

Pages Missing

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Homeward.

The day dies slowly in the western sky
The sunset splendor fades, and wan and cold
The far peaks wait the sunrise; cheering
The goatherd call his wanderers to their fold.
My weary soul, that fain would cease to roam,
Take comfort; evening bringeth all things home.

Homeward the swift winged sea gull takes its flight,
The ebbing tide breaks softly on the sand;
The sunlit boats draw shoreward for the night;
The shadows deepen over sea and land;
Be still, my soul, thine hour shall also come;
Behold, one evening God shall lead thee home.

Christian Endeavorer—Rocks Ahead.

For the Review.

A voice is heard from aloft in the rigging, "Rocks Ahead." Is it friend or enemy that speaks? The ship with every speck of canvas spread is scudding before the wind, proudly tossing from her ornamented prow the foaming brine. The sea is unknown, there is no chart, no guide showing where hidden rocks and treacherous shoals lurk unnoticed. The gallant men have no fear, for all is new, strong, up to date, well appointed. The captain may not be experienced, but he is self-reliant, bold, adventurous, and his sailors have never seen a craft so shapely, trim, sea-worthy. The breeze is strengthening, and may soon become a gale, yet never fear ye jolly tars whose home is on the deep, a friendly voice unseen sings out "Rocks ahead," that means, caution, steady, boys there is danger, take pains to avoid it.

The Christian Endeavor movement is the ship, with sails filled with enthusiasm, bulging out with popular favor, she has for a few years been sailing with phenomenal speed, over a smooth sea. Her captain, trust-worthy, diligent, laborious, has been assisted by an enthusiastic crew, loyal and obedient, every needed appliance is provided, and though the gale may stiffen or a hurricane arise there seems nothing to fear. But more than one friendly voice of warning has spoken, "beware, be wise, there are breakers ahead. Helm to port, not hard as yet, take in some canvas, lessen speed." "O timid friends, what dangers do you discern? tell us just what is to fear." We cannot, for you are sailing over new seas; new dangers are around unnoted by previous voyages, yet well we know that in the troubled sea through which lies the way to glory, there are dangers to be met, all will not be smooth sailing under pleasant skies. Human nature, like the sea and the sea and the weather is the same in all ages and in all places while it is ever changing. Our sanctified human nature is subject to special influences and is put off its guard by rapid success. By and by a lull will come, perhaps a calm, when with sails flapping against the yards, the ship on the unrippled heaving deep, still far from the haven, you will have time to take your reckoning and may find that though progress was rapid, advance was slight, and it may be necessary when the wind rises, to again take the opposite tack. Thus through human infirmity the cause of God has in the past traced a zig-zag course over the trackless sea of life.

The first direction in which danger seems to lurk is the social element. Societies not only unite individuals for a common object, but they put the members so far on a common footing. Straightway we have *sister Lucy* and *brother Randolph*. So long as the one object is solely aimed at and united action for the spiritual and temporal good of others is followed, all is well. But if *sister Lucy* does not associate with *brother Randolph* at other times and does not allow familiar intercourse, "she is proud." The result is inevitable, *sister Lucy* must yield or leave the society. So those less favored by social position largely con-

stitute our Christian Endeavor societies, social entertainments, sleigh drives, excursions, picnics are all well in their place; but should these be made the chief attractions to Christian Endeavor society, we may be told that in this way we hope to bring the ungodly under Christian influence. Here is the mistake. If a man goes to Christian Endeavor meetings for the pleasure of companionship and to have a good time, if he makes religious exercises an *entertaining pastime*, other company where the entertainment is not religious will be preferred by him when within reach because it better suits his taste. No social consideration will give religion relish for such a man though he may swallow the bitter pill because it is sugar-coated by sociableness and familiarity of intercourse among the members.

A second danger attending the Christian Endeavor movement is "there is money in it." The amount of money expended is very great railways encourage the huge conventions; printers send out thousands of "Golden Rules" and "Heralds" for the good of Endeavorers and much valuable reading is found there, but the profits enrich the publishers, also there is room for asking whether a more useful literature in the form of church papers and general magazines is not thereby supplanted. But there is money in it. Then all the expense connected with the meetings, the sale of newspapers containing accounts of the proceedings, all have a money value, which leads to great zeal without any regard to the spiritual good done. Money is lavished to let the world see "the Kingdom of God coming with observation." Is the Kingdom really advanced thereby? would there not be more real progress with less "show off"?

A third danger is to be found in the self-sufficient, intermeddling spirit which too often attends its operations. No longer are the Endeavorers to be put forth among the ignorant, the poor, the churchless and godless at home, but the Christian Endeavor organizations is to effect what churches have failed to do. The control of Sabbath schools and mission work is contemplated, the unification of all churches, social reforms, such as temperance, purity, woman's suffrage, international affairs, on all subjects with which the new movement feels called to deal. Politicians who are supposed to have influence but are not particularly prominent as Christians, are asked to help the movement as well as "popular" ministers. Every man of note who can add an additional attraction is utilized. The experience of the wisest men of God is of no account unless they are in harmony with the movement.

The society, which is but of yesterday, thinks to remove the obstacles all at once which for centuries the most godly men have mourned over and struggled with, yea and the gravest difficulties of national and international administration with which the sagest statesmen are confronted, will, it is hoped disappear as mists before the superior discernment of youthful Christian Endeavorers. True, the enthusiastic youths may not seriously think thus, but the danger is that they will not think, but will accept the exaggerated rose-colored statements of flattering demagogues and be carried to extremes before they realize what they are asked to do. Then the sunken rocks will get in their deadly work, and the misguided ship will be in danger of being stranded, wrecked, destroyed.

Other tendencies might be indicated. In all the churches the best and wisest men feel at a loss exactly to know what should be done. If wisely directed, kept from unspiritual formalities, and confined to the humble work of Christian beneficence at home, without attempting by united action to control governments, civil and ecclesiastical in the discharge of their proper functions, the movement may develop into an institution fraught with blessing. But if it falls into the hands of ambitious men of the world who will utilize it for their own low ends, we shall have to write over it "Ichabod, the glory is departed."

ON THE LOOKOUT.

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Toronto, May 16, 1895.

United States General Assembly.

THE General Assembly of the Presbyterian Church in the United States of America which will convene to-day at Pittsburg, Pa., has been looked forward to with considerable interest. Among the pleasant amenities will be a recognition of the twenty-fifth anniversary of the re-union of the old and new school churches, as they were called, which took place in the same city in 1870. Among those who will deliver prepared addresses is Rev. President Francis L. Patton of Princeton, whose address at the Knox College Jubilee was so greatly admired. The business of the Assembly includes items of general importance, which will elicit much discussion and probably prolong the meeting of Assembly for at least three weeks.

The Briggs case, it is supposed, will re-appear. It may take the form of a motion to depose him from the ministry. He is now under suspension, but the Union Seminary has kept him on its staff. Should he be deposed he would have to cease being a Professor in the Seminary, only a regularly ordained Presbyterian minister being eligible for the position. On his connection with Union Seminary depends the other vital question of the attitude of the church to graduates of that institution. It is held by not a few prominent ministers that graduates who have come under the influence of Dr. Briggs' teaching out not to receive license at the hands of the Presbyteries. Dr. Briggs removal from the ministry would obviate the necessity of dealing with the students' license question.

The relationship between the Theological Colleges and the church has been widely and exhaustively discussed in the church papers during the past year. It has been dealt with ably from all points of view, and the space devoted to the subject shows that the people have taken a deep interest in it. It is now three years since the question was raised and the church seems to be ripe for a change. The Colleges hold that they ought to have practical autonomy in the management of their own affairs. The church holds itself responsible, and rightly does so, for the teaching, for the soundness of doctrine taught, and for the general success of the colleges. Hence there is a demand for a closer supervision over funds and instruction. This, many of the Seminaries are strenuously resisting and may carry their point in the Assembly, although the powerful institution of Princeton will likely forward a resolution in favor of Assembly control.

The election of Moderator is exciting lively interest.

Several likely names have been mentioned in advance but the division will be, generally speaking, on the lines of the Briggs and anti-Briggs factions.

The Vacant Professorships.

A satisfactory feature of the deliberations over the vacant chairs in Knox College is the manifest desire on the part of all concerned to make the best possible choice of occupants to the important positions of professors. We have not observed a single expression of opinion that could be otherwise construed than as we have indicated. The names of several gentlemen have been brought forward, but in every case grave reasons have been given to show that the nominees were specially fitted to advance the interests of "Old Knox." In this spirit lies the hope of an ultimate good choice, and the feelings which prevail are, therefore something to be thankful for.

Complaints have reached us that the time allowed in which to choose is altogether too short. If this be so, it is certainly desirable that a clear understanding should be immediately arrived at. The importance of the appointment called for is altogether too great, for hurried action, and it would be well to consider whether a temporary settlement be possible until next year. On another page will be found a few communications regarding the subject, with valuable suggestions, but other letters for which no space could be found deprecated a hasty decision and others still have urged us to place this point before our readers. These correspondents are earnest and well-proved ministers, men of influence, and speaking for them we have no hesitation in saying that the feeling in favor of delay for a year is strong and influential.

It is to be hoped that, what ever may be the course adopted, delay or immediate action, Knox College, whose honorable history is something to be proud of will be furnished with a teacher of distinguished ability, and of such character and standing as to command the confidence of the whole Church.

Synod Conference.

The conference has become a most useful adjunct of the meetings of Synod. It has been a source of complaint that the routine business of the Synods usually proved dry and unprofitable and the suggestion of a Synod Conference was in the nature of prescribing an antidote. So far the experiment has worked satisfactorily. An opportunity is afforded for the public discussion, in an informal, but impressive way, of questions which engage the attention of the active membership of the Church, and the exchange of views by practical men cannot fail of good results. The Conference held at Orangeville this week was as interesting as its predecessors in the Synod, and for that result the Committee is to be thanked for an exceedingly wise selection of topics and of leading speakers.

On Monday afternoon, the topic "The Administration of the Holy Spirit in the work of the Church" through its officers, and through its members was an appropriate opening for an Ante-Synod Conference, The ever interesting topic of Foreign Missions occupied Monday evening and well was the cause advocated. Timely was the topic of Tuesday morning and evening, viz: Sabbath Observance, at a period when the enemies of the Lord's Day are unusually overbearing and active.

The divisions of the topic were the "Law of the Sabbath and its present obligation;" "In its relation to Morality in the community;" "In its relation to Spirituality in the Church;" "In its relation to government." The trend of the discussion was emphatically for the better observance of the Lord's Day and the earnestness manifested bodes well.

An admirable preparation this for the work of the Synod the influence of which was felt throughout the two day's sittings.

Sorrow Turned to Joy.

We extend our sympathy to our Methodist friends in their anxiety over the uncertainty which prevailed up till Monday as to the fate of the steamer "Glad Tidings" and the missionaries and crew on board, and join in their thanksgiving caused by the news that no life has been lost. The Glad Tidings is a wooden steam yacht about seventy feet in length over all, and has been in use since she was launched ten or eleven years ago as a mission vessel along the coast of British Columbia and round Vancouver Island. About a fortnight ago she left Port Simpson with nine missionaries on board and had not been heard of until Monday when a passing steamer found her disabled and aground and rescued the missionaries and crew. The Methodist Conference was in session at Victoria at the time and an urgent message was sent through Rev. Dr. A. Sutherland, to the Dominion Government to send a search party. Meantime the Conference chartered a steamer to search for the missing vessel, but did not succeed in finding it. The names of the missionaries whose lives were in imminent danger are: Rev. Thomas Crosby, of Fort Simpson; Rev. Stanley Oosterhout; Rev. R. B. Beavis; Rev. C. Jennings, from the Uxbridge Conference; Rev. B. C. Freeman; Rev. J. C. Spencer; Rev. G. H. Baley, lately of Peterboro Conference; Rev. T. Neville and Rev. W. H. Piere, the latter a native missionary.

The Weakness of Protestantism.

In this day says the *New York Witness*, when so many Protestants are carried away with the pleasing idea that the Roman Catholic Church is gradually coming to the light and opening its heart to the influence of the Holy Spirit, there is great need for the dissemination of correct information as to the dangerous character of that church, both as a political institution and as a teacher of morals. The article on "Papacy in Europe," by M. Sailliens, which we copy from the *Missionary Review of the World* is, we believe, a fair presentation of the facts.

This writer goes to the root of the matter when he points out that the decline of faith in the Bible among Protestants is the great source of danger. Martin Luther could stand alone against the whole power of the Church of Rome, and gain a great victory over it, at a time when the supremacy of Rome was universally acknowledged throughout western Europe, because he took his stand on the Word of God and refused to recognize any other authority or source of revelation. The Protestantism of to-day, though strong in numbers and in wealth, is weak in the face of skepticism on one hand and of Romanism on the other, because it does not know how much it can, or cannot, depend on the truth of doctrines taught in the Bible.

A religion which has no, Thus saith the Lord, behind it can never be anything but a religion of doubt. There is no power for self-propagation in such a religion; nor is there any power in it to give its adherents confidence in approaching God. The Protestant churches must come back to first principles in this matter, and then, neither Romanism, nor Paganism, nor Mohammedanism, nor skepticism will be able to stand before them.

The mind of man demands an assurance of absolute certainty as to his relations to God, and the Bible meets that demand frankly and fully. But as Protestants lose faith in the Bible, men will find themselves more and more driven to seek assurance elsewhere. The Church of Rome offers a guaranteed ticket to a reserved seat in heaven, and many will purchase "salvation" from her rather than take any risks on a Bible in which its professed advocates do not more than half believe.

An Entorprising The Presbytery of Ottawa keeps the **Press.** daily press within its bounds so well informed of Presbyterian procedure that the *Daily Citizen* of Ottawa was able, in its issue of Wednesday of last week to inform the public that the Rev. Dr. Armstrong had been "appointed to the chair of apologetics in Knox College rendered vacant by the resignation of Rev. Dr. Craig" and that the appointment had been made on the previous day by the Presbytery of Ottawa.

Will be Paid The following announcement by Rev. **in Full.** Dr. Cochrane will be received with much satisfaction: The claims due the missionaries of the Presbyterian Church for work done during the year ending April 1st, and of which only 75 per cent. was then paid, are now arranged for to be paid in full. It can be now announced that the generous response made by several of the leading churches was sufficient to do this. The moneys due will be sent forthwith to the several Presbyteries.

Augmentation We learn from Rev. D. J. Macdonnell **Fund.** Convener of the Committee the very gratifying result of the years work that the grants to Augmented Charges for the past year have been paid *in full.* This result is due to a general increase of liberality in support of this scheme rather than to exceptional contributions in isolated cases. The Presbyteries in Ontario and Quebec show in the aggregate an advance of more than \$2,000 beyond the contributions of the preceding year, and the contributions from the West are also larger.

Matt. vii. 3. It is much to be regretted that the amenities and courtesies which ought to prevail between Presbyteries were forgotten by a member of the Ottawa Presbytery last week, when supporting Dr. Armstrong's nomination to the vacant chair in Knox College. The Toronto brethren were charged with selfishness, and pain has been caused by the unwarrantable remarks. The record of the Toronto Presbytery will bear scrutiny. There are honored and learned brethren among its members and a nomination of any one of them could not be taken amiss by the supporters of Rev. Dr. Armstrong, yet what do we find? The two names brought forward were of gentlemen outside the bounds not only of the Presbytery but of the Church, and the gentleman whose name was adopted was Rev. Dr. Stalker of Glasgow. It savors somewhat of the irony of untoward circumstances that this disinterested course was in process at the same time that the Ottawa Presbytery was listening to a charge of selfishness against Toronto and when as if to point the moral Ottawa was nominating one of its own members.

The New Hegelianism in Britain.

For the Review.

The series of lectures on German Theology by the Rev. Dr. Orr of Edinburgh, which he recently delivered in Chicago and which he is now delivering in Winnipeg, is attracting considerable attention. Dr. Orr has already made a name for himself by his book "The Christian View of God and the World" and by the share he took in connection with Principal Rainy and Professor Flint, in issuing a joint volume in reply to the Gifford lectures recently delivered in Edinburgh by Prof. Pfleiderer of Berlin.

Dr. Orr's lecture last Tuesday was upon Heo-Hegelianism and a brief synopsis of the lecture is herewith appended. The chief recent representatives of the new Hegelian school in its German branch are Bedermann of Zurich who died about four years ago and Pfleiderer of Berlin. It calls itself the "liberal Protestantism" and is really a rally of the various rationalistic schools in opposition to the supernatural. It claims to be a Christianity without miracles and in accordance with the modern theory of the universe. The most serious objection to the position of these theologians is, that while they deny some of the fundamental truths of a scriptural form of Christianity, they persist in retaining the traditional forms of worship, and the traditional terms under which theological topics have for ages been discussed. One for instance finds Hartmann who regards existence as an evil, and creation as an inexpiable crime, lecturing through the whole course on theology and discussing it under such heads as revelation, inspiration, the prophetic, priestly and kingly aspects of Christ's work etc., although these names can mean for Him nothing like what we understand by them. "Let all worship" they say "be gone through." The philosopher knows its meaning and the people are edified.

The Oxford development of the Hegelian movement has attracted a considerable following, of which the leading representatives are the late T. H. Grun of Oxford; Edward Caird recently of Glasgow, now of Oxford; F. H. Bradley the author of "Appearance and Reality"; Nettleship, the biographer of Grun, and Jones the successor of Caird in Glasgow. In its philosophical aspects it is best represented by Grun's "Prolegomena to Ethics" and in its religious aspects by Caird's recent Gifford lectures on "The Evolution of Religion." Adopting the prevailing theory of evolution this view substitutes the conception of a thought or idea immanent in nature till it culminates in God. It identifies the divine life with the process of the world, and even when it attributes self-consciousness to God, it is merely in the sense of a unity of the world process. An eternal self-consciousness is realizing itself in man and the world and this development is a necessary one. God being such as He is, the world must be such as it is, as a necessary development from Him. This is a form of evolution of course, but very different from that of Darwin, it is Hegelian evolution. The point at which the theory needs to be dealt with is in merging God in the process of nature. It makes nature as necessary to God, as God is to nature. A god in process must necessarily be incomplete and as Lotze says, it leaves as little room for freedom in God as in man.

In the theological side of the theory there is much that is good, especially in the way of correcting the misconceptions of the advocates of previous theories. It is, especially when it comes to construct a theory of its own that its real tendency is fully apparent. Caird's book begins with begging the question. If you begin with the Hegelian idea of God as a necessary working out of the world idea, you have admitted one of the main things to be proved, for God is surely more than an eternal self-consciousness in nature and working under a law of necessity. He acts freely, not only in, but above nature.

The law of development according to this theory involves three factors (1) consciousness of external objects—the objective factor, (2) consciousness of self—the subjective factor (3) the unity of these two, which is, God. The child, for instance, first knows, say, its mother,—an object belonging to the external world, then knows itself, then, as the next step combines these two elements into absolute knowledge. The earliest religions, such as those of India and Greece are objective. In the next stage, there moves an inward spiritual soul *e. g.* Buddhism, Stoicism, Judaism (a curious combination). Then comes the one absolute religion—Christianity—life in God, which results from a union of the objective and subjective elements. History does not bear out this theory of the evolution of religion. Neither in the case of the individual does experience pass through these three stages, nor in the whole history of the world is there any process such as this requires—indeed there are, it is worthy of note, but three monotheistic religions which the world has seen *i. e.* Christianity, Judaism and Mohammedanism, the latter founded in great part, on the other two.

Another objection to this school is that it has no plan for sin. Indeed in Caird's book so brief and incidental is the treatment of this subject that the words sin, evil and their cognates do not occur in the index at all. Evil, by this school as by the rest of the Hegelians is regarded as a necessary stage in the development of the world in realizing its eternal self-consciousness. Christ is a natural product in the development of the race. In Him the divine and the human are united, but He is divine only in the sense that He has a consciousness of His divinity which others have not. Here then is a new Christianity in which all that is miraculous is swept out and in which even when the old terms are used one is often far from recognizing the old doctrines.

The theory is not yet at a standstill but in the development which is now going on it shows signs of breaking up as Hegelianism itself did, and moving into two directions. On the left wing is Bradley, who in his recent "Appearance and Reality" goes further than in his earlier work, "Ethical Studies." He aims logically at the overthrow of religion and morality. The absolute being is neither good nor bad; ugliness and evil no less than other qualities contribute to his wealth. Neither thought, nor will, nor personality can be predicated of him. On the other hand Professor Seth, successor to Prof. A. C. Fraser in Edinburgh University, is coming out upon the right wing, and in the lectures which he delivered last year in the Oxford summer school advances to a theistic position.

Sincerity.

The origin of the word "sincerity" is profoundly interesting and suggestive. When Rome flourished, when her fame was spread the world over, when the Tiber was lined with noble palaces built of choicest marbles, men vied with each other in the construction of their habitations. Skilful sculptors were in request, and immense sums of money were paid for elaborate workmanship. The workmen, however, were then guilty of practising deceitful tricks. If, for example, they accidentally chipped the edges of the marble, or if they discovered some conspicuous flaw, they would fill up the chink and supply the deficiency by means of prepared wax. For some time the deception would not be discovered, but when the weather tested the buildings, the heat or damp would disclose the wax. At length, those who had determined on the erection of mansions introduced a binding clause into their contracts to the effect that the whole work from first to last was to be *sine cera*—that is, "without wax." Thus we obtain our word *sincerity*. To be sincere is to be without any attempt on our part to mislead, misrepresent, deceive, or impose on another; to be, and appear to be, what we are; to say what we mean, and mean what we say.

Prohibition—Its Chief Hindrance.

BY REV. W. A. MACKAY, D.D., WOODSTOCK.

For the Presbyterian Review.

Those who have taken the trouble to read the majority report of the Royal Commission on Prohibition ought to be fully convinced at least of one thing, viz., that prohibitionists need hope for nothing from the Conservative party as at present constituted in our Dominion Parliament. And those who have read the reviews and criticisms of that report by the Reform press, will see that there is practically just as little hope of obtaining Prohibition from the Reform party. Censure enough is heaped by the Liberal press upon our Conservative Government for the appointment of that Commission. This serves a party purpose. But I have yet to read in any prominent Liberal newspaper the first emphatic expression of disapproval of the views enunciated by the anti-prohibition report. Why this indifference if not positive hostility on the part of both the great political parties to what the *Globe* once declared the "paramount issue" in Canadian politics. Is our cause not morally a good one. Few outside those immediately interested in the liquor business, will answer in the negative. Again, is our cause not a popular one? Let the immense majorities given to the Scott Act answer. Let the Plebiscite, with its majority of eighty-two thousand in Ontario alone, answer. Let the resolutions of our Churches and the demands of our temperance organizations answer. Go through the land, question the intelligent electors not selfishly interested, and probably three out of every four will say that he is opposed to the liquor traffic, and would like to see its utter destruction. In view of these things we ask again why the present attitude of both our political parties towards prohibition? The answer is most important. It will indicate a serious defect in past methods, and the absolute necessity for a change in our mode of warfare, if ever we are to succeed in removing the sanction of law from this horrible business.

Here then is my answer to the above question. The unsympathetic attitude of the two great political parties towards Prohibition is to be traced, not to moral obliquity on the part of our legislators nor to any lack of desire for this reform on the part of our people; but to the dense ignorance of the great majority of the electors how to proceed in order to secure the law they desire. The people want Prohibition but they are in bondage to party, and cannot understand how a good law will not be obtained through the party they love so dearly and serve so unhesitatingly. And so when an election comes round Prohibition is ignored and the vote is cast for the party—Grit or Tory as the case may be. The result is, not that liquor candidates are always chosen, but that candidates are always elected by the combined votes of temperance electors and liquor electors. The candidate so chosen will beyond all peradventure, do the best he can to retain the good-will of all those who elected him. The first law of a politician is self-preservation. But observe, liquor men helped to elect him. Hence he is not going to commit political suicide by alienating that class of his supporters. The liquor vote may be a minority one, it may be very small indeed, but still he is as dependent upon that minority vote as upon the majority one, for if he loses it he loses his political existence. What will he do under these circumstances? Just precisely what we see our legislators to-day doing, and what they will continue doing for all time, until the conditions of their elections are changed. They compromise between the Prohibitionists and anti-prohibitionists. They do for each section of their followers all they can without alienating the other section. Such action leads to license, more or less restrictive, just as the power of Prohibitionists or anti-prohibitionists prevail. But such action forever precludes prohibition. Let there be no mistake here. Prohibition is not a compromise, and it will never be enacted by a government depending, in whole or in part for its existence, upon the votes and influence of liquor men. We will never get Prohibition by forming an alliance with liquor sellers. This is not the way in which reforms are achieved.

What then must we do? We must change the conditions upon which men are elected to Parliament. Instead of voting for a candidate simply because he belongs to a certain political party, we must, in the exercise of a Christian manhood, assert our freedom from party bondage, and let it be clearly known that no candidate, Grit or Tory, will receive our vote, who does not so declare himself upon the question of Prohibition as to alienate the liquor vote. In other words we must make Prohibition an issue in every election. The candidate elected on this condition will be

under no temptation to compromise with the liquor traffic. Every principle, not only of honor, but of self-interest will constrain him loyally to represent those who elected him. When elected by Prohibitionists alone he will legislate for them. There will be no more running with the hare and hunting with the hound as at present. All history shows us that the only way to obtain a great reform is for the friends of that reform to stand shoulder to shoulder, and make the reform an issue in the election. We might illustrate this by the repeal of the "Corn Law" in England, or by the present "Home Rule" movement in Ireland. But we need not leave our own country. The Patron movement is an ample illustration. Does any one suppose for a moment that, if the Patrons had followed the same course as the temperance people in the past, they would ever have become the power they are to-day in legislation? The Patrons have won election after election; while notwithstanding the overwhelming temperance sentiment in the land, Prohibitionists, as such, have not a solitary representative in Parliament. Not a man, I say, who will demand Prohibition in Parliament and force a vote upon it. Now, why the grand success of the Patrons, and the ignominious failure of Prohibitionists? Simply because Patrons have carried their convictions to the polling booth, while temperance men have left their convictions at the prayer-meeting, and voted just as liquor men voted. Patrons have defied the old party bosses, while temperance men have been as subservient to these bosses as an old cart-horse to the go or haw of its driver. It is enough to make one sick at heart to see pious laymen bound, hand and foot to a political party: and worse still to hear godly ministers hooting at the close of an election day, for a candidate elected by whiskey votes. Here is a conversation between a Presbyterian minister and a tavern-keeper. The minister was a good temperance man, as the term goes, but always voted party regardless of temperance. On a certain Sabbath the clergyman denounced the liquor seller and his business. The next day they met, when the following conversation occurred:—

Tavern-keeper—"I hear that you gave me a drubbing in your sermon yesterday?"

Party-clergyman—"Yes, sir; I said some pretty hard things, but they were true."

Tavern-keeper—"Did not you and I vote at the last municipal election in this town, and vote for the same councillors?"

Party-clergyman—"Yes, that's true."

Tavern-keeper—"Were not those councillors elected, and did they not refuse to curtail the number of licenses?"

Party-clergyman—"Yes, I must admit that."

Tavern-keeper—"Did not we support the same candidate for the Legislature, and don't they leave the law on the statute book, which authorizes the granting of licenses?"

Party-clergyman—"Yes, that is true, but—"

Tavern-keeper—"Never mind buts. You support a party which approves of, or at least does not repeal, the law which legalizes the liquor selling business. You vote for candidates with me who take my money, and grant me a licence to sell. You then, abuse me and my business. I think you are a hypocrite. Good-bye."

And was not the liquor-seller logically right? Could inconsistency go further than for a man to say: "I am a Christian, God has saved me in order that I may save others," and then go arm in arm, with the rum-seller, and vote for that which he knows is destroying the bodies and ruining the souls of his fellowmen; that which in the judgment of the Premier of our province produces "three-fourths of all the crime, lunacy, idiocy, poverty and misery" in the community? Is it any wonder that there are so many respectable, moral, conscientious persons in our land who hold aloof from the church, regarding it as only a time-serving institution, its ministers as useless figure-heads, and its members as Pharisaical pretenders? "Many" says Prof. Bruce in his "Kingdom of God," p. 144 "many, in fact, have left the Church in order to be Christians." My 'my' but God will bring this matter up in a terrible reckoning one of these days.

The Church that has nothing to do with philanthropy, pauperism, crime, and intemperance is ready to die; and the sooner it dies and is decently buried the better.

If I have used strong language in this article, I assure the reader it is not so strong as I feel. My hand trembles, my heart breaks, as I write about the desolations of strong drink, and the legalizing of the traffic by the votes of Christian men. Thank God here are signs of awakening. O for a baptism of the Holy Ghost, such as would arouse church members to a sense of the responsibility of Christian citizenship. Then would our fair land speedily be delivered from bondage.

"Christian man, with pitying thought,
Use that ballot in your hand!

Here's the battle to be fought—

Church of Christ, arise and stand!

Shield the million babies sleeping;

Succor all the poor wives weeping;

Break these chains that bind our brothers,

Dry the tears of pale-faced mothers;

Rise and crush this demon fell,

Shut up all the gates of hell!"

The Vacant Professorships.

From a number of communications received regarding the vacant professorship in Knox College, the following have been selected. The names in every case have been withheld, but the writers occupy honored positions in the Church and have given frequent proof publicly of their interest in Knox College.

A KNOX COLLEGE GRADUATE.

The appointment of a professor in any of our colleges ought to be a matter of greatest interest and earnest solicitude to all truly desirous of the Church's welfare. The possibilities in his hands for the intellectual development and the moulding of the character of the men of our future ministry are vast. And while one would gladly see men of our own land, educated in our own schools fill such positions, yet every other consideration should subordinate itself to the greatest good of the whole, the church, the college, the individual student. Therefore only those should be chosen who will accomplish this whether trained in our own schools or not. Culture, scholarship, ability to teach, to create in men a thirst for truth, to enthuse them for their life work, should be a primary consideration. And the Church should see that the means to secure such are forthcoming. If we might be permitted to look abroad the names of Rev. James Denny, D.D., Rev. James Stalker, D.D., Rev. S. H. Kellogg, D.D., come to mind as names peculiarly fitted for such work.

A YOUNG MINISTER.

The present professors of Knox have all been trained in Canada, and have had a part in and are fully cognizant of the struggles of the Church and country in their earlier years. They are men of mature years, disciplined minds, and unimpeachable orthodoxy. When we are so well officered from a theological and national standpoint, would it not be wise at this juncture to secure an infusion of new blood? There are many reasons therefor. It would give stimulus and afford variety to the students. It would meet the expressed wishes of many of the best friends of the College. It would arouse that interest in her general constituency which ought to materially aid her in procuring that financial assistance of which she stands so much in need. Therefore, in filling one of the vacant Chairs let the Board insist that a persistent attempt be made to secure such a man as Dr. Stalker, Dr. Gibson or Dr. Kellogg, and it may rest assured that such an effort will meet with general approbation and a generous financial support.

A VOICE FROM HAMILTON.

To efficiently fill a chair in any theological college the professor must be a man of brain power, magnetic, thoroughly educated, consecrated to the Lord Jesus Christ, having a special knowledge of the department in which he teaches, able to teach, and to inspire in his students the love of knowledge, and of saving souls. Familiar with history and with languages, ancient and modern, he must have a philosophic mind, so as to be able to discuss the burning questions of the day, and lead the students to a clearer and firmer grasp of the truth as it is in Christ. Besides he ought to be able to take his position on the platform and in the pulpit so as to represent the institution with which he is connected in the most favorable light to the Church and to the public, so as to gain the confidence of all. To do this he must be every inch a man, and in living sympathy with the masses. No mere book worm can do this. Of all the men I know Dr. MacIntosh who has been unanimously nominated by the Hamilton Presbytery is the best qualified to fill the present vacant chair in Knox College with advantage to the Institution and to the Church.

FROM A D.D.

The death of Prof. Thomson and the resignation of Dr. Gregg affords an opportunity of considering the future welfare of Knox College and so of the Church. Whatever is done now in the way of filling these vacancies will determine the influence of this Institution for many years to come. The Professors that remain are getting old men, and those appointed now will in a few years be the ruling spirits of the College. For some time back Knox College has not received the support it should have because there was a decline of interest in it. Now there is afforded an opportunity of reviving this interest. Men should be appointed to fill these vacancies who are known to have experience, ability and knowledge. It will be a fatal mistake to allow private friendship or personal esteem to decide the selection. As one who would fill very well the place of Prof. Thomson I would mention Prof. F. Beattie of Columbia College, and for the second Professor I would suggest the name of Dr. A. B. McKay of Crescent Church, Montreal, or Rev. A. Stewart, B.A., of Clinton.

REV. DR. DENNY'S CAREER.

The appointment of a Professor to Knox College has excited unusual interest not only among the Alumni, but in the Church generally. The importance of the choice is conceded in such a hearty manner that I venture on your columns with a few facts which I believe may be of service to those brethren who are earnestly and anxiously looking for light. And I take courage from the fact that the Presbytery of Toronto has nominated a brother from outside the Church in Canada. Rev. Dr. Stalker, their nominee is an able man, a close student, a man of wide knowledge, accurate scholarship, and would be an undoubted acquisition to the Canadian Church. But the man above all others who would fulfil the requirements is Rev. James Denny, D.D., of Broughty Ferry, Scotland, whose career and character eminently fit him for the most responsible position of teacher in a

Theological College. If a selection is to be made outside of Canada, I feel that it would be in the highest degree desirable to make a strong effort to secure Dr. Denny and from what I know of him, and I know him well, I believe if the most interesting nature of the Canadian field were represented to him he would accept an appointment to Knox College.

For the benefit of those who may not know much of Dr. Denny's career, I shall refer to a few facts which will show the calibre of the man. He studied at Glasgow University, matriculating probably about 1879 or 1880. He went up from the local Academy with a reputation in classics which had extended over the whole west of Scotland among students and teachers. He distinguished himself in Latin and Greek from the very commencement of his course and on its completion assisted Professor Ramsay in the Latin class and although quite young he showed an aptitude as a teacher and an ability as a scholar that was phenomenal. In the Greek class, when the duties of his fellowship called him there he was equally successful. Meantime he was taking his philosophical classes. In logic psychology, and moral philosophy he stood head and shoulders above his fellows and taught these classes successively as assistant to the professors, making a record as unique as it was brilliant. It was my privilege to have the benefit of his lectures in all these classes, and never have I "sat under" a clearer thinker, or a more apt, earnest and inspiring teacher. I then knew students who indifferent as they might be about Professors Ramsay's, Veitch's or Thompson's prolections, would consider it a distinct loss to miss a single hour of Denny. And yet he had his own work as a student to attend to. For in addition to this work of lecturing, reading examination papers, and class exercises he had to compete with a set of unusually bright students in the theological hall. But he was a man of exceptional capacity and notwithstanding the many duties in the arts faculty, which he so efficiently discharged, as to win the highest praise from the authorities, he conducted a free tutorial class for students aiming at the ministry, but who required such assistance as the tutorial class provided. This they received free of charge, their means often being slender. The mark of the tutor was seen on these students throughout their career, and it is no wonder that they, occupying now as many of them do, important pulpits in the Free Church of Scotland, consider him as a rising leader in their Church. Dr. Denny's theological course was taken at the Free Church College, Glasgow. Here he stood easily first. His record is most distinguished and his services were made use of with great and acknowledged advantage as a teacher. He is an original and profound thinker, a brilliant linguist, and a Hebrew scholar of the highest rank, and his ability in the department of apologetics is acknowledged by experts in that subject who are themselves of world wide note. He filled the place of Rev. Principal Douglas in the Hebrew class during the absence of that gentleman for a session or two, and gave the greatest possible satisfaction. In fact there is but one opinion about Dr. Denny in Scotland and it is that he is destined for a professor's chair and indeed he could have had such an appointment in Aberdeen and Glasgow had he allowed his name to be put forward. He also declined a professor's chair in a Chicago College last fall. He has had offers of several large congregations, but declined them on the most unselfish and sensible grounds. His idea has been that a young man should not hasten to take charge of a large congregation, but qualify by an experience of pastoral work in a smaller field. Thus he refused tempting offers, and accepted a charge which while comfortable and important in point of numbers and position still leaves considerable time for the pursuits of the hard working student of theology.

Speaking from appearance I would say that he is about thirty-seven or thirty-eight years of age. He was licensed to preach in 1885 or 1886 and has an experience in mission and pastoral work of nine or ten years. He is a quiet unassuming man of an amiable and exceedingly gentle disposition, firm as a rock in his convictions and earnest in all his work. He is an excessive worker, yet so quietly is it done that he appears abroad as if the most leisurely inclined of men. He is approachable, patient and keenly shrewd. A good judge of men and of human nature. It was quite proverbial how he used to manage the sometimes unruly multitude of students who thronged the Arts classes of Glasgow University, but even there where the best men are often the butt of jest and free thrusts of keen tongued youths there was too great a respect for the quiet, earnest Denny, to admit of the suggestion of disorder and he was never molested. He possesses a crisp, clear, penetrating voice, distinct, precise enunciation, and a pleasant resonance of tone, but not the vocal gifts which are often associated with rotund oratory. Altogether he is one of the best equipped men in any of the branches of the Scottish Church, and if the Church could secure his services for Knox College it would not be too much to hope that his advent would be the beginning of a new era in theological life in Canada.—AN OLD PCPL.

A CANADIAN.

The vacant chairs at Knox and by whom they are to be filled is worthy of the most serious consideration of every well-wisher of the Church. While there are so many qualifications to be considered and which cannot be considered too carefully, the necessity of a personal knowledge of the needs of the Church in Canada should not be lost sight of. Our Church is a decidedly Canadian Church, strong, vigorous, self-reliant. The Professor then should be one with a full knowledge of the inner life of the Canadian Church, its needs and its difficulties. In this respect, added to the many indispensable qualities the Rev. L. H. Jordan, B.D., of Toronto, is a name that ought to be borne in mind by the General Assembly when the matter is under consideration.

FOR THE SABBATH SCHOOL

International S. S. Lesson.

LESSON VIII.—JESUS ON THE CROSS.—MAY 26.

Mark. xv. 22-37.

GOLDEN TEXT.—“While we were yet sinners, Christ died for us.”—Rom. v. 8.

CENTRAL TRUTH.—“It is finished.”

ANALYSIS.—**The Saviour**

CRUCIFIED, v. 22-27.

MOCKED, v. 29-32.

DYING, v. 33-37.

TIME AND PLACE.—Friday, April 7th, A.D. 30 from 9 a.m. to 3 p.m. on the place of the skull, Golgotha, probably just outside the northern wall of the city, near the grotto of Jeremiah.

HARMONY.—Matt. xxvii. 31-66, Luke xxiii. 26-56, John. xix. 16-42.

INTRODUCTORY.—The events of the crucifixion in the order of occurrence may be tabulated as follows:—1. The arrival at Golgotha, and elevation of the cross, 9 a.m. 2. Christ's first saying, “Father forgive them.” 3. Casting lots for His raiment. 4. Mockeries. 5. The second saying “To-day, etc.” 6. Third saying, “Woman behold thy son.” 7. Noon, the three hours darkness begins. 8. The end nearing, fourth saying, “My God, etc.” 9. Fifth saying, “I thirst.” 10. Sixth saying, “It is finished.” 11. Seventh saying, “Father into Thy hands I commit My Spirit.” 12. Death, 3 p.m.

THE SAVIOUR CRUCIFIED, v. 22-27.—The hour for the last scene in the Divine tragedy had come. With faltering steps, stumbling beneath the burden of His cross, and hurried onward by the brutal mob, the Man of Sorrows trod the Way of Sorrows, a King of suffering crowned with a crown of thorns. Along the weary path that led out of the city to the skull shaped mound, Simon of Cyrene came toward the mad concourse that was hurrying to His death its greatest friend. The Roman soldiers who noticed the pitying glances which he cast upon their victim, seized him and compelled him to help in carrying the cross. What a glorious privilege to be Christ's cross bearer; it is our privilege to-day; do we avail ourselves of it? But see, the crowd has paused. Many of them stand encircling the little elevation on the summit of which stand some Roman soldiers and the three prisoners. The two thieves with hanging heads, and cowardly shrinking; the Son of Man erect and fearless, watching with unflinching eye the preparations for His death, and anon casting upon the surging mob below a glance of tenderest pity. A hush falls for a brief space upon the jeering multitude. The soldiers have seized the object of their hate, they have stripped Him of all but that cruel wreath of thornes; without a struggle He has extended Himself upon the prostrate cross, and—hush—the sound of the hammer breaks the stillness as it drives the reluctant nails through those life bestowing hands, and beautiful feet, wearied with many a search for straying souls. And now the cross is raised; it stands out clearly against the sky, then with a thud that jars every quivering nerve in the pain-wracked body falls into its place. Again the hatred of the mob breaks forth, and cries of execration rend the air. Christ is crucified. The chains of sin that bind the souls of men begin to loose.

On either side, strange companions for the Holy One, is raised in punishment severe but just, a low-browed thief, that the scripture might be fulfilled, “He made His grave with the wicked,” (Isa. liii. 9.) Above His head in the tongues of religion, culture and conquest, is written the accusation, nay, the acknowledgement, “THE KING OF THE JEWS;” and as with rude laugh and coarse joke the soldiers gaze upon this strange King, there comes from His lips that Divine plea, “Father forgive them for they know not what they do.” Reader, contemplate this picture. It was all on your account.

THE SAVIOUR MOCKED, v. 29-32.—The moments drag slowly by, and the crowd amuses itself by shouting jeering insults at the suffering Christ. The passers by stop for a space and railing cry, “Ha, thou that destroyest the temple and buildest it in three days, save thyself, and come down from the cross.” They little think that even now this wondrous prophecy so distorted by their lying lips is in process of fulfillment. Likewise the chief priests and scribes in mocking tones exclaim, “He saved others, Himself He cannot save,” and utter a truth rich in a divine comfort and peace to the sinners soul. “Let Christ the King of Israel descend now from the cross, that we may see and believe,” they cry, yet when Christ did more than this, and rose from the dead, did they believe?

One of the thieves, in the very midst of his death agony, joins in the reviling; but the other, conscious of his own guilt, and impressed with the divinity of his fellow-sufferer, in wonderful faith exclaims, “Lord, remember me when thou comest into Thy kingdom,” and the thorn crowned King replies, “this day shalt thou be with Me in Paradise.”

Near to her dying son stands Mary, weeping in heart-broken sorrow. Beside her is the beloved John. The dying Christ, ever dutiful, never forgetful of her whom the Spirit used to give Him birth, looking on the two speaks again in words of tender pathos unexcelled in human language, “woman behold thy son;” and then to John, “Behold thy mother.” And from that hour Mary found a home in the heart and household of that disciple.

Three hours have almost sped since first the cross was raised. The sun is nearing its meridian. The Christ is fast failing beneath the burden of your sins, dear reader. And still the mob mocks on in bitter hate.

THE SAVIOUR DYING, v. 33-37.—The sun has so far been shodding its light upon the tragic scene, but now amid the jeers and sneers of the multitude, the light fails, the sun is obscured, and the darkness of night settled down upon them all. What fearsome awe must fill the hearts of many of those spectators, what dreadful doubts, what anxious questionings pass through their minds unuttered. Can they have been mistaken in the man? Is it possible His claims are true? They strive to dismiss the idea from their thoughts, and silent in the gloom they pierce with anxious gaze the veil that makes the three crosses look like shadowy spectres pointing warningly heavenward. Suddenly above the hushed stillness reverberates the heart-rending cry, that epitome of all Christ's suffering, “My God, My, God why hast Thou forsaken Me?” How the crowd thrills and trembles as it bears; there is little of mockery left now. Again He speaks, “I thirst. And a soldier dipping a sponge in the thin sour wine they have brought for their own refreshing, puts it on a reed and holds it to His lips. But He drinks not. No pang of all that pain does He shirk. Then follows His triumphal cry, “It is finished. Father into Thy hands I commit my spirit.” And the chains fall from the sinners hands, and the atoning work is done. Away in the temple the veil that separated the Holy place from the Holy of Holies is rent in twain, on Calvary the earth shakes, and the dead Christ is raised by the quaking mound before the horror stricken throng, to them that believe a Saviour, to them that reject, a Judge. To you, dear reader, which?

CHRISTIAN ENDEAVOR.

Crosses.

First Day—A daily cross—Luke ix. 23-27.

Second Day—Take up thy cross—Mark x. 17-22.

Third Day—Power of the cross—1 Cor. i. 17, 18; iv. 11-20.

Fourth Day—Crucify the flesh—Gal. v. 19-24.

Fifth Day—Glory in the cross—Gal. vi. 12-18.

Sixth Day—Endure the cross—Heb. xii. 1-6.

Seventh Day—CHRIST'S CROSS; MY CROSS—Mark viii. 34-38.

PRAYER MEETING TOPIC, May 26.—“CHRIST'S CROSS, MY CROSS,” Matt. xxvii. 11-26. The idea of cross bearing has been subject to much misconception on the part of Christians. It is a common thing to hear people express the desire that they might bear *their* cross with patience, or describe some trouble, care, or disappointment, even some weakness in their character such as hasty temper, as the cross they have to bear. This is very far from the meaning of the Scripture teaching on the question. The Master enjoins us to take up *His* cross and bear it, a vastly different thing from bearing the petty crosses of our own contrivance. To carry the cross of Christ should imply for us all that it implied for Him. It means chiefly, a crucifixion of self, the death of the ego, the obliteration of the “I” in our nature. It means such a crucifixion carried on constantly from day to day in every phase and relationship of our daily life. It means a submission of our selves to the will of God in everything, and a following of Christ in complete self abnegation, and effacement of our own natural selves, so that Jesus Christ can be manifested through us to the world without let or hindrance. The self made, so called crosses of worries, vexations and disappointments, are directly opposed to the cross of Christ because they originate not in submission, but in opposition to the will of God. They are caused by our wills running *across* His, instead of being parallel and merged in it. Self-contrived crosses we must bear ourselves; Christ's cross, He bears with us.

Ruts.

PAPER TWO. THEIR CAUSES.

There are various things that sometimes act singly, sometimes co-operate to run the C.E. chariot into ruts. In the first place might be mentioned a lack of interest on the part of its occupants in its progress toward the Heavenly City. This want of interest is attributable to the absence of an intelligent knowledge of the road they are travelling, or the purpose of their journey. The travellers have not studied their Guide book, many of them are accustomed to merely open it at random during the day, take a hasty glance, and then forget what they have read. Others, neglectful of the promise they made their King on beginning their journey, are content with reading a scrap of it once a week. This lack of interest results in unwatchfulness, and consequently the wheels of the chariot easily slip into the ruts. Another cause is a lack of power on the part of those upon whom the progress of the chariot devolves. This sad condition of affairs results from infrequency in using the King's channels of power, that wonderful wine called “Prayer,” which runs from Heaven's dynamo to earth is made little use of, indeed sometimes its connection with the C.E. chariot is almost destroyed by that instrument of severance known as “little faith.” Yet another manner in which ruts are made or slipped into, is the way which some professed C.E. travellers to the Eternal City have of using the chariot only one day in the week, and during the other six days running away back along the road to amuse themselves with those things they should long have left behind and from which indeed their King has ordered their separation. Easily does the chariot, thus neglected, slip into a rut from which one day's work cannot avail to free it. These, then are some of the ways by which the C.E. chariot becomes rut-bound. They may all be traced to a breaking of the pledges made the King when we undertook first to enter His service as charioteers.

(To be Continued).

MISSION FIELD.

When Mrs. Capron was about to leave home for the foreign field, her father, realizing the bitterness of the separation asked, "How came you ever to think of being a foreign missionary?" Her reply was, "Why, father, I have heard you pray for missions all my life, and now I am going to answer your prayers."

An appendix to the Congo grammar has just been completed. The article has been a great perplexity in this language, and some forty-three rules have been found necessary to define its uses.

The *Missionary Review* quotes from a missionary in India: "Hinduism no longer has a really sure hold on many, as it is easy to discover from repeated expressions of the people to us. I believe that in stillness God is preparing a transition of the masses into Christianity."

There is an extraordinary demand for Bibles in Uganda. It is said that ten thousand copies of the gospel were sold in a period of five months, besides many tracts explanatory of the Christian religion. The people generally are anxious to learn to read before they are baptized.

A miserly man, on being urged to give proportionately, replied that that was the way he was giving. He gave in proportion to the religion he had.

"What shall I do for Christ?" asked a young disciple of Bishop Selwyn. "Go where he is not, and take him with you," was the venerable bishop's reply.

The missionary spirit is nothing more than the Christian spirit turned in a definite direction; and therefore, to attempt to excite the missionary spirit without the deepening of the Christian disposition is all lost labor. I have the profoundest distrust of all attempts to work up Christian emotion or Christian conduct in any single direction, apart from the deepening and increase of that which is the foundation of all—a deeper and a closer communion with Jesus Christ.

Why are thousands of Christian women waiting idly at home, "dying for the want of something to do," when the appeals from the Mission Field are so urgent? Are they waiting for opportunities? India alone will furnish them. Or for a call? They may hear it in the cry which has been sounding in the church for centuries.—"Come over and help us."

It will be readily understood that our missionary brethren in Turkey are waiting with intense interest the report of the Commission appointed by the European Powers to investigate affairs in Eastern Turkey. The accounts that have been received indicate that, notwithstanding the immense difficulties standing in the way of thorough investigation,—especially the difficulty of securing testimony from those who give it at the peril of their lives,—witnesses have been before the Commission who have dared to tell the truth. It may fairly be expected that the results of the investigation, which it is now said will be concluded in the course of a few weeks, will bring to light facts which cannot be disputed, in view of which the European Powers will be constrained to take some decisive action. In the meantime it is refreshing to know that the United States government has despatched some of its war vessels to Turkish ports on the Mediterranean with reference to the protection of American citizens in that empire.

Rev. Mr. Loomis, the Agent of the American Bible Society in Japan, reports that in his visits among the soldiers in the hospitals he finds not only Japanese but Chinese. These Chinese come from widely different parts of the empire, and they are much impressed by the practical demonstration of the blessings which flow from Christianity. On asking a Chinese colonel at Hiroshima what he thought of Christianity, and if he understood the significance of the red cross that was on the sleeve of every patient, the colonel replied that he knew that it was the teachings of Christ that made people kind to their enemies. This Christian work for the soldiers will permeate every part of Japan and many parts of China. On February 24th, three more Japanese Chaplains started for the front, making five in all. Permission has not yet been received for foreigners to go as Chaplains, but the matter is under advisement. *Missionary Herald*.

WHAT MORMONISM IS.

In 1821, over seventy-four years ago, there lived in Manchester, Ontario County, New York, a farmer-boy named Joseph Smith, then but sixteen years of age. This boy said that while he was alone in the woods praying, two figures came from Heaven and talked with him, telling him not to join any church, because they were all wrong in the things they taught. Two years later, so said Joseph, the vision came to him four times in twenty-four hours, telling him each time that there should be shown to him a book which was now hidden in the ground. This book was to be taken from the ground and translated by him, and he was to be the teacher of a purified religion.

Under a stone on a hill near Manchester, Joseph claimed that he found the golden plates upon which the book was written, and with them the two stones, the Urim and Thummim, which were keys by the use of which the plates were to be translated. For four years, however, they could not be removed, and during that time the angel instructed Joseph as to the things which he was to teach.

At last, on September 22nd, 1827, the plates were delivered to Joseph. He did not tell in what language they were written, but said that under the care of the angel he translated them, and then returned the plates to the heavenly visitor.

This supposed translation is what is known as the "Book of Mormon," and is the foundation of Mormonism. It claims to be a true history of the settlement of America by three colonies of emigrants; the first of which came here as early as the time of the confusion of tongues, after the building of the Tower of Babel; the second came about 600 B.C.; and the third nine years later, though the latter two colonies did not know of each other for about four hundred years.

Two parties, the Lamanites and the Nephites were formed and finally in 384 A.D. after a long war, the Nephites were all killed and the Lamanites—Indians—were left in possession of the country.

Before the destruction of the Nephites, who were supposed to be very great and very good, Mormon, a commander of their armies, gathered together the records of his people and copied them on the golden plates. These were finished by his son Moroni, who hid them in the hill Aumora, where, 1400 years later, Joseph Smith claimed to have found them.

By those who are not Mormons, it is now generally thought that Smith made up this book of Mormon from the manuscript of an old romance written by Solomon Spaulding and quotations from the Bible. As written by Smith the book taught very little that was evil, and much that was good, but all the good part was taken from the Bible.—*Over Sea and Land*.

The growth of mission work in Japan is marvellous. There are 226 male and 210 unmarried female missionaries; (including wives) a total of 625; there are 134 stations, 750 outstations, 364 organized churches, 3,422, adult baptized in 1894; total adult membership 39,240; theological students 353; native ministers 258; unordained preachers and helpers 536; contributions of native Christians (1894) about \$35,000.

A notable address has recently been made by the Bishop of London to his clergy on foreign missions. The points made were, first, that ministers were bound to instruct their people about missions, not as an outside matter, but as an integral element in religious life; second, that they first need to instruct themselves. Four special subjects of study were pointed out: (1) The New Testament, definitely and deliberately as a missionary handbook; (2) early post-apostolic missions; (3) missions of the Dark Ages; (4) modern missions. The first and fourth the bishop regarded as more essential. Observation leads us to believe that the bishop's point, that ministers first need to instruct *themselves*, is as true in this country as it is in Great Britain. It is often amazing to find the ignorance as to missionary operations in modern days on the part of those whose business it is to lead the Lord's forces for the conquest of the world. Some of these who ought to be leaders frequently speak quite boldly of their deep interest in foreign missions, while they know next to nothing about them.

Frequent allusion is made to the density of the population in China, and language is sometimes used that would imply that the land is so overrun with human beings that they are obliged to live in boats, on the rivers or bays. But as a matter of fact the density of the population in China is but little over that of France, and not half that of England and Wales. Not including the vast

dependencies of China, such as Mongolia and Tibet, but simply reckoning Manchuria with China proper, its area is about 1,700,000 square miles. Two hundred people to the square mile would give a population of 340,000,000, which is not far from the average estimate made by statisticians as to the population of the empire. But Japan has 275 to a square mile; Germany, 236; England and Wales, 497; while Belgium has 548. There need be no fear, therefore, lest the Chinese, not having room enough at home, will be forced to overrun other lands.—*Missionary Herald*.

We sometimes hear of a revulsion of feeling experienced by missionaries when they first come in contact with the people to whom they have been sent, especially where the people are degraded or semi-savage. Many a missionary has had a sharp struggle before overcoming a certain repugnance toward those for whom he must labor. Quite another experience was that of Mr. Wilder, who after reaching Peking last autumn writes of his journey up the river and of his few weeks of intercourse with the Chinese, saying that he "was continually falling in love with the Chinese, and we find ourselves loving them more and more now that we are living among them." And he adds the following personal testimony: "Really I have been greatly surprised by the evidences of genuine Christian character and spirituality among the native Christians. I thought I was prepared for it, but I find that the missionaries' speeches and letters have been totally unable to convey any adequate conception of the value of the work done. If only all the churches could see what I have already seen, the debt would soon be lifted and the reinforcements so greatly needed would be sent out. I can never thank God enough that he has permitted me to have a share in this work. I have a great and increasing faith in the Chinese character and its tremendous possibilities when once it becomes Christianized."—*Missionary Herald*.

W. F. M. S.

The Monthly Letter Leaflet for May is largely devoted to an admirable report of the Annual meeting of the Society held in Toronto last month, but in addition there are a number of very interesting communications from the workers in the field. An extract from a letter by Rev. Donald MacGillivray on medical women for Honan is here given: During this war we remain indoors mostly instructing station classes, two of which we hold this year. The one at Hsin Chen has over 23 members. Chu Wang class is now meeting; 14 members. These are all selected men, mostly accepted on one year's probation. All men, of course and including women believers, now we number over 50 believers' though only 10 as yet have been baptized in both ends of the field.

Mr. Grant gave them a magic lantern exhibition the other night. The picture of the prodigal's return was thrown on the scene. One of the class quickly enquired. Where is his mother? Did you ever think that he must have had a mother, even more deeply moved by her long-lost son's return than the father? I had never thought of it and felt rebuked by this babe in Christ's thoughtfulness about the mother. He himself has an old mother, who is still in doubt regarding her son's faith and his question shows how his mind was running.

Note especially that, although there are some 10 to 20 women believers, the wives and mothers, etc., of our men, none of them have come forward for baptism because there are no ladies here to teach them, not even married ladies. They are used to think of the ladies' help in the past and they desire it now. Therefore, if the war ceases, be sure to remember the cause of these waiting women, at the Board. Even I think that now there is pressing work for single ladies in Honan. I never believed there was an opening among the heathen women, until at least we have a woman's hospital. But I always thought that when women were brought in by son's and husband's influence, as in this case, the work of single ladies was laid out before them and very urgently called for.

A man crossed the Mississippi River recently on the ice, and fearing it too thin, began to crawl on his hands and knees in great terror; but just as he gained the opposite shore, all tired out, another man drove past him gaily sitting upon a sleigh loaded with pig-iron. And, for all the world, that is just the way most of us Christians go up to the heavenly Canaan, trembling at every step, lest the promises shall break under our feet, when really they are secure enough for us to hold up our heads and sing with confidence as we march to the Better Land.

Thoughts by the Way.

John Charlton M.P. still endeavors to get his Bill for the Better Observance of the Sabbath passed. He possesses the perseverance of a true Calvinist and will succeed at last. Statesman-like he foresees the future, and provides against the publication and sale of Sunday newspapers, and the carrying on of Sunday traffic. The prayers and sympathetic co-operation of all good men will be with our noble standard bearer in this work of his. We admire his pluck and perseverance.

A valuable pamphlet of about seventy pages was got out by the session of Stanley Street Church, Ayr, entitled, "Sixty years witnessing for Christ, from 1834 to 1894." The work is evidently from the hand of the pastor the Rev. I. S. Hardie, and is well done; and will be in years to come a valuable memorial. Beside its historic sketch and incidents and anecdotes there are the likenesses of the five honored pastors. A copy of this pamphlet was given to all the living members at the celebration, many of which no doubt will go down as heirlooms in many a family. This is as it ought to be. Now, at this season of Jubilee services—Knox Church Toronto, being over, Burlington, coming on June 2nd, Knox Church Galt, on June 9th, with many others to follow, why should not all follow in the steps of Stanley street Ayr, and prepare an historical sketch, with reminiscences and anecdotes that might be gathered, and have it neatly put in permanent form to be given to the generations following. This would do much toward keeping alive the "esprit du corps" of the congregation, and stimulating it to remember that "noblesse oblige." This is rendered very easy from the fact that full reports of the proceedings are given in the Daily and Religious press. Even illustrations are liberally employed. These would form an excellent basis for such a work. All that would be required would be revision, and the casting together additional matter which would not be difficult to get. This may seem to many a thing of little consequence now, but to the generations of the future it would be beyond all price. If the spirit of the congregation, and its outward expression in the lines of moral and spiritual activity is caught with a real appreciation and justness, the work would become one of incalculable value to the historian.

Here is an item of interest to Canadians. Dr. Donald Fraser having been pastor of Cote street congregation, Montreal, for some years. There has just been placed in the vestibule of the Free High Church, Inverness, a tablet to the memory of the late Rev. Dr. Donald Fraser, formerly pastor of the congregation and latterly of London. The following inscription is cut upon the panel:—"In memory of the Rev. Donald Fraser, D.D., minister of the congregation from March 24th, 1859, to January 4th, 1870; afterwards minister of Marylebone Presbyterian Church, London. Born at Inverness January 16th, 1826; Died in London February 12th, 1892. A devoted servant of the Lord Jesus Christ, and an earnest and eloquent preacher of the Word of Life. Erected by members of the Free High Church, Inverness, and other friends who were connected with the congregation during the ministry of Dr. Fraser." The proposal to erect this tribute of affection to Dr. Fraser's memory originated with Mr. George Black, banker, Inverness, who, having formed a committee of interested gentlemen, carried out their wishes, as well as those of the subscribers, in a manner which calls forth the greatest approbation.

Dr. Donald Macleod, Moderator-designate of the Established Assembly, was entertained to a dinner in the Windsor hotel by the Glasgow Presbytery. There was a large and representative attendance, including many leading laymen. The toast of Dr. Macleod's health was proposed by Professor Story, who stated that the Moderator designate was the third Moderator in succession from Glasgow and the fourth Moderator from the family of Macleod. Dr. Macleod, in replying, said that when they looked back on the past struggles of the Church, they could take courage and hope for the present and future. If they believed the signs of the times, they were going to have some respite from that nightmare of Disestablishment that had been so degrading to Church life for many a long year. While no man who had a spark of manliness in him would refuse to go to the front if danger threatened their historic Church, at the same time he thought the effect of all these discussions had been to vulgarise the Christian life of the community, and to hinder the Churches in the proper work to which they had been called. He believed their safety lay in faithful work and advance in all Christian enterprise.

Church News

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

In Canada.

Rev. Mr. Carruthers, has entered his fourth year as pastor of James Church, New Glasgow.

Rev. E. A. HENRY, of Knox College, has received a call from the congregation at Brandon, Man.

His old congregation, Princetown, P. E. Island, lately presented Rev. George McMillan with \$100 as a token of regard.

The Halifax Witness says that the late graduates of Pine Hill are likely soon to be all settled and engaged in the Master's work.

The Presbytery of Orangeville has nominated the Rev. Dr. Torrance, of Guelph, for the moderatorship of the General Assembly, which meets in London next June.

THE REV. MR. PRACOCK, Presbyterian minister of Brandon, is stationed in Pipestone District, and will hold services in the Huston school on Sabbaths, at 10.30 o'clock until further notice is given.

REV. JOHN GOURLAY, of Carp, who has finished his theological course at Montreal Presbyterian College, has gone to take charge of an appointment at Lake Dolphin, Man.

REV. MR. CLARK, of London, conducted a special service in the Presbyterian church, Parkhill, recently. He preached an eloquent and instructive sermon. Those who had the privilege of hearing the reverend gentleman will easily understand why Mr. Clark is looked upon as one of the most promising young men in the Church.

At the close of the prayer meeting in the Presbyterian church, Brantford, recently, Mrs. G. Hunter was presented with a purse containing \$20, as a mark of appreciation by the Presbyterian congregation, for services cheerfully and efficiently rendered as organizer for some time past. Mrs. Hunter, having recently moved out of the village, Miss Lizzie Armstrong has been appointed her successor.

REV. R. McNABB, of Beachburgh, who is moderator of the session in the mission field of Osceola, Stafford and Scotland, Presbytery of Lanark and Renfrew, dispensed the sacrament of the Lord's Supper in that field last Sabbath. On Saturday, at the preparatory service, two new elders were ordained, and an infant baptized. Twenty-eight new members were received this time by certificate and eighteen on profession of their faith in Jesus. A good work is going on in the old conducted by Mr. D. J. Scott.

A very pleasant reunion was held in the Town Hall in Perth on the occasion of the commencement of the eighth year of the pastorate of the Rev. A. H. Scott. The friends of St. Andrew's joined with Mr. Scott's congregation in the reunion exercises. The speaking of the evening was done by Rev. Mr. Currie, of the sister Presbyterian church in Perth; by Rev. Mr. Macgillivray, of Chalmers church, Kingston, a former pastor; by Rev. Dr. Moore, of Bank Street church, Ottawa; and by the pastor of the celebrating congregation. The reunion was held under the auspices of the Ladies' Association.

The monthly meeting of the Bradford Presbyterian Auxiliary of the Woman's Foreign Mission Society, of Bradford, was held a week earlier than usual, as two ladies, Mrs. Stevenson from Barrie, and Mrs. Cameron from Allandale, at that time visited the Auxiliary on behalf of the Barrie Presbyterian Society. They each gave an excellent address, Mrs. Cameron on "Our responsibilities and opportunities," and Mrs. Stevenson on "Consecration," based upon the well known couplets of Francis Ridley Havergal. There was a good attendance of ladies present, and the communion with the visiting sisters was recognized as very helpful. An excellent spirit pervaded the whole

meeting, which was one of unusual interest, as the delegates to the General Society meeting gave their reports.

A Presbyterian C. E. Convention was held at Hespler on May 7th, and another at Paris on the same day. Both had excellent programmes. At Hespler a paper was read on "Mission Bands, how fostered and developed," by Miss L. Kribba. The following questions were discussed: "What shall I do for my own church?" "What more can we do for our associate members than we are doing?" "The C. E. Society and the General Assembly." "The relation of the Pastor to the Society." "The possibilities of our Society." Delegates were present from over twenty pastoral charges. Thirteen ministers were there and the attendance was large and enthusiastic. Eighteen societies sent in reports and two or three gave verbal reports at the evening session. From sixteen reports that were pure C. E. Societies, the following figures are gathered: Total membership, 980; 700 active; 217 associate and 63 honorary; Total amount of money raised during last year, \$717, of which \$453.96 was given to missions, and the remainder used in the work of the Society, purchasing flowers, sustaining Mission Sabbath schools, etc. Addition last year, 166 members. Two societies were organized in '89, five in '90, five in '91, two in '93, two in '94. The C. E. Society is the chief society in the congregations in the Presbytery. They ask for another convention next year.

Presbytery of Ottawa

The quarterly meeting of the Presbytery of Ottawa was held in St. Andrew's church, on Tuesday, May 7th. There was a large attendance of members and a large amount of business was transacted. Mr. Waddell, a member of Bank street church, was examined and received as a catechist. Mr. Donist was appointed a commissioner to the General Assembly in place of Mr. Herridge who resigned his commission. Mr. J. Keane and Mr. D. J. Craig, elders, were appointed instead of Mr. W. Hamilton and Mr. F. I. Bronson, resigned. Mr. McLaren, of Carp, asked and received two months leave of absence. Dr. Armstrong was nominated for the Chair of Apologetics and Church History in Knox College. Reports were presented on Home Missions and French Evangelization. Several students applied to be taken on trial for license. Their examination was fixed for an adjourned meeting which is to be held on June 3rd. Shawville was annexed to Campbell's Bay and Bryson, and Mr. Nelson appointed moderator of session during the vacancy. A deputation of Presbytery was appointed to visit Richmond on the 27th inst. In the evening a public conference on the State of Religion was held, at which stirring practical addresses were delivered. The conference cannot fail to be productive of much good. An adjourned meeting will be held in St. Andrew's church on June 3rd, at 2 o'clock in the afternoon.—ISAAC CAMPBELL, Clerk.

Presbytery of St. John.

The Presbytery of St. John, at its meeting held last week, transacted a great deal of routine business. Professor D. M. Gordon, D.D., was nominated for the moderatorship of Assembly. Dr. Macrae nominated Rev. T. F. Fotheringham as a candidate to fill the chair made vacant in Knox College by the death of Prof. Thomson. Dr. Macrae paid a high tribute to the scholarship and zeal and high Christian character of Rev. Mr. Fotheringham. Rev. J. Ross seconded the motion, which was also endorsed by Rev. Dr. Bruce, and unanimously adopted. The Home Mission Report was read by the superintendent, Rev. J. Ross, showing that he had been very busy since last meeting of Presbytery. Of Fairville he said, "A congregational meeting was held in Fairville and I am happy to say that steps have been taken to prepare for building a church. Our case here is in a most promising condition, fifty families are reported by the catechist, a flourishing Sabbath school is in operation, and although the draft on the board is large

the people have promised to contribute more liberally for the summer." He also reported that the H. M. B. had granted \$50 to Riley's Brook. The report noted collections of \$26.63; expenses, \$19.35. The contributions were: St. Stephen, \$3; St. Stephen S. C. E., \$5; St. Stephen W.F.M.S., \$26; Wo Wolfe W.F.M.S., \$5; balance from Riverside for supply at Christmas, \$8.77. The balance on hand was now \$59.55.

Presbytery of Paris.

At a special meeting of this Presbytery at Paris, May 7th, the translation of Rev. R. W. Leitch, from Waterford and Windham to Delaware and Caradoc in the Presbytery of London, was granted. Rev. R. G. Sinclair was appointed moderator of session during the vacancy, the pulpit to be declared vacant on and after the first Sabbath of June. The Rev. J. Munro Gibson, D.D., of London, Eng., was nominated for professor in Knox College.—W. T. McMULLEN, Clerk.

Summer School of Theology, Halifax.

The following is the programme for Summer School of Theology.—July 16th to 26th, 1855:

- THE REV. PRINCIPAL POLLOK, B.D.—The Covenanting Age.—4 lectures.
 THE REV. DR. CURRIE.—Pentateuchal Criticism.—4 lectures.
 THE REV. DR. GORDON.—Revelations.—3 lectures.
 THE REV. R. A. FALCONER, B.D.—The Trustworthiness of the Historical Books of N. T.—3 lectures.
 THE REV. PRINCIPAL GRANT, D.D.—Comparative Religion.
 THE REV. PROFESSOR McCURDY, LL.D.
 PROFESSOR J. G. MCGREGOR, D.Sc.—Science and the Argument from Design.
 THE REV. D. J. MACDONELL, B.D.—The Minister and His Work.—3 lectures.
 THE REV. NEIL MACKAY.—Revivals.
 THE REV. E. D. MILLAR, B.A.—Methods of Congregational Activity.
 THE REV. ANDERSON ROGERS, B.A.—The Training of the Young and their Work in the Church.
 THE REV. JAMES CARROHERS.—The Reading of the Scriptures.

All correspondence is to be directed to the Rev. Dr. CURRIE, Pine Hill. Appropriations of rooms in the college will be reserved for applicants within the bounds of the Maritime Synod till May 31st.

The fee of \$10 covers all expenses for lectures and board for the ten days for the term. A fee of \$2 is charged for attendance on lectures alone. All applicants for boarding accommodation or lectures must be for the full term, and the fees must be paid at registration on July 16th.

At 9.15 each morning there will be devotional exercises for a quarter of an hour. Lectures commence at 9.30 a.m., and with discussions will continue till 12.30 p.m. The afternoons will be devoted to recreation. The evening session from 7.30 to 9 will be occupied with more directly practical subjects of the ministry.

Young People's Union

The semi-annual missionary meeting of the Young People's Presbyterian Union, of Toronto, was held on Monday evening, May 6th, in West church, Denison avenue. The great majority of Presbyterian churches of the city and suburbs sent strong representations from their Young People's Societies of Christian Endeavor, the result being a very interesting and profitable gathering of young Presbyterians. From 6.30 to 8 o'clock the Christian Endeavor of West church welcomed the visitors from the different societies in the church parlors. Then a most pleasant hour was spent in social intercourse and interchange of greetings.

At eight o'clock the chair was taken by Rev. W. G. Wallace, president of the Union. The opening exercises were conducted by the Rev. Mr. Turnbull, of West church. Rev. J. Neil, of Westminster church, delivered an able address on the subject "Why Christian Endeavor in their missionary efforts should be loyal to the recognized Schemes

of the Church." Dr. Fraser Smith, of Honan, China, in his interesting half hour's talk, very forcibly laid before the gathering the responsibility resting upon every follower of Christ in reference to the great missionary cause. He urgently asked the young Presbyterians of Toronto that in their prayers they will not forget their missionary in the foreign field. The music for the evening was generously supplied by the choir of West church. Several of the ministers of the city attended the meeting in company with their young people.

Christian Endeavor Convention.

A large convention of young people of the Christian Endeavor Societies of the Presbytery of Paris was held in the Presbyterian church, Paris, on the afternoon and evening of Tuesday, May 7th. Rev. E. Cockburn, M.A., moderator of the Presbytery presided, and Rev. W. S. McTavish, B.D., acted as secretary. After devotional exercises conducted by the moderator and Rev. Messrs. Miller, of Norwich, and McTavish of St. George, two-minute reports from the various societies were called for. The reports were all of a very encouraging nature and they indicated that most of the societies were growing more deeply interested in the work of Home Missions.

Rev. W. A. McKay, D.D., of Woodstock, opened the speech-making with a stirring address on "The Importance of Presbyterian Organization." This opening address seemed to give tone to the whole convention for the entire programme was a succession of good things. "The pledge" was reviewed by the Rev. R. G. Sinclair, of Mount Pleasant, in a capital address. Rev. R. Pettigrew, M.A., of Glenmorris, read a carefully written paper on the "Improvement of the Prayer Meeting." "The Best Methods of Bible Study" was ably handled by Rev. R. M. Hamilton, B.A., of Brantford. The duties of the Look-out Committee were comprehensively dealt with by Mr. Risk, of Brantford, and by his fellow townsman Mr. W. J. Craig. This Committee has been called "The Pastor's Cabinet," "The Gymnastic Committee," "Christ's Detectives," "The Engineers of the C. E. Society," "The Eye of the Society," and these terms were all explicative of the duties which devolve upon it. A paper was read by Miss Jessie Weir, of East Oxford, on the place which music should hold in the exercises of the society. A paper on the duties of the social committee was read by Miss Jennie Hunter. Miss Gertrude Forsyth, of Brantford, followed with another paper along the same lines, and Mrs. Malcolm, of Paris, read a paper which for literary excellence and suggestiveness, was perhaps one of the best read during the convention. Her subject was, "How best to organize Mission Bands and Bands of Hope." Rev. A. Lealie, M.A., of East Oxford, briefly summed up the salient points of the afternoon's programme.

In the evening the large auditorium was well filled and after devotional exercises were conducted by Rev. R. M. Hamilton the work of organization was proceeded with. The following officers were elected:—President, Rev. Dr. McKay, of Woodstock; vice-president, Mr. Craib, Paris; minute secretary, Miss Forsyth, Brantford; corresponding secretary, Mr. Archibald Pyper, Woodstock; treasurer, Miss Oliver, Ingersoll; executive committee, Miss Jessie Weir, East Oxford; Mr. J. W. Craig, Brantford; Miss Malcolm, Norwich; Miss Bessie Manson, Ayr; Miss Jennie Hunter, St. George, and Mr. A. E. Campbell, Embro. When the business was disposed of, Rev. Dr. McMullen, of Woodstock, gave a clear, incisive, well-reasoned address on the distinctive principles of the Presbyterian Church, and he was followed along the same lines by Mr. Alex. McCosh, of Ayr, and Rev. R. G. Sinclair, of Mount Pleasant. An eloquent plea for Home Missions was made by Rev. Dr. Cochrane, of Brantford. Miss Kate Hamilton, of Woodstock, and Mr. S. Y. Taylor, of Paris, each gave five-minute papers on topics of general interest to the young people. After Mr. Cockburn had spoken a few closing words a very impressive consecration service was conducted by

Rev. J. S. Hardie, of Ayr. As the large audience dispersed the well trained choir, which had rendered some beautiful selections during the evening, sweetly sang, "God be with you till we meet again."

Conference at Orangeville.

THE annual conference in connection with the Synod of Toronto and Kingston took place on Monday and Tuesday of this week in St. Andrew's church, Orangeville. At the opening meeting on Monday afternoon Rev. J. J. Elliott, B.A., Hillsburg, presided. The topic for the afternoon was "The Administration of the Holy Spirit in the Work of the Church." This was divided into two parts—(1) Through its officers; (2) through its members. Rev. Mr. McKenzie read a paper on the first point of the topic, and showed that in the Presbyterian Church, apart from the minister, there were two bodies—the elders, and the deacons or managers, to manage the affairs of the church. In the New Testament the Lord laid down general principles for the admission of members into the Church, and for the management of the finances of the congregation. The aid of the Holy Spirit was required to enable the officers to apply the general principles to particular cases.

The second point of the topic was taken up by Rev. Wm. Patterson, of Cooke's church, Toronto. The Spirit did not add new power to church members at conversion, but sometimes wrought through their lives so that people would take knowledge that they had been with Christ. The Spirit worked through the natural gifts which they already possessed, such as gifts of song, speech, etc., and it is the duty of the Church to see that the members have an opportunity to develop the gifts. The Lord, he said, is going to reach the world through the members of the Church. They are His representatives, His lights, and it is through these gifts that the Spirit works.

The subject was discussed by Rev. Dr. McTavish, Rev. Mr. Turnbull, Rev. R. P. Mackay, and several others.

At the evening session, a paper was read by Rev. J. A. Turnbull, B.A., on the topic, "Should we send to the field all approved persons who offer for Foreign Mission service trusting to the Church for their support?" Giving an affirmative answer to the question, he proceeded to give reasons for it.

1st. The great need that there is abroad. Although almost 1,900 years have elapsed since the commission to evangelize the world was given to the Christian Church very little, comparatively speaking, has been accomplished. There is only one true religion, viz., that which rests on the sacrifice of Calvary, and whatever there may be of good in the other so-called religions apart from Christ there is no salvation. At the commencement of this century there were very few countries outside of Christian lands—where the missionary was permitted to enter. But prayer ascended from the Church of God for open doors, and to-day there are only two places to which the missionary may not go, the country of Tibet and the city of Mecca, and on the frontier of the former a pioneer band, led by Miss Annie Taylor, is encamped, learning the language and waiting for God to prepare the way. The need of these perishing souls and the access to them for which we prayed, and now possess, appeals to Christians on no account to delay.

2nd. The fact that so many men are offering themselves for the work, many of whom asking that they be sent, and are willing to trust for support. Here followed some very interesting statistics.

3rd. The Church possesses the ability, or by the faithful discharge of duty would possess it, to extend the Gospel far beyond anything hitherto attempted. Dr. Josiah Strong estimates that there is wealth amounting to \$13,000,000,000 now in the hands of the Christians of the United States, and these Christians gave last year \$5,000,000 to foreign missions, or one thirty-second part of one per cent. of their means. The Church members of Protestant Christendom on both sides of the Atlantic is estimated at 40,000,000.

000. One cent per Sabbath would secure \$20,800,000 per year, at present only \$14,588,354 are given. Moreover, we believe the true remedy for hard times is to be found in the promise of God, "Honor the Lord with thy substance and with the first fruits of all thy increase, so shall thy barns be filled with plenty, and thy presses shall burst out with new wine." "Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, said the Lord of Hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it." When the bill to incorporate the American Board was before the Massachusetts senate a member said, "We have no surplus of religion to export," to which was answered, "Religion is a commodity of which the more we export the more we have." Let us put God to the test and see if this is not true of money as well as of Christian spirit. The Dead Sea is the Dead Sea, because it is always receiving and never giving out. It has no outlet.

4th. The path of duty is so plainly marked out. The promise was given to Christ—the heathen for His inheritance, and the uttermost parts of the earth for His possession, and He has commanded His servants to realize the promise by going into all the world and preaching the Gospel to every creature. Shall we then wait, and when the money is secured advance money in hand, or shall we go ahead and trust that the money will follow and be on hand when needed? Shall the General Assembly, hearing the captain's command, "Forward!" hesitate to advance because the money is not yet secured? We would change the wording of it: subject to read, "Trusting to the Lord through His Church to support them." We all know how George Muller has carried on his great work for fifty five years, trusting entirely to the Lord. If he can do this, why not a whole church, and if God so honours his faith in connection with his orphanage, why not in connection with the salvation of the heathen. Abraham testified his faith by his obedience. When called on by God to leave home and kindred he went out not knowing whether he was going. When called on to sacrifice his son, he proposed to obey, accounting that God was able to raise him from the dead. Let those who are the leaders of the Church in Foreign mission work possess like faith. If there were any question as to the needs, if there were not so many consecrated young men. If there were any doubt as to whether the Church can do more than it is already doing, if there were any uncertainty as to the command of Christ, then we would be justified in waiting. Advancement would be presumptuous, but when concerning all these we possess such positive information, we will honor God by our faith, and God will honor our faith by abundant success. The negro expressed his sense of faith and duty in God when he said, "If God commands me to jump through a stone wall, I am going to jump at it; the going through it belongs to God." Carey's motto will greatly help us, "Expect great things from God, attempt great things for God."

A Congregation's Record.

IN the month of February last a paragraph appeared in the Review which seems to have been misconstrued. It had reference to a deficit in the stipend of the minister of Oak Lake, Manitoba, from whom the following interesting account of the history of the congregation has been received:

"It is true there is a deficit this year in the stipend, but that is largely to be accounted for by the hard times, removals and commercial depression, etc., etc." Perhaps few congregations can give a better history of themselves, in the west, than the said congregation and its associated stations. Eight years ago I was inducted into the First Presbyterian church, Oak Lake, and associated stations, which comprised the following, Oak Lake, Griswold, Hillsdale, Hyerson and Haggard. We received aid

from the Augmentation Fund until 1892, when we were dropped. In that year Griswold and Hillsdale was cut off, Oak Lake, Haggard and Nyerson promising to be self-supporting. In the spring of 1892 Haggard and Nyerson united and built what is known as the Presbyterian church, "St. David's" (called after the pastor), valued at \$1,000. We own the Church and Manse Building Fund \$500 on the building. Services are held there every Sabbath morning at 11 a.m. St. David's church is seven miles north of Oak Lake village. There was a debt of \$350 upon the Oak Lake church with four years' interest thereon in 1887, also \$100 to Lloyd & Crowe, Winnipeg, arrears of salary to students, etc. There was no manse then. One was built in the fall of 1887, costing \$900. To-day both church and manse is free from debt. The church and manse has been painted by the Ladies' Aid. In the summer of 1894 the Ladies' Aid had the interior of the church kalsomined and frescoed, a new pulpit placed therein, matting on the aisle, a new carpet on the platform and one dozen chairs for use of choir. The ladies spent during the year \$154.35, and they have just ordered a communion set for the church. The foregoing does not correspond with the information you have received. The congregations have grown during the eight years of my pastorate. The communion roll has increased fourfold, yet, as reported, I resigned on the 20th of January, being the eighth year of my pastorate. Since then the united congregations held special meetings and asked me to withdraw my resignation which I did. Oak Lake established a second service last year. She withdrew from the union Sabbath school and organized one of her own, with an average attendance of sixty scholars for the year, supporting itself and contributed ten dollars to the home missions in Manitoba. Oak Lake has a weekly prayer meeting, held on Wednesday, the average attendance being about forty for the year. She has contributed to the Schemes of the Church more or less; 1894 is the only year she has fallen behind in not making up my stipend. In 1892 she paid me half a year's salary while indisposed, supplying the pulpit at the same time. This caused a slight deficit, which has been unpaid. Had the years been as prosperous as formerly I am confident that the congregations would have been up to the mark. However, the work is in the hands of the Lord, and we are assured that all things work together for good."

Correspondence.

Conference for Bible Study.

Editor PRESBYTERIAN REVIEW:

Sir, — On Monday morning, April 1st, I took the train from Toronto to attend the ministerial conference for Bible study to be held in the Bible Institute, Chicago, (Mr. Moody's) April 2nd to April 27th, as intimated in the S. S. Times and other religious papers during the month of March. The conference was successful and gathered from the north, south east and west ministers to over eighty when those in the city of Chicago or near it are numbered. Among those present were at least three missionaries from the foreign field. The students, male and female, who attend the Institute hail from the various states, from Ontario, (several from Toronto, from many parts of Canada, from the British Isles, from the continent of Europe, from New Zealand, Australia, Japan, etc. The students receive lectures from 9 to 11 and do practical mission work in the afternoon or evening, but during the weeks of the conference additional lectures were given from 11 to 12 o'clock, and 2 to 4.

In the forenoon Principal Torrey lectured on Bible Study, its advantages to the preacher and to his people, and the methods of Bible study. The books of the Bible should be studied in chronological order, but they should also be studied consecutively as we find them in our Bibles. Further the Bible should be studied biographically, historically, and also topically through a special book and also through the whole

Bible. The doctrines and words should be studied in the same way. But the first requisite of successful Bible study is that the student be regenerated,—be a child of God and guided by the Holy Spirit. No other can receive and understand the teachings, however varied and extensive his scholarship. Next followed lectures upon the great doctrines of the Christian religion, and more particularly on the personality and work of the Holy Spirit. These were all deduced from the texts referred to. In the afternoon Professor Torrey took up the First Epistle of John, taking the minute and full analysis of each verse up to chapter iii. 2, but he was most careful not to allow the student to read into the text what was not in it. Next by synthesis he showed what the Epistle taught, especially upon God the Father, his names, titles and attributes the manifestation of God; the new birth, its necessity, its author and nature; the believer, what he is, what he does, what he has, what he knows; belief, why believe, whom to believe, what to believe. Professor White, from 9 to 10 except on Tuesdays, lectured upon Jeremiah. All his lectures were made clear, impressive, interesting and instructive by the many diagrams which he produced so quickly and neatly with crayon on large sheets of paper. During the hour he filled sheet after sheet and turned them over or turned them back as they wished to refer to them. He thus illustrated Jeremiah's historical position with regard to the kings, to the prophets true and false, the political setting of the various prophecies, which he brought under the various kings, the symbolic visions and symbolic acts, the difficulties and opposition he had to contend with, the instrument of Judah's punishment, comparison with the other prophets, his resemblance in many points to Jesus Christ, etc. From the class Prof. White got thirty-four points in Jeremiah's character with illustrations, forty-six facts in his personal history, and these from memory and without special study. Under chapter study the class prepared questions on chapters i, ii, iii, to the number of about 240, the answer to each giving a different fact found in these chapters.

From 3 to 4 Prof. White took studies on John, Isaiah, several the minor Prophets, Ephesians, Colossians, Philippians, Hebrews and Romans. From these facts it must be clear that the students are receiving most valuable instruction in the English Bible and how to study it, and in all kinds of Christian work. The uniform testimony of the ministers who attended the conference was that they had received much new light on the Holy Scriptures and a great stimulus and help towards the better study of the Word of God, and that they would be able to present the truth more effectively to their people.

It would therefore, appear that a few months spent at such an Institution by theological students before, during or at the close of their theological course would be most helpful in fitting for more profitable study and for the other practical work of the ministry.

ONE FROM TORONTO.

Old Knox.

Editor PRESBYTERIAN REVIEW.

"OLD KNOX" has many friends who are proud of her record and are now eagerly solicitors lest a mistake should be made in filling her vacant chairs. Only two professors remain and they have the entire confidence of the Church—long may their bow abide in strength. Yet we cannot close our eyes to the fact that both are in the last decade of life, and the time draws nigh when other men must not only teach but direct and give character to the college. Knox owes her position not simply to the labors of such men as Willis, and Caven, and McLaren in the classroom, but largely to the commanding influence they have exercised in the courts of the Church, and in other important occasions. It is very desirable that such influence should be perpetuated in their colleagues and successors. An ideal professor, like every other ideal in life, is rare, but we would rejoice to see a man chosen having the four following qualities: 1. A man thoroughly conversant with the many schools

of thought in his own department, or a least a man who is capable of becoming conversant with a department. 2. A man who has the capacity to teach, who can elicit all the mental activities of the students, making the classroom a veritable gymnasium. 3. A man of such spiritual force as will inspire a holy ambition in every student heart to become a worthy ambassador for Christ, in other words a man full of the Holy Ghost. 4. A man who can represent the College before the world in an acceptable manner. This, however, is the least important, indeed if the former qualities exist, the latter will, as a matter of course. A man of the Stephen type will be felt in the classroom, in Church court, whether speaking or in silence. But who is the man? The names of excellent men have been suggested, but we want the best. Is it necessary that an appointment be made at the first Assembly? If so, there is no time for enquiry, but if not we would like to know more about Rev. James Denney, D.D., whose lectures in Chicago have made him famous. They are certainly of exceptional merit, and as to orthodoxy in line with the history of Knox College. Any man who can so felicitously present the old truths is worth seeking, and who knows whether he may not have come to Chicago for such a time as this!

AN OLD BOY.

Literary Notes.

NEW LIGHT ON THE OLD PRAYER, by Rev. John Campbell, LL.D., F.R.S.C. Toronto: William Briggs. Price 15 cents.

This is, as the title indicates, an exposition of the Lord's prayer. The author is a distinguished minister of the Presbyterian Church in Canada, and Professor in the Presbyterian College, Montreal. This published lecture gives evidence of much careful thought, and does indeed throw new light on the petitions of that familiar prayer. Prof. Campbell regards the Pater Noster as no mere routine aspiration of the pious soul, but, rightly understood, as the Church's mightiest weapon in the great spiritual struggle of light with darkness. It is worthy of wide circulation.

Low Rate Seekers, Attention.

On May 21st and June 11th, 1895, the popular Nickel Plate Road will sell excursion tickets to nearly all points in the great west and south-west at half rates. F. J. Moore, general agent, 23 Exchange street, Buffalo, N.Y.

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The Children's Hour.

The Story of The Pearl.

LITTLE MARGARET was sitting in the firelight on a footstool at her mother's knee. "I want to play with your rings, mother dear," she said.

Margaret's mother was quite used to this request, so she slipped her rings one by one off her slim fingers, and put them carefully in the little girl's pinafore.

"This one is to be mine when I am a big girl, isn't it, mother dear," said Margaret, as she held up a pearl circlet.

"Yes, my dear," answered the mother, "it is your own, my dear, but it means 'a

beautiful pearl.'" "Did it cost a great deal of money, mother dear?" "Yes, dear, a great deal. I do not know how much, because father bought it for me, but pearls are costly."

"Mother," broke in Margaret's brother Herbert, who was lying on the rug, "what makes precious stones so precious? I mean why are they worth more than bits of colored glass, which are almost as pretty?"

The mother thought for a minute, and then answered gently, "Though I do not quite agree with you, dear, that colored glass is as pretty as the real stone, yet there certainly are other reasons beside their beauty which make these jewels so costly. First their rarity. If pearls were as plentiful as pebbles they would not cost so much. Anything becomes costly when it is difficult and dangerous to get. You know that unlike other precious stones, the pearl is brought up from the bottom of the sea. It is found in the shells of oysters, in the Indian ocean, the Red Sea, and many other places. The work of diving for the pearl-bearing oyster is both difficult and dangerous. The divers tie large stones to their ankles and throw themselves into the water. They cannot stay below more than a minute and a half, and in this way they cut away ten or twelve oysters from the bank. Then they are pulled up again to breathe, and other men go down in their place. There are often hungry sharks about, of which the divers are very much afraid."

"Do the oysters make the pearls?" asked Margaret.

"Yes, Maggie, they do. When the water is quiet the oyster will often lie with the valves (the two sides) of its shell open, and apart from one another. But if a fish swims close by, he, perhaps, disturbs the water, which washes up a grain of sand or a tiny bit of wood from a wreck, into the oyster's mouth. Now the oyster being so soft himself, does not like to be touched by anything rough or hard. What can it do to get rid of this sharp thing which hurts it? It has no hands so it cannot push it away. I will tell you what it does. It covers up the sharp bit of wood or sand with a soft white covering, very like the material with which it lines its shell. Covering after covering is laid on until the hard rough sand has disappeared, and in its place a smooth round thing, which it does not hurt the oyster to touch, and which we call a pearl."

"I should not have thought an oyster would be so sensible, would you, mother?" said Herbert; "oysters look such stupid things."

"I suppose it is the instinct which God has given them, in order that they may protect themselves from injury," replied his mother. "I think we should be wise if we followed the oysters example, and covered up our annoyances with a good firm layer of good temper, instead of irritating ourselves with them."

"I dare say," remarked Herbert, "that oysters think pearls very ugly things."

"Very likely," said the mother, "just as we think our troubles very ugly. But if we bear them rightly they may perhaps look as beautiful to the angels as pearls look to us."

Margaret looked long and thoughtfully at the beautiful circlet on her chubby finger, and then said, "Please tell us something else about my ring, mother dear!"

"Does my little girl remember the story which the Lord Jesus told: There was once a merchant who bought and sold precious stones. But most of all he liked to get hold of a fine pearl, for that was worth more than any stone. One day he heard of a man who possessed a very precious pearl, larger and more beautiful than any he had ever seen before. But this wonderful pearl was worth a great deal of money, and the merchant had not sufficient money to buy it. What was he to do? He must have that pearl. He went home and gathered together all the precious stones which he possessed—rubies, emeralds, and sapphires—and sold them all that he might gain money enough to buy this one beautiful pearl, which was finer than any he had known before. This is the story. What is its meaning? I think the precious stones which the merchant possessed at first must stand for power and wealth and learning and the Pearl of Great Price is the knowledge of salvation through Christ Jesus. Is the knowledge worth more than wealth, or learning, or power? Why yes! Which is better to know that one is sure of heaven, or to have money in the bank? Which is better—to have the forgiveness of sins, or to come out well in an examination? Which, Herbert?" Herbert rolled uneasily on the rug, but made no answer.

"And now another word for my little girl! I think it is a good thing to find out the meaning of our names, and then try and act up to that meaning. Now how can you, my little Margaret be like your name? I will tell you. When the ancient Romans looked at a pearl, it made them think of three things—beauty, modesty and nobility. Then you may be like the pearl if you are beautiful modest and noble. Do you think you can make yourself beautiful, my darling? You cannot alter your features, but a mouth that is never sour with ill-temper, a forehead that is never wrinkled with frowns, and eyes that are always shining with love and kindness cannot help but be beautiful."

"Then the pearl is modest; it does not flash with light like the diamond, or gleam with fire like the ruby. It does not attract attention to itself, except by its gentle shining. You may be like the pearl in this. Do not try to attract attention to yourself or your good qualities—be good but let other people find it out for themselves. Do your work well and quietly, then your light will shine, and people will see that you are one of God's pearls."

"The Romans would not allow anyone to wear pearls, unless he or she was of noble birth. But my Margaret may be noble without being a duchess. If she belongs to the Lord Jesus, she may be a daughter of the King of kings. And a girl who will not do a mean thing who will not tell even a white lie, who will never try to deceive is a noble girl."

"Will my little pearl try and be like her name? And now we must ring for lights, or father will come home, and find us in the dark."

So the children's hour ended with a loving kiss, and the whispered prayer that both son and daughter might be found of the Lord in that day when he reckons up his jewels.—Grace Winter in the Christian.



THE CHURCH ABROAD.

Lochcarron presbytery has adopted overtures asking the Assembly to deal with Prof. Drummond for his "Ascent of Man," and to maintain the doctrine of a scriptural union of church and state.

Glenelg synod has adopted overtures calling on the assembly to deal with Prof. Drummond for his recent book, and to promote union among the Presbyterian churches on the basis of an Establishment.

Rev. Andrew Dickie, senior minister of St. Paul street church, Aberdeen, died on the 13 ult. in the 82nd years of his age and the 50th of his ministry. His wife, who suffered from the same ailment as her husband, survived him only three days; their remains were interred together.

Rev. Jas. Kidd, D.D., Erskine Church, Glasgow, has been presented at a soiree of his congregation held in consequence of the resolution of Glasgow university to confer on him the degree of D.D., with a purse of sovereigns and academic robes, along with a davenport for Mrs Kidd.

Perth and Stirling synod has, by 13 votes to 11, adopted an overture, moved by Rev. McIntosh of Alva, in favour of increased co-operation among the churches rather than of union. The minority was led by Rev. P. A. Gordon Clark, who objected to the suppression of small charges.

Rev. William Burnet, senior minister of Huntly, died in Edinburgh recently in his 73th year. He was long the leading member of Strathbogie presbytery, retiring from active duty in 1890. As a member of Huntly school board, and in other capacities, he rendered the community good service.

Much sympathy is expressed about Dunganon owing to the serious illness of Rev. Joseph L. Scott, the respected pastor of Upper Clonacness Presbyterian Church, and clerk to the Dunganon Presbytery, who is suffering from a severe complicated attack, principally jaundice, at his residence, Daisy Hill Manso.

The annual meeting of the Belfast Synod in connection with the Presbyterian Church in Ireland was opened on Tuesday 23 ult. in Fisherwick Place Church (Rev. Dr. Williamson's) At 11 o'clock the outgoing Moderator, the Rev. Robt. M'Bride, Dundrod, commenced the service, and preached an earnest discourse from the text—"They first gave their own selves to the Lord, and unto us by the will of God."—2 Cor., viii. 5.

Rev. D. Fairweather, M.A., of Kinfauns, when tabling a Sabbath Observance report at Perth and Stirling synod, contended that it was a mistake in fact and in policy to base Sabbath observance on the Fourth Commandment. That was not New Testament ground. The Lord's day was a privilege, and the details of its observance should be left to the individual conscience. Rev. Dr. Bannerman and others recommended Mr. Fairweather to reconsider his views.

The Rev. D. C. Macgregor, M.A., of Elie, Fifeshire, who is fully expected to accept the call addressed to him by the Wimbledon congregation, London, is a son of the late Rev. Duncan Macgregor M.A., of Dundee, and a cousin of the Rev. George H. O. Macgregor, M.A., who was settled last year in Notting Hill. The salary promised by the Wimbledon congregation is £500, an advance of £100 on that given to their late pastor.

Rev. Thos. M. Lawrie, senior minister of Dowanhill church, Glasgow died on 15th ult. at Ayr, whither he had gone for a change. Born in Edinburgh 1819, and brought up in the Secession church, he was settled in Patrick in 1841 and never left that charge, although called elsewhere more than once. In 1866 the congregation built a handsome Gothic church at Dowanhill. On the occasion of his jubilee Mr. Lawrie was presented with 1,300 guineas. A few years ago he obtained as colleague Rev. Wm. Dickie, M.A., Perth, but he continued to preach frequently, the last time being only a fortnight before his death. As preacher and pastor he was held in the highest esteem.

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The following letter of testimony from Mr. Douglas Hixon, of Beamsville, Ont., proves that the worst cases of rheumatism can be cured by nature's wonderful life giver:—

"In June, 1892, I had a severe

attack of rheumatism. I was doctored and used liniments of all kinds, but grew worse instead of better.

"In November I was carried on a bed to the General and Marine Hospital, St. Catharines, where I received kind and careful treatment. My general health improved, but my rheumatism remained the same.

"I returned home in January, and again commenced trying doctors and medicines, but I grew worse, and in April I once more returned to the hospital. My general health again improved, but the rheumatism remained very painful. I could not raise my arms to my head, and was dressed and undressed like a child.

"After two months I again returned home. A friend of mine in Scotland, Brant County, wrote me not to despair, but try Paine's Celery Compound. I have taken ten bottles, and can truly say it is the only thing that has done my rheumatism any good. Since using the Compound I feel no return of the disease, and can now go about doing work. I take pleasure in recommending it to all who are afflicted with rheumatism."