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## Sabbath Observance.

The following report on Sabbath Observance was presented to the Synod of Hamilton and London by Rev. Dr. Samuel Lyle, Convener of the Synod's Committee :

During the past year the interest taken in the Sabbath question has been intense. Many public meetings of various kinds have been held in different parts of the Synod to discuss the important question of how to keep the Lord's Day holy. The Legislature has been asked to pass more stringent Sabbath laws in order to prevent the secularization of the day, so sacred in the eyes of the Presbyterian Church, and it has been decided to call in the aid of the Bench to interpret the existing laws, and if possible so to enforce them as to stop the street cars and boats, so as to secure more rest for the working man.

From the returns of the Presbyteries, it is clear that the subject has received a fair share of attention in the preaching, and in the deliberations of the subordinate courts of the church ; and it is needless to say that the press has kept this matter constantly before the minds of the people of Ontario. But in spite of all that has been said, written, and done, the progress made has not been much, if any. Most of the Presbyterians complain of more or less open and glaring violations of the laws of God and of man in relation to the Sabbath—violations that would be impossible, were it not that religion is a much less powerful factor in moulding our civic life than we could wish. Materialism in philosophy and in life, worldliness in society and in the Church, love of pleasure so unfriendly to the love and law of God, have done much to lower the standard of Sabbath Observance, and to popularize practices clearly condemned by the fourth commandment. Card playing and gambling in its many forms, boating, boxing, horse racing, drinking, wheeling, and bribing at elections are the chief causes of Sabbath desecration. Over work during the six days of the week, and too late hours for closing stores on Saturday ; games such as football, baseball, tennis, hockey, and curling—games played so late on Saturday as to end in travelling on Sunday, the common custom of leaving home on Saturday evening so as to arrive in New York, Chicago, and Montreal on Sabbath ; the semi-sacred Sunday travelling in car, boat and buggy in quest of pleasure, of health, and of religion in its grotesque and more exciting forms so dear to the hearts of the weak brethren ; the half political, half ecclesiastical Sunday meetings veneered with as much Christianity as makes them respectable in the eyes of honest, old fashioned orthodoxy—meetings opened and closed with prayer and praise though the middle is essentially of the earth earthy ; the advertising of all sorts of subjects for sermons, which, if preached as advertised, would be as

remote from the gospel as the glib talk of the quack doctor commending his pills ; the everlasting Monday puff, professing to give a true and faithful account of the wonderful eloquence of the past Sunday, but really a cheap advertisement for the coming Sunday ; the glaring inducements held out to the music-loving public of rare opportunities granted to church members to hear the leading operatic singers at cheap rates and that without the sin of going to the theatre, are the secondary causes of Sabbath desecration—causes deeply rooted in our social, our civil, and our ecclesiastical life, and leading to the wide spread demoralization of our families, our State, and our Church.

In order to reform the present abuses, and lift the Church to a higher plane of moral and spiritual life, the interests of the individual, of the family, of the Church must be called forth, and the Lord's Day be made not a mere negation, but a positive delight. No state enactments however just and stringent, can secure this desired end apart from the spiritualizing of the masses of our people. While the natural heart is enmity against God, the law of the Lord will be trampled on, in spite of legislation, of organization, of pains and penalties.

Your Committee would respectfully ask the earnest attention of the ministers and members of the Synod to the great importance of taking just, true, and scriptural grounds when discussing the Sabbath question. To condemn street cars and steam boats, while permitting livery stables to do business, not to speak of the private driving to and from church and from house to house ; to denounce railway companies and boat owners as sinners above all sinners, and have no word of bitterness, no look of disapproval for the company that sells the gospel on the Lord's Day, pockets the proceeds when the star preachers are paid, and grows fat on the prayers and the piety of God's people, is more likely to convince a thoughtful public of the ignorance, if not the dishonesty of the advocacy, than it is to aid those who truly wish to see the Lord's Day kept as our Lord and Master did. Laying the emphasis on man's need of rest after six days of honest toil, of the inspiration to man's intellectual, social, moral, and spiritual nature to be found in the services of the sanctuary as conducted by Christ and His Apostles ; looking less to the laws of the land and more to the laws of God ; depending less on the arm of flesh and more on the aids of the Spirit, let us tell our people that the Sabbath was made for man, made to meet his physical wants, mental and spiritual.

Your Committee would further request that the Synod would enjoin on its ministers under its care the duty of preaching at least once on the subject of the Sabbath during the coming year.

That the special attention of the heads of families should be drawn to the importance of seeing that the young are taught to keep the Sabbath as God has commanded it to be kept.

## The Presbyterian Review.

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Toronto, May 2, 1895.

### Prohibition Commission.

AFTER having occupied much time in taking evidence, and in studying it, the Royal Commission has reported against the total prohibition of the liquor traffic. It is what has been expected from the beginning, yet the evidence contains facts upon facts and opinions upon opinions which would lead the unbiassed reader to a different conclusion from that arrived at by the majority of the commissioners. The blue book is a bulky production of three volumes and a mastery of the contents require time and patience, but the social and moral reformer will be repaid by a careful study of the collected facts.

There is a minority report also. Rev. Dr. MacLeod did not agree with his colleagues. A terrible indictment indeed does he bring against the excessive use of alcohol:—"There is no room for differences of opinion in regard to the fact that intemperance and its inevitable train of harmful consequences constitute one of the most formidable evils that afflict society, diminish the wealth of the country and impede the progress of civilization. The fact is universally admitted. Regarding it, the commission did not deem it necessary to prosecute extensive enquiry. In Canada, as in other lands, intemperance is the prolific cause of pauperism, disease, insanity, idiocy, excessive mortality and crime, with all the suffering and sorrow which attend these conditions. . . . Whatever evidence relating to pauperism was heard in the course of the Commission's investigations in the United States was in agreement with the foregoing statements that nearly all of it is traceable, directly or indirectly, to intemperance."

Dealing with the effect, physically, of the drink habit Dr. MacLeod gives the following remarkable instance of medical opinion in Toronto. The question "'is total abstinence in your opinion compatible with the fullest degree of physical health?" was one submitted to two hundred and seven medical men in Toronto by the Secretary of the Dominion Alliance, but the commission declined to receive the statement in reply. Ninety-two replies were received and the question was answered directly in the affirmative in eighty-three cases, and of the remaining nine only three expressed a definite opinion that total abstinence was not safe for most people, and even they did so in a very hesitating fashion. . . . Of 1,555 Canadian physicians 1,068 said that the general health would be improved by total abstinence. Of 1,340 who gave definite answers to a question about moderate drinking

901 said that the use of intoxicants even in moderation is injurious to health and to an active condition of body and mind. Of 779 physicians a large majority said that the use of intoxicants increases the number of the insane."

Dr. MacLeod's report is ably drawn up and the facts he makes use of are handled with skill, precision and considerable convincing power, and it ought to prove useful in the hands of advocates for total abstinence and prohibition.

### Paid Choristers.

Among the overtures which will come before the General Assembly which will meet this month at Dallas, Texas, is one from the Presbytery of Macon, which has called forth some pithy comments in the religious press. It is on a "live" subject and is in the following terms:

That your venerable court will take into its consideration the fact that in many of our churches a practice has arisen of using professional and hired singers for the purpose of giving musical performances as a part of the public worship on the Lord's day, and for which no authority or permission is given in the Directory of Worship of our Church.

The effects of this innovation are to interfere to a large extent with the privilege of the people in singing the praises of God; to violate the simplicity of the forms of worship which has always characterized our Church; to distract their minds from the true objects for which the people come together in God's house; to introduce the element of entertainment rather than assist in the worship of spirit and truth; and to lower the tone of the sacred exercises of devotion to the level of worldly and questionable amusements.

Besides which, the influence of these practices is to bring discredit upon the preaching of the doctrines of the Cross, which is the only divinely prescribed way for the Church to win the attention of sinful men, and to place the ministry in a doubtful position as to its adaptation for securing this most important result.

These serious considerations, as well as the waste of money involved, and the trouble and anxiety which many of the pastors and sessions realize in dealing with the developments of this practice, influence this Presbytery to overture your venerable court that you make such deliverance as will tend to correct the evil, either by pastoral letter or otherwise, as in your judgment may seem best.

### Honan Mission.

Letters from Honan, state that deserting soldiers are forming themselves into bands, pillaging and murdering their helpless countrymen. Should peace prevail and the Chinese army be disbanded—possibly without pay—the consequences are greatly to be dreaded. This is peculiarly a time when special prayer should be offered in behalf of our missionaries, and indeed of all missionaries in that great and troubled empire.

### Religion in Public Schools.

An experiment has been tried in Connecticut with respect to religious exercises in public schools worth relating. Not long ago the Board of Education decided to abolish all forms of religious exercises. Public opinion did not approve that step and the Board met representative clergymen from all denominations to consider the question. There were Protestant and Roman Catholic clergymen present. The result of a harmonious meeting was the recommendation of the Lord's prayer found in Matt. vi. In parallel columns we give the Lord's Prayer as found in the King James Version and in the authorized Roman Catholic Version:

Our Father which art in heaven, Hallowed be thy name. Thy kingdom come. Thy will be done in earth, as it is in heaven. Give us this day our daily bread. And forgive us our debts, as we forgive our debtors. And lead us not into temptation, but deliver us from evil: For thine is the kingdom, and the power, and the glory, forever. Amen.

Our Father, who art in heaven, hallowed be thy name. Thy kingdom come. Thy will be done on earth as it is in heaven. Give us this day our supersubstantial bread. And forgive us our debts, as we forgive our debtors. And lead us not into temptation. But deliver us from evil. Amen.

What has been accomplished in Connecticut should not prove impossible in Canada, to be applied in sections where Protestant and Roman Catholic children attend the same schools.

**Proposed Union** The great question of debate at the of the U.P.'s and Free Church General Assembly will be **Procs.** that concerning union with the United Presbyterian Church. The overture will be moved by Dr. Ross Taylor and will, it is believed by forecasters, be carried by a large majority.

**Good for the South.** The Foreign Missionary Committee of the Southern Presbyterian Church ended its year of labor with all debts paid, and a balance of \$1,650 in the treasury. Some of its missionaries in the Northern part of China have been in the midst of the turmoils of war, but all have been kept in safety.

**Where Economy** Economy in the churches has become **May be Practised.** such a cry that a contemporary advocates biennial sessions instead of annual sessions of the General Assemblies of the United States. It has not been observed that hard times have as yet called forth a demand from the secular press for a reduction of the liquor or theatre bills so that the churches should not be crippled.

**A Word to the Treasurers.** In connection with the several mission schemes of the Church it will be well for the treasurers to note that the books of the general treasurer will close on Saturday of this week. No time should be lost in sending in all monies and returns. This need only be drawn attention to in order to be attended to, for impromptitude would be inconvenient and annoying.

**Y.M.C.A. Con-vention.** The International Convention of the Young Men's Christian Associations of North America will be held at Springfield, Mass. next week. The programme is an admirably selected one and doubtless the attendance will be large as in past years. Special arrangements have been made for transportation and billeting and the comfort of delegates will be well looked after.

**H. C. Humano Society.** A strong appeal for funds has been issued on behalf of the Royal Canadian Humane Association, for the purpose of rewarding those who risk their lives in saving life within the Dominion of Canada. Messrs. Adam Brown, Hamilton, and J. George Hodgins, Toronto, are the President and Secretary of the fund and communications with either of them will receive grateful attention.

**Twenty-fifth Anniversary.** An interesting ceremony will be observed at the coming meeting of the General Assembly at Pittsburg viz; the celebration of the twenty-fifth anniversary of the re-union of the Old and New School Assemblies. The following addresses have been announced: Rev. Francis L. Patton, D.D., L.L.D., of Princeton College, on "The Fundamental

Doctrines of the Presbyterian Church." Rev. Herrick Johnson, D.D. of McCormick Seminary, Chicago, representing the New School Assembly, will speak on "The Influence of Presbyterianism on Other Churches." Rev. W. H. Roberts, D.D., L.L.D., of Philadelphia, will make the third address on "Growth and Future of the United Church."

**The Power of the Cross.** Three centuries ago when the Japanese had won a victory in Corea they sent home the ears of 3,600 victims of the war as a trophy of their success. Now the best steamers of the Japanese government are put at the Service of the Red Cross Society, and as much care is taken of the Chinese sick and wounded as of the Japanese. What has caused the change? Surely nothing else than the Gospel of Christ. The result is due to the civilizing power of the Cross, the mightiest force in all human history.

**Augmentation.** Rev. D. J. Macdonnell the Convener of this Committee writes:—"It is estimated that about \$3000 will be required in addition to what is now in the Treasury, to enable the Augmentation Committee to meet all claims in full. Will not some of the wealthier members of the church come to the assistance of the weak charges and supplement what has been done by congregations, so that grants may be paid without deduction? Donations will be very thankfully received. All contributions, whether from congregations or from individuals, should be in Dr. Reid's hands not later than 4th May.

#### Synod of Toronto and Kingston.

The following is a list of the topics of the annual Conference to be held in St. Andrew's Church, Orangeville, Monday and Tuesday, May 13th and 14th.

**MONDAY AFTERNOON, MAY 13TH**—Rev. J. J. Elliott, B.A., Hillsburg, Presiding. 2.30, Devotional exercises. Topic, "The Administration of the Holy Spirit in the work of the Church." (a) Through its Officers. (b) Through its Members. 3.00, Address on division (a) by Rev. D. McKenzie, B.A., Orangeville. Discussion. 4.00, Address on division (b) by Rev. Wm. Patterson, Toronto. Discussion.

**MONDAY EVENING**—Alex. Steele, Esq., Orangeville, Presiding. 7.45, Devotional exercises. 8.15, Address on "Obedience to the last command, the secret of individual blessing and power," by Rev. M. N. Bethune, Beaverton. Discussion. 9.15, Address on "Should we send to the field all approved persons who offer for Foreign Mission Service, trusting to the Church for their support?" by Rev. J. A. Turnbull, LL.B., Toronto. Discussion.

**TUESDAY MORNING, MAY 14TH**—Rev. W. A. Hunter, M.A., Toronto, Presiding. 9.30, Devotional exercises. Topic, "Sabbath Observance." (a) The Law of the Sabbath and its present obligation. (b) In its relation to Morality in the Community. 10.00, Address on division (a) by Rev. J. McD. Duncan, B.A., Tottenham. Discussion. 11.00, Address on division (b) by Rev. J. McCaul, B.A., Toronto. Discussion.

**TUESDAY AFTERNOON**—Rev. Thos. Smith, D.D., Kingston, Presiding. 2.30, Devotional Exercises. Topic, "Sabbath Observance." (c) In its relation to Spirituality in the Church. (d) In its relation to Government. 3.00, Address on division (c) by Rev. Jno. Burton, B.D., Gravenhurst. Discussion. 4.00, Address on division (d) by Jno. A. Paterson, Esq., Toronto. Discussion.

It will be well for members to note that the Conferences will convene on Monday afternoon so that the first train from Toronto may be taken to reach Orangeville in time for the afternoon meeting.

## What May Help the Reviving of the Church.

REV. J. A. R. DICKSON, B.D., PH.D., GALT, ONT.

For the Review

AT the outset let this be admitted, that the Church as organized by Christ, with its pastor, and elders, and confessors of Christ before men, and the Word of God in its hand, and the Spirit of God indwelling in its heart, is equipped for the work to which it is called in the world. It needs no more to fit it for service. Its furnishing is complete. All that is now required is that it should carry into effect the Will of the Lord, moving as one entire whole in the path of duty, and suffered nothing to hold it back. Were it doing this, it would gain as it went on, a greatly accelerated momentum, till it carried everything before it. But not doing this, it slows up till it stands still, and becomes as dangerous as a derelict upon the high seas. A dead, lifeless Church is a deceptive, and therefore a destructive agency. It professes to be going heavenward, when it is not; to be doing the Will of Christ, when it is not; to be in a state of grace, when it is not; to be saved, when that is far from clear to any eye of man.

It will be readily admitted that it is with souls as it is with bodies, they may be alive while they seem to be utterly lifeless. They have within them a vital spark while that gives no visible manifestation. Their life runs so low that it is not discernible as life at all. They need reviving to take even a respectable position among the moral forces of the land. And let us never forget, that they ought to be mighty spiritual forces. And the congregations of which they are component parts, grander and mightier forces still. But what may contribute to this end? Many things! It was found in the time of Robert M. McCheyne that the reading of the records of God's manifested power, had a very reviving effect. In the paper entitled, "Evidence on Revivals," which embodies the answer given to the queries sent down by the Presbytery of Aberdeen to the Session of St. Peter's, Dundee, McCheyne says "In addition to the services of the Sabbath, in the summer of 1837 a meeting was opened in the Church on Thursday evenings for prayer, exposition of the Scriptures, reading accounts of Missions, Revivals of Religion etc. Sabbath Schools were formed, prayer meetings were encouraged and two weekly classes for young men and women were instituted with a very large attendance. These means were accompanied with an evident blessing from on high in many instances."

The account of "Revivals of Religion" that he chiefly read was Robe's "Narrative of the Revival of Religion at Kilsyth, Cambuslang and other places in 1745." In Ulster in 1859 the same course was pursued. This is from Gibson's "Year of Grace" It is worthy of notice that the Revival of Religion, and the reasonableness of expecting such a dispensation, were not unfrequently dwelt on in the stated ministrations of the Sanctuary. Extracts were read from the existing memorials of the work of God in Wales, under Daniel Rowland; in America, under Jonathan Edwards and Tennants; and in Scotland, under the many eminent ministers who were similarly honored in other ways. The idea of a great revival accordingly took hold of many in the congregation, and many prayers were offered in public and in private that it might be realized in its vitality and power."

The preparation effected in this way lifts up the mind to expect great things from God, in that it discovers what has been done in days gone by. How much now is there to read in this line? There are, President Edwards "Narrative of Surprising Conversions" and "Thoughts on the Revival in New England, 1740," and "The distinguishing marks of a work of the Spirit of God." Rev. James Robe's Narrative of the Revival of Religion at Kilsyth, Cambuslang and other places in 1742. Rev. Wm. Gibson's "Year of Grace." "A history of the Ulster Revival of 1859." "Revival and Revival Work" by Rev. John McPherson. And

the lives of Whitfield, Finney, Tennant, and Nettleton. These will add fuel to the fire of evangelical fervour.

All these will suggest many means that may be employed to awaken desire. Such as, extra efforts on the part of God's people. Their arousing themselves to self-examination, to prayer, to labor. The wonderful sermon of Livingstone at the Kirk of Shotts which was blessed to five hundred souls that day, was not really the sermon he premeditated, but what was suggested by the oncoming shower of rain, given to him of God in answer to the prayer of the company of believing souls that had pleaded with God the whole of the preceding night. They took hold of God and He could not deny Himself. Prayer always precedes revival. It is when Zion travaileth that she brings forth children. God's Spirit moves men to concern, and to the diligent use of means. Then, the people of God will be glad to hear tidings of blessing elsewhere. Indeed, news of good being done elsewhere stimulates men to thought deep, real, earnest thought. And without thought nothing can be done. The touching cry of God is "My people doth not consider." And His repeated appeal is, "Consider your ways." To shake the minds of men loose from their heedlessness and indifference is to do much in the way of preparation. To call them to repentance is to do more; to inspire them with desire and longing is to accomplish even more; and to be instrumental in keeping them intensely active, is by the grace of God to do most of all.

There are three books that may contribute largely to this result, if they be used prayerfully with true desire to embody their teaching. The first is the New Testament, especially these two parts of it; the four Gospels, and the Acts of the Apostles. The second is "The Reformed Pastor; or the Duty of Personal Labors for the souls of men" by the Rev. Richard Baxter. This is a spiritual Leyden jar, touch it and you get a shock that arouses you to look at things differently. It is also an Eschol vine filled with fruit for the one who will pluck it. Here are a few sentences; "If ye be indeed Christians, the glory of God will be dearer to you than your lives." "None but the converted do make God their chief end." "Believe it, brethren, God is no respecter of persons; he saveth not men for their coats or callings; a holy calling will not save an unholy man." "He must not be a babe in knowledge that will teach men all those mysterious things which are to be known in order to salvation." God can render useful His own ordinances, otherwise He would never have appointed them." "I have observed that God seldom blesseth any man's work so much as his whose heart is set upon the success of it."

"A sleepy preacher will hardly awaken drowsy sinners" "I see a disputing zeal is more natural than a holy, obedient, practising zeal" "God will bless His own ordinances to do good, or else He would not have appointed them." "Every Christian is obliged to do all he can for the salvation of sinners, but every minister is doubly obliged, because he is separated to the Gospel of Christ, and is to give up himself wholly to that work." This book is a tonic, just what our lax times need.

The third book is one conceived in the Spirit of Baxter's Reformed Pastor, viz "An earnest ministry the want of the Times" by John Angel James of Birmingham, England. All who read it will be greatly helped to realize the momentous issues that depend on their being in downright earnest in their life for God. We are too slack and loose jointed in our religious character. A little of the steel that stiffened the bones of our forefathers would not come amiss to us. Hence sound, doctrinal preaching is always a prime means of revival. Preaching that is not afraid of touching the questions of sin, sacrifice, heaven, hell—that deals fearlessly with man's total failure and God's complete remedy—that insists strongly on the grace of God. He humbles man who exalts God, and in man's humiliation lies all his hope of being saved, for then God can lift him up.

## CANADIAN PULPIT.

No. 61.

## The True Method of Church Extension.

By REV. DR. BATTISBY, CHATHAM, ONT.

The following sermon was preached by Rev. Dr. Battisby as retiring Moderator of the Synod of Hamilton and London.

The subject of the sermon was, "The true method of church extension," and the text was taken from Judges i: 3. From the attitude of the tribes of Judah and Simeon and their choice for combined action in order to conquer their enemies, the Moderator indicated a line of action for the different branches of the Christian Church, especially in struggling localities. In order to save men and means, there ought to be a readjustment of weak congregations and stop the bitter spirit of rivalry that is so unseemly and injurious to the cause of Christ.



REV. DR. BATTISBY.

to do with thee?" This antagonism the Church must expect, and be prepared to meet it in the Spirit of the Master Himself.

There are also national and natural prejudices to contend with, and much in the human mind that is to be rooted out. These may arise from sheer ignorance, or even from honorable principles of the mind, but whatever their sources may be they act as a damaging cloud to the reason. Men will cling to them most tenaciously, refuse to give them up until you show them a more excellent way that commends itself to their reason. The Church then must hold fast and hold forth the blessed truth that God has given in all its simplicity and fulness. This is the great instrument by which the world is to be saved and to overcome all the opposition of the human heart.

The truth is very sensitive to an unholy touch, is jealous of her sacred principles, and woo be to him that will either add to it or take from what God has given.

On the ground of that truth the Church is to proclaim pardon and peace to all men, and the readiness of God to receive sinners.

All her services must point in this direction, while at the same time the building up of God's people must not be overlooked. The dissecting of the human heart requires a master hand in order to meet its physical requirements but the wise physician will always have the ample remedy for immediate use. In this vast storehouse of God there are things new and old and the faithful minister of Christ will be familiar with all its departments.

And in order to carry out this work of the Lord, it will be needful to go, not out to the regions beyond, but even in Christian lands; she must go into the dark avenues of moral degradation, to lift up the fallen, ease the dying and rescue the perishing wherever found. And let not the Church of God be afraid of her dignity in this work, for if her dignity be of the proper kind it will take care of itself, and if it is not let it go to the winds of heaven.

Jesus Christ received sinners and sat at meat with them and was ready at all times to do them good. Can there be a more noble work, than that of moulding character for time and eternity, shaping it by the influence of divine truth and preparing souls for mansions of glory? But in order to carry out the idea of the text there must be combined action or united effort, by the different branches of the Church, for the great enemy is one, whatever form he is of. In weak and struggling congregations there ought to be the spirit and action of these two tribes and a readiness on their part to say: "Come thou with me into my lot and I will go with thee into thy lot."

And if that were done, the unhealthy spirit of rivalry would not only cease, but the world at large would soon be in possession of the gospel of Christ. We do not well to hold our peace in these matters.

## II. The need there is for this work.

There is a special need on the part of all the churches that more attention should be given to the work of home missions, and to settled charges that are weak and not self-supporting; to see where economy can be practiced in men and means, so that a more extensive effort may be made to subdue the land that is still unpossessed. If it be true that only one fourth of the human family have heard the glad tidings of salvation, what a sad com-

ment it is on the activity and sincerity of the Church? If it be true that there is only one missionary in India to each million and a half, are the Churches of God at home going right in crowding each other to death, engendering the spirit of strife? The world wide commission given to the Church has never been withdrawn, but what are we doing to fulfill the word of Christ? Men everywhere are in rebellion against God, and the Church is to subdue them; they are lost and she is to point them to the Saviour; they are groaning with anguish and pain and she is to direct them to the Great Physician; they are debased and she is to elevate them; they are savage and she is to tame them, and no national line should ever hamper the Church of God.

Her great object should be, not so much to establish liberty as to perform a service to God and man, and her value will be measured by the good she does, in promoting genuine piety. Men need the truth everywhere, and nothing can take its place, for by the influence of that truth they are to be made Christ-like, the earth to be made as the garden of the Lord, and all the kingdoms of the world are to become the kingdom of our God and His Christ. And what are the churches doing to bring this about? God sends rain on the just and unjust; the sun shines on the filthy as well as the clean, and like the air we breathe, the Church must press equally on all the surfaces of society, in order to accomplish her task. Nor has He sent her a warfare at her own charges, for along with her definite work, He has given prescribed weapons. These are an unflinching faith, prevailing prayer with God, His own infallible truth, the promised help of the Blessed Spirit, the pillar of cloud by day and the pillar of fire by night. And let us have along with these the best learning we can get, an untiring zeal and sanctified common sense, a greater unity subsisting among brethren in their aims, along with a deeper sense of the Saviour's love.

Think also of the millions that die daily in heathen lands, while at home every inch of ground is disputed by the various branches of the Church of Christ.

Can these churches say honestly that they are free from the blood of all men, while acting thus, as could the Lord say to any one of them, that they have done what they could? And yet in the midst of all this, sin is going on doing its deadly work, for the principle of evil is showing its leavening powers by day and night. It may come in a cultured and refined form or in such a way as to make society stand aghast, but whether it is seen in the hand of Herod reeking with the blood of the innocents, or in the pleasing form of Delilah that sings her paramour asleep in her lap; still it is sin that lies at the root of the evil. We are sometimes shocked at the recital of idolatrous rites in heathen lands, but we have just as bad in our midst, whether it comes like a painted Siren to sing and lure to destruction, or in men as mad as the Gadroine swine when rushing headlong to ruin. Is it not time then that the different branches of the Church of Christ should sink their points of difference in congested districts, unite and marshal their forces against a common foe, and remember her high commission? Look at the sorrows and sufferings of mankind, whether in a gilded palace or peasant's hut.

Jesus stood at the grave of Lazarus and wept and mingled his sympathy with those in sorrow.

He could look back over the world's history, think of the ravages sin had made, of wrecked and blighted homes by death, of the broken hearts of those who were present, and then in the presence of friend and foe, He wept in bitter sorrow.

"Men die, but sorrow never dies,  
The crowding years divide in vain,  
And the wild world is knit with ties  
Of common brotherhood in pain."

Many a broken hearted sinner, who knows little or nothing of God, and who knows nothing of hope beyond the grave, has been ready to exclaim in bitterness of soul:

"Oh! why should vows so fondly made,  
Be broken ere the morrow,  
To one who loves as never maid  
Loved in this world of sorrow?  
The look of scorn I cannot brave,  
Nor pity's eye more dreary,  
A quiet sleep within the grave  
Is all for which I weary."

There is indeed, a day of reckoning coming, and we do well to bear it in mind, for the present is fraught with weighty responsibilities, and we are accountable to God for every privilege we have for doing good.

## III. The possibility of this work.

We all have our isms, and are intensely anxious that all men should see the beauty of our Shibalet, and pronounce it properly. Which of them is to take the lead or is there to be a "come thou with me and I will go with thee," especially in struggling districts? No man has a right to call in question the necessity of the existence of the Church in this world, for Christ has settled that for all time to come. In fact Christianity demands her existence no matter what infidelity may say to the contrary. Not only does Christianity demand her existence but it also demands her work, the work God has given her to do.

See then what waste of men and means by the various churches of Christ overlapping the work of each other one crowding another to the wall with an unholy ambition to excel.

The fields are white to the harvest and the Macedonian cry is yet in the land; then who will venture to bar the way? Let there be a "Come thou with me and I will go with thee" and then one curse shall be removed from the Christian Church.

FOR THE SABBATH SCHOOL.

International S. S. Lesson.

LESSON VI.—JESUS BEFORE THE HIGH PRIEST.—MAY 12.

Mark. xiv. 53-64.

GOLDEN TEXT.—“He is despised and rejected of men.”—Isa. liii. 3.

CENTRAL TRUTH.—Hate's Condemnation.

ANALYSIS.—Following false carless A ttestations, v. 55-59. Answer, v. 60-64.

HARMONY.—Matt. xxvii. 57-60, Luko xxii. 54, 55, Jno. xviii. 19-24.

TIME AND PLACE.—Between two and five o'clock on the morning of Friday, April 7th, A.D. 33, in the palace of Caiaphas the high priest, at Jerusalem.

INTRODUCTORY.—After the betrayal in Gethsemane, the Master was seized by the soldiers and taken first to the house of Annas the former high priest. Annas sent Him to Caiaphas, who was high priest by Roman appointment, and here after a brief examination Jesus was tried and condemned by the Sanhedrin.

FOLLOWING AFAR, v. 53-54.—It was a sad night for Peter, he who had so boldly asserted his willingness to die for with Lord. The time of trial had come, and in its severest hour he took the first wrong step on that diverging path which led so far from his Lord, and ended in such awful humiliation and disgrace. He “followed Him afar off.” This is the secret of Peter's fall and the fall of many, who since Peter have been frightened into following the Master at a distance. The second wrong step in the disciples downward path, was seating himself with the enemies of his Lord. The association of Christians with those who are acorners of Christ for any other purpose than to preach the gospel, is always fraught with danger to the soul, and weakening of faith, if not actually resultant in ultimate denial of Christ, as in the case of Peter. The contact with the coarse and profane men and women gathered about the fire in the court seem to have had an almost immediately depraving effect upon the wayward apostle. He had lost sight of his Lord, perhaps he might never see Him again; at any rate the cause was lost, the hoped for kingdom had slipped from the grasp. Why should he longer bind up his own personal safety and interest in this man who would soon probably forfeit His life? This fatal step reached in the chain of reasoning he was ready to deny his Lord when the challenge came, “This man was also with him,” and the awful words “Woman, I know Him not,” cut the last cord of union, and completed the separation. There was no going back now. The second lie was easier than the first, and the third with its outburst of profanity swept the impetuous follower of Christ away, and left behind the coarse, ignorant Galilean fisherman stranded on the rocks that border the very gulf of perdition. Reader, if you would avoid the terrible experience of Peter, follow your Master within touch of His hand yes, even so closely that He may guide you with His eye.

FALSE ATTESTATIONS, v. 55-59. What a mockery of a trial is that we are call to witness in this portion of our lesson. With hatred and detestation of Christ as the motive, we find the leaders of religion in the land, the exponents of righteousness and morality to the people, purchasing witnesses to swear falsely against their victim, in the most flagrant disobedience to the commands of Moses which they professed to make in every detail the rule and guidance of their lives. Even in the testimony thus wickedly secured, there was not sufficient harmony to give the slightest pretext for condemnation. Two indeed were found who some three years before had heard Him make that mystical statement prophetic of His death and resurrection, and who now bore witness by misrepresentation that He had declared His intention of destroying the magnificent temple at Jerusalem and in three days rebuilding it. But even in this simple matter their witness was discordant. So does God confound the testimony of the wicked. Professing Christian reader be careful that you are not a false witness to the world of the love and character of Jesus Christ.

THE FEARLESS ANSWER, v. 60-64.—Caiaphas was exasperated at

the failure of the witnesses, purchased no doubt by temple money, and now turned his attention to his prisoner. There was a brazen impertinence in the question he put, following as it did upon such worthless and conflicting evidence, “Answerest thou nothing? what is it which these witness against Thee?” There was nothing for Christ to answer. Such false accusations as had been made found their best refutation in the life He had lived among the people. So He held His peace. Then the high priest pressed his enquiry. He would convict Him from His own lips. Foolish man, he considered not that such testimony as Christ then gave, rejected, would bring upon him an awful responsibility. Hear his imporous demand, “Art thou the Christ, the son of the Blessed?” Now it was time for Christ to answer, and what a magnificent reply He made. There He stood in the midst of His enemies, the cyosure of bitter glances, the object of jeering hate. He knew His reply would mean His death, but the honor of His Father was at stake, the majesty of His mission inspired Him, and in clear, unmistakable tones came the words, “I am; and ye shall see the Son of Man sitting on the right hand of power, and coming in the clouds of heaven.” It was enough. Hatred had found its vantage point, and the condemnation went forth with an awful unanimity, “He is guilty of death.”

CHRISTIAN ENDEAVOR.

Helping our Church.

First Day—With our Money.

Second Day—With our Speech.

Third Day—With our Zeal.

Fourth Day—With our Love.

Fifth Day—With our Prayers.

Sixth Day—With our Service.

Seventh Day—HOW CAN WE ENDEAVORERS HELP OUR CHURCH? —1 Cor. xii: 1-27.

PRAYER MEETING TOPIC, May 12.—“HOW CAN WE ENDEAVORERS HELP OUR CHURCH? 1 Cor. xii. 1-27. It is suggested that this meeting should be led by the pastor, and it well may be; it will give him an opportunity of saying to his young people many things that are on his heart to say. If I were the pastor of a church with a Y.P.S.C.E. (and my church should certainly have one,) I think I would talk to them somewhat in this way. “You are the coming Church, and what that Church will be depends almost entirely upon what you choose to make it. Now you can help your Church to fulfill the purpose for which God has ordained it in many ways, and the chiefest of these is by individually consecrating yourselves unreservedly to God, and using every privilege and opportunity you have to fit yourselves for His service. Following upon this you can help your Church greatly by your prayers. Pray for your pastor, not weekly but daily. Pray for your session, its members are but human and may make mistakes. You can help your Church by your silence and your speech. By your silence, in refusing to discuss the weak points of its members, especially its pastor and office-bearers, behind their backs. By omitting to tell strangers how the prayer meeting has fallen off, and how uninteresting the morning service has become lately. By your speech, in kindly telling the faulty ones their weaknesses; they only need to be told in most cases to correct them. At any rate it is better to tell them than any one else. By using your voice in prayer and testimony at prayer meeting, and by urging the people to attend morning worship, thus encouraging your pastor to make it more interesting. You can help your church with your money, giving intelligently, regularly, proportionately, and tithing your income. And lastly, although this by no means exhausts the ways, you may help your church by your life. Your pastor preaches once a week to a limited circle; you may preach all the week to the world by putting his sermons into practice, and showing your associates that the influence of your church is doing you good. A consistent, humble, Christ-like life is the best advertisement any church can have.”

JUNIOR TOPIC, May 12.—How can we Endeavorers help our church? Ps. cxvii. 1, 2, 6-9.

INTERNATIONAL SCHEME OF SABBATH-SCHOOL LESSONS

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

1895		SECOND QUARTER.		1895		
1895	BIBLE LESSON	PROVE THAT	COMMIT TO MEMORY			
			PROOF.	GOLDEN TEXT.	CATECHISM Question.	
Apr. 7	The Triumphal Entry	Mark 11: 1-11	Saints will enter the New Jerusalem	2 Peter 2: 11	Mark 11: 9	15
" 14	The Wicked Husbandman	Mark 12: 1-13	We suffer with Christ	Phil. 2: 29	Mark 12: 6	16
" 21	Watchfulness	Matt. 24: 42-51	Our foe is untiring	2 Peter 5: 8	Mark 13: 33	17
" 28	The Lord's Supper	Mark 14: 22-26	God communes with His people	1 Cor. 10: 16	Luke 22: 19	18
May 5	The Agony in Gethsemane	Mark 14: 32-42	Earnest prayer prevails.	1 Jas. 5: 16	John 18: 11	19
" 12	Jesus Before the High Priest	Mark 14: 53-64	The false witness will be punished.	Prov. 19: 9	Isa. 53: 3	20
" 19	Jesus Before Pilate	Mark 15: 1-15	Innocence bears reproach in silence.	1 Peter 2: 23	Mark 15: 3	21
" 26	Jesus on the Cross	Mark 15: 27-37	Christ's shame is our glory	Gal. 6: 14	Rom. 5: 8	22
June 2	The Resurrection of Jesus	Mark 16: 1-8	We often cherish groundless fears.	2 Kings 6: 16	Luke 24: 34	23
" 9	The Walk to Emmaus	Mark 16: 12-13	Christ is present with us	Matt. 28: 20	Luke 24: 32	24
" 16	Peter and the Risen Lord	John 21: 4-17	God's mercy reaches children	Acts 2: 39	John 21: 17	25
" 23	The Saviour's Parting Words	Luke 24: 44-53	The Holy Spirit was promised	Isa. 44: 3	Matt. 28: 19	26
" 30	REVIEW.		Christ is a great Teacher	Matt. 23: 2	Heb. 12: 2	25-26

## MISSION FIELD.

## Missionary Review of the World.

The May number begins with an article on *Some of the Hindrances and Helps in Evangelizing Laos Land*. The chief difficulty is always, in every land the same, the enmity of the natural heart against God. It is not *caste* or *slavery* or *superstition*. They are but the manifestations of the heart veiled, the eyes blinded by the god of this world. So the chief confidence is the promise of God, the power of the Holy Ghost, the "Lo I am with you always." Yet countries differ in the manifestations of evil, and Laos has its own peculiarities. Amongst the hindrances, the *power of custom* holds a prominent place. In western countries, there is a taste for novelty that makes it comparatively easy to change the customs of the people, but in the Orient it is otherwise—custom is sacred—that thing that hath been is what shall be and what ought to be. The writer describes the conversation that is likely to take place when a missionary enters a Buddhist temple and gives a statement of the religion of Christ, how he is kindly and courteously received, the truth of his statement acknowledged but dismissed with the remark that *these are not the footsteps of our fathers and mothers*. The second hindrance is the worship of *evil spirits*. In every home, on every occasion these are to be appeased. There are no temples nor priests, but in every home from the poorest to the most wealthy, at rice planting or harvest, at wedding or funeral, in going on a journey, in building a house or signing a contract, the charm and spell, and offering remind one of the sway of this superstition. It is not a philosophy that can be reasoned against, nor has it a history that can be exposed. It is a superstition, against which you are helpless, an unreasoning fear that returns with the darkness or with misfortune. The most obtrusive of all facts in Siam and Laos, is Buddhism. It is a religion of *merit*. The three chief factors are *misery*, *transmigration* and *merit*. Life is wretched, but cannot escape the weary round of births and deaths. The only hope is that by the laying up of merit, the next birth may be somewhat better, and eventually reach *Nirvana*, the final absorption into deity. Temples of Buddha are as numerous as churches in our towns and villages. These temples are built so as to lay up merit, and more than half the men in the kingdom have spent some time in the priesthood, every home has contributed its priest, and women contribute their coins of gold to purchase gold leaf to make the idols splendid. The difficulty in getting them to entertain Christianity lies in the question of merit. Can we be credited with the merit of Christ? The *helps* named are very great. There is absolute *toleration*, even encouragement given by the King, who when a boy was protected by a missionary from the murderous pursuit of an usurper. There is also the position of *woman*, who wears no veil, and is seen in the street and market and can be addressed with freedom. Then the *spirit worship* drives the people to Christ being, wholly a religion of fear, it brings no comfort and they welcome the proclamation of eternal life through Christ.

There is given an interesting account of the strange experiences of Wm. H. Sheppard, who, born a slave in 1865 was sent to Africa as a missionary in company with Rev. S. A. Lapsley to the Congo Free State. Their experiences in Africa were thrilling, especially when seeking to enter the territory of the *Bakula*, which no foreigner had ever succeeded in doing. Lapsley died suddenly, and Sheppard determined to enter. When they reached one village none would tell the way to the next, for the people were warned that to do so would be at the peril of life. He arranged that his servant should go with a trading party to buy eggs, and thus the way to the next village was discovered. He was eventually arrested, and after much suspense it was agreed by the wise men that he was a former king, whose spirit had passed into the body of Sheppard. He was then received and entertained with great favor. This tribe is one of the most civilized in Africa simple laws, adultery and fornication punished by death, neat and cleanly, every third day a day of rest, dress in long flowing robes and careful as to appearance. Sheppard promised to return after twelve moons and is now addressing crowds in England.

An article on *Idolatry*, by the late Samuel Mateer, of Travancore India, is very interesting. The Catholic Church escapes the second commandment by omitting it and divide the tenth so as to have a decalogue. They are unable for that reason to resist Hinduism. Whilst the heathen do not profess to worship the

idol they treat it as if it were. In a lawsuit in Calcutta an image was taken into court, and there was an indignation meeting, the speaker saying that "it was the first time in the history of British India that a creature of earth could order a God of Heaven as he liked." The desire of men has always been to see the object of worship. It was absolutely forbidden in Old Testament and New to make any representation of God. Idols do not aid men, they rather lower and degrade. It is classed with the grossest sins, and is usually accompanied with the grossest crimes, and in the light of the Scriptures the heathen are lost. The article is able and does not bear condensation.

## RAILROADS IN TURKEY.

This is an unusually interesting article by Dr. Henry Jessup, of Beirut Syria. A map is given, in which the existing and projected routes are indicated. There is first the railroad from Jaffa to Jerusalem, *fifty miles, standard gauge, by a French company*. "This is an eminently sentimental railway, as it can hardly be expected to pay dividends to the stockholders. It may pay the employees and running expenses, and thus be saved from collapse. The tourist and pilgrim seasons are short, and during the greater part of the year it resembles the railways to the American mountain summer resorts during the winter." It is said to have been purchased by the Rothschilds, and it is also said that the French company has asked permission to extend it to Jericho and the Dead Sea. But the descent is 3900 feet in 18 miles—so that whilst a cog-wheel road could be built, it would not pay especially as Russian pilgrims come to Palestine with a vow that they will walk the whole journey. It is proposed to build a breakwater, at Jaffa, enclosing a port large enough to admit steamers. The second is the Haifa Damascus Railway, which was begun by an English company, but, the company has been sued by the Syrian Concessimaire for a heavy amount and the whole enterprise is imperilled. The third is the Beirut-Damascus Railway. It is to cross the Lebanon range at an elevation of 5000 feet, and has a third cog rail in the steep grades. It will be open for traffic within a year. A fine breakwater and harbor has been completed at Beirut by the French company that has it in hand. There are several others partly completed. One from Damascus south into the vast wheat region of Bashan and Honran. Another north from Damascus to Aleppo, through a fertile region, now abandoned as pasture land to the Bedouin Arabs. This will be a part of the trunk line between Constantinople and Damascus, another from Constantinople, through Angora Caesarea and Mosul (the ancient Nineveh) and Bagdad. These roads will not only open up fertile districts, but make travel safe and economical, and make it possible to reach these eastern tribes with civilizing influences.

## THE GROWTH OF THE CHRISTIAN CHURCH IN JAPAN.

Rev. A. D. Hail, D.D., in this article, divides the history of the Church in Japan into three sections. The first from 1859 to 1872, is the period of resistance. Then Christianity was forbidden. The pioneer missionaries everywhere found bulletin-boards against the faith they came to preach. Indeed, the threat was made that if the Christian's God Himself came to Japan His head would be cut off. So late as 1872, when the enquiry was made of the Governor of Kobe whether a native bookseller would be permitted to sell the English Bible, the reply was given that any Japanese who sold a Bible knowing it to be such would have to go to prison. During that time, in 1872, the first church was organized with eleven members in Yokohama. The second period began in 1873, and closed in 1887. It was in 1873 that the embassy returned that left Japan in 1871, after having made a round of the Western nations. Then Japan began to awake. The edicts against Christianity were withdrawn—Roman Catholic prisoners were released—the Gregorian calendar was adopted, telegraphs, railroads, daily papers, postal treaties with Western nations, school systems, prison reforms, etc., began at this time. The missionaries increased in that time from 55 to 253. The converts in 1873 numbered 125 and in 1887 19,925. There was during these years a gracious outpouring of the Holy Spirit, that gave a great uplifting to the Church. At the triennial convention of the Japanese brethren, such a spirit of prayer pervaded the meeting, that they could scarcely follow the programme. From the year 1887, there has been a period of reaction. The attendance at the schools dropped, the ratio of baptisms dropped, the number of exclusions increased. Yet on the whole there has been *satisfactory growth*. The higher ideal of Christian life accounts in part for the exclusions. New providences will bring about different and perhaps stronger types of character.



Rev. H. C. Mable, D.D., who has been for years an intimate co-laborer with Dr. Gordon in Foreign Mission work, spoke appreciatively at his funeral—an extract of which address is given. We can give but a few extracts. "If I were to express in one word Dr. Gordon's relation to missions I should say that *his interest in missions was integral*; it entered into his very spiritual personality; it was but the natural breathing and outcome of his being; it was no form of service that was put on as a garment; no prefatory performance. He could no more think of missions as geographically limiting his thoughts, his heart, his life, his enterprise, than you could think of there being limits to the sympathies of our Lord Jesus Christ." "Dr. Gordon's Bible was a missionary Bible from Genesis to Revelation, not merely containing a passage or two . . . the entire Book, the volume as a whole, the complete oracles of the Old and New Testaments were missionary . . . and so whatever his point of departure in his study or meditation on the Divine oracles, they were ever saying to him, 'this is too good, too divine to be kept; it must be shared with the entire family of mankind.'" "Dr. Gordon's world in which he lived was a missionary world . . . he regarded himself a denizen of the planet, the entire earth was his home, his parish." "History in its outgoings was a missionary history . . . History was not to him a confused mass of accidents . . . an insoluble riddle, a hopeless tangle. The history of the world as he viewed it started from a beginning and went on through the middle to the end, in an orderly way, and the end was a glorious and divine consummation."

There is an inspiring sketch given of the life of Rev. Adolpho Mabillo, of the French Protestant Basntol and Mission. Mr. Mabillo's church had 1,600 communicants and 600 inquirers. He oversaw work in twenty-six out-stations. He did much in the way of training evangelists. At Marigali, which was a centre of great activity, he had sixty Bible students and seventy normal students. The evangelists were gathered twice a year to a great spiritual feast, which were never-to-be-forgotten scenes when hundreds of the Lord's people were gathered on the green hill side around the Table of the Lord and have shown forth His death until He come. He was a very busy and energetic man and passed away at the early age of 58 years. His end was glorious and peaceful.

Miss Kate Marsden whose life has been devoted to the poor lepers, states that China alone has 600,000, Japan 200,000, India about 100,000—that in the world to-day there are about 1,300,000. They are found in Asia, Africa, South America, the West Indies, and in certain parts of Europe and islands of the sea. It is supposed to have originated in Egypt, and that there the Hebrews contracted it. It is usually found amongst people in countries bordering on the sea, that eat much fish (often putrid) and who intermarry closely. Comparatively little is done for them, although there are Leper Missions in India, Jerusalem, Madagascar, Africa, and elsewhere.

#### Maitland Presbyterian, W.F.M.S.

BY MRS. J. MACNABB, PRIS. SECV.

The eleventh annual meeting of this society was held in the Presbyterian Church, Wingham. An unusually full programme of business was transacted. There was a large attendance of delegates and friends from the various Auxiliaries, within the bounds of the Presbytery. The meeting was opened by Mrs. Murray, President of the society, conducting devotional exercises, assisted by Mrs. Sutherland, Ripley. Mrs. Perrie gave a very cordial welcome to the delegates and friends. To this address Mrs. Chadwick made a most suitable reply. The President then gave a most interesting address on the "Progress of Missions." The following is a resume of the work of the year, ending March 19th, 1895, as shown from the reports of the Secretary and Treasurer. Auxiliaries, 22, Mission Bands, 5, Auxiliary membership, 492, Mission Band membership, 129, total membership, 622. Contributed by Auxiliaries, \$1,432.80; contributed by Mission Bands, \$79.76; total contribution, \$1,512.56. In September a large quantity of clothing was sent to the North-West Indians, valued at \$592.94. The contribution was dedicated to the Lord by solemn prayer, led by Mrs. Barnhill, Brussels. Mrs. J. Fraser Campbell, of Rutlam, Central India, in her address, gave much interesting information regarding mission work among the women in the Zenanas. Her address was listened to with intense interest as she spoke of what she knew from close observation for years. A discussion on the subject "What is the best method of conduct-

ing auxiliary meetings," was opened by Mrs. Matheson, Armow. The following ladies took part: Mrs. Thurtell, Teeswater; Miss Anderson, Wroxeter, Mrs. Jackson, Wingham. This discussion brought out many important points in connection with our work. Two very practical papers were read, one by Mrs. MacNab, Whitechurch, and the other by Mrs. Thurtell, Teeswater. A most pleasant feature of the afternoon's proceedings was the reception of delegates from sister societies. These representatives were Mrs. Gifford, from the Methodist Church, Mrs. Graham, from the Congregational Church, Mrs. Pocock, from the Baptist Church, all of whom expressed themselves in such a manner as to show how deeply interested they were in the common work and how inspiring to them that work had become. The report from Auxiliaries and Mission Bands were presented in order by their respective Secretaries. The election of officers for the ensuing year resulted as follows. President, Mrs. Murray, Kincardine; 1st Vice President, Mrs. Ross, Brussels, 2nd Vice President, Mrs. Malcolm, Teeswater; 3rd Vice President, Mrs. Perrie, Wingham; 4th Vice President, Miss Anderson, Wroxeter; Secretary, Mrs. MacNabb, Lucknow, Treasurer, Mrs. Graham, Brussels; Secretary of Supplies, Mrs. Carruth, Wingham. The place for holding next annual meeting was considered. Cordial invitations were given from Brussels and Lucknow. A vote being taken it was resolved to hold next annual meeting in Lucknow. The thanks of the society were tendered to the ladies of Wingham for their generous hospitality and to the organist and choir for their excellent music. The delegates and members of the society present and Presbytery were most hospitably entertained to tea in the basement of the church. This gave the members of the society and their friends an opportunity for social intercourse. The ladies of Wingham congregation spared no pains in their kindness and attention to their guests. The societies annual report was presented to the Presbytery at its evening session and was read by the Rev. A. McKay. A large congregation was present. In connection with the presentation of the report missionary addresses were delivered by Revs. MacNabb, Murray, McLennan and Mr. H. D. Henderson.

#### Letter from Rev. Dr. Middlemiss.

Editor *Presbyterian Review*:

SIR,—Mr. Galbraith, in his interesting historical sketch of Knox Church, Toronto, in your issue of last week, in referring to the late Dr. Topp's successful effort to revive the "Scriptural office of Deacon" in the congregation, in 1857, says, that so far as he is aware, no other Presbyterian congregation in Canada up to that time had deacons. In the *Globe* also of the 13th current, it is positively stated that "until that time, no Presbyterian congregation in Canada" had its financial affairs managed by deacons. This being an erroneous statement in relation to a matter of fact of some interest, if not of any very great importance to most people, I trust you will allow me to correct it in your columns.

When I came to Canada in 1855, I found that a number of congregations of the Presbyterian Church of Canada (popularly known as the Free Church) had, at the time of the Disruption here, in 1844 followed the Free Church of Scotland in its revival of the Deacons' office. I could give the names of several congregations in which there was a Deacons' Court, whose members were the minister, the elders, and the deacons; though, I believe, the elders generally, by non-attendance at meetings of the Court, left financial matters in the hands of the deacons. It will suffice to mention four congregations which are more or less well known. The congregation of Melville church, Fergus, of which the Rev. Dr. Smolhe was the pastor for forty-three years, had a Deacons' Court from the time of the Disruption in 1844. My own congregation, that of Chalmers' church, Elora, an off-shoot from that of Melville church, Fergus, in 1855, immediately after its first appointment of elders, proceeded to the election of deacons, by whom, and their successors in office, the financial affairs of the congregation were managed, during the whole period of my ministry of thirty-seven years. And, as in the case of the two congregations just referred to, those of Knox church and MacNab street church, Hamilton, had Deacons' Courts, the former from the time of the Disruption, and the latter from the time of its formation in 1851 or 1855.

That the office is, as Mr. Galbraith says, "by no means general in the Presbyterian Church of Canada to-day" is not to be questioned. Whether or not this is something to be regretted, is a question open for discussion. But on that matter I express no opinion, desiring only to correct a mistake in relation to a matter of fact. I am, etc.

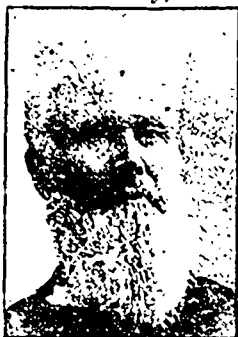
Elora, April 25th, 1895.

JAMES MIDDLEMISS.

## One Man, One Life.

A NEVERENDING WORK.

The Upper Canada Religious Tract and Book Society, now in existence for nearly three-quarters of a century, owes its origin to the conviction on the part of its founders that the Christian Press, issuing cheap, pointed, and pithy leaflets upon religious topics, would prove an indispensable aid to Christian work.



REV. DR. MOFFATT.

In the year 1832 there met together a few earnest Christian men who, after considering this need, organized themselves into a society to be known by the above name.

The first collection at the formation of the society in 1832 amounted to £1. 14s. 1d.

Some years later, the late Jesso Ketchum left certain properties in trust to a board of directors chosen from representative men of all denominations, for the purpose of erecting a building to be used conjointly as a central depot by the Bible Society and the Upper Canada Religious Tract and Book Society. This work in Canada was new—but not the idea, for already the noble achievements of similar societies in England, Scotland and the United States, had more than shown the necessity and importance of such work.

For many years the work was earnestly carried on and cheering results from year to year gave good encouragement to the directors. Several methods of procedure were tested from time to time, and for many years the work was chiefly conducted under the board of directors by a city secretary and outside agents. Meanwhile doors were opening, the field was broadening and the directors began to realize the necessity, if the greatest efficiency would crown their efforts, of securing some one gentleman who should devote his undivided time and energy to the work. Needless to say it was not easy to satisfactorily fill the position. It required a man of broad experience, intellectual power, business ability, untiring energy, and one also conscious of the spiritual needs of humanity.

At length, in the year 1838, after much and careful consideration, such a man was believed to have been found in the person of Rev. Robert C. Moffatt, D.D., and he was forthwith unanimously appointed to fill the position of permanent secretary. Every succeeding year has proved the wisdom of the choice.

Dr. Moffatt was born in Lanarkshire, Scotland, and received his early education in the Grammar School of Kirkintilloch, near Glasgow. Coming to this country he continued his studies in the Galt Collegiate Institute, University College, and Graduated from the United Presbyterian Theological Hall, then under the principalship of the Rev. Dr. John Taylor, father of Chief Justice Taylor, now of Winnipeg, Manitoba.

In October, 1857 he was settled in Walkerton, now county town of Bruce. There he labored faithfully and successfully for twenty-eight years, building up from the very foundation those five Presbyterian Churches of Walkerton, Hanover, West Bentinck, Malcolm and West Brant.

In the year 1885 he left Walkerton, against the very urgent desire of his congregation, that union might be effected between the two Presbyterian Churches in Walkerton, accepting a call to the town of Winchester, near Ottawa.

In the year 1882 the University of Blackburn conferred the degree of D.D. upon

him, he being the only Canadian to whom it has ever been granted.

Such is the man who has been the permanent secretary since 1838. Since then the work of the society has been steadily enlarging. Then there were only three colporteurs at work, in the past year there were eight in Ontario and two in Manitoba. Then there was only one sailor's missionary, now there are two, and it may here be stated, that through the very generous bequest of the late William Gooterham, five native Christian colporteurs have begun practical mission work in the heart of China under the special superintendence of the Rev. Dr. Griffith John, one of the most successful Chinese missionaries.

During the past year, some 10,000 copies of Bibles and Testaments, some 35,000 volumes of religious books and at least 1,000,000 pages of Gospel Tracts in the different languages spoken in Canada, have been put into circulation.

One especial feature of the Tract Society is that it circulates every kind of Bible and notably that of the Douay version in English, and the French Catholic version in French, for use among the Roman Catholics.

We notice in the last report published by the directors the following very gratifying statement regarding the secretary and his work. "Your directors would further report that the Rev. Dr. Moffatt, in addition to all his office work in Toronto, travelled over 6,000 miles, preached eighty-seven times, gave eighty addresses, and held 53 other public meetings, to keep our churches fully informed concerning the importance and necessity of our many-sided mission work. By his pulpit services, and Sabbath collections, he fully paid all his heavy travelling expenses, and, in addition passed over \$412—to the general funds of the Society.

There are many sides of his labors that necessarily are permitted to pass unwritten such as the good done to congregations by his annual visits, and the spirit of missionary zeal cultivated in practical directions, he always being a welcome visitor to Sabbath schools, Christian Endeavor and other Young Peoples Societies.

The prospect of enlargement and permanent usefulness of the Society is steadily brightening and there remains no doubt but that the good desires and earnest prayers of the early founders will be abundantly realized under the blessing of God ere the century closes. Truly may we say the leaves of that tree planted amid such humble beginnings in 1832 have been blessed some sixty and some an hundred fold to the reaching and healing of souls.

## The Test of Love.

The gospel is not a mere code of ethics, and religion is not a mere system of right living. There is supremely and centrally the personal element, and the Christian is one who has become lovingly and loyally attached to the person of Jesus Christ.

The great philosophers and founders of systems of thought have not demanded nor requested the personal love of their followers. This has not been, at least, a requirement. The intellectual apprehension of their teachings and philosophies has been the great end and aim. The teacher has not made personal love to himself the condition for the attainment of standing in the school. Respectful bearing and attention have been expected, but love has not been demanded.

Think of Aristotle or Plato or Kant laying down to their students, as the supreme requirement for attaining standing or success as philosophers, that they should give to their preceptor the loving devotion of their hearts. But Christ always insisted upon this. He was always speaking to His disciples about His love for them and of His desire that they should love Him. He spoke of it as with the same personal and affectionate persistence as does the mother who feels that there is no room nor place for reserve in speaking to her beloved child of

the mutual love and tenderness which must always be the central element of their very lives.

The Christian religion is love. It is the loving vital relation existing between the Saviour and His disciples. Christ was never content to tell His followers how they should live. Never for a moment was there to be the supposition that they could live apart from Him. They were to follow Him and serve Him, and believe upon Him, but their believing was to be in the nature of personal trust; their service was to be a loving service, and their following Him was to be in the devotion of hearts that loved Him with all the fervency of true and adoring devotion.

But this love is not to be merely sentimental or affectional. It is to be manifested so clearly and continuously in obedience that the obedience itself is to appear as a part of the love itself. There is to be such abiding love for Christ in the heart of every believer that His life and words shall show the love in every utterance and action. Each act and accent is to bear the impress of this relationship. Whether obedience may be called love or not, it is absolutely certain that there is no obedience in the sight of God unless it flow from a heart devoted to Him and filled with love for Him. Faith is always coupled with good works, and where there is no faith in Christ there is no internal life, however outwardly correct, that is or can be pleasing in the sight of God. And so the morality, or the self-pleasing righteousness, which does not proceed from heartfelt devotion to Christ is not righteousness, but is a tawdry and unpleasing covering that may cover, but can not conceal the unloving heart.

He who knows and does Christ's commandments is the one who loves Him. Religious life is to be intelligent in conception and correct in deportment, but within it all there is to be the warmth of personal consecration to the Lord of life and love. And from this love come greater possibilities of obeying, for it brings one into such relation with Christ that He is understood as He could not be before; and He reveals Himself as He could not before. Love has insight and it has privileges and it has gracious possibilities.

The morality of this world is cold and formal, for it is dead. It has no real life. It is selfish. The law of its being is founded upon expediency or policy. It is represented to be that which is wise or profitable in the long run. But true religion does the will of God because it is His will. The thought is that God is to be honored and obeyed. His love constrains. The bond is vital. The Christian's heart is one with the heart of Christ. It has the new nature and the gracious love within it. Doing the will of God is far more than external obedience. It is vital with the power of the endless life. He who loves God is born of God and has entered into the abundant and abiding life of God. He is a new creature. He has a power to see truth, to enjoy spiritual beauty, to know and have fellowship with God, that he did not have before. Doing the will of God, he is alive to the things of the kingdom of God, and this life abideth forever.—*Herald and Presbyterian.*

## Bible a Sword.

At the coronation of Edward VI., when the three swords for three kingdoms were brought to be borne before him, the king observed that there was still one wanting, and he called for a Bible. "That," he said, "is the sword of the Spirit, and ought in all right to govern us, who use thee for the people's safety, by God's appointment. Without the sword we are nothing, we can do nothing. For that we are what we are this day. Under that we ought to live, to fight, to govern the people and to perform all our affairs. From that alone we obtain all power, grace, virtue, salvation, and whatsoever we have of divine strength."

## Church News.

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

### In Canada.

THE Rev. J. A. F. Sutherland, late of Selkirk, Man., will be inducted at Minnedosa on the 5th inst.

THE Rev. C. W. Bryden, B.A., who for the past six years has been minister at Battleford, N. W. T., has accepted a charge at Willoughby, near Prince Albert.

ON Sabbath, April 14th, the following were ordained as elders of Geneva church, Chesley: C. J. Mickle, B.A.; W. Kyle, W. Cassels, A. S. Goodere, M. A. Halliday.

MR. ALLAN MOORE, B.A., has returned to Manitoba College to complete his theological studies after spending his fifth vacation as missionary at Clearsprings, a record which is not often paralleled in a student's life.

THE Rev. Alex. Mackay, D.D., declined the call from Scotstown in the Presbytery of Quebec. The call is said to be very unanimous, not a dissenting voice in the congregation.

THE semi-annual missionary meeting of the Young People's Presbyterian Union of Toronto will be held in West church, Denison Avenue, on Monday evening next, May 6th. Dr. Fraser Smith of Honan and Rev. J. Neil will deliver addresses. It is expected that there will be a rally of the Young Presbyterians of Toronto at this meeting.

THE Rev. John Hogg, of St. Giles church, Winnipeg, who is not in good health, has been asked by his congregation to take a holiday and will make a visit eastwards for rest and recuperation. On the evening of Sunday, the 21st, Mr. Hogg was overcome in his pulpit by an attack of faintness and loss of memory, and had to be assisted to the manse.

THE annual financial meeting of Knox church, Binbrook, showed receipts, \$695; expenditure, \$710. During the year the manse was papered, a platform put up for the choir, and a shed built for fuel. The choir has added much to the improvement of the service of praise. A committee, Mr. Patterson convener, was appointed to introduce the envelope system. The givings to the Schemes show a slight improvement on the former year.

THE Synod of Montreal and Ottawa will hold two conferences during its next session at Sherbrooke. The first will be upon Protestantism within the bounds—its present position and prospects. The Rev. J. R. MacLeod, of Three Rivers, and the Rev. S. J. Taylor, of Montreal, will read introductory papers. The second will be upon "The Work of the Holy Spirit (1) in the Christian worker (2) in the congregation. Papers will be read upon these subjects by the Rev. A. J. Mowat, Montreal, and the Rev. James Hastie, Cornwall.

The annual anniversary services of the East Presbyterian church, Oak St., Toronto, will be held on Sabbath next, morning, afternoon and evening. The afternoon service at three o'clock will be especially for the Sabbath school children, parents and friends. The Rev. Dr. Jackson, of Galt, will conduct all three services. As Dr. Jackson is well-known throughout the Church as a man of exceptional ability, these services will afford his many friends in the city an excellent opportunity of hearing him, and showing their sympathy with the East Presbyterian church. The annual musical services of the Sabbath school will be conducted on Monday evening at eight o'clock, under the leadership of Mr. J. Stoddard. The pastor, the Rev. J. A. Morrison, B.A., will supply Knox church, Galt, in the absence of Dr. Jackson.

THE annual meeting of Chryne church, Saltfleet, showed receipts, \$170.69, expenditure, \$38.18, balance, \$73.51. Repairs on manse, etc., were paid out of this balance, leaving \$34 in hand. The church is to be renovated and painted during the summer.

For congregational purposes the sum paid per family was over \$22, for stipend over \$12, and for schemes over \$5. There was raised for schemes \$117. In the congregation the only sources of income for all purposes are subscriptions for stipend and schemes, and Sabbath collections. Mr. Cook, elder, Mount Albion, is full of zeal in looking after the interests of the Sabbath school, and conducting prayer meetings at Mount Albion. There are no debts on either congregation. The canvas of Binbrook congregation by Mr. Patterson, in accordance with the Presbytery's report on Systematic Beneficence, has proved satisfactory, and it is hoped it will be the same when the sister congregation is canvassed. The aim is monthly payments.

### Presbytery of Montreal.

A MEETING of Presbytery was held in Hemmingford, on the 11th day of April. The occasion was the induction of the Rev. Roderick McKay, B.D., late of Bromley, in the Presbytery of Lanark and Renfrew. The settlement is a very harmonious and hopeful one. Rev. J. Patterson, of Montreal, presided at the induction. Rev. Mr. Hutchinson, of Huntingdon, preached the induction sermon. Rev. J. E. Duclos, B.A., of Valleyfield, addressed the minister, and Rev. D. R. Drummond, B.D., of Russelton, addressed the people.—JAMES PATTERSON, Clerk.

### Presbytery of Orangeville.

THE following commissioners to the General Assembly have been elected by the Presbytery of Orangeville: Rev. P. Fleming, Caledon East; Rev. J. R. Bell, Laurel; Rev. A. Hudson, Maxwell; Rev. D. McLeod, B.A., Priceville; Rev. A. Wilson, Caledon. Elders: Duncan McFarland, Caledon; W. Young, Black's Corners; Hugh Sproule, Shelburne; P. McGregor, Dundalk; James Stewart, Corbatton. Rev. Dr. Torrance, Guelph, was nominated for the Moderatorship of the General Assembly.—H. CROZIER, Clerk.

### Presbytery of Glengarry.

AT an adjourned meeting of the Presbytery of Glengarry held on the 15th inst., the resignation of G. A. Smith, of the charge of Glensandfield, and E. Hawkesbury was accepted. Rev. A. K. MacLennan, of Dalhousie Mills, was appointed moderator *ad interim*. At the same meeting the following resolution was passed. It explains itself. Whereas the Presbytery of Glengarry has, as the result of a special appeal on behalf of Central India, secured pledges from congregations and individuals to the amount of \$900.00, almost all of which is to be paid annually for the next seven years, it is hereby resolved that the Presbytery instruct the convener of the committee on Systematic Beneficence to write to the Foreign Mission Secretary, stating that the Presbytery of Glengarry, on the strength of these pledges, intends to undertake the support of an unmarried missionary in Central India at \$800.00 a year, in addition to its other regular contributions towards the Schemes of the Church.—M. MACLENNAN, Clerk.

### Presbytery of London.

REV. GEO. SUTHERLAND presided. (Other clergymen present were: Revs. W. J. Clark, M. P. Talling and D. Robertson, city; E. H. Sawers, Westminster; A. E. Vert, Delaware; M. Macdonald, St. Thomas; Mr. Brown, Tempo; W. A. Cook, Dorchester; Alex. Henderson, Appin; Alex. Miller, Mosa; Mr. Hague, Hyde Park; John Currie, Belmont; S. Lawrence, Vanneck, and Mr. Stuart, Melbourne. There was a large number of delegates from the Delaware congregation to give evidence in the inquiry of Rev. Mr. Vert's case. Leave was granted to Mr. Stuart to moderate in a call to Delaware and Caradoc, also instructing the congregations to make a canvas with the object of raising the guarantee of stipend to \$650. Notices from the Presbyteries of Brandon, Inverness, Wyoming and Hamilton were read intimating applications be made to the General Assembly to receive the following ministers from other churches, viz: Messrs. Peacock, Vincent, Hale, Beavis and Donald.

Messrs. Henderson and Sutherland were appointed as representative on the Bills and Overtures Committee at the Synod committee of the assembly. Mr. Henderson presented report of Home Mission Committee, applications to be made as follows: Hyde Park and Komoka, \$150; St. Thomas, Alma Street \$100; London East, \$200; Port Stanley, \$200; Wardville and Newbury, \$150; North Street and South Doloware, \$150; Aylmer and Springfield, \$150.

Over hundred thousand voters petitioned for the measure which has just become a law in Indiana, and a majority of the legislators of both parties voted for it. It provides that:

Applicants for license must describe the exact location of the room to be occupied. The room must be upon the ground or basement floor, without partitions; without screens or obstruction to the view during prohibited day and hours; without music or games, or attractions of any kind; must be securely locked and no other than the proprietor or members of his own family permitted to enter upon prohibited days and hours. The room must front on the street. Minors must not be permitted to loiter or remain in the room. But one license can be granted to any individual, and to no one except an applicant who applies solely in his own behalf, and not as the agent of any firm or corporation or combination of persons. Revocation of license for second offense. A majority of the voters of any township or city ward filing a remonstrance against the granting of a license for a saloon makes it illegal for the authorities to grant a license, and no other ground of opposition—than opposition—is necessary for the signers to hold.

### Higher Religious Instruction.

RESULTS OF THE EXAMINATIONS FOR THE YEAR ENDING JAN. 26, 1895.

BY THE REV. W. FARQUHARSON, B.A., CLAUDE, ONT., VICE-CONVENER.

IN giving the results of the examinations for the present year, it is pleasing to state that more applications for examination papers were received than during any previous year, though largely owing to the severe storm prevailing throughout the Dominion on the day appointed for the annual examination, many of the intending candidates failed to appear. In classifying the results it will be understood that there are included in Class I. those who have made at least ninety per cent of the full marks, in Class II. those who have made seventy-five per cent, but less than ninety, in Class III. those who have made fifty per cent, but less than seventy-five, in Class IV. those who have made less than fifty but whose standing was considered by the committee as worthy of creditable mention. Those who took part of the quarterly examinations but who did not finish their course are not here mentioned, but may receive a statement of their standing by applying to the Superintendent of the Sabbath school to which they belong. Also presiding examiners wishing to get fuller accounts of the standing of their pupils may do so by applying to the vice-convener. The results are as follows:

#### BIBLICAL DEPARTMENT.

##### JUNIOR GRADE.

Class I.—Mary L. Bannerman, Central church, Toronto; James Gray, Uxbridge, Ont.

Class II.—Violet G. McKinnell, Uxbridge, Ont.; Juliet M. McKenzie, Port Arthur, Ont.; Mabel Burns and Stella Burns, St. John's church, St. John, N.B.; Ellen W. Sim, Grenfell, N.W.T.; George L. Cameron, Strabane, Ont.; Jessie Doull, New Glasgow, N.S.; Alice Sampson, Central, Toronto; Lillie Jane Montgomery and Eve Smith, Lakesfield, Ont.

Class III.—Noah A. R. Hamilton, E. Bertha Frankish, Annie Reid and H. P. Cook,

Uxbridge, Ont.; Constance Granger and Wellaud R. Gordon, New Westminster, B.C.; Fanny L. Ledford and Edith Cummings, St. John's church, St. John's, N.B.; Eppie C. Lothian, Alberta Lothian, Harvey Balison, Anna B. Henderson, Ellen Ferrier, George H. McNeil and John Ferrier, Strabane, Ont.; Aubrey Henderson, Bracebridge, Ont.; Archer Stewart, Hastings, Ont.; Florence E. Matheson, Catherine Edna Matheson, Barbara A. McKenzie and Janet Cairns, Scotaburn, N.S.; Mary G. McGregor, Grace Carmichael, Garfield McDonald, Evan McL Doull and Annie McGregor, New Glasgow, N.S.; Maggie Kirkwood, Mabel J. Kay and Isabella Irene Bears, St. Giles, Winnipeg; Helen R. Gibson, St. Andrew's, Ottawa; Ronald J. Campbell and Bella A. Richardson, Grand Valley, Ont.; Mary J. McKenzie, Kemble, Ont.; James Comerford, Eldorado, Ont.; Harvey Alex. Sim, Stonewall, Man.; Lizzie Milne and Jane O'Brien, St. George, N.B.; Agnes Jane McLean, Mabel S. Ireland and Aggie D. Currie, Central church, Hamilton; Amy C. Ehler, Helen C. Anderson, Mary C. McGregor and Annie McGregor, Blyth, Ont.; George Gibbie, Evelyn Hope Cunningham, Maggie Marshall Ray, Maggie Ness, Jennella Roy, Margaret W. Blaw, Ethel Maw and Mary Gibbie, Howick, Que.; Georgina Glover and Hugh E. E. Ferguson, Central church, Toronto; Annie Goodwin, Lillian Hamilton and Charles Kerr, St. Mark's, Toronto; W. G. C. Hunter, Erskine church, Toronto; William Hanna, West church, Toronto; Edna Carlisle Jones, St. Paul's church, Toronto; James Roy Isboster, St. John's, Hamilton; Josie Little, Mayfield, Ont.

Class IV.—Gordon Watt, Edward Marat, Celia King, Bertha Frankish, Emily E. Sim, Cora M. Sharrad, Willie Chapple and Pirrie Gordon, Uxbridge, Ont.; John Gilchrist, John Quirk, Alex. Davidson, Maggie Davidson and Grace Gardiner, Kemble, Ont.; Maggie Dow, Milton, Ont.; Mary Sprowson and Lillie Hayden, St. John's church, St. John, N.B.; Wimond Huber and John Moore, Bracebridge, Ont.; Robert Moffatt McKay, Alex. C. Milne, Jessie P. McKenzie, Fannie B. Roy and Kate J. McKinnon, New Glasgow, N.S.; Christena McIntosh, St. Andrew's, Ottawa; Georgina Keith, Wm. H. Nutrie, Geo. R. Nutrie, Cassio Watt and Lavina McCulloch, Grand Valley, Ont.; Wm. Hollins and John W. Rollins, Eldorado, Ont.; Edward Miller, James Douglas and John A. Miller, Stonewall, Man.; Binnie Neun, St. Marks, Toronto; Ada Brand, Chalmers, Toronto; Wm. Alex. Robertson, Fancesia Dallas and John Fraser, Erskine, Toronto; Harold Sampson, West church, Toronto; George Ferguson, Central, Toronto.

INTERMEDIATE GRADE.

Class I.—Bella Graham, Lakefield, Ont.  
Class II.—Edith Younglana, St. John's church, St. John, N.B.; Tena Maud Davis, St. George, N.B.; Mary T. Fetheringham, Bloor St., Toronto; Flora Jane Rae, Central church, Toronto; Alice L. Cook, St. Mark's, Toronto; Bella Wilson and Janet Roberts, Port Arthur, Ont.; Alma Frankish, Uxbridge, Ont.

Class III.—Drew Watt, M. Alice Sim, Kenneth Spiera, and Alma Imrie, Uxbridge, Ont.; Eva McGregor, Jennie Gardiner and Essie McGregor, Kemble, Ont.; Maggie Magee, Flossie A. Burk and Alice Read, Port Arthur, Ont.; Era Smith, Mary Scymgeour, Jessie Smith and Lillie J. Montgomery, Lakefield, Ont.; Andrew McNeil, Strabane, Ont.; Annie M. Rear, and Minnie K. Johnston, Hastings, Ont.; Bessie Roy, New Glasgow, N.S.; Winnifred McDonald, St. Andrew's, Ottawa; Mamie B. Scott, Mary A. Reith and Mary J. McCulloch, Grand Valley, Ont.; Lillie M. Eagleson, Queensboro, Ont.; Alex. S. Matheson, Stonewall, Man.; David O'Brien, Mary D. McGee and Annie Taylor, St. George, N.B.; Viola Peddie, Jessie E. Gibbie and Mina Cunningham, Howick, Quebec; Agnes B. Lynch, St. Gabriel's, Montreal; Alice McRae, Central, Hamilton; Susie L. Fotheringham, Agnes Lamball and Maggie Pride, Bloor St., Toronto; Minnie Taylor, West Church, Toronto; R. E. Diehl and James Adamson, College St. church, Toronto; Maud Cook and Flossie McKell, St. Mark's,

Toronto; Ethel Riddell, St. Paul's, Toronto; Minnie Anderson, W. H. Strong and Anna Elizabeth Oblender, St. John's, Hamilton, Ont.; Mabel Little, Mayfield, Ont.; Wm. Dougald Ferguson, Central, Toronto.

Class IV.—Cora King, Eva Watt, Cassio Davidson and Lizzie Wilson, Uxbridge, Ont.; Mary King and Jennie Gilchrist, Kemble, Ont.; Bessie Gilley, New Westminster; Lizzie Stogg, Milton, Ont.; Lillie Munro, Anna B. McDougall, Laura Smith and Jennie Eastwood, New Glasgow, N. S.; Mary A. E. Katcliffe, St. Andrew's, Ottawa; Bertha A. Lawson, St. Gabriel's, Montreal; Christena Kerr and Christabel Campbell, St. John's, Hamilton, Ont.; Annie Thornton, Mayfield, Ont.; Naomi Fulton, Castlereagh, N.S.

SENIOR GRADE.

Class I.—James Shaw, Kemble, Ont.; J. Ida Gillies, Carleton Place, Ont.  
Class II.—Emma Huber, Bracebridge, Ont.; J. M. Lyall, West Green, Scotland.  
Class III.—Henry McGregor, Kemble, Ont.

LIFE OF ABRAHAM.

Class II.—Ida Gillies, Carleton Place; Janet M. Lyall, West Green, Culross, Scotland.  
Class III.—Emma Huber, Bracebridge, Ont.

DOCTRINAL DEPARTMENT.

JUNIOR GRADE.

Class II.—Fanny L. Ledford, Mabel W. Burns, and Estella M. Burns, St. John's church, St. John's, N.B.; Arthur Grant, St. John's, Halifax, N. S.; Nettie Henderson, The Ridge, Ont.; W. James Gray, Maud Smith and Jessie Smith, Uxbridge, Ont.; Wimond Huber and Aubrey Henderson, Bracebridge, Ont.; Florence E. Matheson, Catherine E. Matheson, Scotaburn, N.S.; Dora M. Rich, Isabella McCole and Albert James Irwin, Unionville, Ont.; Mary Hunter and Kate Cameron, Chalmers' church, Toronto; David Clark, College St., Toronto; James Davis, James S. Comerford, and Mabel McNight, Eldorado, Ont.

Class III.—Lillie Hayden, St. John's church, St. John's, N.B.; B. B. G. Aitken, St. John's, Halifax, N.S.; Ernest Henderson, James Henderson, Bessie Thompson, and Daisy Troundell, The Ridge, Ont.; Henry P. Cook, Alma Imrie, Drew Watt, Gordon Watt, Emily E. Sim, Uxbridge, Ont.; John Sim and Ellen W. Sim, Grenfel, N.W.T.; John Moor, Nellie Leishman, Edna Henderson, Christena M. Hamil and Ethel Hamil, Bracebridge, Ont.; Wm. James Young and Nettie Young, Unionville, Ont.; Maud McCorquodale, James Clark, Maggie C. Craig, Mabel Nelson, Melville Jeffrey and Albert G. W. Nelson, Chalmers' church, Toronto; Winnie Imrie, Florence Edith and John Mills Imrie, College St. church, Toronto; Maggie Vanleck and Grace Irene Sutter, Eldorado, Ont.; Bertha Harris, Harry Dulmage and Moorey Hunter, Bannockburn, Ont.; Ethel M. Milne and Kate Florence, Bloor St., Toronto.

Class IV.—Edith C. Cummings and Mary Spowson, St. John's, St. John, N.B.; Martha Doughty, West church, Toronto; Maggie Caddell, College St. church, Toronto; Francis Wallace, Bloor St. church, Toronto.

INTERMEDIATE.

Class I.—Cassio McConnell, Craigvale, Ont.; James C. Allen, Bloor St., Toronto.  
Class II.—Annie Munro, Hopewell, N.S.; Bella Henderson, The Ridge, Ont.; Maud Cook, St. Mark's, Toronto; Annie Vankleek, Eldorado, Ont.; Matthew R. Riddell, Bloor St., Toronto.

Class III.—Mabel Munro, Hopewell, N.S.; T. McCulloch, Jessie McCandy and B. Brookwell, St. John, Halifax; Mirand Hoard, Barbara Maitland, Robert Pattison, Wm. Pattison and Edmund Troundell, The Ridge, Ont.; Louis Sharp, Clinton, Ont.; Thos. Sim, Grenfel, N.W.T.; Agnes Richardson, Brussels; Lizzie Grimes, Jennie McKennedy and Agnes McColl, Unionville, Ont.; Maria Simpson, Chalmers' church, Toronto; Kate McDonald, Annie L. M. Acheson, Chrissie Clark and Jennie F. Hamner, College St. church, Toronto; Flossie McKell, St. Mark's, Toronto; Evelyn McEwen, Jennie Harris and John Sanford, Eldorado, Ont.; Mary Stewart Rutherford, Central church, Hamilton; Lulu G. Clark, Edna B. Symington and Gladys McEdward, Sarnia, Ont.; Birdie Wilson,

Bloor St., Toronto; Sadie I. Hamilton, Upper Stewiacke, N.S.

Class IV.—Mabel Grant and E. Lydiard, St. John, Halifax; M. A. Siu, Clinton, Ont.

SENIOR GRADE.

Class I.—Ella J. Fulton, Castlereagh, N.S.  
Class II.—Emma Huber, Bracebridge, Ont.

HISTORICAL DEPARTMENT.

JUNIOR GRADE.

Class II.—Margaret McLean, Vancouver, B.C.

Class III.—Charles Neil Larsen, Bloor St. church, Toronto; Eleaour Macdonnell, St. Andrew's, Toronto.

Class IV.—Winnifred H. Robertson, Bloor St. church, Toronto.

INTERMEDIATE GRADE.

Class II.—Alexander E. Hamilton and D. McPherson, Bloor St. church, Toronto.

Class III.—Sarah J. Franklin, Sarnia, Ont.; Laura L. Cross, Bloor St. church, Toronto.

SENIOR GRADE.

Class I.—Adeline Richardson, Brussels, Ont.; Bessie K. Hamilton, Upper Stewiacke, N.S.

Class III.—Mrs. Jennie Tufts, Brussels, Ont.

ESSAY DEPARTMENT.

JUNIOR GRADE.

Class I.—Annie Reid and Violet G. McKiennell, Uxbridge, Ont.

Class II.—Jessie S. Munro, Uxbridge, Ont.; Jennie McEachren, Strathburn, N.S.; Frances E. Barber, King St. E., Hamilton, Ont.

Class III.—Eve Smith, Lakefield, Ont.

Class IV.—Jennie Charlton, Lakefield, Ont. Mary Arnot, St. Giles, N. Winnipeg.

INTERMEDIATE GRADE.

Class I.—Maggie Nicol, Queensboro, Ont., Walter Foss, Norwich, Ont., Lucy Patterson, West church, Toronto, Wm. H. Strong, St. John's church, Hamilton, Susie L. Fotheringham, Bloor St. church, Toronto, Kate McDonald, College St. church, Toronto.

Class II.—Jennie Turnbull, Kilbride, Ont.; Amanda K. McNeil, Strabane, Ont.

Class III.—John A. McLure, Bannockburn, Ont.; Minnie J. Anderson, St. John's church, Hamilton; W. Watt Borland, Chalmers' church, Montreal.

SENIOR GRADE.

Class II.—Lizzie Dickson, Kirkwall, Ont.  
Class III.—Bertie Gosden, St. Gabriel's, Montreal; J. Ida Gillies, Carleton Place, Ottawa, Ont.; Mary Ellen Grassick, Pilot Mound, Manitoba.

Class IV.—Charles Hume, College St. church, Toronto.

TEACHER TRAINING DEPARTMENT.

Class II.—James Shaw, Kemble, Ont.  
Class III.—J. Middleton Lyall, Culross Fifeshire, Scotland

Obituary.

Mrs. McDonald is the esteemed wife of Rev. J. A. McDonald, of Bayfield Road and Blake, died recently at Varna. The deceased was in failing health for some years and the end for which she was daily looking came very suddenly, resulting apparently from heart failure. A large concourse of people assembled at the funeral on the Friday following, in the services of which Messrs. McLean, Acheson, and Dr. McDonald, copreachers of Mr. McDonald, took part, as also Messrs. Walker and Leech of the Methodist Church. The husband and one son are left to mourn the loss of a pious devoted wife and mother, for whom to die was gain. Mr. McDonald has the sincere sympathy, not only of his own flock but of the whole community.

Upper Canada Tract Society.

THE 62nd annual meeting of this old Society will be held in Carlton Street Methodist church on Friday evening next. With such speakers as the Rev. W. Patterson of Cooke's Church, the Rev. G. J. Bishop and others, there ought to be a large attendance. The Society through its ten colporteurs, its sailor missionaries and other agencies is doing valuable mission work, and we strongly urge all our city readers to be present if possible on Friday evening.

## Correspondence.

Editor PRESBYTERIAN REVIEW :

SIR,—The following extracts from a letter received from one of our missionaries shows the necessity of church extension and the good that may be done by the right man. Names, for reasons that the extracts will suggest, are suppressed. The missionary says:

"This mission is comprised of a group of islands, on which are now settled 54 families and 60 young men. The group was occupied as a mission in July, 1894, there being no other missionary in the district. On one island, a hall was gladly offered by the people for divine service; on a neighboring island we got the use of the school house for public worship, and at both these places we have been able to get the use of an organ. On one island, however, a formidable barrier presented itself in the shape of 'free thought'; I heard it was a kind of pet in this country and so I let it alone. Another sad evil was the desecration of the Sabbath—with many it was simply a day for sports. A number also objected to paying a salary to any minister. These difficulties have been gradually overcome, and now the attendance is large and increasing. Those who were most given to 'free thought' are now the most regular at service, the full amount of salary is provided for and the prevailing sentiment shows a decided disapproval of any work or sports on the Lord's day.

"At ———, a Sabbath school was started with an average attendance of 15, a Bible class has since been added.

"From this point I go to the second preaching place four miles by land and three by water. We have Sabbath school and Bible class at 2, and the service at 3 p.m. There was no opposition here from the start. There are only three Presbyterian families and one communicant. The Anglicans are largely in the majority—the attendance from the beginning was good and has not diminished. The Sabbath school is larger than at ———, and it is self-supporting. A deeper spiritual interest also is manifested. Temperance work has been very encouraging—all the young men who used to patronize the saloon have taken the pledge and so far they have been true to their obligation. We have a choir and the people give their moral and financial support in a commendable way.

"At the third point are about 70 persons who might attend service but the most of them belong to other churches. There are several Presbyterians among them, four of whom are communicants. As yet, we have no Sabbath school, the children being small and the roads rough. As stated, no other church occupied this district, and from the first we had the hearty co-operation and support of members of other denominations. The Presbyterian Church has got a hold, and I believe it is here to stay and grow. I find it possible to see all of my people once in two months. Generally speaking the people are poor, being mostly beginners, but very anxious to be within sound of the Gospel. Settlers are moving in and the mission is bound to grow."

Shall the Church refuse to enter upon work in such a district as this, or shall we not rather go in and possess wherever God gives an opening. The answer to the question, however, must be determined largely by the revenue at the disposal of the Home Mission Committee. J. R.

Editor PRESBYTERIAN REVIEW :

SIR, I take the liberty of sending you the following touching incident. It is one of those things that come occasionally to hand to encourage overworked pastors (and coadjutors).

Cardinal, Ont., Mar. 26th, 1895.

MY DEAR SIR.—The diplomas you sent us for perfect recitation of the Shorter Catechism were so appreciated that four more of our scholars have tried successfully for them. One of the little girls received her diploma on her deathbed. It would have done you good to have seen the pleased look that came over her pale face as she read it over. She said it was not complete without my name and the date of the recitation. Then she

wanted her father to frame it and keep it in memory of her. She has since died.

Yours, G. MACARTHUR.

A very large number have taken these diplomas this year, and the list will be kept open until the "proofs" of the S. S. Committee's report are read, so that the latest may have their names sent up to next Assembly, and have a diploma with the present moderator's name (Rev. Dr. McKay, of Formosa). After the Assembly the diplomas will be signed by the new moderator, who ever he may be.

Yours sincerely,  
T. F. FOTHERINGHAM.

St. John, N.B., April 24th, 1895.

Editor PRESBYTERIAN REVIEW :

SIR,—Your editorial of last issue referring to the resignation of Professor Gregg, reminds your readers of the fact that there are now two vacant professorships in Knox College, and the thought of the Church naturally turns to its responsibility in the matter of making suitable appointments to two such important positions. The past record of Knox has placed her among the foremost of Canadian theological colleges, and the "Alma Mater" of so many noble sons must not suffer at this period of her history.

In addition to this, the present outlook of the Church makes it still more imperative that great prudence should mark the coming appointments.

Such positions are not easily filled, for they demand men of many and varied talents. The successful professors must be men who not merely know their work but have that happy faculty of imparting truth to the strengthening and stimulating of their students.

In the present instance, what are some of the most important qualifications for such work?

Taking for granted, of course, *une qua nen*, Christian, manliness and loyalty to the Great Head and His Church as a first essential, it is necessary that the coming professors be "specialists." Men, who, while conversant with the entire range of sacred truth have, in addition, devoted years of earnest study to some one or more branches of investigation, and as a consequence are well known as authorities in their special sphere of study.

Such men being well known as scholars of broad and varied attainment will not only be able to instruct but also to inspire their students with high ideals of their chosen lines of study.

Then again, there must be a positive ability to teach, for the deeply learned scholar has not always proved the clear and inspiring teacher. Not merely then must the Church consider "How much does he know," but in this most practical age "How well can he teach?"

They must also be men of calm and unerring critical judgment, who, having once been installed as exponents and guardians of the faith will not relinquish their sacred office or be carried away with ephemeral theories which are so destructive to the peace and spiritualist of the Church.

The needs of the work for which students are being especially prepared should also be remembered, and no one can well prepare or a work of which his own personal experience is either limited or lacking. Our colleges are Canadian colleges, built and endowed with Canadian money, whose donors were thus endeavoring to strengthen and establish their own land.

Canada has, like a loyal child, repaid her debt to the motherland by freely parting with her noble sons, and has sent them to bear the standards of England and Scotland.

We are proud of such and of many who have gone to the great land to the south. Still the fact remains that the great work of our colleges is to prepare a Canadian ministry. Other lands are the common care of Christendom, but if we neglect Canada who will care for her?

The coming professors should then of necessity be men of Canadian up-bringing, Canadian sympathies, and consequently of special acquaintance with the needs of the Canadian Church.

With all these qualifications how neces-

sary it is that to whose care our coming ministers are entrusted should be men of true culture. Men whose dignity of bearing will silently imprint itself upon the youth not as a thing of mere mannerism, but of inward principle of life. To be associated with such teachers is to learn not only the necessary modes of thought and interpretation of truth but to become one of whom the Church will be proud as a true leader of Christian thought.

To the above qualifications should be added a thorough acquaintance with the literature, religious and social culture of other countries.

The above with many other happy faculties uniting in the persons of the Rev. Louis H. Jordan, B.D., of St. James Sq., Toronto, and the Rev. Dr. Munro Gibson, of St. John's Wood, London, Eng., point to them as gentlemen eminently qualified for these vacant chairs.

AN OLD MINISTER.

## Book of Praise.

Editor PRESBYTERIAN REVIEW :

SIR,—In hymn 545, in the new Book of Praise, I would call attention to the following two stanzas:

When His salvation bringing,  
To Zion Jesus came,  
The children all stood singing  
Hosannah to His name.

And since the Lord retaineth  
His love for children still,  
Though now as King He reigneth,  
O' Zion's holy hill.

The Zion in the first stanza has an unmistakable and definite sense as our Lord in His kingly journey, was making His way to the temple on the hill of Zion. But when we read the next verse we meet with another Zion on which our Lord is said to be enthroned and reigning now. This is not true. For we read that He is now reigning on His Father's throne, Rev. iii. 21. To that throne He ascended from the Mount of Olives, and we are not without some information of the locality of that throne. For "He ascended up far above all the heavens," Eph. iv. 10. Surely no one who has even a fair regard for God's word, will make the assertion that the place of the Saviour's glory at the right hand of the Father, is the hill of Zion. The Scripture no where warrants such an assertion. That verse of the hymn therefore should either be removed or changed, to bring its teaching into harmony with the Scripture. I would suggest the following change:—

And since the Lord retaineth,  
For every child His love,  
Though now as King He reigneth  
At God's right hand above.

The objectionable stanza is found in the section of hymns for children, and surely no person should be taught to sing a falsehood, for that falsehood may leave an impression on the child that it is right to take liberties with the word of God, and to look for out of the way senses and apply them to the sacred writings, while the true and natural sense either escapes his notice or is flung away.

High Bluff.

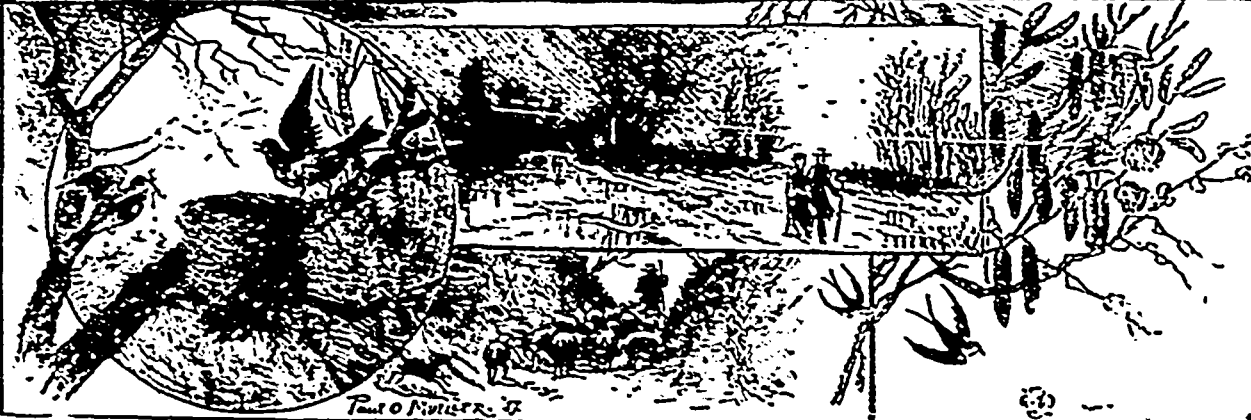
J. DODD.

## Keep the Secret from Your Wife.

That you were in love with another girl before you met her for that leaves a rankling wound. Secrets are generally dangerous things, but in the case of Rigby the effects of a secret are wholly beneficial. You never see the old rubber waterproof now. It is gone to the limbo of all despised, useless things. Most of the new substitutes too, appeared to have folded their tents like the Arabs, and silently stolen away. Rigby Porous Waterproofs remain triumphantly in the field. The best tweed, the best waterproofing; the porosity of the cloth unimpaired. Result, a handsome overcoat for the spring; a perfect rainproof garment for a wet day. To the eye, a tweed overcoat; to the experience, a defier of the heaviest torrent. Rigby is what you will ask for.



WHEN THE HOUNDS OF SPRING ARE ON WINTER'S TRAILS,  
 THE MOTHER OF MONTHS IN MEADOW OR TRAIL  
 TIES THE SHADOWS AND WINDY TRACES  
 WITH LIPS OF LEAVES AND RATTLE OF RAIN;  
 FOR WINTER'S RAINS AND RUINS ARE OVER,  
 AND ALL THE SEASON OF SNOWS AND SLEETS,  
 AND TIME REMEMBERED IS GRIEF FORGOTTEN,  
 AND THROTS ARE SLAIN AND FLOWERS DECOTTEN,  
 AND IN GREEN UNDERWOOD AND EVER  
 BLOSSOM BY BLOSSOM THE SPRING BEGINS.  
 A. C. SWINBURNE.



"BLOSSOM BY BLOSSOM THE SPRING BEGINS"

## THOUGHTS BY THE WAY.

When death comes we walk down in the valley of shadows, knowing that we shall find there the shining footprints of the Saviour, and confident that in due time the morning light of the resurrection will break upon the spirit, and we shall be with God forever.—*T. B. Thayer.*

God never works only for to-day. His plans run on and on. The web he weaves is from everlasting to everlasting, and if I can fill a part of that web, be it ever so insignificant, it will abide forever. And this is one of the most comforting thoughts to us. While on earth we may do something for eternity.—*Bishop Simpson.*

We are too often inclined to be prejudiced against people. If we hear five good things said about a person, we forget them, and the one thing we heard against him is remembered.

The following list of Presbyterian assemblies for the current year will have interest for most of our readers:

May 16—General Assembly. Cumberland Presbyterian Church (colored) Nashville, Tennessee.

May 16—General Synod of the Reformed Presbyterian Church of America, Coulterville, Illinois.

May 16—General Assembly of the Presbyterian Church of the U. S. A., Pittsburg, Pa.

May 16—General Assembly of the Presbyterian Church in the U. S., Dallas, Texas.

May 16—General Assembly of the Cumberland Presbyterian Church, Meridian Miss.

May 23—General Assembly, United Presbyterian Church, North America, Pittsburg, Pa.

June 6—Synod of the Reformed Presbyterian Church, U. S. A., Denver, Col.

June 6—Synod of Reformed Presbyterian Church in America, Grand Rapids Mich.

June 12—General Assembly of the Presbyterian Church in Canada, London Ont.

October 25—Synod of the Associate Reformed Church of the South, Troy, S.C.

The London daily with the highest ethical tone is the Chronicle. It has for editor A. E. Fletcher, a noble Christian, the son of a Clergyman, who has just resigned his position because the proprietors of that paper persist in publishing the news respecting horse racing, betting and gambling. If a like conscientiousness should manifest itself in this city, what an exodus there would be from the editorial chairs of certain journals that declare for good morals with bated breath, but announce racing and betting and give points—all with the sound of a trumpet! The race-track jockeys have found their way into most of our great dailies, we are sorry to say.

"To see how great the contrast is between what the Bible and what other literature can do in shaping human character, it is only necessary to turn from the Rubaiyat of Omar Khayyam to the book of Psalms, and then compare the social and political spirit of Persia with the social and political spirit of America. The inextinguishable sadness of life woke in Omar nothing more than that defiant despair, that bitter lamentation, that reckless sensuality which express themselves in the exquisite numbers of his undying work. His verses sound over and over again the death knell of human life and hope, and cut the sinews of human effort. In them alternate the delirium of frantic passion and the apathy of satiety or despair. The Psalter on the other hand, that manual of saints and martyrs, strikes in a hundred keys the note of resignation, confidence in God, and heroic optimism. This hand-book of saints is also the hand-book of heroes. It contains such songs as rouse nations to a consciousness of life's nobleness and greatness: songs which bring God near to the hearth and to the forum.

# TWENTY-FIVE YEARS OF SUFFERING.

## WAS CURED BY PAINES CELERY COMPOUND.

ALL OTHER BOASTED REMEDIES  
HAD FAILED.

**Mrs. Ellen McMullin, of Florenceville  
N.B., Banishes Neuralgia by Using  
the Wonderful Spring Medicine.**

The oft-repeated statement made by thousands, that Paine's Celery Compound is the only honest medicine in the world, is fully supported by the strong and convincing letters that are sent in every day of the year by people who have been rescued from disease and death and permanently cured.

All over the world Paine's Celery Compound has commanded the attention of medical scientists and all who are truly interested in the physical well-being of humanity. The marvelous medicine has been tested in every conceivable way, and has done far more than its discoverer ever claimed for it.

To day, Paine's Celery Compound

finds a place in the homes of the affluent and rich, as well as in the cottages of our humble artisans. It blesses all ranks and conditions and thoroughly cures the terrible diseases to which all alike are subject.

After 25 years of intense sufferings from neuralgia, after failures and disappointments with a host of boasted medicines, Mrs. Ellen McMullin, of Florenceville, N.B., was perfectly cured. She briefly writes as follows:—

"I have had neuralgia for 25 years, and during that time have tried a great many different medicines, but none gave me any relief. I continued to suffer until I commenced to use Paine's Celery Compound, which I am happy to say, has quite cured me."