher reason of man over the spirit of infidelity and obstinate independence in matters of religious belief."

The difficulties in the way of Romanism securing power over all Protestantism seem to be "free will," the "right of private judgment," and "independence in matters of religious belief." These are represented as pernicious and destructive, as infidelity and obstinacy. What Rome proposes is to take away "free will," and "the right of private judgment," and "independence" as they are exercised by Bible-reading and God-fearing Protestants, and substitute for them the infallibility of the pope, the tyranny of the priest, and the inflexible rule of the papal church.

### A World-Wide Survey.

There are over 5,000 principal stations in non-Christian lands where missionaries reside and from which as centers missionary work is carried on. Connected with these are nearly 19,000 out-stations. The male missionaries that are now on the field number 6,355. Many societies, indeed most societies in Continental Europe, do not enumerate the wives of missionaries, but, nevertheless, there is a record of 5,219 women who are engaged in this work so that the total number of missionaries now reported is 11,579. This is more than 2,000 in excess of any report that has hitherto been made. The number of native laborers, including pastors, preachers, teachers and other helpers, exceeds 70,000, while the enrolled communicant number 1,157,668. Last year the reported receipts of all missionary societies were, in round numbers, \$13,700,000; this year the amount has increased to \$14,441,000. The gifts from the United States amounted to \$5,006,000, an increase over the preceding year of about \$82,000. The gifts from Great

Britain, however, show an increase of over a million and a quarter, owing in part at least to fuller reports from societies which are engaged both in home and foreign missionary work.

The thirty-five societies of the United States report 993 principal stations and 4,911 out-stations. They have in the field, at present 3,512 missionaries, of whom 1,469 are men. The fuller details reported by these American Societies enable us to give the number of churches connected with them as 3,019, having 367,252 communicants on their rolls, of whom 36,600 were added the past year. In schools of all grades there are under instruction 193,616 pupils. Among the noteworthy facts brought to light in these tables of American societies, is this, that the native Christians in mission churches have contributed the past year the noble sum of \$590,000, which is more than one-ninth of the amount contributed in the United States.—*The Missionary Herald*.

### The Pope On The Loss Of The Soul.

At a reception on the anniversary of his coronation, says the Belfast *Witness*, the Pope, Leo XIII., made a speech (we beg pardon, an allocution), in which he referred in extraordinary terms to Prince Ferdinand of Bulgaria and his infant son Prince Boris. "They had been pained," he said, "by a deplorable act on the part of one who had sacrificed his own and his son's soul, preferring the policy of man to the policy dictated by Christian conscience." Ferdinand, as our readers will remember, though a Roman Catholic, consented to his son and heir, the Crown Prince, aged two years, being received into the Greek Church. This may have been for reasons of State, and may not exhibit Ferdinand of Bulgaria in a very noble light. But can anybody believe that changing from the Latin rite to the Greek would of itself "sacrifice" Prince Ferdinand's soul, or that the christening of the infant Boris by a Greek priest is a "sacrifice" of the child's soul? We wonder does Leo XIII. in his own heart believe any such stuff. The Greek Church is more ancient than the Roman; and though corrupt and superstitious, it is more primitive and nearer to New Testament usage in some of its observances. Not alone the Gospel, but Christian antiquity condemns and laughs to scorn any such absurd pretensions.

### If You Want To Be Loved.

- Don't believe all the evil you hear.
- Don't repeat gossip, even if it does interest a crowd.
- Don't be rude to your inferiors in social position.
- Don't express a positive opinion unless you perfectly understand what you are talking about.
- Don't get in the habit of vulgarizing life by making light of the sentiment of it.
- Don't jeer at anybody's religious belief.
- Don't try to be anything else but a gentlewoman—and that means a woman who has consideration for the whole world, and whose life is governed by the golden rule, "Do unto others as you would be done by."—*E. r.*

### Peculiarities Of Christ's Kingdom.

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

When Christ began to teach in parables, in one day He gave a succession of them, eight in all. Of these, five described peculiarities in the coming kingdom; three of them relating to

#### THE GROWTH OF CHRIST'S KINGDOM.

The manner of this growth is shown in the parable of the Seed Growing Secretly. The kingdom advances invisibly and mysteriously, just as a seed springs up and grows, no man knows how. The truth takes hold on the heart as a seed grows in the ground. It changes a man's life; it touches others; it steadily advances. Men sleep; still the kingdom grows. When Dr. Judson was in Farther India a Bible found its way into the mountains among the Karens. The missionaries were not there, but the Karens were interested in the Bible, carried it from village to village, read it and talked it over. The truth made converts, and when at last the missionaries found out what was going on, there was a wide community ready to confess Christ. The kingdom begins like a seed, growing in darkness and unseen, thrusting a timid blade into the light and then rapidly springing forward to strength.

The parable of the mustard seed teaches the degree of growth in the kingdom. The kingdom begins in a small

\*A Meditation based on (Matt. xiii. 31-33, 44-46; Mark iv. 30-32); in the Bible Study Union Course on "The Teachings of Christ."

way, a very mustard-seed. But the growth is without limit. The mustard-seed in time becomes a huge plant, a tree in comparison with the weeds around it.

Christ's kingdom began with the dozen fishermen that followed Him in Palestine. The dozen increased to the 500 brethren that saw Him in Galilee after His resurrection and the few that worshiped in an upper chamber at Jerusalem. At Pentecost the number was increased to 3,000. Then multitudes were added. Then a great company of priests believed. Then God's people were scattered abroad by persecution and went everywhere preaching the Word. Presently Roman writers were declaring that this new sect filled the whole earth. Since then the work has gone steadily forward. Modern missions are searching the far corners of the earth. The handful of corn in the top of the mountains already shakes like the cedars of Lebanon.

And one of the marvels of the age is that as birds rest in the branches of the mustard-tree, so innumerable people who do not accept Christ are yet enjoying the civilization which He brings. Heathen Japanese to-day are welcoming a Christian civilization. The godless of America seek homes within the sound of the church-bell. There they find better laws, good order, education, better society, in fact greater privileges of every kind.

The parable of the Leaven brings out the *principle* of growth in the kingdom. There is in Christianity a living power, a mysterious, germinant principle that is ever at work. It is life within. Modern science gives a force to Christ's parable that those of His time knew nothing about. Leaven is a minute plant that rapidly grows and permeates the dough. It is placed in till the whole mass is filled with it. Christianity extends itself by a similar development. There is in it literally a holy contagion. Every soul influenced by the new life is bound to convey the same life to his neighbor. Contact is a guarantee of growth in Christ's kingdom. If the leaven of the Gospel has power and works as it should, every Christian will win his neighbor, till a church be formed; every church will influence its vicinage till the community is Christian; every converted community will extend its circuit till all touch and the nation is brought to God; every Christian nation will seek to bless the world till the millennium dawns and the kingdom of the world is become the kingdom of our Lord and of His Christ. Thus the problem of missions is exceedingly simple. Contact and contagion are its solution.

Two parables are devoted to setting forth

#### THE IMPORTANCE OF CHRIST'S KINGDOM.

The kingdom offers a great treasure to all who become its citizens. King George of England desired subjects in his newly acquired Acadian lands and he offered free a large tract to every one who would settle there. So our King encourages us to acknowledge allegiance to Him by a promise of treasure. What is the treasure? The unspeakable privilege of citizenship in the kingdom. We may call it salvation or we may call it the possession of Christ as our best friend.

Experiences vary in discovering this treasure. The conjunction of the parable of the Hid Treasure and of the Pearl of Great Price plainly indicate this. Some find treasure only after a painful search. Others come upon it unexpectedly. It is folly to hope to enter the kingdom with identical experiences. Here is one born in the slums of a great city, brought up in the midst of vice. He is besotted and vile. To him a new heart means a terrible wrench from the past. Another is the child of Christian parents. He never knew the time when he did not pray and did not love his Saviour. He cannot tell when he passed into the new life. He only knows that in him Christ is all and in all. The heathen-born and the one born in a Christian land, the learned sceptic and the simple student of the Bible, necessarily come up by different avenues to the gate of heaven.

We are all alike, however, in this—the treasure of Christ's kingdom can only be obtained by giving up all else. "Whosoever he be of you that renounceth not all that he hath, he cannot be My disciple." The ancient church in Gainsborough, England, was the mother of innumerable churches that now dot this continent from ocean to ocean. In the movement of that church the members pledge themselves to hold everything subject to the will of Christ, "whatsoever it may cost." The pledge was essential. It lies at the foundation of the Christian life. There is no Christianity and no salvation otherwise.

## CANADIAN PULPIT.

No. 72.

### The Ministry—Christ's Gift to the Church.

(Eph. iv. 7-16.)

Concluded from last issue.

Provision was made for a twofold estate or condition of the Church which He had appointed there should be. The first—the period of its election and founding, the second—the longer period of its building and edification, and different officers and gifts were necessary unto these different states.

Two things are extraordinary in the first erection of the Church after Pentecost. An extraordinary aggression was to be made upon the kingdom of Satan in this world as upheld by all the potentates of the earth, the concurrent suffrage of mankind, with the interest of laws and prejudices in them. Then there was the casting of men into a new order, under a new rule and law for the worship of God, this was involved in the planting and erecting of churches the world over. With regard to these conditions therefore, extraordinary officers, with extraordinary authority and abilities were requisite. "Was then for this end," He gave some apostles, and some prophets, and some evangelists." It was necessary that these officers should have their immediate call and authority from Christ, antecedent to all order and power in the Church, for the very being of the Church depended on their power and office. And what was originally done by these persons, is now done by their word and doctrine. It is thus the Church is said in Eph. ii. 20, to be "built upon the foundation of the Apostles and Prophets."

Then when the Church has been established, follows the longer period of its building and edification, which is to be carried on according to the rules and laws given by Christ, in the ordinary administration of all the ordinances and institutions of the Gospel. To this end Christ gives ordinary officers—"pastors and teachers," who, by His direction, or which is the same thing in this important subject—by the authority of the Holy Spirit, were ordained in every Church, Acts xiv. 23, 24. And these are all the teaching officers that He hath given unto His Church.

Here it is important to notice the practical questions; how doth it appear that Christ gives to the Church now her ordinary officers and ministers? I answer, He did it originally and continues to do it.

1. By the law and rule of the Gospel wherein He hath appointed the office of the ministry in His Church, and so always to be continued.

Were there not such a standing order and institution of His, it were not in the power of all the Churches in the world to appoint any such among them whatever appearance of necessity there might be thereof, and if any had attempted any such thing, no blessing from God would have accompanied what they did.

Hereon we lay the continuance as to authority, of the ministry in the Church.

If there be not an ordinance and institution of Christ to this effect; or, if such having been granted, the force of it is now expired, then we readily admit that the whole office and rank of the ministry is a mere usurpation. But, if He has given "pastors and teachers" unto His Church to continue until His saints in all ages come unto a perfect man unto the measure of the stature of the fulness of Christ, as vs. 11-13 clearly show, and hath promised to be with them as such unto the consummation of all things, Matt. xxviii. 18-20.

If the apostles, by His authority, ordained elders in every Church and city, Acts xiv. 23; Titus i. 5, and who therein were made "overseers of the flock" by the Holy Ghost, Acts xx. 28; having charge of feeding and overseeing the flock that is among them always until the Chief Shepherd shall appear, as in 1 Peter v. 1-5.

If believers are required by Him always to yield obedience unto them, Heb. xiii. 7, 17, with other such plain declarations of the will of Christ in the constitution and continuance of this office, if these things are so clearly taught us in the Word of God, then this foundation standeth firm and unshaken as the ordinance of Heaven which shall not be changed.

2. The Lord Christ giveth and continueth the ministry by bestowing spiritual gifts and abilities on men to discharge the duties and perform the work of it.

This opens up a vast and most important field of thought and matter, which it is not our purpose to enter at this time; only to say that spiritual gifts of themselves make no man actually a minister, yet no man can be made a minister according to the mind of Christ who is not a partaker of them. To make a ministry simply by virtue of outward order, rites and ceremonies, without



the gifts for the edification of the Church is but to hew out a block with the axe, smooth it with the plane, and set it up—a blank idol instead of a living minister.

3. Christ giveth and continueth the ministry by giving power unto His Church in all ages to call and separate unto the work of the ministry such as He hath fitted and gifted for it.

The two things afore mentioned are essentially constituent of the ministry; this pertains unto the outward order of their entrance into the ministry who are by Him called thereunto. (On this point we make the following observations.

Obs. 1. This power in the Church is not despotic or lordly, but consists in the right and ability to act in obedience to the commands of Christ. Hence, the action of the Church is but an instituted means of conveying authority and office from Christ unto the persons called. The Church gives no authority of its own, or resident in itself; but only in the way of obedience to Christ conveys power from Him unto those called. And thus they become the ministers of Christ,—not of men, of officials, or of churches. They hold their authority and office from Christ Himself, by the law and rule of the Gospel, so that whosoever despiseth them despiseth Him also in them.

Obs. 2 The Church hath no power to call any unto the office of the ministry whom the Lord hath not already designated by an endowment of spiritual gifts and qualifications.

This is easily perceived; for if the authority of the ministry be from Christ, and He never gives it but where He bestows these gifts with it for its discharge, then to call any to the ministry whom He hath not so previously gifted, is to set Him aside, and act in our own name and authority. It is for this reason the Holy Ghost is said to "make them overseers of the flock" who are thus called unto the ministry; because, both the communication of the power in the constitution of the law, and of spiritual gifts by internal effective operation, are from Him alone, Acts xx. 28.

Obs. 3. The outward way and order whereby any Church or congregation may call a person unto the office of the ministry amongst them and over them, is by their united solemn submission unto Him in the Lord, as unto all the powers and duties of the office attested by their choice and election of him.

On this—the Holy Spirit as the Administrator of the Church must be distinctly recognized by congregations, and His guidance sought and followed, that Christ's will may be done. Disputes and contentions do exist as to the outward order of the call to the ministry; but let this principle be adhered to, that, be the order what it may, if the qualifications already mentioned do not exist, the call is of no validity or authority. Grant that the authority of the ministry depends on the law, ordinance and institution of Christ, and that He calls men to this office by endowing them with spiritual gifts, and that the action of the Church herein is but the observed means of communicating office from Christ Himself unto whomsoever He calls; and let such other things be observed as the light and law of nature requires in any case of like kind, and the outward mode need not be contended about. It is a beam of truth from the light of nature, that no man should be imposed on a Church for their minister against their will, or without their express consent, considering that his whole work is to be conversant with their understandings, judgments, will, and affection. That this should be done by their choice and election, the Scriptures manifestly shew. Num. viii. 9, 10. Acts vi. 5.

Obs. Lastly. Christ has made provision for the continuance of the ministry by the solemn ordinance of Ordination:—the setting apart those who are called in the manner already shown; by fasting and prayer, and imposition of hands. Acts xiv. 23. Acts xiii. 2. 1 Tim. iv. 14.

By these means doth the Lord Christ continue to declare that He accounts men faithful and puts them into the ministry, as the Apostle speaks in 1 Tim. i. 12.

6. There yet remains another point in the text to be noticed as shewing the eminency of the gift of the ministry unto the Church, made by the Lord Christ, and that is the great end or design for which it is bestowed. This is expressed positively in vs. 12, 13, 15, 16, that is for the good and advantage of the Church thereby. And negatively in v. 14, as to the prohibition and hindrance of evil by its means.

As positively expressed it is for the gathering of the Saints into complete Church order.

The subjects of their ministry—those to whom they minister are the Saints; those who have been effectually called; who hearing the Gospel call to obedience, to repentance, to faith; and hearing all the gracious invitations and promises of the Gospel, and made willing by the Redeemer's power, and come and join themselves unto the Lord, and thus become of those who are "called to be saints." These are the subjects of the Gospel ministry in contradistinction from the unbelieving world. And

the work of the ministry toward these is their edification, their building up, and building together—joining—compact—as in v. 16.

The excellency of the ministry is declared in that the object of its duty and work is no other, but the body of Christ, and its end the edification of this body, or its increase in faith and obedience—in all the gifts and graces of the Spirit until it comes into full conformity with Him, and the enjoyment of Him.

As negatively expressed one great end of the ministry is the deliverance of the Church from all pernicious and hurtful doctrines and heresies which then began and have continued ever since to infest the Church of God. These the Apostle describes as to the design of their authors which is to deceive; their diligence in that design they lie in wait to accomplish it; the means they use to compass their end, "Cunning Craftiness." Sleights managed sometimes with impetuous violence, hence called a "wind of doctrine."

The Apostle also intimates how believers are delivered or preserved from this danger; it is by being well instructed in the Word of God, and established in the faith, so that they are men and not children—not children in the sense that they have outgrown the weakness of children, the instability of children, and the wilfulness of children.

Sad indeed is the condition of the Church whose ministry is not able by sound instruction to deliver souls from such a condition of weakness, excitability and instability, so that they are readily imposed upon by the cunning sleights and craftiness of men that "lie in wait to deceive"!

And as the ministry is always to continue in the Church, v. 13, it is the great means of influencing the whole body, and every member of it into a due discharge of their duties, and their edification in love, vs. 15, 16.

Such is the eminency of the gift of the ministry, made by the Lord Christ to the Church. This is seen in the grandeur of its introduction; the manner of its acquisition by the Mediator; His qualification or position in order to its bestowment; the gift follow and depending on His glorious ascension and exaltation; from the nature of the gift itself—consisting of gifts; in the variety and diversity of the offices and officers which Christ gave in giving the ministry; and in the great end and design for which it is bestowed.

#### CONCLUDING INFERENCES:—

1. Any office not the gift of Christ is a nullity.
2. Any office filled by one not spiritually gifted, is a nullity.
3. The Church should regard the ministry as an eminent gift of Christ.
4. Those called to the office in due order should constantly labor to approve themselves as the gift of Christ.
5. This they may do in laboring to be furnished with all gracious qualifications and useful endowments; by faithfulness and diligence in the work of the ministry, by an exemplary conversation in love, meekness, sobriety, self-denial, readiness to bear the cross, to endure hardness, walking in the Spirit, etc.

Fathers and brethren:—We learn afresh our duties and responsibilities, and are reminded of the high honor and dignity conferred upon us by the Lord Jesus Christ, whose ministers we are. Impressed by the truth of the great theme presented we can say with all boldness and confidence with the Apostle, "Now then we are ambassadors for Christ; we pray you in Christ's stead, be ye reconciled to God."

We are reminded of the solemn necessity and responsibilities laid upon us of building our people upon the one only and true foundation, Christ Jesus,—and "building them up in holiness and comfort through faith unto Salvation."

We are reminded of the great source and secret of the Church's life, growth and prosperity; it is as she is the body of Christ in truth, obedience to all His laws, observant of all His ordinances and naught besides, and manifestly by the power of the Holy Ghost—Christ's power and glory.

How tender and constant must be our dependence on the Holy Spirit, for all gifts, graces, qualifications, assistance, powers, and how earnest in all our ministrations, that souls committed to our care be led to entertain right views of Christ, of His Church in all its furnishings, of the ministry as from Christ and for Christ; and also of the Holy Spirit our indwelling Guide, Comforter, and Sanctifier, by whom alone the Word is made "quick and powerful"—ordinances refreshing and nourishing—the Church a living glorious temple and the ministry fruitful and powerful.

May the presence and blessing of the great Head of the Church be vouchsafed to us at this time as we meet in His name, and constitute as a court of His House; and may the Holy Spirit—the Spirit of all grace fill our hearts now, and ever more and more with His ineffable love, light and sweetness, guide us in all our deliberations and in all our ministrations, and His presence and fulness be communicated unto all our congregations and people, to our exceeding joy and His own everlasting praise. Amen, and Amen!

## CHRISTIAN ENDEAVOR.

CONDUCTED BY S. JOHN DUNCAN-CLARK.

WORLD'S O. E. PRAYER CHAIN, SUBJECT FOR APRIL.—That Christians everywhere may realize the obligations of their stewardship, giving more generously and praying more earnestly for the conversion of the world.

## Home Life.

DAILY READINGS.

FIRST DAY—Make it sympathetic—1 Pet. iii. 8-16.

SECOND DAY—Make it frank—Eph. iv. 25-32.

THIRD DAY—Make it helpful—Prov. xxxi. 10-31.

FOURTH DAY—Make it pious—Col. iii. 12-25.

FIFTH DAY—Make it loving—Ruth i. 6-18.

SIXTH DAY—Make it Christlike—Eph. iv. 12-24.

PRAYER MEETING TOPIC—SERVING CHRIST IN OUR HOMES. Rom. xii. 9-18.

Nowhere does genuine Christianity manifest itself more surely and clearly than in the home life. There is a spurious religiousness that makes itself very prominent in outside circles, in the church, the prayer meeting, and on the street, but which vanishes before the test of home life. Such is not the kind which comes from real love for Christ, and true desire to serve Him. But the heart that has really been yielded to Jesus will give the first and most conclusive evidence of the fact, to those who are nearest and dearest to it. Much may be done for the Master in the home, by one who is earnestly seeking to serve Him. There are so many rough places, so many small worries, so many little frictions, that may be smoothed, removed, eased by the gentle, sympathetic life of one constrained by the love of Christ. The home-heroes, I sometimes think, are the noblest and truest. They who in the toil and drudgery of house work, still keep the sunshine of Jesus in their hearts, and have ever a cheery word and helping hand for the depressed and wearied, are inscribing for themselves in letters of purest gold a named upon the honor roll of Eternity. O, my young fellow-Christians who read this, for the sake of the tired, but ever tender mothers, and elder sisters, and the toiling, slaving fathers and elder brothers in our thousand homes; let us be Christlike, patient, cheerful, helpful, uncomplaining. Be tender with over wrought bodies, and strained nerves, so often the result of anxiety for our welfare, and prosperity. Let us make every room in the home, and every circumstance of home life loving and bright and happy, by letting the love of Jesus fill our whole beings, then will be known something of the joy we will experience when He comes to take us to be in His Father's Home.

DOCTRINAL TEACHING.—God be recognized in the home, *Confession* xxi. 6.

## FOR THE SABBATH SCHOOL.

CONDUCTED BY S. JOHN DUNCAN-CLARK.

International S. S. Lesson.

LESSON VI.—PRAYER.—MAY 10.

(Luke xviii. 9-17).

GOLDEN TEXT.—“And the publican, standing afar off, would not lift up so much as his eyes unto heaven, but smote upon his breast, saying, God be merciful unto me a sinner.” Luke xviii.

CENTRAL TRUTH.—Humility.

TIME AND PLACE.—March, A. D. 30. In Perea on the way to Jerusalem.

INTRODUCTORY.—Alter the healing of the ten lepers (last lesson) the Pharisees asked Jesus when the kingdom of God should come. He replied that the kingdom of God was within them, or among them. He then spoke to His disciples concerning His second coming, and added the parable of the Unjust Judge. This was followed by the parable of to-day's lesson.

VERSE BY VERSE.—V. 9. “Certain which trusted in themselves.”—These people are by no means extinct. Self righteousness is as characteristic of to-day, as it was of the days of the Pharisees. “I am as good as my professing Christian neighbor,” says the self-righteous man, and builds upon that his hope of acceptance with God. “I am doing my best, under the circumstances, and God won't reject me,” says another, and

with the same breath rejecting the righteousness God has provided him in Christ. Self-trust is the result of culpable ignorance of the natural heart. When the Spirit of God shows a man himself, he learns the folly of ever putting confidence in that self. “Despised others.”—It is strange, but self-trust always breeds distrust of others. They who have most confidence in their own abilities and graces, seem ever to be most doubtful and suspicious concerning the sincerity of other people. We who are apt to criticize and question our fellows, perhaps those of another denomination, should turn the search light of our criticism upon ourselves, where too often we will find revealed the very faults we have been condemning.

V. 10. “Two men.”—They were representatives of two great classes of worshippers still found in the church. The Pharisee stands for those who dare to enter the presence of God upon the ground of their own worth. There are things that they do not, and things that they do, and so they make claim upon God. The first of this class was Cain, and he became a murderer; the last has not yet appeared upon earth. The Publican stands for those who dare to enter the presence of God, simply because they recognize their own unworth and absolute need of Him. They have done much that is wrong, they can do nothing that is right, and so they cry out for mercy to God. In this class we must all be found if we would be accepted by the Almighty.

V. 11. “Prayed thus with himself.”—How significant are these words! He prayed, but God's listening ear was not bent in eager attention to his prayer. No, “he prayed *with himself*.” The self-righteous are ever self-worshippers. Since they trust in themselves it is no wonder that to themselves they pray. The days of idolatry in Christian lands are by no means over. Many a man still makes himself his God. “I . . . I . . . I . . . I . . . I.”—The first personal pronoun occurs five times in the few words of his brief prayer. Truly it was with *himself* he prayed.

V. 13. “The Publican standing afar off.”—He showed by his attitude that he was conscious of his great unworthiness. The man who will take his stand humbly, and penitently afar off will speedily be “made nigh,” by the cleansing blood of Jesus. “God be merciful to me a sinner.” What a contrast between the prayer of the Pharisee and that of the Publican! The one a mere self laudation, not a word of confession, not a word of petition, not a single acknowledgement of obligation to God. The other, the cry of a heart self-condemned, acknowledges God's claim, confesses its guilt, and pleads for mercy.

V. 14. “This man went down justified.”—The Pharisee justified himself, and was condemned by God; but the Publican condemned himself, and was justified by God. The justification of the former could not stand the testing of Eternity, but the justification of the latter, neither man nor devil could impeach. “Every one that exalteth himself shall be abased.”—The emphasis in this sentence is on the word *himself*. Self-exaltation invariably results in ultimate abasement. But every one that exalteth Christ, with Christ shall be exalted.

V. 15. “They brought unto Him infants.”—Few more beautiful incidents are recorded of Christ's life, than this in which the mothers brought to Him their babes. Thank God, that when He sent His Son, He sent Him not in the prime of manhood, but in the weakness of infancy, that He might be Saviour for young as well as old. “Disciples rebuked them.”—Foolish disciples, they had failed to grasp one of the underlying kingdom principles.

V. 16. “Suffer little children.”—“Suffer,” simply meant *allow*, as the Master used it; yet many seem to read it as if it meant *resignedly put up with*. But, thank God, to-day, more than ever the value of the child soul is being recognized, and thousands of grown up people are engaged in the grand work of gently leading the boys and girls to Jesus. “Of such is the kingdom of God.”—Wonderful teaching this! Wonderful because it is divine. These are not the words of human wisdom. No man-made heaven would ever have been built upon such a principle.

V. 17. “As a little child.”—May God grant to every one of us the priceless possession of this child-like spirit.



## OUR YOUNG PEOPLE.

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

### OVERSIGHT OF YOUNG PEOPLE'S SOCIETIES.

(Continued from last week.)

#### COMMENTS ON THE PLAN.

(1) Advantages of the plan, among others, are: (1) The session is the starting point and authority for this work of oversight; (2) the low expenses, being confined to the printing and circulating of the necessary notices, etc.; (3) the actual operation of the plan by the Synodical Committee for several years.

(2) One of the works of this committee has been the formation of Presbyterian groups of Young People's Societies for the purpose of supporting a foreign missionary of their own, assigned by the Board, with the approval of Presbytery. This has been adopted in seven of our eight home Presbyteries with great success. It may also be proposed to do the same for home missionary work. Why might not a similar work be done in all our Presbyteries?

(3) Another work of importance has been the circulation of the outline and literature of a Christian Training Course. This has been adopted by the Church at home and abroad, as a regular feature of the magazine, and is intended to help our sessions and societies in the important matter of youthful training.

(4) Another work of the committee was a thanksgiving appeal for Synodical Home Missions, which was sent to all our sessions and societies, and secured in response last year the sum of \$347.

(5) Besides these works, important suggestions as to methods have been presented to Synod, and being approved, have been sent to the societies.

(6) It is our opinion that all the Young People's Societies, both senior and junior, should report to our committee through the session, and be subject to the advice of the superior judicatories, for three reasons: (1) It is difficult, if not impossible, to draw the line between Junior Christian Endeavor Societies which affiliate closely with the Senior Christian Endeavor, and other junior societies, such as mission bands, etc.; (2) there is no interference by us, in their connection with the Woman's Boards, to which many of them give; (3) it reduces the burden of reporting on these societies to one effort.

(7) The method of a sessional correspondent has worked well, and when completed, will be a relief to pastors and a help to societies.

(8) When one thinks of the possibilities of this work, under efficient oversight, it becomes more clear that God has great purposes connected with our Young People's Societies.

#### MISSIONARY ENDEAVORS.

Some of the most earnest and wide-awake Young People's Societies in the world are to be found in Australia. From the *Golden Link* we learn that the St. John's Wellington Society has been devoting special attention to missionary work with the result that they

Support two native teachers in the New Hebrides;

Contribute to the support of the Wellington Chinese Missionary;

Hold Cottage Meetings every Sunday and Wednesday evenings;

Have just begun open air meetings;

Have sent two boxes to the Mission Field;

Write regularly to various missionaries, copy the answers received, and hand them round among the members;

Have twice circulated self-denial envelopes, thereby raising a considerable sum for missions;

Have issued a small missionary pamphlet for the benefit of the members.

This is certainly a splendid showing for this enterprising Society. We hope to have as satisfactory reports from many societies in our own Church during the present year. We will always be glad to receive reports from the societies as to what they are doing for the great work of missions.

#### WAYS OF WORKING.

Many of the missionary committees in connection with our Young People's Societies, anxious to do something definite for the extension of missions frequently ask for suggestions and plans of work. The following hints will be useful in suggesting what may be done, in fact what has been done by various missionary committees:

1. Hold regular missionary meetings to which the church members are invited. The meeting should have special missionary music, and the address should be by some one who has been on the mission field or who is thoroughly competent to deal with the subject.

2. Procure and distribute denominational missionary literature. *The Home Missionary* may be had for distribution from Rev. A. Henderson, Appin, Ont., and Rev. R. P. Mackay, Confederation Life Building, Toronto, will be glad to aid societies with literature about the foreign mission field.

3. Form an Intelligence Committee, whose duties shall be to present at the ordinary weekly meeting of the society a report, not to exceed five minutes in duration, of the progress of missionary work in all parts of the world, but especially in connection with our own Church.

4. Make comfort bags for the use of miners, lumbermen, ranchmen, sailors, etc. These are neat little bags for hanging up, which contain thread, needles, thimble, copy of the New Testament, Scripture text cards, with ornamental texts worked on the outside of the bags. These societies at lake and ocean ports might place one of these in the fore-castle of each vessel, and our great Home Mission Field contains hundreds of points where this practical help would be good.

5. Work texts in Chinese characters for the use of our missionaries in China and Formosa, and in the language of Central India for the use of our missionaries there. The same might be done for other mission fields. The missionaries could furnish the characters to be copied. These texts placed in conspicuous places would be sure to do good.

6. Form a Missionary Reading Club. The rules for such a club might be (a) each member shall promise to devote one-half hour each week to the reading of some book or article on the subject of missions either home or foreign, and shall also seek to get one or more additional members to promise to do the same during the year. (b) Each member of this club shall keep a list of the books or articles read with notes of the same; when suitable they will be used by the Intelligence Committee. At the close of the year there will be a general meeting, at which time the lists handed in by all the members will be exchanged and discussed.

#### THE SECRET OF SUCCESS.

"Oh, if I could only play like Paderewski!" Well, why can't you? You have never tried like Paderewski. He practices many hours every day; he has been known to practice sixteen hours out of twenty-four; he has a valet who rubs him down, gives his fingers a massage treatment; in short Paderewski is a tremendous worker. It makes one's head almost ache to know how the nervous little creature bends to his work. Now we do not mean to say that you can rival Paderewski in music; but we do mean to say that Paderewski's wonderful success is not all due to the superior endowment for which you give him credit. The secret of excellence is work. Go to work. That is the thing.—*Epworth Era*.

#### HELP.

It would make an exceedingly instructive Bible reading to take the word "Help," and run it through all the moods and tenses in which it is conjugated in the Scriptures. "He is our help and shield." "A very present help in trouble." "From whence shall my help come? My help cometh from the Lord which made heaven and earth." "Our help is in the name of the Lord." This was the testimony of the apostle to the interposition of God in his behalf when he stood before Agrippa, and told the story of his conversion, and of his obedience to the heavenly vision, and of what had come of it: "Having therefore obtained the help that is from God, I stand unto this day testifying both to small and great." It would brighten all faces to realize fully what resources of help there are for burdened and tempted and sinful souls in the grace of God.

The true course of the Christian worker is to use, and not overlastingly discuss and dissect the Bible. The Rev. Dr. T. T. Eaton well remarks in the *Homiletic Review*: "The trouble with many in our day is that they imagine that they are called to be analytical chemists of the Lord, instead of soldiers in his army. If a soldier receives a sword, he does not refuse to fight with it or believe it is genuine steel until he has taken it into a laboratory and by chemical tests proved that it is iron and carbon in the right proportions. . . . Nay, he takes the sword into the battle, and there finds that it will pierce the enemies, and then he knows it is a true sword, and he loves and trusts it as all warriors do weapons they have tested on many a hard-fought field. The battle, not the laboratory, is the place to test swords."

## Letters from Palestine.

BY REV. D. MCKENZIE.

*Written for the Review.*

BY RAIL FROM BEYROUT TO DAMASCUS.

Beyrout is situated on the sea shore in the Lebanon district about one hundred and twenty miles north of Jaffa. Damascus is an inland town to the south east of Beyrout and seventy miles distant. The direct route between the two places lies over two parallel mountain ranges and across one comparatively broad valley lying between. The mountain ranges are Lebanon and anti-Lebanon and the plain is Bekaa, known in western literature as Coele-Syria. The Lebanon range may be said to extend from the sea shore to the west edge of the plain, and the anti-Lebanon from its eastern limits to the neighborhood of Damascus. The plain itself is in the neighborhood of ten miles in width. This gives a mountain district of some fifty or sixty miles that must be traversed in passing from the one place to the other. Only a part, however, of this district presents any serious obstacle to the engineer seeking to make his way across. The anti-Lebanons provide a convenient pass some distance north of Damascus. Through this pass either a carriage road or a railway might be pushed at any time without any very heavy works. In the Lebanons no such provision is made. The lowest point in the pass that must be taken in crossing from either side rises to an elevation of five thousand feet, half way up to the region, in this land of eternal ice and snow. To push a road of any sort to such an altitude, in so short a distance, is no mean task even for modern engineering skill.

In recent years two roads have been constructed along this route connecting Beyrout and Damascus. These are the 'diligence' or carriage road completed over twenty years ago, and the Beyrout and Damascus railroad over which the first train passed last September. Both of these roads show exceedingly good workmanship. They were constructed and are owned by the same French company. They follow the same route except in the anti-Lebanons.

Roughly speaking the railroad ascends to the highest point surmounted in the Lebanons by creeping up in a serpentine course along a spur thrown out by the range towards the sea and along the Beyrout river. When near the summit of the pass it crosses to the eastern slope through a tunnel out in the living rock and finds itself at the head waters of a wady which winds its way to the Bekaa and the Litany river which drains the plain. Down the northern side of this wady the road then pursues its course in a quick descent until it reaches the foot of the mountains. It then crosses the plain towards the foot of the anti-Lebanons taking a north easterly direction. From this point it penetrates into the heart of the second range by ascending a tributary of the Litany which joins the main stream near a little village called Rayak. From the head waters of this tributary it pursues its course eastward along the plateau Zebdain until are reached the head waters of the Barada, the Abana of Scripture. It then proceeds along the waters of this river in a south-easterly course until in its unceasing descent it enters the great Syrian capital. It is here the railroad and the 'diligence' road diverge. For the 'diligence' road instead of ascending the tributary of the Litany and afterwards descending the Barada, strikes directly across the mountains joining the Barada only a short distance west of Damascus.

The country along this route is in some places thickly populated. The western slopes of the Lebanons supports a large population. Villages by the dozen can be counted as the train struggles upward towards the mountains' crest. The Bekaa also supports a large number of people. The railroad passes through four villages in crossing from one mountain range to the other and several others can be seen from the car windows. The plain, however, is naturally so fertile that with a better order of things it would produce sufficient to meet the wants of double its present population. It is much more fertile than the slopes of the Lebanons yet this district, through the energy expended by its inhabitants in terracing every place of promise and the skill exercised in their cultivation, supports a population far larger proportionately. The anti-Lebanons are more sparsely settled than either of the other parts mentioned. The villages along the road are few and far between, and the population except in the Zebdain plateau seem to depend for support almost entirely on their flocks and herds. On the western slopes of Lebanon neither flocks nor herds were seen. In the Bekaa none were seen in the fields but a few were seen sheltered in the villages. In the anti-Lebanons on the other hand it was evident that there for the inhabitants were the chief means of support. But a population dependent upon flocks and herds must ever be sparsely settled. The least habitable and most desolate part of the region (excepting of course the summits of either range) is the eastern slopes of Lebanon.

These slopes are so precipitous and so broken that except as scanty pasture-lands for the flocks of the villages stretched along their base, they must ever prove of little service and must for ever remain sparsely settled.

The scenery on the western slopes of Lebanon is indeed beautiful. One can hardly make the journey either by rail or by the "diligence" road without being deeply impressed with this fact. There are the innumerable hills infinitely varied in form rising one above the other almost to the clouds and the equally numerous valleys of equally varied forms penetrating upwards into the hills and stretching downwards often to the sea. Moreover these hills and valleys, where earth sufficient is provided, are terraced up to their very summit and down, it need be, to their lowest depths. And as if to give the scene the touch that yields perfection these terraced hills and valleys are almost everywhere clothed with stretches of either vines, mulberry or fig-trees. When all this is seen from the vantage ground of such locations as Alep and Ain-Sofar, the former the fifth station up the mountain from Beyrout, the latter the seventh, it becomes a picture possessing a charm simply indescribable. It becomes so even in winter when the only tree and almost the only plant that preserves its rich green is the Olive, how much more must it become so in the early summer when every tree will have burst through its winter's desolation and every form of vegetation will have clothed itself in green.

Some writers describe the Holy Land as altogether wanting in beauty, and address themselves with a good deal of patronage to the task of exposing those who attribute such a quality to at least some of its parts. Such writers could never have paid a visit to the western slopes of Lebanon, or if so were too hurried or too much occupied to allow the beauty of the scene to break in upon them. The eastern slopes are all too precipitous and too bare to boast of any great beauty. The Bekaa has that mild attractiveness that will ever characterize an unbroken level banked in by high and precipitous hills. The ascent along which the road approaches the summit of anti-Lebanon and also the descent by which it winds its way towards Damascus, have each the beauty of a narrow gorge whose rugged sides rise almost perpendicular for hundreds of feet, and whose shady depths are torn by rushing waters that madly hurl themselves against every obstacle preventing their course to the quiet levels beneath. Thus all the way from Beyrout to Damascus the susceptible traveller will find himself engrossed by the changing scenes through which he will pass. The probability is that he will find himself passing successively from one side of his coach to the other in order that from his different points of vantage he may see the rapidly passing scenes from different points of view. It will not be surprising, indeed, if in order to do this all the more readily he will remain standing for a very considerable part of the journey forgetful in the meantime of the well prepared seats which the considerate company provided for his comfort.

The train leaves Beyrout every morning at 7 o'clock and arrives at Damascus the same afternoon at 4.30 o'clock. This is travelling at the rate of less than nine miles an hour, a rate that in ordinary circumstances would prove provokingly slow and perhaps proves so in these circumstances to all but the passing tourist. To him it proves the occasion of increased enjoyment as it prolongs the time at his disposal to view the successive scenes through which he passes. Of this time five hours are spent in winding across the Lebanons, three-and-three-quarters being spent in ascending and one-and-one-quarter in descending. It takes three-hours-and-a-half to cross the anti-Lebanons. An hour is spent in crossing the plain, but thirty-five minutes of this time are occupied with lunching so that the plain is actually crossed in twenty-five minutes. From these figures it is seen that the speed in crossing the plain and the anti-Lebanons is reasonably rapid. The tardy speed is in crossing the Lebanons. The grades here on either side are so steep that it is impossible to make good time and always will be. To descend at a rapid speed would mean accident after accident, and to ascend would mean some other power of traction more powerful than steam. Indeed so steep is the grade at many points that the ordinary engine and rails would be quite useless. There is required all along the eastern slope and at many points on the western what is called in railway parlance, the rack and pinion sections, that means a third rail with cogs and an engine with a corresponding cog-wheel. The ordinary rails and engines are sufficient, however, for the anti-Lebanons, consequently the rack and pinion contrivances are made use of only on the slopes of the Lebanons.

*(To be continued.)*

Edward Bally, M.D., of the Hakka Mission, South China, refused the offer of \$5,000 (Mexican) to take a position as secular physician, and remained in the mission work at a salary of \$800, gold.

## Woman's Foreign Missionary Society.

ANNUAL MEETING AT PETERBOROUGH—DELEGATES PRESENT, REPORTS PRESENTED, RESOLUTIONS CARRIED—ACCOUNT OF THE PROCEEDINGS.

On Tuesday of last week the Twentieth Annual Convention of the Woman's Foreign Missionary Society of the Presbyterian Church, western division, which opened in St. Paul's church at 2.39 o'clock. The attendance was large, the delegates numbering nearly three hundred. The following is a list of those in attendance. Mrs. John Alguire, Cornwall; Mrs. M. D. Argo, Fergus; Mrs. J. Archibald, Seaforth; Mrs. Aull, Miss Aull, Palmerston; Mrs. George Blair, Prescott; Miss Broughall, Bowmanville; Mrs. Bryce, Miss Bethune, Mrs. Ball, Toronto; Mrs. Burnet, Cobourg; Miss M. Blair, Goderich; Mrs. A. Bertram, Toronto; Mrs. A. Baird, Smith's Falls, Mrs. Baird, Toronto; Miss C. Bruce, Elmira, Mrs. Barnett, Reading, Mrs. Byers, Gananoque, Mrs. J. A. Brown, Agincourt; Mrs. B. Bowie, Mount Forest, Mrs. Geo. Bartlett, Windsor; Mrs. Baird, Windsor; Mrs. P. H. Black, Hamilton; Mrs. Banks, Oakwood; Mrs. Breckenridge, Toronto, Mrs. John Bertram, Toronto, Miss Ella Bertram, Toronto; Mrs. Hamilton Cassels, Toronto; Miss M. Curtis, Paris; Mrs. S. Carruthers, Toronto; Mrs. Cameron, Allandale, Miss A. Calder, Beaverton; Mrs. Carlyle, Toronto, Mrs. Crombie, Toronto; Mrs. John Cavan, Toronto; Mrs. C. Cook, Smith's Falls, Mrs. Cochrane, Kingston; Mrs. Carmichael, Markham, Mrs. John Currie, Belmont, Mrs. J. Campbell, Woodville, Mrs. J. Craick, Port Hope; Miss E. Couter, Port Hope; Mrs. Campbell, Mitchell Square; Mrs. Campbell, Shannonville; Mrs. Conner, Sarginson; Mrs. J. Chant, Blackwater, Mrs. Clemens, Port Perry; Miss Duthie, Toronto; Mrs. Day, Toronto, Miss Annie Dickson, M.D., Kingston; Mrs. Wm. Day, Napanee, Mrs. Duncan, Woodville; Mrs. Thomas Duncan, Belleville, Mrs. Ewart, Toronto, Mrs. Eastman, Oshawa, Mrs. Edmunda, Alliston, Mrs. English, Keene; Mrs. R. D. Fraser, Bowmanville, Mrs. Fraser, Toronto; Mrs. (Dr.) Fraser, Annapolis; Miss T. M. Fraser, London, Mrs. F. J. Frost, Smith's Falls; Mrs. Farquharson, Mitchell Square, Miss F. Fair, Lindsay; Miss Forin, Belleville, Mrs. Grant, Toronto; Mrs. Grant, St. Mary's; Mrs. Gibb, St. Mary's, Mrs. Gibson, Toronto, Miss Graham, Seaforth, Miss Grant, Beaverton; Miss Ruth Gregg, Claremont; Miss Gilchrist, Baltimore, Mrs. R. R. Grant, Orillia; Mrs. Graham, Smith's Falls, Mrs. Gilchrist, Baltimore; Mrs. Grant, Gravenhurst, Miss Gilchrist, Woodville, Mrs. Grant, Woodville; Miss Green, Niagara Falls, Miss George, Toronto; Mrs. Graham, Lakefield, Mrs. Gardner, Aylmer; Mrs. Hamilton, Motherwell; Mrs. Harvey, Toronto; Mrs. Hodgson, Toronto; Mrs. Wm. Hart, Guelph, Miss M. Holden, Belleville, Mrs. Hamilton, Cobourg; Mrs. Higintcham, Guelph, Mrs. Howitt, Guelph; Mrs. Hall, Toronto; Mrs. Nick, Oshawa; Miss Harris, Toronto, Miss Hastie, Cornwall; Mrs. A. Hendry, Toronto; Mrs. J. Henderson, Toronto; Mrs. Hendren, Lakesfield; Miss B. Hays, Ottawa; Miss Maggie Howry, Bury's Green; Mrs. Isbister, Toronto; Mrs. Johnston, Millbrook, Mrs. Jeffry, Toronto; Mrs. J. B. Johnston, Toronto; Mrs. Innes, Simcoe, Mrs. R. Johnston, Newtonville; Miss James, Midland; Miss Jamieson, Picton; Mrs. Johnston, Grafton; Mrs. Johnston, London; Miss Kelly, Millbrook; Mrs. Kirton, Woodstock, Mrs. A. Kingman, Blackstock, Mrs. Loughhead, Toronto; Mrs. Lock, Guelph; Miss Lenton, Orono; Mrs. Laird, Port Hope; Mrs. Lord, Vernonville; Mrs. J. McLaughlin, Glencoe; Mrs. Liggett, Orillia, Mrs. Miller, Toronto, Mrs. Munroe, Harrison; Mrs. Mutch, Toronto, Mrs. Mitchell, Toronto; Mrs. Mowatt, Kingston; Miss McStatt, Baltimore; Mrs. Meldrum, Belmont; Miss Morony, Enniskillen; Mrs. Main, Orillia; Mrs. Miller, Orillia, Mrs. Marshall, Shelburne; Mrs. Malcolmson, Toronto; Miss Milne, Blackstock, Miss Mair, Napanee; Miss Moore, Campbellford; Miss Martin, Toronto; Mrs. J. P. Marshall, Orangeville; Mrs. Mathieson, Belleville; Mrs. McLaughlin, Port Hope; Mrs. McEwen, Lakesfield; Rev. Mr. MacKay, Toronto; Mrs. MacMurtchy, Toronto; Miss MacLennan, Owen Sound; Miss Mackay, Belleville; Mrs. McLean, Guelph; Mrs. McDermald, Mull; Mrs. McNair, Carleton Place; Mrs. McDonald, Toronto; Mrs. McLaren, Toronto; Mrs. McDonald, Toronto; Mrs. McMillan, Toronto; Mrs. McNachten, Cobourg; Miss McMillan, Lindsay; Miss McClelland, Lindsay; Mrs. W. B. McMurrich, Toronto; Mrs. McJanet, Ottawa; Mrs. McLean, Claremont; Mrs. McCalla, St. Catharines; Mrs. McBride, Port Perry; Mrs. McClelland, Havelock; Miss McMillan, Barrie; Mrs. McArthur, Melrose; Miss McKennan, Gananoque; Mrs. McKinnon, Fenelon Falls; Miss McLennan, Guelph; Mrs. McDonald, Glenora; Mrs. McWhirton, London; Miss McClure, Brampton; Mrs. McDonald, Eldon; Mrs. McTavish, Parkhill; Miss McMurrich, Toronto; Miss McNichol, Ottawa; Mrs. McMillan, Rodney; Mrs. Nichol, Toronto; Miss Nairn, Toronto; Mrs. Nixen, Smith's Falls; Mrs. Neil, Toronto; Mrs. Northey, Somerville; Mrs. Polley Goderich; Mrs. Patterson,

Toronto; Mrs. Park, Toronto; Miss Porteous, Galt; Mrs. Pearson, Toronto; Mrs. Pringle, Guelph; Miss Panton, Oshawa, Miss Parsons, Toronto; Mrs. Playfair, Toronto; Miss Purse, Toronto; Miss Perrin, Oakwood; Miss Parker, Aylmer; Mrs. G. A. Robinson, Toronto; Miss Russell, Cobourg, Mrs. Robertson, Warkworth; Miss Ross, Beaverton; Mrs. Robertson, Morrison; Miss Riggs, Enniskillen; Miss Ray, Woodville; Mrs. Rogers, Toronto; Mrs. Robinson, Toronto, Mrs. Roxburgh, Norwood, Mrs. Rutherford, Sarginson, Miss Robson, Grafton; Mrs. Ross, Glencoe; Mrs. Rolands, Madoc, Mrs. A. C. Reeves, Lakesfield; Mrs. Rose, Havelock; Miss Read, Keene; Mrs. Ratcliffe, St. Catharines; Mrs. Ross, Lindsay, Miss Sinclair, Madoc, Mrs. Steele, Dundas; Mrs. Smith, Hamilton, Mrs. Smith, Toronto, Mrs. Sutherland, Warkworth; Miss Scott, Perth; Mrs. Scott, Perth; Mrs. J. B. Stewart, Perth, Mrs. Sinclair, Madoc; Mrs. Symington, Hamilton, Mrs. Stewart, Ottawa, Mrs. (Rev.) Somerville, Norwood, Mrs. Scott, Inglewood; Miss Sanford, Fenelon Falls; Miss Smith, Glenora; Mrs. Smith, Eldon; Mrs. Shaw, Toronto; Mrs. Shortreed, Mrs. Staples, Newtonville, Mrs. Spear, Grafton; Mrs. Scott, Port Perry; Mrs. Telfer, Toronto, Mrs. Thorburn, Ottawa, Mrs. (Rev.) Thompson, Belleville; Mrs. Tennent, Cold Springs; Miss Taylor, Niagara Falls; Mrs. Trouser, Hamilton; Mrs. Tupper, Toronto; Mrs. Tweedie, Toronto; Mrs. Verony, Toronto, Mrs. Vankleek, Madoc, Mrs. Wooden, Perth, Mrs. Whittaker, Barrie; Mrs. Watt, Guelph, Rev. E. Wherry, Chicago; Miss Williamson, Toronto; Mrs. John Watson, Toronto, Mrs. Wight, Westwood; Mrs. Wilson, Toronto; Mrs. Williamson, Toronto, Mrs. J. D. Walker, Uzbridge; Miss Wilson, Hastings; Mrs. Wilcox, Oshawa.

Mrs. J. A. Ewart, of Toronto, President, was in the chair when the Convention opened with prayer and a praise service.

Mr. Thornton, of Ottawa, gave a short opening address, dealing with the work of the Convention. Reports from Presbyterian Societies were then received, as follows:—Ottawa, Mrs. McJanet; Lanark and Renfrew, Mrs. Cook, Smith's Falls; Brockville, Mrs. Blain, Prescott, Glengarry, Mrs. Olwain, Lunenburg; Kingston, Mrs. McArthur, Melrose, Peterborough, Mrs. Graham, Lakesfield; Whitby, Mrs. Scott, Port Perry; Lindsay, Miss McLennan, Lindsay, Toronto, Mrs. George, Toronto, Barrie, Mrs. Cameron, Allandale; Owen Sound, Mrs. Fraser, Annapolis; Saugeen, Mrs. Bowie, Mount Forest, Guelph, Mrs. McLean, Guelph; Orangeville, Mrs. Marshall, Orangeville, Hamilton, Mrs. Steele, Dundas; Paris, Mrs. McWhitney, London, Sarnia, McTavish, Parkhill; Chatham, Mrs. McDonald, Chatham, Stratford, Mrs. Hamilton, Motherwell; Huron, Miss Graham, Seaforth; Maitland, Mrs. Shortreed, Toronto, Winnipeg, Miss Jean Coran, Toronto, Barrie, Mrs. John Carey, Toronto, Brandon, Mrs. Watson, Toronto. In addition ten auxiliaries and two mission bands not connected with any Presbyterian societies reported. These reports were all favorable, the finances showing an increase for the year.

Menition was made by Mrs. Ewart, of Toronto, the President, of the fact that after nineteen years of faithful service Mrs. Howie had tendered her resignation as Foreign Secretary. Having received an appointment under the government as female Inspector of Prisons, Mrs. Howie will not hereafter have the time at her disposal, which is necessary to conduct the correspondence incidental to the holding of the office of Foreign Secretary of the Society.

Prayer on the part of Mrs. McCrae, of Collingwood, for Home work and workers, brought the afternoon session to a close, after which the Nominating Committee went into session.

In the evening the Board of Management met

Wednesday, April 22nd the morning's session was opened with prayer and praise. Miss Dickson, of Peterborough, was asked to offer a special prayer in adoration and invocation of the Holy Spirit.

The President's address, which is always anticipated every year with great pleasure was then delivered by Mrs. Ewart, who opened in the following appropriate words: "Once more, through the gracious and loving care of our Heavenly Father, I am privileged to preside at the annual meeting of our 'Woman's Foreign Missionary Society,' and it is my small joy to me to look into the faces of so many earnest Christian women and to bid you a very hearty welcome. We have tested the goodness and hospitality of our Peterborough friends in past years and know that they will meet us in the most friendly and affectionate manner and that everything will be done for our comfort and enjoyment." The President then referred to the reports for the year which showed such good work on the part of the branches, and ended by thanking those who had so loyally helped her during the fifteen years of her occupancy of office.

## THE RECEPTION.

The reception of delegates from sister societies then took place. Each delivered a brief address, conveying greetings. Mrs. Hunter

was present from the Murray street Baptist Church, and Miss Ross represented the McAll Mission, after which a large number of letters were read, conveying greetings from nearly every organization of a similar nature in the Dominion.

REPORTS.

The Board of Management reported:—Your Board would respectfully submit the Twentieth Annual Report of the Board of Management of the Woman's Missionary Society, and in doing so can, as in other years, report a very faithful attendance of the members at the weekly meetings held regularly throughout the year. The average attendance at each of the forty-two Board meetings was, of the managers twenty-five, and of the whole board thirty-two, and at the thirteen Executive meetings, twelve, thus showing a deep interest in the work, and a realizing sense of the responsibility that has been entrusted to them by the society. During the year some correspondence has been carried on regarding the notices of motion from St. Andrew's Church Auxiliary, Kingston, and St. John's Auxiliary, Brockville. The latter has been withdrawn by special request of the Auxiliary, but the former will be brought up for your consideration at this meeting. . . Two members of the Board act as delegates at the International Union Missionary Meeting of women. Connection has been severed with the World's Committee of Christian women. It has been arranged that the Foreign Secretary receive all invitations for visits and addresses from Miss Sinclair on furlough. The death of Rev. Dr. Reid is mourned and the report was presented by A. Playfair, Recording Secretary.

FOREIGN SECRETARY'S REPORT.

In reporting the Foreign work of our Society, the progress, as noted, between one year, and that immediately, preceding it, is often scarcely perceptible. Possibly a new station, an additional missionary sent forth, or a new building erected, and sometimes, not even these hopeful results of a year of faithful labor and earnest prayer can be chronicled. But, in taking a wider view, at this important epoch in our history, and contrasting the work of the twentieth year with that of the first, the advancement of the intervening years will be a matter of deep amazement and grateful thanksgiving to every worker in the Society.

Twenty years ago, at our first annual meeting, the Society decided to pay the salary of one lady missionary in India, and to assist in the support of a second. We were unable to aid the Foreign Mission Committee, by assuming the responsibility of work among women and children in any field.

To-day, at our twentieth Anniversary, the Society is supporting sixteen lady missionaries, of whom five are medical missionaries in Central India, and the woman's Hospital, the Girls' Boarding School, and other buildings, stand as monuments of our labor of love in this land.

At Tamsui the girls' boarding school building is a witness to our interest in the girls of North Formosa, and in this field, also, the salaries of a number of native Bible women, who labor in the homes of the people are contributed. Woman's work in Honan has opened up encouragingly, and the society is responsible for one lady missionary, and has assisted in sending forth others.

In Western Canada and British Columbia numerous buildings have been erected for educational work, and the society contributes the salaries of all who are engaged in the training of the young on the Indian Reserves.

This is but the merest outline of what has been done, and yet in looking at it we are filled with wonder, and can only say with humility, "It is the Lord's doing, and it is marvellous in our eyes."

A number of earnest, educated and spiritually minded women are now offering for service in the Foreign Field where they are greatly needed. The sending forth of more laborers will mean increased effort on the part of the W.F.M.S. in the coming year.

This year the presentation of our review of work at the various mission stations has been greatly facilitated by statistical reports of the Indian schools, forwarded very kindly by Rev. Prof. Baird and the Rev. Prof. Hart, of the Northwest Committee, Winnipeg, also by a large amount of information courteously given by Rev. R. P. Mackay, Secretary of the Foreign Mission Committee (W.D.)

In closing this brief sketch we again draw attention to the contrast between the history of this twentieth year, in the loving labors of our society for heathen women and children, and that of the first. Surely the comparison will call forth from all hearts, not only a song of praise, but a resolution formed in entire dependence upon God, to aim after purer motives and a nobler service than ever before.

Jesus speaks to us to-day, by His command, as He did so long ago, in the garden on the resurrection morning, to Mary with His own voice. May we respond as quickly, and go and tell others that we have seen the Lord.

L. J. HARTY,  
Foreign Secretary.

HOME SECRETARY'S REPORT.

After an admirable introduction Mrs. Shortreed says: A feeling of disappointment comes to us, as we report the fact that the twentieth year of our existence as a society marks the first appearance of decrease in our ordinary contributions. Continued depression in commercial affairs may have had some slight effect in bringing about this result, but judging from the reports we believe that it can be accounted for in other ways. Our members, on the whole, have not given less, but sympathy with our supply department has led some of them to divert part of their ordinary funds to aid it. All that is possible should be done for that department, but care must be exercised not to strengthen it at the expense of any other part of our work. Another cause of the apparent decrease is that a few of our branches were tardy in sending their funds to the Presbyterian Treasurers and their contributions do not appear in the total for the past year.

This has been a disappointment to the Board of Management and will, we are sure, be such to the members of those branches when they find that their contributions do not appear in our annual report. We would earnestly urge our treasurers to be more prompt in future.

We have been pleased to note the growing interest in the annual meetings of the Presbyterian Societies. Most interesting programmes have been prepared, in some cases extending over two days, comprehensive, practical papers have been read and discussed, interest has been deepened, and loyalty to the work more firmly cemented. The reporting of these meetings in our Letter Leaflet has been a step in the right direction. It has brought the Societies into closer touch with each other and has added the charm of home interest to our little publication. A few of the Presbyterian Societies have reported advance in almost every department; eleven show increase in funds. Several of the Presbyterian Societies show a falling off in membership, but this may be more fancied than real, as the Auxiliary and Mission Band Secretaries do not always report their membership fully, and this leads us to again emphasize the importance of using the tabulated forms provided for our Auxiliaries and Bands. There is one point where many of the Secretaries fall short and that is in not sending promptly, full reports.

Auxiliary meetings grow more interesting each successive year. This has been attributed to the fact that more time is devoted to systematic study of the Scriptures and of the mission fields. The reports indicate readiness on the part of the members to assist in every possible way. In not a few instances, the members have taken turn in preparing the programme and in conducting the meetings. Several Auxiliaries appointed a visiting committees, and through this agency kept the interests of the Society before the women of the congregations. Another method adopted for the same purpose, was to print the topic for the month and the names of the ladies who were responsible for each month's programme.

A few of the Auxiliaries report that they establish an expense fund, so that no encroachment should be made upon the ordinary contributions. In one, the members gave from two to five cents each month for that purpose.

A pleasing feature, developing from year to year, is the prominence given in many of the Presbyterian annual meetings, to the work of the Mission Bands. In the past year they were more largely represented than ever before, conferences were held in the interests of their work, most excellent papers were read by members of the Bands and time was given for discussion. In this way the youthful representatives gave and received valuable suggestions which will, we trust be helpful to the juvenile department of our work.

For convenience in reference summaries of the first year's home work are given in addition to that of the twentieth year.

FIRST YEAR.

No. of Auxiliaries.....	18
" Mission Bands.....	3
" Life members.....	1
Contributions from all sources .....	\$1,107 99

TWENTIETH YEAR.

Presbyterian Societies.....	26
New Auxiliaries.....	29
New Mission Bands.....	40
Auxiliaries unreported or disbanded.....	12
Mission Bands unreported or disbanded.....	22
Total number of Auxiliaries.....	107
Total number of Mission Bands.....	269
Auxiliary membership.....	11,520
Mission Band membership.....	6,891
Yearly members of General Society.....	3,578
Life members added during the year.....	63
Total number of life members since organization of society.....	903
Number scattered helpers.....	807
Contributions scattered helpers.....	\$885 23
Contributions from all sources.....	\$42,876 83

M. SHORTREED, Home Secretary.

Continued on page 1034

## Church News.

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

### Montreal Notes.

Arrangements are now being made for the approaching meeting of the Synod of Montreal and Ottawa which is to assemble in Erskine Church on the 12th prox. A local committee of which the Rev. James Patterson is Secretary is providing for the billeting of members and it is hoped there will be a good attendance. In addition to the usual business arising out of the reports of standing committees conferences will be held on the afternoon and evening of Wednesday the 13th May on the Conduct of Public Worship and on the Revival of Religion. The former subject will be introduced by the Rev. D. W. Morrison of Ormstown and the Rev. P. H. Hutchison of Huntingdon the latter by Principal MacVicar and the Rev. Dr. Moore of Ottawa.

It is definitely announced that the Rev. Dr. Donald MacIac, of St. John, N.B. has accepted the Principalship of Morrin College and will shortly arrive in Quebec to assume the duties of the position. Dr. MacIac, though a native of Nova Scotia received all his education in Scotland and brings to his new sphere of work at once thorough scholarship and ripe experience. He has now been almost forty years in the ministry having been ordained in 1856. The greater portion of this time has been given to two charges—that of St. Andrew's Church, in St. John's, Nfld., where he served for twelve years, and his present charge, St. Stephen's, in St. John N. B. where he has been for the past twenty-two years. The new principal enters upon his position at a time when he will be able to shape the institution largely according to his own ideas, it having been for the past two years somewhat disorganized. Wisely guided it may still render valuable service to the city of Quebec and to the Presbyterian church. No doubt some outline of the new policy will be given to the Assembly at its approaching meeting.

On Sunday last Erskine and Crescent St. churches had the privilege of hearing the Rev. R. P. MacKay, the Foreign Mission Secretary, present the case for the Foreign work of our church. This is Mr. MacKay's first visit to Montreal in his official capacity, and the impression made was most favorable. He will be heartily welcome as often as he can make it convenient to appear again.

He took advantage of the opportunity while here of thoroughly inspecting the Chinese work, being carried on in the different churches under the supervision of Dr. Thomson, and expressed himself as being much impressed with what he saw. He was also present at the closing exercises of the Pointe-aux-Trembles schools on Tuesday, the 21st inst., and took part in the examination of the pupils. The session has been a successful one, and the results in every way satisfactory.

On Sunday evening, last, a most interesting ceremony took place in Stanley St. Church, when the Rev. J. McCarter baptized a convert who had accepted Christianity, in connection with his mission among the Jews. Mr. McCarter is finding a good deal of encouragement in his work among the people, and it is gratifying to see that it is already producing some result, though it is only a few months since he took it up as a labor of love on his own responsibility, and largely at his own cost.

The Rev. J. McGilivray of Melville Church, West Mount, has just returned from his trip to the South and will occupy his own pulpit on Sunday, next. He went as far as Savannah and enjoyed his brief holiday, even beyond his expectations. His congregation is at the present time considering the possibility of ways and means for the erection of a new church. They have before them plans of a \$20,000 building. If not carried out this season, there is little doubt that another year will see it under way.

It has been decided to enlarge St. Giles' Church, of which the Rev. J. R. Dobson is

pastor, to accommodate the increasing congregation and Sabbath School. The money for it is now being subscribed and it is expected that plans will soon be prepared for carrying out the work. As there is the possibility that a large portion of the site may be appropriated by the city for street widening within a few years, the building will not be of an expensive character.

### North West Notes.

The congregation of Point Douglas Church, Winnipeg, has resolved to call the Rev. Peter Fisher, of Boissevain, to become their pastor. The call was signed by all the members and adherents present at the meeting.

The Rev. Charles Stephens, M.A., formerly of Medicine Hat, is now a minister of the Church of Scotland without charge, under the care of the Presbytery of Aberdeen.

The Rev. H. J. Borthwick, B.A., for several years editor of the *Morden Monitor*, has sold out his interest to Mr. C. T. Baylis. The paper will, however, be under scarcely less ecclesiastical management than before, for Mr. Baylis was until recently a student of Manitoba College, and has been for several summers in charge of mission fields in British Columbia and Manitoba.

Under the auspices of the Masonic lodges of the city of Winnipeg, the Rev. C. B. Pitlido gave, last Friday evening, a very interesting lecture, entitled "A Walk and Talk in the Streets of Rome."

At the Christian Endeavor convention for the North-West Territories, held last week in Regina, the Rev. R. G. MacBeth, of Winnipeg, was the principal speaker. Mr. MacBeth preached and lectured seven times during his week's absence from home.

The Rev. G. C. Little, B.A., who graduated a few weeks ago from Knox College has been appointed to take charge of Roland, in the Rock Lake Presbytery.

Mr. D. C. Munro, who has been for several years the teacher of the senior department in the Regina Indian Industrial School, has been obliged to resign on account of impaired health and has gone to his former home at Milverton, Ont. Mr. Munro's services were very highly valued, and he was conspicuously successful in developing among the Indian boys and girls an interest in current events. There are few schools of white children which can at all compare with the Regina Indian school in knowledge of contemporary history. Mr. Munro also did good work in editing the brightest little school journal "Progress," the printing of which is done by Indian lads without any skilled supervision.

The Synod of British Columbia will meet at Vancouver, in the First Presbyterian church, May 6th at 8 o'clock p.m. If 15 members go by C.P.R., lay members will get the round trip for one and a third fare.

The Rev. A. Lee, B.A., late of Kamloops, B.C., was inducted on the 8th day of April into the pastoral charge of St. Paul's church, Prince Albert, N.W.T. The Rev. J. Brydon, of Wilfoughby, presided and addressed the minister, and the Rev. S. Moore, of Mistawasis Indian Reserve, preached and addressed the people. Mr. Lee begins his work in Prince Albert with encouraging prospects of a happy and successful pastorate.

All correspondence intended for Kauloys Presbytery should be addressed to Rev. Geo. A. Wilson, Vernon, B.C., who has been appointed clerk pro tem.

### General.

The Burnbrae Presbyterian church in Seymour township was struck by lightning and burned.

The Sabbath school connected with the Presbyterian church, Kirkton, collected quite a sum of money for the Armenian fund.

Rev. Neil M. Pherson, M.A., B.D., Petrolia, has been presented with a bicycle by his congregation.

Rev. Mr. Sinclair has accepted the call to Canard, Cornwallis. The Presbytery of Halifax has made arrangements for his induction at an early date.

Rev. Mr. Garrioch, formerly of Burk's Falls, will take charge of the Presbyterian church at Day Mills. Rev. Mr. Henderson goes to Providence Bay.

The Presbytery of Barrie is moving in the direction of having the summer resorts within its bounds supplied during July and August with some of our ablest ministers.

Rev. James Murray has returned from a winter's visit to Scotland which he enjoyed very much. It was forty years from his coming to this country to his return last autumn, and such a lapse of time meant of course many changes.

The Executive Committee of the Eramosa Sabbath School Association met in the Presbyterian church, Guelph, and arranged to have the annual convention on May 27th. A good programme is being prepared. It will be held this year in Rockwood.

The teachers and officers of St. Andrew's Sabbath school, Peterborough, presented the Rev. A. and Mrs. MacWilliams with a handsomely framed composite photographic group picture, including a splendid view of St. Andrew's church.

HOLIDAY EXCHANGE.—Any Ontario minister who would like to exchange pulpits with a brother minister in Manitoba for two months, June and July, is asked to correspond with the Rev. R. P. MacKay, 63 Confederation Life Buildings, Toronto.

The Christian Endeavor Society of the Presbyterian church, Colborne, held an open meeting on Tuesday evening, 21st April. The topic was "Armenia and the Suffering Armenians." The collection of the evening will be forwarded to the Armenian Relief Fund.

The Toronto Bible Training School has just completed a most successful second season. Both day and evening classes have been largely attended, showing very clearly that the school is supplying a much felt need. The annual and closing public meeting of the school is to be held at the Young Women's Guild Hall, McGill street, on Thursday, the 30th April, when diplomas will be presented to the graduating class, after which short addresses will be given by some of the graduating students. A report of the year's work of the school will be given, and Rev. Dr. Parsons and others will address the meeting. It is expected that the Rev. Frank H. White, of London, England, so well known for his book on the Tabernacle and its teachings, will be present and address.

The induction of Rev. Mr. Carswell, late of Bond Head, into the charge of the Presbyterian church, Burk's Falls, took place recently. Rev. Mr. Smith, of Callendar, preached, delivering an impressive address much appreciated by his hearers. Rev. Mr. Cochrane, of Sandridge, addressed the congregation, taking as the theme of his discourse the duties of both pastor and congregation. Rev. Mr. Findlay then addressed the minister, pointing out to him the great responsibilities which would rest upon him. An opportunity was given Rev. Mr. Garrioch to say good-bye to his former congregation, which he did in a few feeling words, saying that in taking his departure he did so with feelings of regret, but withal of joy in the knowledge that the change now being made was greatly to their advantage.

### Presbytery of London.

The Presbytery met in First Presbyterian church, London, on the 10 March, at 11 a.m., and was duly constituted. Rev. D. L. Dewar, moderator. After the reading and sustaining of minutes of last regular and special meetings, Rev. James Little, of Bethel and Bryanston, was elected moderator for next six months.

The clerk, as convener of the committee appointed to draft a minute in connection with Mr. Cox's renewal from the Presbytery, presented the following:—"The Presbytery in agreeing to the translation of Mr. Cook to the congregation of Thorold, in the Presbytery of Hamilton, feel it their duty to bear testimony to his faithfulness and success, in the work of the ministry in Dorchester and Crumlin, during the years he laboured there. This fact was specially emphasized by the delegates, who appeared before the Presbytery from these congregations at the time the translation was granted. The members of this Presbytery



regret the departure of Mr. Cook; and desire to place on record their high estimate of his character as a man, and their confidence in him as a minister of Christ. Mr. Cook was always ready and willing to take his part in any work the Presbytery assigned to him; and he executed the business entrusted to him, with marked faithfulness and ability. Mr. Cook by his genial brotherly manner, and his sterling good qualities, has won the esteem and affection of his brethren of this Presbytery; and they wish him all success and comfort, in the work of the Lord where his lot is now cast."

The minutes were received and adopted, and the clerk was instructed to transmit a copy to Mr. Cook. Rev. R. Johnston, Rev. J. G. Stuart, of London, and Mr. J. Robb, elder, were appointed a committee to visit Ailsa Craig and Carlisle congregations in connection with some financial changes desired there, and report at next meeting of Presbytery. The following were appointed commissioners to the next General Assembly: Messrs. Dr. Proudfoot, W. H. Anderson, D. L. Dewar, Alex. Wilson, R. W. Ross, Robert Stewart, M. P. Talling, John Milloy and D. Kelso, ministers. Messrs. W. Paterson, W. Atkinson, Isaac Rathburn, John McNeill, H. Omond, Duncan Campbell, Roderick Younge, and John Robb, elders.

Rev. Mr. Robertson, of King street church, London, laid his resignation on the table. It was agreed to let the resignation meantime lie on the table, and cite the congregation and session of King street to appear for their interest at a meeting of Presbytery, to be held during the meeting of Synod, on 21 April.

The convener of the Home Mission Committee, gave in the usual report; and the Presbytery agreed to make application for payment of supplements for the past six months. The Remit on the representation of the General Assembly was disapproved. Mr. Sawers gave in the report of a committee on Church Life and Work. The recommendations were discussed and approved. Messrs. R. Stewart and Isaac Rathburn were appointed members of the Synod's Committee on Bills and Overtures; and Rev. Mr. Ross, member of Assembly's Committee on Bills and Overtures. Rev. Dr. Gordon, Halifax, was nominated for moderator of General Assembly. Rev. George Robinson, M. A., Ph. D., was nominated for the chair of Old Testament Literature, and Rev. John Somerville, M. A., D. D., of Owen Sound, for the chair of Apologetics and Church History. Rev. J. G. Stuart, submitted a programme for the May meeting Conference. The committee were authorized to make the necessary arrangements. The Presbytery adjourned to meet in Knox church, St. Thomas, on Monday, 11 May, at 2 p.m., for conference; and on Tuesday morning for business, at 9 a.m., and closed with the benediction.—GEORGE SUTHERLAND, Clerk.

## Ontario Lord's Day Alliance.

### REPORT OF EXECUTIVE COMMITTEE.

**Legislation.**—At last session of Legislature, the Alliance was interested in a large number of bills for the incorporation of radial electric railway companies. A deputation from the Alliance waited upon the Government on the 15th March, 1895, upon the subject of these bills. Your Committee record with great thankfulness to God, that the efforts thus made assisted in the passing of the Lord's Day clause of the Electric Railway Act, forbidding all traffic on these railways on the Lord's Day except for the transportation of milk. A clause was also secured providing that parks or pleasure grounds owned by the company should not be open on the Lord's Day to be used for games, picnics, concerts, excursions or other public entertainments.

**Litigation.**—The action of the Attorney-General vs. The Hamilton Street Railway Company.—The following are the three practical issues involved in this case:

1. Is the operation of Sunday street cars lawful

2. Is it lawful for Railway Companies, steamboat owners, and other carriers to carry passengers on the Lord's Day any distance for any purpose upon the ground of their being "travellers"?

3. Does the Lord's Day Act apply to all classes of the community without distinction, or is it limited in its application to the classes specially named in the Act?

Your committee would draw special attention to the general and very great importance of the questions thus raised.

**Saturday half-holiday.**—In January last a deputation from your Committee waited upon the Attorney-General and requested that the Ontario Shops Regulation Act should be amended in the two following particulars:

1. A special provision that a by-law of a municipality passed under this Act, with regard to Saturday (or in the alternative with regard to any one day of the week) may fix an hour for the closing of shops not earlier than 1 o'clock.

2. A general provision fixing some reasonable hour on Saturday evening for the closing of all shops throughout the province.

Your Committee are of opinion that legislation upon these two points would be a valuable assistance towards making the Saturday half-holiday more general, and also towards preventing the evil which now exists of very late hours in the shops on Saturday.

Your Committee had hoped that the desired legislation might be secured at the recent session, but they received a letter from the Attorney-General stating that he would desire further investigation and discussion before introducing it.

**Finances.**—While gratefully acknowledging the hearty interest of those who have already contributed to the funds, your Committee would point out that the Alliance has undertaken a work of considerable magnitude and difficulty and is engaged in a very serious conflict with those who are desirous of breaking down the Lord's Day in our land, and that, if the work so begun is to be carried to a successful completion the Christian citizens of the Province will require to give the Alliance a largely increased financial support.

**Conclusion.**—The Committee are convinced that in carrying on this work they are permitted to have a part in defending a day which on the one hand is God's day and on the other hand is man's day instituted for his highest and best welfare. They cannot, therefore, permit themselves to be daunted or discouraged by apparent difficulties, but are assured that God will confirm the people of our Province in secure possession of His gift to them if the friends of the cause put forth renewed and strenuous efforts for the preservation of the Lord's Day.

All of which is respectfully submitted.

## Meeting of Synod.

The Synod of Hamilton and London met last week at Chatham. Rev. J. I. Murray, Kincardine, presiding at the opening. He preached from the text, "God is a spirit, and they that worship Him must worship Him in spirit and in truth." This, said the speaker, was part of a conversation of the Saviour, with the woman of Samaria. With infinite taste He won her confidence and esteem. The woman had to confess to an improper life, but she turned the conversation to a controversial discussion on another subject. This method of parrying home thrusts was not a thing of the past. But this woman was speaking to one of infinite wisdom and love, and when she brought up the question of worship He taught her who God was, and how true worship was to be offered. Millions today were more concerned about the form of worship than the nature thereof. They dealt in forms and ceremonies, and fancied the account was squared with Heaven for the present. There were times when forms or ceremonies were all-important in the worship of God. But that dispensation was passing away. Every spot on earth to-day was a Jerusa-

lem; every day was now a great Atonement day, on which the Holy of Holies can be entered. Neither in one place nor another will God be worshipped, but in the hearts of His praying people. The essential thing was pure, undiluted worship, the highest form of spiritual devotion.

Among the most important business was the lay moderator question from the presbytery of Hamilton. The whole question was referred to the general assembly.

The following report on religion in the schools carried: "That the Synod of Hamilton and London of the Presbyterian church acknowledges the receipt of the communication of the Anglican Synod of the Diocese of Toronto in reference to religious instruction in the Public schools of Ontario, and further that this Synod, while holding very strongly the importance of the religious element in education, decline in present circumstances to take part in a public agitation on this question."

On the revision of the Psalms, Rev. W. Dey, of Simcoe, then submitted an overture from the Hamilton Presbytery that inasmuch as the Hymnal Committee of the General Assembly had revised the Gouse's version of the Psalms by the aid of the Irish version, it be requested further to revise that version by the aid of the version in use by the United Presbyterian church of the United States. Mr. Dey spoke at some length upon this, illustrating in a most interesting manner the improvements in point of rhythm and often of sense, which have been effected in that version. This was carried, Rev. Mr. Dey and Rev. Mr. Thompson, of Ayr, being appointed to advocate the overture at the General Assembly.

A strong resolution (referred to elsewhere in this issue) was passed re Sabbath Observance.

Rev. Dr. Robertson, the Moderator of the General Assembly, and the Superintendent of Northwest Missions, was called upon, and delivered a vigorous address. He began with a reference to the Manitoba school question. Last year when he had been there, he said, the remedial order was under discussion, and they all had some difficulty in interpreting it. They had since had the remedial bill, but it had been killed, and they in the west did not think that killing any murder. He hoped the bill would be buried decently. He was proud of the fight made by the western men to kill the bill, but was ashamed of the men from the Maritime Provinces, who after fighting like tigers for their own schools, had tried to fasten separate schools on the Northwest. Dr. Robertson spoke in strong terms of the possibilities of the west, remarking that Canadians do not recognize the real greatness of the mineral resources of that country, and that large dividends go out from there every year to British and American investors. The cause of the church had made good progress during the year, he said, and he illustrated this by stating that during the last harvest not a sheaf was cut in Manitoba on Sunday, though the harvest was very large. On the American side constant work went on during the Sabbath day. Dr. Robertson gave numerous instances of the progress of the church, telling how ten congregations had become self-supporting, while a new Presbytery is to be created. The great need is workers, he said, and in strong terms he placed before the Synod the urgent need there is for an increased force of workers. He in particular urged that the church at home should not allow the summer session of the Manitoba College to be dropped for lack of funds. He explained fully the important bearing this session has upon the work, in permitting fields to be kept up in the winter time. The church could enter on no higher duty than winning the west, he said, and he added that the most effective way of helping foreign missions was to encourage home missions.

The Presbyterian Congregations of Middle Stewiacke and Brookfield have again been united and last week the Rev. C. McKinnam was inducted into the united charge. The Rev. J. A. McKenzie, Acadia Mines, preached. The Rev. T. Cumming addressed the minister, and Rev. D. S. Fraser the people.



## FINANCIAL STATEMENT.

The financial statement was submitted by Mrs. W. A. McGaw. The revenue amounted to \$13,301.14, and the expenditure for management to the comparatively small amount of \$626.32.

## SUPPLIES TO MISSIONS

It is with gratitude and thankfulness to our Heavenly Father that we are able to report the success that has attended this branch of our work during the past year.

Over 33,000 lbs. of strong, warm clothing, quilts, blankets, etc.; have been sent to the different reserves, and we are glad to learn from some of the Presbyterian reports, that the preparation of this clothing has been a means of blessing not only to the poor Indians, but also to some of our societies. Many who have hitherto taken little interest in missions, have, through helping to clothe the naked, been brought into sympathy with the whole work of our society, and have aided materially in lightening the burdens of our devoted missionaries.

It is the hope of our society that as these Indians become Christianized, they will be able gradually to dispense with these gifts, and be no longer children, "The Wards of the Nation," but men and women, able to provide for themselves and their families, but in the meantime it is our duty and also our privilege to help in this work, for this mass of Paganism existing in the centre of our Dominion is a menace to its peace and prosperity.

The number of quilts sent last year was very large, in some cases more than was required, but the supply of clothing for boys and also for old women was very deficient. Could the members of our societies see some of these poor old creatures, blind and feeble, their sympathies would be aroused in their behalf.

We would again appeal to our mission bands for help in providing gifts and prizes for the children in the schools, both in the Northwest and Central India. Surely out of their abundance they could spare something for these less fortunate than themselves.

We have again to report that the money paid for freight, amounting to \$783.39, has been refunded by the Indian Department. Our thanks are due to Mr. Hayter Reed, Deputy Superintendent General of Indian Affairs, for his uniform kindness and courtesy.

We cannot too heartily thank all our societies for their loyalty.

The gifts and prizes sent by the Mission Bands in Peterborough and Whitby Presbyterian Societies to Central India, gave great pleasure to the children in the schools there, and were highly appreciated by the missionaries.

We trust that in the new year, upon which we are entering, there may be increased success in every branch of our work. This will certainly be the case if our members realize how much they owe to the Gospel for the blessings which they enjoy, and will show their gratitude to God for His goodness to them by doing all in their power to bring the same blessing to those who "sit in darkness and the shadow of death."

C. M. JEFFREY.

## Sec'y-Treas. of Supplies

Thursday, April 23rd.—At 10 o'clock this morning the Board of Management met in the school room of the church for the purpose of electing the officers for the year. The following ladies were selected to conduct the different departments of the society's work until the next annual meeting:—President, Mrs. Ewart; Vice-Presidents, Mrs. MacLennan, Mrs. G. H. Robinson, Mrs. Bell, Mrs. MacLennan, Recording Secretary, Mrs. Playfair, Corresponding Secretary, Mrs. H. Campbell, Home Secretary, Mrs. R. Grant; Foreign Secretary, Mrs. Shortreed; Secretary of Supply, Mrs. Jeffrey; Secretary of Publication, Mrs. Telfer; Assistant Secretary, Miss Telfer; Secretary of International Conference, Miss J. Caven; Treasurer, Miss George; Leader of the Year, Mrs. G. H. Robinson.

A devoted meeting was then held and the society subsequently met in regular session. The next place of meeting was discussed and Hamilton was finally decided on. An extremely interesting paper was then read by Mrs. MacNaughtan of Colborne, on "Mis-

sion bands, organization, preparation for meetings and manner of conducting them." Mrs. MacNaughtan is a good speaker, and her bright, practical address on a subject to which she had given much thought and study appealed to the soundest judgment of her auditors. Mrs. Steele of Dundas also delivered an able address on "Missionary Literature." The rest of the morning session was devoted to religious exercises.

When the convention reassembled at 2 o'clock the names of the executive and nominating Committees were announced as follows:—

Nominating Committee—Mrs. McQuesten, Hamilton; Mrs. McCrae, Guelph; Mrs. McCalla, St. Catharines; Mrs. Thorburn, Ottawa; Mrs. McLean, Guelph; Mrs. Playfair, Toronto; Mrs. MacLennan, Toronto; Mrs. W. B. McMurich, Toronto.

Executive Committee—Mrs. J. J. Bell, Miss Clark, Mrs. E. Hall, and Mrs. Fraser.

The disposal of the money in the possession of the association was then considered. The sum of \$1,200 was given for woman's work in the New Hebrides and Trinidad, and \$43,179 was ordered to be paid to the Foreign Mission Committee of the church.

Votes of thanks were then passed to those who had shown courtesy to the society and facilitated the business of the convention.

After the question drawer had been disposed of, Mrs. Grant of Orillia addressed some closing words to the delegates. She reminded her hearers that they had much to be thankful for in the extension of the work abroad, and she appealed to them to take every opportunity during the year of assisting the labor the society had in hand.

## Pointe-Aux-Trembles Schools.

To the Editor of The Review.

Dear Sir,—The closing exercises of the Mission schools at Pointe-aux-Trembles took place on Tuesday, the 21st April. In the unavoidable absence of the chairman and treasurer of the Board of French Evangelization, the Rev. Professor Coussirat, presided. Among those present were the Secretary of the Board, the Rev. S. J. Taylor, the Revs. E. Scott, editor of The Record, R. P. Mackay, of Toronto, G. C. Heine, Convener of the Montreal Presbytery's Committee on French work, and Mr. Kerr, inspector of the Standard Life Assurance Company, Toronto. We were very glad to have these worthy brethren from the west with us, and we would have been pleased to have other brethren from Ontario see what we saw, and hear what we heard. Nor would we be surprised that the good report of these Toronto brethren will have the effect of inducing some of the devoted friends of this institution in the west to be present on some future occasion of a like kind. It is worth while coming all the way to witness it.

The opening exercises consisted of singing and prayer. The singing was specially good, being under the direction of A. Cruchon, one of the teachers, who wielded the baton with the confidence of a master. There followed an examination in the different branches of study, including reading, grammar, arithmetic, geometry, Latin, Greek, ending with scripture, history and doctrine. The attainments of the scholars were fully equal, if not superior, to those of former years. Specimens of their final examinations were on the table, and were inspected by the visitors present, with much satisfaction. They were models of neatness, and order, and many were of a high standard. The whole examination reflected great credit upon both teachers and scholars, more especially upon Principal Bourgoim, and Miss Haddow, principal of the girls' school. Last year Pastor Bourgoim's life was almost despoiled of but we are thankful to see him again at his post and in such good health. The past was Miss Haddow's first year in the school, and it is only due to her to say that her oversight and work have been much appreciated and highly successful. It is to be hoped that her services may be available for this position for many years to come.

At the conclusion of the exercises several prizes were distributed to successful competitors, six of ten dollars

each, having been given by the Rev. Dr. Chiniquy, and four of like value, by the Association of former pupils. After short, congratulatory addresses by several of the visitors, the proceedings were brought to a close by the singing of the Long Metre Doxology, and the benediction.

But the results above given are not the most important, nor those which will be most appreciated by friends of the work. The spiritual culture of the pupils is the paramount thought and concern of all connected with this Institution, and their instruction in God's Word is a very important part of the curriculum of studies. As a consequence some twenty souls have professed their faith in Christ during the past session, and entered into full communion with the church. This is cheering news, and it produced a deep impression on the whole school for good. Indeed, one cannot pay even a casual visit to the Institution, without feeling that there is a distinctly spiritual atmosphere about it, which continues there from year to year, recalling the cloud which rested upon the church in the wilderness. Let the friends of the work not only continue to give for its support, but pray earnestly for larger conversions.

During the past session, 168 pupils were enrolled, exactly one half of them being children of Roman Catholics. A large proportion of these latter have rejected the church of errors and superstitions, in which they have been reared. For this reason many will not return home again where they would be persecuted, but find situations wherever they may be able. Seven have applied for work as teachers and colporteurs. Seven young men are studying with a view to entering the field of French Evangelization, and an equal number of young women desire to devote themselves to missionary work among their compatriots. We trust the first glow of missionary ardour will continue, and increase. Already over 3,600 have gone forth from the halls of this institution, and the stream is not lessening. Who can estimate the gospel light and heaven distributed by this large number, and this is the only way, we believe, to ameliorate the sad condition of our French fellow countrymen, and bring in a better day for them and for the land in which we dwell.

II.

Montreal, April 24th, 1896.

## Mission to Lepers.

The meeting of the Toronto Auxiliary was held Monday, the 20th, ult., Mrs. S. Trees presided; after devotional exercises, prayer being offered by the Rev. J. A. Turnbull, the minutes of previous meetings were read and confirmed; Mrs. Trees gave a short sketch of Miss Reed's life and her work in Chandag, then requested Mrs. Barnett to read a letter from Miss Reed.

After introductory remarks by Mrs. Trees, relative to Almora and Pwinlia where there are asylums for lepers, Mrs. Wellington read two letters received from Mr. W. C. Failey, who visited India recently. He writes in praise of the work done by the Rev. Mr. Uffman, Mr. Bullock and the Misses Buddice; "money is required to repair the present buildings, which are over-crowded, three new homes are much needed."

Regarding "the work among the untainted children," a paper written by Miss M. McMurphy, on behalf of "Old St. Andrew's Church" was read, which gave in a pithy manner the need of separate homes for children of lepers to save from this dreadful disease—leprosy. Twenty dollars will support a child for one year.

The Rev. Jno. Neil closed the meeting with prayer.


The *British Weekly* thinks that, as a "general rule, he who does not worship in God's house does not worship at all." Making allowance for the sick and infirm and for those who may be in localities where there are no houses of public worship, we think this holds good. A willful absence from church will generally find its cause in the indisposition to go, and Sabbaths in which the non-church going habit is the rule will generally be found to be the Sabbaths notable for their lack of proper observance.

**Presbytery of Whitby.**

This presbytery met at Oshawa on Tuesday of last week. Rev. J. B. McLarnn, Columbus, moderator. Mr. David Ormiston presented the report on "Church Life and Work." The Oshawa session reported a successful effort to prevent the running of the street railways on the Sabbath. The sessions of Dunbarton and Melville church, Scarboro, complain of the Sunday invasion of Toronto wheelmen. To the great disturbance of Sabbath rest. A resolution was adopted by the presbytery deprecating encroachment on the quiet and rest of the Lord's day and requesting the ministers to bring the claims of the Sabbath before their congregations from the pulpit. The following were appointed as commissioners to the General Assembly, to meet in Toronto in June; By rotation, the Rev. R. M. Phalen, B.A., and the Rev. A. McAulay, B.A., and Messrs. John Davidson, Ashburn, and James Munroe, Port Perry, elders; by election, the Rev. R. D. Fraser, M.A., and Mr. D. Ormiston, elder. The Rev. R. Whiteman, B.A., Port Perry, gave the report on Young People's Societies. Fourteen societies made returns, twelve of which were Christian Endeavor. There are in all 517 members—204 young men, 313 young women—326 in full communion with the church. The young people are active, both within and outside the congregation. The total amount raised was \$121, of which \$55 went for running expenses, \$74 to congregational objects, \$153 to home missions, \$31 to foreign missions, and \$77 to other objects. It was reported that Mr. John Radford, a graduate of Knox College, was appointed to Ashburn and Uica for a year, and a resolution in regard to the valuable work of their late pastor, Rev. R. B. Smith, was adopted.

**LOOK OUT FOR THEM.**

Through pedlars and other itinerant dealers, Canada is at present being flooded with bogus "gold-filled" watches. You will do wise, therefore, to purchase such goods from some reliable watchmaker in your own vicinity.

In order to protect the public in this matter, The American Watch Case Co. of Toronto, one of the largest and most reputable watch case companies in America, have given notice that all "gold-filled" watch-cases of their manufacture bear their registered trade-mark for such goods, a winged wheel (thus ) in addition to one of the following names:—"Premier," "Cashier," or "Fortune," according to style and quality. In addition to these stamps, every case is warranted by printed certificate bearing the name of the Company. When you purchase a "gold-filled" watch, be sure and look for the "winged wheel," as this reliable Company absolutely refuses to accept responsibility for any gold-filled case not so stamped.

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**FREEHOLD LOAN & SAVINGS COMPANY  
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Notice is hereby given that a dividend of 3 per cent. on the capital stock of the company has been declared for the current half year, payable on and after the first day of June next, at the office of the company, corner of Victoria and Adelaide streets, Toronto. The transfer books will be closed from the 17th to the 31st of May, inclusive.

Notice is hereby given that the general annual meeting of the company will be held at 2 p.m., Tuesday, June the 2d, at the office of the company, for the purpose of receiving the annual report, the election of directors, etc.

By order of the board.  
S. C. WOOD, Managing Director.  
Toronto, April 22 1896.

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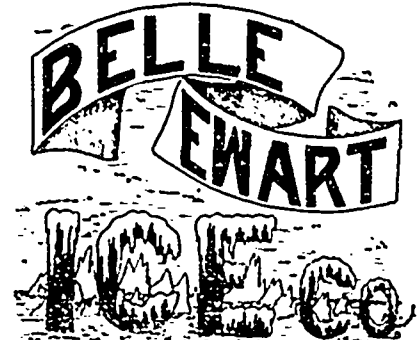


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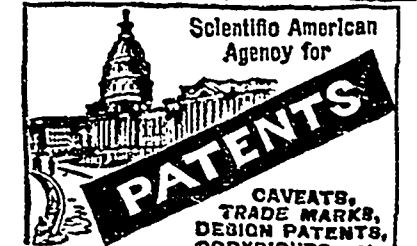


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### Synod of Toronto and Kingston

The Synod of Toronto and Kingston will meet in the Presbyterian church, Collingwood, on Monday, May 11th, 1896, for Conference, at 8 o'clock p.m., and on Tuesday, May 12th, at the same hour for business.

The business committee will meet on May 12th, at 4 p.m.

All papers to be brought before Synod should be sent to the undersigned, at least ten days before the meeting.

All members are requested to procure standard certificates from the railway ticket agents, to enable them to return at a reduced rate.

JOHN GRAY, Synod Clerk.  
Orillia, April 10, 1896.

## MEN AND WOMEN

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### Items of Interest.

Among the current inventions recorded in the scientific papers is that of an instrument, by an English inventor, for accurately measuring the quantity of light given out by a star, stars being designated as of the first down to the twentieth magnitude, according to the intensity of the light from them. By this new device the rough designation of magnitude is represented by numbers, which give the exact ratio of one star Arcturus, for example, being estimated by this means to give seventy-five and three-quarters' times the light of Regulus. The amount of light which reaches the earth from the stars varies according to the state of the atmosphere, and it is claimed that this instrument will be of valuable service not only in astronomy, but in meteorology also.

An extraordinary circumstance that has been noticed with interest, and that always creates surprise when first learned, is the entire absence of foreign matter in the deeper part of the ocean's floor. Of all the vessels lost in mid-ocean, of all the human beings that have been drowned, of all the irarino animals that have perished, of all the clay, sand and gravel let fall by dissolving icebergs, of all the various substances drifted from every shore by shifting currents not a trace remains, but in their place water from 1,000 to 2,500 fathoms in depth covers the uniform deposits of thick, bluish, tenacious slime called globigerina ooze.

A bit of this under the powerful lens is a revelation of beauty and not readily forgotten. The ooze is composed almost entirely of the daintiest, most delicately beautiful shells imaginable. At the depths greater than 2,500 fathoms the bottom of the sea consists mainly of products arising from exposure for almost incalculable periods to the chemical action of sea water and of volcanic matters.

Carbonate of lime, which, in the form of the shells of foraminifera, makes up so large a part of the globigerina ooze, is here almost entirely absent. Sea water is very nearly a universal solvent, and before any shell, large or small, reaches the bottom of these tremendous abysses, it is chemically eaten up, literally dissolved—a result which the enormous pressure of the water must materially hasten.

At 1,000 fathoms the weight of the water pressing on all sides of an object immersed to that depth is very nearly one ton to the square inch, or more than 100 times that sustained at the sea level; and at the greatest depths the pressure is so increased that it would seem nothing could withstand it; in fact, heavy metal cylinders let down with the sounding apparatus are sometimes, on being drawn up again to the surface, found bent and collapsed; strongly made glass vessels which the metal inclosed shattered into fragments.

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