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# The Presbyterian Review.

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*For the Presbyterian Review.*

## The God of Hope.

Thou art the God of Hope—to thee we look  
Whom from the gloomy heart all hope hath fled:  
He who the hearts doth read like open book  
Shall quicken hope that now is cold and dead.

Thou art the God of Hope—although to Thee  
Lie open all the causes for despair  
That make from us our hopefulness to flee  
And leave but darksome fear to tarry there.

Thou art the God of Hope—a hope which clings  
To confidence in even fallen man  
And 'mid our discord ever sweetly sings  
That we shall yet fulfil Thine holy plan

Thou art the God of Hope—oh grant us grace  
To be of Thine own Hope the children fair  
Believing that we yet shall see Thy face  
When God's great Hope its glorious crown shall wear.

R. E. K.

Ottawa, January 10, 1894.

## A Highland Ordination.

BY A NORWEGIAN CELT.

IT was a cold, dark December morning, with snow on the ground and a sharp touch of frost, as we gathered in the Post-office square of Stornoway for our twenty-four mile drive to Ness to settle the newly called minister in the vacancy there. The day was just breaking as we drove through the outskirts, and by the time we reached the highest point of the road to descend the western slope it was full daylight. Away to the west lay the Atlantic, at this stage appearing as a strip of blue, inimitable, suggestive of things unutterable, recalling the words:

Though inland far we be  
Our souls have sight of that immortal sea  
Which brought us hither.

After the first twelve miles our course lay along it, its sound always in our ears, "the mighty waters rolling evermore," itself visible only now and then. We arrived at our destination to find a large congregation assembled. The church is seated for 1,200. There were fully 1,100 people present, the few vacant seats being accounted for by the number absent at drill in Stornoway. Some had, we found out afterwards, come from Stornoway that morning over moor and river in order to welcome their new minister. The gallery was filled—not an empty seat—with the more youthful portion of the congregation, stalwart young men, and fresh, comely young women. The men in this district are noted for their stature, the women for their good looks. The old Viking blood is here almost as pure as in the days of Harold. Its way of asserting itself is, however, different. The Norsemen of Ness are as much at home on the sea as ever their forefathers were, but their roving propensities take the form of threatened excursions into the land of Secession, and their militant aspirations that of protest against all the declensions and innovations of the Free Church. This congregation had once been accounted sure as their own by the Seces-

sionists, but the tide turned, and to-day the Secessionists would find as little welcome as the Fife men got from the Lewis men of their day. A more united or enthusiastic congregation than awaited their minister that day could not be found. What a sea of faces! And, now, as the moderator rose after the preliminary worship and sermon, to formally ordain and induct, or as the Gaelic phrase is, "marry" the minister-elect to the congregation, the afternoon sun suddenly broke through the clouds that had till now concealed his rays, and through the western windows on each side of the pulpit there streamed into the church a flood of gold-red light. The scene was striking in the extreme. The rest of the service to the end was conducted in the midst of this golden radiance. A stillness as of evening fell on the people, and the outward radiance of the hour seemed to be answered by an inward radiance and joy of heart that broke out on the countenances of the people. It was sunshine answering to sunshine. When at the close the newly "married" minister, supported by two of his ministerial brethren, shook hands at the door with the people as they passed out, the spiritual radiance still lingered in the faces of the people—that strange, suffused light of solemn joy which of all peoples seems most characteristic of the Gaelic-Norwegian, and though, when we emerged from the church, the sun had sunk in the west behind its bank of cloud and the people had gone to their homes and their work, though there had "passed away a glory from the earth" and the sunshine had "faded into the light of common day," yet one felt that for this congregation and its minister a bright day had dawned, the dark had changed into the light, the cloud into the sunshine, the whole into a "vision splendid" that would not "die away." And the writer thought, not of this congregation and its minister alone, but of the Free Church of Scotland, and not of the Free Church only, but of the whole Church of the Living God, for so ran the words of the Prophet of Vision; "Thy sun shall no more go down; for the Lord shall be thine everlasting light, and the days of thy mourning shall be ended" (Is. lx. 20).

THE little I have seen of the world teaches me to look upon the errors of others in sorrow, not in anger, When I take the history of one poor heart that has sinned and suffered, and represent to myself the struggles and temptations it has passed through, the brief pulsation of joy, the feverish inquietude of hope and fear, the pressure of want, the desertion of friends, I would fain leave the erring soul of my fellowman with Him from whose hand it came.

BECAUSE people are rich they are not of necessity ogres. Because they are born gentlemen and ladies of good degree, are in easy circumstances, and have a generous education, it does not follow that they are heartless and will turn their back on a friend *Thackeray*,

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Toronto, January, 25, 1894

## French Evangelization.

THE furore over Mr. Papineau's admission to the Presbyterian Church, of which the leading French-Canadian papers now seem to be heartily ashamed, has turned upon the devoted head of the venerable Father Chiniquy. The part which Father Chiniquy took in the ceremony was, if a proud, a modest one, and the vituperation poured on him through the press can be explained only on the supposition that public opinion having risen between Mr. Papineau and his foes, the latter must find a more defenceless victim for its unbounded rage. But it will avail little if sixty years of Father Chiniquy's life history be ransacked and be bespattered with the mud of malice. His works stand forth to commend him; persecutions many and dire have but endeared him all the more to those whose sympathies he has won, and the French-Canadian press but attracts the sunlight of truth and intelligence to the intolerance of its favoured creed by the course it has chosen to take in the case of Mr. Papineau, and has always taken when its *bête noir* in chief, Dr. Chiniquy, has been concerned. The eyes of many who have hitherto regarded with indifference or complacency the French-Canadian question, have been opened; people are asking in astonishment if these things be so, if in this last decade of the nineteenth century and in a free Canada scenes such as have been acted in Sorrel, in Maskinonge, and in Montreal can be possible. The natural, and we hope the speedy, sequence to such an awakening will be an earnest enquiry as to what is being done in the field of French Evangelization, and whether the Church is supporting the efforts of the labourers in that trying, hard, field. If we turn to the interesting report of the Board of French Evangelization, whose work we have on many occasions commended to our readers, we find that the operations of the Board are carried on in Ontario and New Brunswick as well as in Quebec, although, as a matter of course, chiefly in Quebec, where eighteen pastors, twelve missionaries, seven missionary-colporteurs, and twenty-six teachers laboured last year. The following extracts will show how work was begun and what has been accomplished:—

“When the Protestant missionary, some fifty-five years ago, turned to the evangelization of the French-Canadian Roman Catholic population, numbering about

six hundred thousand, his means and resources were very limited. There was not a known Protestant French Canadian. The people were devotedly attached to the superstitions and teachings of Rome. He began in the homes, by teaching both parents and children, and conversing on religious subjects with the fathers of families. The evening school was soon begun, in which the Bible was the reading book and often the only text book. In visiting from house to house he turned the conversation upon the Bible and Bible topics, rather than upon politics and kindred questions. In this way the light of the Gospel was carried into ‘the gross darkness that covered the people.’ With the light of the Gospel came life, which revealed itself in the awakening mind and conscience. Soon the influence of the mission schools was so felt that the Roman Catholic clergy were aroused to establish the little country schools. They did it reluctantly. But in them pupils were taught at least to read. With knowing to read, came the necessity for something to read. Books were scarce then as good books are still. A few newspapers appeared. Some devoted to the interest of the Roman Catholic Church lived; others aiming at the enlightenment and instruction of the people died, or dragged out a very precarious existence. Among the latter was the *Semeur Canadien*, the first organ of evangelical Protestantism. It did much good in its time and helped to consolidate French-Canadian Protestantism. It was followed by the *Moniteur*, which in turn was succeeded by *L'Aurore*, which still exists, and with the *Citoyen Franco-Américain*, published at Springfield, Mass., represent French Protestantism to-day. . . . During these years the Roman Catholic schools and press have been also developing. In the fifteen hundred and twenty-nine towns and villages of the Province, there are four thousand one hundred and thirty Roman Catholic schools, with an attendance of 223,000 scholars. But what of the results of these schools, after half a century's clerical control of education in the Province? Let *Le Monde*, a French Catholic organ, reply. ‘The other day, in order to defeat a bill excluding illiterate persons from school commissions, the Provincial Secretary declared that there were municipalities unprovided with persons able to read and write. This is sad, this is shameful. Really, one can boast of our system of public instruction . . . it is fine, it is fruitful. Nevertheless, if anyone raises his voice to ask for reforms, an effort is made to stone him. There are in our midst men who are anxious to leave the French-Canadians in ignorance. These people are afraid, for the day when all can read and understand what they read, there will be trouble in the camp and a great sweeping off of abuses and privileges. French-Canadian municipalities where no school commissioners able to read and write can be found!!! This is declared in open House, and no one rises to ask for an immediate revival of our school system.’”

In these closing sentences we have a picture which ought to impress itself on the heart of every well-wisher of Canada. It is not drawn by this paper. It is given by a responsible, and well-informed committee of the Presbyterian Church in Canada and is signed by names honoured throughout the length and breadth of the land. Surely there is here room for serious reflection and for consecrated help to carry on a thrice much-needed work. When alongside this picture are placed the

scenes in which Papineau and Chiniquy so recently figured we have a true state of Quebec at the present moment, which ought to move to pity and to deeds.

**The Chiniquy Fund.** "A Friend," Toronto sends the sum of two dollars to the Chiniquy Fund, which is hereby acknowledged with thanks.

**Notice to Office Bearers.** As most of the congregations have held or are about to hold their annual meetings, the Treasurer of the Church, earnestly requests that the moneys for the several missions be remitted as soon as possible. There is no reason why the moneys should not be promptly paid, so that debts may be wiped out, and interest reduced.

**Reports on Statistics.** Rev. Dr. Torrance, Convener of the General Assembly's Committee on Statistics, wishes us to announce that slips for congregations and sheets for presbyteries were sent out in November and December last. The parcels containing these were addressed to Presbytery Clerks. Should any not have reached, or should an additional number of blanks be needed, application should be at once made for them.

**Rev. A. T. Pierson, D.D.** Early next month the world-wide known Dr. A. Pierson, of Philadelphia, Editor of the *Missionary Review of the World*, who supplied the pulpit of Rev. C. H. Spurgeon, after the death of the great divine, will visit Toronto, and deliver an address at the twenty-ninth anniversary of the Young Men's Christian Association. His subject will be "the seven modern wonders of the world as related to the opportunity and privilege of young men."

**Late Rev. Dr. Morrison, Owen Sound.** One of the fathers of the Church, and of the old familiar landmarks of Owen Sound, has been removed by the death of Rev. Dr. Duncan Morrison after an illness contracted in December. He was born in Glasgow in 1816 and having taken his arts course with great credit, came to Canada in 1843, entering Queen's College for his theological studies. He was ordained minister of Beckwith in 1851, of Knox Church Brockville in 1856, and of Knox Church Owen Sound, about ten years later. He retired from the work of the active ministry in 1884. He had occupied many positions of responsibility and influence in the Church. His literary tastes found an outlet in a number of books and pamphlets. In 1890 he received the degree of D.D., from the Montreal Presbyterian College.

**Episcopal Church in New York.** The Episcopal Church grows very rapidly in New York City. Trinity Church, which would not permit a Presbyterian Church to hold property until after the Revolution of 1776, has property worth \$150,000,000. They are able to buy sites for churches and put three or four workers into each pulpit where we only put one. They also have free pews. They are also receiving men from our ranks, who are weary of personal quarrels. The growth of the Episcopalians elsewhere is not so remarkable, but in New York they have increased from 170 churches and chapels in 1873 to 224. During the last twenty years the numbers of Sabbath school scholars has doubled; communicants have more than doubled, being 57,639; and contributions have trebled, going up from \$949,061 to \$2,864,480. The population of the city has increased but forty per cent. The Presbyterians had

thirty-nine churches in 1874, fifty-five last year; the membership has increased from 15,838 to 23,944, over fifty per cent, or ten per cent more than the population, but the funds increased only from \$727,788 to \$867,628. The funds for congregational expenses and home missions have kept pace with the growth, but otherwise they have fallen off.

**Women and the Ballot.** Commenting on the recent plebiscite vote in Toronto the New York Evangelist says:—It would be too hasty a judgment to conclude that women in general do not care for the ballot, because only one fifth of the women entitled to the franchise in Toronto voted last week on the liquor question. It takes time for any new departure to make headway; the habit of generations is not to be overcome in a day. It is, in fact, a very significant showing that out of 5,000 women possessing certain property qualifications there were 1,107 who had thought deeply enough upon the question of their duty as "citizens" to induce them to act at the very first opportunity. Judging from a recent census of the upper quarters of our own city, it is more than could be said of the leisured class of men in New York.

**A Lesson to Both Churches.** In the course of a recent sermon Rev. W. T. Herridge, of St. Andrews' church, Ottawa, said the admission of Mr. Papineau to the Presbyterian Church had been a lesson to both Churches. The Church Papineau had left should not impugn his motives as if they were of an improper character. The lesson to the Church, that he had joined was that its adherents should not make too much fuss over the matter and parade him before the public as though for the first time he had become an honest man. This sentiment is admirable. Of course the position of Mr. Papineau, bearing as he does an historic Canadian name, drew more than ordinary attention to his case, but were it not for the venomous and most unjustifiable attack of the Church, it is not likely much fuss would have been made over the event by the Presbyterian Church, where equality is a first law, and a conversion is hailed with joy, be it habitant or seigneur.

**Attracting a Crowd.** There is much truth in the following sentences extracted from an Exchange: There is such a thing as "relying upon the simple Gospel to attract the people," but it were better for a lazy man not to urge this defence for his inefficiency. The servants of the king whose invitations to the great feast were spurned, were not bidden to sit down now as those who had done all that could be expected. "Go out and compel them to come in," was the next command. Compelling must be added to opening the doors. The big drum of the Salvationist is not so dignified an instrument of music as the herald's silver trumpet, but if it "compels" them to come in, it is worth more. The minister who sleeps too soundly in his bed is likely to have a people who will sleep too readily in his pews. Armies are not recruited by running the flag to the top of the court house; it requires a personal canvass for new enlistments from hamlet to hamlet and from house to house. No "preaching the simple Gospel" is of much effectiveness, unless supplemented by a faithful "shepherding the flock of God" as pastor. In the Gospel plan the drawing power of Christ is ever to be supplemented by the compelling power of the disciple.

### Relation of the Pastor to the Young People's Society.

BY AN ONTARIO MINISTER.

To get at the relation which should exist between the pastor and any society, we should have a clear conception of the duties and aims of each.

What is the pastor's work? In general terms he is the ambassador of Christ to proclaim by word and life the terms of reconciliation between God and man, and in the fulfilment of his commission he is the director of the spiritual work of the church.

To particularize. His duties are the awakening of the careless, the warning of those in danger, the comforting of the sorrowing and bereaved, the visiting of the sick, the strengthening of the weak and tempted, the edifying of believers, and leading them into work for Christ. Stress must be laid on the spiritual side of his works. So that in considering the pastor's relation to the "Young People's Society" we must ever keep in mind his position as pastor of the whole congregation. He has the oversight and care of every department of work. He must be nobody's man, the man of no class. No society's man to the exclusion or subordination of the rest. Amid his multifarious duties and responsibilities what relation does he bear to the Young People's Society among the other organizations of his congregation? We take it for granted that it is organized for spiritual work, and so has a right to claim him as a relation. If it is organized to develop the young people along the line of neck-tie socials, pink teas, charity balls, kirmesses or any other kind of messes, he should not be claimed as an acquaintance even, much less a relation. We take it that their work is spiritual.

I Let us define his relation first negatively.

1. The pastor is not to be the absolute monarch. A prominent minister was heard to say, "I have now a church exactly to my liking. All those opposed to my views and methods of working have been weeded out. We have built a fine new brick church, and all moves along in peace and quiet." The one to whom he was speaking said; "You have made a great mistake, you should have built the church of wood, a wooden congregation should meet in a wooden church. Brick is too good for slaves, even your slaves. Your church has become your congregations tomb, and you are death, the shadow watching at the door, to see that no one in a trance by mistake is buried there, because he may wake up inside and scare the corpses." The pastor has no right to mastership in the absolute sense. The members must not be like clay marbles, moulded by his hands, and made to trundle in any direction he wishes them.

2. The pastor is not to be the slave of the society. He is not to be a bullet of clay trundling in the direction the young people always wish.

Some time ago the writer heard a young man give expression to sentiments like these. "You know our pastor is a little behind the age. He has not caught on to the spirit of this age. But we gave him to understand the numbers, and the strength, and the influence of the young people, and that we had power to turn the church inside out, and the pulpit too. Many ministers do not realize that the last decade of the nineteenth century is the young people's age, and that young thought is in the ascendant. The time will soon come when side by side with the great assemblies and conferences of the Churches there will be an assembly of representatives of the young people, and all measures to be brought before the assembly of the old men shall first be considered by the young assembly, and passed on, if believed to be for the good of the Church, but stopped right there, if thought not to be good. I tell you our society made our pastor toe the mark." He called that kind of stuff "young thought," young something else would have been a better appellation. The pastor is not to be the slave of the Young People's Society, nor his main duty to toe the mark they chalk on the floor for him.

3. The pastor is not to be a nobody in relation to it. He must not hang like Mahomet's coffin between heaven and earth—no proper relation to either.

We have given the extremes of the negative relation but this may make us all the more easily see his true one.

II. In the positive sense what relation should he bear?

If there is one thing more than another which gladdens the pastor's heart it is seeing the young people whom he has baptized perhaps, whom he has known and borne upon his heart, come out and openly confess their Saviour. And then, when in the Young People's meeting they open their lips for the first time in public prayer, or in a word of counsel or experience, it brings gladness to his heart which cannot be expressed in words. At the close of a prayer meeting, when he has had such experience, the joy has been too great for anything but tears. Who has not heard old members of the Church say "I would give anything to hear one of my boys open his lips tremblingly even haltingly in prayer!" So if there is one more in sympathy than another with a young person opening his lips timidly for the first time in public it is his pastor.

1. The relation in which the pastor should stand then to the Young People's Society is that of *friend*—friend full of sympathy for every member of it. Every one should be free to go to him, consult with him, talk over difficulties, experiences, work, and know that all such confidences are sacred, that the individual will never be betrayed by look, or hint, or word. The most telling applications of truth often come to a minister in that way, and often prove a blessing to many. The pastor must be the friend of the society, and if his nature is such that he cannot be that he has mistaken his call to the ministry.

2. The relation is that of *director* along with the officers of the society. Not in the sense of dictator, but as prime minister and cabinet. He should know the young people as a whole better than any other man, their capabilities, their need, then along with the officers help to shape the policy, mark out the path, point out the work, and the lines of individual improvement as well as public helpfulness. Oversight is the word, the officers and he being a unit in purpose and plan.

3. He is to be *teacher* also. He should always be ready to give assistance to those who lead the meeting. He has books, and knows the kind of help the leader needs, and should be ready to give personal assistance as well as show the leader how to help himself. He should have an evening once a month for such aid, and should be at the service of every member. In the various forms of service which the society is to give, members should be free to come to the pastor, and he should be prepared to give time and thought to help them in undertaking and carrying on their work for the Master.

4. He is the *pastor* of the Young People's Society. The members of the society, while they have mutual relations with each other, should recognize the fact that the minister is their pastor. They are not to usurp his functions. Each should recognize clearly that the minister is pastor of the whole flock, and so in all these individual efforts seek to co-operate with him.

Every member in earnest in the work of Christ will find many opportunities of associate work with the pastor. They have the companions with whom they are intimate, and a word from them will help the pastor in dealing wisely with young people with whom he may as yet be only partially acquainted. Every active member should be enrolled as the pastor's assistant in the oversight of the flock, and thus be a helper of him to his work as well as in his work, and be able to spare him not a little in his work of sharing it with him. Oh the rich blessing which comes upon a pastor's heart and work from a Young People's Society in sympathy and harmony with him.

New life is often breathed into his weariness and despondency, success is made to crown his efforts, and his soul made exceeding glad,

## Canadian Pulpit.

No. 29.

## Quiet Strength.

By Rev. R. E. Knowles, B.A.

Stewarton Presbyterian Church, Ottawa.

TEXT:—Isaiah xxx., 15: "In quietness and in confidence shall be your strength." God's dealings with His chosen people are a lesson for all Apostles and for all times. They teach us all that God expects and how man disappoints. Jehovah was constantly indicating the way which would lead to the promised land of rest, and contentment and success. Israel was constantly choosing another, even though it had been often proved that the self-selected paths were very dangerous, and generally made the feet weary and the heart sad. The Lord had bidden them fear not the many enemies they were sure to meet in their journey toward the promised land. But the people of Israel refused to walk in the way of God's appointing, to accept his leadership and championship, and drove proudly from their hearts the quiet confidence in God which would have given them at once happiness and success.

I desire, in the first division of the discourse, to point out to you the truth and wisdom of the statement as regards any duty or relation of life—to point out the superiority of quietness and confidence over loudness and boastfulness. This is the distinguishing feature of individual strength, of a strong personality, of a strong man, even quietness and confidence. It is this, the reserve power, the hidden strength, the restrained and concealed activity, which makes a great and powerful man—we are mistaken if we think that we are drawn to men, or that they become popular or famous, because of what they do, or of the efforts they put forth—it is not so. 'Tis not the straining or the striving, however successful; 'tis not brilliant conversation, however sparkling; 'tis not marked ability, however masterful; which makes a man great, or makes him loved. 'Tis something far deeper than all these, something in the restfulness of the man, in the quiet confidence of his manner, in the repose of his great spirit which attracts other men to him. Take and read the lives of a host of distinguished men, and you will find that there was not in their career sufficient to justify their fame—the largest part of their power was latent. This is what we call force, a reserved power which acts directly by its presence and without means. We see an illustration of this force of quiet confidence in our friends with whom we hold intercourse every day—here is one who shakes your hand with much warmth and violence, or perhaps takes it between both of his and declares over and over again his joy at seeing you, yet you are not impressed—here is another whose eyes meet yours in quiet earnestness, whose hand gently presses yours with a magnetism charged with sympathy, who does not need to say he is glad to see you, for you feel it.

I desire to apply this truth more particularly to the Church and to the Christian life. We need this check to our impulsiveness and our demonstrativeness just as much as did the Israelites, and we are just as prone to be boastful of ourselves and faithless toward God. We have an equally fine land to journey toward. Our leaders are just as fallible, our dangers as great, our difficulties as many, and for us it is as necessary as for them to remember well to keep our eyes fixed on the pillar of cloud and the pillar of fire, and to listen to the divine voice, as it says to:

"In quietness and confidence shall be your strength."

First, notice how *quietness* is enjoined as a source of strength—how we forget that, and think, that the more noise a Christian makes the stronger he is. I believe, however, that the world is turning to see that the quiet men are the strong men. "Silence is Golden" our quiet moments are our strongest and our happiest moments. Take the Queen upon her throne—we would say her strongest and her happiest hours are when she is greeted with loyal shouts from the throats of tens of thousands, and when the great Lion of Britain stoops to lick her feet—I venture to say that they are rather the hours which find her in the quiet seclusion of the bosom of her family. The strength of the great preacher is not in the hour when listening multitudes hang upon his lips and when all save him are silent—it is rather to be found in the quiet hour when he himself is silent and plunged in communion or in thought—the quiet moment is the fatal moment—the quiet hour is the hour of triumph. I have sometimes thought that there is not enough religious quietness—not that I would have men dumb on the question of eternal interest—there is too much religious cowardice already, too many professing Christians whose profession is the only label by which they could be classified at all, but we have run to speeches, and exhortations, and conferences, and conventions far more than to quiet labor. I was once present at a public gathering in the interests of that new and laudable society called the Society of Christian Endeavor, at which I ventured to say that its strength would be increased if it were to eliminate from its constitution that clause which demands a promise to take some public part at every meeting, for I believe that there are often times when to be silent is more helpful than to speak, and when we realize the strength of quietness.

Quietness should be characteristic of the Church, of the Christian life then, because it has a great work to do—of all great enterprise, stillness is a characteristic—the ascending water, the descending rain, the revolving planet, the electric current are all illustrative of mighty law combined with mighty stillness, and so with men. I have seen the surgeon draw the knife about the spot diseased where the slightest incision meant death—how still he was. I have seen the pilot direct his ship between the cruel and expectant rocks—how quiet! I have seen the judge sentence to death a human criminal—how subdued he was!—how consistent is quietness with the consciousness of the execution of a mighty task! The greatest upholders of, and suffers for, our common Christianity have always been the quiet men, the silent people. We sometimes feel annoyed at the reserve and quiet of the Scotch, their apparent absence of enthusiasm, their undemonstrative reserve, their silent and emotionless souls, and yet who are the men that endured all hardship, that defied all persecution, that abandoned all comfort, and even home itself, that were pursued from one quarter to another, that suffered in silence all torture and indignity that bound their sturdy frames to death itself, but the same silent though dauntless men? In quietness has been their strength.

But the strength of the Christian, or of Christ's Church, does not lie in quietness more than in confidence, in fact, the latter is the cause and condition of the former. God would expressly teach here to his people that their great hope was faith in God, in taking him at His word, in preserving their position as God had given it, in receiving by simple faith the strength that he had promised, and in expecting confidently the victory which He had told them would be surely theirs. "Not by might, nor by power, but by my Spirit," saith the Lord of Hosts. 'Twas the same truth as Jesus taught when He urged His disciples by faith to abide in Him, warning them that without Him they could do nothing. 'Twas the same truth as John taught when he pronounced that whole symposium:—"This is the victory that overcometh the world, even our faith."

And how true this is, how applicable to every Christian life, hear it, all ye sons of men; hear it, ye who toil, and labour, and strive, and weep, and fret, and pray, and doubt. Have quiet confidence in God who is over active, ever willing, ever moving and yet whose is the ocean of tranquil rest over which no restless billow ever breaks; hear it, ye men who fight and struggle against temptation, whose souls are tossed this way and that way, every moment but to demonstrate their weakness. Your strength shall be in a confident trust in the Lord God Almighty who is the centre of the system of the souls of men, on whom stayed, every spirit shall find a strength that passeth understanding.

In quietness and confidence shall be the strength of men, because these conditions are those begotten only of a lively faith, and faith is strength. They are the conditions of him who can watch the earthquake and rejoice that his soul is in the keeping of a God who can shake the world, they are the happy atmosphere in which that spirit breathes which can sing triumphantly:—"Therefore will not we fear, though the earth be removed, and the mountains be carried into the midst of the sea, but the Lord, our refuge." Yes, my friends, this

must ever be the ground of the quietness and the confidence of the Christian, even the greatness, the power, omniscience, the constancy, the love of the object in whom that trust is stayed, it is because the soul can undisturbed behold the convulsions of fate or fortune, since the bells of the inner life keep ever chiming forth that "God is love."

My friends, let us test ourselves as to what degree of this quietness and confidence we possess, or are our lives turbulent and restless, a Christian faith should bring a Christian rest and confidence.

And so, fasten thy soul upon the Christ whose great soul was ever in the repose that became Divinity, and whilst thou mayst not know that changeless tranquility which knew no variation, thou shalt come to know rest, deep, sweet rest, thou shalt come to love deeply, tranquilly, and perpetually.

God said: "In quietness and confidence shall be your strength." Christ repeated the sentiment when He said: "Have faith in God, and thou shalt be strong to cast out devils, to banish from the life the influences which weaken and destroy—have confidence in God, and thou shalt be strong, even to pluck the mountains from their eternal roots, to hurl from the life the obstacles and difficulties, the cares and the sorrows which can only be removed by the strength which God poureth through the channel of confidence in His Almighty name—have quiet confidence in God, and thou shalt be thyself surprised at the calm that shall pervade the stormy sea, at the wind that shall swell the sails of the fragile bark of life, at the distinctness with which the mountains of Delectation shall loom before the believing view—have faith in God, and the restfulness of life shall be prophetic of the rest that remains for the people of God, to be enjoyed when we have fought our last fight, and shed our last tear, and fallen our last fall, when, eating of the tree of life, drinking of the flowing River, listening to the rapturous song, we shall enter on the rest, sweet rest of Heaven, a rest that is to be found only within the gates of pearl.



REV. R. E. KNOWLES, B.A.

# For the Sabbath School.

International S. S. Lesson.

LESSON V.—FEBRUARY 4.—GEN. XII: 1-9.

(Beginning of the Hebrew Nation.)

**GOLDEN TEXT.**—"I will bless thee, and make thee great; and thou shalt be a blessing."—Gen., xii, 2.

The section of history belonging to this lesson includes Chapters xi. and xii.

**THE COURSE OF HISTORY.**—Adam, 4,004; Jared and Lamech, etc., 3,500; Enoch, 3,000; Noah (Ark begun) 2,500; Abraham born 1996, half way between Adam and Christ, 2,000; Moses, Exodus, 1,500.

**INTERVENING EVENTS.**—1. Re-population of the earth in the three lines, Shem, Ham and Japheth, to which the races of men and their languages are still traced. 2. The tower of Babel, the formation of different languages, and the dispersion. 3. The genealogy of Adam.

**TIME.**—Abraham entered the Promised Land, B.C. 1921; 427 years after the flood, and 470 years before his descendants took possession of it.

**CHRONOLOGY.**—Abraham was born B.C. 1996; i. e., A.M. 2008, almost exactly half way between Adam and Christ. Noah died two years before his birth. Abraham left Ur about B.C. 1926, aged seventy years. He left Haran and entered Canaan B.C. 1921, aged seventy-five. From this date is usually counted the 430 years to the Exodus. He lived in Canaan and vicinity about one hundred years B.C. 1921-1822.

**PLACES.**—Ur in Chaldea, on the lower part of the Euphrates. Haran, in Mesopotamia, or a branch of the Euphrates, and various parts of Palestine, then called Canaan.

**UR OF THE CHALDEES.**—The ruins of this city, called Mugheir, are six miles west of the Euphrates, near where it is connected with the Tigris, about 125 miles above its entrance into the Persian Gulf. Here there have lately been discovered bricks bearing the mark of an ancient king, Uruk.

**THE DEVELOPMENT OF THE WORLD AFTER NOAH.**—The new race started on a much higher plane than the former one. They had learned many lessons from the old world. They had seen the effects of sin. They had records of God's dealings in the past. They stood on the plane of civilization and invention attained before the flood, but with better purposes and uses. The most notable story of this intervening time is that of the confusion of tongues at the tower of Babel, near the present site of Babylon. Languages; There are now about 3,000 languages and branches, besides lesser dialects. But the leading languages are less than 300. The Bible is now translated into over 300 different languages, into all the principal ones. The object was (1) to limit the spread of evil, to fence off the different nations from one another, and limit the power of violence. (2) It gave the opportunity for many different developments of civilization and language, so that finally there will come one language which shall include the best things in all. (3) It made, as it were, a fence and defence around Abraham and the new religious development. The gift of Pente-

cost was the reverse of Babel, a symbol of a better day when all men shall be brothers again, and as the world grows better the unity becomes more possible. See the progress by comparing Gen. 11, Acts 2, and Rev. 7: 9, 10. Writing was known in Abraham's time. There are, in various museums, inscribed bricks and cylinders of his age. In the spring of 1883 there were discovered at Tel-el-Amarna, one hundred miles south of Cairo, in Egypt, several hundred cuneiform tablets, which are letters sent to Egypt from Babylonia and Palestine, the most interesting ones to us being from the governor of Jerusalem, not far from the time of Abraham. There are also engraved bricks and cylinders from the ruins of Ur, taken from the stone library of the early king Lig-Bagas, whom Prof. Sayce puts at 3,000 B.C. "This ancient race were beyond most others given to reading and writing," so that it may well be true, in the words of R. Payne Smith, that "very probably Abraham carried with him bricks and cylinders inscribed with these ancient records." See *Library References*.

**THE FIRST CALL OF ABRAHAM.**—II: 31. ABRAHAM.

(1) *Name.* Originally Abram (high or exalted father); changed afterwards to Abraham (father of a multitude).

(2) *Parentage.* He was the son of Terah, of the line of Shem. (3) *Birth.* He was born at Ur of the Chaldees, B.C. 1996, two years after the death of Noah, through whom his father could easily have gained a knowledge of the true God. "With him begins a new chapter in the history of the race. His surroundings at Ur. In Abraham's time the city of Ur, though now over one hundred miles from the sea, was on the shores of the Persian Gulf. Abraham, no doubt, often walked upon the sands of the seashore, to which the number of his descendants was compared.

**THE CALL.**—Ten generations and more than four hundred years have passed since the flood: Again man goes astray, and falls into idolatry and wickedness. There is danger that the truth will again be lost from the earth, and the race ruin itself through sin. Another method of redeeming man, from that of our last lesson, is now undertaken, whose beginnings are recorded in to-day's lesson.

**THE METHOD OF THE CALL.** (1) Stephen says that "the God of glory" appeared to him. (2) Whether audibly, as man speaks to man; or by spiritual revelation, no likeness seen, no audible voice heard, substantially the results would be the same.

**THE DEPARTURE FROM UR.**—Abraham was called because he was a fitting instrument for God's purpose, and was willing to listen to the voice of God. Part of Abraham's family went with him, and a large company of servants with flocks and herds. They moved northward along the Euphrates till they came to Haran in the Modern Aleppo district. Here his father Terah died.

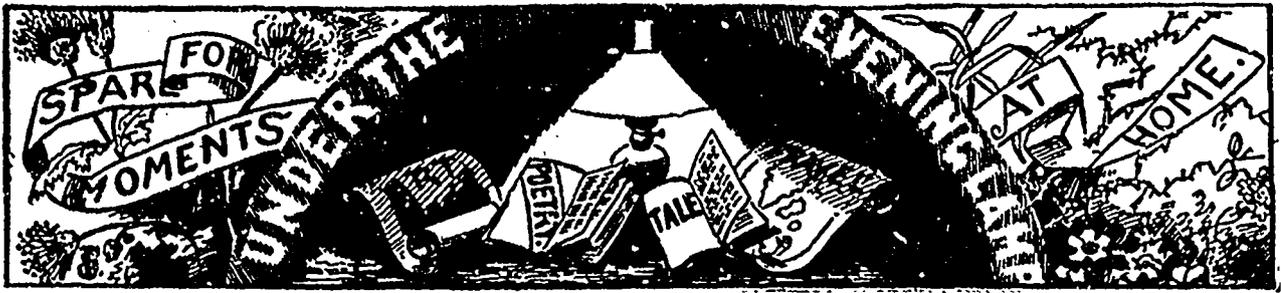
**THE SECOND CALL.**—V. 1. For some unknown reason Abraham and his company remained at Haran for a number of years instead of going on to Canaan. But Abraham did not know that he was going on to Canaan (Acts 7: 3; Heb. 11: 8).

**THE FIRST PILGRIM FATHER.**—Vs. 4-9. So Abram departed, as the Lord had spoken unto him. This is the record of Abram's overcoming faith. The command of God entailed no little cost and self-denial.

## INTERNATIONAL SCHEME OF SABBATH-SCHOOL LESSONS

ADOPTED BY THE SABBATH-SCHOOL COMMITTEE OF THE PRESBYTERIAN CHURCH IN CANADA

1894		FIRST QUARTER.				1894	
1894.	BIBLE LESSON	PROVE THAT	COMMIT TO MEMORY				
			PROOF.	GOLDEN TEXT.	CATECHISM.		
Jan. 7	The First Adam.....	Gen. 1: 26-31; 2: 1-3	Man was created truly noble.....	Ps. 8: 5	Gen. 2: 27	82	
" 14	Adam's Sin and God's Grace.....	Gen. 3: 1-13	Our hearts are deceitful.....	Jer. 17: 9	1 Cor. 13: 12	81, 84	
" 21	Cain and Abel.....	Gen. 4: 1-13	God accepts only heart worship.....	John 4: 24	Heb. 12: 4	85	
" 28	God's Covenant with Noah.....	Gen. 9: 1-17	God fulfils His promises.....	Heb. 10: 23	Gen. 9: 13	86	
Feb. 4	Beginning of the Hebrew Nation.....	Gen. 12: 1-9	Great benefits reward obedience.....	Isa. 1: 19	Gen. 22: 8	87	
" 11	God's Covenant with Abram.....	Gen. 17: 1-9	The pious family is blessed.....	Pro. 3: 33	Gen. 22: 6	88	
" 18	God's Judgment on Sodom.....	Gen. 18: 22-32	We should pray for all men.....	1 Tim. 2: 1	Gen. 22: 23	89	
" 25	Trial of Abraham's Faith.....	Gen. 22: 1-13	Faith subdues difficulties.....	Matt. 21: 21	Heb. 11: 17	90	
Mar. 4	Selling the Birthright.....	Gen. 25: 27-34	Godless people make bad bargains.....	Isa. 59: 3	Luke 22: 23	91	
" 11	Jacob at Bethel.....	Gen. 28: 10-22	Angels help the righteous.....	Heb. 1: 14	Gen. 28: 13	92, 93	
" 18	A Blessing to all Nations.....	Gen. 28: 17-22	Good men are great blessings.....	Matt. 5: 16	Gen. 28: 18	94	
" 25	REVIEW		God is a Father to his people.....	1 Cor. 6: 18	Matt. 23: 33	REVIEW.	



The Sabbath.

"Teach us to walk as seeing thee, who art invisible. O Face of light! O Face of love! O Face of Joy! Shines upon us by day and night, that looking upon thee, we may be able to hide in blessed light all things we do not wish to look upon, and that we may live above the world while living in it, and live in sympathy with its men, and its duties, and its wants."

AFTERNOON. RONDEAU.

BY MARY GRAY MORRISON.

O, Afternoon, when every tired oar  
Falls gently on the shining sea, before  
The twilight wraps the ocean calm and vast,  
A benediction of long peace thou hast!  
As though to weary ships, as once of yore,  
Had come the Blessed Feet across the floor

Of restless waves and there  
were storm no more.  
Thy golden grace of sea  
and sky hold fast,  
O, Afternoon!  
For calm is sweet and toll-  
ing has been sore.  
But now we sit within the  
shadowed door,  
Content to watch the gulls  
low flying past,  
The smooth, bright sea and  
every slender mast,  
For all the sails are coming  
near the shore,  
O, Afternoon!

SEVENTH MONTH.

The flood-tide of summer  
is upon the world. Earth  
sways dreamily on her own  
atmosphere among the  
stars, like the water-lily  
among her sister blossoms  
upon the unruffled bosom  
of the lake. The white  
sails on the horizon are like  
lily-petals, languidly drift-  
ed by their own breath  
along the breezeless shimmer  
of the sea. Nature, at  
the height and fullness of  
her beauty, like the en-  
chanted princess, has fall-  
en asleep among her flow-  
ers.

It is the hour of peace  
which precedes the change  
from the morning to the  
afternoon of the year. The  
hours of early stir and activity are softly rounded by the resting-  
time that follows,—the pause of the soul wherein is heard, as of  
old, a Divine Voice at the centre of all creative effort and accom-  
plishment, saying, in the calm of sacred meditation, "It is good."  
No man can say this of his own work; but through the deep peace  
that embosoms his aspirations, he may listen for and hear the  
still, small voice that, in its very whisper of approval, calls him to  
nobler and more earnest endeavor. Every true achievement has  
within it the seed of something better than itself. The loveliest of  
blossoms is but a cradle for the ripening fruit; and in the fruit  
lies hidden the germ of unimagined summers yet to be.

—Lucy Larcom,

A LITTLE SONG.

I only ask to sing,  
A little song, so true and strangely sweet,  
That, though it be not wise, or even complete,  
The tired world, while going to and fro,  
More glad and faithful, hearing it, shall grow.

—L. B. Mickford.

A GREAT MAN'S THOUGHT.

When Daniel Webster was Secretary of State under President  
Fillmore, he was invited to a dinner at the Astor House with  
about twenty gentlemen. He seemed weary with his journey,  
and, speaking but little, if at all, sank into a sort of reverie, out  
of keeping with the occasion. All other attempts at conversa-  
tion failing, a gentleman put to him this strange question:  
"Mr. Webster, will you tell me what was the most important  
thought that ever occupied your mind?" Mr. Webster slowly

passed his hand over his  
forehead, and in a low tone  
said to one near him, "Is  
there any one here who  
does not know me?" "No;  
all are your friends." "The  
most important thought  
that ever occupied my  
mind," said Mr. Webster,  
"was that of my individual  
responsibility to God." He  
then left the table and re-  
tired to his own room.

—Harvey's Reminiscences.



THE PEACE OF THE HILLS.

As we pass beneath the  
hills which have been shaken  
by earthquake and torn  
by convulsion, we find that  
periods of perfect repose  
succeed those of destruc-  
tion. The pools of calm  
water lie clear beneath  
their fallen rocks, the wa-  
ter lilies gleam, and the  
reeds whisper among their  
shadows; the village rises  
again over the forgotten  
graves, and its church-  
tower, white through the  
storm-twilight, proclaims a  
renewed appeal to His pro-  
tection in whose hand "are  
all the corners of the earth,  
and the strength of the hills  
is His also." There is no  
loveliness of Alpine valley  
that does not teach the

same lesson. It is just where "the mountain, falling, cometh to naught, and the rock is removed out of his place," that in process of years, the fairest meadows bloom between the fragments, the clearest rivulets murmur from the crevices among the flowers, and the clustered cottages, each sheltered beneath some strength of mossy stone, now to be removed no more, and with their pastured flocks around them, safe from the eagle's stoop and the wolf's ravin, have written upon their fronts, in simple words, the mountaineer's faith in the ancient promise.

"Neither shalt thou be afraid of destruction when it cometh; for thou shalt be in league with the stones of the field, and the basis of the field shall be at peace with thee."—John Ruskin.

## FORGOTTEN.

A DEWY bank, where ox-eyed daisies peep  
From out the shelter of the waving grass  
To catch a vision, ere they fall asleep,  
Of snow-white petals in the river-glass.

A myriad baby-insects on the wing,  
Kissing their own reflections in the stream,  
Midst leafy shadows, which the willows fling  
Around each tiny ripple's silver gleam,

And by the water's edge a little flower,  
Which bends her head, then laughs aloud to see,  
That the blue sky, which mocks each passing shower,  
Can image back no fairer hue than she

The dark-leaved ivy, trailing near her side,  
Seemed ever dull and sad, but just to-day  
Duller and sadder, as the onward tide  
Bears a bright, golden lily on its way

"Sweet flower," it said, "in drifting down the  
stream  
I've passed full many a blue forget-me-not,  
But none so wondrous fair as thou; I ween,  
Who lingers near thee knows a happy lot"

"Yet I would bless the passing oar which  
cast  
My life untrammel'd on the river's breast,  
Since I have seen thee; memory to the last  
Shall single out thy form from all the  
rest."

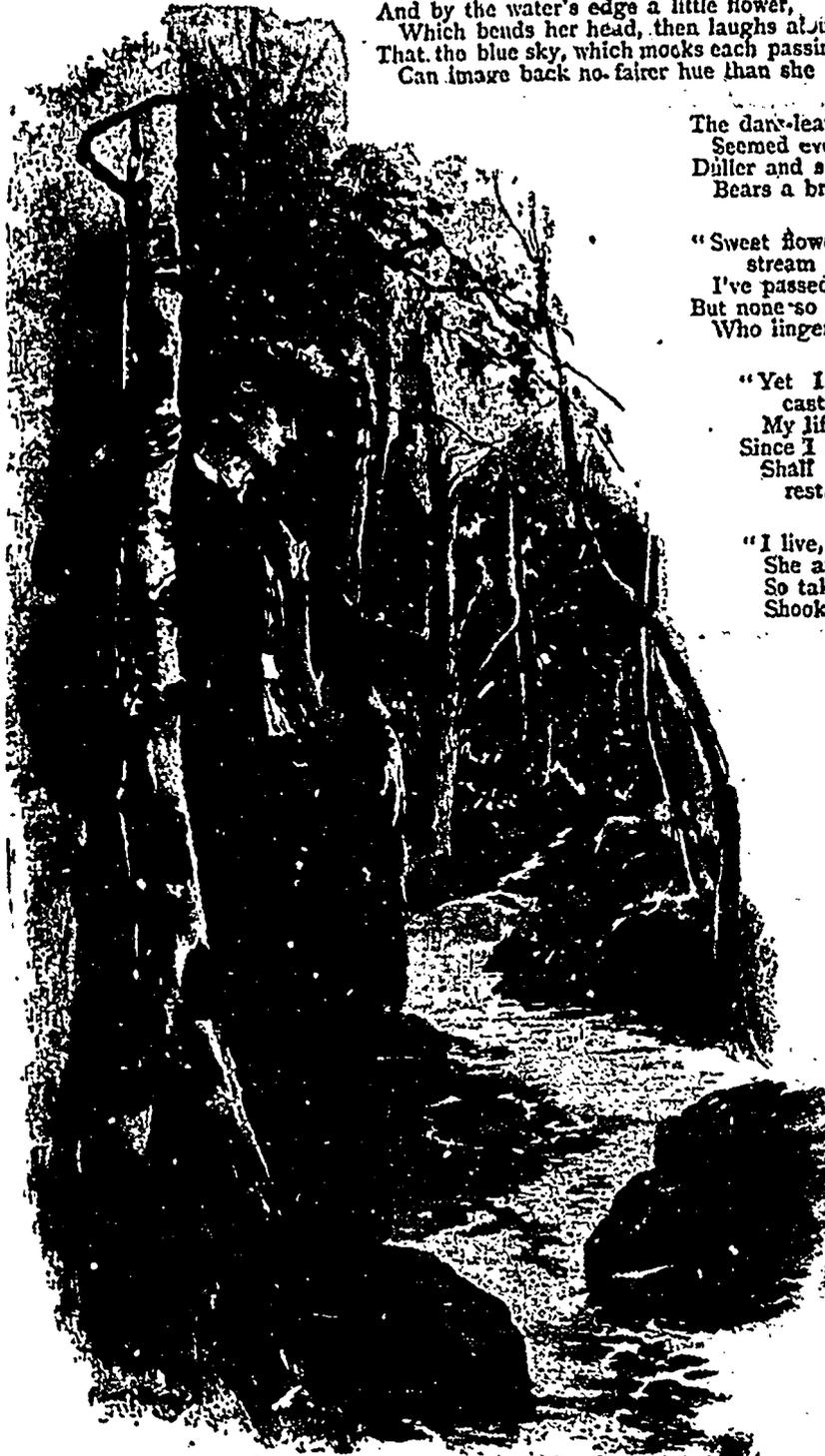
"I live, and memories are for the dead."  
She answered, paling at the march of night;  
So take me with you " But the lily's head  
Shook in the breeze, then drifted out of sight.

The twilight deepens till the world's  
asleep,  
And e'en the nightingale has ceased  
her song;  
The moon and stars their silent vigil  
keep,  
Whilst daisies dream of sunshine all  
night long

Uprooted by the faithless lily's touch,  
All wet with dew there bends upon  
the stream  
blue forget-me-not, whose watery  
touch  
Lurks in the mirror where her smile  
had been.

What saving form supports her as she  
falls?  
What power can intervene twist her  
and death?  
It is the ivy spray which fearless  
crawls  
Close to the gaping river's icy  
breath

I was too sad for thee in sunny  
hour,  
It whispered, but to-night remember  
me,  
And make my strength thine own,  
poor-wounded flower,  
Till heaven's own sunshine bid the  
shadows flee"



**Mission Field.**

Rev. Charles Greig, M.A., Paris, France, will address a meeting in the interests of the McAll Mission, to be held in Old St. Andrew's Church, corner Carlton and Jarvis, on Wednesday, 8th, at 8 p.m. Mr. Greig has been connected with the Mission for fifteen years, and has been appointed to succeed Dr. McAll as Director. Fresh from the field, the address will be most interesting. We bespeak a large attendance.

The annual meeting of East Church Auxiliary was held in the lecture room at the church, Oak Street, Toronto, on Monday evening, January 8th. There was a large attendance of ladies present. After the usual routine of business, the officers for 1894 were elected after which Miss Noble sang a solo and Mrs. Harvie, Foreign Secretary of W. F. M. Society, gave a very interesting and instructive address on Thanksgiving and Thankoffering. At the close of the meeting Rev. J. McP. Scott and Rev. Mr. Henderson, of Hensall, with the Sessions and Board of Management, met the ladies, and a very pleasant half hour was spent, when coffee and cake was served. On Tuesday evening the Steady Stream Mission held its annual meeting at the house of Mrs. Culross, Sydenham Street, where a very pleasant evening was spent.—M. Y. DATHING, Secretary.

The annual meeting of the W. F. M. S. in connection with the Presbytery of Orangeville, was held in St. Andrew's Church, Orangeville, on Tuesday, January 9th. Delegates were present from six auxiliary and two mission bands. At the morning session Mrs. Crozier of Grand Valley, who has filled the office of President most acceptably for three years, retired, and Mrs. Campbell of Cheltenham, was elected President. The afternoon meeting was opened by singing, the reading of a psalm, by Mrs. Crozier and prayer by Mrs. Reid. Mrs. Campbell then took the chair and the reports of the Secretary and Treasurer were read and accepted. A minute prepared by Mrs. Fowle of Erin, and Mrs. Elliot of Hillsbury, expressing the great regret of the society at the loss sustained by the removal of our energetic Secretary Mrs. D. C. Hossack, was read by Mrs. Elliot, and the Secretary instructed to transmit it to Mrs. Hossack. The money collected during the year \$728.27 was dedicated to the Lord in prayer by Mrs. Campbell. Mrs. Elliot read a very able paper on "Systematic Giving" which received interested attention. After a beautiful duet by Mrs. George Aiken and Miss Jennie Clark, Messrs. Orr of Mono Mills, and Harrison of Dundalk, conveyed the congratulations of the Presbytery to the society on the work done during the year. Dr. Robertson then addressed the society on his work in the Northwest. A large audience in the evening were edified and entertained by Mr. Elliot's address, after which Miss Turnbull rendered a solo "Speed Away" with fine effect. Dr. Marlon Oliver delighted the audience with her address on "Signs of the Times in India." Mr. Mackenzie, the pastor of St. Andrew's, presided at the evening session.

The Whitby Presbyterian W. F. M. S. held its annual meeting in Port Perry, on January 16th. Thirteen auxiliaries and mission bands were represented. The reports showed the Society to be in a flourishing condition, \$1,181 having been contributed besides a large quantity of clothing being sent to the Northwest. The following officers were elected.—President, Miss Drummond, Newcastle; Vice-presidents, Mrs. Fraser, Bowmanville, Mrs. Eastman, Oshawa,

and Miss McGillivray, Whitby; Treasurer, Mrs. Currie, Port Perry; Secretaries, Miss Butland, Oshawa, and Miss McBride, Port Perry. After opening exercises in the afternoon, Mrs. Currie read a very hearty address of welcome which was ably responded to by Miss McGillivray of Whitby. Miss Broughall, Bowmanville, read an address to Miss Gordon, retiring president, expressive of the sincere regrets of the Society at her retirement and appreciation of her ten years of faithful and devoted service. The address was accompanied by a tangible token of the love and esteem in which Miss Gordon is held. Mrs. Lindsay of Toronto, gave an interesting address urging a more intelligent and prayerful interest in missions. She was followed by Mrs. Ross of Lindsay, who presented greetings from the Lindsay Presbytery and also gave a very helpful address on the duties of members of auxiliaries. Kindly greetings were presented by representatives of the Methodist, Baptist and Church of England Societies. Rev. Messrs. Kippan and Perrin appeared on behalf of the Presbytery, expressing the pleasure of that Court at the continued prosperity and zeal of the Society. Rev. R. P. McKay, Secretary Foreign Mission Committee, and J. H. McVicar, returned Missionary from Honan, China, also briefly addressed the meeting. An interesting paper on "The Mission of Life," was read by Mr. Rae of Port Perry. After parting words by the President the meeting was brought to a close. In the evening, a public meeting of more than usual interest was held. Very able and thrilling addresses were given by Bros. Messrs. R. P. McKay and J. H. McVicar—the former speaking on the pressing needs of the various fields of operation in connection with the Presbyterian Church, and the latter on the special needs of China and particularly the women there. Rev. Messrs. McMerhan, McLaren, Leslie, Kippan, Phalen and Hill also took part in the meeting expressing hearty sympathy in the work being done. The ladies of the congregation generously entertained the Presbytery and Society to luncheon and tea in the school room, where a very sociable time was spent. The delegates returned to their homes feeling strengthened and encouraged to engage in the work with redoubled earnestness.

**Indore Missionary College Fund**  
Reported already up to January 11th

Received sums up to January 11th	\$230 22
from:	
Mr. Thompson, Brucefield	\$ 1 00
Mrs. Cameron, Brucefield	1 00
A Few Friends	1 00
Two Unknown Friends	3 00
Unknown Friends per Rev. R. P. Mackay, Toronto	12 00
A Friend	25
Mrs. Mellis, Kippan	1 00
S. S. Class, per Miss Wilkie, Toronto	4 00
Y.P.S.C.E., First Presbyterian St. Mary's	11 65
Mr. J. H. Fidler, Marmora	2 00
Mrs. Baird, Brucefield	50
<b>Total</b>	<b>\$207 67</b>

Brucefield, Jan. 18. ANNA ROTT.

**Purchase of Land by Indians.**

The following extract from a letter by Miss Bessie Walker, refers to the purchase of land by Indians at Portage la Prairie, and is a touching picture of an interesting event.—"You will have heard that the Indians bought land this summer in Portage la Prairie. They are now living on it and are justly proud of their property. It was a touching sight to see the Indians when they met together to give to Mr. MacKay for sale

keeping their hard-earned money, for the purchase of their land. Some would have only one dollar, others two, three or five dollars to hand over. They were indeed happy to give it, the one with his one dollar almost as proud as the one with five. The women would bring Miss Fraser fifty cents or a dollar at a time, to keep till they had more to give towards the land-money, as they call it. I think we were as delighted as they were when the land came into their possession."

**Northwest School.**

Missionary interest in the Northwest is not flagging. Not the least important work among the Indians is that carried on in connection with the young in the schools. From Ello Hills, Assn., Mr. Skeue writes this account to the W. F. M. S.—"Since last I wrote to you, we have been working steadily. Our children are gradually improving. They now speak English quite readily and with but little of the Indian accent, can sing a number of hymns, repeat verses of Scripture, and read from New Testament, or little papers fairly well. Their conduct is good, they are becoming more truthful, and a bad word is very seldom heard. They attend to their several duties quite cheerfully. Yes, we have seen dark days at Ello Hills, but the sky is clearing and our work is becoming pleasant. Since the 1st of April two of our pupils have died, Kent and Ruth. They were both ailing during the winter and caused us much anxiety, and with the coming of spring they left us and went home. Kent died in the school. Ruth went to her father's home, as he wished it, and we, seeing that she was going, allowed her to go. Ten days afterwards we laid her to rest. I made her little coffin, and in her father's heathen home, surrounded by our poor benighted Indians, we the children and myself, stood beside her open coffin, sang the hymns she used to sing with us, spoke about Jesus and that place of many mansions He has gone to prepare for those who love Him. How calm and peaceful she lay! A few hours before, she bade me "Good bye, believing fully that she was going home to Jesus. A child's trust, a child's faith! How she used to draw her chair close to me, and as we knelt in prayer she would repeat in a whisper word after word of our evening prayer. Why, did she do this? Answer for yourselves. We have now ten pupils—all the Government will allow, or at least pay us for—eight boys and two girls, a happy, contented little band."

This account is supplemented by a description of the same school given in a local paper as follows:—"In the morning, half an hour is given to religious instruction. A Bible text is given them every morning, which they are expected to have memorized by the following morning, when they get a new one. The children can sing very well. They have good voices and learn quickly. They sing hymns and songs. They were learning "The Maple Leaf" and sang the first verse very nicely. We heard the classes in reading, arithmetic and spelling. The first and last were good and the adding could not be excelled. Indeed, some could go as fast as I could myself. There were many kinds of faces. One poor boy, who was nervous before strangers, could not keep his lips from trembling for half a minute before he answered a question. Mr. Skeue said that when the Inspector was there lately the poor boy broke down altogether and cried. Some had a scowl on their faces when they looked about, others were quiet and reserved, but one dear little fellow, Ernest, had a beautiful face, for he was always smiling. They all had thick, wiry hair and black eyes. The school is a cosy little wooden

building, built last summer by the teacher. Little willow baskets made by the boys, with flowers planted in them, hung in the windows and gave a very refined appearance to the room. The home is of stone, built on the side of a hill, three stories high in front, the second story opening on the hill at the back. The dining-room, kitchen and pantries are on the ground floor, the family rooms on the second floor and the dormitories on the third floor. The pupils have to make their own beds and sweep the floor. The beds were covered with bright, clean patch-work quilts, which are sent by the ladies of the Church."

#### Meeting of the Foreign Mission Committee, (W. D.)

THE Foreign Mission Committee (W. D.) met on the 2nd and 3rd January. Present.—Mr. Hamilton Cassels, Convener; Dr. Wardrope, Dr. MacLaren, Dr. MacVicar, Dr. Mungo Fraser, Dr. J. B. Fraser, Dr. A. D. MacDonald, Dr. Thompson, and Messrs. Burson, Milligan, J. A. MacDonald, Jeffrey and MacKay.

Mr. J. A. Slimmon, who has been for nine years in China, and is now attending classes in Knox College, appeared before the Committee. He wishes to be ordained and to serve under the Presbyterian Church. It was agreed to appoint Mr. Slimmon as a missionary to labor in connection with the Home Mission, on condition that his work in Knox College during this session is satisfactory, and to apply to the General Assembly to authorize any of the Presbyteries of the Church, at the request of the Foreign Mission Committee, to take the usual steps to have Mr. Slimmon ordained into the ministry.

Mr. Eshoo, a Nestorian from Persia, who is attending classes in Knox College, also appeared before the Committee, asking that he might be employed amongst his own people. Whilst the Committee was favorably impressed with Mr. Eshoo, it was decided not to employ him, inasmuch as we have no mission in Persia and are not in a condition to start a new mission.

A communication from Dr. Webster made it evident that there are serious difficulties in the way of co-operating with the Free Church of Scotland in its Jewish Mission at Tiberias. The probability now is that Dr. Webster will establish an independent mission in Haifa, at the foot of Mt. Carmel, on the great Esdraelon plain. Haifa is a town of 6,000 inhabitants, 1,500 of whom are Jews, and is the safest harbor on the Mediterranean coast. So that if that should be the settlement of this perplexing question of location, it will probably prove a satisfactory one. In the meantime, Dr. Webster has been acquainting himself with the language so that no time has been lost.

Dr. G. L. MacKay appeared before the Committee and gave an interesting account of his work, explaining certain points that have caused discussion and difference of opinion, because all the facts were not known. He, for example, made it very clear to the Committee that there is great danger in pressing the principle of self-support too far. He gave instances of congregations that were, at one time, flourishing and on the way to self-support being arrested, and in some cases the churches closed, because it was too strongly insisted upon that the people should support the preacher. He, himself acted upon the principle, that wherever there was an opening the preacher should be kept there, at the same time, urging the people to do the best they possibly could in the way of support. Again, it has been asked, what is the use of erecting a steeple upon a church as has been done at Bangkok, which seems a needless expense? The reason given was that there is a superstition,

generally prevailing, that if one building is raised even a few inches higher than others, that there is danger of disturbing the equilibrium in the spirit world, and that in order to dispel that superstition he had this steeple erected, and that it has largely accomplished the end in view. The steeple was not an expensive one, and is a perpetual testimony to the truth.

It was reported that in New Westminster, B.C., the Y. P. S. C. E. of the three Churches had agreed to contribute \$200 a year towards the current expenses of a Chinese school. The young people are also, in Vancouver, taking up the same work. In Winnipeg there are seventeen Chinese under instruction, each one having a Christian teacher.

The Committee was much gratified with these reports intimating that the Christian Churches are more and more realizing their responsibility with regard to these foreigners in their midst.

Mr. M. Swartout was appointed missionary to Alberni. Mr. Swartout is at present serving the H. M. O. at Chilliwack, and will enter upon his duties at Alberni as soon as he can find a successor in his present work, in which he is very much interested.

The overture from the Presbytery of Vancouver to the General Assembly, asking that the Foreign Missionaries laboring within the bounds of home Presbyteries, should bear the same relation to such Presbyteries as home Missionaries now sustain to their Presbyteries. Whilst the Committee finds difficulty in acceding to the request of the overture, yet they are so desirous of securing the hearty interest and co-operation of all the members of Presbyteries in the Foreign Mission work within their bounds, that it was decided to enter into such correspondence with these Presbyteries, and to make such proposals as will, it is believed, attain that desirable end.

Letters and medical certificates were received from India, which made it evident that it is necessary for Mr. Wilkie to return for a season of rest. It was accordingly agreed to invite him to come home.

A letter was received from Mr. Russell reporting his own satisfaction in being able to resume work. He had visited South India and was much impressed with what he had seen—great congregations of natives ministered to by native preachers. He felt that "India for Christ" was becoming a reality. He also stated that their own Sunday School, at Mhow, numbered on the previous Sabbath 418, and it is also his belief that the movement amongst the Mangs at Indore is a genuine work, reaching a whole section of a community.

A financial statement was submitted by Dr. Reid, showing that the expenditure up to date is in excess of the receipts to the extent of \$36,625.09. The Committee naturally felt concerned about a possible deficit at the end of the year.

It is earnestly hoped that the work which is becoming increasingly hopeful in all our fields, will not be interrupted by the want of funds.

It was decided to adopt a curriculum of study for candidates who have not had the advantage of a theological training. This especially applies to lady Missionaries who have that knowledge of the Scriptures that teachers brought up in Christian homes who have not had any systematic training, are likely to have.

The thanks of the Committee are cordially extended to the Eastern Section of the Church for the gift of two beautifully prepared maps of their two fields, Trinidad and the New Hebrides.

The Committee adjourned after two days close application to business.—R. MACKEY.

## Church News.

St. Andrew's Church, Perth, has had an unusually prosperous year. The annual meeting of the congregation, held on the 8th inst., was marked by a large attendance as well as by inspiring reports. By a unanimous and standing vote it was agreed to proceed immediately to the enlargement of their church, which is too small to meet the requirements of the congregation.

Rev. John Mutch, of Toronto, conducted the anniversary services of Glen Allan Presbyterian Church on Sabbath of last week. Very large congregations were present at both services. Rev. H. Norris has been pastor here for nearly eleven years. He has done much to increase and consolidate the church in this place. Mr. Norris is an able preacher and is much beloved by his people.

Rev. John McNeill being urgently called upon by the audience at the recent Free Church missionary meeting, stated that he was more and more realizing that the foreign mission and the home mission were neither logical nor Scriptural; there was only one blood. He rejoiced that it was the purpose of Jesus Christ to redeem them by one blood, and to bring them home to one Father's house.

During the Week of Prayer all the ministers and their people in the Township of Onondaga united, and had times of blessing. On Wednesday evening the Presbyterian Church was filled to the door, and Episcopalians, Methodists and Baptists, with one heart and soul poured forth their fervent petitions. On Friday evening the meeting was in the English Church where the previous pastors of the respective denominations addressed a large audience from the church, and members of all the churches took part in a never-to-be-forgotten service. There is a movement on foot at present to have a united week night service during the winter in the churches alternately. "Behold, how good and how pleasant it is for children to dwell together in unity!"

The "Christmas Tree" for the Presbyterian S. S. of Winchester, which was held on Friday evening, Dec. 22nd, turned out to the satisfaction of all who were present. The children sang sweetly after careful training by Mrs. R. Greer. The recitations, readings and dialogues by the children reflect credit upon them and upon our excellent secretary, Miss E. S. Coons, who trained them. Neither must we forget the older ones who so willingly gave their assistance. The proceedings were enlivened by good music, vocal and instrumental.

At the close the presents from a well-laden Christmas tree were given to those for whom intended.

The chair was occupied by the pastor, Rev. A. Graham, B.A.

The Presbyterian S. S. of N. Williamsburg held their annual entertainment on Friday evening, Jan. 5th, and all present voted it good. The early part of the evening was taken up by the children, who delighted the audience with the Christmas exercise, "Telephoning Santa Claus." After the distribution of the presents to the children a programme of readings, addresses and music filled up the evening. Rev. D. G. S. Connery, M.A., was heard in his usual excellent style both in address and several readings. Rev. W. E. Murray, of the Lutheran Church, after a brief address gave a capital reading which was very well received. The pastor, Rev. A. Graham, B. A., occupied the chair during the evening and announced that (D.V.), the next annual entertainment would be held on the evening of Dec. 24th.

Owing to the energetic efforts of the new pastor, Rev. James Hodges, B. A., the Presbyterian congregation of Tilbury Centre is showing signs of vigorous growth. Mr. Hodges has been settled about three months in the Centre, but in this time he has not only endeared himself to the hearts of his own people, but also won the esteem of all the citizens of this town. The Sacrament of the Lord's Supper was celebrated here on Sabbath, 14th, when ten new members were admitted to the full communion of the church. Mr. Hodges preached an eloquent and impressive sermon from Romans xii: 1, "Entire Consecration," after which a large congregation surrounded the table of the Lord. The pastor is a special favorite with his young people. This fact is noticeable in the C. E., which has more than doubled itself in numbers since he came here, the average attendance being about forty.

In the First Church, Port Hope, on Sabbath, 14th inst., the interesting service was held of the Ordination and Induction of seven additional elders; the Rev. J. S. Henderson, formerly pastor of the Presbyterian Church, Charlotte, New York State; Messrs. James Craick, William Williamsen, Peter Brown, E. N. Fogarty, Andrew Jamieson, Vincent Coleman, making the staff of elders now fifteen. The annual meeting of the congregation was held on the following evening. The additions to the church during the past year have been 69, with twenty removals. The roll is now 336. Gratifying reports were given of the growth of the Sabbath School which has reached a considerably higher attendance than ever before; of the financial condition of the church; of the subscriptions for the new lot on which to erect a church and Sabbath School; of the increased contributions to missions; of the excellent work of the Ladies' Aid; the Women's Foreign Missionary Society; the Mission Band; the Young Peoples' Society of Christian Endeavor and the Congregational and Sabbath School Temperance Societies.

The Anniversary Services in connection with the Presbyterian congregation of North Luther was held on Sabbath, 14th inst., and the annual tea meeting on the Monday evening following. All the services were deeply impressive, and largely attended. The Rev. D. McVicar, B. A., of Amos and Knox Church, Normanby, preached with great faithfulness and spiritual power, morning and evening, to large and appreciative audiences, and in the afternoon the Rev. D. M. Ramsay, B. D., of Mount Forest, preached a powerful and eloquent discourse to a densely crowded house, everything combined to ensure success. The day was exceedingly fine and the roads excellent. The new church was opened a year ago by the Rev. A. Gilroy, of College Street Church, Toronto, who preached morning and evening, and by Rev. Mr. Ramsay, of Mount Forest, who preached in the afternoon. It is gratifying to be able to state now that the debt on the Church has been entirely removed. The tea meeting on Monday evening was a grand success, and enjoyed by old and young. The Presbyterian choir of Mount Forest were out in full force and entertained the audience with some inspiring music. The quality of the speaking also was of a high order, excellent addresses having been delivered by the Revs. Messrs. Honey (Methodist), of Come; Morrison, of Cedarville; McVicar, of Amos, &c., and Messrs. Jamieson and Holsted, of Mount Forest. The pastor, Rev. H. McKellar, President, extending a hearty welcome to all, at this, their first memorial celebration. The collections on

Sabbath amounted to \$58. The proceeds of the tea meeting amounted to \$90. Total \$148.

#### Churches in Toronto.

##### ST. ANDREW'S.

The annual meeting, held on Wednesday of last week was largely attended, Rev. D. G. Macdonnell presided. In the matter of attendance at church there had been but little change. The number of communicants last year was 598; this year it is 593. The most serious loss had been that of three elders, Messrs. Wylie, Muldrew, and Smelle. The congregation, notwithstanding these losses, had more than held its own. The pastor, in referring to this matter, dwelt on the different effects produced on the minister by a full and a sparsely filled church. The report of the managers showed that subscriptions amounting to \$2,633 had been received towards the reduction of the floating debt. This, with the bequest of Mr. A. T. Fulton, applied in accordance with the resolution passed at the last annual meeting, wiped out the floating debt upon the congregation, and the managers have now in hand a balance of \$904. The receipts of the church were considerably in excess of last year's, yet they failed to meet the expenditure by about \$500. The managers retiring by rotation are Messrs. Cooby, Thorburn, Kay, and Wright, but at a subsequent stage of the meeting these were all re-elected. One of the most interesting of the reports submitted was that by the committee in charge of St. Andrew's mission. The past year had been fairly prosperous, and though the attendance had been very slightly lower, the conduct and progress of the boys had been exceedingly satisfactory. The gymnasium had more than retained its past popularity, and the summer outing to Niagara had been held with great success. A boys' brigade had been organized by Mr. McGillivray, and the manner in which the young members performed their drill was splendid. Regret was expressed at the departure of Mr. Strachan after many years' connection with the institute.

At the request of Rev. Mr. Macdonnell Mr. Justice Maclellan took the chair while the former made a personal statement. He earnestly asked the congregation to consider a proposal which he had made a year ago, but which had then not been agreed to, that they would accept from him a cheque for \$500 as a special subscription towards church liabilities, or would reduce his stipend to \$4,000, that is \$500 less than it now is. He said that it was a matter upon which he had bestowed much thought, and he believed that under the present financial condition it was the proper thing to do. The congregation again refused to entertain either of these very generous proposals.

Messrs. Z. A. Lash and J. K. Osborne were appointed as two of a committee upon which there will be others from the session and board of managers, and to this composite committee will be given the task of considering the entire financial condition of the church. The board of managers were given authority to arrange a mortgage which will fall due shortly. Messrs. Gordon and McArthur were appointed auditors.

##### WESTMINSTER CHURCH.

The large hall of Westminster church (Rev. John Neil, B. A., pastor), was crowded with the members of the congregation who attended the annual meeting of the church. Mr. George A. Chapman made an efficient chairman, and the meeting was one of the pleasantest and most harmonious in the history of

the many similar meetings of the church. There are no pew rents, but the generosity of the congregation is evidence from the fact that during the year \$9,550 was raised for ordinary church purposes, and \$3,150 for missionary and benevolent purposes. Of the \$9,550 no less a sum than \$7,008.40 were the proceeds of the ordinary Sabbath day collections. After paying all expenses \$1,524 was paid off the debt, leaving the liabilities at \$49,000, a small sum considering the value of the property, and the largeness of the congregation. Permanent improvements cost \$210, and the balance carried forward to this year's credit amounts to \$117. The session reports show that during the year 136 members joined the church, six died, 41 left the city or joined other city churches, and 17 had dropped from the roll, leaving the actual membership 590, an increase of 72 during the year. The Sabbath school has a roll of 430 scholars. The following managers were elected for two years:—Messrs. A. Kyles, Geo. A. Chapman, James Scott, Jr., H. N. George, Jas. Bain, Jr., F. N. W. Brown and James Dunn.

##### KNOX CHURCH.

Rev. Dr. Parsons occupied the chair at the annual meeting of Knox church. The report of the session showed that the church had only lost sixteen persons during the year. This was the smallest loss for a long time. The total loss for the year was seventy-seven, the gain sixty-one. The following trustees were re-elected:—Mr. James Scott, Mr. Hugh Macdonald, Mr. Charles Cockshutt, Mr. A. J. Somerville, and Mr. Paul Campbell. The trustees' report was presented by Mr. A. J. Somerville. The receipts from ground rents showed a falling off of \$2,450 per annum. The mortgage debt of the church is \$10,000, and the amount due the treasurer is \$7,690.07. The trustees suggested a mortgage to pay off this indebtedness. The treasurer's statement showed receipts, \$11,024.68, and disbursements, \$18,714.75. Mr. S. A. Laughlin introduced a resolution asking the session to consider the advisability of organizing a choir. After considerable discussion the resolution was carried unanimously. Mr. Alexander Harris then brought in a resolution to the effect that the choir be located in the body of the church in the front pews. This also met with the approval of the meeting. Miss Brodie and Mr. Alexander sang solos, and the meeting adjourned to partake of coffee and cake in the ante-room.

Dr. Caven will lecture on the "Higher Criticism," at the Knox College Conference which begins January 30th.

A deputation from the members of the Presbyterian choir at Summerside, P. E. I., waited upon their leader, Mr. Henry Walker, Saturday, January 6th, and presented him with a volume of "Photographs of Famous Scenes," a book of views of scenes, statuary etc., from all parts of the world.

The W. F. M. Auxillary, of St. Andrew's Church, Kingston, held their annual meeting on Friday evening. The secretary, Miss E. Tinline, gave a full report of the work of the Auxillary during the past year. Besides sending a box of valuable clothing, valued at \$35, to the Birtle School, the Auxillary raised about \$80 to be appropriated to the Foreign Mission works of the church. The Auxillary has only been organized a year and a half and has a membership of 42. The Rev. R. D. McKay, the secretary of the Foreign Mission Committee, was present and gave an excellent address, followed by Rev. Mr. Campbell, of Vaughan, and Rev. Mr. Watt, of Laskay.—COM.

## CHELTENHAM.

THE annual meeting of this congregation was held on the evening of January the 5th. All the reports of this congregation were of an encouraging character also. There were 10 names added to the roll. Total payments for all purposes \$570, for the schemes of the Church \$140. The Auxillary of the W. F. M. S. raised \$50, the Mission Band \$17, and the Sabbath School \$90. These congregations placed a furnace in the manse at a cost of \$125. The furnace was manufactured by the Pease Co. of Toronto.

## MOUNT PLEASANT.

THE annual meeting of this congregation was held on the 3rd January, in the evening, and was largely attended. All the reports from the different departments of the church work were of a most encouraging nature. There were added 13 names to the communion roll. For all purposes the congregation raised the sum of \$870. For missionary purposes the sum of \$235, of which sum the W. F. M. S. raised \$92, and the Mission Band \$10 and Sabbath School \$31. Refreshments were served by the ladies.

## FERN AVENUE.

At the annual meeting of Fern Avenue Church, an increased membership was reported. The receipts of the church were \$815, and the expenditures \$704. These gentlemen were elected members of the board for three years:—Messrs. Duncan McKinlay, Wm. Mandale, H. P. Golding. Of the old Board Messrs. Alex. Lochore, John Harvey and W. A. McMillan still hold office. A conference will be held with the Parkdale Presbyterian church for the purpose of discussing amalgamation with the Bonar congregation, and the selection of a site for a new church.

## WINCHESTER.

THE congregation of Winchester held their annual meeting on the evening of January 10th. The Treasurer's report showed the finances of the congregation to be in a prosperous condition. The following are a few items from the report:—

Collection for the Schemes.....	\$176 50
Collection from Sabbath School for Jewish Mission.....	10 00
Thank offering for Missions.....	69 60
Collections from Sabbath School for Pointe au Tremble's School.....	50 00
Raised by W. F. Missionary Society.....	85 00
Raised by Young Ladies' Dilligent Band.....	86 00
Raised by Willing Worker's Society.....	230 00
The congregation contemplate building a new church next season.	

## DEER PARK.

The Deer Park Church's financial statement showed total receipts amounting to \$3,678.93 and disbursements amounting to \$3,485.68, to which must be added last year's deficit of \$135.43. The balance on hand is therefore \$857.82. The new members for the year have been 29, of which nineteen have been by certificate and ten by profession of faith, so that the net increase is fifteen. There have been five baptisms and one marriage in the church. The Sunday school, Bible class, Young Peoples' Society and other branches of church work showed a satisfactory year's work. It was decided to hand the spare Sunday school organ over to the Merton Street Mission. In the election of members of the Board of Managers,

Messrs. J. M. Burnside, Dr. A. Y. Scott, J. Thompson and W. H. Dickson, the retiring managers, were re-elected.

## CAMPBELLFORD.

THE congregation of St. Andrew's, Campbellford, held its annual congregational meeting on the evening of Wednesday, 17 January. The large hall of the Church was completely filled by a large audience which showed the interest taken by the congregation in the work of the Church. The pastor, Rev. Marcus Scott, B.A., acted as chairman. Reports of a most satisfactory and encouraging nature were presented from the Session, Managing Board, Sabbath School, Y. P. S. C. E., and from all the other Societies of the congregation. The congregation raised, last year, some four hundred dollars more than in the former year. This is exceedingly encouraging when we consider that last year was one of commercial depression, but even more encouraging than the financial standing of the congregation, was the earnestness every where manifested in regard to the spiritual life of the congregation. The reports showed that every department of congregational life was full of activity and hopefulness. Congregation and pastor enter upon a new year with every prospect of success. A few earnest remarks from the minister brought to a close the most successful and harmonious meeting in the history of the congregation.

## CENTRAL CHURCH, TORONTO.

The annual meeting of the Central church was held on Monday January 14th. The meeting started out with a pleasant social provided by the ladies of the church. The chair was occupied by Mr. Richard Donald. The managers in their report stated that they found it possible to close the year much more satisfactorily than anticipated in the early part of December. A special appeal made in that month realized \$200 additional money. This, with other unexpected receipts, reduced the adverse balance carried forward to 1894 to \$265.79. The expenses during 1893 exceeded the receipts by \$155. There are now on the contributors list the names of 210 members and adherents giving weekly the sum of \$92.64. This shows a very slight increase over 1892. The balance owing for improvements is \$5,039.95, of which amount \$2,000 is promised. The session reported that there are now 580 names on the membership roll. This includes a net gain during the year of 220. Reports concerning various mission funds showed that during the year a total of \$3,611.59 had been contributed for missionary purposes. The Sunday schools is in a good condition. The attendance during the year averaged 159. Messrs. George Anderson and A. Macallum, superintendent and secretary respectively, are doing their work well. The infant class, under Mrs. Moldrum and Miss Donald, is stronger than ever. Reports read gave most encouraging statements in regard to the progress being made by the following societies:—Auxillary of the Women's Foren Mission; Mission Band; Missionary Association; Mothers' meeting; Girls' sewing class; Ladies' Aid Society; Tract Society; Church Choir Association; Mutual Help, and Y.P.S.C.E. The Mission Hall on Elizabeth street in connection with this church is still proving a great success. It has an average attendance of 101 scholars and 21 teachers. D. McIntosh acts as superintendent, and Mr. Eakin conducts the Sunday night services. The Mothers' Meeting, the Cottage Meeting, and the Girls' Sewing Class, in connection with this Mission, report an increase, both as

to attendance and good work. The following were reported managers for the current year:—Messrs. R. G. A. Paton, O. Peter, A. R. Creelman, R. Donald, A. D. Brooks, A. I. Foster, R. W. Spence, and T. A. Stephens.

## Presbytery of Kingston.

The following, through inadvertence omitted from the printed proceedings of the last ordinary meeting of the Presbytery of Kingston, is now published by request:

At the meeting of the Kingston Presbytery, held in Belleville on the 19th inst., Rev. R. J. Craig, on behalf of the Church of the Redeemer, Deseronto, brought before the Presbytery the special claims of the West End Mission in said town, to receive aid either from the Assembly's Home or Foreign Mission Committee, or from both. He stated what on behalf of this mission had been done by his own congregation which only a few years ago had itself emerged from the position of a mission station, and is now a self-supporting congregation, contributing, relatively to its means, most liberally to the general schemes of the church. He represented that among those attending upon ordinances in connection with this mission, and visited in their homes by the missionary, many, if not indeed a majority, are of that race that constituted the aborigines of this country; that the other Christian denominations in Deseronto have, though appealed to for aid, refused on the plea of being fully occupied in their own denominational work, and partly on the ground that this special work is carried on under Presbyterian supervision and on Presbyterian lines of operation. He said that his own congregation, realizing the importance of the work, as well to the Indians who have been brought under its influence as to the moral welfare of the community in general, have to the utmost of their power, yes, and beyond their power, exerted themselves to maintain the mission. They call upon their brethren for aid to enable them to continue the work.

It was thereupon moved, seconded unanimously resolved; that the Presbytery instruct the clerk to forward to the Conveners of the Home and Foreign Mission Committees of the Assembly an extract from the proceedings of this meeting, and press upon these committees, in the name of the Presbytery, for an adequate grant from their funds in support of this special mission; that the Presbytery likewise instruct its representatives on the Assembly's Home Mission Committee again to set forth the special character of this mission and to urge for such a grant as will meet the requirements of the case. —Wm. THOS. WILKINS, Clerk.

## The Winnipeg Presbytery

Met on the 9th January. There were present Rev. A. Matheson, of Springfield, moderator, nine other ministers and five elders.

Dr DuVal, on behalf of the committee appointed to examine students, reported that Messrs. Wm. J. McKenzie, L. Thompson, Thos. McAfee, H. M. Irwin, D. Oliver, M. Matheson, and A. Morrison were examined as to religious character and motives, general fitness to study for the ministry, and they were commended by the Presbytery for certification to the senate of Manitoba college.

Remits from the general assembly were considered. In the remit on the relations of the colleges to the church, it was agreed, on motion of Rev. Dr. Bryce and Chief Justice Taylor, that in regard to the appointment of theological professors, the Presbytery expresses its preference for the plan re-

commended by the committee of the general assembly, viz: "The respective boards of management of the colleges shall nominate the professors and their appointment shall be made by the general assembly;" and would prefer uniformity in this respect by the colleges of the church, except in the case of Queen's and Morin colleges, when this Presbytery would offer no serious objection to the method suggested in the Queen's College report, viz.: "That such appointments be reported to next general assembly after they are made by the trustees, and be subject to its rulings."

A committee on hymnal, consisting of Prof. Baird, Jos. Hogg, Dr. Bryce, C. B. Pittblado and Chief Justice Taylor was appointed to consider the assembly's remit on the draft book of praise and report at next meeting of Presbytery.

In reference to the representation of the sessions of mission stations in the courts of the church, on motion of Rev. Dr. King and Jos. Hogg, it was agreed that the Presbytery approve of the law ad interim, sent down by the assembly to the Presbytery.

**The Presbytery of Orangeville**

Met January 9th at Orangeville. An elder's commission was received on behalf of Mr. James Stewart, of Corbetton. The moderator's term of office having expired, the Rev. R. Hughes, of Rosemont, was appointed moderator for the ensuing six months.

Rev. E. Neilly's translation having been granted by the Presbytery of Lindsay, arrangements were made for his induction at Horning's Mills on February 1st, at 2 p.m., Dr. McRobbie to preside, Mr. McKenzle to preach, Mr. Wells to address the minister and Mr. Harrison the people.

Dr. Robertson, superintendent of the mission in the North-west, being present, was asked to correspond. The following were appointed to visit supplemented congregations and report at next meeting:

Mr. Harrison, to Corbetton, etc.; Mr. McLeod, to Osprey; Dr. McRobbie, to Dundalk, etc.; Mr. Farquharson, to Caledon East, etc.; Mr. McKenzle to Laurel, etc.

Mr. Horsion was granted leave to moderate in a call at Corbetton, Riverview and Gandier.

Mrs. Steele and Mrs. Crozier, delegates from the W. F. M. Presbyterial Society, then in session, were received, and reported that the work of said society had progressed very favourably during the past year, that they had collected the sum of \$724.46, being a considerable increase on any previous year.

The Presbytery expressed its gratification at the continued success of the society, and appointed Messrs. Harrison and Orr to convey to the society the congratulations of the Presbytery.

Messrs. McKenzle and Crozier were appointed to examine the draft book for the psalter.

Messrs. Farquharson and Campbell to examine the draft book for the hymnal.

Messrs. Fowle and Elliott to consider the assembly's remit as to appointing theological professors.

Messrs. Wells and McLeod to consider the balance of the assembly's remits—all to report at next meeting.

The next regular meeting of the Presbytery will be held at Shelburne on March 2th, at 10.30 a.m.—H. Crozier, Clerk.

**Presbytery of Stratford.**

The Presbytery of Stratford met in Knox church, Stratford, on 16th inst., Rev. John Kay, moderator. Dr. McKay

and Mr. Koa Kau, of Formosa, and Rev. D. Munro, of Harriston, being present were invited to correspond with the Presbytery. At the request of the Presbytery, Dr. McKay gave a brief statement of his work in Formosa regarding the places in which it is carried on, the difficulties attending it and the methods followed. The Presbytery expressed its great joy at seeing the Dr. once more and thanked him for his address. Mr. Koa Kau, one of Dr. McKay's students, also spoke stating his satisfaction at what he saw in this country and that he would report to his fellow-countrymen. The clerk was authorized to certify Mr. A. M. Stewart to the Senate of Knox College. Rev. Mr. Tully was appointed moderator for the next six months and Rev. Mr. Henderson was requested to act as clerk p. t. Mr. Pyke presented the report of the Hymnal committee. The report was received, but in view of the fact that the Pan Presbyterian council proposed getting out a hymnal for the Presbyterian churches in the British Empire, it was felt that the present hymnal might stand as it is until we see what the outcome of that proposal is, and Messrs. Panton, Pyke and Tully were appointed to draft an overture to Assembly and report at next meeting. The remit ament enlargement of powers of Synods was approved. The committee on systematic benevolence reported in favor of monthly collections by envelopes for the schemes of the church. The report was adopted. The annual report of the Stratford Presbyterial W. F. M. Aid Society was presented. It showed an increase in membership and contributions amounting to \$1,421.38. The Presbytery then adjourned to meet again in Knox church, Stratford, on 15th March next, at 10.30 a.m.—A. F. TULLY, Clerk.

**Presbytery of Whithy.**

The Presbytery of Whithy, held its regular quarterly meeting at Port Perry, on the 16th instant.

The Rev. John Chisholm, B. A., was chosen Moderator for the current year.

A call from Newcastle congregation in favor of Mr. Courtenay was presented, but a note from Mr. C. intimated that he had already accepted the charge of Port Stanley. The Presbytery expressed sympathy with the disappointed congregation.

A call was also presented from Gravenhurst in favor of the Rev. Mr. Parrin of Pickering. The Moderator was appointed to cite St. Andrew's, Pickering, and St. John's, Mangau, to appear for their interests at an adjourned meeting of Presbytery to be held in St. Andrew's church, Whithy, on Tuesday the 27th of February, at 10 o'clock a.m. The Rev. A. P. MacKay, Secretary of F. M. and Rev. J. H. MacVicar of Hanan, being present were invited to sit and deliberate. Later both gentlemen addressed the Presbytery most acceptably.

A good deal of time and discussion were given to the Assembly's remits, re-appointment of Professors in colleges and the new Hymnal. As to the former recommendation was offered that the Boards of Managers or Governors should nominate and the Assembly appoint. As to Hymnal selections of Psalms, (with new version), and Paraphrases were approved. The changes proposed in the Hymnal accepted and on motion of Mr. Eastman the Presbytery respectfully recommend that some Hymns should be added on Family religion none being submitted in new Hymnal and none existing in the one now in use. Also that more hymns should be added of the nature of appeal or invitation. Further, that the Hymns

following should be included in the new book:

When our heads are bowed with Woo (Tune Richard)..... 687  
 God Save our Gracious Queen (National Anthem).....  
 Hiding in Thee..... 202  
 God be with you 'till we meet again 464  
 Come unto me..... 578  
 Hold Thou my hand..... 672  
 Take my life and let it be..... 416  
 Hark then comes a whisper..... 562  
 Sound the battle cry..... 511  
 Jesus' Saves (Allen, Sunkey, 750 pieces)..... 473

The report by Mr. Abraham, Convener of the committee on the Young People's Societies, stated nearly all these organizations were prepared to contribute to the amount of \$116.00 per annum in the support of Home Mission work.

The Rev. George H. MacKay, D. D., of Formosa, was nominated for the Moderator's chair next Assembly.

The Presbyterian Society of W. F. M. in annual session assembled reported to Presbytery the result of their efforts—money contributions, \$1181.00, and clothing value, at \$248.00. A resolution congratulating the ladies on the increasing prosperity of their works of faith and labors of love was prepared and forwarded by a deputation of the Presbytery associate with Messrs. MacKay and McVicar the visiting brethren. The Presbytery will hold its next regular meeting at Whithy, on the third Tuesday in April.

**Presbytery of Hamilton.**

The Presbytery of Hamilton, met on January 16th. The resignation of Mr. Murray of his charge at Grimsby was accepted to take effect on March 31st. He will continue connected with the congregation as Honorary Pastor and moderator of session ad interim. The congregation, in token of the high esteem and affection for their pastor, voted a small retiring allowance. Things in Grimsby are in a promising condition. Mr. D. B. Marsh accepted the charge from Blackheath Junction. The induction is fixed for Tuesday the 30th instant, at 2 p.m., in the church at East Seneca. Mr. Courtenay has declined the call from International Bridge, as he thinks the stipend promised is not adequate to the expense of living there. Ancaster, Barton and Locke street were reported as much improved and hopeful for the future. Hon. Mr. Merritt obtained leave of absence to visit Britain. Regulations for the election of commissioners to the General Assembly were adopted. The committee on the application for restoration to the ministry of Mr. B. McKnight, formerly of Dunnville, reported and the following resolution was unanimously adopted:—"That having regard to the peculiar difficulties that are connected with this application and the difference of opinion found to exist among the members of Presbytery as to the proper mode of procedure, the whole case be referred *simpliciter* to the General Assembly." Mr. Johnston tendered the resignation of his charge at Cayuga, and the congregation is to be cited to appear for their interests at the March meeting of Presbytery. Arrangements were made for visiting the supplemented congregations. The remit on the Hymnal was considered. It was resolved—"That selections from the Psalms with new versions, is preferable to the entire Psalter—and that the incorporation of hymns for the young is not to do away with a separate Hymnal for the young." The Presbytery is to meet on Monday, March 18th, at 2.30 p.m., to consider the reports of the standing committees and the other remits.—JOHN LAING, Clerk.

## Presbytery of Pictou.

THE PRESBYTERY OF PICTOU met in the hall of James Church, New Glasgow, Messrs. Bowman of St. Andrew's Church, and J. A. Forbes of Glace Bay, were present as corresponding members. It was decided to erect the Sunny Brae and St. Paul's sections of the East River Congregation with a separate congregation. Mr. S. A. Frasse was appointed *interim* Moderator of the new session. The clerk intimated since the last meeting of Presbytery he had received from the clerk of the Presbytery of Sydney a call to Mr. J. F. Forbes, Durham, from St. Andrew's Sydney, and had called the congregation of West River and Green Hill to appear for their interests at this meeting of Presbytery. The call is signed by 108 communicants, and 204 adherents and is unanimous. Messrs. A. MacLean, New Glasgow, J. A. Forbes, Glace Bay, A. Matheson and McKinnon were present as commissioners to prosecute the call. Messrs. Kennedy, Porter and Falconer, who represented West River and Green Hill, opposed the translation of Mr. Forbes. They spoke of the earnest desire of the congregation to retain Mr. Forbes and of the success of his labours. Mr. Forbes intimated his acceptance by the call. He has accepted by the call. He has spent twenty-seven years in this Presbytery, first at Union Centre and latterly at Durham and the brethren part with him regretfully. Their prayers and good wishes follow him to his new field of labour. Mr. Henderson was appointed to declare the pulpit vacant on the 18th of February. Mr. Cumming was appointed *interim* moderator of session. Messrs. J. R. Douglas and A. B. McKay were recommended to the Home Mission Committee for employment during the next summer. An application was received from Mr. Maxwell, Sherbrooke, for leave to retire and be placed on the retired list. It was agreed to take the usual steps necessary to Mr. Maxwell's request. Mr. Laird's resignation of his appointment to Ferrona was regretfully accepted. He leaves a field in which he has done excellent service, owing to bad health. Mr. Grant was appointed *interim* moderator of session of Ferrona. Mr. MacFurlan was appointed *interim* moderator of the session of Caledonia. Presbytery adjourned to meet in James church on Tuesday, the 8th day of March at 2:30. p.m.

## St. Andrew's Church, Lindsay.

The annual meeting of St. Andrew's church, Lindsay, was held on Wednesday evening, 17th inst., Rev. Robt. Johnston, B.A., pastor of the church, presided. The pastor read the address of the session, expressing gratitude to God for all that has been accomplished in the past, hopefulness for the future and urging renewed consecration to the work of the Lord. Reports were presented and read from the Board of Managers, the Sunday School, Woman's Foreign Missionary Society, Mission Band, Visiting Committee, Ladies' Aid Association and Y.P.S.C.E., all of which showed that active and successful work had been done during the past year. A significant fact respecting the Sunday School is that the attendance has quite outgrown the accommodation in the school-room, it having become necessary to teach seven classes in the church. The membership of the congregation is now 498. The amount raised during the year 1893, for all purposes, was \$6,925. Included in this amount is 1,242 for missions and benevolent objects, \$845 being contributed by the congregation generally, \$268 by the Women's Foreign Missionary Society, \$51 by the Mission Band, and \$79 by the Sunday school. Of the revenue \$2,000 was for the reduction of the debt. When all subscriptions have been paid, the liabilities will be reduced to \$8,000, a most gratifying condition of affairs, when is remembered, as was stated, that within the past eight years, \$29,000 has been expended for land, buildings and furnishings. Messrs. A. Campbell, John McArthur and R. J. McIntyre were elected managers to fill the places on the board vacated by rotation. Mr. J. R. McNeillie was appointed secretary-treasurer; and Messrs. John Head and J. N. McLennan, auditors.

## Our Christian Endeavor Corner.

PRAYER MEETING TONIC JAN. XVIII:2.—“God's promises and their proofs.” Heb. vi. 9-20. It is interesting to note in making up our prayer-meeting topic's the connection between them and the Sunday-School lessons. For instance to the one before us at present, an interesting comment is found in the lesson for the day, “God's Covenant with Noah.” God confirmed His promise by the rainbow, of which Rev. R.F.Y. Pierce says in the Sunday-School Lesson Illustration:—“The radiant bow for the Christian believer is composed of many precious promises; Pardon, Remembrance, Ownership, Mercy, Instruction, Salvation, Eternal life, (P-R-O-M-I-S-E.)”

Reference passages:—Josh. xxiii. 14. Psalms xxxvi, 6. lxxxix. Acts. xxxiii. 32-33. 2. Cor. i. 20. 90. Heb. x. 23. 2. Pet. iii. 9. STARTING:—The following are but suggestions of lines of thought in connection with our topics which might be followed out.

The best proof of God's promises is to be gained by a personal test.

Many people trust God for *eternity* who seem afraid to trust Him for *time*.

Receiving the promise is conditional on doing the will of God. Heb. x. 36.

As if specific promises were not enough God has given us one that covers all. It is a blank check on the bank of Heaven, Phil. iv. 19.

INTERESTING ITEMS. There are to-day 28,741 Christian Endeavour societies in the world.—Eighty new members were recently received at a single Christian Endeavour meeting in Godalming, England. There are fifty-nine young peoples' and thirteen junior societies in Toronto now. The active membership numbers 2,548, and the associate 910. The Pastor of a certain city church says that he attended his first Christian Endeavour Meeting in Montreal some years ago, bitterly prejudiced against the whole thing; but he left it conquered and submissive, a gladder and a wiser man.

## North American Life Assurance Company.

There are certain corporations in whose welfare a large number of the people are interested. Among those are banking, insurance, and other monetary institutions. Permanence, profit, and progress appear to characterize the workings of this successful Home Institution; the striking features of its operations for 1893 (its most successful year) are as follows:—

(1) A handsome increase in new business, showing the efficiency of the Agency Staff.

(2) A continuance of its favourable mortality, an evidence of the care and skill of its Medical Staff.

(3) A substantial increase in interest receipts, which, coupled with prompt payment, is a strong proof, especially in such a year as 1893, of the skill and sound judgment displayed by those in charge of its financial department.

The interest receipts for the year were more than sufficient to pay all claims under its policies, including both life and endowment.

(4) The unexcelled addition to its assets (or in other words, the put by for the year) of over 68 per cent. of its income, after having met all expenses and payments to its policy-holders, thereby greatly increasing its ability to meet all obligations as they mature, an essential requisite to wise and provident management.

(5) The largest addition yet made to its surplus to policy-holders, now aggregating the relatively large sum of \$297,062, a fact which should be particularly gratifying to its policy-holders.

The annual meeting of the company takes place on the 25th inst., when a full statement of its affairs will be presented.

## Brain Workers.

Horsford's Acid Phosphate is recommended by physicians of all schools, for restoring brain force or nervous energy, in all cases where the nervous system has been reduced below the normal standard by overwork, as found in lawyers, teachers, students and brain-workers generally."

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