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## Studies in the Psalms.

### A Song of Exile—Psalm CXXXVII.

BY REV. JAMES STALKER, D.D.

IN few psalms is the situation as unmistakable as here. The psalm is obviously a picture of the Jews during the exile in Babylon; and it is one of incomparable beauty and pathos.

I.—“Love of Country deepened by Absence,” verses 1 and 2.—There have been some countries which have been able to inspire their children with an unusual fervor of patriotism; and of none has this been more true than of Judea. It is, however, a well-known maxim that the objects of love exert their spell most strongly when they are lost. Accordingly, although the Jews, whilst in their own country loved it heartily, their patriotism increased to peculiar intensity when they were at a distance from it. They were in Babylon—a country totally unlike their own; without the hills, valleys and plains on which they had been wont to feast their eyes; but flat and monotonous, and intersected in every direction with canals, along whose banks lofty willows grew. Beside these “rivers of Babylon” they gathered, perhaps on the Sabbaths, because the Jews loved to worship beside running water, the gentle murmur conveying to the mind a sense of peace. Here at all events they were alone, and could commune with their own hearts and with one another. They sat on the ground—an attitude of dejection—and wept, when they remembered Zion. The temple singers were amongst them; but they were mute, and hung their harps on the willows, having no use for them, when their hearts were heavy with sorrow.

Such is the pathetic picture of the exile, and we see in it the secret of why Judea, though so small a country, played so great a part in the world. It attached its children to itself, and thus stamped them with a unique character. How is it that a nation, or a town, or a church, or a congregation is able thus to excite affection? Unless it is able to do so, it is vain to preach patriotism. We may urge the young to be attached to their home, or to their church, or to their native land; but, unless the home be venerable, and the church lovable, and the country an object worth living and dying for, this summons will be issued in vain. Judea had powerful spells to cast over its children; it was beautiful, it had great memories, it had great men; above all, it was the seat of God, and His law there enclosed every life in its educative influence. There is nothing to which those who have in their hands the forming of the minds of the young ought more earnestly to attend than that the public objects for which they desire to win young hearts should really be worthy of devotion.

II.—“The Love of Country Intensified by Bondage,” verses 3 and 4.—One thing which must have deepened the depression of the Hebrews was the magnificence of

Babylon and the pride of their masters. The huge temple of Bel towered over the whole region, making the temple of Jerusalem in their memories appear externally but a poor structure in comparison, though its internal glory shone all the more brightly by contrast; and the palace of the Babylonian king was alone greater in extent than the entire city of Jerusalem. The arrogance of their masters was in harmony with this material superiority; and the exiles were crushed beneath it, even when it was unspoken. It was, however, spoken also. This psalm tells how the passers-by demanded of them to take down their harps from the willows, and sing them specimens of the songs of Zion. Perhaps they ordered them to appear at their banquets, as the vessels of the temple were brought on such occasions, that the revellers might drink out of them. As their wine tasted more sweetly on account of this insult to the conquered God—as they supposed Him—so there would be merriment in hearing the strange music of the captives. But the exiles could not bring themselves to obey. How would it have sounded if they had sung a great psalm like the 46th,

God in the midst of her doth dwell;  
Nothing shall her remove;  
The Lord to her an helper will,  
And that right early, prove;

or the 125th,

As round about Jerusalem  
The mountains stand alway,  
So the Lord His folk doth compass so,  
From henceforth and for aye?

They felt that it would have been blasphemy to utter such sentiments in the hearing of their oppressors, who would inevitably ask them where their God had now gone.

Thus they were reduced to sullen and tearful silence. Yet our psalm is itself a proof that the songs of God's children can never be long hushed. Though sorrow may endure for a night, joy cometh in the morning; and the sweetest songs spring out of the darkest provinces. The old poets used to say that the nightingale sings with her breast resting against a thorn; and the music of the church would lose more than half its beauty were it not for affliction. Even in heaven itself the songs of the redeemed will derive their power from the memories of sin and sorrow overcome.

III.—“The Love of Country Absorbing Self-interest,” verses 5 and 6.—The gibes of the arrogant Babylonians made the tears of the exiles flow; but, when they had passed laughing away, the exiles, rising up and turning their faces towards their native land, kept the fire of patriotism burning more hotly than ever.

IV.—“The Reverse Side of Patriotism,” verses 7 and 9.—The last three verses of this beautiful psalm strike what to us is a very jarring note. But we have learned from Christ the better law, to bless our enemies, to do good to them that hate us, and to pray for them that despitefully use us and persecute us.—*Christian Leader.*

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### A Buddhist View of it.

AMONG the reasons adduced in favor of holding the Parliament of Religions, and the supposed benefits which were to accrue to Christianity from the discussions which were to take place at it, was the presumption that the heathen would carry home with them a good report of Christianity. How far the expectations of the promoters of this very questionable experiment have been realized will appear from the report of a public meeting which was held at Yokohama in one of the largest theatres for the purpose of hearing something of the impressions of the Buddhist representatives at Chicago. Over 700 persons were present, and there were ten speakers, some of them being scholarly men. The admirers of the Parliament will doubtless read the following report of one of the speeches with interest:

"When we received the invitation to attend the Parliament of Religions, our Buddhist organizations would not send us as representatives of the sect. The great majority believed that it was a shrewd move on the part of Christians to get us there, and then hold us up to ridicule or try to convert us. We accordingly went as individuals. But it was a wonderful surprise that awaited us. Our ideas were all mistaken. The Parliament was called because the Western nations have come to realize the weakness and folly of Christianity, and they really wished to hear from us of our religion, and to learn what the best religion is. There is no better place in the world to propagate the teachings of Buddhism than in America. During the meetings, one very wealthy man from New York became a convert of Buddhism, and was initiated into its rites. He is a man of great influence, and his conversion may be said to mean more than the conversion of 10,000 ordinary men, so we may say truthfully that we made 10,000 converts at that meeting. Christianity is merely an adornment of society in America. It is deeply believed in by very few. The great majority of Christians drink and commit various gross sins, and live very dissolute lives, although it is a very common belief, and serves as a social adornment. Its lack of power proves its weakness. The meeting showed the great superiority of Buddhism over Christianity, and the mere fact of calling the meetings showed that the Americans and other Western peoples had lost their faith in Christianity, and were ready to accept the teachings of our superior religion."

These remarks were received with applause. Other meetings are to be held of a similar character, and the result will probably be that the power of Buddhism will be strengthened and the work of the missionaries

neutralized. Chicago has not the reputation of being a place in which the best phases of Christianity are generally manifested, and it is a melancholy fact that many of the Christians who attended this eminently peculiar gathering were not of the highest type. The day in which truth and error can be amalgamated seems fortunately far distant, notwithstanding the efforts of the Parliamentarians.

### Tax Exemptions.

Exemption from taxation is a wider subject than may, at first glance, be supposed by some people. It involves a study of how principles of taxation, generally accepted, are to be applied. Taxes are to be levied for the maintenance of the public service, and however unequal the incidence may fall, the underlying principle is that citizens should pay towards the public requirements, in fair proportion to and in return for the material interest they are able to secure in the community. In other words, those who derive material benefit are taxed, or made to pay toll for their privileges. Applied to property the axiom runs that all productive property should be taxed. It is self-evident that churches do not come under this category.

The exemption of Churches from taxation is reasonable and just. It is an easy matter to establish this position. Indeed the wonder is that so strong a position should be assailed. It is surely needless to state that churches are not revenue producing property in the sense that a factory is. The distinction is fundamental. In the one case an individual or a number of individuals erect a building which they furnish with machinery and fill with material from the operations upon which a money profit is derived, enabling those conducting it to make a living or to do much more than that, to accumulate wealth. Unsuccessful enterprises are on the same basis. The success or non-success of a business venture has nothing to do with the question of liability to taxation. On the other hand take a congregation. A number of individuals band together, secure a site, erect a building, furnish it not with machinery, but with seats and fill it not with raw product of the field, forest, or mine, but with men and women. There is no profit sharing; no money dividend, no revenue for the members by which they can build spacious mansions and add to their creature comforts. It is the other way. Instead of being productive of money for members of the congregation, it is destructive of capital; instead of drawing money out, money has to be paid in by free gift. The reason why this is done is that the community may be made better, that citizens may be trained to lead quiet, peaceable and orderly lives; that they may worship God. Herein lies the difference. The church is an institution existing in the interest of the public good, a factory, an office, or a store exists for the personal advantage of those connected with it. Then the one produces revenue, the other does not.

Church exemption is not an ecclesiastical idea. It is one of many exemptions of a similar character. The public schools are exempted from taxation, so are government institutions. Why? On the theory that they exist for the benefit of the public and that a charge on them would mean merely the taking of money out of one pocket and putting it in the other.

But it has been objected that churches are not on all fours with public schools. This is so. But as a matter

of fact their claim is stronger, than that of the schools. The points of difference are in favour of the churches. The relative merit of church and school will determine the question, and few indeed will deny the immeasurable superiority of religion over education. "Ye must be born again," is a far higher condition of life than, "Ye must learn the three r's." The laws of Canada, the structure of society, are based on the claim that this a christian nation. To ignore the transcendent importance to the country of the work of the churches, or to deny it, would be ridiculous. That it is done voluntarily adds to instead of detracting from its value. There are many services rendered to the state by private enterprise and generosity which would otherwise have to be undertaken by the state, and it is not too much to say, that if voluntary effort in the cause of religion were to fail, the state would in self-interest have to come to the rescue.

Dr. Ryerson's bill deserves all the opposition it is receiving and it is to be hoped it will meet its just fate. It is an unfair bill and if passed would indicate that the state will have a toll from religion, a contingency that need not be feared. There are exemptions from taxation which might be fairly abolished. For instance, government property situated in a city but of benefit to the Province or Dominion, might well be taxed. The scope of the Ryerson bill is very narrow; it is clearly an ill-conceived measure, and showing neither grasp of the general question of exemptions nor of the principles involved in the exemption of churches, and its defeat ought to be sure.

**Sunday Street Cars.** Toronto friends are again engaged in guarding the sanctity of the Lord's Day against possible attacks from the few manipulators who would gladly impose upon the city a Sabbath service of street cars. A bill is before the Legislature fixing times on which a popular vote for and against the cars shall be taken and as a matter of course the Car Company and some others are endeavouring to secure a victory. Great vigilance is needed at present in this matter, and it behooves all who love the Lord's Day to be stirring.

**The John G. Paton Mission Fund.** Our readers will be glad to learn that Rev. Dr. Paton is meeting with marked success in Great Britain, up to January 18th, about £3,000 had been received on account of "the John G. Paton Mission Fund for the evangelization of the non-evangelized portion of the New Hebrides." Between four and five hundred pounds of that sum is toward the support of the proposed steam Auxiliary Dayspring. Dr. Paton has good prospects of securing pledges for the required £1,000 per annum for this purpose.

**Professor Bruce on the Historic Christ.** Speaking at Edinburgh lately, Rev. Prof. Bruce, of Glasgow, referred to the necessity for a study of the historic Christ for the development of a practical Christianity. Some said that if the Gospels were lost the Heavenly Christ could still draw men heavenwards in saintly devotion and Godwards in heroic virtue. He doubted that. Let them not listen to men who seemed to encourage indifference to the historic aspect of Christianity and to resolve piety into a mystic ecstatic communion with a Heavenly Christ, supposed to reveal Himself to the soul, through direct, immediate, transcendental intuition. It seemed a fine programme, but it ended in smoke, in

passional raptures, separated by intervals of languor and apathy, and possibly dying away finally into vulgar blindness. Let them prize the earthly Christ if they could feel the power of the Heavenly Christ to sustain their religious ardour and keep them unspotted from the world. What splendid materials the Gospels contained for nursing a pure simple worship in spirit and truth of God the Father, and for developing heroic character. When critics were trying to rob us of the angelic history, and mystics were telling us it did not greatly matter though they succeeded, we should turn deaf ear to both, and make the story of Jesus our daily companion, with bee-like industry gathering sweetness and light from every wise word and loving deed.

**Left the Free Church.** Rev. John Robertson, whose name is often associated with that of Rev. John MacNeill, as an evangelical preacher of peculiar methods and power, has left the Free Church and has set up a "City Temple" in Glasgow. He charged the Free Church with wholesale rationalistic teaching, and subversion of the Word of God. The circumstances of his withdrawal have drawn the attention of the country upon Mr. Robertson, whose services in his new quarters are attended by many thousands. The Glasgow Presbytery sent a deputy to the Church vacated by Mr. Robertson, and the position of the church, according to the deliverance of the General Assembly, was stated to be:— "That the Church steadfastly adheres to the doctrine of the Confession in regard to the inspiration, the infallible truth, and the divine authority of the whole Scriptures as proceeding from God, who is the Author thereof." Rev. Dr. Howie who made this statement added that he had been a member of the committee who had considered the Declaratory Act; and if he had any doubts about the orthodoxy or the evangelical position of the Free Church before he entered that committee, these doubts were effectively dispelled by the deliberations in the committee.

**A Happy Choice.** St. James Square Church, Toronto, is to be heartily congratulated on the happy choice they have made of a pastor, in the person of Rev. Lewis H. Jordan, B.D., whose acceptance of the call under the circumstances of the case are set forth in the report of the proceedings of the Presbytery of Toronto, published in another column. Mr. Jordan was born in Halifax, Nova Scotia, and is about 37 years of age. He studied at Dalhousie College and received his theological education at Princeton, under the Hodges. His first charge was in Halifax, but, after a short pastorate there, he succeeded Dr. Gibson in Erskine Church, Montreal, where he remained for six years, his ministry being very successful. He left Montreal to pursue his studies in Europe, but before doing so he made a tour around the globe, visiting the various mission stations of the Presbyterian and other Churches. He studied for two years in Leipsic and Berlin, and for one year at Oxford. He returned to Canada, and, by invitation of the congregation of St. James Square Presbyterian Church, became temporary pastor of that church for three months. During that time the congregation became so much attached to him that, at its termination, they were unwilling to part with him. Mr. Jordan is a man of fine presence, tall and of fair complexion. He is a polished, logical and forcible speaker,

## Canadian Pulpit.

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## The White Fields and the Few Laborers.

BY REV. MARCUS SCOTT, B.A., CAMPBELLFORD.

(Concluded.)

Japan, the land of the rising sun, barred against the gospel for centuries, but now quite open to its reception.

Korea, the hermit nation, 400 miles long by 200 miles broad, with a population of over 10,000,000, and all within reach of the gospel.

We have Mexico, too, our near neighbour, with its 8,000,000 square miles, and its population of nearly 10,000,000 waiting to be brought to Christ.

And far away, down in the Southern Pacific, there are clusters of islands, fair and beautiful, where every prospect pleases and only man is vile. These are the South Sea Islands, rich in beauty, rich in vegetable and mineral wealth, but richer by far in White Harvest Fields, waiting for the reluctant laborers to come.

Are not the Fields White unto Harvest? And are they not to-day as never before waving with golden grain waiting to be gathered into our Master's garner?

"The fields are ripening, and far and wide,  
The world now is waiting the harvest tide,  
But reapers are few, and the work is great,  
And much will be lost should the harvest wait."

II. *Encouragement in the work.*—The first century of the Christian era was a great missionary period. The gospel was then preached over the whole of the civilized world. Paul in his missionary journeys carried the gospel to many countries. At the time of his death at Rome, in the year 67, A.D., the gospel had been carried over Western Asia, Southern Europe, and Northern Africa, and for nearly two centuries the gospel continued to make conquest after conquest among the civilized nations which surrounded the Mediterranean Sea. Then the church grew wealthy and worldly, and little was done for missions for long centuries.

The Reformation in 1517 roused the slumbering church to some sense of its duty, but it had then, or thought it had, quite enough to do with the Papacy at home, to prevent it from carrying the gospel to the heathen. Christian missions began proper in 1722 when William Carey propounded his views before a small body of Baptist ministers in England, and thus in reality we have only had one century of missions to the heathen world. In 1792 the heathen population of the world stood at 847,000,000. To-day it stands at 1,047,000,000. That is an increase of 200,000,000 heathen during the century.

How many converts have we gained to Christianity during this century? In round numbers some 3,000,000. These converts are scattered over every part of the habitable globe. 2,500 of them are regularly ordained ministers of the gospel, 27,000 of them are acting as evangelists to their heathen fellow-countrymen, while many others are actively engaged in regular Christian work.

What is the exact strength of the missionary forces of the church actually at work in the mission field? To evangelize 1,047,000,000 of heathen we have 3,000 ordained missionaries, 750 laymen, and a noble army of 2,500 lady missionaries. In all a body of 6,250 missionaries of the cross. Were this body equally divided over the heathen world it would give 107,000 heathen to each missionary at work. Besides teaching and preaching this noble army of Christian workers is scattering abroad the Word of God in 300 different languages. And in this lies the certain hope of the world's complete and ultimate salvation.

How much does the Church of Christ give per year in order to carry the gospel to the heathen world? Just about \$12,000,000. Think of what the drink bill of Christendom is for one year. Add to this what is annually spent on mere pleasures, many of which are the least or of a questionable nature. Then think of the amount spent on tobacco and other luxuries, almost every one of them injurious to the human system. Put these vast sums together, and compare the total amount with the \$12,000,000 grudgingly given for carrying out Christ's great command. Nor is this all. For every missionary sent to Africa there is sent 70,000 gallons of liquor, said to be the vilest made. Over 8,000,000 gallons are transported into Africa alone every year, and this causes more destruction in a single day than all the missionaries can repair in years of hard work. The drink traffic in Africa is a greater curse to the people than even slavery itself. And the same can be truthfully said of the New Hebrides.

In spite of all these obstacles Christianity is making a steady and rapid progress. Let no one imagine for a moment that the mission cause is a failure. Wherever you look among the nations to-day you will find that Christianity is a great and important fact. It is showing itself in millions of lives. It has changed the whole current of the world's affairs, it is shaping and moulding the present, and nothing in the future can stay its triumphant progress. As well say that the sun in the heavens is a failure. The religion of Jesus Christ is adapted to all classes and conditions of men. To the highest intelligences of India and China, and no less to the lowest forms of degraded humanity, whether living amid the eternal snows of Lapland, or sweltering on the burning plains of tropical Africa. What is needed to-day is more consecration and more zeal to bring it to bear on the great masses of heathendom. Think of the vantage ground we occupy as compared with the Church in a former generation. To-day there are 7,000 trained missionaries in the field. The Bible is translated into 300 languages. Nearly all of these languages are reduced to a grammar. And we have 3,000,000

of converts from heathendom to inspire us with hope for the future. It was late in the afternoon when Napoleon rode on to the battlefield of Marengo. With his experienced eye he saw that the battle was almost lost. Looking anxiously at the setting sun, he said, "There is just time left to recover the day." He gave his orders with characteristic promptitude, and the defeat was turned into a complete and triumphant victory. Could some victory like this not be won for Christ during the closing decade of this century? Everything is on the church's side. She has the men, she has the means, and she has the promise of her ascended Lord. What is needed is faith in God, prayer to God, and consecrated and well directed effort for God in winning souls.

III. *Our privilege and duty.*—(1) Let us be deeply interested in the cause of missions. There is no other cause half as worthy of our individual interest. The very fact of 1,000,000,000 of our fellow creatures living and dying without a knowledge of the gospel should be enough to arouse the most careless Christian living. Our Saviour died for the cause of missions, and can we doubt His interest in it. The heathen are His inheritance, and the uttermost parts of the earth are His blood-bought possession. Let us, His professed followers, be profoundly interested in this good cause, and let us take every opportunity of showing it.

(2) Let every Christian give proportionately and regularly for the spread of the gospel. This is the direct measure of our interest. Not long ago a poor woman said to a collector of the London Missionary Society, "I cannot give as the wealthy do, but I can give sixpence a week." Let every Christian be animated by that spirit, and the problem "missionary support" would be solved.

(3) Our duty is to pray for the success of missions. Jesus requested His disciples to pray for more laborers. Let us do the same, and let us pray for them after they are in the field. More prayer for them, and less criticism of them and of their methods. At Waterloo the British troops fell on their knees to avoid the French fire, and then from their knees they marched on to victory. In the conquest of the world for Christ victory will only come as we rise from our knees. Christ's cause is the winning cause. To Him shall the gathering of the nations be. The ultimate success of His Kingdom is just as sure as God's plan and purpose can make it. The song of the herald angels shall be heard again: Not chanted by angels this time but by men and women redeemed and washed in the blood of the Lamb. The continents of the earth will raise the song, and the Isles of the Sea shall swell the chorus, as a redeemed world rolls heavenward its psalm of praise. "Glory to God in the highest, and an earth peace, good will toward men."

Meanwhile upon our ears there falls another and a different sound, wrung from the depths of millions of despairing hearts. Across the billowy ocean it comes, gathering momentum as it nears our shores, and a long loud wail breaks upon the ear of Christian Canada. Breaks upon our ears to be heard and heeded, or to be sent back again to the dark lands whence it comes, unheard and unheeded, and the bleeding hearts and the wounded consciences of 1,000,000,000 of our fellow creatures to go to an eternity where hope can find no entrance but cruel despair and unending home.

Then think of the reflex influence of missions upon the Church at home. The divine plan and purpose seems to be that the church which does most abroad is the strongest and healthiest at home. At one time Greece was disunited and broken up in broiling factions, even on the verge of internecine war. The Persian at the gate was the hammer which welded the factions of Greece into one compact whole. In front of the foe the bickerings of the barracks are forgotten, and shoulder to shoulder, the soldiers are one in sympathy and purpose, as they fight their country's enemy. And with such a work to do, with the command of Christ ringing down these centuries, with so many things to cheer and encourage, and from the vantage ground at present occupied; should not the Church of our risen Lord unite her broken ranks, call to aid all her resources and with an earnestness and zeal which the circumstances demand, endeavour to carry out her Lord's great command?

It is a great thing, says Dr. J. H. Barrows, to fling an idea into the air, to throw an ideal, like a glance of light, into the future. It is an idea of a great peaceful empire, we are told, which has held China together through thirty centuries. It is an idea which Jesus flung upon the breezes of Palestine to become the joy of the ages, and the idea of universal brotherhood beneath the mild supremacy of a heavenly king is now in the mind of men, and will yet, in God's good time, be enthroned over all the high places of bigotry and alienation, of ignorance and oppression. It is the one thing given to you and me that is worth toiling for; it is that which will lend its lasting glory to this memorable year. It is that for which the spirit of Jesus, the founder of the kingdom of love, we are henceforth to strive until we ourselves are called to the capital of that spiritual universe, to the peace and joy of that summer-shrine of God, the heart of our father in heaven.

We learn a great lesson in the service of Christ when we learn that gentleness is a power.

No matter what its profession may be, the love that halts and turns back when it sees danger coming is a sham.

Loving God makes man divine.

If you hate God in this world you will not love him in the next.

Are you willing to take your weights and measures to the judgment with you?

A love that helps others is always widening and deepening itself.

## Concerning The Hymnal Again.

REV. D. D. MACLEOD, BARRIE, ONT.

I have just been engaged in what is a part of the duty of the pastor every week, namely, in selecting the hymns which are to be sung in public worship on Sabbath, and I have proved it now as on almost every occasion a most wearisome, disappointing duty. It has from the beginning been a surprise to me that our church should have adopted as its book of praise a selection of religious verse so unsuited to the purpose as the book now in use is. Nor am I alone in regarding the book as a very unsatisfactory one. Many elders and ministers as well as educated and intelligent members of the Church, have spoken of it, and do speak of it, in tones not at all complimentary. How often in looking out hymns for the public service in churches which have not trained singers, we have to select what the choir can sing whether it is suitable or not, and in not a few churches also where there are good choirs, the number of hymns which they use is very limited. And this for two reasons. Namely the reason that the hymns rejected are not easily sung by a congregation, or are not such as the people care to learn or use, or, in the second place, the tune set to the hymn is not such as the people can easily sing or would care for if they could sing it. I only give my experience when I say that after all the years the book has been in use in many congregations, only a small proportion of the hymns are sung, and the book has not taken a hold upon the affections of the people. The fact that large numbers have been sold argues nothing in its favour. We had no other resource than to keep it after foolishly giving up the much better books many congregations had in use before it was adopted. It only requires a little longer time and the addition of the proposed new hymns to lead many churches to select a hymn-book for themselves. In adopting any other we could not possibly adopt a worse one than our own. It is spoken of having one hymn-book for all the Presbyterian Churches of the world, and the idea is one which has much to commend it. To us it has this attraction that such a book could not possibly be like ours, for no other section of the Presbyterian Church, so far as I know, has one so utterly unsuited as ours is, as a Presbyterian Hymnal. When one reflects on the immense benefit to a church of a good book of praise, and on the fact that other bodies of Christian people enjoy such privileges, it is a matter of deep regret that our own Church should be so far behind all others in this respect. Perhaps I should not say all others for there may be an inferior book in use in some church but I have not met with it. True this opinion which I express is only the opinion of some. There may be a great many who regard this book as a model one. I noticed that it was suggested for use in the public schools of Toronto, as probably the least harmless or perhaps as the best, but this does not appear to me a strong argument in its favor. I think the schools are much to be congratulated on the fact that it was not adopted. The above are general statements. Your space does not allow of their being verified by quotation or illustration, and I am not anxious to take up space doing that, because I know that the above statements express the sentiments of a large number of our people without any further verification of them. The only way in which I could conceive of our book being made worse would be by adding to it the remarkable collection of religious poetry which has been sent down to Presbyteries. When these are added we will, in my judgment, have a Hymnal inferior to that in any Presbyterian, or any other Church, for those purposes for which such a book is required.

There is what seems to me a quite unrequired introduction of a form of hymn distinctly not Presbyterian, as in hymn 149 in the old book and hymn 18 in the new. There is it seems to me an effort rather at forcing upon the Church a class of hymn and form of expression that appeal only to a very limited class of our people. This is done no doubt to elevate our taste, to refine our

for praise, to educate us in a modern line of thought. But I think the committee is too anxious in this respect. They will not allow us to select our own psalms, and even such what verses of the psalms we should sing. But I submit we do not require so much aid in this particular. I think the committee should take some pains for the great work entrusted to them. For to elevate the psalm book and force on the Church this proud collection of religious poetry as a book of psalm song, is to give to every congregation abundant reason for at once falling back on hymn-books more suited to congregational use, both in their hymns and tunes. These remarks will perhaps be regarded as an attack on the committee or the work of the committee. They are not so intended. They are simply the views of a large number of our people which it is well the committee should know. For although the committee might be disposed to depart from their own views, in what case the sending of the matter down to Presbyteries would be a farce, yet the public statement of these views may elicit comment which may be of use to the committee. It seems to me that the position and circumstances of the large number of our rural charges and mission stations is not sufficiently considered in the present compilation. And considering the impossibility of frequent meetings of committee, the progress of the interests at stake, more time should be given to the work and a book prepared that would be a credit to our Church.

## Faith and Shadows.

God's Word teaches Christians that they must have faith in Him no matter what comes to them in life. The Word too is full of promises on which to build a strong faith, and His Word cannot be broken. Still there are many Christians, earnest Christians too, who are going on through life bearing their own burdens in a hard sort of way, although they read that God wants them to cast all their cares upon Him, the Almighty One. It is true they do come in prayer and ask God to help them and they go away a little comforted, but very soon a shadow crosses their path again, and it becomes darker and more dense until the light is nearly shut out. At the burden is again shouldered. Oh these shadows how they weaken faith, and destroy the Christians' effort and usefulness.

And how often Christians as well as others go out of their way to meet them. How often they watch a thing of imagination, or at best a thing that may never come to them or hurt them, simply trouble in anticipation, until it absorbs their energies, feelings and time, and often unfits them for their daily duties. It is perhaps some loss which never takes place or some accident they dread, or perhaps bereavement seems to hang over them, as they may have taken it all to Jesus and asked Him to care for them and help to bear the burden, but very soon they are bearing it all alone again, crushed under a weight God did not intend to let fall on them; shadows, only shadows darkening their path. Like the thunder cloud on a summer afternoon which gathers over the sun as it sets, and which completely shuts out his bright rays; so the goodness, love and mercy of our God is often hidden behind clouds of doubt; long dark shadows of distrust, which will not take God at His word and trust Him entirely. Oh for a stronger faith which will always see the smiling face through the frowning providence.

M. R. T.

In this world only the cornless ear is seen; sometimes only the small yet still prophetic blade. The sneer at the godly man for his imperfections is ill-judged. A blade is a small thing. At first it grows very near the earth. It is often soiled and crushed and down-trodden. But it is a living thing. That great dead stone beside it is more imposing; only it will never be anything else than a stone. But this small blade — it doth not yet appear what it shall be. — HENRY DRUMMOND

For the Sabbath School.

International S. S. Lesson.

LESSON XII. — MARCH 25.

REVIEW. — READ HEB. 11 : 1-20.

**GOLDEN TEXT.**—"I am the God of Abraham and the God of Isaac, and the God of Jacob. God is not the God of the dead, but of the living.—MATT. 23.

**DIVERSITY IN REVIEW.**—It does not follow that, because some special method proves successful one series of lessons, it will upon all others. A plan fixed upon should therefore be one that grows of the nature of the lessons studied. A habit exists, many schools, of uniformly following some stereotypical plan, and as a consequence, all kinds of lessons are aptly forced into the same review mould; the result is a degree of dread and dullness greatly to be deplored.

**THE NEED OF REVIEW.**—There is always danger of losing the general course and meaning of the history, in the necessary study of the parts from week to week. We need to take a general view of the whole period, as we study the map of a country we are riding through. It is thus we can see God's hand in history, can the results of the various movements, and apply them to the course of events in the midst of which we live.

**TIME.**—According to the common chronology it is 2,224 years from B.C. 4004 to 1780. This is sufficiently accurate to keep the general order of events.

**PLACE.**—In general, Western Asia, chiefly included at present within the bounds of the Turkish Empire.

**THE BIBLE.**—These early peoples could have possessed only the earlier chapters of Genesis, or the documents and well-preserved traditions from which they are derived; and in the later portion of the time, the promises revealed to Abraham. But doubtless much truth came down to them through Adam, who had talked with God in Eden. It is impossible to conceive that God left these early peoples without a knowledge of his nature and his will. They were not orphans without a Heavenly Father. The stone records of Babylonia and Egypt are revealing more and more the fact of some religious knowledge revealed to the early races.

**THE OUTLOOK.**—The unfolding Providence of God, the fuller dawning of divine truths, the foundation-stones of the kingdom of God, the vision of hope, the promises of blessing to all the world, the preparations for the coming of the Redeemer.

**APPLIANCES.**—1. A good map is essential to a complete comprehension of these lessons, giving the framework by which the practical truths of the history shall best be held in the memory.

2. Paper and pencils may be used with great advantage in the review by classes.

3. A large chart of the leading events and dates, whether selected for the lessons or not, is a very great aid. It may be made on a blackboard or printed on cloth. I have found the best thing for this purpose to be a broad window-shade on a spring roller secured to a strip of wood, so that it can be hung up on the wall,

and the chart drawn down when needed. A map should hang by its side when possible.

**WRITTEN REVIEWS.**—I have found that for classes of medium age, one of the most interesting and helpful reviews is that in which printed questions are placed before the scholars with blank spaces for the answers. The teacher should join with the scholars in writing the answers. Then all should compare notes, and agree on the best answers.

**DRILLS.**—There should be learned by heart, and repeated in concert by the whole school, or by each class, or by both, the main facts, the leading dates, the chief landmarks, the general trend of the history. Drills, drill, till every scholar knows these things by heart.

Call first for a list of the chief persons of the period under review. From this list call for the events, the places, the good deeds, the bad deeds connected with each person, making the person the centre of interest and instruction. What was his part in the development of the kingdom of God? What was he the beginning of in this history of beginnings? What in him is to be imitated? What in him is to be avoided?

Have the class name the chief places belonging to this history. Then make the place the centre around which all the points of instruction shall gather. Have each place pointed out on the map. Have each journey traced. What persons lived in it? What events took place there? What part did it have in the unfolding of the kingdom of God?

Call for the chief events. Who were the actors? Where did they live? What do these actions teach us both to do and to avoid? What had they to do with the course of history? Which one was the noblest? Which showed the greatest faith? Which showed selfishness? Which was the worst? Which had the greatest influence? Which was most instructive?

**THE GREAT TRUTHS.**—Where and how has been taught and illustrated:

1. The wisdom and power of God.
2. The love of God.
3. The evil nature of sin.
4. God's hatred of sin.
5. God's desire to save men.
6. The power of prayer.
7. Holiness amid unfavorable circumstances.
8. Consecration to God.
9. The power of appetite.
10. God's nearness to man.

**NOTE.**—In order to have a profitable and an enjoyable review day, two things should have previous thought and attention; namely, the fixing in advance upon some distinctive plan of review, and its announcement to the school at the beginning of the quarter, so that the various lessons can crystallize in the minds of the scholars and teachers in accordance with the plan proposed. The conviction just stated has long been a fixed one with me; and I recently happened upon some words by Mr. M. C. Hazard, which so happily emphasize what I have just said about the reason for selecting and announcing the plan of review at the beginning of the quarter, that I take pleasure in repeating his words. He says: "A good quarterly review is like an apple—it takes three months to ripen."

INTERNATIONAL SCHEME OF SABBATH-SCHOOL LESSONS						
ADOPTED BY THE SABBATH-SCHOOL COMMITTEE OF THE PRESBYTERIAN CHURCH IN CANADA						
1894		FIRST QUARTER.			1894	
1894.	BIBLE LESSON	PROVE THAT	COMMIT TO MEMORY			
			PROOF.	GOLDEN TEXT.	CATECHISM.	
Jan. 7	The First Adam.....	Gen. 1: 1-31; 2: 1-3	Man was created truly noble.....	Pa. 8: 5	Gen. 1: 27	Question. 8a
" 14	Adam's Sin and God's Grace.....	Gen. 3: 1-13	Our hearts are deceitful.....	Jer. 17: 9	1 Cor. 15: 22	83, 84
" 21	Cain and Abel.....	Gen. 4: 1-13	God accepts only heart worship.....	John 4: 24	Heb. 12: 4	85
" 28	God's Covenant with Noah.....	Gen. 9: 1-17	God fulfills His promises.....	Heb. 10: 23	Gen. 9: 13	86
Feb. 4	Beginning of the Hebrew Nation.....	Gen. 12: 1-9	Great benefits reward obedience.....	Isa. 3: 19	Gen. 22: 8	87
" 11	God's Covenant with Abram.....	Gen. 17: 1-9	The pious family is blessed.....	Pro. 3: 23	Gen. 15: 6	88
" 18	God's Judgment on Sodom.....	Gen. 18: 1-33	We should pray for all men.....	1 Tim. 2: 1	Gen. 18: 25	89
" 25	Trial of Abraham's Faith.....	Gen. 22: 1-13	Faith subdues difficulties.....	Matt. 23: 23	Heb. 12: 17	90
Mar. 4	Selling the Birthright.....	Gen. 25: 27-34	Godless people make bad bargains.....	Isa. 55: 3	Luke 12: 23	91
" 11	Jacob at Bethel.....	Gen. 28: 10-22	Godless people make bad bargains.....	Heb. 5: 14	1 Cor. 13: 13	92-93
" 18	A Blessing to All Nations.....	Gen. 28: 17-22	Angels help the righteous.....	Matt. 5: 16	Gen. 18: 18	94
" 25	REVIEW		God men are great blessings.....	1 Cor. 6: 18	Matt. 22: 34	REVIEW.
			God is a Father to his people.....			

## CHURCH PRAYER MEETING.

## The Place Where the Lord Lay.

THE PLACE WHERE THE LORD LAY.—Matt xxviii. 6. I was looking at a picture of a usual Oriental tomb. The picture was a kind of double one representing the tomb sealed and the tomb unsealed. Let me try to describe the picture of the tomb sealed.

The tomb itself was a kind of cave gouged out of the limestone rock. There was a door opening into it. Within the tomb, had the representation of that been given, could have been seen various shelves of rock, lining the inner sides, on which the swathed corpses could have lain. Just in front of the door was a great groove cut in the limestone rock. Within the groove was set, and upon its edge, a vast round stone, like an old fashioned mill-stone, only larger. To roll the stone along the groove would require the united strength of several men. And this picture of the tomb sealed represented the stone rolled along the groove and completely blocking the tomb's door; and then a thread or string was stretched across the great stone and sealed at both ends with wax, and so the tomb was protected from violation.

Into a tomb like that the dead body of our Lord was carried on that fateful Friday afternoon; with embalming spices within the folds of the enswathing linen in which it had been reverently wrapped; then the great stone had been rolled along its groove until it shut the tomb's entrance; then the thread had been stretched across the stone and fastened and sealed with wax. Thus the body of our Lord was buried.

There are certain peculiarities of this sealed tomb it were well we marked heedfully.

(a) It was a new tomb.

(b) It was a tomb in which never before had a dead body lain.

(c) It was a tomb identified. Of course there were multitudes of tombs about Jerusalem, but this tomb was separated from all the rest by peculiar identifications. Friends marked it; enemies also; the Roman Government as well; it was the seal of the Roman Government which none might tamper with but at the hazard of his life, which was pressed into the wax holding the protecting cord across the great stone blocking the entrance; and Roman sentinels, too, identified this tomb as they paced their beats before it.

This picture I was looking at represented also the tomb unsealed, the thread broken and cast aside; the stone rolled back, the tomb empty.

It was thus they found this identified tomb of our Lord and Saviour Jesus Christ on the morning of the resurrection (Matt. xxviii. 1-5).

Let us heed the injunction of the angels and behold the tomb unsealed, the place where our Lord lay; and as we gaze let us gather a few of the great and inspiring truths this place where our Lord lay is eloquent of.

First. Come, see the place where our Lord lay, and behold the veracity of our Lord.

Dr. Kane tells us that when the awful and steady darkness of the six months Arctic night, in which he and his men had been held in the far north regions, had at last begun to pass, and for a little time, and for a longer time each day the sun began to look above the horizon, to stand in his light, and to let it fall so graciously upon him was like bathing in perfumed waters. And the moral night were Arctic for us all, with never more than star-beams to illuminate it, had not the Sun of Righteousness, our Lord and Saviour Jesus Christ, risen on our world with healing in His beams. To the deepest of our questions He makes, and He only makes, satisfying answer. Questions like these: Is there another life? Are there other realms of being? Can I know God and become conscious of Him! Does God have any particular care and thought for me? His prayer any power? Is their retribution? Can I be forgiven for my sins? Have the trials of my life any real meaning? etc. But for the veracity of our Lord's answers to such great and crying questions I need proof and reason;

and among many other proofs and reasons He furnishes me with the supreme one of the resurrection. He staked the whole meaning and authority of his ministry upon the test that He would rise again. He met the test, He did rise. His tomb is empty. The place where the Lord lay is whelming proof of the veracity of our Lord.

Second. Come, see the place where the Lord lay, and behold the mastery of our Lord. He triumphs utterly in the resurrection. Do you think enough of the fact that He did not rise a broken invalid notwithstanding all His weariness, scourging, agony of bloody sweat, wounds and cross and passion, and that all these were so little separated from His resurrection? No. He rose in celestial health and vigour, complete Master of everything which had assailed. Ah, He is worth trusting, so masterful a Christ.

Third. Come, see the place where the Lord lay, and behold the prophecy of our own. Not always shall death sway sceptre over us, any more than it did over Him. *Sursum corda*—lift up your hearts.

## Christian Endeavour.

## Daily Readings.

First Day—The resurrection story—John 20 : 1-18.

Second Day—Christ's life is ours.—John 11 : 14-27.

Third Day—His life our victory.—1 Cor. 15 : 42-58.

Fourth Day—His life our wisdom—Eph. 1 : 15-23.

Fifth Day—His life our strength.—Col. 1 : 1-11.

Sixth Day—His life our joy.—Phil. 4 : 4-13.

Seventh Day—What is Christ's

life doing for you?—2 Tim. 2 : 1-13.

PRAYER MEETING TOPIC, March 25.—“What is Christ's Life Doing for You?” 1 Tim. ii : 1-13. This is an important question, especially in its application, when made directly personal in its application. We need but to compare our favoured Christian Canada with heathen lands to realize to some extent what the life of Christ has done and is doing even for those who neglect and reject him. But what is it doing for you, as an individual, apart from all others? It is a glad thing to rejoice in sins forgiven, and safety assured through a crucified Saviour, but on this glad Bastertide do you feel the power in your life of a risen, reigning Christ? Have you died with him, that you may live with him, and by him, and for him now and always? Oh, the power and beauty of a life in which the Christ has full sway! Nothing can withstand its influence, or retard its progress; doubt and fear vanish before it, difficulty and danger sink into insignificance. Reference passages:—John. 1. 4, x. 10, xi. 25-26, xiv. 23; Rom. v. 10, vi. 22-23; viii. 8-11, 1 Cor. vi. 14; 2 Cor. xii. 9; Eph. iii. 14-21; iv. 20-32; v. 14; Phil. i. 21, iv. 13; 1 Jno. v. 12.

BRIEFLY PUT:—We can live for Christ, because Christ lives for us, Heb 8, 25. The devil makes hypocrites because he knows the power of the Christ life, Jas. ii. 19. God writes his epistles now in human lives, 2 Cor. iii. 2. Christ dwells in our hearts by faith, not by feeling, Eph. iii. 17.

SOME QUESTIONS:—We clip the following from *The Golden Link*, an Australian paper:—

“What is meant by consecration?”

Why is it not enough merely to give up evil things? How may we make our example powerful over others?

Why is a Christian's life watched more closely than other men's?

How may we “let our light shine” without egotism or boasting?

How does the principle of Rom. xiv. 21, apply to card-playing? dancing? theatres?

How may we find out whether our example is leading men up or down, on the whole?

What will give us a willingness to give up even good things for the sake of others?

These very pertinent questions are suggestive of lines of thought that may profitably be followed out at this season of consecration and surrender to the life and power of a risen Christ.



### Two Bracket Clothes Racks.

The back and shelf of the convenient clothes rack, shown in figure 1, should be of one-inch stuff; select pine or hard wood. The screws are put in from the back. The arm holders are made of wire, and attached to the shelf by means of staples, which pass through and clinch. The spring arm-catches are made of wire about the thickness of knitting-needles, and are held in place by two staples. Holes for the staples are bored

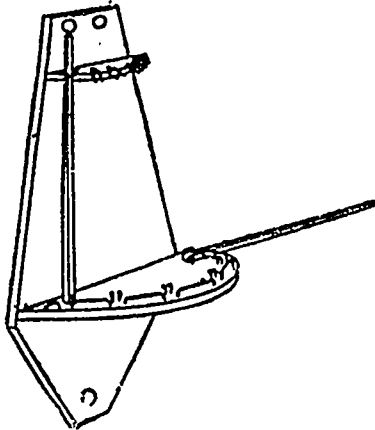


Fig. 1.—DRESSING RACK FOR CLOTHES.

with a small gimlet or drill, and they are all clinched underneath the shelf. The arms may be two to three feet long, according to size of room, and quantity of clothes to be hung. The diagram shows one arm in position for hanging clothes, and one fastened up out of the way, and four holders in place for four more. The bracket is fastened to the wall with three strong screws. Any ingenious boy should be able to make this rack. The longer it is used, the higher it will be valued. Figure 2 is a simpler form of bracket clothes rack. Each arm is attached to the wall by means of a single quarter-inch bolt. When not in use, these arms may all be swung around to one side or the other

### How to Treat our Ceilings.

We have discussed all too briefly the floors and the walls of our dwellings. Naturally our thoughts follow the eye as it looks upward, and we feel in imagination repelled by the dead, blank, white ceilings of too many otherwise pleasant and comfortable rooms. We would all be more oppressed by this feeling except for the fact that the light of day coming through the casement falls downward

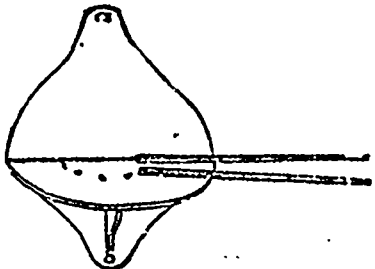


Fig. 2.—BRACKET CLOTHES RACK.

and not upward. An idea of the strange unpleasant sensation of too much light may be easily experienced if you place a large mirror in a south window about noon, and let the sunlight falling upon it be reflected up to the ceiling, especially if it be a white-washed one. The amount and intensity of the illumination is something most disagreeable. The effect of white ceilings upon persons accustomed to tinted or ornamented ones, or those of natural woods is similar, but of course less in degree.

Ceilings may be made of various materials, the handsomest and most agreeable to the eye and

purest in taste, are of wood. Of this material the tints are endless. The forms which it may be made to take are from the most elaborate to those of the simplest possible character. They may be panelled, carved or inlaid; may comprise various colored woods and be enlivened by gilding, giving a great and pleasing variety of effects. The favor, with which wood in its natural colors for various purposes is now held, is no newly developed taste. The solid and rich wood-work in the carvings and panellings of former centuries, abundantly attest this fact. But so far as this country is concerned, there was so little fine wood-work to be seen, that it is chiefly since travel to Europe has become so general, that this natural taste has become especially developed, and a great source of pleasure.

"In good old colony times," wood was most abundant and mechanics had not learned to make light floors, and strong ones too, with the least possible amount of lumber. They built the houses so that the floor of the second story, resting as this did on big beams (six by eight to ten by sixteen inches in measurement, according to the size of the room), became the ceiling of the room below. Not a few of these old houses are still standing. The march of so-called improvement has swept through many sections and changed the graceful gambrel roofs into horribly angular "French" affairs, which it is indeed a libel upon that tasteful people to call by their name. The beam-ceilings have been covered with lath and plaster, and of course whitewashed, making the rooms very low, white and glaring. The beautiful tints of the wood, made all the more beautiful by age are lost, and the beams have been so disfigured by nails, lime and paint, that they cannot be restored if one wished.

For hallways, vestibules, or any very small room, a ceiling of narrow-matched boards of a nearly uniform tint, varied of course by the natural grain of the wood, and edged with a moulding of the same material, produce a very agreeable effect, though any wooden ceiling is improved by visible beams. Large ceilings certainly should have them, or be panelled. Beams of moderate size, say, four by six for small rooms to eight by ten for large ones, may be placed below a ceiling of fine matched boards as if supporting it. They may indeed, actually in part, support the floor above. When cross beams are used, they divide the spaces between the beams uniformly, making the enclosed spaces all alike, or with systematic variations. Some of these spaces may then be filled to suit the proprietor, either with expensive carved paneling, or simply edged with mouldings, or with panels of material like paper-maché, or "Lincrusta," which should be of some wood color in harmony with the beams, but not "grained." Simple paneling is exceedingly effective and beautiful. It requires a neat and skillful cabinet-maker to do this work, for most ceilings are exposed to such heat, the hot air always rising to the top of the room, that if not well made, and of very well-seasoned wood, they will shrink and warp badly. These different styles may be employed in a single dwelling with good effect.

When circumstances do not favor the use of wood, as in houses already built, having plastered ceilings, beautiful effects may be produced by papering. Light colored tints of either perfectly plain, or inconspicuously figured paper, to harmonize with the walls and furniture, should be selected. The lower the ceiling, the smaller should be the design on the paper, and if there is no cornice, the border which should also be simple, narrow and quiet in color, may be carried up on the ceiling, and even a second line be put on at a little distance, from the other. This makes the ceiling of the room look much higher than otherwise.

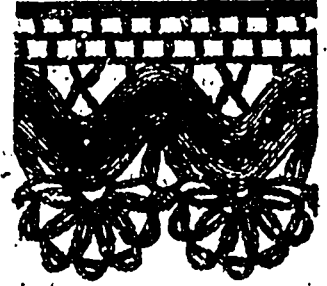
The contrast with the walls should be decided, but never glaring, lighter in tone and quiet in feeling. In large, richly furnished rooms, nothing is richer or more agreeable than ceilings in which gold predominates, as a gold ground with small, light colored figures nearly covering, but not obscuring it, or gold figures on a pale ground.

Frescoing of ceilings, which is decoration by the brush upon fresh plaster, is often very effective. It is adapted especially to costly houses with large halls and rooms. A superior artist should always

be employed to design and carry out this decoration; the size, exposure to light and use of the room, should all be considered. Simple tinting of ceiling may be done by good workmen in distemper and kalsomine, but even then it is most satisfactory to seek advice if one is not confident of his own taste and knowledge of probable effects

### Home-Made Trimmings.

Very pretty edgings for children's clothing can be made at home, in almost endless variety. Such edgings wear enough longer to repay you for the

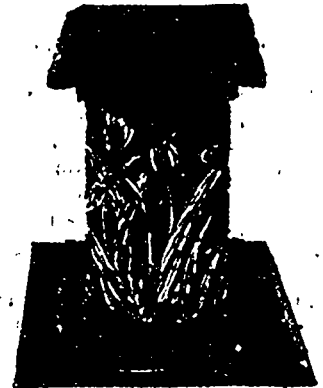


HOME MADE TRIMMINGS.

time spent in making them. The old-fashioned serpentine braid is at present much used for trimming. The pattern given in the engraving, is one which any one who understands crocheting, can readily copy. It is made of number forty-five braid, and twenty-four crocheting cotton. The feather stitch is done in red marking cotton. If the trimmings to be used for underclothes, coarse white cotton is used in place of the red. A very neat insertion is made by crocheting a couple of rows on each side of the braid, with the feather stitch on. There is a fancy braid called Modillion braid, from which most beautiful edgings may be made with but little trouble. These materials can be found at any fancy or haberdasher's store.

### To Make a Pedestal from a Tile.

A very neat pedestal for a statuette, can be made of a drain tile, such as are readily procured in most farming neighborhoods. For the foundation, have two pieces of two-inch plank, sawed square. The sides of the smaller piece should measure five inches more than the diameter of the tile, and the other one should be five inches larger than that. Make the pieces for the top, two inches smaller



A PEDISTAL FROM A TILE.

than those for the base. There should be an opening in the two smaller pieces of plank, into which the tile will fit. Cover all with dark red velvet; screw the boards together, and glue the tile into the openings, after it has been painted. Some showy flowers on a dark red background, will be very effective, especially if the flowers selected are white, or of a very light pink or yellow color.

## Mission Field.

THE W.F.M. Auxiliary of Caven church, Bolton, held their annual meeting recently. It was found that although the average attendance during the year had not been large, yet the meetings had been interesting and helpful to those who had been present. There are many ladies in the congregation who are interested in missions but who do not belong to the society, and it is to be regretted that while they are ready to contribute they do not get the benefit of attending the meetings. We had a very successful tea-meeting on Thanksgiving evening, at which missionary addresses were delivered by Rev. R. P. MacKay, Parkdale, and Rev. F. Fleming, Caledon East, and also by the resident ministers. The church choir gave some very fine missionary choruses, and there were some beautiful duets and solos sung by members of the choir. A pleasing feature of the meeting was that there was no charge at the door; all were welcome without the usual 25 cent ticket. An opportunity was given during the evening for any who wished to give a free-will offering for missions to do so. The society and their friends were very much gratified to find the sum of \$76 on the plates—a larger amount than the charge at the door would have brought in. We felt encouraged by the people giving in this way to the Lord's work, and would heartily recommend the free-will offering plan to any of our friends in the Church. Besides the \$76 thus given, we have been able to send to the general society \$34 more, making in all \$110 for the year 1893. We were much pleased and profited by a visit from Mr. Wilson, who has since returned to India. His lecture made missions seem more real to us and made us feel the necessity of sending the Gospel with all speed to the heathen. We begin another year with bright hopes, and are induced to come to the help of the Lord against the strongholds of heathenism, not only in our own congregation, but throughout the Church. They would find that while they were endeavoring to water the souls of others, their own souls would be refreshed.—Com.

### The World's Jubilee Conference of the Young Men's Christian Associations.

A CALL has been issued by the World's Central Committee of the Young Men's Christian Associations for the thirteenth International Conference of the Young Men's Christian Associations of all lands, to meet in London, June 1-8. This conference will celebrate the fiftieth anniversary of the organization of the first Young Men's Christian Association by a jubilee meeting in St. Paul's cathedral on the evening of June 5th, to be presided over by the Right Reverend the Lord Bishop of Ripon, D.D., and on the evening of June 8th, by a great jubilee celebration in Royal Albert Hall, South Kensington, at which Mr. George Williams, the founder of the Association, will speak.

The regular sessions of the conference will be held in Exeter Hall, opening on Friday evening, June 1st. The languages of the conference will be English, French and German, and most of the leading papers will be printed in advance in each of these three languages.

The opening addresses will be on "The necessity of the presence and power of the Holy Spirit in the Associations and in their work," by Rev. Prebendary H. W. Webb Peppoe, London, in English; Rev. George Appie, Paris, in French; and Rev. Krummacher, Elberfeld, in German.

On June 2nd, the World's Central Committee will present their report of the work during the three years that have intervened since the last World's Conference at Amsterdam in 1891, and will make such recommendations as they wish in regard to the work in all lands. Reports will be made by delegates from all the leading nations of the world, including Japan, China, India, Australia and South Africa. Richard C.

Morse will read a paper on American Association work. Mr. L. D. Wishard, secretary of the American International Committee, will report the work of that committee for young men in foreign missionary lands. Prominence will be given to the discussion of topics in the line of Bible study and personal Christian work by and for young men. Bible readings will be given by Rev. F. B. Meyer, B.A., of London, in English; Rev. Baumgartner, D.D., in German, and Rev. Ed. Bardo, D.D., of Geneva, in French. Permission has been given the corporation of the city of London for the erection of a large pavilion on Thames embankment, near the Houses of Parliament, in which 2,000 delegates will be served each day with a mid-day lunch.

Prominent Association representatives from all parts of Great Britain, Germany, France, Switzerland, Holland, Italy, Belgium, Denmark, Norway, Sweden, Russia and other European countries are expected to participate in the discussions of the conference. About fifty American delegates are expected to attend, among others Messrs. James Stokes and Richard C. Morse, American members of the World's Central Committee; R. R. McBurney, secretary of the New York Association; George A. Hall, New York State secretary; L. D. Wishard, International secretary, New York; Rev. Theodore L. Cuyler, D.D., Brooklyn; E. L. Shuey, and G. H. Biorce, of Dayton, Ohio, and others. American delegates are nominated by the local Associations through their State committees, and are accredited by the International Committee.

Arrangements have been made by the International Committee with the Cunard and Guion lines of steamers for special rates for delegates and their friends from New York to London and return.

It is also proposed that the fiftieth anniversary of the organization be celebrated by Associations in all parts of the world by the observance of June 6th and the following Sabbath as a Jubilee Anniversary. Full arrangements for the observance by the American Associations will be made in good season by the American International Committee.

### Peterborough Presbyterian Society.

THE annual meeting of the Woman's Foreign Mission Society of the Presbytery of Peterborough was held in the Presbyterian Church, Cobourg. About sixty delegates from different points in the district were in attendance, whose names are as follows.

Grafton—Mrs. Lord, Mrs. James Johnston, Mrs. John Johnston, Miss Russell, Mrs. Parks, Miss Underwood, Miss Poits.

Coldsprings—Miss Kerr, Miss Graham, Mrs. Grieve, Miss Maggie Ross, Miss Tennant, Miss McLeod, Miss Westington, Miss Bowman, Mrs. Brisbin, Mrs. Thompson. Vernonville—Mrs. A. Robson, Miss Shand, Mrs. J. Blacklock.

Port Hope—Mrs. Craick, Miss Clark, Mrs. Galbraith, Mrs. Mulholland, Miss Cochrane, Miss Hallam, Miss Moore, Miss Rae, Miss Waddell.

Coldborne—Miss M. McGregor, Miss Jennie McGregor, Miss Mary McGregor, Miss Lily Rutherford.

Anglovan—Mrs. Allan, Miss Kelly. Peterborough—Miss Rodgers, Miss Davidson, Miss Edmiston, Mrs. Stewart, Miss McIntosh.

Baltimore—Miss Gilchrist, Miss Lena Boyd, Miss Peters, Miss Siddy.

Westwood—Miss Katie Sharp. Warkworth—Mrs. Sutherland.

Lakefield—Mrs. W. M. Graham. Hastings—Mrs. Humphries.

Toronto—Mrs. Ball. Newcastle—Miss Drummond.

As gathered from the secretary's report, this society comprises twenty Auxiliaries and ten Mission Bands, making a total of thirty branches, with a membership of 628. There is a new branch of work lately organized, which is known as the "Scattered Helpers," which will prove a great aid to any auxiliary adopting its methods. The total contributions for 1893 were \$1,640.10. The most of this sum was given in purely free-will offerings, and

as the result of conscientious self-denial. Besides money, the society sent \$120 worth of clothing to the Rev. A. W. Lewis, of Snake Plain Reserve, Saskatchewan, N. W. T., for distribution among the Indians. During the past year the attendance and contributions increased over the previous year, and thus there is good hope of continued increase at the end of the present year.

Mesdames Craick and Galbraith of Port Hope were asked to correspond with Rev. Hugh McKay, of Round Lake, and the Rev. Mr. Findlay, of Muskoka, with a view to a division of the books in the circulating library.

The place of the next annual meeting will be in Port Hope, in February, 1895.

The officers elected for the ensuing year are as follows:—President, Mrs. J. K. Craick, Port Hope; 1st vice-president, Mrs. C. L. Lord, Grafton; 2nd vice-president, Miss M. Dickson, Peterborough; 3rd vice-president, Mrs. D. Sutherland, Warkworth; 4th vice-president, Mrs. J. Gilchrist, Baltimore, corresponding secretary, Mrs. W. M. Graham, Lakefield, reporting secretary, Miss Edmiston, Peterborough, literature secretary, Mrs. J. F. Clark, Port Hope; treasurer, Mrs. J. Hay, Cobourg.

The addresses delivered were exceedingly interesting, Rev. R. P. MacKay's containing among other valuable information, the following:—

Great things have been done since 1820. Sandwich Islands, thoroughly Christianized and of late 10,000 Telugu have almost as a body been baptized in India. But the work has only begun. In Mexico there are millions who never saw a Bible and in Africa Stanley travelled 7,000 miles through a densely populated country in which not one person ever heard of Christ, or ever saw a Bible. The parts belonging to us, said he, are:—

1. The 13 missions among the Indians of our North-west, 50,000 of whom are still in paganism. Then we have a Chinese mission in Victoria presided over by Miss Johnston, and soon to receive Rev. Mr. Swartout in place of the Rev. J. A. McDonald. This mission affords a rare chance for the church to provide China with native teachers and preachers. If the world is to be brought to Christ, it must be through the conversion of natives and these then becoming missionaries to their own people. Good results have followed this method wherever adopted.

2. Formosa.—Dr. G. L. McKay has labored there with the following results: There are 60 native preachers, 60 churches, 1800 communicants, 2800 who have received baptism, and thousands are in sympathy with Christianity. There is a college with 22 students; 25 Bible women specially set apart to go from house to house; a girl's school where 38 poor girls are being educated; the McKay Hospital which has treated 18,000 patients; eight day schools, where 250 pupils are taught the Bible daily.

3. Honan, a province of China Proper, with a population of 20,000,000. The only missionaries there are our own, and the China Inland Mission. We have ten missionaries in Honan, or one for two million. This work is only five or six years old. Results so far have not been pronounced, but the break has been made, and some have come out on the side of Christ.

4. Then Central India. Here we have 20 missionaries labouring in the cities of Indore, Nbow, Neemuch, Rutlain, and Ujjain. Of the 20, seven are ordained, one is a doctor of medicine, and 12 are lady missionaries. There is room for 1,000 missionaries in India. The door is opened wide, the opportunity is very great, and so also the responsibility is great if the Church does not do its duty.

5. Palestine now has 80,000 Jews, almost double the number that came back to Judea after the captivity in Babylon. Dr. Webster, our missionary, has established a basis of operations at Haifa, near Mount Carmel. Of a population of 6,000 Haifa has 1,500 Jews, and among these Dr. Webster has begun his work.

The above North-west Indians and Chinese, Formosa, Honan, Central India and Palestine, are all worked by the western section of our church, i.e., west of New Brunswick, while the eastern section has

charge of the New Hebrides and the 75,000 coolies of Trinidad.

Before closing Mr. McKay made a powerful appeal to the Christians present in behalf of the 40,000,000 women of India who have no remedy even for physical distress, not alone no hope and no knowledge of the Saviour. Our first duty is prayer. Let us wait on God for His Spirit to influence us; then, and not till then, will the men and the means be forthcoming to tell the world of Christ.

### Students' Convention at Detroit.

In July, 1886, a conference of college men was held at Mount Hermon, upon Mr. Moody's invitation, for the purpose of Bible study. There were 251 students present, representing 87 colleges. Ten days had passed before a word was said about missions, but a few young men especially young Wilde, were cherishing the conviction that God intended a number of these students for the foreign field. On the evening of July the 16th a missionary meeting was held at which Dr. Pierson pressed home the Lord's call for labourers and the perishing world's need. Another meeting was held another, and another, and at the close of the conference an even one hundred volunteered to become messengers for Jesus Christ amongst the heathen, if God should open up the way. That is the origin of the students' volunteer movement. The fire soon spread; a deputa-tion of students was appointed to visit the colleges, with the result that 477 institutions of learning have been reached, and over 7000 have volunteered to take part in this ministry. It very soon became apparent that enthusiasm evaporates, many students who volunteered during the first three years of the movement vanished and cannot be accounted for. This unsatisfactory state of affairs made it at once apparent that careful organization was necessary in order to secure what had been gained. Travelling secretaries were appointed to visit the colleges systematically and keep the machinery in order, with the result that after the first three years very few who enrolled themselves retreated from their declaration, and there are at the present time, on this continent, 8,200 *bona fide* volunteers who declare it to be their purpose, if God permits, to obey the Saviour's command—to carry the Gospel to the regions beyond. The first convention of this organization was held in Cleveland in the spring of 1891, which was considered, in every respect, a successful gathering. The second convention was held in Detroit last week. There were present 1,157 students, representing 294 institutions of learning, 151 of these students being from Canada. There were 88 religious bodies represented, 50 missionary societies, 50 missionaries who had been in the foreign field, some of them for over 40 years. So large a representation from abroad, together with the widespread interest existing amongst the Christian people of Detroit, secured very large audiences throughout the whole convention, the evening audiences overflowing into two of the neighbouring churches.

The object of this organization is not the sending out of missionaries; that is the work of the boards, and the students do not purpose to invade their territory. Their aim is the cultivation of a missionary spirit in the colleges and thus meet the demands of the various boards in order to evangelize the world in this generation. That will, to many, appear to be a hopeless undertaking, and yet, is it? In the light of the commission, "All power is given unto," "Lo, I am with you always," "Go ye therefore," is it too much to undertake? It is not undertaken and over-taken in this generation, so far as this generation is concerned, it will never be done. They will be gone into eternity, not having known Christ. With the promise and command of the Lord of Missions, and the world's awful need, surely the students are right in this holy ambition, although so impossible to un-belief. There were three mottoes displayed, which answer all difficulties: "Go ye there-fore and disciple all nations, etc." "Let us advance upon our knees," "The evangeliza-tion of the world in this generation." These mottoes translated into practice will remove

all mountains and reach the end in view. It is not of course expected that all students can go abroad, but if the 25,000 students on this continent are duly impressed with the importance of the work, they who remain at home will do their part in the church, and there will be universal effort towards this the greatest and most important service ever undertaken by spirit-inspired men. By organization, missionary meetings, literature, etc., the students of America have inaugurated this movement and are labouring to that end. Already 886 of these volunteers are known to be in the foreign field, and yet it was only in 1886 the first meeting was held. In the Col-leges of Great Britain there are only 700 vol-unteers, but eighty or ninety per cent. of all volunteers who graduated since the movement began, found their way into the foreign field. Surely the possibilities are incalculable, and should elicit the sympathy and co-operation and power of every one who has a heart that can feel for perishing men, and a conscience that urges obedience to the Lord's command. It has been said by an American scientist that if the heart-beats of one man could be brought to bear on the Bunker Hill monument it would crumble to dust. So if the heart-beat of the Church were brought to bear upon the great rock of heathenism, which has been intermittently assailed for sixty generations, before one generation more passed the Gospel would be preached to every creature. Does not the very thought thrill us with an ambition to be partners in this glorious enterprise? The tone of the Detroit meetings was pre-eminently spiritual. That was ever kept in view. Prayer was always in order and speeches were begun and ended in prayer and delivered to praying audiences. There was no strong manifestation of emotion, the addresses were not fitted to produce such results, but were rather intended to deepen a sense of responsibility as soldiers of Jesus Christ, by the presentation of His claims upon us, and His interest in this world for which He died. That the services were effective appeared in many ways, especially at the close when 31 students stated that during these days they had resolved to con-secrate their lives to the foreign missions. When the chairman asked how many in the meeting expected to go to the foreign field within a year fifty-two men and women arose, and each in a sentence or two named the field to which they expected to go, and stated the motive that actuated them. It is easy to speak of conventions as a sad and simply emotional and evanescent in their results. No doubt we have a great many of them and often they may have been disappointing. However that cannot be said of the conventions held in Toronto, Hamilton, Brantford, London and Detroit. That they were immediately fruitful in many lives is quite apparent, and that there will be a future harvest can be doubted only by the unsympathetic. Yet it ought not to be forgotten that it is as useful that we should have much prayer after, as well as be-fore. If every Christian would accept the student-volunteer motto, "Let us advance on our knees," what might not the harvest be!

R. P. MACKAY.

### Toronto Presbyterial Society.

THE annual meeting of the Toronto Pres-byterial Society was held in Leslieville Presbyterian church, on Friday, February 23rd. It was very largely attended, about 250 members being present at the morning session, and nearly 500 in the afternoon. Reports were given by the different secretaries and the treasurers of the work for the past year. Five new auxiliaries had been formed, making a total of 77 societies in the Presbytery, 52 auxiliaries and 25 mission bands. The treasurer's statement showed a balance of \$5,874.50. A very gratifying contribution of clothing had been sent to the Northwest, about 2,661 pounds in weight. Two expressions of opinion were given at the business session.—One being that the "Toronto Presbyterial do not approve of any change being made in limiting the number of dele-gates for entertainment at the annual meet-ing." The other, "That the annual reports be paid for by the societies ordering them." A short conference was held on the subject,

"Suggestions for making Bible study profit-able at auxiliary and band meetings." During the intermission, the delegates were most hospitably entertained at lunch by the ladies of St. John's and Leslieville auxiliaries. After the opening of the afternoon session, the names of the newly-elected officers were announced.—Mrs. Gray, president; Mrs. Hamilton, Mrs. Bail, Miss J. Smith, Mrs. J. O. Tubb, vice-presidents; Miss Reid, treasurer; Miss George, secretary; Miss Craig, secretary of supplies; Miss Phoebe Smith, *Leaflet* secre-tary. It was decided to hold the semi-annual meeting at Bolton, and the next annual meeting in College Street church. Two beautiful recitations were given by Miss Martha Smith, and a solo, "Cast thy Bread upon the Waters" was sung by Miss McDonald. The collection was a very generous one amounting to \$52.69. Dr. Marion Oliver gave a most interesting address, showing the great change that Christianity had wrought in the lives of Laidoo women during the past 25 years, and also told of the work being done by our own lady missionaries in India.

## Church News.

### In Canada.

MESSESS. CROSSLEY AND HUNTER, who are about to begin a series of evangelistic meet-ings in Toronto, lately appeared in the First church, Brockville, where they made a deep impression.

THE communion was observed in St. An-drew's church, Truro, last week. The services throughout were remarkably well attended—especially considering the unusual severity of the weather. Seven young people were received into the full membership of the church on the occasion. On the last day of the old year ten names were added to the communion roll—eight by certificate, and two by baptism and profession of faith. At the recent annual meeting the congregation was found to be in a prosperous, progressive condition. The amount raised for all pur-poses during the past year was a little over \$4,000. After fully meeting all obligations there was a small balance on the right side.

A MEETING of the congregation of the First church, Brantford, was held on Tuesday of last week for the purpose of deciding whether a call be proceeded with, and if so, to whom it be given. The attendance of the congrega-tion was very fair, the younger members and ladies being strongly represented. The mod-erator, Rev. Mr. Sinclair, opened the meeting with song and prayer, and gave a short ser-mon on a pastor being God's gift to His people, the necessary qualities of a minister, and other matters in connection with the call of a pastor. He then asked if the congrega-tion was ready to proceed with a call. Mr. A. MacFarland moved that a call do not be proceeded with at present, but had no sec-ondor for the motion. Mr. Stevenson moved, and Mr. Greig seconded a motion, that a call be proceeded with, and the motion was car-ried by a large majority. The selection of a name to insert in the call was the next order of business, and Mr. Green moved and Mr. Russell seconded that the name of E. H. Abraham be inserted in the call. As no other nominations were made, the motion was put to vote and carried by a large majority. It was then moved that the vote be made unani-mous, and upon the vote being taken every member of the congregation voted for the call. Mr. Abraham is now stationed at Burlington, where he has been for the past four years, and is very popular with his congregation. He is about forty years of age, married, and has a small family. He preached in Brantford a few Sabbaths about four years ago, and was a very popular man with the congregation of the First church, when they last made a call for a minister, and it is understood that the call would have been extended to him had he been anxious to secure the pastorate. The call to Mr. Abraham was signed by about 160 members of the church. The Paris Presbytery will deal with the matter at their meeting on Tuesday next, and the call will be laid before the Hamilton Presbytery soon after.

The concert given on Thursday last in Association Hall, Toronto, under the auspices of the choir of Westminster church, was, as it deserved to be, a great success. The singing of the choir itself was such as to reflect great credit on the leader, Mr. A. M. Gotrie. The hearty plaudits and encours showed how the audience appreciated the choir's efforts. But the choir had a reputation to maintain for its concerts, and although it contained such excellent talent in its own ranks, the services of Mrs. (Maggie Barr) Fenwick, soprano; Miss Minnie H. Bauld (Mrs. A. Moir Dow), mezzo-soprano; Miss Madge Murray, contralto; Mrs. Dreschler Adamson, violinist; and Mr. Edgar J. Ebbels, elocutionist, were enlisted for the present occasion. All of these artists are so well known to, and so appreciated by, Toronto lovers of high-class performers that it is only necessary to say that they fully maintained their previous high reputation.

### Presbytery of Toronto.

REV. D. B. MACDONALD, of St. Andrew's, Scarborough, was elected Moderator of Toronto Presbytery last week. The first business of importance taken up was the consideration of questions relating to the distribution of the Augmentation Fund. The matter was disposed of by the adoption of a resolution moved by Rev. G. M. Milligan, directing a committee composed of Revs. D. J. Macdonnell, A. Gilray, J. A. Turnbull, Mr. John Atkin and the Moderator to meet the ministers of the city receiving aid from the Augmentation Fund, and report the result to the Presbytery on the evening of March 27. Rev. Mr. Mar. declined the call of the East church. After thinking the matter over he said that he had come to the conclusion not to accept. He, however, desired to tell the people of the East church that they had a man in the congregation who might better be out of it. He (Mr. Martin) had, since the call was announced, received a letter from a person who signed himself "a friend," but who, instead, was a miserable sneak. If he had been the kind of a man the writer of the letter took him to be, such a communication would have been almost enough to induce him to accept the call in order that the Lord might use him to cause that man to leave the congregation. The congregation was granted leave to secure its own supply, irrespective of the Presbytery committee, for the next three months. At the afternoon session a resolution by Rev. J. W. H. Miln, of Esquimaux, was adopted, providing that at the induction, on March 20, of Rev. Louis Perrine, who has been transferred from Pickering to Georgetown, Rev. J. C. Tibb, of Streetsville, shall preach; Rev. R. Haddow shall address the people, and Rev. W. G. Wallace shall address the minister. The Moderator to preside. The appointment of delegates to the General Assembly was then undertaken, with the following result: Ministers (by rotation)—Revs. Banfield P. Nicol, A. Gilray, G. M. Milligan, Amos R. P. Mackay, W. G. Frizzell, Fraser, Bell and Thynne. By election—Revs. Dr. Cayen, D. J. Macdonnell, Dr. Reid, J. A. Grant and Dr. MacLaren. Elders (elected)—R. S. Gourlay, J. K. Macdonald, W. B. McMurrich, William Carlyle, Hamilton Cassels, Hon. G. W. Ross, Mortimer Clark, A. B. Davidson. Rev. W. G. Wallace presented the report upon systematic beneficence. Two recommendations were made, the first, that ministers continue to press upon their people the importance and scripturalness of voluntary, systematic and proportional giving for the Lord's work, and the second that the sessions be urged to use diligence to see that all congregations are kept informed as to the missionary, benevolent and educational work of the Church. The report was adopted. The Presbytery ratified the call extended to Rev. H. L. Jordan by the congregation of St. James' Square Presbyterian church. In accepting, Mr. Jordan said that he had not felt it easy to reach a decision, because there had been considerations which had led him to feel that he ought not to accept. He was free from the pastoral tie,

because he had deliberately separated himself from the field of work in which he had been very happy, for the members of St. James' Square would bear him out in saying that, inviting as the new field of operations was, the work in Erakine congregation, Montreal, was not less inviting. If he had separated himself deliberately from one field, why should he now deliberately enter into the same work in another? Another reason that led him to feel that it was, perhaps, not right for him to come to Toronto, was that the considerations which had led him to separate himself from that work in Montreal still remained as strong as ever, being his belief that the work which he could do best, he could do in another sphere than in the pulpit. Another deterrent reason was that during the last four years he had been busily engaged as a student, and, while he had acquired knowledge of many things with the desire of qualifying himself for a future field of work, that knowledge would not be largely valuable in the pulpit. There were, however, grave considerations which led him to look in an opposite direction. In the first place there was no chair of theology which he was competent to occupy vacant, at present in Canada at least. On the other hand there was a vacant pulpit which had invited him to come to it, and it did seem to him that the pathway of his present duty was clear to him. Another reason was that the call which had been offered him was one altogether unsought by himself. A third consideration was the character of the call, and the very kindly words in which it was supported before the Presbytery. The call had been offered on the most distinct understanding that if in the future a sphere of work of the kind he had himself chosen should open itself to him, the congregation would not place any insuperable barrier in the way of his accepting it. It was decided that the induction should take place on the evening of Tuesday, March 27, that Rev. James McColl should preach and that Rev. Dr. Cayen should address the minister and Rev. Dr. Parsons the congregation.

### The Toronto Young People's Presbyterian Union.

So few seem to have any definite idea as to what the above association is, that it has been thought well by the society to place before the Presbyterians through the columns of our church papers the short sketch of its origin and work, as given by one of the members at a recent meeting.

The Union was organized in 1888. The idea was received from an article in the PRESBYTERIAN REVIEW giving an account of such a Union lately formed in Philadelphia. This article came under the notice of one of the Toronto societies then in a weak condition. It was working along the old lines, and realized that beyond entertainment it was doing little for its own members, and nothing for anyone else. It was at a loss to know what steps to take to better its condition, and thought that from such a union the desired help would come. Accordingly the matter was placed before the other Associations and thoroughly considered with the result that the Toronto Young People's Presbyterian Union was organized, its object being to bring into closer contact the young people of the various Presbyterian churches of the city, that the strong might help the weak, that they might consult together as to their work and gain new methods and ideas from the experience of others, and also avoid the tendency to overlap, so often caused through ignorance of the work of others.

Mr. R. S. Gourlay was chosen as first president and during his term of office several devotional and business meetings were held, and the young people of the churches taking part were drawn into closer touch with one another in the work they were endeavouring to accomplish.

Mr. R. N. Donald succeeded Mr. Gourlay as president, and held the position for two years. The work in those years was much the same as in the first, with the addition of two new departments. A magazine was started, which was issued quarterly for one

year, when it was found unadvisable to continue it, as the societies did not give it the support expected in the way of contributory articles. Financially, however, the magazine was a success, which was a cause for congratulation to its promoters, even if they found themselves unable to continue it. There was also an earnest effort made to bring the churches into touch with the strangers, especially students and young people coming to the city for employment. To this end a circular was sent to each Presbyterian minister in the Dominion, explaining the object of the union, and supplying them with cards, so that when a young man or woman from any congregation left to come to Toronto, his pastor could send to the Union secretary a card giving the young man's name and address in the city. The secretary would then see that such a person was called upon, and an effort made to interest them in one of the Presbyterian churches. This, we are sorry to say, did not meet with a very hearty response, but a few pastors availed themselves of the opportunity thus given to place the church workers here in touch with their young people when they remove to Toronto. Mr. G. H. Smith was third President. He too holding office for two years. The Society of Christian Endeavor had been steadily growing, and replacing in many churches the Young People's Association. It had its own Union, and while the Presbyterian union included all young peoples societies, it was felt when the Endeavor was doing good work, and in many ways the work aimed at by the Union, that the time had come for the Young People's Presbyterian Union to disband. A meeting was called for that purpose, but after fully considering the subject from all sides it was decided to wait for a time and hold another meeting before giving up. This meeting, supposed to be the last, was held in Westminster church, and was one of the largest and most enthusiastic ever held. After considerable discussion it was decided not to disband, but to make some changes in the working of the Union, bringing into it more of the missionary element, seeking to interest the young peoples' societies in the mission work of the Church as a whole. Since then the tendency has been forward, and those who have the interests of the Union at heart see many things to encourage them. Rev. W. A. J. Martin, president for the past year, has been untiring in his efforts, as were all the other presidents. Missions have been more earnestly studied in many of our societies, and all are becoming more alive to the need of pressing forward to success the plan adopted to retain in the church the many young people, strangers in our city, who, when they leave home, so soon drift away from all church connection and influence. This work can be done in a measure without the aid of the ministers outside the city, but it can be done in greater measure and with more assured success, if the pastors outside will unite in this matter with the workers in the city. The opportunity for young people to drift away would be greatly lessened if a friendly hand were extended when they reach the city, and before other influences have had time to draw them away.

The secretary for the coming year is Miss Anna Flaws, 44 Wilcox street, and she will be glad to see that any stranger whose name is sent her will receive the hand of fellowship from the young people of the church they wish to attend.

Our motto is "All things for Christ," and the objects of the Union are these: to cultivate in young Presbyterians a spirit of loyalty to the Church to which they belong, a feeling of interest and sympathy in the work of their Presbyterian churches; a more extended knowledge of and interest in the mission work of the Church, both Home and Foreign, and to greet those who come to us as strangers, and make them feel as friends.

This is what we aim to do, and we trust that many during the coming year of our work, may be led to join us, giving to us the benefit of their help and encouragement, that the year may be the most fruitful the Union has seen.

The parlour social at Tarbolton netted seventy dollars for church purposes.

A successful social for benevolent purposes was held this week under the auspices of the First church, Truro, N.S.

At the annual meeting of the Presbyterian church, Prescott, the congregation, by a unanimous vote, added \$100 a year to the salary of the pastor, Rev. Jas. Stuart. The financial statement showed a good balance on the right side of the ledger. The societies connected with the church also brought in favourable reports.

The contract for the erection of the new church at Hill's Green, has been awarded to Mr. Robert Patterson, of Hensall, for \$1,180. The congregation supply the brick, stone and sand and the contractor supplies all other material and does all the work. Mr. Patterson is a thoroughly practical and experienced man and the contract could not have fallen into better hands. There were several tenders for the work. The church is to be finished about the first December next.

The annual tea-meeting of the First Presbyterian church, Lachute, was held on Tuesday night last week and was largely attended. Tea was served until about nine o'clock when the programme was taken up. This consisted of speeches from Revs. Messrs. Craig, Waddell, Fraser and Higgins, music by the choir, Mr. Barron, Mrs. Craig and Rev. Mr. and Mrs. Stevens, of Calumet, and a recitation from Miss Lambly. Rev. Mr. Mackie presided in his usual happy way. The audience received a rich treat from the Rev. Mr. and Mrs. Stevens in the two selections sung by them. Both possess powerful, clear and well trained voices. We trust we may be favoured with their presence again. The proceeds were all that could be desired.

Last month Rev D. McVicar, B.A., pastor of Amos church, Dromore, and of Knox church, Normandy, was united in marriage to Miss M. D. McLean, eldest daughter of Rev. A. McLean, Blyth, Ont., and granddaughter of the late Rev. Walter Inglis, of Ayr. During Mr. McVicar's absence, the members of Amos congregation placed in the manse a fine suite of dining-room furniture, an easy chair, and other smaller but useful articles. An address of welcome and congratulation was left on the table. On the Tuesday evening following Mr. and Mrs. MacVicar's arrival home about forty of the Normandy congregation drove to the manse, bringing with them a handsome suite of bedroom furniture. An enjoyable evening was spent; singing, recitations and social chat being the order. Since Mr. MacVicar's pastorate began, about eighteen months ago, both congregations have prospered greatly. In Amos sixty-four new members have been added, the church freed from debt, new sheds erected and paid for, and the salary increased by fifty dollars. Knox church is in a correspondingly prosperous condition. The congregations are to be congratulated on their state of prosperity, and the feeling of good will which exists between pastor and people in all quarters.

In the Presbyterian church, Belgrave, on Sabbath, the 25th ult., Rev. Mr. Law spoke pretty plainly to the congregation on a question of privilege, about certain rumours and slanderous reports raised by some disturbers of the peace in the congregations affecting his character and standing as a minister of the Canada Presbyterian Church. It was stated pretty freely that he had not told all the truth to the Presbytery at Wingham, 16th January last, on matters relating to a proposed union of Belgrave Presbyterian church with Calvin church, in East Wawanosh. The rev. gentleman showed plainly that there was no ground for charges of that sort whatever. He stated then and there what he said at the Presbytery, and read a certificate he had from Mr. McNabb, Presbytery Clerk, to that effect. There are about half a dozen who have taken it upon themselves to run this church, as it were, ever since last annual meeting, and if they don't stop such high-handed, ignorant proceedings on their part, the result will be (much to be deplored by every right-thinking person) a general breaking up of the congregation, as they must surely know that others have as much right

to be heard and consulted on church matters as they have.

The congregation of Wingham celebrated the inauguration of Rev. David Perrie to the pastorate of the church. The members of the Presbytery were entertained to a sumptuous repast. In all, about seven hundred partook of the excellent supper provided. Tables were spread with the choicest entertainments and busy waiters did their part to the satisfaction of all. At eight o'clock Dr. McDonald, M.P., chairman, announced in the auditorium the time for the intellectual part of the proceedings had come, and when the choir, under the able leadership of Professor Scott, sang a hymn, the venerated and Rev. S. Jones led the assembly in solemn prayer. The church was well filled with an attentive and appreciative audience. On the platform with the chairman were Revs. S. Jones, J. L. Murray, D. Millar, J. Malcolm, D. Perrie, (the newly inducted pastor), J. McNabb, of the Presbytery, and M. McGregor, of the Baptist church, Wingham. Mr. Millar, Mr. McGregor, Mr. Murray and Mr. McNabb gave interesting and practical addresses, which were interspersed with excellent singing by the choir. The new pastor addressed the congregation briefly on the relation between them and some duties arising out of the relation. The audience was most attentive all through, and the meeting from first to last seemed more like a religious service than an old time tea-meeting. The cordial and enthusiastic reception given to Mr. Perrie must have been very gratifying to him and augurs well for a happy pastorate.

#### Presbytery of Whitby.

At an adjourned meeting of the Presbytery of Whitby, held at Whitby, two calls were presented, one from the congregation of Gravenhurst and one from Georgetown for the translation of the Rev. Louis Perrin, B.A., from his present charge at Pickering. After parties had been heard, Mr. Perrin expressed his desire to accept the call from Georgetown. It was moved and seconded that the translation be granted, to take place after the 18th of March. Rev. John Chisholm, B.A., of Dumbarton was appointed moderator of session of the vacant charge which is one of the best in the Presbytery of Whitby.

#### Presbytery of Paris.

The Paris Presbytery held an adjourned meeting in Zion church, Brantford, March 5th, Rev. R. G. Sinclair presiding as Moderator. The congregation of Norwich becomes an independent pastoral charge, and proposals are under consideration for connecting Bookton, Windham Centre and Waterford. Tilsonburg is also becoming an independent pastoral charge, Culloden to be put on the list of mission stations after May 1st. Mr. McGregor was appointed moderator of Verschoil's session. Commissioners to Assembly are as follows: Dr. G. L. McKay, Dr. Cochrane, Messrs. Pettigrew, Cockburn, Hardie, and Sinclair, ministers; and Messrs. Wallace, Smith, Spiers, Marshall, Kennedy and Skene, elders. A minute expressive of the regret of the Presbytery at the removal of Mr. Myers, and their high esteem of him, was adopted. A lengthy discussion took place on the selection of hymns submitted by the Assembly's committee for the new Book of Praise, and numerous alterations in the same were recommended, very many of the proposed hymns being regarded as of inferior merit and some objectionable on doctrinal grounds, such as Nos. 37 and 95. The Presbytery is strongly in favour of retaining all the psalms, and would like to see a more numerous selection of hymns included suitable for baptismal, evangelistic and missionary services, in which respect our present Hymnal is very defective. The discussion of Mr. Hutt's overture to make total abstinence a term of communion was resumed, and permission given him to change his motion to one for transmission instead of adoption and transmission. Dr. McKay seconded Mr. Hutt's motion so altered. Dr. McMullen moved an amendment agreeing

to transmit but expressing disapproval of the principle of the overture. Mr. Hardie moved that it was inexpedient that the overture be transmitted. This last was carried by a very large majority. A unanimous call from First church, Brantford, to Rev. R. H. Abraham, of Burlington, was sustained, and steps taken to prosecute the same. Next meeting is to be held in Ingersoll, July 10th, 11 a.m. — W. T. McMULLEN, Clerk.

#### Presbytery of Lanark and Renfrew.

The regular meeting of Lanark and Renfrew Presbytery was held in Zion church, Carleton Place. After devotional exercises by the moderator, Rev. G. T. Bayne, there was a conference held on the State of Religion and Sabbath Schools. Rev. Messrs. Nixon and Campbell presented the reports on the above subjects, after which there was a general discussion. Next day the business was resumed, when Rev. Mr. Logie, of Chalo River, was elected moderator for the ensuing six months. After devotional exercises Rev. S. J. Taylor, of Montreal, gave a most interesting address on the French work and the obligation to prosecute it. The next order of business was the appointment of commissioners to the General Assembly, which resulted as follows: By ballot — Revs. Dr. Campbell, A. A. Scott and T. Nixon and Messrs. J. Gillies, F. T. Frost, Jas. McLeod and S. S. Hunter, elders; and by rotation — Rev. Messrs. Patterson, Logie, G. T. Bayne, McNabb and Taylor, with the following sessions to appoint their representative elder: Castlesford, Beachburg, Fakenham and Elmsley. It was decided to nominate Rev. Dr. G. L. McKay, of Formosa, as next moderator of the General Assembly—a very fitting tribute to his long work on the foreign field. Rev. Dr. Campbell presented the Home Mission report, which was discussed at some length, especially that part of it which dealt with the Assembly's resolution that home missionary societies among the young people be organized in all congregations. It was finally agreed to send it to sessions for their consideration and report at next regular meeting. The reports on Temperance and Systematic Benevolence were presented by Rev. Messrs. Taylor and Mitchell, both of which were very gratifying. The most heated discussion of the day took place when Rev. Mr. Mitchell presented the report on the new draft Book of Praise. It was finally agreed to enlarge the Hymnal but leave the Psalter stand in its entirety.

#### Obituary.

REV. LACHLIN CAMERON died at the manse, Thamesford, at 9.20 on Monday evening, 26th Feb., of acute pneumonia in the 67th year of his age, after an illness of a little more than two months. He had not been feeling well in the fall and conducted at least two funeral services in very cold, stormy days, when he ought to have been in his own home nursing himself. He kept gradually getting worse until he had to give up work altogether. Although the doctors did all in their power to relieve their patient, from the first they had very little hope of his ultimate recovery. He came from Scotland when a young lad and attended Knox College, Toronto, from which he graduated. He was settled as pastor of the Acton congregation for some years before coming to Thamesford. It was at that place that he was married to a Miss Kennedy, who proved a devoted, loving wife to him until called away to her reward about three years ago. Mr. Cameron was inducted to the Thamesford congregation in the end of 1874, and he laboured there up to the time of his last illness. He leaves behind him two sons, John Calvin, and Hugh Dallas, and two daughters, Mrs. D. Kester, of Mt. Elgin, and Hannah, and Mrs. Millan, a widowed sister who has been keeping house for him since a short time after the lamented death of Mrs. Cameron. His death has cast a gloom, not only over the whole congregation, but over the whole community. The funeral will take place Thursday afternoon, when the remains will be laid beside those of Mrs. Cameron at the Presbyterian cemetery. John Calvin, the oldest son, just returned last week from California. — Woodstock Sentinel-Review.

## French Evangelization.

Address delivered in Leaside church, Toronto, by Rev. Calvin E. Amaron, of Montreal.

We all believe in the power of the Gospel of Jesus Christ, we believe in it because we have experienced its blessed results in our own lives and have made ourselves acquainted with its triumphs in the dark places of the earth.

We believe that what the teachings of Jesus Christ have done in days past in other lands, they have the same power of doing to-day in our own country. Jesus Christ is the same yesterday, to-day and for ever. The slowness of His work is too often due to our lack of faith.

For over fifty years a work of evangelization has been carried on among the French speaking portion of our mixed population. The difficulties connected with such a missionary effort are very well known to you all. There would be no object in alluding to these.

A more important and hopeful question is that of the results obtained after these years of hard struggle. Do the results justify the outlay of money, the expenditure of time and labour?

We do not hesitate to say they do.

When my father came from Switzerland in 1840 as one of the first missionaries of the old F. C. M. Society, the superstition and ignorance which prevailed in Lower Canada were simply appalling. About ninety per cent. of the French-Canadian population could not as much as read and write. Not a copy of the Word of God could be found throughout the length and breadth of a parish or county.

When I think of the hardships of those pioneer missionaries, obliged to live and bring up a family on a salary of from \$180 to \$240 a year, without a friendly neighbour; when I think of the young mother left alone for a whole week at a time during our Canadian winters, while the missionary husband was wading through the snow from house to house offering the Gospel, sleeping often in barns when turned out by order of the priests, I cannot but exclaim, "Oh! men of devotedness and faith. O! women of consecration and love, let your mantles fall on us so that when we, to day, become discouraged and would be tempted to seek a work more easy and more remunerative, may be kept in the path of duty and inspired by your faith and zeal."

The results achieved are known to God alone. It were impossible for us to measure them. Suffice it to say this much, fifty-five years ago there was not a French Protestant to be found. It is estimated that there are 12,000 Canadians of French origin who attend evangelical places of worship in Canada, and that there are about 25,000 French Protestants who have gone to the United States.

There are, at the present time, 1,500 pupils attending Protestant mission schools.

But however much there may be in these figures, there are facts which any careful observer can make himself acquainted with, which are much more significant.

The work of education through our schools, the distribution of the Gospel and other wholesome literature, the preaching of the word through the pulpit and press, all these efforts supplemented by other enlightening influences, have had the effect of changing public opinion among the French, especially the educated class, in a marked degree.

It cannot be gainsaid that a spirit of independence, hitherto unknown, save in a few rare cases, has arisen, and is making itself felt and heard in every corner where a few intelligent and educated French-Canadians are to be found. Montreal, St. Hyacinthe, Ste. Scholastique, Quebec, of course, furnish the greater number of independent minds, but they are found all over the country. The spirit of which we speak has manifested itself in more ways than one. The Canada Boy has been the most outspoken exponent of the views of the disaffected faction in the ranks of our French-Canadian population. This faction embraces lawyers, physicians, notaries, journalists and educated business men.

For a long time they have recognized and felt that the French-Canadian people, as a whole, occupy in this country a position of inferiority. They have felt that it was next

to impossible for French-Canadian young men to cope with English-speaking Protestant young men around them and have been led to seriously inquire into the cause. Unwilling, and right they were and are in that, to attribute this recognized inferiority to a want of intellect, and of natural ability in their nationality, they have concluded that the power that has so generations ruled with almost uncontested sway New France, must be held responsible for the state of things which they deplore. The clergy, they say, and rightly, has been, and is the enemy of liberty, of true education and emancipation, of political independence, of true growth and progress. They repeat the statement of the great French statesmen. — "Le clericalisme, viola l'ennemi."

The following reforms, among others, they ask —

1. They ask that the priests be amenable to civil, not only to canonical law, as the Church teaches. When such scandalous conduct as that of Abbe Cuyhot is known, it should be severely dealt with. The guilty priest should not be sent to another parish, but removed from the priesthood as unworthy of confidence.

2. In the second place they ask that in financial affairs connected with the Church, the rights of the people be recognized. Now the function of the people is to close their mouths tightly, but open their ears and purses widely. The reforms they ask in this direction are:—

(a). That the priest be paid a respectable salary, and that there be a limit to his power to extort money from the people.

(b). That ecclesiastical property acquired with the money of the poor be no longer exempt from taxes. I give my hand and heart to such a measure. What a boon for our city if it could pass.

(c). They ask, of course, for the abolition of tithes, that remnant of mediævalism.

(d). They ask that St. Sulpice Seminary be made to reveal the extent of its wealth, and report on the use it makes of the funds left to it in trust.

3. A third class of reform they ask for is in the direction of education. They wish education to be taken out of the hands of the clergy. If we had their full thought, in all likelihood it would be almost that of Paul Bert in France, the secularization of education.

Notwithstanding the vigorous opposition of the clergy, and of the ultramontane press, these ideas have made headway in the province. The proofs of it we have.

In the first place, several priests have been sued, not in cities only, but in country parishes, and in more than one instance, judgment has been rendered against them. There have been many rebellions against clerical claims. The case of Maskinongy is well known, and its results. Kamouraska County was the scene of a similar rebellion, and the Church yielded. Not far from Nicolet a church was closed three Sabbaths, I understand, and the priest yielded. The Pike River case is still in the Courts, I believe the people object the division of the parish. At Beaumont, Que., the people refuse to build a church. But the best and surest indication of the growth of this spirit of independence, is found in the complaints of the clergy through their ultramontane organs, that the priests are no longer respected as they were, their word does not command the authority it did, and piety is on the wane.

The important and most serious question which presses itself upon our attention is: What is to come out of all this? I am not one of those who think that the destruction of Romanism is in itself and of itself a desirable work. However mischievous the system may be in many directions, however inadequate to satisfy the wants of the soul and to lead to spirituality, it is better than religion or infidelity.

But we are face to face with a problem foisted upon us by this very system. Among thousands upon thousands of French Canadians in Quebec, it is not so much Romanism as religious indifference, and among the better educated classes infidelity, that we are called upon to meet. The main doctrines are cast aside, papal infallibility, trans-substantiation, confessions, etc., revealed religion is called in question.

We are going to have, I fear, something of a repetition of the history of France. Unyielding dogmatism, arrogant absolutism has always been followed by a revolt of the intelligence and conscience. The people say: "If this be religion, if this be God's teachings, away with religion, away with God. In the United States the hierarchy complain that they have lost 20,000,000 of their people. You look for them in the Protestant churches and find but comparatively few. If you further ask where these millions are whom Rome once held under its power, in Ireland, Poland, Italy, Bohemia and Canada, the answer comes: In the lapsid masses, among the lawless strikers, among the anarchists. I repeat that I fear we are coming to something of the kind in Canada. A law-abiding, long-suffering, religiously inclined people, after a night of more than two and a half centuries, is beginning to open its eyes. They see they have suffered as a nation, they have been kept ignorant, they have been bled by an enormously wealthy clergy. For thousands religion has been but a mere form, void of power and life, whilst the educated class have become out-and-out skeptics. The day of reckoning is coming. History is repeating itself, the outraged conscience and intellect revolt and infidelity and its attendant evils are sure to follow.

In view of the situation, the duty of Christ's church is clear. We are called upon to redouble our efforts, so as to bring the Gospel home to those hearts and intelligences that are going away from all religion. There is no need for controversy, no need to tear down. It is a work of reconstruction, of building up, that is called for. It is preaching directed to the conscience, aiming at spiritual results. I should like to see more missionary work, somewhat on the plan of the McAll mission, tried in our country. It seems to me that where so many are in this state of transition, before they have settled down into infidelity, if the Gospel could be presented in an intelligent rational way, with earnestness and fervor, that it would be gladly received and many would be saved.

In view of this state of unrest, of this rebellion against ecclesiasticism, we feel in Montreal the need of taking steps to guide this movement aright and prevent it from culminating into a godless result. What can we do to guide those who are throwing aside the yoke of mediævalism, and persuade them that the yoke of irreligion and of Satan will not rest more lightly on their shoulders? What method shall we adopt to set before them the liberty of the Gospel, of that Gospel which proclaims the fatherhood of God and the brotherhood of man, of that Gospel which respects man's dignity and offers pardon and reconciliation, happiness and peace.

We have concluded that to the other agencies now employed, the preaching of the Word, the Christian Missionary schools, we should add the Christian paper. We have done something through the press but we have never had a paper such as the nature of the field demands. What is now needed is a good, strong, pure, vigorously and well edited paper. So strongly has this need been felt that an invitation was sent to a number of business men in Montreal, to attend a meeting at which the matter was fully discussed. It was agreed that the moment was opportune for such an undertaking. In order to make the enterprise successful it was resolved to form a joint stock company with a capital, for the present, of \$10,000. One half of the amount has been raised in shares of \$10. The paper is to be undenominational, truly Catholic and Evangelical in spirit and contents.

The Board of Directors will be selected from the various denominations. All objectional controversy will be excluded, and harmful discussions and attacks ruled out of order. The paper shall be courteous, charitable and Christian in tone.

The power of the press is so fully understood to-day that I need say nothing further to demonstrate the value of such an agency.

A good weekly, family messenger, giving wholesome information to our French Protestant converts, on a multitude of questions of vital importance, church work, Sabbath school work, temperance reform, Sabbath observance, education, would be a mighty

auxiliary in the home. The duty of systematic giving, of self-reliance, with the view of arriving at self-support in our French churches, could be made clearer through the press.

The paper will act as a missionary in many homes of converts scattered all over the country where the sound of the Gospel is seldom heard, and where there is no other means of edification.

It will be the means of giving saving light to hundreds of so-called Romanists who never go to their own churches, cannot for the present be induced to enter our churches, but are willing to read a good paper.

It will also act as a bond of union between the various missionary societies and help to unify the work, encourage, stimulate and guide, especially the young missionaries.

Finally, it will be one of our strongest powers, in the present state of things in Quebec, to prevent his rebellion against ecclesiasticism from continuing into a godless and lawless rebellion.

A few weeks ago I was passing through Montreal, my intention being to return to the United States, where I have been for the last nine years engaged in French evangelistic work. I was urged by the leaders of French work in Montreal to return to Canada and take charge of this journalistic enterprise. I hesitated a good deal, largely because the duty of raising the funds as well as the editorial work would all fall on me. The duty seemed pressing, and, trusting in God, I accepted. I feel the responsibility keenly; wisdom, prudence, courage and faith are needed. I trust that the financial cares will soon be settled so that I may settle down to the real work—that of speaking in love to young, middle-aged and old from week to week and lead them to higher planes of duty, culture and spirituality. I have no doubt that many of those to whom I speak will consider it a privilege to be co-workers with us in an enterprise so far-reaching in its results. Consider no offering too small. May the great Father bless all these means to bring into His family many a wanderer. May He hasten the day when this whole country shall recognize no other head, no other priest but Christ.

### Taxation of Churches.

A SPECIAL meeting of the Toronto Presbyterian Council was held last week at the lecture room of Knox church to confer as to the bill now before the Legislature regarding the taxation of church property. There were present a large number of trustees and church managers of the various city Presbyterian churches. The chair was occupied by Mr. J. A. Paterson, and the meeting was opened with prayer by Rev. J. A. Turnbull. The discussion on the subject to be considered was begun with the resolution moved by Mr. A. M. Smith, and seconded by Mr. W. W. Hodgson, "That all exemptions be abolished except church buildings." A large number of members spoke to the motion, and the majority of them were in favour of the abolition of exemptions, but expressed the opinion that the proposed bill did not go far enough.

After considerable discussion, the bill was amended, at the suggestion of Rev. Mr. Turnbull, and with the consent of the mover and seconder, to read as follows:—"We, the Toronto Presbyterian Council, are in favour of the abolition of all exemptions from taxation, except in church buildings, but are opposed to the bill at present before the Legislative Assembly, on the ground that it is only a partial measure, and unjustly discriminates against church property and burying grounds."

Rev. G. M. Milligan opposed the motion. He considered that the fact that church property was not taxed was an assurance of the Christian sentiment and belief of the community. He therefore moved in amendment "That this meeting, without expressing any opinion on the general subject of exemption from taxes, is opposed to the bill number 68, now before the Legislative Assembly for the taxation of church property."

The motion was put and carried by a majority of one, but on a demand for a recount it was defeated. Several gentlemen proposed other amendments, but Mr. Hodg-

son insisted on having the original motion put to the meeting. At length Rev. Mr. Burns succeeded in having the following amendment considered and voted on:—"That the Presbyterian Council disapproves of the bill number 68, before the Legislative Assembly, inasmuch as the question of exemptions is not fully dealt with in the bill."

The motion on being put, was carried by a substantial majority, and the chairman, Mr. J. A. Paterson, Rev. Dr. MacLaren and Rev. G. M. Milligan were appointed a committee to wait on the Government and express the views of the Council.

THE annual social meeting of the Haynes Ave. church, St. Catharines, was held on the 1st inst. There was a good attendance of members and others. The Rev. W. H. Geddes, the pastor, presided. The programme was very interesting. Seven reports, covering all the work of the congregation, were read. The reports were encouraging, showing the church to be in a healthy condition. A very cordial address was presented to Rev. Mr. Geddes by the elders and board of managers. Mr. Geddes has been four months settled over Haynes Ave. and St. David's congregations, and is much esteemed and beloved in his field of labour. The organist, Miss S. Hare, was presented with a very complimentary address, and a valuable gold watch and chain.

### A Word to the Wise is Sufficient

A considerable number of objections have been raised against life insurance, but as yet none have proved sufficiently effectual to induce the large number of people to drop the policies they hold in the different life companies.

Any person who has taken an interest in the theme will come to the conclusion that during the past few years the life insurance companies operating in Canada have made rapid strides in regard to their financial standing, and it can be truly said to-day that most of the old time prejudices against it are gradually disappearing.

The Rev. Dr. Talmage, of Brooklyn, whose name is known over the whole American continent, uses the following language, expressive of his views on the subject: "Life insurance companies help most of us to provide for our families after we are gone, but if we have money to pay the premiums, and do not pay them, we have no right to expect mercy at the hand of God in the judgment."

We are worse than Tom Paine, worse than Voltaire, and worse than Lafontaine. The Bible declares it we are worse than a field of corn.

"But, says some man, I mean in the next ten or twenty years to make a great fortune, and so I shall leave my family where I go out of this world very comfortable."

"How do you know you are going to live ten or twenty years? If we could look up the highway of future we would see it crossed by pneumonias, and pleurisics and consumptions and colliding railway trains, and runaway horses, and breaking bridges, and funeral processions."

Are you so certain you are going to live ten or twenty years you can warrant your household any comfort after you go away from them? Besides that, the vast majority of men die poor.

"But, says another, I am a man of small means, and I cannot afford to pay the premium. That is sometimes a lawful and genuine excuse, and there is no answer to it; but in nine cases out of ten when a man says that, he smokes out of ten, and drinks down in wine, and expends in luxuries enough money to have paid the premium on a life insurance policy which would have kept his family from beggary when he is dead. A man ought to put himself on the strictest economy until he can meet this Christian necessity. You have no right to the luxuries of life until you have made such provision."

"The utter indifference of many people on this important subject, accounts for much of the crime and pauperism of the day."

"If there be anything more pitiable than a woman delicately brought up, and on her marriage day, by an indulgent father, given to a man to whom she is the chief joy and pride of life until the moment of death, and then that same woman going out with helpless

children at her back to struggle for bread in a world where brawny muscle and rugged soul are necessary—I say if there be anything more pitiable than that I do not know of it."

After perusing the above you should act at once, by communicating with the agents of some responsible life insurance company, and endeavour, if it lies in your power, to place some insurance on your life. A life company that has a record for the prompt payment of its death claims and liberal treatment to its members is the one in which you should insure your life.

The North American Life Assurance Company of Toronto has justly earned for itself a splendid reputation for the promptness with which it has paid its losses, for the unexcelled success which has attended its financial operations, and should be patronized by all classes of Canadian insurers, as it has plans of insurance combining protection for your family in case of your death and a desirable investment for yourself if you live a certain number of years.

## A Tonic

For Brain-Workers, the Weak and Debilitated.

### Horsford's Acid Phosphate

is without exception, the Best Remedy for relieving Mental and Nervous Exhaustion; and where the system has become debilitated by disease, it acts as a general tonic and vitalizer, affording sustenance to both brain and body.

Dr. E. Cornell Esten, Philadelphia, Pa., says: "I have met with the greatest and most satisfactory results in dyspepsia and general derangement of the cerebral and nervous systems, causing debility and exhaustion."

Descriptive pamphlet free.

Ramford Chemical Works, Providence, R.I.

Beware of substitutes and imitations.

## HOME MISSION COMMITTEE

The regular half-yearly meeting of the Home Mission Committee, will be held on

TUESDAY, MARCH 27TH,

At 9 a.m. in the lecture room of

St. Andrew's Church, Toronto.

Claims for the past six months, and extract minutes of Presbyteries bearing upon the business to come before the Committee, should be forwarded to Dr. Warden or the Convener, not later than the 25th of March.

Congregations who have not sent in their contributions for Home Missions and Augustinian, should do so at once, as the Committee can only make payments according to the 'unions in their hands at the date of meeting.

WM. COCHRANE, Convener.

Brantford, March 1st, 1891

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CURES WHERE ALL ELSE FAILS.  
Best Cough Syrup, Tastes Good. Use in time. Sold by druggists.  
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