

Pages Missing

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Mother's Hymns.

Hushed are those lips; their earthly song is ended:
The singer sleeps at last,
While I sit gazing at her arm-chair vacant,
And think of days long past.

The room still echoes the old-time music,
As singing soft and low
Those grand, sweet hymns, the Christian's consolation,
She rocks her to and fro.

Some that can stir the heart like shouts of triumph,
Or loud-toned trumpet's call,
Bidding the people prostrate fall before Him,
"And crown Him Lord of all."

And tender notes, filled with melodious rapture,
That leaned upon His word,
Rose in those strains of solemn, deep affection,
"I love thy kingdom, Lord."

Safe hidden in the wondrous "Rock of Ages,"
She bade farewell to fear;
Sure that her Lord would always gently lead her,
She read her "title clear."

Joyful she saw "from Greenland's icy mountains,"
The gospel flag unfurled;
And knew by faith "the morning light was breaking"
Over the sinful world.

There, where no tears are known, no pain or sorrow,
Safe beyond Jordan's roll,
She lives forever with her blessed Jesus,
The lover of her soul.

W.F.M.S. and Mission Funds.

IT is evident from letters that appear in the papers, and other correspondence, that there is a considerable amount of misunderstanding as to the financial condition of the W.F.M.S., which is causing, in some quarters, a degree of hostility that cannot but prove disastrous, if not corrected. It is reported that the statement has been made at Missionary meetings, and in pulpits, that the W.F.M.S., have more money than they know what to do with, that they last year lent Dr. Reid \$10,000, for the use of the General Foreign Mission Fund, and for which they are receiving 7½% interest; that the W.F.M.S., is assuming the authority of a Court of the Church, and dictating to congregations as to what they are to do with their funds, etc. Will you allow me to make the following statement in the name of the F.M.C.

1. The W.F.M.S., is an organization having a constitution sanctioned by the General Assembly, and the only thing they have ever done that looks like dictation, is simply to attempt to carry out the terms of their Constitution. According to that Constitution all Auxiliaries are expected to contribute their collections to the funds of the General Assembly, and not to the Society.

2 The Foreign Mission Committee, when preparing estimates for the year, prepares estimates for the W.F.M.S., also, all of which are submitted to and adopted by the General Assembly's demands, and in

order to do so have had to seek the loyalty of all their Auxiliaries. Is not it rather unfortunate now, when, or because they have succeeded in their efforts, that unkind and untrue charges should be made against them? They in no sense interfere with the administration of the funds,—once the money is collected it is handed over to Dr. Reid, and the F.M.C., does all the rest.

3 The statement that they have more money than they know what to do with, and have lent Dr. Reid \$10,000, at 7% interest, is entirely wrong, and yet is just such a statement as is likely to do much harm. The fact is simply this. Dr. Reid borrows large sums of money from the Banks every year, to carry on the work until the spring comes, when congregations send in their contributions. Of course, the interest on that borrowed money is so much loss. If our funds were a year ahead so that the Treasury would not be exhausted until the next year's congregational contributions came in, all that interest could be saved. Now the contributions from the W.F.M.S., last spring (1894) were sufficient to pay the previous year's account for work amongst women and children, and also to place in Dr. Reid's hands, \$10,000 towards that same work on this year's account. It was not a *loan* to any other department of work,—it was an advanced payment on *their own* work, and a saving of so much interest which would have been incurred had it been necessary to go to the Banks for that amount. Of course, that \$10,000 did not meet all expenditures on woman's work up to date, Dr. Reid has had to borrow a considerable amount for that purpose for which interest is now being paid, not to the women, but to the Banks. Hence, instead of ground of complaint in this, the real cause of regret is as has been stated, that all our Committee's are not in a condition to avoid these bank loans, by being in funds to the full extent of their liabilities for the year. That is all there is in the charge of investing money at 7½%. There has been no *loan* and there has been no interest charged. To say that the W.F.M.S., has more money than they know what to do with, surely needs no reply. Are there not millions of women dying for time and eternity, because no one has sent them the bread of life? Is not the same cry from the Zenana prisons heard to-day, that was heard, when, and on account of which, the W.F.M.S., came into existence?

Surely anyone who will wittingly defeat or impair the efforts of these Christian women for the Salvation of their sisters, is assuming a grave responsibility. The Great Enemy is no doubt eager for discord. Let us be as careful lest he gain an advantage over us. Is it too much to ask that before any person gives currency to these, or any other, hurtful charges, that they correspond with some one who is in a position to say whether or not these things are so.—R. P. M'ACKAY,

The Presbyterian Review.

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Toronto, March 28, 1895.

Aged and Infirm Ministers.

THE claims of the Aged and Infirm Ministers' Fund have been receiving business like attention at the hands of some Presbyteries. It is surely one of the Funds sanctioned by the Church which should attract generous minds and liberal hearts to its aid. The statement published last week by its able agent, Rev. Wm. Burns, shows that the need for strenuous effort has not passed away, and it is therefore gratifying to read the reports from some of the Presbyteries which are moving in the right direction. The position taken up is that ministers as soon as they are ordained ought to join the Fund and pay the dues levied according to its rules. Ministers who expect assistance when aged and infirm, it is pointed out, ought to begin to contribute, while still young and in the hey day of their strength. This attitude is by no means a new one, it has been suggested and urged forcibly and often, but its re-iteration seems to be necessary even although it is most reasonable, and according to well recognized business principles. If the ministers were to urge this view incessantly it would prevail and the Fund would be immensely benefitted. Few funds of the Church have had abler advocacy or more skilful management than this one; and it is indeed worthy of all the labor, and all the love, which has been expended upon it in faith and hope; but it is high time the ministry as a unit recognized the duty of taking a greater interest in the speedy realization of the aims of the Committee and discussions and resolutions on the lines already adopted by several Presbyteries will be productive of much good.

Ordaining Catechists.

An important overture it was which Rev. James Fraser presented to the Presbytery of Montreal for transmission to the General Assembly and the burden of which was that the latter body sanction the principle of the ordination of catechists to the discharge of certain pastoral duties such as the administration of the Sacrament of Baptism and the Lord's Supper. There are serious objections to such an overture, and there are strong arguments urged in its favor. The question is a practical one. There are circumstances in which it is extremely difficult for the church to supply the services of duly ordained ministers for the special purposes alluded to, and it has been felt, by not a few in the ministry, that a certain status should be given to catechists, who act as unordained missionaries, by which they could perform some of the duties falling now exclusively to the regularly ordained minister.

It is pointed out that, the catechist is in charge of the station and is entrusted, under Presbyterian supervision, with the greater portion of the pastoral work, that he ministers to the sick, conducts the funeral service, preaches, etc., and it is believed that to these functions might, under special conditions be added the dispensing of the Sacraments. Yet the fact must not be lost sight of that the proper status of the ordained minister is a matter of very great importance. It has a value too often lost sight of. The chief element to be considered is not how the prestige of a minister affects the minister, although that, too, is of consequence, but how it affects his work. The qualifications for the ordained ministry are also involved, and they ought to be safeguarded against any encroachment. There is also the objection suggested by Rev. Principal MacVicar, as to the effect on the relation of ministers to acts of civil status. These objections are formidable, yet not necessarily unsurmountable, and the rejection of the overture by the Presbytery may not have put an end to a matter so well-thought of by quite a number of earnest workers in the mission districts.

Presbyterianism in Toronto.

The seventy-fifth anniversary of the Presbyterian organization in Toronto and the fiftieth anniversary of the Union with it of Knox Church, will be celebrated by special services—which doubtless will prove of an exceedingly interesting character—on the 7th, and 14th, of the next month. The event is exciting considerable interest among the city churches and the special committee having charge of the arrangements are sanguine that the gatherings will be very large and successful. The proceedings will include historical sketches of the church, the pastors and the growth of the Presbyterian cause in the community, a task in itself as formidable as it will prove interesting.

Church Attendance.

A problem which, like the poor, is always with the Church, is that noted in the above caption. The earnest pastor does not confine his sympathies or his labors to those already within the pale of his congregation and who consider themselves entitled to his first thought and his best efforts. He must needs look beyond on the mass of living men and women who seldom or never darken a church door, and their sad case lies heavy on his heart. The words of the Master come with pressing significance to him: "Other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold, and one shepherd." Where life pulsates most vigorously, there the desire to reach the unsaved, the lapsed ones, is strongest. By this fact can be understood the reflex influence of mission work on the life of the Church.

Among the lapsed or non-church-going people young men have always received most attention. It is believed that if the young could be persuaded to attend divine service the problem would be practically solved, or it would be very much simplified. Yet there is another class whose case is equally critical, viz., the men and women who have been regular attendants in youth, but with family cares, business responsibilities, and perplexities have grown weary of well-doing and have given up the good habit of their younger days. These form a large proportion of the non-church-goers

and the work of reclaiming them ought not to be hopeless. The Home work of the church lies right here: first in keeping a hold on those brought up in the church and Sabbath School and, then, through them to penetrate to the people who are and have been altogether churchless.

The means to be used have been frequently discussed, but the question will not suffer by being ventilated. It has been attracting much attention in Australia and the conclusion come to at a recent meeting at Sydney, will be interesting to brethren in Canada, even should it not be accepted as suitable for our case. We believe the approved methods adopted by the Church, to be the only sound methods of evangelizing and of extending the Kingdom. What is wanted is the power of the Holy Ghost with the preaching of the word, and that power as exemplified in the Christian lives of business men and godly women.

The hindrances which kept men from attending church, and the suggestion of efforts which would be likely to bring about a better state of church attendance were thus pronounced upon by the Sydney brethren. Under the former head, there were alleged the forbidding influences of pronounced sacerdotalism on the part of many occupants of the pulpit, which sometimes approached a species of priestcraft that enchained the human conscience; ill-ventilated churches, which produced a tendency to drowsiness; the lack of interest in the pulpit, both in respect of subjects and their treatment; a defective religious training in early life; and the growing frequency of Sunday amusements and excursions. The principal remedies suggested were—that the service should be fairly musical and characteristically bright and hearty; that preachers should occasionally deal with subjects of general interest, speaking on public matters from the Christian standpoint, while endeavoring to show how the teaching of the Bible would effect a social regeneration; that ministers should not stand aloof from societies in which men congregated and took an interest; that the acquaintance of the leaders of democratic thought should be sought for to bring the Church more in touch with the masses; and that laymen who attended Church should more generally use their endeavors with those who did not; to induce them to follow the same practice.

Father of Prohibition Neal Dow, the veteran temperance worker and advocate of the total prohibition of the liquor traffic celebrated his ninety-first birthday on the 20th inst. He received congratulations by wire and letter from ardent admirers all over the world, many of which he was able to reply to, being in excellent health.

Choral Services in Scotland. A noticeable change is taking place in the church services in the three leading Presbyterian churches in the south-west of Scotland. In Glasgow, especially, it seems innovations in the service of praise are making rapid headway. The service in a congregation typical of the changed conditions is described as follows. "The 'Dead March in Saul' is played over the death of the beadle and session-clerk alike, showing there is no respect of persons in this matter; and the greater portion of the services is being enlivened by chants extending to a whole Psalm of 15 or 20 stanzas, and other fine pieces of music, which is

attracting such crowds as mere preaching could not. Especially is this the case in the evenings, when the service is entirely choral, assisted by an instructed choir and a skilled organist." It is evident the voice of Dr. Begg is no longer heard in the land of our fathers.

New Anglican Diocese. The necessities of the administration of the Church have rendered it desirable to erect a new Anglican diocese in Ontario, and, accordingly, a meeting was held in Toronto last week at which it was agreed to raise an endowment for the proposed diocese which will be carved out of the existing ones in Western Ontario. The result will be an improvement in the affairs of the Church, and it is hoped in its prosperity.

Statistical Statement. The following statement of Schemes of the Presbyterian Church in Canada has just been issued:

	Mar. 5, '94	Mar. 5, '95.
Assembly Fund.....	\$ 2,392 50	\$ 2,197 17
Home Mission.....	36,891 50	42,446 92
Augmentation.....	14,192 95	15,432 42
Foreign Missions.....	35,421 50	42,149 20
Manitoba College.....	2,046 80	1,836 74
Widows' and Orphans' Fund.....	3,139 27	3,926 77
Aged and Infirm Ministers' Fund..	5,396 62	5,337 31

Worthy of Consideration. In some Presbyterian bodies, they elect the moderator at the close of the annual session, who shall serve for the coming year. That would give him a chance to appoint his committees with a little deliberation. They have now to be chosen in a night. It would enable the presiding officer to prepare for his work. When business has to be rushed through, that is a very important matter. An extempore moderator labors at a disadvantage. It might be worth while to consider the other plan.

Women's Work in Quebec. The accounts published in the local press, of the twentieth annual meeting of the Quebec Women's Christian Association show, not only that the Association is in a prosperous condition, but also the extremely interesting character of some of the work in which the members are engaged. The mission to Beaufort Asylum is thus described: The Beaufort Asylum was one of the main features of last year's work. A committee was formed which, after some difficulty succeeded in obtaining permission to see the patients (Protestants). Through the kindness of Rev. W. Love, who personally conducted the mission, a short service was held once a month, those who were able to do so, taking part, and frequently joining in the hymns.

Sir William Collins' Death. A man whose name has been associated for many years with Christian philanthropy and mission work died recently at Glasgow, at the ripe age of seventy eight. We refer to Sir William Collins the eminent publisher. For at least fifty years he was foremost in good works. A large employer of labor, he took an intelligent interest in labor problems; he was a staunch advocate of total abstinence, and of social reforms. His means were ample and his benevolence was carried out on a large scale. To the poor he was a sympathetic and liberal friend and the unfortunate and needy will miss his kindly face and wise counsel. In church circles his influence was widely felt, especially among the mission workers of the Wynds and poorer districts of the large city of which he was for some years the Lord Provost.

CONGREGATIONAL SINGING.

In the history of Canadian Presbyterianism, the remarkable rise and progress of Bloor street church is probably unequalled. No more than eight years have elapsed since I had the pleasure of attending an evening service in the parlor of a house in Sussex Avenue, which was then sufficiently large to accommodate the small body of worshippers who formed the nucleus of this congregation. In order to provide for the rapidly increasing membership the meeting-place was transferred to Knox College but, the resources of Convocation Hall were soon outgrown, and a new building was found to be indispensable. No more suitable site could have been selected, than that on which the magnificent church building now stands. In providing for the requirements of this rapid growing section of the city, the management evinced much wisdom and judgment, the correctness of which is now beyond question. Although the building is among the most capacious in this City of Churches, I found few vacant pews on the occasion of my visit, last Sabbath evening. I had purposely left Bloor street church near the end of my list, as the present organist and choir-master assumed charge of the service of praise, so recently as the beginning of the present year. As church musicians Mr. and Mrs. H. M. Blight are too well, and favorably known throughout Ontario to require any words of introduction. Mr. Blight performs the duties connected with the direction of the choir, while his better-half presides at the organ. This arrangement nullifies all of the objections usually urged against the division of the offices of choir-master and organist as confliction of interests must surely be an impossibility. During the short time in which they have officiated at Bloor street Mr. and Mrs. Blight have succeeded in collecting an excellent body of singers numbering about thirty voices. The parts are well balanced with the exception of the bass which is not yet sufficiently strong to give effective support to the upper parts.

The prevailing custom of according the first place in the service to the Psalms is observed here, and Psalm 89 to "St Magnus" was first sung. The body of tone was full and powerful and the effect of this bold and triumphant old tune, as sung by the large body of worshippers, was most inspiring. I was pleased to note that the custom of reading the verses before the tune is played over is also observed here. The choir and congregation rise when the final cord is played and commence to sing with the tonality and tempo of the tune clearly defined and present to the ear. After the first lesson had been read from John xiv, hymn 197 was announced. This hymn is now indissolubly wedded to the tune "St. Helen" to which it is set in the Hymnal, and which was composed by Mr. Walter Hately of Edinburg, one of the most distinguished Scottish musicians of this century. It is an excellent tune, and when sung to the first verse of the hymn, presents nothing which can cause the slightest difficulty in singing, but in the second and following verses, great care is necessary in order that serious errors in phrasing may be avoided. An analysis of the first and second verses will make this point more easily understood.

Be still, my soul : the Lord is on thy side :
Bear patiently thy cross of grief and pain :
Leave to thy God to order and provide
In every change His faithful will remain.
Be still, my soul, thy best thy heavenly Friend
Through thorny ways leads to a joyful end.

Be still, my soul, thy God doth undertake
To guide the future as he has the past.
Thy hope, thy confidence let nothing shake :
All now mysterious shall be bright at last
Be still, my soul : the waves and winds shall know
His voice who ruled them while He dwelt below.

On examining the form of the tune it will be found that the first phrase in each period consists of two quadruple measures containing four notes, while the

second phrase has six notes. The last note in each of the first phrases is prolonged to three beats, followed in all but two cases by a leap of a sixth or fourth. This naturally inclines the singer to take breath at the end of the musical phrase, which is in strict accord with the verbal phrase of the first verse, but sadly at variance with the second. If the musical phrasing only be observed, some results in the second verse will be as follows :—

To guide the fa, taro
Thy hope, thy con, fidence
All now myste, rious
His voice who ruled, them.

The same difficulties are present in the third and fourth verses. No choir or congregation which has neglected the study of phrasing can expect to sing this or similar hymns without mutilating the text or obscuring its meaning. I observed closely while this was being sung and noted that the tempo was sufficiently active to enable anyone to sing any of the verbal phrases without necessitating breath-taking, and that the organist carefully sustained the chords in accordance with the verbal phrasing, still, the errors which I have pointed out were everywhere present. This subject will probably receive increased attention in Bloor street church as the worshippers realize the full import of the excellent phrasing which is, unfortunately, confined almost exclusively to the organ.

During the offertory hymn 210 from Sacred Songs and Solos, "It is well with my soul," was sung by the choir. The first verse was sung as a solo by Miss Agnes Forbes, the chorus singing the refrain. I was much impressed with the amount of feeling which this young lady instilled into her singing. Her voice is an excellent soprano of pure, sympathetic quality which lends itself readily to the emotional expression of the hymn. In the second verse she was joined by Miss Webb, a contralto with a very pleasing quality of voice although somewhat light in volume. The third verse was sung by the full choir, and an impressive effect was made by the repetition of the refrain *pianissimo*, and unaccompanied. The singing of the choir is an excellent tribute to the care which must have been bestowed on it to produce such satisfactory results in the short time which has elapsed since its reorganization. The announcements were followed by hymn 188 which was sung with much heartiness. The sermon was preached by the pastor Rev. W. G. Wallace from the 27th verse of the chapter containing the first lesson, "My peace I give unto you." The peace which springs from confidence in God was described with much earnestness, and all were urged to cultivate the spirit of peace which Christ manifested throughout his earthly life, and prompted Him to meet every opposition with un murmuring patience, and forgiveness of his greatest enemies. The keynote of the entire service, as evinced in the lessons, prayers, sermon and praise was Peace. The concluding hymn was No. 129, "Jesus, lover of my soul" which was evidently enjoyed by every worshipper within the church. Of this inspired hymn of Wesley's volumes might be written. Few hymns have become more closely identified with the last hours of departing believers, or have exercised such an extensive influence for good in the Christian Church. No tune could be more appropriate to it than "Hollingside." Dr. Dykes is recognized as without a peer in the realm of hymn-tune composition and "Hollingside" is among the very best of the many undying compositions which he has dedicated to the service of the Master. It is related of him that when his organist was absent through sickness, he, being himself an able organist, took that gentleman's place at the organ, in addition to reading the lessons and preaching the sermon. The position of organist, with one so well qualified to render assistance and advice in musical matters must have been pleasant indeed. Many precentors are longing for such help as only a pastor with a broad, sympathetic nature can supply.—
TEMPO.

THE PULPIT.

No. 58.

King David's Vision of Christ.

By REV. PROFESSOR W. GARDEN BLAIRIE, D.D., I. S. D.

"The last words of David," as they are given in 2 Sam. xxiii. 1-5, must evidently mean his last words as a prophet the last message he received from Heaven. It was an interesting moment in the life of so remarkable a man, and the message was worthy of the occasion. It is generally allowed that the Authorized Version is not very happy here, and that the true idea of the passage is got by reading it as a *vision*—a bright vision of a glorious Ruler, as it rose before the entranced sight of the psalmist. The form of this Ruler is projected before him; He is one who is "righteous," and who "rules in the fear of God." A Divine radiance goes from Him, diffusing a silvery brightness on every side. "As the light of the morning!" exclaims the psalmist, recalling the welcome sight of the purple dawn after a dark and stormy night. By and by "the sun riseth," rejoicing like a strong man to run a race. It is "a morning without clouds"; there is nothing to obstruct the influence of the orb of day as he scatters his treasures from his golden chariot. See how his beams fall on "the tender grass," making it sparkle with diamonds and pearls! This was King David's last vision—the vision of a Ruler appearing on earth, worthy of these glorious emblems. Who can this Ruler be?

Not Solomon, not Jehoshaphat, not Hezekiah, for though these and other kings were noble rulers, they did not come up to the high eulogy of David; neither were they "rulers over men" as such, but only over a small section of them—David's own kingdom, if even the whole of that. The Ruler of the vision has a wider dominion, and belongs to a nobler order. One feels instinctively that certain passages in the Old Testament must be Messianic, for this if for no other reason; that they portray so truly what Jesus really was, and said, and did. This is one of those passages. It must be Messianic in its full ultimate reference. It makes us think what a wonderful gift God gave to this world when He gave His Son: What a matchless event it was in the world's history when Jesus came to it, bringing with Him the light and life, the joy and peace, the purity and the beauty of heaven! What a different world it has been since the life of Jesus became part of its annals, since the fragrance of His presence sweetened its atmosphere, since the lustre of His example brightened its moral scenery, since His cross was planted in its soil! If it was the day of Christ that David saw afar off in this vision, the emblems were just what suited the day. Of the manner of His advent David seems to have known nothing; of the stable and the manger, and the infancy, and the gradual growth and rise of the Ruler from utter feebleness to high dominion, he gives no hint. Messiah seems rather to have been presented to him Minerva-like, in the full possession of His imperial strength, in the full blaze of His kingly glory. What David saw was the advent of the Christ; and along with that he saw the earth glorified, its shadows scattered, its wildness blossoming, its floods lifting up their hands, its trees and its hills rejoicing before the Lord; "for He cometh to judge the world; with righteousness shall He judge the world, and the people with equity."

There are few things that strike the imagination more, or that dwell more vividly in the memory, than a beautiful sunrise in an Alpine country. The Alpine horn wakens you in the early morning, and, flushed with the expectation of a rare enjoyment, you hasten to the spot where the view is to be seen. Your patience is somewhat taxed as the minutes slowly pass, and no sun appears. But as you look, the flush of dawn begins to brighten the sky, and now, just over the dark mountain range in the east, you see a speck of ruby peering, brighter than any gem. Quickly it broadens into a slender bow, then to a golden semicircle, and in a few more seconds the round globe itself stands above the horizon. And what a glory it spreads over mountain and valley, over lake and river? What a transformation of the dull dark globe, now bright with a hundred hues and sparkling with a thousand smiles! Not only are your eyes feasted, but your soul is thrilled with a holy emotion, your mind carries you to a brighter transformation, to the thought of the new heaven and the new earth, and of the great Resurrection morn, when they that dwell in dust shall awake and sing, and the ransomed of the Lord shall return, and come to Zion with songs and everlasting joy upon their heads!

In the imagery of the vision our Lord is compared to light; and it is interesting to note the successive touches by which the image grows in brilliancy. First, He is as *the light*—the most cheering and reviving, the most beautiful and beautifying of earthly things. Then He is as *the light of the morning*, for morning light is more cheerful and reviving than any other. Then the great fountain of light, *the sun*, comes into view, suggesting inexhaustible fulness. And lastly, it is a morning *without clouds*, there is nothing to obscure or interrupt the light in its passage to earth; it falls on the face of Nature in an unbroken flood, giving radiance and beauty to every object; and "there is nothing hid from the heat thereof."

We need not dwell on all these minutiae, it will be better to think of the many ways in which, to all who receive Him, Jesus Christ is as the light of the morning. Effects like this are best brought out by contrast; and we shall probably see best the claim of Jesus to be compared to the light if we think a little of the darkness—if we think of some of those gloomy experiences to which we mortals are exposed in this world, but which are chased away at the rising of this bright and morning star.

1. It is indeed a gloomy experience when one first feels what it

is to be a sinner, and first knows oneself to be a sinner—a great sinner—in the sight of God. What the Holy Spirit brings home to one may not be dark flagrant acts of sin, but the fact of one's rebellious will—*one's systematic disregard of the holy will of God*. I fear that this age must be held to be one of shallow convictions of sin, as compared with other days. Not many now-a-days are familiar with the struggle described in "Grace Abounding"; not many know anything of the experience of young Bruce of Kinnaird, three hundred years ago, who declared that he would wade through a stream of boiling lead half a mile long than endure what befell him one night in the house of Airth, when the Holy Spirit was convincing him of sin. Yet it may be otherwise. There may be more distress than we wot of because of sinful hearts. More Bibles than we think may open at the fifty-first Psalm or at the parable of the Pharisee and the publican. Anyhow, it is a gloomy experience to find oneself a criminal before God, and to find, do what one may, one cannot make it otherwise. But when one apprehends the true meaning of the Baptist's call—"Behold the Lamb of God, that taketh away the sin of the world"—is it not as if one passed into the light of the morning? Bunyan saw it when he understood the words, "Thy righteousness is in heaven." We may fancy the delight of Abraham when he saw the ram caught in the thicket—the substitute for his son. Like this are the feelings of all who, after the gloom of deep conviction and self-condemnation, see Jesus Christ atoning for their sins, and putting in their hands the title deeds of heaven.

2. There is another gloomy experience to which many are subject after they have entered on the Christian life—the sense of indwelling sin, of the perpetual activity of evil desires, giving birth to a sad contrast between their souls and those saintly, angelic, Christ-like beings whom they have sometimes met with, or about whom they have read. Do what they may, their souls cleave to the dust, their temper gives way even under slight provocations, unkind words escape their lips selfishness asserts itself many a time in their hearts. "Oh, wretched men that we are!" they sometimes cry, "who shall deliver us?" St Paul was far in the depths when he uttered that groan. But hardly was it uttered when the light of the morning burst on him—"I thank God, through Jesus Christ." He saw in Jesus Christ, over and above His atoning merit, a sanctifying grace capable of renewing him wholly, and he thanked God. He thanked God that it was not left to him in his own strength to renew his heart. It was for him to mourn its corruptions, and send up to heaven day by day the prayer for renewal, but it was his privilege to welcome the indwelling of Christ by His Spirit as the power that worked in him to will and to do of God's good pleasure. And he cherished the belief that through that power the change which he describes to the Ephesians would be completed in him. Jesus would sanctify and cleanse him with the washing of water by the Word; and thus in the end present him, "not having spot or wrinkle, or any such thing."

3. A third gloomy experience of Christians is that which often arises from the trials and troubles of life. Perhaps it is ill-health that brings them down, or ill success in life. The sadness of their hearts is reflected in their faces, as it was in Mary's when she wept at the sepulchre. But to the weeping Mary there came a vision of the light of the morning: "Woman, why weepest thou?" Behold your risen Lord! After all, it is well! So to many a one, "in heaviness through manifold temptations," the vision of a sympathetic and considerate Saviour comes as the light of the morning. The thought commends itself to them that their trials and sorrows are but the medicines by which a physician alike faithful and loving is healing their souls. It is no easy task to make all right there. I know an eminent Christian, in a prominent position, who said that on looking back on his life he saw that the time of sorest trial—of trials that seemed as if they would crush him utterly—were the very times when he got most spiritual good; it was out of such weakness that he was made strong.

4. We note one other gloomy experience against which Jesus is emphatically as the light of the morning—that which is bred under the shadow of death. As a rule, death is not viewed at the present time with that repugnance which was usual in former periods. This is probably due to that feeble faith in the unseen and eternal, in heaven and hell, in rewards and punishments, which marks the present age. But no thoughtful or reasonable man can look on death without the gravest feeling, not only for the leap in the dark it involves—the unknown change of being to which it leads—but also because of the voice within that assures him that at death there will be a reckoning with him on the part of his righteous Judge. If the Christian were to be the victim of such feelings, whether in the prospect of his own death or in the experience of the death of his friends, his case would be sad indeed. It is, in any case, hard when friends die of whose welfare one has little hope, though even here there remains the thought that the verdict of God will be in strict accord with the infinite righteousness and goodness of His nature. But for oneself, and for all who die in the Lord, how welcome is the vision of Him who is as the light of the morning! Jesus has Himself died, He knows the bitterness of death, and He will not leave His people to die alone. Let them often ask dying grace, and dying grace will come. Let them often think how much brighter and better the second stage of their being will be—how certain it is that it will transcend their highest expectations. Let them learn to trust their Lord with all the interests they leave behind, in the firm assurance that He careth for them as well as for them.

O Light of the morning! how welcome is Thy rising to all who have eyes to see! Arise and shine on all the dark places of the earth. Again and again let these words be verified: "The people that walked in darkness have seen a great light!"

FOR THE SABBATH SCHOOL.

International S. S. Lesson.

LESSON I.—THE TRIUMPHAL ENTRY.—APRIL 7.

Mark xi. 1-11.

JESUS KING
HEAD OVER ALL THINGS.

Jesus remained all night in Zaccheus' house at Jericho and next morning resumed His journey towards Jerusalem accompanied by a crowd of pilgrims on their way to the Passover. Towards evening He arrived at Bethany, remaining over there until after the Sabbath. The day following He left Bethany with His disciples on foot for Jerusalem, and coming near to another village supposed to be Bethphage, He paused and sent His disciples upon the errand described in to-day's lesson.

In to-day's lesson we see Jesus in unerring fulfillment of prophecy entering Jerusalem, lowly and riding upon an ass, the people combining as some ran before and others fellow, in Hosannas crying, "Blessed be the King that cometh in the name of the Lord," while in token of acknowledgement of His Kingship, they spread their garments and strewed branches upon His path.

That Christ is King and Head over all things is a truth which we may well from this lesson seek to have firmly impressed upon our minds.

HE IS SUPREME OVER *the universe*. All things were made by Him, Jno. i. 3.

By Him were all things created that are in Heaven and that are in earth visible and invisible, whether they be thrones or dominions, or principalities or powers; all things were created by Him and for Him, and He is before all things and by Him all things consist, Col. i. 16. He that cometh from heaven is above all. The Father loveth the Son and hath given ALL THINGS into His hand, Jno. iii. 31-25. Christ who is over all, God blessed forever, Rom. ix. 5. Jesus Christ He is Lord of ALL, Acts x. 36. All power is His in heaven and on earth, Matt. xxviii. 18. Who is gone into heaven and is on the right hand of God; angels and authorities and powers being made subject to Him, 1 Pet. iii. 22. There we see Christ as Creator from before all things, and as King to keep and rule the things which He has made, having all power; and, as a part of this great universe, we recognize Him with Hosannas and sing, "All hail the power of Jesus name."

Of the earth and of all nations. This is indicated by the stone in Nebuchadnezzar's dream which signified the subjection by Christ of all the Gentile nations which He should break and consume while His kingdom should stand forever, Dan. ii. 44.

There shall be given Him dominion and glory, and a kingdom that all people, nations and languages, should serve Him; His dominion is an everlasting dominion, which shall not pass away, and His kingdom that which shall not be destroyed, Dan. vii. 13-14. All nations shall serve Him, Ps lxxii. 11. His dominion shall be from sea to sea, and from the rivers to the ends of the earth, Zech. ix. 10.

These passages refer to His Millennial Kingdom. This time is approaching with unerring and unhesitating tread, and the Lord will as surely, in fulfillment of prophecy, come back in exultation and triumph, as in fulfillment of prophecy He came in humiliation, yet acknowledged as King, lowly and sitting upon an ass, to Jerusalem.

Of Kings. All kings shall fall down before Him, Ps lxxii. 11. I will make Him, my first born, higher than the kings of the earth, Ps lxxxix. 27.

Who is the blessed and only potentate, the King of Kings and Lord of Lords, 1 Tim. vi. 15, Rev. xix. 11.

Jesus Christ, the Prince of the kings of the earth, Rev. i. 5.

Yes, amid all the councils and jealousies, and ignoble ambitions of emperors, and kings, and presidents, the Lord still reigns supreme, and while statesmen are devising plans, and, heedless of the Lord's thought in effect, taking counsel against the Lord and His anointed. He that sitteth in the heavens shall laugh, the Lord shall have them in derision, Ps. ii. 2-4.

Let us pray that rulers, especially those who rule our country, may recognize Christ as their King, who will call them to account for their use of the talents committed to them.

Of the family. God said to Noah "Thou shalt come into the ark, thou and thy sons and thy sons wives with thee," Gen. vi. 18. and of Abraham, "For I know him that he will command his children and his household after him, and they shall keep the way of the Lord," Gen. xviii. 19. And the men said unto Lot, "hast thou here any besides? son-in-law, and thy sons, and thy daughters, and whatsoever thou hast in the city, bring them out of this place," Gen. xix. 12.

God sent Joseph into Egypt to preserve the family of Jacob, to bring his father and his brothers, and their children and possessions from famine into a land of plenty.

Joshua said to the people, "As for me and my house we will serve the Lord," Josh. xxiv. 15.

This day is salvation come to this (Zaccheus) house, Luke xix. 9.

Lydia was baptized and her household, Acts xvi. 15.

The jailer believed in God with all his house, Acts xvi. 34. So did Crispus, Acts xviii. 8.

The church in the house of Priscilla and Aquila, Rom. xvi. 3-5, and of Philemon, Phil. 2.

Let us take Jesus as the head of our homes and families. May this spirit animate parents, children, and all the inmates of our homes. His recognized presence will give a uniformity of will and plan derived from Him as the inspiring head which will bring

peace and order, where without it would be confusion, division and unhappiness.

Of the individual—The Lord is my Shepherd, Ps. xxiii. 1.

The Head of every man is Christ, 1 Cor. xi. 3.

Bringing into captivity every thought to the obedience of Christ, 2 Cor. x. 5.

You are not your own you are bought with a price, 1 Cor. vi. 19, 20.

Whether we live, therefore, or die we are the Lord's, Rom. xiv. 8.

Members of His body, of His flesh, and of His bone, Eph. v. 30.

He tasted death for every man, Heb. ii. 9.

My Lord and my God I Jno. xx. 28.

Let us the first thing when we rise in the morning kneel down and solemnly and thoughtfully with sincere heart acknowledge Jesus as our Head and King, and in the power of God's Spirit give our spirits, souls and bodies, faculties and possessions of every kind up to Him to be used for His glory. Let us name each of these distinctly and separately to Him as to be accepted by Him, and asking His grace to enable us to act out this surrender.

Christ surrendered His life for us and it should be our delight to yield all His gifts back to Him, and in proportion as we find this difficult, so far are we from fully accepting Him as our King and Head.

As soldiers of His army—as members of His body—as sheep of His fold—as branches in Him the true vine—as subjects of the King of Kings—as co-heirs of Him who is the Heir of all things—as His bride—as those who are to sit with Him on His throne—let us have His aims, His desires, and be one with Him in seeking first the Glory of God.

Let no thought, no desire animate us but such as is consistent with this supreme object and with union to Him. Let us as children of a King live Kingly lives in our identity with Him and in His strength conquering self, world and Satan, and ranging ourselves by His side, clad in the whole armour of God and armed with the sword of the Spirit no conquest shall be impossible to us.

CHRISTIAN ENDEAVOR.

Things to be Consecrated.

First Day—Our money—Neh. x : 32-39.

Second Day—Our minds—1 Cor. ii : 1-16.

Third Day—Our tongues—Acts ii : 1-12.

Fourth Day—Our hands—Exod. xxxv : 25-35.

Fifth Day—Our time—Eccl. iii : 1-12.

Sixth Day—Our lives—Phil. i : 19-30.

Seventh Day—THINGS TO BE CONSECRATED—Ezra iii : 1-7.

PRAYER MEETING TOPIC, April 7.—"THINGS TO BE CONSECRATED," Ezra iii : 1-7. The study of the scripture passage in connection with our topic this week opens up a wide field which it is almost impossible even to glance at in the brief space at our disposal. It might be well perhaps to say a word or two concerning the meaning of that word which has become such a precious one to Christian Endeavorers all over the world, "Consecration." Our own English word is derived from the Latin meaning "to set apart for a sacred purpose," but in our Bibles it is used to translate a Hebrew word the significance of which it does not fully convey. In such passages as Ex. xxxii. 29; Lev. xvi. 32; 1 Chr. xxix. 5; 2 Chr. xxix. 31; the literal translation of the original would be "fill the hand" instead of "consecrate." Thus we have two phases of consecration unfolded. Not only are we to be set apart, separated, peculiar to God, but we are to be in that position with hands filled for service. Thus the idea of consecration is an intensely practical one; it does not only imply the recital of a pledge, or the monthly testimony at a prayer meeting, but it means daily, hourly, yes moment by moment separation to the work of God.

Our topic passage speaks of the burnt offering, and study of the sacrificial law and practice of God's ancient people reveals to us the fact that the burnt offering was one of consecration, representing the putting of one's self on the altar, a living sacrifice for the glory of God. But it also reveals the equally important truth that the consecration sacrifice must be preceded by a sacrifice for sin, (Ex. xxix. 36-38, Lev. viii. xvi. 3); until atonement has been made no acceptable service can be rendered to God. Thus before you can please the Father you must find forgiveness in the death of His son. Along with the burnt offering a meat offering was also often made (Lev. ix. 8-16) indicative not only of consecration of person but also of possessions.

In conclusion, there is one thought of awful warning which must be uttered. Consecration is a matter of individual action, and we may consecrate ourselves to the evil one, (1 Kings xiii. 33, 2 Chr. xiii. 9.) It is terrible to think of how many are filling their hands for the service of the Devil and still more terrible to think that professed Christian people in many cases either directly or indirectly are making it easy for them to do so.

JUNIOR ENDEAVOR TOPIC, April 7.—"What ought we to consecrate to God," Mark xii. 28-34.

The Brooklyn Endeavorers say very wisely: "We believe in everything that will take religion into politics, and everything that will keep politics out of religion."

Miss Brain in her "Fuel for Missionary Fires" tells of a small boy who has a great many grown up relations. He was a member of a mission band, and confessed with shame that a quarter for peanuts looked as big as a pinhead, and a quarter for mischief as big as a cart-wheel.

MISSION FIELD.

Letters and Sketches from the New Hebrides.

(Continued.)

We give this week a few more extracts from this charming book.

NATIVE EXHORTERS.

"They cling to their old prejudices and superstitions. I believe that to many of them it is like taking a great leap into the dark to risk the anger of their gods by coming to the worship. For what proof have they at first that we are leading them into the right way? Mr. Paton possessed a great advantage in being able to address them from the first in Tannese, which some of them speak freely; hence the double hope of training them as helpers for Tanna. You would be surprised to see with what propriety the services are conducted. The native teachers—two devoted men from Ancityum—who have been here for years try to give short speeches. Then Mr. Paton usually invites one or other of the enlightened of the Aniwan to speak which he does by invariably pitching into his brethren in the most energetic terms, comparing them to pigs, dogs, serpents, etc.—the speaker not generally including himself—and asking how long they mean to continue their black-hearted conduct!

THE GIFT OF TONGUES.

She had a large sewing class of which she says, "I feel the sewing however to be only a stepping stone to something far more important. It brings me into contact with them so as to learn their language, I so long to be able to talk freely with them, but it is slow work with me. How the apostles must have appreciated the gift of tongues in the day of Pentecost! I wonder if it was accorded to their wives as well! It is so provoking when you think you have mastered enough to venture on a little conversation with them to see them looking at each other wonderingly. Some time ago, in talking to a girl, I plunged a little deeper than usual, thinking to astonish her with my wisdom, but she looked up innocently and told me she *did not savvy talk Biritania.*"

FIRST CHRISTIAN MARRIAGE.

"Kahi the Hindi was one of my scholars, a pretty young widow of about seventeen; and Ropu was such a nice fellow too, a great favorite of Mr. Paton's. They seemed really attached, but Kahi's father-in-law demurred about giving her away, as he considered her still his property, having given a high price (presents?) for her when he bought her for his deceased son. One morning however, Ropu appeared with such a number of fat pigs that they quite took the old man's heart by storm, and he declared that he might have her that day, if the Mission thought it was right. The mission did not object, but advised them to get married in church; and I determined to give Kahi a nice present, in order to tempt her young companions to follow her Christian example. We made the event as public as the time would permit, and there was quite a little gathering to witness the ceremony. There was a little trouble with them in church as they would not come near enough to join hands till they were pushed; and then the poor girl got her marriage vows repeated to her in the deafest side of her head; for being too bashful, or something of the sort to give the response, it seemed to be the public opinion that Mr. Paton was letting her off too easily; and the men, taking up the question, thundered it in such a manner as to elicit a pretty quick reply."

THE DAYSPRING.

"The visits of the mission vessel are bright days in our lonely existence, which we think and talk about afterwards as you do regarding holiday pleasures after you return to school. But if the Dayspring has been prized by the missionaries when things went well with them, oh how their hearts have gone out in gratitude to God when the little white-winged Messenger of Mercy has been seen approaching at a time of sickness or danger! I know of at least two mothers in this mission who have gone to the shores of their lonely islands day after day with aching hearts and eyes stretched to catch the least little speck of hope on the horizon, for their babies were lying so sick that they feared they might die ere the Dayspring came to carry them away to see the doctor. Further, last year when the vessel was to long in leaving Australia, our dear missionary, Mr. McNair, used to pace the shores of Erromanga, looking for her in vain! He was greatly reduced and weakened by the fever and ague of the climate; and the natives having been unusually sick also, the store of medicine was exhausted; so that their only hope was in the return of the vessel, with the medicines

Letters and Sketches from the New Hebrides, by Mrs. Paton.—Fleming H. Revell Co., Toronto, New York and Chicago.

they so much needed. Sometimes after returning from the beach, he would throw himself in the chair and say, 'I think I shall be in my grave before the Dayspring comes!' And he did die as you have heard—one of the most godly and devoted missionaries that ever came to tell the heathen about Jesus—not however before the vessel arrived with all fresh supplies, but then it was too late to do any real good."

A MISHAP.

"I had inadvertently partaken of a very poisonous fish which dear old Namakai, the chief, had inadvertently brought to us, (and didn't he have to stand a storm of abuse from his heathen brethren! They had not taken the worship, but then they did not try to kill Missi's wife.) The poison got a terrible hold on my system. The two natives that partook of the same fish after it left our supper table (what a merciful Providence that John took no supper, and that the bairns were in bed!) both got sick, immediately came out in a rash and were quite better in a few days. I was almost dead before the emetic took effect, indeed I have never properly rallied."

THE LITTLE WOMAN OF ANIWA.

There was a little daughter born to them, which fact Mr. Paton announced to the congregation with instructions that no visitors were to be received. Whilst he was in his study on guard, two native elderly women crept on hands and knees, determined to get to her by fair means or foul, in order to console her in her supposed misery because a girl was born. "They seized my hand sympathetically and said 'Missi, Missi, you are young and will live to forget this day. You must not fret about having *only a girl* this time; you know you have had two sons already and will have many more before you die. We have all had to bear the same disappointment. We cannot always have sons.' That same little woman of Aniwa, has done more to reconcile these poor unfortunates here, who have obtained only daughters, than a hundred sermons could have done. They see what a treasured pet she is, as God's precious gift, and our actions speak louder than words. All little girls in Aniwa will be more lovingly treated in the days to come for the love we showed to this little woman of Aniwa."

UNMARRIED MISSIONARIES.

Fools who have had no experience of the many sided influences of Christianity in saving and in Christianizing the heathen may chatter against missionaries marrying, and shake their heads about the distractions of a family, we who are in the thick of the work and know all sides of the question feel overwhelmingly thankful that God has given us these children, not only for our own happiness but even for our work's sake."

THE BEST MEN NEEDED.

"We have got to believe that the Lord meant what He said when He commanded that the Gospel should be given 'to every creature;' and I can understand now why Paul the great Apostle was not kept as a sort of splendid figure-head at Jerusalem, but sent 'far hence' among the Gentiles to assault the strongholds of Satan. The Lord showed that He thought of the importance of Foreign Missions by sending His best man to be the best missionary to the heathen; but I think He gets precious few of His own followers to agree with Him in this."

THE QUALIFICATIONS OF A MISSIONARY.

"All that tends to make a good and true man anywhere tends to make a good missionary for the foreign field; and *ditto*, with double emphasis for the missionary's wife! Sanctified common-sense and high culture are means of grace among savages as among others, when they are laid upon the Altar of God. Though they have not such gifts themselves they are capable of detecting the want of them in others. But highest reason of all is this: 'No missionary can have too many resources within himself or accomplishments to bear up against the down-dragging influences of heathen surroundings.'"

NATIVES ABROAD.

Mrs. Paton had to come to Australia on account of the sickness of a child, and took with her *Litsi* the nurse, "When we arrived at Adelaide and she saw the royal welcome I got from my own mother and sister, and all the dear ones there, it struck her in a peculiar way which she could never get over. I was of course wild with delight and flew from room to room all talking merrily, as we were being shown over the pretty new manse and the cousins making friends with each other. When at last I went up stairs to my room, there I found *Litsi* sitting on the floor and sobbing like to break her heart! As I anxiously enquired the cause,

'Missi, I never knew what you had given up to come to our dark land! I never knew you had given up a mother like that, or such a sister or a brother-in-law. We did not know you lived in such beautiful homes. I fear you will never go back to our dark land again.'

INTRODUCTIONS.

Litsi's remarks about civilization were often more intelligent than white folk's remarks about heathendom. "She once asked if the Adelaideans had all quarrelled as hardly any of them *alofa-ed* each other in passing; and when told that they had to wait for an introduction before speaking said 'Was it not enough that they know each other as Christians?' At one ministers house she came to me in great consternation and said, 'Didn't you say that Mr. ——— was a Missi?' 'Yes, why?' 'Oh you must be mistaken. Look he has a pipe in his mouth.' There sure enough was the worthy divino enjoying a quiet whiff in his garden. I know that tobacco was tabooed, and for strong reasons, as an evil by the missionaries, but not being at the moment ready to explain how it was wicked for a black man and not wicked for a white man to smoke, I mumbled something about people having sometimes to smoke for the toothache! And what an amount of needless sympathy poor Litsi from day to day lavished upon that sorely afflicted man."

REV. J. D. GORDON'S DEATH.

In March, 1872, the Rev. J. D. Gordon was tomahawked by a superstitious native who regarded him as bringing disease among them, although they were indebted to a trading vessel for that. A boat brought over the shocking news (from Erromanga) with a pathetic letter to John from the native Christians there. Atash, Mackie, Naleen and some other poor fellows came in the boat, broken hearted, and wanted to stay here altogether. What a difference it makes to hear of such an event close to a safe distance in civilization and to have the tragedy enacted from your home and by the very people or their kindred with whom you are every day surrounded. It begets such a *erie* feeling; and for the time it bred a distrust of black faces in general. We have since heard that the dear Missi Gordon was just translating the Acts of the Apostles at the stoning of Stephen, and that when his murderers smilingly called him out and sent him to join the noble army of the martyrs, the ink was still wet on the page at these heartbreakingly tender words *Lord lay not this sin to their charge.*"

EPISODES.

"The natives about have got into our ways. I have not to chase round as I used to do, to prevent them plucking the fowls for table *before* they were killed. This they were very fond of doing for the mere pleasure of hearing them scream. By the way he is quite a character that cook of ours, he knows a few words of English which he is fond of airing and says, 'Yes sir,' and 'No sir' to me. I can't feel in my heart to bring him down from his pedestal of politeness by correcting his mistake, and John went, pleading that the fellow shows great penetration and knows exactly who rules the roost! One nice old man eager to imitate the Missi in everything, began addressing me as 'Maggie dear!' but his reverence promptly interfered and put a stop to that."

RULES.

Mrs. Paton enacted certain rules which she insisted upon, such as having a portion of the Sabbath quietly to themselves, no natives to visit the *cook house*, etc. She adds "I fear I am regarded rather as a *Law* unto these poor people around us; but then you see, John is the embodiment of a glorious *Gospel*; so their theological surroundings are tolerably complete!" "Another rule I fought for after being three years in Aniwa was, that no one should enter the church without what appeared to me a decent covering. John was unfeignedly thankful to get them there to hear the Gospel in almost any condition; but I maintained that we too had a right to church privileges as well as the natives; and that I could not worship the Lord in His sanctuary with practically naked people stuck right in front of us, nor was it good for our children. So the Missi was at last induced to fire off another of my bullets amongst his 'beloved flock.'" Accordingly the announcement was made and a month's notice given, that thereafter no naked or painted person would be allowed to enter the church. If it were only "a fathom of calico," which all could have by doing a little work, they must wear something. "When the month was up and we were assembling in the church, there slipped in a heathen clothed in nothing but the most startling war paint. I spotted our friend and vowed he should not escape the missionary's notice

either; so when John had finished reading the hymn and looked across for me to begin, he found his harmoniumist leaning calmly back with folded arms. His amazed face said as plainly as possible 'What's the row?' I gave a slight inclination of the head in the direction of the painted individual, and John at once took action by requesting him to leave the church, since he had had full notice to quit his heathenism in the House of God. The gentleman however, had no more intention of leaving the church than I had of beginning the hymn. It was a question of who would win and soon would be exciting. Had I been 'given to betting' as they say, I would have backed 'ourside' to any amount. The request was repeated and at last the chief got up, threatening ejection, "and the big fellow swung out of the building like lightning." "He has become one of the very best fellows we have since coming off second best in the tussel."

EAU-DE-COLOGNE.

I have my sewing and singing classes on our front verandah, which is a vast improvement for me, there being a constant current of air, which wafts away the odor of *Ethiopia*. It was quite pronounced enough in the open air, and was overpowering in the school room. I have used more *eau-de-cologne* here than I did before in all my life (I disliked scent in civilization) and would have ruined my poor husband if I'd had to buy it, but kind friends who evidently know better what I was coming to than I did myself, loaded me with gifts and have kept me supplied ever since."

TRADITIONS.

"They have for instance one about the flood; and this not only tallies strangely with the Biblical account, but what is more striking, it points exactly the same moral, or nearly so."

MENSURATION.

Mr. Paton tried to shorten the distance betwixt the mission and the boat harbor, by clearing a direct road instead of the circuitous one in use. "When however it was finished they simply howled with disgust at the *awful length* of it. It was in reality one third shorter, but simply because they could see it all at once, they persistently argued that it was ever so much longer, nor could be convinced till Missi tested it by a walking match."

Misunderstandings Regarding W.F.M.S. Work.

(Printed by Request.)

Paper by Mrs. Rev. George Blair, read at the Annual Meeting of the Brockville Presbyterial Association.

I am asked to give a few words of explanation regarding the relation the Woman's Foreign Missionary Society holds to the Foreign Mission of our Church.

It has often been said to me, and I suppose to others of our number, "You are doing too much for Foreign Mission," "Home Mission comes first," "Look at the difference you are making between them," and so on. I think these statements come from misunderstanding of the relations of Home and Foreign.

The president of the general society at its last annual meeting, drew attention to the way the money of the W.F.M.S. appeared in the report of the General Assembly. It is thrown into the same column and appears as Foreign Mission only. This may give impression of the larger sum to the Foreign.

Augmentation holds the same relation to Home Missions as W.F.M.S. does to Foreign. Add Augmentation to H.M. as W.F.M.S. is to F. and you will find there is not so much difference. However this appearing of F. & W.F.M.S. as one, may produce the impression on some congregations, that, as the women are doing so well for Foreign, they, the congregation, need not do any for that scheme, and thus the F. is crippled in her obligations to the foreign fields. Augmentation was organized for a specific department of Home Mission, so is W.F.M.S. a specific department for Foreign. W.F.M.S. was organized by the F.M. Committee, with the sanction of the General Assembly, for a specific department in F.M. What is that? The constitution says "for women and children only," to send female missionaries, doctors, nurses, teachers, Bible women, matrons, etc., and sustain them. What need was there for this department? It is well known now that Women's Boards of Missions sprung up, by the felt want, the need of women's aid, to enter the zenanas or woman's homes in India, an arena from which men were barred, even as a doctor, and only women could enter. What was that that roused the women of the churches to united systematic action? It was a human cry, appealing expressly to woman's tenderness, and it pierced her

heart. It sounded out from black heathendom, the heart-break of motherhood; the stifled cry of distorted childhood. Who shall go? How shall they enter? Go, said Christ to woman, toll these hidden, secluded ones that I, their Saviour, am risen. How shall they enter? Woman's ingenious needle was the key that unlocked the barred doors, and ministering women, hastened on their errand and entered to tell the Christ message. Now, great is the company of publishing women, tolling the gospel, healing the sick, and teaching the young. To tell the gospel to the women, is the specific object of the W.F.M.S., not only to the women of India (which is a part of our own empire) but the women of the orient in general, where we have mission fields.

Let me say here that one of the first movers, in starting this organization of our church, was the sainted woman who went to her heavenly home, from this congregation, after reading an admirable paper on India a few days before her death. She was Mrs. MacKenzie, mother of the pastor of this church. Blessed is she, her works do follow her.

Once more in brief, who are the women who compose this society? Little bands of women in the congregations; for example, in one of the larger churches of this Presbyterian (not in this town) of the 100 women in that church, 18 are members of the W.F.M.S., the average attendance 12, the contributions for this year \$162.20, \$25 being from the children's band. Take an other; one of the small auxiliaries, a country place, they are rejoicing this year in a membership of 12 with an average attendance of 7, and having 12 "Scattered Helpers" and send \$33 to the treasury. Thus, the W.F.M.S. is but a small minority of the women of the church. They meet for one hour a month, to worship in prayer to the Lord of the harvest, and to worship in giving for the laborers in the harvest, in order that their prayers may be answered, they fulfilling the conditions on their part; God is fulfilling His part and greatly blessing their "feeble efforts."

In Kingston 4 years ago, a conference of Presbyterian Presidents was held. Several complained that some of the congregations did not give to the Foreign Mission because of the W.F.M.S. saying "Oh! the women are doing enough," and what did the women give this year? Well, that is enough "for Foreign," thus causing a large deficit to the Foreign. I have heard that this sentiment is travelling east. I hope it will never enter the congregations of the Brockville Presbytery. Let me quote from the Assembly's Report in Blue Book of '94. "The attention of the General Assembly was drawn last year to the practice in many congregations, which still prevails, of depending almost entirely on the efforts of the W.F.M.S. for contributions towards the Foreign Mission of the church. The small proportion of the membership of the church belonging to the W.F.M.S. makes the practice hurtful, first, to the F.M. fund, thus deprived of its rightful share of the Church's liberality; secondly, to the large proportion of the membership, thus deprived of the benefit of contributing to this work; and thirdly, to the cause in the Foreign Fields, inasmuch as the funds collected by the W.F.M.S. can only be applied to work amongst women and children."

In withholding from the Foreign Mission, the channel in which the Church seeks to carry out her Lord's command, Go ye into all the world, preach the gospel to every creature. What does this withholding mean? God's answer by Malachi is, Will a man rob God? Yet, ye have robbed me. Wherein have ye robbed thee? In tithes and offerings." The women of the W.F.M.S. are giving to the other schemes of the Church also, many of them liberally. The usual report always says, do not interfere with the other schemes of the Church, be loyal to them. God has given our Church a continental home field from ocean to ocean, and containing two foreign fields within its boundary, we might say a third, by crowding in B.C. In our foreign fields, God is giving us kingdoms to possess for Christ, enriching the globe. Is He not conferring honor on our Church? and confidence in her ability? Is it loyal? Is it noble? to withhold, because the W.F.M.S. are doing their part? Is it loyal on the part of congregations? Shall we hesitate to enter in and possess, because it takes more money each year? Shall we give, like the rich man in the parable, the crumbs from his table, while he feared sumptuously every day? Shall we not rather take God's word "Prove me, bring in all the tithes, (prayer, time, money, influence), all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of Hosts, if I will not open to you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it." If the little bands of women could raise over \$40 last year, for their part, what might not the congregation have done? If they roused themselves to the necessities and the opportunities of the Foreign Mission. If the few can do so much, what would it be, if all the women in the church joined hands in the same? Then if all the women organized for the schemes of the church, and did it heartily what would it be? but an overflow

treasury, for the upbuilding and extension of the Redeemer's kingdom at home and abroad.

My time will admit of only one more statement. It has been said publicly, "The Woman have a fat purse, etc., they lent \$10,000 to the Foreign." Now the facts are these, at the beginning of the financial year, the Foreign Mission Committee had no balance on hand to begin with, and the W.F.M.S. advanced to the F.M.C. \$10,000 of the \$40,000 estimated as their share of expense for the Female Missionaries' salaries as they came due, and the other expenses connected with their part of the work. The W.F.M.S. have a distinct mission of their own, in the foreign household, their housekeeping is, to provide for the women and children. She is a feeder and supplanter to F.M. That the W.F.M.S. have more money than they know what to do with is not, and never was true. In the middle of this month, there was scarcely \$2,000 in the General Treasury. The treasurer says "from this time on to our annual meeting, we shall be in debt to the F.M.C. for what they spend on our behalf and it depends upon the faithfulness and loyalty of our auxiliaries, whether we shall be able to meet that indebtedness or not. If parties needing information would read the "Letter Leaflet" they would see every dollar accounted for, statements given every month, and in the November Leaflet, the moneys paid for the last year, and where allocated, as well as the estimates for the current year, also in the admirable hand book, much condensed information will be found, it costs only 1 cent. The Annual Report should be read too, by all interested in our mission.

By looking at the figures prepared for this paper, you will see what was given for each field, and what is expected for each, for this year observe, two of the fields "Albani, B.C." and the "North-West" are Home as well as Foreign, inasmuch as the Indians are wards or citizens of our own country. Must not the W.F.M.S. expect that when they are entering in such hosts, the strongholds of heathendom, ages old, and setting the prisoner free, women especially, against whom Satan has special enmity, will he not be roused against her work? producing wrong impressions and misrepresentations, if he cannot stop the work at the other end of the line, he will try to stop the supplies, and breed discord at this end. We need to betake ourselves more earnestly to our weapons, prayer and giving, and our Saviour friend, will bruise Satan's power, to harm our cause. Let us not slack then, our sacred warfare, but keep our motto, "The World for Christ" in view, till "all hail the power of Jesus Name," shall be sung in every land, and the chorus of earth's nations will be "Bring forth the royal diadem and crown Him Lord of all."

Canadian McAll Association.

The annual meeting of the Canadian McAll Association was held in the Y.W.C.A. Hamilton. Rev. Dr. Fletcher presided. After a short address by the chairman, the secretary read her report which dealt with the many methods employed in the working of the McAll Mission in France, namely, Sunday schools Bible study, visits at the homes, temperance meetings, music and stereopticon views, lecture and reading rooms, industrial schools, dispensaries, soup-kitchens, mothers meetings and the mission boat. Special meetings for the blind, cabmen, and at the time of the departure of the fishing fleets at Boulogne sur mer. There are 119 Halls, 22 in Paris, 16 in the suburbs, and 81 in the provinces. The total income for the year was \$80,000. The Canadian Association which has eight auxiliaries in London, Hamilton, Woodstock, Winnipeg, St. Catharines, Toronto, Parkdale, Brantford, support halls at Rochefort, La Rochelle and Toulouse. The report from these stations is encouraging, the meetings are well attended, and the children's meetings are prosperous. The treasurer's report was \$1,060.10. Rev. Mr. Boville in moving the adoption of the secretary and treasurer's reports, said he was able to speak from personal experience of the McAll Mission, having worked in it two or three evenings each week during his stay in Paris, and of the benefit he himself received from it, he spoke of how economically the mission is managed, of the many workers who receive no remuneration but are laboring there for the pure love of it.

Rev. Mr. Morton seconded the motion, he said one feature of the McAll Mission which commends itself is its freedom from all antagonism to the Roman Catholic Church, its aim being to preach Christ and Him crucified without any relation to church doctrine. Reports from auxiliaries were read. A very interesting letter from the evangelist at Toulouse was then read by the president of the Toronto auxiliary. Rev. Thomas Gulich representative secretary of the American McAll Association gave an interesting address, he spoke of the devotion of Miss Beach to the McAll Mission and through her the American Association was formed. He told of the effect the McAll Mission halls have on the people and neighborhood where they are. For instance, Dr. McAll or one of his workers went to the prefect of police to ask him about opening a hall at a certain place, he said, "Certainly, open as many halls as you can, for where there is a McAll station the police are not needed." He then spoke of the effect the mission had on the different classes, on the children of whom there are 10,000 attending the Mission Sunday schools, on the artisan and on the more cultured portion of the community, he said Mr. Moody called the McAll Mission a model mission. The Board of Managers was elected for the coming year, the officers being chosen at an adjourned meeting. Hon.-President, Mrs. Ed. Blake; President, Mrs. David Cowan; Secretary, Miss M. Carly; Treasurer, Miss Caven. The closing prayer was offered by Rev. Dr. Smith.

Church News.

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

In Canada.

THE REV. J. A. F. SUTHERLAND has been supplying acceptably the pulpit of Minnedosa.

THE congregation of Burnside, Man., has resolved to call the Rev. A. McTavish. He has resigned his charge at Chater.

AN adjourned meeting of the Presbytery of London will take place in the Fir Presbyterian church, London, on April 4th at 11 a.m.

REV. JAMES A. GRANT, Toronto Junction, preached a memorial sermon, last Sabbath, of the late Mr. Adam Speer, one of the elders of the church.

THE REV. MR. FORBES, who came before Christmas from Scotland, has been ordained as the first minister of Fort Saskatchewan, Alta., which was formerly part of the Edmonton congregation.

THE REV. SAMUEL POLSON, who last autumn built at his own expense a small church and established an independent mission near the C.P.R. workshops in the western part of the city of Winnipeg, is applying for recognition as a member of the Presbytery.

THE pulpits of Corunna, Mooretown and Knox church in the Presbytery of Sarnia were preached vacant on Sabbath last week by F. O. Nichol, Sarnia, who will act as moderator during the vacancy. The Presbytery passed a resolution of condolence with this congregation whose pastor, Rev. Alex. Urquhart, passed away on Sabbath evening, March 3rd.

A NUMBER of the young people of Flodden congregation gathered recently at the manse in Kingsbury, Que., and after spending a very pleasant evening one of the number on behalf of the party presented their pastor, Rev. J. McClung, with a purse, as a token of esteem and kindly feelings towards him. A bountiful repast was provided by the ladies, after partaking of which they repaired to their home carrying with them the good wishes of the pastor and family.

AT the preparatory services in Knox church, Guelph, conducted by the Rev. John McInnis, of Elora, on Friday, March 8th, a statement was read from the Missionary Association by Rev. R. J. Beattie. During the past year the sum of \$1,151 was contributed by this congregation for Church Schemes, this being the first time that the actual missionary contributions of the members had reached the amount expected by the Presbytery and General Assembly.

THE following are some of the items given at the annual meeting of the Enniskillen and Cartwright congregation. The total revenue for the year was about fourteen hundred dollars (\$1400). This sum was applied as follows: for repair on manse and churches, \$250; for Missionary Schemes of Church, \$150. The balance was used for stipend and regular congregational expenses. The membership shows a net gain of twenty-four (24) for the year. Two C. E. societies were organized with an aggregate membership of over sixty. One hundred feet of new sheds were erected for the Blackstock church.

THE teachers and scholars of the Springfield Sabbath school were treated to a sleigh ride recently, to the home of the superintendent, Mr. James Mitchell, who lives about four miles distant in the country. Rev. M. Anderson, the newly inducted pastor, and Mr. G. Stewart, head teacher of the public school, and a number of other friends were present. The ladies had a plentiful supply of provisions, and the little ones were delighted with the pleasure of the evening, the only regret amongst them being that these happy occasions did not come oftener. The Sacrament of the Lord's Supper was dispensed on Sabbath, March 3rd, in this church, when five members were added to the communion roll, two by certificate and

three on profession of their faith; one adult was baptized. Rev. Mr. Anderson is winning his way to the hearts of his congregation, and working like a good soldier of the Cross "Compelling them to come in that my house may be filled."—*CON.*

REV. MR. FOTHERINGHAM writes: A meeting of the General Assembly's Sabbath School Committee will be held (D. V.) in the Board Room of the Y. M. C. A., Toronto, on Tuesday, April 2nd, at 10 o'clock, a.m. This is the day before the closing of Knox College. It is hoped that members will come prepared to give the whole day to the work of the committee, as matters of the very gravest importance will be laid before them for discussion. There are no funds for the payment of travelling expenses; those, therefore, who attend are requested to procure at the R.R. station from which they start, certificates for attending the closing exercises of the College. These will be signed by Rev. W. Burns, secretary, and entitle to a reduced return fare.

THE Presbyterians of Glenboro, Man., Rev. A. McD. Haig, pastor, lost their church by fire, Sabbath, 3rd inst. It broke out about 10 a.m., and in two hours all that was left of their commodious and comfortable building was strewn about the street. Organ, lamps, chairs and pews were saved. The subscription list was started the next morning, and before the ruins had ceased smoking most of the congregation had been canvassed with very encouraging results. Arrangements were also made for bringing stone for the foundation of the new church. Great unanimity and heartiness were shown by the congregation in preparation for rebuilding, indicating that though the loss is felt very sorely yet they are not at all discouraged. Coming so soon after organization in 1887, church building in 1889, purchasing a manse in 1890, being made (along with Cypress River) self-sustaining in 1893, and added to all this the general financial depression, the struggle required will severely try the congregation. Assistance of congregations who find it possible to help would be gladly welcomed. The Methodist church has been kindly placed at the disposal of the congregation for morning service.

COOKE'S church was completely filled by an audience numbering over 2,000 on Thursday, 15th inst., when an excellent service of sacred song was rendered by the Musical Association of the church. The Association is the outcome of the psalmody classes, which have been conducted by Mr. W. Johnstone, the esteemed choir-master, during the past three years. The object of the Association is the study of sacred music and the advancement of congregational singing. The choruses consisted of anthems by leading church composers, among them Gounod, Stainer and Olvey, which were excellently sung. The quality of tone was very sweet and pleasing, which, with careful attention to the details of expression and phrasing, made a very favorable impression. The Association had the able assistance of Misses Reid, Milligan, Warnock, McCutcheon, Mrs. Coutts-Bain, Master Eddie Cook, Messrs. G. W. Grant, H. C. Wilson and G. E. Hardy, all of whose efforts were heartily appreciated. Mr. Thompson Bell gave two readings which were evidently much enjoyed, and recalls were irresistible. Mr. A. D. Guest, the accomplished organist of the church, gave two solo numbers in addition to the accompaniments to the choruses and solos in which he rendered most effective assistance. Miss Jane, organist of Old St. Andrew's, was an efficient accompanist to Miss Warnock's and Mr. Grant's solo numbers. The latter was in excellent voice and gave an admirable rendering of "I'm far frae my hame." Mr. Johnstone conducted with much care and had his forces well under control. A social meeting of the members and friends of the Association was held on Friday evening, which was largely attended. Mr. P. G. Close made an efficient chairman. The members took the opportunity of expressing their esteem for Messrs. Johnstone and Guest by presenting the former with a handsome gold watch, and the latter with two volumes of compositions for the organ.

Both gentlemen made appropriate replies after which an excellent programme of speech and song interspersed with refreshments was thoroughly enjoyed.

THE Presbyterians of Unionville recently bought the Congregational church in that place and have refitted it very tastefully and beautifully. One very pleasant feature of the case is this, that most of the Congregational people have cordially and heartily united with the Presbyterians, and form one congregation in the newly opened church. On 3rd March the Rev. R. P. McKay, secretary of Foreign Mission, formally opened the church, preaching morning and evening to large congregations, sermons that were greatly appreciated and well adapted to be helpful to both the inner life and outward conduct. In the afternoon the Rev. W. B. Buchanan, Methodist minister of Markham, preached an able and practical discourse which was much enjoyed by all, not only because of its own merits, but because of the excellent spirit of harmony and good will between the denominations. These services were followed by a tea meeting on Monday evening, but the weather prevented this from being a complete success and necessitated a social on Wednesday evening. Then on the following Sabbath the opening services were continued, when Rev. D. McIntosh, formerly pastor of the congregation preached in the morning, and afforded his numerous and much attached friends another opportunity of meeting with him and of hearing one of his beautiful sermons. The Rev. Mr. Hanna, of Uxbridge, preached in the evening, having also preached at St. John's, Markham, in the afternoon, and conducted the anniversary services of a neighbouring Methodist church in the morning. Upon all three occasions Mr. Hanna's services were considered excellent and profitable, concluding very appropriately a series, which have proved "a time of refreshing from the presence of the Lord." The amount of the collections and proceeds of tea meetings were in all about \$120 after paying expenses.

Presbytery of Hamilton.

THE Presbytery of Hamilton met on March 19th. Commissioners to the General Assembly were appointed, viz.:—Dr. Fletcher, Dr. Laing, Messrs. Ratchiff, S. Lyle, J. Wilson, Grant, Bryant, Barclay, Dr. Fraser, Burson and Fisher, ministers. Messrs. J. Charlton, Lawrie, McQueen, W. Wilson, Moses, Leckie, A. J. Mackenzie, I. Black, Leitch, Gillespie and F. Reid, elders. A call from International Bridge to Rev. P. S. Langill was accepted; the induction is appointed for Tuesday, April 2nd. Mr Crawford to preside, Mr. Wilson to preach, Mr. McCaug to address the pastor and Mr. Burson the people. The supplementary grants to congregations were considered and application resolved upon for some congregations. Rev. H. O. Blair's application to be received as a minister was approved; also an application from Rev. W. Donald, of Los Angeles, Cal.; and the clerk was instructed to issue circular letters. Rev. P. A. Tinkham, having taken the required session at Knox College, was received as a minister of the Church. The reports of standing committees were submitted and ordered to be transmitted to Synod. That on Sabbath Observance referred to the bill now before the Legislature for radial railways, and resolution, asking that the traffic on such roads shall not be allowed, was forwarded to the Attorney-General and members of the Legislature, representing constituencies within the bounds of the Presbytery.—*JOHN LAING, Clerk.*

Presbytery of Montreal.

AT the meeting of the Montreal Presbytery last week a good deal of important business was transacted. A most interesting event was the favourably received application of a body of Welshmen, desirous of worshipping in their own language, to be received as a mission congregation. The report of the committee on Sabbath Schools presented by Mr. J. W. Kilgour, convener, showed that there were seventy seven schools within the bounds of the Presbytery. These schools reported 595 officers and teachers, and 8,129 children upon

the rolls. Five years ago, there were but fifty-four schools, 702 officers and teachers and 6,707 children on the rolls. The reports from all the schools spoke in hopeful tones of their work. One of the greatest needs in the work was a greater parental interest in the aims of the teachers and a better system of home training. No less than 319 scholars, in thirty of the schools, had become communicants during last year, a fact which gave the committee great pleasure. It was stated that sixty schools had given \$6,535, part of which was expended upon their own running expenses, and the balance was given to the Schemes of the Church. The report contained a great deal of useful information and the convener was thanked for his services. As commissioners to the General Assembly there were elected: Revs. James Patterson, Dr. D. Paterson, Dr. W. J. Smyth, Rev. Thomas Bennett, Principal MacVicar, Dr. R. Campbell, the Rev. S. F. McCusker, S. J. Taylor, Dr. Warden, Dr. Scrimger, J. Fleck, C. McKerr, Prof. Ross, Dr. Barclay, W. R. Cruikshank, and the following elders: Messrs. James Ross, Walter Paul, William Drysdale, Dr. Shauks, W. D. McLaren, Allan Cameron, Norman McLeod, R. A. Bockett, Dr. Christie, Peter Ferguson, James Tasker, George Loy, David Morrice, Archibald Cameron, and John Herdt. The question of giving ordinances to Montreal South was referred to the Presbytery's Home Mission Committee, as was, also, the question of services at Petite Cote. Arrangements of grants to augmented congregations were decided upon. Rev. G. C. Heine presented the report from the Presbytery's committee upon French Evangelization. It dealt, chiefly, with the grants to be asked for the ensuing year, to the eighteen mission charges under the committee's direction. Rev. F. M. Dewey reported upon the Foreign Mission work, and Rev. Dr. Warden upon Augmentation. Rev. Dr. McDonald reported that missionary meetings had been held in the group of stations in his district. The Rev. J. E. Ducloux, Dr. Patterson, the Rev. C. B. Ross, the Rev. M. Watson, and Rev. D. W. Morison gave similar reports for their districts and churches. Rev. J. E. Ducloux moved a motion of condolence with Mr. Loy, of Valleyfield, a member of this court, who had been recently bereaved of his son by the deplorable shooting which took place in that town. A discussion took place upon the question of contributions to the Augmentation scheme. It was pointed out that the city congregations were able to contribute more liberally than those in the country places. But Dr. Warden and Dr. R. Campbell took strong ground that this was not the case. The former knew of errant girls and clerks in the city who were giving more than the heads of rich families in the country. Finally, a motion was moved by Dr. Warden, and carried, to the effect that those churches in the Presbytery which had neglected to contribute to the fund for augmentation of stipends, should have their attention specially called to this subject. A motion by Dr. Warden that sessions be asked to consider the claims of all the schemes, when the Assembly's circular is brought before them was considered. The circular presents an estimate of the sums required for the respective schemes, but some of the churches have contributed largely to a few of them, while others, equally worthy, are languishing for want. The proposition of the General Assembly to the effect that all graduating students and all ministers coming from other Churches be required to spend one year upon a mission station before they are eligible to a "call" to a settled pastorate was read. After some discussion, in which it was contended that the proposal was impracticable and contrary to the genius of the Presbyterian Church, and after a reply from Dr. R. Campbell, the Presbytery declined to approve the proposition. A proposition was made that all ministers at their ordination or induction be pressed to become contributors to the Aged and Infirm Ministers' Fund, otherwise receiving no benefit from it when incapacitated for work. This was approved. Another proposition was to amalgamate the standing committees upon the State of Religion, Temperance, Sabbath Observance and Systematic Beneficence. The Presbytery approved the proposition so far as the first three were concerned. Rev. J. H. Beatt presented the

report from the committee upon Sabbath Observance. It covered the usual cases of desecration—Sunday running of street cars; the employment of the telephone girls; steambath excursions; repairs in railway workshops; cleaning of snow from the streets, which could be safely done on Monday; open fruit, candy and cigar stores; Sunday sports by town visitors to summer resorts, etc. The report closed with the following recommendations: 1. That the Presbytery utter its voice through the public press or in some other effective way, protesting against the employment of labor on the Sabbath in the city of Montreal and against keeping open places of amusement, such as Parc Royal and Solmir Park. 2. That the Presbytery appoint a committee to promote the establishment of a Sabbath Observance Association in the province of Quebec. Adopted.

Presbytery of Paris.

The quarterly meeting of Presbytery was held in Zion church, Brantford, March 19th. Rev. Dr. Cochrane presiding in absence of the moderator, Rev. E. Cockburn. Mr. Burkholder, student, laboring at New Dundee, Baden and Wellesley village, reported on work there, and Mr. Bryden, commissioner from New Dundee, was heard. It was agreed to ask continuation of grant of \$3.00 per Sabbath for said field, control of services to be in the hands of Mr. Hardie and his session. A moderation was granted Verschoyle and Culloden. Reports of standing committees were presented, that on Sabbath Observance by Mr. Reid, on Sabbath Schools by Mr. Johnston, on State of Religion by Mr. McGregor, and on Statistics by Mr. Hardie. It was agreed to ask continuation of grant of \$100 each for the augmented congregations of Mt. Pleasant and Burford, and Onondaga and Alberton. Dr. Jas. Robertson was nominated for Moderator of Assembly. Commissioners appointed were, Dr. G. L. McKay, Dr. Cochrane, Dr. McMullen, Messrs. Reid, Leitch and Johnston, ministers, and Herbertson, Barr, Wallace, Telfer, Currie and Alex. Hunter, elders. The remittance a year in the mission field was disapproved; also remit re special committee on Jewish mission was disapproved, that on the aged and infirm fund was approved, and that on the amalgamation of certain committees was disapproved. Next ordinary meeting is to be held in Paris, July 9th, 10 a.m.—W. T. McMULLEN, Clerk.

Presbytery of Owen Sound.

This Presbytery met in Knox church, Owen Sound, March 19th, 10 a.m. Mr. D. A. McLean led the devotional exercises. Dr. Waits, moderator. A call from Hepworth, etc., to Mr. H. Russell was sustained—salary \$500, to be paid quarterly. Provisional arrangements were made for induction. Dr. Waits to preside, Mr. Thompson to preach, Dr. Somerville to address the minister, and Mr. Acheson the people. The augmentation grants were next revised. Commissioners were present. It was agreed to make application as follows: Knox, Sydenham, \$250; Markdale, \$150; Temple Hill, \$25 till July 1st; Hepworth, \$250. Mr. McLaren gave in Home Mission report. It was agreed to apply for: Indian Peninsula, \$2 in summer, \$3 in winter; to join Crawford to Holland Centre and Williamsford, supply by Mr. A. Little in summer with no grant, afterward by ordained missionary with grant of \$200; Johnston, etc., \$1.50; Caven, \$50. It was agreed that Indian Peninsula include Adamville, Mar, Red Bay and Greig, clerk to notify the Methodist Church. Dr. Somerville was nominated as moderator of the General Assembly. The following were appointed commissioners to the Assembly: Drs. Waits, Somerville, Fraser, Messrs. Little and Simpson, ministers, Messrs. Crawford, Sutherland, Crichton, Gordon and Armstrong, elders. Dr. Fraser was appointed on Assembly's Committee on Bills and Overtures, Dr. Waits and Mr. Leslie on Synod's Committee on Business. Mr. Simpson notified the Presbytery that application is to be made to Synod for the formation of a new Presbytery to be called the Presbytery of Collingwood, and which will include

Meaford, and Thornbury of Owen Sound Presbytery. Mr. McLaren resigned the positions of Treasurer and Convener of H. M. Committee, and Mr. P. McNabb and Dr. Somerville were appointed to these positions respectively. Dr. Waits was appointed Convener of Augmentation Committee, Mr. Little was appointed Moderator of Crawford, etc. Presbytery adjourned to meet in Knox church, Owen Sound, April 16th, 10 a.m., and was closed with prayer.—JOHN SOMERVILLE, Clerk.

Presbytery of Bruce.

This Presbytery met at Paisley on March 12th. A call from Glamis in favor of Rev. Isaac Macdonald, signed by ninety-eight members and ninety-seven adherents and guaranteeing an annual stipend of 600 dollars with manse was sustained and forwarded, and application was made to the Committee on Augmentation for a grant of \$150. Provisional arrangements were made for the induction, Rev. G. W. Lennan to preside and address the congregation. Rev. J. Stenen to preach, and Rev. J. Anderson to address the minister. In reply to the remit on the Book of Praise the following recommendations were adopted: (1) That the 150 Psalms as now in use be retained and that no book published by the authority of the Assembly shall omit any of the Psalms. (2) That the selections from versions of the Psalms now in use be omitted. (3) That the National Anthem be omitted. (4) That hymns 294, 123 and 499 from Sacred Songs and Solos be inserted. The Revs. A. Tolmie, Anderson, Stenen and Guthrie, ministers, and Messrs. Munro, S. Steel, J. Romand and J. C. Eckford, elders, were appointed commissioners to Assembly. Rev. E. A. Mackenzie was appointed Presbytery's representative on the Synod's Committee of Bills and Overtures. The reports on Sabbath Observance, State of Religion, Systematic Beneficence and Sabbath Schools were received and forwarded to Synod.—J. GOURLAY, Clerk.

Presbytery of Portage la Prairie.

This court held a meeting a Neepawa on the 5th inst. All the clerical members were present and Messrs. Young and Blair, elders, Rev. Mr. Douglas, of High Bluff, was appointed moderator for the next six months. Rev. Mr. McRae called the attention of the Presbytery to the fact that there was a large population to the south of Bagot, mostly Presbyterian, who had no services. It was resolved to open this as a new field, the name given to be Sylrester. The Rev. Wm. Gordon, M.A., who was designated by the Colonial Committee of the Church of Scotland, was received as a minister of good standing in the Church, and his name added to the roll of Presbytery. In the evening an open session was held. An address on Manitoba College was given by Rev. Mr. Munro, on Home Missions by Rev. Mr. Wright, and on Early Mission Work in Britain by Rev. Mr. Douglas. On resuming ordinary business Rev. Mr. Wright moved that Rev. Dr. Robertson be nominated Moderator of the General Assembly. He dwelt at some length on the claims Dr. Robertson had on the highest honor in the gift of the Church, and how the success of home missions in the North-West had been due in a great measure to his unwearying labors and energy. This motion was seconded by Rev. Mr. McRae, and most heartily agreed to by all the brethren. The following were nominated commissioners to the General Assembly: Rev. Messrs. Wright, Douglas and Munro, ministers; Messrs. Young, McLeod, and Metcalfe, elders. The committee appointed to examine the credentials of Rev. J. H. Fauser, formerly a minister of the Methodist Episcopal Church, reported these to be satisfactory and recommended that the Presbytery make application to the General Assembly to receive him as a minister of this Church. On the motion of Rev. Mr. Wright, seconded by Rev. Mr. Gordon, this was agreed to. Rev. Dr. Robertson and Mr. Munro were appointed a committee to consider the state of the mission work in the Lake Dauphin district. The contributions

to the Schemes of the Church occupied the attention of the Presbytery for a considerable time. The sums contributed by the different congregations were considered in detail and the showing on the whole was satisfactory. Rev. Mr. Munro presented the home mission report, and its recommendations were for the most part adopted. The next meeting of Presbytery is to be held at Portage la Prairie on the second Monday in April, at 7 p.m. — FARQUHAR McKAE, Clerk.

Presbytery of Sydney.

THE Presbytery of Sydney met in St. Matthew's, North Sydney, on the 6th or March. Rev. Dr. MacMillan, and Rev. J. Fraser were appointed to hold a meeting at Englishtown with the congregation of South Gut and Englishtown on March 20th at 11 a.m., with a view to increase their pastor's salary. Presbytery were glad to find that Louisburg was ably supplied in the person of Rev. R. MacKenzie, whose report was received and indicated progress. The activity of the women to promote the cause of Christ was noted by him as a good and encouraging sign, as also of some of the men and elders; but the power of alcohol is discouraging. The report of the clerk gave hopes that all our vacancies would be supplied by popular catechists during the coming summer. Mr. Rankin read a report on the State of Religion. It is not easy to tabulate spiritual forces and facts; and at best when attempted can only be viewed as proximate or uncertain; yet sessions should feel it to be their duty to give the fullest and most accurate information possible. Mr. Rankin complained justly that sessions were in very many instances derelict in this matter, and thus rendered his report fragmentary. Mr. J. F. Forbes' report on Temperance was very full and suggestive. He held that Presbytery had made no progress during the year 1894 on this subject; rather seemed to retrograde. He made a number of recommendations which were accepted by the Presbytery. It is hoped that they will be acted upon. Mr. Forbes received the thanks of the court for his labour of love on this behalf. Rev. M. A. MacKenzie reported by letter that St. Peter's might soon be prepared to call a pastor, and asked for leave to moderate in a call there when the people were prepared to take steps in this direction. Leave was granted. Mr. Macmillan read the report on Systematic Beneficence, which showed that progress in liberality within bounds of Presbytery was made. Mr. A. Macphail, catechist, spent seven weeks in Pleasant Bay; his report was very gratifying. He found forty families with a population of 252, who guaranteed \$500 for the services of a catechist for six months. Hitherto this place was represented unable to pay \$100 per annum for the support of the Gospel. In this increase of liberality Presbytery rejoice. Pleasant Bay wishes to be erected into a mission station, and with the aid of a much less sum than promised by Home Mission Committee they will be able to support a catechist for six months among them. Hitherto the utmost supply received from the ministers of Cape North was eight Sabbaths in the year, henceforth it is hoped that they will have more than three times this amount of service given them. The isolation of Pleasant Bay, especially during winter months, may be ascertained from the statement made by Mr. Macphail, that returning from that place to Presbytery he had to travel nine miles on snow shoes, one mile of this distance being a steep ascent, and also to travel seven miles more on board ice, along the gulf shore, thus recalling the toils of our saintly fathers that have craved from their labours. Presbytery thanked Mr. Macphail for his report, expressed much satisfaction with the conduct of the people of Pleasant Bay, and took steps to provide at once a catechist to labour among them next summer. In response to a communication from the agent of the Church, read by Mr. J. A. Forbes, Presbytery pledged itself to urge greater liberality than usual for Home Mission work. Mr. Rankin read the report on Hymnology. Many suggestions and recommendations were made, all of which were accepted but one by Presbytery. In the evening Presbytery held a conference in St. Matthew's church on Temperance, and some hours were

spent in an agreeable and profitable manner. Next meeting of Presbytery was appointed to be held in St. Matthew's, North Sydney, on Tuesday, the 9th of April, at 11 a.m., and in the evening of this day a conference on the State of Religion in St. Andrew's, Sydney Mines.

Presbytery of Saugeen

THE Presbytery of Saugeen met in Guthrie church, Harrison, on March 12th. Mr. Munro's term of office as moderator having expired, Mr. Miller was appointed moderator for the next six months. The remits sent down from the General Assembly were considered. I.—One year's service in mission field. The recommendation was adopted. II.—Hymnal. (1) Resolutions 1, 2, 4, 7, 8, 9, were approved. (2) Resolution. While in hearty sympathy with the addition of these versions of the Psalter, disapprove of the selections as forming the first part of the new Hymnal. (3) Approve of resolution six with the exception of clause three. With respect to clause four recommend the omission of verse two from hymn 520. (4) Recommend an index of Scripture texts on which the hymns are based. III.—Amalgamation of certain committees. The recommendation was adopted. IV.—Jewish work. While approving heartily of mission work among the Jews, consider it undesirable at the present time, to appoint a separate committee. V.—Aged and Infirm Ministers' Fund. Recommend that every minister on being ordained be strongly urged to connect himself with the fund. Dr. Middlemiss of the Presbytery of Guelph, Rev. J. Fraser Campbell of India, and Rev. Mr. Yeomans, minister without charge, being present were asked to sit with the Presbytery. Nineteen honor certificates for repeating Shorter Catechism were granted from the following congregations. Gilbert Williamson, John J. G. Lyons, Thos. M. Barrington, Sarah Cplder, Georgie Cameron, Jessie Reid, Jennie Elliott, Mary Elliott, Annie Lamont, John Calder and Maud Cameron, Mount Forest; Sarah Jane Horrocks and Mary McIntyre, Knox church, Harrison; Georgina Taylor, Clifford; Mary McQueen and Isabella McQueen, Woodland; Janet Dory and William Dory, Cedarville; Nellie Wilson, Belmore. Mr. Aull gave in the Home Mission report which was received. The Presbytery agreed to ask for \$120 from the H. M. F. for Drayton. Mr. McKellar, on behalf of Cedarville and Explin, requested that a student be sent this summer also, to these congregations. The request was granted. The supply of the mission fields was left in the hands of the H. M. Committee. The session records of Arthur and Gordonville, Holstein and Fairbairn, and Guthrie church, Harrison, were examined and attested. Mr. Munro gave in a carefully prepared report on the State of Religion. The report was received and adopted. At the suggestion of Mr. Munro it was agreed, that as the Rev. J. Fraser Campbell, our missionary from India, was present, to address the Presbytery: the address of Mr. Campbell to take the place of the conference on the State of Religion agreed upon at last meeting. Mr. Stewart gave in the report on Sabbath schools. The report was received and adopted. It was recommended that a collection be taken up each Sabbath, and that once a month the collections be given to missions. Mr. Arthur Lloyd, from Knox church, Harrison, was examined and certified as a candidate for the ministry. It was agreed that the ministers be all appointed as commissioners to General Assembly by rotation, continuing to take half from the top and half from the bottom till the roll is finished. After that to begin at the top and continue till the bottom is reached. The following are the commissioners to the General Assembly: Messrs. Aull, Munro, Miller, and Young, ministers; and Messrs. Thos. Cooil, Charles Wilson, Geo. Turnbull and Alex. McPherson, elders. Messrs. Ramsay and Turnbull were appointed members of Synod's Committee on Bills and Ordinances, and Messrs. Munro and McPherson on Assembly's Committee on Bills and Ordinances. The Presbytery agreed to re-

new the application to General Assembly on behalf of Mr. George Scarr. The Rev. Mr. Campbell then addressed the Presbytery and others present, giving a most graphic and interesting account of his field and missionary work in Central India. A hearty vote of thanks was tendered him, with the hope that the Presbytery will be able to give greatly increased support. The Presbytery adjourned to meet in Mount Forest on the 9th July next at 10 a.m. — S. YOUNG, Clerk.

Presbytery of Winnipeg.

THE Presbytery of Winnipeg met on the 12th March. There were present 16 ministers, 12 elders and 4 corresponding members. Notice of change of name was received from the North church, Winnipeg, and the West End church respectively to St. Giles and St. Stephen's, and these names were ordered to be used hereafter in the Presbytery records. An application to the church and manse building board for a loan of \$500 to assist in building a manse at Victoria was received and recommended to the board for favorable consideration. Grassmere (Stenwall congregation) applied for a loan of \$700 on proposed church, and this was ordered to be sent up to the board with approval of Presbytery. The question of titles to church property and the custody of church documents relating to property was brought up and referred to a committee of inquiry consisting of Prof. Baird, Rev. Jos. Hogg, Mr. C. H. Campbell and Chief Justice Taylor. The case of Rev. S. Polson's mission was brought up by way of a report on former applications made by Mr. Polson for Presbytery recognition of his work in the mid western portion of the city. A memorial petition for members, adherents and friends of the Presbyterian church in this portion of the city was presented to the Presbytery asking for mission station organization there. Mr. Lowry and Mr. Polson were heard in support of the memorial, and after some discussion it was agreed to appoint a committee consisting of Dr. Bryce, Rev. C. W. Gordon, J. H. Mitchell and John Paterson, with powers of inquiring into the whole matter of the memorial and matters cognate thereto, with instructions to report at the next meeting of the Presbytery. Under the head of applications from students who had in view the entering upon the study of theology and engaging in mission work, the largest number of students in the history of the Presbytery applied from Manitoba College. After examination the applications were referred to the Home Mission Committee for work as the committee shall determine. Amongst those applying was Mr. Joseph Hall, formerly assistant-secretary of the Y.M.C.A. in Winnipeg, and subsequently secretary at Calgary, but who is now studying at the Bible Institute in Chicago. Commissioners to the General Assembly were appointed as follows: Messrs. Pittsado and Gordon, by rotation on the roll, Dr. Bryce, Dr. King, and Prof. Hart, ministers; by election; Chief Justice Taylor, Geo. Young, Duncan MacArthur, (Emerson), John Paterson and C. H. Campbell, elders. The home mission report was presented by Dr. Bryce. The first case taken up was that of Selkirk, when Capt. Duncan, as representative of the congregation, and Mr. Macleith as interim moderator of session, were heard and it was agreed that East Selkirk be separated from West Selkirk, and that the congregation of West Selkirk be granted their request, viz: That the H. M. Committee appoint an ordained minister for a term of months, the congregation promising to contribute as well as able to his support. Several recommendations were passed in the way of adding hymns to and deleting hymns from the proposed book of Praise sent down by the Assembly to the Presbyteries. In regard to the Psalter the recommendation of Presbytery was in favor of the psalms being retained intact in the book of Praise, but if selections are to be made as specially suitable for service of praise the Presbytery urges that their selections be indicated by being printed in a larger type than the other portions. In connection with the Temperance report it was agreed to hold a conference of the Presbytery on Temperance at next meeting.

Tired of Home.

BY LEANDER S. KEYSER.

Nettie was feeling very discontented. She had no special reason for feeling so, but it had just got into her nature somehow, and she couldn't help it.

"O, I'm so tired of always being at home," she complained. "If I could only go away somewhere!"

"Where would you like to go, Nettie?" asked her mother.

"It wouldn't make much difference where," the girl returned. "One gets so tired of being at one place all the while. If I could go and stay with some one and see something new, I'd feel better."

Her mother smiled, but made no reply. Nettie's home was a very pleasant one in the country, and she had every thing that was good for a little girl; yet it all seemed so commonplace, and if she had been a little older, she would have said that her life was growing "humdrum," with the same sights and surroundings day after day. She longed for a change.

And she was soon to have her wish. One day an acquaintance, living about five miles distant, came to visit at Nettie's home. She had a babe four months old which required a good deal of care. During her stay she said:

"I wish I had a little girl to take care of baby while I do my work; a little girl like Nettie here is just what I need. Baby takes so much of my time, it is almost impossible to get any work done."

Nettie's mamma looked at her little girl a moment as if she were thinking about something. Then she said:

"Perhaps Nettie would like to go home with you and take care of your baby for a few weeks."

"I wish you could spare her," replied Mrs. Harwood quickly. "She would be of much help to me. What do you think about it, Nettie?"

The little girl fairly trembled with delight. How grand it would be to get away from home, and see something of the world; and then to go five miles! That would be famous!

"O! I wish I could go," she cried. "May I, mamma?"

"If you wish to, dear, and think you won't become homesick."

Nettie laughed at the idea of becoming homesick. Why, she would never be so silly as that!

And so when Mrs. Harwood started home in her carriage, Nettie bade her papa and mamma and little brother Harry good-by, and went to her new home. Of course, there was a queer twitching about her lips as she left the dear, family place which was her real home; but she soon forgot every thing else in the delights of the long drive over the pleasant hills.

Yes, this was a change, and for a few days she felt that she was almost in Paradise. Every thing was new. It was wonderfully pleasant to get away from the scenes she had known all her life—Nettie was ten years old, you must remember—and see hills and valleys and people she had never seen before.

On the fourth day her little charge—the baby—was quite cross. Do what she would, she could not soothe it. How much she wished she could carry it right out to Mrs. Harwood, and tell her that the baby needed her special care! But Nettie felt a little too "strange" to be so free with Mrs. Harwood.

Now if it was mamma, I wouldn't mind going and telling her," Nettie thought, looking a little longingly out of the window. Then another thought came: "O, how I would like to run out over the fields on a lovely day like this!"

But she was beginning to feel gloomy, and so she made herself think about something else. The baby continued to be fretful, so that Nettie could not get a moment's rest.

"Oh, if Mrs. Harwood would only come!" she murmured, almost breaking into tears.

But Mrs. Harwood was busy with her work and did not come. Nettie looked out at the green fields and groves through her tear-dimmed eyes and sighed:

"If I was home now, I could ask mamma to let me run out-of-doors awhile. I wouldn't be afraid to ask mamma.

But I can't ask Mrs. Harwood. She might not like it. O, I'm almost tired to death!" And she picked up the crying baby and carried it wearily about the room.

At last Mrs. Harwood came. There was an impatient look on her face.

"Why, what is the matter with baby? Haven't you been taking care of him?" she asked, a little sharply.

"Why didn't you come and tell me that he was fretful?"

There was just a faint note of rebuke in the woman's tones that went to Nettie's heart, and brought tears to her eyes.

"There! there!" said Mrs. Harwood soothingly.

"Don't cry. I know the baby has worried you. I shouldn't have stayed away so long. Now you can run out and have some fresh air."

Nettie was glad to escape. She ran out into the orchard where no one could see her, and had a good cry, which gave her some relief. Mrs. Harwood was so kind during the rest of the day that Nettie was almost as cheerful as ever.

But the next forenoon long before dinner time she became almost famished, and felt that she never could wait until the middle meal. How naturally came the thought:

"If I was at home now, I'd just go and ask mamma for a piece of bread and butter."

The long hours dragged away like a log chain, and by the time noon came Nettie was really sick from hunger and weakness. In the afternoon, as she tried to amuse the fretful baby, her cup of grief brimmed over.

"If I could only see mamma!" she sobbed. "I wonder what Harry is doing. If I was at home, we could play together in the front yard on the soft grass. There never was such a nice yard as ours. And there's the spring down back of the house, and the little run in the meadow where the birds sing so gaily and the nice barn and the old water-trough, and the orchard with all its large trees, and—and—"

It all came vividly before the little girl's fancy. At last she was in the grip of that hardest of all sicknesses to bear—homesickness.

"O, my! O, my! if I only could go home!" she moaned.

After a few hours Mrs. Harwood came into the room. She looked at Nettie in surprise.

"What has gone wrong, Nettie?" she asked. "Your eyes are so red!"

At this the little girl could no longer control her feeling. She broke into so violent a fit of weeping that Mrs. Harwood almost became frightened, and pleaded with Nettie to tell her what was wrong. Nettie was ashamed to confess the real state of affairs, and therefore would not answer for a long time. At last the woman asked:

"Are you homesick, Nettie?"

"Yes," the girl wailed, her tears streaming faster.

"Well, you poor child, you shall go home to-morrow morning just as soon as our hired man can take you," promised the good woman in a soothing voice. "I'm real sorry you've been feeling so badly. You're a good, faithful girl, and I should like to have you stay with me a few months; but if you can't be happy away from home, I would not want to keep you."

When Nettie came in sight of her home the next morning, she never felt so glad in her life, and the old place, which she had once thought so tame and tiresome, looked like fairy land to her delighted eyes. The carriage had scarcely stopped at the gate before she sprang out upon the ground, and ran up the path to the veranda where her mother stood with a beaming smile to welcome her home. She flung her arms around her mother's neck, and sobbed for very joy.

"O! mamma," she whispered, "I'm so glad, I'm so glad I'll never call my home tiresome again. It's the best place of all."

"The best will is our Father's will,
And we may rest there calm and still
Oh, make it hour by hour thine own
And wish for naught but that alone
Which pleases God."

Presbytery of Brandon.

BRANDON Presbytery met in Brandon, March 12th, at 10 a.m., Mr. W. Beattie, presiding. Members present Dr. Robertson, Messrs. MacTavish, Beattie, Fortune, Hodges, Carwell, Beveridge, Lamb, Shearer, ministers, and Messrs. Murray, Todd, Balantyne, Richards, elders. A minute expressing the high esteem in which Mr. MacTavish, late of Chater and Humesville, is held in this Presbytery, their appreciation of his long and valued services as a minister and co-presbyter, and their good wishes for his future, was ordered to be placed on Presbytery record. Mr. Beveridge was appointed moderator of Brandon session in the place of Mr. MacTavish, and leave was given to moderate in a call at Brandon. Dr. Robertson was nominated as moderator of next General Assembly. The following commissioners to Assembly were chosen. Dr. Robertson, D. H. Hodge and W. Beattie, ministers; Messrs. Hallantyne, Cameron and Penman, elders. The remits from the General Assembly were considered. An animated discussion took place over the remit proposing that all graduating students and ministers coming from other Churches be requested to spend one year in mission field before being eligible for a call. The proposal, however, was approved. The recommendation of the Assembly that Presbyteries appoint a committee to wait upon members of Parliament and parliamentary candidates with a view to secure their support for legislation providing for the better observance of the Lord's day, was warmly discussed, and a resolution in harmony with the Assembly's recommendation adopted. The report on State of Religion and report on Finance and Statistics were carefully considered and a large amount of home mission business transacted. The next meeting of Presbytery will be held in Oak Lake, on May 14th, at 10 a.m.

Professor Campbell's Criticism.

In the Presbyterian College Journal, Professor John Campbell, of Montreal, gives the following interesting criticism on Dr. Lyman Abbott and Professor Drummond: The New York and Brooklyn papers of January 28th contain accounts, more or less full, of Dr. Lyman Abbott's sermon on the preceding Sabbath morning. His text was Romans vii., 21-25, and by means of it he established, to his own satisfaction, the evolution of man out of the animal, and denied the fall, wiping out, as legendary, the third chapter of Genesis. I am more sorry for this than I can adequately express in words. Many things in Dr. Abbott's character and in his writings I greatly admire. Both in the Christian Union and in the Outlook, he has spoken kind and generous words for me personally. But as for Professor Drummond, so for the eloquent and learned and kindly divine of Plymouth church, the talker's friendship cannot go beyond the altar. The fall of angels and men is interwoven throughout the whole Bible pattern, so that an *a priori* indefensible cutting out of Genesis iii. will not solve anything. The logical outcome of Drs. Drummond and Abbott's view is that Christ is a result of human evolution, the absurdity of which any child who can read can see for himself. Light and darkness are mingled in God according to this theology, instead of the light shining into the darkness that comprehended or embraced it not. The evil in man is the brute, what the Bible calls the creature. This is not the Bible doctrine of the creature at all, but very shallow theology, as bad as that of the Gnostics who placed evil in matter. Paul (Romans viii., 19-23) says "For the earnest expectation of the creature waiteth for the manifestation of the sons of God. For the creature was made subject to vanity, not willingly, but by reason of him who hath subjected the same in hope, because the creature itself shall be delivered from the bondage of corruption into the glorious liberty of the children of God. For we know that the whole creation groaneth and travaileth in pain together until now. And not only they, but ourselves also, which

have the first fruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body." Here the brute is not necessarily evil, but was made subject to vanity, or the result of sin against its will, and yearns to return to its original condition of blessedness. Oh, Dr. Lyman Abbott, why did you not study the whole epistle when you were about it?

Two Operations.

BOTH FAILURES—A CASE OF KIDNEY COMPLAINT THAT WOULD NOT YIELD TO SURGERY OR MEDICINE UNTIL B.B.B. WAS TRIED.

GENTLEMEN,—After having undergone two operations for Kidney Complaint without securing the least relief, and hearing of some remarkable cures made by B. B. B. in our neighborhood, I decided to try it. I was given up by the doctors after the operations failed, and it was providential that I heard of B.B.B. After the use of six bottles I experienced so great relief and so great a change for the better that I felt the good effects would be lasting, as indeed they have been. The seventh bottle perfectly cured me, and I am now stronger and better than I ever was before. People who saw me before I took B.B.B. and who see me now can scarcely believe that I am the same person.

FABIOLA REINHARDT,
Quebec, Que.

THE REV. GEORGE FLETT has offered, owing to old age and infirmity, his resignation of Indian mission charge of Okanase. Mr. F. began his work as a member of the staff of the Rev. James Nisbet at Prince Albert in 1866, and he is now in his 79th year.

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The present year is the 75th anniversary of the first Presbyterian organization in Toronto, the 50th anniversary of the union of that church and Knox Congregation, and the 15th of the present pastorate.

Memorial services will be held on the Lord's Day, April 7th and 14th, the Sabbath School anniversary will be held on Sabbath afternoon, April 14th.

A social reunion will be held on Thursday evening, April 11th, to which all former members of the congregation are cordially invited. Refreshments will be served from 6.30 to 9 p.m. Addresses with appropriate devotional exercises will follow.

The committee in charge earnestly request that all in other churches and congregations who have at any time been connected with this congregation, will kindly send to the Secretary by April 6th their address, time of attendance in Knox Church and their present church relations.

WM. GALBRAITH, S. H. LAUGHLIN,
Chairman. Secretary.
No. 94 Bond St., Toronto.

A Humorous Fact

ABOUT Hood's Sarsaparilla—it expels bad humor and creates good humor. A battle for blood is what Hood's Sarsaparilla vigorously fights, and it is always victorious in expelling foul taints and giving the vital fluid the quality and quantity of perfect health. It cures scrofula, salt rheum, boils and other blood diseases.

Hood's Pills act easily, yet promptly and efficiently on bowels and liver. 25c.

THE Wauzer Lamp and Cooker which is now on sale at all first class house furnishing houses, should be seen by the lady readers of this paper. "There is no waste, the food being the same weight when taken out as when put in, while by the ordinary methods nearly one-third is lost. The lamp is a feature of the invention, for it gives perfect combustion by the introduction of cold air by means of a small fan driven by very simple mechanism. The light is not obscured while in use, so that it serves a double purpose, and there is no smell or vapor either from the oil or the articles cooked. The apparatus has been highly certified both by scientific and practical authorities on cooking, and the economy in food, fuel and labor is self-evident."—Pall Mall Gazette, July 10, 1888.

Health Built Up

"I had a very bad cold which settled on my lungs. I was under doctor's care and was not



able to get out of the house for eight weeks. I did not gain strength very fast and other remedies failing to help me or improve my ease, I was induced to try Hood's Sarsaparilla. I have taken several bottles and my health is improved very much. Since I have taken Hood's Sarsaparilla I feel very much stronger than for a long time past. I have recommended Hood's Sarsaparilla to others, for it truly has been of great benefit to me." JOSEPH NELLE, North Kingston, Nova Scotia.

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THE CHURCH ABROAD.

Rev. Norman Macpherson of Yetholm has accepted the call to Trinity church, Glasgow.

A Resolution for the repeal of the laws banishing the Jesuits from Germany has been passed in the Reichstag.

The ministers of all denominations in Oban have agreed to divide the town into districts for mission purposes.

The late Duchess of Montrose has left £2,000 to the Bishop of London for the poor of the East-end.

Rev. Simon G. MacLennan of Stonehaven has accepted the call to Sherbrooke church, Pollokshields.

Mr. and Mrs. Ray, two Welsh evangelists, are conducting a mission in Cowcaddens church, Glasgow.

Rev. Christopher Halliday, B.A., of Ferryport-on-Craig, Fifeshire, was married on 21s ult. to Miss Freda Paxton Martin, elder daughter of the late Rev. James Martin, Eglintoun, Belfast.

Rev. John Wilson, M.A., Ph.D., of Sandyford church, Glasgow, died on 21st ult., in his sixty-third year. He was ordained in 1860, the congregation having its church at that date in Cheap-side street.

At the request of the Edinburgh Free Church Praise union, the Rev. Prof. Marcus Dods preached in Lady Glenorchy's church, and emphasised the prominent position that praise ought to occupy in the ordinary service of the church.

Rev. John Kechie, senior minister of Earliston church, died in Edinburgh on 17th ult. A popular preacher, throughout the Border countries, he was also esteemed for his medicinal knowledge, by means of which he rendered much service in local epidemics.

Rev. A. Wallace Williamson sees many signs that the wave of negation is beginning to subside. Men are realizing that the church is not a mere society seeking for the truth, but a divine institution with the truth committed to it.

We regret to announce the death of this venerable minister, which took place on Sabbath morning, at his residence, Rockhill, Killead, Co., Antrim. Mr. McCurdy retired from the active duties of the ministry in 1891. He was licensed to preach in 1848, and in 1850 was appointed assistant and successor to the Rev. Joseph M'Kee.

At a meeting in Liverpool town hall presided over by the lord mayor it has been decided to raise £500 as a memorial to the late Rev. Dr. Lundie in the form of a scholarship and other rewards to interest the young in day and evening schools in the duties and responsibilities of citizenship and in temperance. Among the speakers were Bishop of Liverpool and the Dean of Norwich.

The death occurred on 7th ult. in Edinburgh of Rev. James Gall, the founder of Carrubbers' close mission, and a well-known organiser of religious and philanthropic work. Deceased, who was an original partner of the firm of publishers now known as Gall and Inglis, wrote several religious works, such as "Primer of Man Uncoiled" and "The Evangelical Baptism." He was in his eighty-seventh year.

Rev. James Hood Wilson, D.D. Barclay, church, Edinburgh, will be the moderator of next assembly, Principal Miller of Madras being unable to accept the post owing to the state of his health. Born in Duns in 1829, Dr. Wilson had a distinguished career at Edinburgh university, and although brought up in the Secession church joined the Free and took his divinity course at the New college. After work in Irvine and in the Fountainbridge district of Edinburgh he became minister of the Barclay, which he soon made a centre of evangelistic work. He was long chairman of the Jewish committee, and recently he undertook the duties of the evangelistic chair in the New college.

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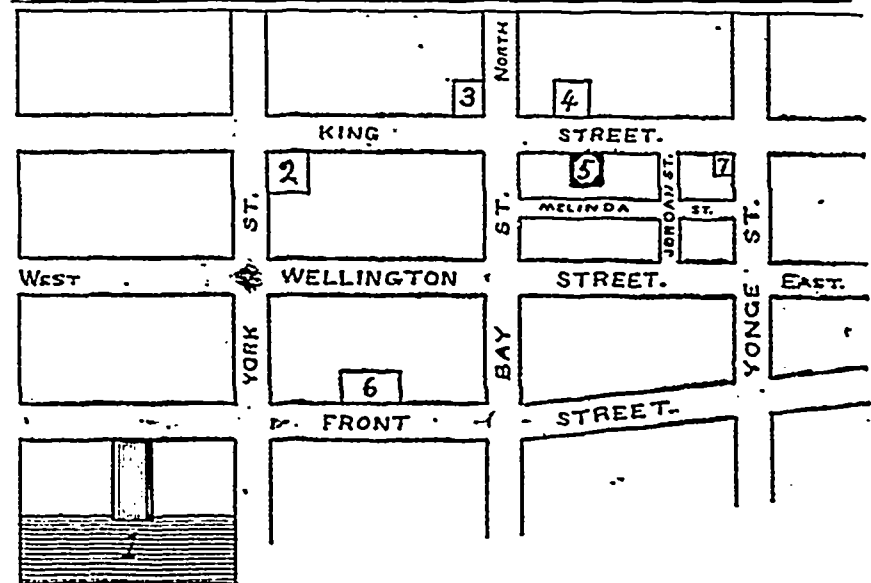
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An' weel dae I min' when I was a wean,
The auld wives an' grannies wore mutches!
Braw, clean, anod an' weel-piped
mutches,

Noo scarce dae I ever see ony,
Wi' ribbons that whisk'd roon' like
awutches,
Free faces baith kindly an' bonnie!

Braw servant lassies, in hoose an' in ha',
Look'd blythesome, an' couthie, an' cheerie,
In mutches—white as the now-driven sna'—
When they stroll'd oot at nicht wi' their
dearie!

Nae trouble to kiss neath the mutches,
Their o'en wore sae temptin' an'
bonnie,
An' gey an' weel-pleas'd were the
wutches
When lips were aft pree'd by their
Johnnie.

Sich warrin', an' daurin', an' doin',
Maug the lassies an' lads o' langyne,
Wi' mutches the wutches were woin',
Till the lads lost their balance o' min'!
The lads are no noo in sich passion,
For the lassies wear fal-de-ral hats;
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Lads an' lassies are prim as auld
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